

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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WHAT DO THEY FEAR?

THEY will not listen, dear, what do they fear,
That they shut fast their senses lest they hear?
They will not reason with us, nor will show
A better way in which our feet could go.

They will not talk with us; are they afraid
That we might smash the idols they have made?

Have they worn fetters now so many years
That Liberty to them means pain and fears?

They will not have the Light, for they have been

So long in twilight that the Sun, when seen,
Looks black and blinds them more than that faint gloom

In which they move about their prison room.

—Miriam Daniell.

LAND OF LIBERTEE.

STARRY banner, waving free,
From the mountains to the sea;
O'er ballot swindles, bonds and shares,
Mortgaged paupers—millionaires,
No kings, no queens, no lords, have we,
O! Mighty land of libertee!

A hundred billion dollars' debt
We owe the dear Rothchildren yet;
Yet we are free, yes, we are free,
From the Rockies to the sea.

Ho! Wave the starry banner high—

It serves to cloak that hoary lie,
No kings, no queens, no lords, have we,
O! mighty land of libertee!

—GARM.

"He who puts his trust in God has built on a solid foundation," is an old Christian proverb, but the present emperor of Germany, no doubt affected by the growing Atheism of his subjects, has paraphrased it into the following: "Who trusts in God and fights like h—ll has built on a solid foundation." Bully for Billy!

It is just as difficult to be for years a member of some legislative body without being corrupted, as to live for years in a smallpox hospital without being affected by the disease, says a French representative, according to the Volksanwalt. An honest man prefers to remain outside of any parliamentary body.—Vorbote.

HEAVEN.

THE Christian, to be logical, must needs deny himself the pleasures of this life, constantly look upon this world as a vale of tears, and be happy only in contemplation of the "crown that waits in heaven." Constant looking upon the action of every one else as sinful, and the altruistic regard has for their welfare, his duty to call their attention to their perilous condition and their indifference to his pleadings, is enough to make any one carry a look of worryment and sadness on his countenance and a feeling as of pig lead on his heart.

Revolutionists who repudiate the idea of duty, and denounce the accepted way of thinking, sometimes fall into this very quagmire and bring discontent to themselves and sometimes to others. They exhort others to forget everything but the revolution, to live for it and, if need be, die for it. The cause takes the place of religion and the whole of their time and energies must be sacrificed for the cause. The mental and nervous strain which this requires must work the same effect upon them that the "holy zeal" of the Christian works on him. He comes to view everything through blue goggles and feel hurt to see others enjoy themselves. A friend of mine was making a nice necktie for a dear friend of hers, to be given as a Christmas present. In conversation with a revolutionist I mentioned this fact, which elicited, "Pshaw! people giving presents and others starving." This, of course was true, but to be logical, having taken that stand, she should have refused to eat until every one else had eaten. Why should my friend, a girl in her teens, deny herself the pleasure of spending a few cents and a few hours preparing a present for one she loved, simply because others were not able to do so? Would that have altered the condition of the others? The happiness she afforded herself and her dear friend, undoubtedly their intercourse with those they come in contact with is more pleasant and thus is added to the general stock of happiness. On the other hand, had the few cents involved would have at best gone but an infinitesimally short way, if otherwise applied, toward lessening the general want.

Thousands of such circumstances might be given, but this one illustrates the point. We are poor; others are poorer. We may still indulge in some "luxuries" which those poorer than ourselves cannot afford. Is it our duty to reduce ourselves to the condition of the very poorest? Would it benefit anybody or help the cause? No. Everything that we can do to make ourselves and those around us happy, not only makes life more bearable, but also creates a longing for greater and more constant comfort and happiness.

Christians and other religionists expect to get their reward and be happy in heaven, or beyond the tomb. Some revolutionists expect to enjoy themselves to their "hearts' content" after the revolution. The frame of mind of each one is identical. Some of the modern schools of religious thought have discovered that a mere change in location or condition cannot change the organic or constitutional desires, hopes, aspirations and longings, and teach that to be miserable here unfits one for happiness hereafter, consequently we should be happy here. One who has gotten into the habit of being cross will be cross if they go from one state to another, or become rich or poor. Habit is a powerful thing and the habit of disparaging and quarrelling at everything would go with us through the revolution and deter a rapid and harmonious readjustment, if we had formed that habit before the revolution came.

The Christian's way of thinking has filled the world with woe and tears and sorrow. Shall we fall into this way of thinking? Shall we put off our pleasure taking and happiness making until we have a revolutionized society and give all an opportunity equal to all others to be happy? Why should we?

That much exists to deplore, we are painfully aware—that is why we are revolutionists. But for my part I can see no benefit to be derived from taking up with the old religionist method of thought, and only good to be derived from the contrary way of thinking and acting.

When I hear the birds singing in the trees, inhale the free, pure air of the woodland, or delight in the brilliance and beauty of a bed of geraniums, I may regret that

others have not the same opportunities, but it would be folly for me to allow this thought to prevent me from enjoying these things.

Sister Squire would not listen to the fine orchestral concerts given in front of the Portland hotel because she had to stand on the sidewalk or sit on a stone coping while others were seated in cushioned chairs on the hotel veranda. I enjoyed listening to the music, and it inspired to persistent efforts in the work of propaganda when I was weary. I cared nothing for the people occupying the chairs, and the coping was not much harder than the seats I usually occupy. The necessity of being elsewhere, or the expectation of greater enjoyment elsewhere, and not the fact that others did or did hear the music, prevented me from listening every evening.

Self-sacrifice is an idea that belongs to mystics and transcendentalists, and should have no place in the thought of the revolutionist.

Let us be as happy as we may. The world is just as green and bounteous as if no vicious laws of man existed. The odors of the flowers and the songs of the birds are within reach of many of us. Social intercourse for the purpose of enjoyment, the delights of music and the dance, literary efforts and the like, are possible to most of us, and if we cultivate a taste for these things, if we expand our esthetic nature, we will not only enjoy ourselves more as we go along, but constantly meeting with barriers between us and our desires, we will the more desire to make all free to enjoy to their full capacity.

HENRY ADDIS.

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.

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.

THE State Guard of Pueblo, Col., asks: "Has American Liberty fled?"

No, she has not exactly fled. She was thrown out the front door, kicked down the steps, pitched head first into the gutter; and the last seen of her, with battered face and blackened eyes, she was hauled up in a municipal court on a charge of vagrancy, fined for contempt of court, and sent to the workhouse till she could find friends enough to bail her out or pay the fine. She's there yet.—[Chicago Sentinel.

PROPAGANDA.

THE suggestion of Comrade Addis of making propaganda by simply ignoring the laws and authority, to live as if no government existed, is very good. I know from actual experience that there is a good deal of satisfaction in intentionally ignoring the laws. To occupy a piece of land, or move into an unused house without asking permission of the landlord, is as much a propaganda by deed as throwing a bomb at some plutocrat with the chances of having innocent comrades suffer for it. The satisfaction derived from so doing is based on the fact that our ideas and our actions are in harmony.

To live with a person of the opposite sex without the formality of a marriage ceremony is, when possible, the only way to do. It is conducive to happiness, both persons are free, to some extent at least. Of course we have to take the economic environment into consideration, which acts in a more or less compulsory manner. Having had some experience in that line, as well, I can say that it tends to verify our theories about the good effects of free love. Sensible people consider each other as equals, and even after they have parted no bad feelings exist. I, for instance, always greet with pleasure my former companions and my successors to their favors. Of course I admit it is not always pleasant to have a girl whom you really love leave you for another fellow. But whoever loves truly will always be ready to further the happiness of the loved one, and if that consists in associating with another than yourself, you will not only not put anything in their way, but will help them along.

THAT brings me to a little advertisement I inserted in THE FIREBRAND some time ago desiring a companion. Several of my comrades—for charity's sake I will not mention names—felt called upon to express their disapproval of this method of making it known that I desired not to live alone, or perhaps they objected to my saying that intelligence and good looks were the only requisites—I cannot tell. They gave me a gentle hint of their views through the "letter box" by agreeing with some orthodox lady in the effete East, that "only a woman who would sell herself would answer such an ad." No one at the time answered the ad., but I consider that no argument in favor of their view; it simply showed that THE FIREBRAND was, at that time, at least, not a good advertising medium. I fail to see how the assumption can be proved that none but a woman who would sell herself would answer my advertisement for a companion. Supposing a woman had communicated with me, had expressed her desire to live a free life—what would have happened? Most certainly we would have exchanged ideas, would have tried to become better acquainted, and if found agreeable we would have proceeded to keep house, join forces, without asking permission of anybody, county clerk, minister, or even my neighbors and comrades.

SOMEONE will say, that is all right enough, but the authorities would punish you for infringing their laws. I will say to such a one,

to be a revolutionist means, not only to attack, at some future time, as one of a great number of assailants, the existing society—that takes little courage,—but to defy, single handed, the powers that be, whenever and wherever possible.

* * *

THAT brings me to a communication which we received from the East, to the effect that the comrades over there did not feel strong enough to force the issue of free speech on the street corners. I fail to see what they are waiting for. The way to force a thing is to force it, that is, to get up at some convenient corner and begin talking. We have no organization here, not even a group, with its secretary and list of members. The number of active workers does not exceed seven or eight; but we are issuing a paper every week and hold open meetings on the street corners every Wednesday and Saturday evening. Sometimes only one of the comrades is present; he simply mounts a box, goes to talking, collects a crowd, and by that time another talker is usually on hand to take his place, while the first sells and distributes literature; and, as can be seen in reports published under the head of "sales," we manage to collect a few dimes that way. We generally talk straight from the shoulder, good Anarchistic, revolutionary sentiment. Of course we run the risk of being arrested, or losing the jobs that some of us still have, but what of that? To be a revolutionist means taking chances, and the courage which is absolutely necessary in a revolutionist can be developed as well as any other quality of the mind.

* * *

AND that leads me to another point. Some of our comrades seem to look upon the realization of the Anarchistic ideal somewhat as a good Christian does upon heaven. I mean by that, that they will not, or least think they can not, realize this ideal, at least to some extent, in our present society. They are very law-abiding, do not take advantage of the opportunities to defy or ignore the laws and customs, but content themselves with the hope of realizing all the good things we are striving for after the revolution. Some of us may not live until the revolution comes and many of us may get killed during the struggle; therefore let us be happy and free as the circumstances will permit today, because tomorrow we may die.

EZEKIEL SLABS.

WE are in receipt of "A Secret and Confidential Address to the Professional Classes," by Father Gavroche. It is written as though addressed to the plutocrats, by a priest, and embodies in a novel form a vast amount of information concerning the operations of the professional or exploiting classes, and the effects of these operations on the producing classes. It warns the plutocrats of their dangers from a revolt of their victims, the toilers, and contains striking suggestions of methods by which the revolution could be accomplished, and against which the plutocrats and all their governmental machinery would be powerless. All revolutionists should get this book if possible, as it contains certain VERY USEFUL FORMULAS. Price 25 cents. Address, Father Gavroche, 22 Powell Park, Chicago, Ill.

A STRAIGHT LETTER.

In London recently a workingman rode in a second-class railway carriage on a third-class ticket, for certain reasons of his own. The superintendent of the road demanded an explanation, and received the letter given below, which was not entirely satisfactory evidently, for the man was arrested and sentenced to a fine, which he refused to pay and went to jail:

Six:—In answer to your letter of the 12th inst., I offer the following explanation.

1st—I am an Anarchist and refuse to recognize the right of a section of parasites calling themselves shareholders to make rules, regulations and bylaws, own railways and monopolize the results of the united labor of thousands of workmen and then dictate upon what terms they shall travel.

2d—I only recognize one class, viz., the working class, who produce all the wealth of the world, and are therefore the only useful class and the only class that are entitled to ride. The others, . . . the host of parasites who do not work, but live in luxury and idleness on the misery and destitution of my class, should be compelled to walk.

3rd—I always ride first or second class, not because I wish to mix with the "respectable" or ruling classes, but because, as a worker, I want comfort, and prefer stuffed cushions to deal boards.

4th—It is true that a labelled slave, uniformed and numbered, called an inspector asked me why I rode second-class. I told him, because the third-class "cattle truck" did not suit me; that I object to stand fifteen in one compartment, as the workers do morning and night, and being unable to pay more, owing to the fact that I am a "common" dock laborer with a wife and three children, and only having received 9s. in wages the past three weeks. Besides, I refuse to be delegated to a third class or receive a third-class ticket without a protest. I belong to the highest class in the land—the working class, the class who keep the loafing class, the lawyers, shareholders, bankers, merchants, judges, policemen, wardens, and hosts of others who neither toil nor spin.

5th—I do this on principle, not with a mean or paltry motive, like the "masher" in the same carriage who said in answer to your inspector, that he got in while train was moving, which was a lie, as he was in before me, and the train did not move until after I had got in, and I had a baby in arms to carry.

6th—When your company think proper to give better accommodations, in the shape of cushions, etc., . . . I shall be glad to use them in order to get away from the goody-goody would-be aristocrats on £2 (or less) per week who grace the carriage with their presence to keep away from the "mob" who are fools enough to ride third-class. Although they profess to believe we shall meet together somewhere beyond the moon after we are dead, they say, "For God's sake keep afar on earth."

7th—Whatever may be the result of your "further action" I know not, neither do I care. You may put this letter on the chart or railway map if you like, or hand it to the legal representative of the company or any other "honest

lawyer," who will of course fall back on that monstrosity called law, which is upheld by force and fraud; but whatever you do, I shall still resist oppression and ride in comfort, whether you call it second or two-hundredth class.

As I had no voice in the formation of your rules, bylaws, etc., but am compelled to accept the conditions laid down by those people who receive "the rent of ability" in the shape of rent, profit and interest, but who perform no useful function for the community, but exist by fraud and robbery, like Lord Hamilton, I refuse to obey them.

Neither imprisonment nor the fear of imprisonment will make me alter my views. I recognize the class war between workers and shirkers, and shall demand comfort for my class whenever possible, and if that be crime I shall be proud to be a criminal.

He who would be free, himself must strike the blow. Long live Anarchy and to hell with government!

EDWARD LEGGATT,

PERSECUTION.

PERSECUTION of the Anarchists has begun in the Portland police court. Comrade Isaak was arrested for "refusing to move on", simply because he turned back to look for Comrade Doering and myself after he had started to "move on" away from the crowd gathered in front of the Chinese tailor shop on Burnside street, near Third, Sunday evening, where a window-breaking excitement had attracted a number of persons.

In the trial the police put more stress on the fact Comrade Isaak had participated in the Anarchist meeting near by which had broken up just as the glass-breaking occurred, than that he had turned back after starting away. When Comrade Pawson and myself took the stand to testify that Comrade Isaak had told the police that he would go and only turned back to look for comrades as stated above, one would have thought we were on trial from the questions put by the city attorney. He endeavored to "rattle" us by talking fast, excitedly and viciously, but the cool, deliberate and even smiling answers that were given him made an impression on the audience and even the officers far different from what was desired. It seemed to be a matter of astonishment to the court, including the city attorney, clerk of the court and policemen, that we should state frankly and without reluctance that we were Anarchists. The reason for it, as near as I can judge, was because they were so besotted with the idea that all there is in Anarchism is disorder, bombs and murder. Their own distorted, cruel, merciless way of looking at everything and everybody prevents them from seeing any good in anything or anybody that does not play into their hands.

The judge considered the evidence sufficient and sang out, "Twenty-five dollars," but afterwards, when the city attorney was not creating so much excitement, reduced it to ten. Comrade Isaak, not caring to have his friends "held up" through him, and having no money for the police court, concluded to "lay it out in jail" at two dollars a day.

HENRY ADDIS.

A QUESTION OF MORALS.

In last week's issue mention was made of a Chinese overalls maker in San Francisco employing white women to take the place of striking Chinese workmen. Now the cry is raised that it is morally improper for white women to be in the employ of a Chinaman. This question of morality rests, of course, upon sex, or sex relations. Whether it is feared that because the employer is a Chinaman, improper or immoral sex relations will occur, or whether it is because he is a Chinaman that sex relations with him on the part of the employees would be immoral, the complaint does not clearly state. Perhaps the women themselves do not know just how the matter stands; but with a woman's readiness to defend her sexual morality, the employees protest that their Chinese employer pays them as much and treats them as well generally as white employers are in the habit of doing, and, besides, they claim, triumphantly, he does not "insult" them!

Now we all know what "insult" to a woman means. There is supposed to be but one thing that can offend her to the extent of an insult. There are many ways of insulting a man, but the only way to insult a woman is to propose undesired sexual intercourse (provided, of course, that you are not her husband). This, then, is what these women charge, by implication, against white employers; and so complete is the subjugation of these wage slaves, because of economic conditions, that in thousands of instances girls are obliged to submit to the lust of employers and bosses in order to retain their positions and avoid starvation.

Here is the real moral question — the subjugation of man to man, male or female, white or yellow. The relations of slave and master are necessarily immoral and degrading, no matter whether the slavery is that of chattel, wage or sex. I just want to whisper to these moral objectors that sexual intercourse is not immoral because occurring out of marriage, but because of the master and slave relation of the parties, whether in or out of marriage.

But in reality it is not the morality of these sewing women that concerns these objectors. It is but an excuse brought forward to defend an ideal — a false ideal. For certain reasons the idea has been promulgated and instilled into the people's minds that the Chinese works cheaper, lives harder and is in every way inferior to the "American free laborer," and that direful day has been predicted when, should the Chinese and other paupers not be shut out, we should descend to the level of this pauper labor. Certain interests are not yet ready to admit that we have reached that plane — that interest that offer the soothing syrup that "the American workman is better off today than his grandfather was", — and hence this effort to prevent these sewing girls from taking the place of this Coolie labor. It means the downfall of this anti-pauper-labor humbug and the turning of the attention of the working men to the real cause of their oppressed condition — the monopolization, through government, of natural opportunities; — and not only have these women knocked it "silly" by their testimony

that they get equal pay and better treatment than is accorded them by employers of their own race, but they have shown that the Americans, even these "moral" objectors, and not the Chinese, are the insulters and defamers of their womanhood.

But this will have little effect upon those who have raised this absurd question. They are too obtuse to perceive their utter defeat. They will go on, as before, marking out "woman's sphere" and raising industrial humbugs to hold the people in subjection. They will go on laying down lines to which, in their opinion, women should conform their lives, marking all that territory outside of these narrow bounds "impropriety" and "immorality"; they will go on bringing about conditions that make it impossible for thousands of women to keep within the limits, and then condemn them because they step over rather than die of want. And, whether consciously or unconsciously to the immediate promulgators of these ideas, the ultimate object of their promulgation is subjugation and exploitation.

J. H. MORRIS.

The Letter-Box.

R. P., CITY.—We should not "preach Anarchism until people are fit for it." In answer I quote from a renowned writer, who is not known as an Anarchist:

"Many politicians of our time are in the habit of laying it down as a self-evident proposition that no people ought to be free till they are fit to use their freedom. The maxim is worthy of the fool in the old story, who resolved not to go into the water till he had learnt to swim. If men are to wait for liberty until they become wise and good in slavery, they may indeed wait for ever."—[Macaulay.

If you are able to disprove this, your article will appear in THE FIREBRAND.

"A TRUE CHRISTIAN."—Knowing the futility of discussing the question of a "supreme being" with one of your kind, I will tell you a little story which shows what a child thinks about "God and his servants here on earth." One Sunday a mother walked with her little daughter in a park in London. The girl naturally wanted to play on the green lawn, but the mother told her that she must "keep off the grass," and if she did not obey that God would punish her, or the policeman arrest her. The girl looked up and said: "O ma, how nice it would be in the world if it wasn't for God and the policeman!"

F. S., GRESHAM, OR.—We dont have the book "Free mankind in love and Marriage" for sale. Write to the author, E. F. Rudebush, Mayville, Dodge Co., Wisconsin.

A. M. R., DOUGLASVILLE, GA.—We are glad to see you are willing, even anxious to investigate the remedy for the social-economic problem, and therefore send you all back numbers. We recommend the reading of "Why Government at all?" by W. H. Van Ornum, and "News from Nowhere," by William Morris. Should you, after reading these books and THE FIREBRAND, still believe in palliatives we would like to hear your opinion.

Correspondence.

SOWING THE WIND.

Inclosed find twenty-five cents for your little paper. I have already received several copies; it is sharp and to the point. All radicals should stand together to the extent of subscribing for a paper that is not afraid to call things by their right names. A year ago I read in a private letter, from one who claimed to know whereof he wrote, and was a member of a secret group, that there were 100,000 well armed and well drilled Socialists in the United States.* He belonged to a company of militia in Kansas, and an officer and several others used to meet at night and drill, in the Armory, till they received arms, from where he did not know (only the officer knew that). But finally the officer removed, and afterward resigned, and lost track of his comrades. I hope this is true. The time is not far distant when arms and military knowledge will be a necessity. Peaceable propaganda if possible, if not, then take the advice of Louis Ling and "meet force with force."

May you prosper in your good work, and help keep green the memory of our "martyrs of Chicago." You have an elephant on your hands in the shape of ignorance. Here many believe that the earth is flat, and do not know whether Chicago is in Illinois or Ohio. Still there is a native good sense and honesty among them that would lead the majority to stand on the side of the people in case of trouble. I find everywhere an inborn hatred for the rich and aristocrats; it seems to be in the air. In time of revolt this spirit is the one that will bring destruction on many an innocent head; not the clear, fine reasoning powers of Harman or Debs, who would only seek justice and mercy for all. The "powers that be" do not realize that when they strangle and imprison men of heart and brain, and go on dehumanizing the masses, they are sowing the wind and will reap a whirlwind of blood and destruction. In the French Revolution the one idea of the frenzied people was to exterminate the whole race of aristocrats, root and branch. In the Nat Turner rebellion in Virginia, in 1831, the slaves' one idea was to exterminate the whites, and 55 women and babes were hacked to pieces by 40 slaves in their wild break for freedom. Such lessons are never forgotten by thoughtful students.

I am a farmer's wife. We have always worked early and late for a bare living, and, in this "land of free schools," got but little education.

Hopefully yours for liberty,

KATE AUSTIN.

Caplinger's Mill, Mo.

HORACE GREELEY ON SLAVERY.

1. WHEREVER certain human beings devote their time and thoughts mainly to obeying and serving other human beings, and this not because they choose to do so, but because they must, there, I think, is slavery.

2. Wherever human beings exist in such relations that a part, because of the position they

* We have not heard of this army.

generally considered an inferior class to those occupy and the functions they perform, are who perform other functions, or none, there, I think, is slavery.

3. Wherever the ownership of the soil is so engrossed by a few of the community that the far larger number are compelled to pay whatever the few see fit to exact for the privilege of occupying and cultivating the earth, there is something very like slavery.

4. Wherever opportunity to labor is obtained with difficulty, and is so deficient that the employing class may virtually prescribe their own terms and pay labor only such part as they choose of the product, there is a very strong tendency to slavery.

5. Wherever it is deemed more reputable to live without labor than by labor, so that a "gentleman" would be rather ashamed of his descent from a blacksmith than from an idler or mere pleasure seeker, there is a community not far from slavery.

6. Wherever one human being deems it honorable and right to have other human beings mainly devoted to his convenience and comfort, and thus to live diverting the labor of these persons from all productive or general usefulness to his own special uses, while he renders no corresponding service to the cause of human well-being, there exists the spirit which originated and sustains human slavery.

ANARCHIST JOURNALS.

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

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

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

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

All of England at 50 cts. a year.

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

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

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

EL PERSEGUIDO, B. Salbars, 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 DESPENTAR, 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.

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