

# 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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**ANARCHY:** A social theory which regards the union of order with the absence of all direct government of man by man as the political ideal; absolute individual liberty.—[Century Dictionary.

### SUGGESTIONS TO "HONOR" HUNTERS.

You wish for approbation  
And deference from men  
The world of lowly station  
Appeals to for salvation  
From ev'ry social wen?

The men we term "respectable"  
"Protectors" of the state,  
With "records" non-dissectible,  
Nor fault nor flaw detectable,  
The proxis—um—of Fate?

If that be your ambition,  
Take heed how you impart  
The truth, — lest its fruition  
Should equal church perdition,  
Or losses in the mart.

Should you per chance discover  
A few gross "public" wrongs,  
If somewhat loath to hover,  
Be blind as blindest lover,  
Nor touch 'em e'en with tongs.

Fail not to preach alliance  
To formulas in vogue;  
Aver their base is Science:  
If any show defiance,  
Why, brand him as a rogue.

Tread only path where martyrs  
Have cleared the brush away;  
Where knights won spurs and garters,  
And ev'ry body barters  
Diluted truth each day.

Don't call the mob's attention  
To th' ills it meekly bears.  
Approve the plaster, pension,  
And ne'er forget to mention  
How th' other fellow fares, —

The one across the water, —  
For centuries oppressed! —  
Assail the "brainless" plotter,  
The "new time's" valiant squatter,  
Creator of "unrest".

Give lies a heavy threshing —  
Just in a gen'ral way!  
You thus avoid coarse clashing,  
Discomfort, too of splashing  
In cesspools of to-day.

Don't hint that all submission  
Is slavery outright.  
Be quick to scent sedition;  
And recommend petition  
To put the bad to flight.

To "beg" is independence!  
To "pray" the freeman's prize! —  
Two jewels, all resplendence!  
Companions of "amendments",  
And other "free state" (?) lies.

Be sure and stir together  
In one huge "equal" pie,  
The rich, with flying feather,  
The poor, with hide of leather, —  
In CONSEQUENCE a tie!

The power of the wealthy,  
Of that be mum, yes, mum;  
'T is used by no means stealthily,  
It's e'en considered healthy  
If wielded o'er the slums!

Unceasingly do riches  
Accumulate; they bend  
The rabble in the ditches.  
In crannies and in niches  
Dross shovels lives of men.

Innum'ble the sources  
Whence 's squeezed the revenue;  
Collecting nearly forces  
The planets from their courses;  
Keeps man in constant stew.

For th' pincher by profession  
Is never satisfied.  
His chances for oppression  
Augment with his possessions  
And th' tightness that they're tied.

He, with religious fussing,  
Or with a statute book,  
Prevents the meddler's musing,  
And dishes up a "cussing"  
For each informal "crook".

Advise that innovation  
In ev'ry social form  
Be shunned; that degradation  
Adheres to all inflation  
Of rights; on that be warm.

With brilliant phraseology  
Propound the Mystic Laws;  
Discourse on True Theology;  
Keep posted on biology;  
And analyze First Cause!

—These promptings are defective, —  
He who'd be "in the swim"  
Must see with eye insensitive,  
And rival a detective  
In sorting human whims!

VIROGUA DANIELS.

No man has a right to monopolise more than  
he can enjoy. What the rich give to the poor  
while millions are starving is not a perfect  
favor, but an imperfect right. **SHELLEY.**

### REVOLUTION INEVITABLE.

Not all revolutionists are Anarchists.  
Some who declare for a revolution and with  
fiery zeal work to bring one about are strong  
governmentalists, or else leave the future to  
look after itself. These persons are generally  
animated by a hatred for the powerful, or,  
denied the comforts of life and seeing so  
much luxury around them, they become ex-  
asperated and seek blindly to "get even" by  
destruction of property and life.

The ignorant and venal editor seeks to  
confound Anarchy with revolution and vi-  
olence, and always dubs every one Anarch-  
ist, who, stung by the insolence of the rich,  
and goaded to desperation by the cruelty of  
conditions, uses or proposes to use any form  
of violence as a means of bettering their con-  
dition, or lessening the power or happiness  
of these "above" them. This is very mis-  
leading to the unsuspecting and innocent.

Not all revolutionists are Anarchists, but  
all Anarchists are revolutionists. Anarchy  
is impossible without a revolution. No  
such social and economic arrangements, as  
the Anarchists propose, are possible without  
first absolutely overturning — abolishing  
present arrangements.

The constant increase of Anarchist propa-  
ganda, as well as the constant swelling of  
the ranks of the disinherited and the un-  
employed, is filling "public sentiment", not  
only to expect, but to demand a revolution.

The lessening of the power of the middle  
class to continue enjoying many luxuries and  
advantages, which they had become accu-  
stomed to, is spreading a wild and somewhat  
vicious, though often unreasonable, desire  
among them for a revolution, or fight at  
least, that will, as they hope, restore to them  
their former power and comfort. They re-  
volt from the idea of their children being  
reduced to the condition of menials or taking  
any lower station in life than they now hold.

The desire for liberty and all the comforts,  
enjoyments and opportunities, which it  
would bring, is an ever-present factor in  
human association, and constantly acts as a  
corrector for the abuses of authority, the  
encroachments of despotism and the ever  
increasing interference of law. Given scope  
to express itself in rational and pacific



methods this desire for liberty works only blessings to humanity. Denied the opportunity to express itself peacefully, suppressed by authority and inveighed against by those who love power and live by privilege, it bursts forth in violence, prompts to riots and insurrections and when possessing the minds of the vigorous and fearless leads on to revolution to the abolition of power and privilege.

It must be apparent to all who have observed the facts closely that a revolution is inevitable and imminent. An universal revolution, growing out of like conditions in all countries, and aiming to abolish these conditions.

As Anarchists, as Revolutionists, it is ours to point out the causes of the conditions, which are forcing a revolution upon us, and do all in our power to prevent the re-establishment of the cause, thereby removing the danger of the future development of conditions that will rob us of our liberty and necessitate another revolution.

The necessity for a complete revolution, rather than a rebellion aiming only to change masters, can not be too strongly advocated nor too persistently kept before the public. Rebellion against one set of masters is of but little use, if another set of masters is to take their place. Revolution is inevitable; then let us make it one with the avowed object of abolishing all masters and all institutions, which require authority for their maintenance.

HENRY ADDIS.

### PRACTICAL.

"Occupancy and use should be the only title to ANYTHING. As long as I use a piece of land, or a house, or a tool—it is mine; but when ever I do not need it anymore, let the one who needs or desires it occupy or use it as the case may be. The earth is the mother of us all; all beings have an equal right to the use of the soil—as much of the surface as each one actually uses is his for the time being and no more. All the products of the earth belong in common to all; all the products of man's labor, be they what they may, are the result of the gathered experience of countless numbers who have gone before us, and therefore whatever is produced—being the work of humanity in general—should be at the command of all."

"Hold on now, that will do," said my friend, "these theories sound nice enough, but they are not practical. I tell you, you Anarchists are a lot of visionaries, you fly off into the clouds, while we are matter of fact people. We take the existing conditions into consideration, and whenever you people do that you'll find out that your whole philosophy don't amount to anything. It is like soapbubbles, which look pretty enough, but there is no substance to them. That's what is the matter with your theories, they lack substance."

"Now I am in favor of Labor Unions, independent political action, Labor Exchanges, co-operative colonies and industrial concerns, that is something practical. You can make your experiments on a small scale and, if successful,

try them on a larger one—go step by step. A child has to learn how to walk before it can run. Now get around that, will you!"

"There is land enough for all, not so?—And all sorts of material and tools to produce enough for all, if all had an opportunity to use these three main factors in production—land, raw material and tools, not so? Yet we see a large number of people who are willing to labor in order to produce something suffer, actually die of want, why is it—tell me? They are willing to provide themselves, but are prevented through—what? You give it up? I will tell you: they are prevented from helping themselves through our institutions, among which property is the chief factor. Government is the result of property; no property—no necessity for government; no government—no possibility to control more of the necessities of life than the individual can occupy or use. People starve because the more favored, or more cunning, have taken possession of the means of life, and their claims to these possessions are protected by the government, which is in reality a corporation chartered for the purpose of protecting property. Therefore, in order to do away with starvation, we must abolish property and government. All the vast wealth, controlled at present by a few who demand a heavy tribute from the many for its use, will be then at the disposal of all."

"You mean to say that people will not get along with each other without some kind of restraint of some kind, because they are not used to being entirely free? Take a horse which has been in a stable for some time and let it run in a pasture; of course, it will kick and run and jump about, but after a while quiet down, and so will it be with humanity. It will take some time before people find their equilibrium."

"Labor unions are notorious conservative; their organization with its host of officers who are generally satisfied with the present condition prevent all progress. Though they foster in a limited sense the spirit of solidarity among the workers, they have been instrumental in dividing the producers among themselves, and instead of ridding themselves from the plutocratic parasites, have been fighting each other. Unionism and scab; organized and unorganized, the Federation of Trades and the Knights of Labor are engaged in a perpetual warfare."

"Divide and rule" is a saying as old as masters and slaves have existed.

"Independent political action, what does it amount to? Anybody who believes at this day and age that the wealthy will renounce their privileges, because a law to that effect should pass congress, is to be pitied, it is against human nature. Power—wealth is power, because those who are in need of it must submit to the dictates of the owner—has a certain fascination few men will voluntarily renounce."

"Labor Exchanges are good in as much as they show how the products may be exchanged in a free society, but they will under the present system never be allowed to grow to such proportion, as many fancy, that they will gradually supplant the present commerce."

"Co-operative colonies are only successful for a short time, for the same reason that married people are really happy only for a short time, and that is: to be compelled to associate always with the same individuals becomes irksome

and detrimental to happiness. Co-operative productive associations benefit a few only, and there is after all only one practical mode of making happiness for all and that is education, the rooting out of the property and government idea and, of course, abolish the institution which has kept us so long in bondage, peaceably if we may and forcibly if we must."

E. SLABS.

### EVOLUTION.

There are a lot of easygoing, fullbellied, contented "step by step" reformers, who are never in a hurry to have the existing conditions changed; they like to stand on the streetcorners and discuss reform measures; they can sit back in a rockingchair and meditate on progress, but never for a moment think of the fate of their fellowman, who have the misfortune to be in bondage in the various governmental institutions. THE FIREBRAND published the atrocities committed on the Anarchists in Spain; LA SOCIALE gives an account of the horrible treatment of soldiers in the french army, and occasionally we hear in this country of cases of brutality, shown by the officials towards the inmates of our various penal and charitable institutions. The unfortunate ones who are sent by the authorities to the penitentiary and insane asylums are especially to be pitied. Deprived of all freedom of action, entirely under the control of their supervisors, with no means of defending themselves or redressing their grievances, they are compelled to submit to the will and whims of their masters and if one for some reason incurs their illwill, life is made unbearable. Think of men deprived of their liberty, condemned to, sometimes, lifelong imprisonment, because the judge or jury bore them an illwill, or because "his honor" did not feel well, or wanted to "set an example".

Men and women are immured in an asylum for insane on the opinion of a physician, who is very often influenced by avaricious relatives or even animosity. It is a convenient mode, to do away with a person whose presence is not wished for and all under the name of law. Think of the innumerable victims, who languish in these hellish institutions; think of the innumerable ones again who are being slowly but surely tortured to death by want and the fear of want; think of all the miseries which our present social arrangement produces, and while thinking of all that, then to say coldly: "we must evolve", we must go "step by step" in this funeral procession of reform, takes a man with a heart of castiron and a mind of brass."

Yes, this step by step story has been told the exploited for ages. "Don't be in a hurry, take time."

This theory of evolution as applied to enslaved humanity is a capitalistic lie, wrapped up in the semblance of science.

There never was in the history of humanity a time, when it detracted from its happiness to be free. Mankind will never be more ready for freedom, than it is now, it has been ready ages ago. Slavery degrades, freedom ennobles.

E. S.

IN VAIN you tell me that artificial government is good, that I fall out only with its abuse; the thing, the thing itself is the abuse.—[BURKE.



## LIBERTY - LOVING WOMEN.

While the plutocratic press, the religious press, and the clergy generally indulge in flatulent writings and preachings regarding the "new woman",—while the great daily papers are "tearing to tatters" already time-worn jeers and pre-historic jests and ridiculing in every possible way the "new woman", I feel wishful to give voice to my thought about a number of women—call them "new" or "old" as the reader feels inclined to do.

There are, today, quite a number of women, known by their writings to all-round radicals and freethinkers; their names familiar to all Anarchists, either Individualists or Communists.

The names of most of these women have been and are, today, signed to ably written articles in radical and ultra-radical journals and magazines, wherever and whenever they could or can gain admittance. All of these women are freed from religious superstitions—the theological bubble has burst insofar as they themselves are concerned,—and most of them are also free of governmental superstition. Many of these women are self-proclaimed Anarchists and the general tenor of their writings is Anarchistic. They are gifted with a large measure of intellectual integrity—which is wisdom, for surely love of truth is one characteristic wholly admirable. These women have been and are valuable teachers.

I make bold to say that anyone of these splendid women can give voice in one written article to more wit, wisdom and truth, than can any priest or clergyman in the sermons or writings of a year. I have been quite a reader of sermons as reported in the plutocratic press—the silliest of which are usually reported in their entirety. All of which evidences that (even granting it) sincerity minus intellectual integrity counts as nothing to sane minds. And so, while through press and from pulpit narrow-minded asses are informing woman where her place is, and what and which are her duties, it gives me real satisfaction to voice my thought as regards some liberty-loving women.

In my opinion, Mrs. Holmes in number 35 has given clear expression to the thought of intelligent Anarchists—be they Individualists or Communists. CLINTON LOVERIDGE.

## IS THIS CIVILIZATION?

Pulpit, press and platform combine to eulogize civilization. We are told it is our sacred duty to be thankful for its blessings.

We live in a higher life, walk on a plane far above that which satisfied our forefathers.

We have left barbarism a long way behind, and have become so very civilized that we blush to think of the past life which our ancestors lived.

But are we civilized? Are we so superior to the barbarian that we can afford to boast of our superiority?

A few days ago a number of men, scientific men and others, were gathered in a small room to witness a scene which scarcely appears to be civilized. They had gathered there to see a man killed. They were heard to speculate on his chances of torture, and loudly expressed their opinions. The man was led in, bound hand and foot. The scientists looked at him

though he had been a wild beast; they made notes of his appearance, and watched with palpitating hearts every scene in the legal murder.

The man was strapped in a chair, the scientists gazed at him, their eyes almost startling from their heads. A signal was given, a man touched the switch, and the element known as electricity was sent coursing through the victim's body. Almost instantly the scientists rushed forward, caught the man's wrists, placed their ears against his breast, and gloated over the fact that he was still alive. More electricity was sent into the body, and the verdict was that the man was dead. Without one bit of human feeling the doctors had the body, still warm, on the dissecting table, and were carving it up in the interests of science, say they; curiosity, we say.

That is what we call civilization! Our barbarous ancestors would have shot the man and let his body rot where it fell. We carve it up, and tell a gaping world how heavy the brain was, how healthy was the whole internal apparatus, and how, had not the law killed him, he might have lived to a good old age.

In the old days, before we became civilized, men dwelt in tribes; they had all things in common; there was none rich, none poor; men were virtuous, women chaste; there was no need of thieving, because each had what he wanted; there were no laws, save what each tribe made for its daily guidance. But those people had never known the blessings of civilization.

Civilization has made laws which allow one man to make money out of the misery of the many, and to coin gold out of the hunger of the majority.

The wealth of the millionaire has been obtained from the poverty of the people. Civilization has enriched the few and impoverished the many.

Our social life is hideous. Our streets are filled with pariahs of society. Men and women have been driven to desperation, crime and immorality by unjust laws (Is it possible to have a just law? A. I. ) and customs.

Women sell themselves for gold, for a shelter and for bread. Even marriages have become a portion of the mercenary system, and women are considered chaste because they have sold themselves to one instead of many.

Criminals are manufactured by society's laws, and the poor criminal is sent to jail, while the criminal who made the laws is also the judge to enforce them.

The man who can steal a railroad is honored, society bows before him; but the man who steals a bit of bread to save his life is sent to prison.

What is civilization? If our present system is a definition of it, then we declare that semi-barbarism is better.—[American Fireside.

## RECEIPTS.

Boston, Mass. — Koch, \$2.00. Akron, O. — J. K., 50c. Butte, Mont. — J. G., 50c. Los Angeles, Cal. — Evans, 50c. Baltimore, Md. — B. E. G., 10c. New York City — O. Kahn, \$2.00; Schimek, 25c.; Kiss, 25c.; Knapp, 25c.; Manghizi, 25c.; Daubermann, 25c. Sentinel Prairie, Mo. — Cooper, 25c. Cleveland, O. — A. B., 50c.; Ziska (Group), \$1.00; V. K., 50c.; L. B., 25c. Weir City, Kans. — J. H., \$1.00. Kaplingers Mill, Mo. — K. A., 25c. Seneca, Ill. — J. T., 10c.

## NOTES AND COMMENTS.

CAMPAIGN poet Sam Josephs, who is the author of "Grover, Grover, four years more of Grover," died in Philadelphia.—[Boston Herald.

In other words, he has done the greatest service to mankind. We don't want any more of it.

It is reported that many clergymen are going into bankruptcy up in Springfield. [Boston Globe.

Is the demand for humbug so slack out there? A very good recommendation for Springfield. That's why so many clergymen go into politics—there is more in it.

COMRADE MOWBRAY, while in Chicago, has been ordered to speak of government officials as of Angels or he will have to keep quiet altogether. The excuse for such an arbitrary order is:

"We must maintain harmony."

This shows that the only way to secure harmony in Chicago is to kill opposition. Otherwise a very practical definition of "American fair play."

It costs no less than \$3,000 to be elected to the New York Legislature; and when elected, a member of that Legislature gets \$1,500 a year. Still, the average voter wants honest public servants!—[Boston Traveler.

Solid truth, but seldom spoken!

A Vermont man says that he wouldn't hear a politician speak any more than he would cut off his right hand.—[Taunton News.

That Vermonter must have a keen appreciation of the value of time and will not spend useful time to useless purposes.

SAMUEL GOMPERS says he would rather live on the seventh floor of an American tenement than on the first flat of an English workmen's house.—[Manchester Union.

Sam is in the habit of saying things for the occasion, that is to say, he is as indiscriminating in his blame as in his praise, and the English workman cannot be hurt by his blame any more than the Americans can be flattered by his praise.

Sympathy costs nothing.—[Tawnton Globe.

That is just why preachers often say unto the rich: "Have sympathy with the poor."

When the citizen snores it is the trumpet call on the devil for victory.—[Chauncey Depew.

In other words, the political thieves can continue their dirty work as long as the toilers are asleep. Is this the reason why comrade Mowbray was ordered not to awake the slumbering masses in Chicago? As long as the wealth producers "snore," they, certainly, will meekly submit to all the hardships to which they are subjected. H. K.

The post-office department has decided that postmasters are justified in refusing to deliver newspapers and other publications which they may deem libelous, obscene, or otherwise obnoxious. The tyrannical character of the power



thus conferred is obvious, and yet the daily press is dumb on the subject. In times of intense excitement this power might be exercised for partisan ends in the most offensive manner, but as a rule only reform papers are discriminated against, and hence the subsidized press utters no protest.—[Liberty, New York City.]

In monarchical countries it takes the consent of the parliament to pass such decisions, and even then only the postmaster general would have the authority to exercise such a power. But in our "free republic" every postmaster is a "sovereign," and may refuse to deliver any paper which don't suit him or his party. Such are the effects of government ownership, advocated by populists and State Socialists. Our "servants" have at present only the power to choose our reading matter for us, but if they should have the control of the means of production and distribution, we would be in a slavery of which we can hardly form a conception.

The advocates of government ownership theorise much about our servants, but the fact is that any one entrusted with authority is our master.

A. I.

Mrs. Hobart, the populist agitator, has received the permission (!) from the mayor to speak on the streets of Portland, with the reservation: "If you behave yourself." Of course she is a lady, and behaving has reference to radical expressions.

E. S.

Wherever there is great property there is great inequality. For one very rich man there must be at least five-hundred poor, and the affluence of the few supposes the indigence of the many.—[ADAM SMITH. (Wealth of Nations.)]

The oppression of a majority is detestable and odious; the oppression of a minority is only by one degree less detestable and odious.

—GLADSTONE.

## Correspondence.

### GRONLUND VANQUISHED.

On October 23th Lawrence Gronlund and myself were to debate the assertion so often made by Mr. G., that "the worst government on Earth is better than no government at all", before the Haabet Literary Society of Tacoma, Wash.

In opening the discussion he claimed to be on the negative of some other questions and spend the forty minutes, allowed him, in trying to show that Anarchism is not practicable now, admitting that it might be some time. In all his remarks he carefully avoided the question under discussion, speaking against Anarchism, as he represents it, intimating that he would like to have me take the affirmative and he the negative of "Is Anarchism the correct social order?" I replied to his points, and then spent a short time talking on the question. At the close of my reply I announced that I would give four lectures on the 1st, 2nd, 3th and 4th of November, and would gladly take the affirmative of the question he proposed and Mr. Gronlund the negative, and invited him to be present and

criticise all of my lectures, and take part in the discussion that is to follow each lecture.

In his rejoinder he simply reiterated a few of his former assertions and then broke down, leaving the platform ten minutes before his time was up.

The hall was crowded to its uttermost capacity, and the audience was attentive and showed an interest in all that was said. The enthusiastic applause of my speech showed very clearly that the preponderance of sentiment was in favor of Anarchism as against the Collectivism of Mr. Gronlund.

I am to lecture on the first to the fourth inclusive. The first night on the value of proposed reforms, the second on "Is a Social Revolution inevitable", third on "Industrial Reconstruction, fourth "Social Reconstruction".

HENRY ADDIS.

Tacoma, Wash.

### THEY WANT NO LEADERS.

Comrades and Miners!

I call your attention in order to form a new, a free association. You cannot help but see that the misery around us is getting worse from day to day. We ought to unite and get in close touch with each other. Let us drive away our chiefs and not be deceived by them anymore. We have seen it here in Spring Valley, where we have a great mountebank for a president, whom we pay \$75 per month for loafing about in style, while we can get hardly a piece of bread. More over they all sell out like they have done during the last strike and fill their pockets from both sides. What are these leaders but parasites who sell out to the Companies everytime. Join us, we do not need any leaders nor money. Let us unite and fight together against the capitalists and chiefs. Come to our meetings every one and learn how to defend your rights against these despots.

The knowledge of the cause of our condition will eventually lead us out of the present slavery and liberate us from the vampyres, who suck our lifeblood. Form a free union, read the FIREBRAND, educate yourselves, and we will be free and live in Anarchy.

Spring Valley, Ill.

JEAN BRAULT.

### SHOULD BE ASSISTED.

I wish to let our comrades in Tacoma know, who have formed a dramatic company, that I am working hard in translating the drama "The Anarchist" into English. The two first acts are finished (there are five of them) but I want help. Somebody should copy, what I have written. Who will do it?

E. STEINLE.

Seattle, Wash., Nov. 4th '95.

P.O. box 298.

### JEAN GRAVE'S BOOK.

THE DYING SOCIETY AND ANARCHY, translated by Olyve Rossetti, is of the greatest value to anarchist propaganda.

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