

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.

WHY?

By LYDIA E. DRAKE, in INDUSTRY.

Why bring slaves to fill your workshops,
Lepers from a foreign shore,
While your brothers, poor and homeless,
Ask for labor at your door?
Why have mothers, wives and daughters
Not a place to earn their bread,
Widows forced to human slaughter,
Orphans weeping o'er their deed?

Why the stars and stripes still waving,
Once the banner of the free?
Why deceive the people long?
Only money kings are free—
Free to own both, land and water,
Free to tax the growing grain,
Free to burn the paper money,
That the gold they may obtain.

Sirs, whence come your homes of grandeur
Gold and silver rich and rare?
Are they yours by honest labor?
Did you earn them just and fair?
Did you rob some lonely widow?
Did you steal from Uncle Sam?
Did you dupe the tolling rancher
Or the heathen Chinaman?

Why has labor no protection
From high taxes and no gains?
Why the banking laws a swindle,
And the railroads, too, the same?
Why are little thieves in prison
And the large ones high in state?
Why great villains with a title,
And the small ones convicts make?

Why has one ten thousand acres
And another not a home?
Wife and babes without a shelter,
Pinched with hunger, forced to roam?
Why such contrast in this nation,
Millionaires and cowering slaves,
Thieves in office, church and pulpit,
Honest men in paupers' graves?

REVOLUTIONARY METHODS.

Since all candid thinkers, who have given the question careful consideration, know that a revolution is inevitable, and nearly all others have a more or less vague notion

that a great change is coming, the question presents itself, what part are the Anarchists going to play in the revolution, and the time intervening between then and now?

Many who sympathize with Anarchists propaganda appear to be foggy on these points, and many questions, as to methods, are asked me by this class of people. Many others who know something is wrong, but have no conception of the extent of social maladjustment, ask many questions concerning Anarchist methods.

It is impossible for any one to make any positive statement as to what the Anarchists will do, as a class or party, simply because they have no "adopted" program, or authoritarian direction to guide them in their action. Certain methods, however, are common to them all, and the uniformity and persistency of their propaganda efforts in all countries, without any personal knowledge of each other, any organization or other method of determining what is to be done, is a source of no little surprise and annoyance to the authorities of all countries.

The Anarchist ideal, in matters of propaganda and revolutionary methods, as well as all things else, is personal choice. Every body to determine, for himself or herself, what to do and how to do it. This, our authoritarian friends, especially the State Socialists tell us, will lead to confusion and prevent the accomplishment of any effective work. But Anarchists can point to the propaganda now carried on all around the world by Anarchists as proof of the fallacy of such an assertion.

No idea has the same fearless and courageous devotion shown it at the present time as does Anarchism. Its propagandists devote more time, energy and money, suffer more reproach and abuse and run more risks of imprisonment and execution than the agitators of any other school of thought. I only call attention to this to show that given freedom of personal choice, the efforts in behalf of any idea, or cause, are as effective, untiring and as uniform, the difference in circumstances being taken in consideration, as can possibly be under authoritarian direction or organization.

The work of the Anarchist propagandists at present must needs be, first of all, to rid

the minds of the deluded of the false conceptions of Anarchism which has been so industriously inculcated by authoritarians. This prejudice removed, the next step is to give a correct idea of what Anarchy is, and what Anarchists want. Methods of getting it will invariably be called for at this juncture by the student, but for my part I decline to discuss methods or tactics until the student has made Anarchist ideas his own and become imbued with a desire to see a social reconstruction in accordance with these ideas. My argument is: when we WANT these things we will consider how to get them. When enough of us want them we will find a method of accomplishing that purpose, and that quickly.

The person who wants a change, and wants it bad, but has no adequate conception of what he wishes to substitute for present conditions, generally wants to kill a lot of people, bankers, capitalists etc.; burn down some buildings or blow up R. R. bridges. These people often imagine they are Anarchists, and so proclaim themselves, but when questioned by an Anarchist know nothing of Anarchist theories. Others want to hang some officials and put others in their place, hoping they will fear to do wrong. The Anarchist steers clear of all these things and points out that, instead of destroying wealth and changing bosses, what is needed is to abolish all bosses, and take possession of all public utilities.

The agitation must, in the nature of things, be educational; must tend to disabuse the minds of all of the erroneous conceptions of Anarchism, now so prevalent, and by showing how much more desirable a condition of freedom is, create a determination in the minds of all to attain that condition.

During the Revolution, or the transitional period, the work for Anarchist to do is apparent. The task of preventing the re-establishment of authority will be great. The work of reconstruction of industries, of distribution and compensation, is an undertaking which will require a tremendous amount of energy, tact and perseverance. If the tremendous energy which will find expression in destruction in that time, can be turned to destroying titles, evidences of

indebtedness and authority, the period of violence will be short and reconstruction can be carried on without constantly coming in conflict with these instruments of enslavement. Every form of authority should be opposed, and every effort at voluntary co-operation encouraged. Revolution may sweep away the barriers, but Anarchism can only be established by vigilance and effort on the part of the Anarchists.

HENRY ADDIS.

HERBERT SPENCER ON PROPERTY OF LAND.

"Given a race of beings having like claims to pursue the objects of their desires—given a world adapted to the gratification of those desires—a world into which such beings are similarly born, and it unavoidably follows that they have equal rights to the use of this world. For if each of them has freedom to do all that he wills, provided he infringes not on the equal freedom of any other, then each of them is free to use the earth for the satisfaction of his wants, provided he allows all others the same liberty. And conversely, it is manifest that no one or part of them may use the earth in such a way as to prevent the rest from similarly using it; seeing that to do this is to assume greater freedom than the rest, and consequently break the law of equal freedom.

Equity, therefore, does not permit property in land. For if one portion of the earth's surface may justly become the possession of an individual, and may be held by him for his sole use and benefit, then other portions of the earth's surface may be so held; and our planet may thus lapse altogether into the hands of a few. Observe now the dilemma to which this leads. Supposing the entire habitable globe to be so enclosed, it follows that if the landowners have a valid right to its surface, all who are not landowners have no valid right, say, no right at all to its surface. Hence, those who are not landowners can exist on the earth by sufferance only. They are all trespassers. Save by the permission of the lords of the soil, they can have no room for the soles of their feet. Nay, should the others think fit to deny them a resting-place, these landless men might equitably be expelled from the earth altogether. If then, the assumption that land can be held as property, involves that the whole globe may become the private domain of a part of its inhabitants; and if, by consequence, the rest of its inhabitants can then exercise their faculties—can then exist even—only by consent of the landowners; it is manifest that an exclusive possession of the soil necessitates an infringement on the law of equal freedom. For man who cannot 'live and move and have their being' without the leave of others, cannot be equally free with those others.—

"Passing from the consideration of the possible, to that of the actual, we find yet further reason to deny the rectitude of property in land. It can never be pretended that the existing titles to such property are legitimate. Should anyone think that the existing titles to such property are legitimate, let him look up the chronicles. Violence, fraud, the prerogative of force, the claims of superior cunning—these are the sources, to which those titles may be traced.

The original deeds were written by the sword, rather than with the pen: not lawyers, but soldiers were the conveyancers; blows were the current coin given in payment; and for seals blood was used in preference to wax. Could valid claims be thus constituted?—Hardly. And if not, what becomes of the pretensions of all subsequent holders of estates so obtained? Does sale or bequest generate a right, when that right did not previously exist? Would the original claimants be nonsuited at the bar of reason, because the thing stolen from them had changed hands?" Can one who buys a thing without a valid title, establish that title by simply buying the thing? Can it be reasonably asserted that one who keeps on buying shoes only, will, in the course of time, have bought sugar? Can we make something out of nothing? Certainly not. And if one act of transfer can give no title, can many? No; though nothing be multiplied for ever it will not produce one. Even "such a monstrosity as the law—that is statute law" recognizes this principle. An existing holder must, if called upon, substantiate the claims of those from whom he purchased or inherited his property; and any flaw in the original parchment, even though the property should have had a score of intermediate owners, quashes his right.—

"But time," say some, "is a great legalizer. Immemorial possession must be taken to constitute a legitimate claim. That which has been held from age to age as private property, and has been bought and sold as such, must now be considered as irrevocably belonging to individuals." To do this, however, they must answer satisfactorily to such questions as—How long does it take for what was originally a wrong to grow into a right? At what rate per annum do invalid claims become valid? If a title becomes perfect in a thousand years, how much more than perfect will it be in two thousand years? and so forth. For the solution of which they will require the calculus.

Whether it may be expedient to admit claims of a certain standing is not the point. We have simply to inquire what is the verdict given by pure equity in the matter. And this verdict enjoins a protest against every existing pretension to the individual possession of the soil; and dictates the assertion that the right of mankind at large to the earth surface is still valid; all deeds customs and laws notwithstanding."

The reasoning of Spencer on the private ownership of land is not easily refuted. But all individualists, who think they are very clever in handling every thing in the line of private property are cordially requested to grind their teeth at this well known quotation from "Social Statics".

H. A. KOCH.

FREE BREAD.

THE proposition of Victor Barroucund to distribute bread gratuitously through France, has created quite a discussion in Anarchist circles. It is really a state socialistic scheme. The expenses shall be covered through taxation; and every inhabitant shall be entitled to as much bread as he or she may be in need of. While this would prevent people from dying for want of food in the midst of plenty, as it is the case at present, there are objections to this plan from an Anarchist point of view, which makes its practical operation undesirable.

The distribution of free bread will not help the workers a whit, because their wages would be reduced to conform to this new factor. The competition among the producers for an opportunity to labor would necessarily compel them to offer themselves at reduced recompensation. It would prolong the reign of capitalism by strengthening the state or municipality. A bend once given to the popular mind in that direction might also lead us into the despotism of which State Socialists dream, when the government shall own and operate all means of production and distribution. The hungry desperate many are at present the greatest danger to plutocracy, their wants satisfied to a certain extent, we would be slaves forever.

The rulers of Rome prolonged their reign, until overthrown by foreign barbarians, by this identical method.

We have "free bridges" in this city, owned and operated by the municipality, why not may the Socialists ask to have free bakeries, owned and operated the same way? Because we can have something much superior in every way.

At present the producers must maintain a great number of parasites, who live from the products of their toil, while we propose a system where not only bridges and bread will be free but all the means of sustenance; where the exploitation of the many through the few by means of controlling the opportunities to produce will be impossible, be the controllers private persons, corporations, or the State matters little.

Instead of free bread etc., we desire free access to all the opportunities to produce and we will be able to supply ourselves with all we need.

E. SLABS.

The Letter-Box.

G. J., LOS ANGELES, CAL.—Thanks for new subscribers. The circulation of THE FIREBRAND is increasing, and so is the demand for anarchistic literature—a phenomenon that fills us with great hope. But—I am sorry to say—archaic pamphlets are exhausted everywhere. We are contemplating to buy a press and some more types for the purpose of issuing pamphlets, but our purse is not ready yet.

WM. A. S., BUFFALO, N. Y.—You will find the amount acquitted in the receipts. If all comrades would follow your example THE FIREBRAND would very soon have its own press.

Dr. C. B., LORE, IA.—We received 9 copies of "Papa Koch's Schoepfungsgeschichte" in German. Thanks. Letter follows.

A. L., ST. LOUIS, MO.—Jean Grave's book will be sent as soon as we receive it from London.

J. HEINRICH, 82 AVE. A, NEW YORK.—A file of THE FIREBRAND is sent, except No. 31, which is exhausted. Probably one of our comrades in your city can complete the file.

W. H., CHICAGO.—Thanks for the Autobiographies of August Spies.

E. K., NEW YORK.—The ballot has the very same value for a people as a rattle has for a crying child, which is hungry or has pain. It will be quiet for a while, but it will not be satiated nor relieved from its pain by playing with it. The ballot never has been and never will be dangerous to the powers that be. You will find a more elaborate answer in the marked papers we sent you, and in one of our next issues.

TO INQUIRERS.—Postal money orders can be made payable to THE FIREBRAND and drafts to A. Isaak as Henry Addis is making propaganda in Tacoma at present. Many letters have not been answered for lack of time as comrade Morris has been sick for several weeks. A. I.

THE CONDITION OF THE WORKERS OF AMERICA

By EMMA GOLDMANN* in THE TORCH, London.

"Mind your own business" is a proverb very frequently used by every American. But, unfortunately, its real meaning has so far been misunderstood by the great majority. It has never cared for its own affairs, but has entrusted its business, its life and welfare, to the hands of a few land, mine and railroad owners, and to merchants of every description.

This privileged minority, true to the teaching of Christ, "Love thy neighbor as thyself," has constantly robbed and exploited the people of America.

In fact only these "noble" gentlemen have grasped the meaning of the proverb "mind your own business." During the last century they have taken precious good care to get as much as possible out of the working class. They have cut down the wages of their employees at every favorable opportunity, driven them out of their homes, destroyed their happiness, suppressed all free thought, till at last they have reduced the country to a state of slavery and degradation.

The bourgeois class of America, which has increased its wealth year by year, battenning on the toil of the people by an organized system of wholesale theft, blood-shed and robbery, has had at its disposal a whole host of officials, superintendents, managers and foremen, who have considered it their duty to assist their masters in the philanthropic work of tormenting the lives of those in their power.

While the Astors, the Goulds, the Vanderbilts, the Rockefellers, and the Dewites are spending their "valuable" time at the gambling tables of Monte Carlo, or trying to recruit their health, ruined by excessive drink and other vices, in Italy, Paris, or England, their humble servants are minding their affairs, inventing new schemes, and looking about for fresh means to delude and oppress the worker.

While the privileged few are getting richer and richer, the great mass of the people is sinking year by year lower and lower into poverty and distress. While millions of dollars are squandered in theatres, diamonds, dresses, and other luxuries, the downtrodden are leading lives of misery and starvation, working twelve, fourteen, and sixteen hours out of every twenty-four, in order to eke out a miserable existence.

I cannot deny the fact that a small proportion of the American workers are economically much better off than a great many of the workers of England and the Continent. But they are native-born American citizens who have banded themselves together for the purpose of excluding from the advantages they themselves enjoy all belonging to other nationalities. They look down upon all foreigners, and consider that nobody is as smart, as witty, as capable as they themselves.

Let us try to see who these brave, "free" Americans are.

We say in Russia "Scratch a Russian and you find a Tartar," but if you scratch an American citizen, you find either an Englishman, Irishman, Dutchman, Frenchman, German, or a mixture of nationalities.*)

*) True, but they are Americans just the same, distinct in every respect from their ancestors.

The only true Americans were the native Indians, a kind and peaceful lot of people, who were cruelly robbed of their land and happiness by the ancestors of those who now rule the country. I should think myself disgraced had my ancestors been amongst those who mercilessly slaughtered the Indians wholesale, pretending to do so in the name of civilization.

Recently a few American missionaries were killed by an angry Chinese mob. According to the statement of one who escaped, the mob was provoked by the insolent, impertinent and overbearing behaviour of the missionaries; yet the American authorities were thrown into a state of terrible excitement by the "outrage", and the press joined with the clergy of every denomination in denouncing the poor Chinese as savages, and urged the government to demand immediate satisfaction from China.

Were not the men who first settled down in America robbers and swindlers? Are the English, who are pretending to civilize Africa whilst killing hundreds of men and women, any better? Certainly not, and their conduct ought to be all the more strongly condemned inasmuch as they do it in the name of Christianity, whilst the Chinese and Negroes only act in self-defence when they resist the encroachments of the missionaries.

Let us now consider the condition of the American worker. As I said before, there is a small section which is in a good position, has comfortable houses, can afford to send their children to good schools, and so far has not felt the pangs of hunger.

Having inherited the business instincts of Dutch, English and Jewish ancestors, the Americans are first-rate business men. The average American is calculating, shrewd, and possesses wonderful skill, which enables him to cheat and swindle his neighbour of his hardly earned dollars.†) His chance of getting on in the world is, therefore, greater than that of his less smart competitor. Bar-keepers, cashiers, clerks, newspapers distributors and collectors are workers in a good position;‡) but their numbers are so small that it would be unfair to judge the condition of the American worker by their example. The average wage of the working class in most branches is 6 dollars a week, for a working day of 12, 14, or even 16 hours. People working in the tailoring, cloak-making and cigarette trades do not earn more than 4 dollars a week, and there are thousands of people walking the streets of New York, Chicago and other great cities, who would work for even less if they only could.

The unemployed movement of 1893 frightened the authorities to such an extent that, fearing a riot, they felt themselves compelled to do something for the people. But what these "charitable gentlemen" who feast on luxuriously prepared meats and drink sparkling wines, actually did was but a mockery in the eyes of the starving unemployed.

They arrested first the speakers and leaders of the unemployed, sentencing them to rigorous terms of imprisonment in the hope of breaking the spirit of the people by so doing. After that they opened a few kitchens where coffee and

†) Not any more than other nationalities.

‡) Those positions are far from being well paid in the west.

tea could be obtained for one cent, but, as they needed the cent first, these kitchens did not prove of much use to the starving. Some land-owners gave a few hundred acres for the unemployed to work on, but the opportunities for work provided by it were but a few drops in the ocean of misery, especially as only a few families were supplied with the raw material and machinery necessary for tilling the soil.

Strange to say all this did not improve the condition of the unemployed. The number of people living in the slums of New York to-day is greater than it ever was before. Thousands of people live in the utmost poverty, surrounded by filth. They do not know where to turn for relief. Young women are compelled to sell their bodies on the street, and half-grown children, shivering with cold, without home or shelter of any kind, are forced to beg or steal, and some even to lie down in the streets and die.

Even the lot of those who have work is not much better.

Men, women and children have to work from morning till night, never enjoying a breath of fresh air, never seeing the sun in the clear heavens, living on a few cents per day, and having everlastingly before their eyes the terrors of starvation. All this misery exists side by side with wealth and extravagance unequalled elsewhere. These horrors abound in nearly the richest country in the world, a country on which nature has bestowed its richest gifts. The people who have created all this wealth, who have built the mansions, found the gold, woven the silk and tilled the land are living in misery and degradation, whilst those who have robbed them of everything they have created are living in luxury, feasting, gambling, and generally enjoying themselves at the workers' expense.

If the stones of the mansions in which the rich live, the diamonds, silks and satins they wear could speak they would tell a horrible tale — a tale which would shake the nerves of the blood-suckers and exploiters of labour, and make them dread the day when the people, tired of their long sufferings, the wretchedness of their lot, will rise to revenge themselves on those who are responsible for it all.

And the apathy and indifference which have so long crippled the energy of the masses is at last beginning to disappear. The strikes at Homestead, Tennessee, Buffalo, Chicago, Brooklyn and New York have proved that the people of America are tired of leading the lives of dogs. The energy and enthusiasm displayed during these strikes, and the heroic way, in which the worker has met death in the fights with the police and militia have shown what the people were capable of. They have been an earnest of what the workers will do when called upon to fight the great fight for the recovery of their rights and the welfare of all dear to them.

Of course, the authorities have used every means to sap the courage of the strikers. They have instructed the police and the militia to shoot down the strikers and show no mercy to anyone who dares to rebel against their power. We are told that the police and the military exist only for the protection of the people, but it is a fact that always and everywhere they have been used to protect property and to defend and uphold the powers that be.

But bullets and imprisonment cannot destroy an ideal. Five men were murdered in Chicago on the 11th of November, 1887. Lawfully and rightly, say the upholders of the present social order. But their deaths have not been able to silence their voices, which sound louder and louder from beyond the grave, and their ideas live on. Alexander Berkmann's brave act showed to all who wish to see the real cause of the people's misery. Anarchists are no longer looked upon as a set of fools or ruffians, and the principles of those who have died on the gallows or are languishing in prison are to-day discussed in the press, in the pulpit, and in the mansions of the rich. Hard work is before us, as it will not be easy to convince the American workman, who prides himself on his freedom, that he is a slave. But I see the day before me when the workers of America will unite with those of other countries, and the people rising in righteous wrath will wreck the system of brutality and tyranny which today crushes the life-blood out of them. It is a system which gives to the few the power to enslave the many, which upholds corruption, prostitution and degradation, and which must be destroyed before freedom be possible.

On the ruins of the rotten system Anarchy will be established, and Anarchy will render possible the welfare and happiness of all.

CLIPPINGS AND COMMENTS.

Chicago, Nov. 9.—The bones of the Anarchists hanged for the Haymarket massacre are not to rest in peace. The bodies of Spies, Parsons, Lingg, Fischer, and Engel, now lying in Waldheim cemetery, will be exhumed and cremated. The ashes will be reinterred somewhere—it is not known where—but in a spot to which those who hold the memory of these men dear may visit when they wish. This was the suggestion made at a meeting of socialists and trades unions of Chicago tonight. There was not a dissenting voice. The idea of such action was the outcome of the officers of the Waldheim cemetery refusing to permit the annual demonstration this year at the graves of the dead Anarchists on the anniversary of their execution.

All attempts to hold a parade in honor of the memory of the executed Anarchists were abandoned this afternoon, when the police permit to hold the parade was given up.

Herr Most has been informed that no criticism on the national or municipal government is wanted from him, and that if he makes any speeches tomorrow it will be his interest to make them polite.—The Oregonian.

I have no faith in the dispatches of the associated press, and do not believe that the bodies of our murdered comrades will be cremated and worshiped in such a manner. But I have faith in the despotism and tyranny that is growing so very fast in this country of the "free and the brave."

It is evidently very annoying to the legal robbers, who have every cause to fear the awakening of the masses, that our murdered heroes are not forgotten. On the other hand, the vampires, or the government, which is identical, must be aware of their weakness and rascality if they fear the criticism of a single man; even a peaceable parade of a few men is dangerous to this "sacred" institution, called the government, or as it is called to-day, the conspiracy of the rich.

In the meantime the parasites of Chicago are making great efforts to free (sic!) Cuba from the tyranny of Spain; that is, they are jealous of

Spain and are anxious to exploit the toilers of Cuba themselves, as there is not sufficient in this country to satiate their greediness. A. I.

Correspondence.

A DEBATE ON METHODS.

When our series of lectures and discussions was commenced, a week ago last Friday, I sent a number of notes inviting many prominent populist orators to be present and oppose me, if they saw fit. Mr. G. Teats, the most eloquent, and apparently the fairest and most fearless of them all, was there and remarked that the hour was too late to go into a reply to my arguments, but would meet me in joint-debate.

Last Monday evening, Nov. 11th, the debate came off according to arrangements. Mr. Teats admitted that he was striving for the same end—perfect freedom—but contended for political action and the enactment of various reforms as the best and most practicable means to that end. On the other hand I tried to show that freedom could not be reached by increasing the powers of government; that the only way to become free is to abolish government.

Mr. Teats made as strong a plea for political action as any one could make, but if the applause can be trusted as indicating the approval of the audience, the anarchist theories were far the more popular, despite the fact that many of those present were Mr. Teats political and personal friends and admirers.

Anarchism is getting a hold in Tacoma that is pleasing and encouraging in the extreme.

H. A.

THEY ARE SPREADING OUR IDEAS.

The International Workmen's Educational Club of Waterbury meets every Sunday at 2:30 P. M. in our Hall, Bank, corner Jackson str. At our last meeting we have decided to arrange a mass meeting for the 10th of November. Comrade Dr. Smirnow will address the meeting. Subject: The 11th of November 1887. Admission free.*

We hope that during this winter we shall be able to arrange mass meetings frequently and to distribute our literature as much as possible. At present we distribute 25 copies FIREBRAND, 25 copies FREIHEIT, 35 copies FREIE GESELLSCHAFT, 15 copies REBEL and 15 copies ARBEITER-FREUND. We hope that the comrades of other towns will follow our example in spreading our ideas among our fellow workmen.

Inclosed you will find \$2.00 for THE FIREBRAND and literature.

J. ARONBERG.

Waterbury, Conn., Nov. 1st '95.

*) This letter came in too late for our last weeks issue. A. I.

RECEIPTS.

Baltimore, Md.—The Group, \$1.00. Los Angeles, Cal.—G. J., 50c.; W. F., 50c. Buffalo, N. Y.—The Group, \$5.00.; H. W., 50c. Portland, Or.—W. M., 25c. Tacoma, Wash.—A. M., 25c.; K. I., 50c.; J. S. J., 50c. Chicago Ill.—O. W., 50c.; G. W., 50c.; K. C., 50c. Northampton, Mass.—P. S., 25c. Allegheny, Pa.—The Group, \$2.00. Waterbury, Conn.—The Group, \$1.00. Brooklyn, N. Y.—C. L., \$1.00.

Fund for free distribution of THE FIREBRAND in Chicago:

A. S., 25c.; W. I., 25c.; Debating Club, \$2.00; Sales, 75c.; R. N., \$1.00.; A. E., \$1.00.; Socialistic Federation, \$1.00.; J. R., 25c.

We are requested to announce the following: Rev. A. W. Martin of the First Free Church of Tacoma, will lecture in the Unitarian Church, corner 7th and Yamhill streets, Portland, on "The Industrial Revolution," the last Sunday in November.

A series of lectures on the subject of Evolution, showing man's relation to nature, will be given by Rev. A. W. Martin, under the auspices of the Tacoma Debating Club, provided one hundred tickets can be sold to cover Hall rent and the expense for the stereotyped pictures used in illustrating the lectures.

Price of tickets, admitting to the full series of the lectures, will be fifty cents. Those interested in making these lectures a popular success, should call at Klemencie and Reed, corner 11. and A streets, for further information.

JEAN GRAVE'S BOOK.

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

Our friends of the Torch publish it at the low price of 10 cents. All those who desire to get our friend's book should write to the Torch, 127 Ossulton St. N. W., London, England; or send orders to THE FIREBRAND.

ANARCHIST JOURNALS.

THE REBEL, monthly, 50c; 170 Hanover St., Boston, Mass.

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 num. 228, Rosario de Santa Fe, Argentina, S. A.; subscription voluntary.

EL PERSEGUIDO, B. Salbans, Casilla de cerros num. 1120, Buenos Aires, Argentina. S. A. Subscription voluntary.

L'AMI DES OUVRIERS, Hastings, Pa.

K. I. 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. 846 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.

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