

# 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.]

### TOIL'S VICTIM.

Fold the weary hands—they do not tremble  
now,—  
Blue-veined, upon her breast and smooth the  
wrinkl'd brow;  
Close the tired eyes; lay stark and strait the  
form—  
So, in sleep's disguise, as if 't were limp and  
warm.

Now, the dead is mine. Alas! the face, once  
fair,—  
How chang'd! Sunk the eyes, silver'd the  
golden hair.  
Fair I lov'd and won, with tale of love and joy,  
Home and happy days—pleasure without alloy.

Then, the world was bright—the smile of love  
was mine,  
And a gentle hand to guide, and eyes to shine.  
Alas! we lovers twain knew not what life would  
bring  
Toil and mortgages, in summer, fall and spring.

Wife, thine eye is closed, when, but for hope-  
less toil,  
The ceaseless treadmill, a farmer's wife's turmoil  
It and thy fair face were left to beam and smile,  
And thy thirty years had passed in youth the  
while.

Death has chosen thee; the mortgage claims  
the place;  
Toil has bent my form, and now beside thy face  
With resignation I fain would lay my head,  
And leaving life behind, gladly join the dead.

J. H. MORRIS.

### "DEFEAT!"

Who is it speaks of defeat?—  
I tell you a cause like ours  
Is greater than defeat can know;  
It is the power of powers!

As surely as the earth rolls round,  
As surely as the glorious sun  
Brings the great world sea-ways,  
Must our cause be won!

What is defeat to us?—  
Learn what a skirmish tells,  
While the great army marches on  
To storm earth's bells!

FRANCIS ADAMS.

### ANARCHY AND THE FARMER.

Usually the farmer and his vocation is overlooked in the discussion of sociologic questions, or as it is called "the labor question", the city toiler and factory operative, occupying the greater part, if not all of the discussion. The farmer has been a dreaded and hated factor in economies, by the old style trades unionist and advocate of "fair wages", and has stood so clearly out against the political sky as an individualist, that the State-Socialists have instinctively recognized in him a great barrier to their schemes of governmentalising everything.

The farmer loves his lands, his flocks and herds, or orchards and meadows, as the case may be, and does not take kindly to the idea of having his farm taken by the government, and his work laid out for him by a committee. On the other hand he knows when to plow and when to sow, when to harvest his wheat and when to shear sheep. Experience has taught him better than any book learned professor could tell him.

Socialist editors of the De Leon type try to get rid of him by declaring that agriculture is becoming an industry and that the property holding farmer will soon exist only in history. This satisfies the average farmer hating city Social-Democrat, who rejoices in the foreclosure of farm mortgages and points with sanguine assurance to the big bonanza farms in proof of his pet theories.

Meanwhile the farmer goes on feeding the world and undergoing hardships and struggles such as he alone can know.

The farmer of America feels the pressure of "hard times" and is "squeezed" by combinations of railroads, elevators and commission merchants, as long as there is any wealth to squeeze from him. Unable to get cash for what he has to sell, he is compelled to mortgage his farm in order to get money to pay his taxes. The mortgage on his farm is a sure sign to the wise acre political economist that he has been extravagant, and has not lived "within his means".

To the farmer the mortgage is a constant source of fear. It stands over him as a monster, taking away his produce as interest, and threatening to take from him his home; his acres, which have cost him many days of

hard exhausting toil to clear and put in cultivation; his orchard, which he has planted and watched grow up and gladden the eyes of many with its yield of luscious fruit. And the farmer hates the mortgage that thus threatens him and desires above all things to be rid of it and retain his home.

Is it any wonder he takes up with the theories of currency inflation which promise to make it possible for him to pay off his indebtedness?

But currency inflation can not bring him any permanent relief, and as State Socialism is the opposite of his way of thinking and mode of living, there is no school of thought so well calculated to attract his attention, nor one which he will so readily adopt, or adapt himself to, as Anarchism.

When the farmer understands that Anarchism proposes that he shall keep his farm as long as he likes, that it will never be sold for taxes, and that he will have no interest to pay or mortgage to meet in Anarchy, he very easily and quite readily takes up with Anarchist theories.

If Anarchism prevails he can retain his farm, if he so desires, or which is most probable, when he sees that co-operative effort is more desirable, he can unite his lands with the land of his neighbors and work with men like himself, farmers, on such plan as their experience points out as best. In Anarchy no sheriff to foreclose a mortgage, or intermeddling committee to dictate the seasons work, will ever molest the farmer.

Then the true desirability of rural life will become manifest.

By co-operative working of the land, and the village plan of living, the work can be reduced to the minimum, for both the men and the women, and the greatest enjoyment be attainable.

Beautiful moon-lit nights, sweet sented meadows and the song of birds in the flowering shrubery, as well as the golden grain and blushing ripe fruit, will be realities, delightful realities, to the young rustics, as they sing their songs of love and joy.

How shall we get it?

The farmer is strong and courageous and in the revolutionary period just before us, depend upon it, every farmer that has caught a glimpse of these possibilities, who knows



what the Anarchists want, will do his share of the work necessary to bring it about.

Courthouses and records have lost their sacredness in the eyes of the farmer who knows that their destruction means the abolition of his mortgage, and so repudiation will be accompanied by destruction of all evidences of indebtedness and exparte ownership.

Life on the farm might be all that poets have described it, instead of the constant and hopeless drudgery that it is to-day. But it cannot be such as a result of political reforms, or in fact of anything short of freedom—Anarchy.

To reach it we must not only think and desire but dare and do! And our doing must be effective and intelligent. To make it intelligent we must never miss an opportunity to spread our ideas, our literature and our periodicals amongst the farmers.

HENRY ADDIS.

### SYMPOSIUM ON ANARCHIST-COMMUNISM.

#### CRITICISM OF THE PROPONENT OF THE QUESTIONS AND COMRADE HOLMES, REJOINDER.

With the object of finding what Anarchist-Communists believe, I, some time since, submitted five questions. These have been answered by several believers in that doctrine, among whom are Messrs. Holmes, Addis and Morris.

Ques. 1. Do Anarchist-Communists believe in the common ownership of land and capital?

Mr. Holmes answers, as to the common ownership of land and capital, I object to making such ownership compulsory.

Mr. Addis. Anarchist-Communists believe in the common holding and use of land and common ownership of the means of production and distribution.

Mr. Morris. — We advocate the common ownership of the land and of the products of labor.

Ques. 2. If the answer (to the first question) is yes, how are they to become common property.

Holmes replies, as I have stated above these associations or groups would be voluntary, that sufficiently answers question No. 2.

Addis answers — then the disinherited have but one thing to do — to take possession.

Morris tells us: By common consent,

Ques. 3. Can a worker, who owns a number of machines, the product of his labor, keep them under Anarchist-Communism?

Holmes. — No worker can own a number of machines, the product of his labor.

Addis. — There would be no authority to deprive him of them.

Morris. — Yes, if there is no authority to say to any man, thou shalt.

Ques. 4. If he can, and if he uses them for productive purposes, can he keep the product?

Holmes. — If, for instance, a "worker" wished to own a turning lathe and turn out wooden tops, he could keep the product and welcome.

Addis. — What would prevent him? Who would deprive him of it?

Morris. — Answered in No. 3.

Ques. 5. Suppose a man has a piece of land, which he is occupying and using; will he be permitted to continue to do so?

Holmes. — Unless the welfare of the community was being jeopardized, he would undoubtedly be "permitted" to use it.

Addis. — If the community settles around him, the adjoining land having been vacant or having been turned in by its occupants, he may retain his land as his very own, or he may turn it in for common use, whenever he chooses to do so. If Nationalists, State Socialists or Individualist-Anarchists should be in the majority in the section of country, where he lives, an effort to take his land "for the public good" by "right of eminent domain", or by rendering a "compensation fixed by a jury", according to which school of thought his neighbors belonged, might occur. Were his neighbors Anarchist-Communists, the "right of eminent domain" would not be recognized, and juries and valuation would be out of the question; so if he ever parted with his land he would do so voluntarily.

Morris. — Same answer as No. 3.

The answers show a decided difference of opinion for members of one school and it is on essentials.

In answer to the first question all say they believe in common ownership. To question 2 Mr. Holmes says, the groups must be voluntary, but does not answer the question directly; Mr. Addis says, it will be done by confiscation; and Mr. Morris says: By common consent.

Messrs. Morris and Addis are in direct opposition to each other, which one Mr. Holmes will agree with is not apparent.

Mr. Morris' answer is indefinite, for common consent may mean the majority. What is common consent?

Question No. 3. To suppose such a desire, Mr. Holmes says, requires a lively stretch of imagination. Messrs. Addis and Morris say, there will be no authority to deprive them of the right to do so.

Of question 5 Mr. Holmes would leave the individual alone unless the welfare of the community was being jeopardized. That is he implies that certain circumstances may arise where the community will interfere, notwithstanding the assurance we have from Messrs. Addis and Morris that there would be no authority that could interfere.

I am therefore still in the dark as to what is the answer of an Anarchist-Communist to these five questions.

H. Cohen.

### REJOINDER

by W. M. HOLMES.

The strained efforts of our friend Cohen to make it appear that Anarchist-Communists are authoritarians — for such is evidently his intention — are unworthy of him and of the cause he represents. In expounding untried theories of social philosophy it must be expected that slight differences of opinion, both as to principles and details of administration, will arise among those professing the same general doctrine. I venture to say that scarcely any three "plumblers" could be found to express precisely the same opinions respecting the theories of individualism. It is well known that Mr. Tucker — the acknowledged head of the individualist school of Anarchy — professes views entirely at variance from those held by some of his best loved dis-

ciples.\*) The mere fact that comrades Addis and Morris and I have expressed sentiments slightly at variance with each other is neither proof nor evidence that Anarchist-Communists in general, or we three particular, are authoritarians.

On the other hand, the fact that every contributor to the late symposium is ardently in favor of the fullest liberty, is plainly evidenced, by the contributions themselves. In numbers 25 and 26 of THE FIREBRAND I repeatedly declare that we are opposed to all forms of invasive authority. I object to making common ownership compulsory. I reiterate that "these associations or groups would be voluntary". Addis emphatically states (in No. 27): "But let not our individualistic friends become alarmed, for this condition (common ownership) would be a voluntary one." — Morris, in the same number, replying to question 2, says "By common consent". Viroqua Daniels, picturing a state of society under Anarchist-Communism (in No. 32) declares "There is no bossing. Numbers work together if in harmony; if not, they separate." In answer to question 5, John Pawson (in No. 29) says: "Yes, I would not institute mob rule, jury rule, jails or any part of the paraphernalia of authority when once disposed of. — I do not wish to see a lot of meddlesome fellows trying to determine — an impossible task — the individuals value to and place in society." These excerpts ought certainly to be a complete refutation that the writers favor authoritarian doctrines. That they fairly represent the views of all well informed Anarchist-Communists I believe and contend.

The charge of authoritarianism being without foundation, it only remains to show briefly that the only difference between the communistic and individualistic schools is in the method of proposed reconstruction. Mr. Cohen declares, he is "still in the dark". Let us make a final attempt to enlighten him.

As the people throw off the yoke of authority — whether gradually, or suddenly by violent revolution, not matter — they will seek to form new associations to promote their welfare and happiness. Industry must be reorganized, exchange placed upon an equitable basis, the social life made as harmonious as possible. Individualists will do this by establishing mutual banks, organizing credit, forming societies for the protection of the individual against possible invaders, for punishing crime etc. The institution of private property will be held sacred, and free competition given full play. They will form distinct branches or groups, and will draw to themselves all who sympathize with their methods.

Anarchist-Communists will also form voluntary organizations or groups, and the unrestrained law of natural selection will cause them to seek favorable locations and harmonious conditions. Being opposed to private property they will voluntarily establish common possession of all lands, buildings, implements, tools etc. needed for the general comfort and welfare. Production will be co-operative, distribution for

\*) Mr. J. Wm. Lloyd, in a recent issue of LIBERTY, referring to Mr. Tucker's views respecting invasion, property in children etc., declared if that was anarchy he (Lloyd) would have none of it.

W.H.



the common good, exchange simple and equitable without money or banks. The various groups will be under a general federation, mutually agreed upon. A system of equitable exchange of products between groups will be established, but commerce, as now understood, will be unknown. Co-operation and communism being universal, competition will rapidly fall into disuse; while private property, except perhaps in a few personal articles, will be deemed cumbersome and useless. Group life will finally model itself upon the basis of the well conducted, harmonious private family. Its members will be brethren, seeking, in the general welfare, the happiness of each individual. The altruistic sentiment, thus encouraged will favor harmonious co-operation; the groups will be profited, and will survive and spread. The right of secession will be fully recognized. Voluntary attraction, not compulsion, would be the cohesive force in the community. Thus would be secured the absolute sovereignty of the individual.

This, in brief, is the general programme of free-communist construction and administration. No details are attempted; none are needed. These would shape themselves to the exigencies which might arise. The members of one group might build one grand communal home; another might prefer separate cottages for some of its members. The autonomy of each group would be perfect. Above all, let me again repeat, the sovereignty of the individual would be complete.

### SUPERSTITION.

A superstition is a belief in something that is not true—such as the existence of an arbitrary, man-like God, the necessity for a government by force, the idea that one man has the right to control as much land as he can acquire by fraud, force or purchase, that money must be made of gold and silver or be based on them, that vaccination prevents small-pox, that the possession of a child's caul is a sure preventive against drowning. All these are beliefs that rest upon nothing; indeed are contradicted by facts. But the conduct of the vast majority of the human race is determined not by observing facts, but by believing fictions. This involves for them mental slavery, and mental slavery carries with it physical slavery.

In this age of steam and electricity a very small amount of labor is required to produce everything—food, clothing, shelter, etc.—that we require; and yet the bodies and minds of nine-tenths of the people are broken down with excessive, grinding toil, in order to produce a bare subsistence. This results from their superstitious beliefs. Just as they used to believe that kings had a divine right to rule over them and be supported in idle luxury out of their labor, so now they believe that the politicians who can beg, buy or steal a majority of votes have a right to rule over them and be supported, not exactly in idle luxury but in harmful and luxurious activity; also that if a man owns some bits of parchment or paper, (titles to land, government bonds, railway or brewery shares, etc.) other men must purchase his consent before they can go to work and so support him in idle luxury.

If you walk up Fifth Avenue in New York

you will see a white marble palace on one side of the way, and a brown stone mansion on the other. The man who lives in the marble palace holds up before the people a cross, and they forthwith drop on their knees before him, and take the bread out of their children's mouths that he may have game and salmon and wine. The man who lives in the brown stone mansion holds up before the people a bundle of government bonds and railroad stocks, and the same effect is produced upon the people by them. They will go without proper clothing in order to buy him orchids. And they laugh and think him great when they hear him say in that lofty way that millionaires have: "The people be damned!"

The priest and the politician; the landlord and the gold bug; brothers in robery and prosperity—all supported in princely luxury by laboring people who are enslaved by ignorance and superstition. It is a great scheme, this, to hold up a cross, or an official seal, or a bond in one hand, and pick a poor man's pocket with the other; to befuddle a mind in order to enslave a body; to fill a brain with falsehood in order to empty a pocket of cash; to stock a priest's or a politician's or a monopolist's cellar with wine distilled from fruit that ought to be on the workingman's table; to upholster their furniture with leather and velvet and satin that should be made into shoes and clothing for the wives and children of workingmen. And the worst of it all is that the priest and the politician and the monopolist think they do right in taking, as the laborer thinks he does right in giving. The priest and the politician tell the laborer that they love him; the monopolist tells him that he gives him employment, and the laborer loves them all, fights for them all, works for them all, and dies in the belief that because he impoverished himself and his family to enrich his masters he will thereby enjoy everlasting bliss in a heaven that does not exist.

It is all wrong, so palpably wrong that a child eight years old should be able to see the wickedness of it. And yet at the end of this nineteenth century, the few men who understand and expose it are jeered at as cranks and dreamers, if not denounced as thieves and assassins. But wrong cannot go on forever crucifying right. True thoughts once formed, right words once spoken, do not perish; the blood of the martyrs has not been spilled in vain; Chicago and Siberia have swallowed the bodies of the Prophets of Labor, but before they died they spoke, and hundreds of thousands of hearts are moved by their eloquence.

Nothing can hinder the decay of superstition. The Pope is powerful but he cannot kill the worm of doubt that gnaws away the churchman's faith. The politician and monopolist are mighty, but the advance of thought undermines them and is too subtle for them to control. The sun of truth is rising and shedding light upon the causes of poverty, and as these causes come out in bolder and bolder relief they will be removed, little by little, one after another, and by and bye the millionaires will sell his horses and yachts, and the tramp will buy a coat; the "society" woman will wear fewer diamonds and the workingman's wife will have a comfortable home. The prince is coming down the palace stairs and the pauper

is rising from the gutter, and some day there will be neither prince nor pauper, but two men, and they will clasp hands and look each into the others face and call each other brother.

—[G. O. W. in Liberty, London.

### A STRAW.

THE late elections show a very encouraging DECREASE in the number of votes cast.

Speaking of the election in Pennsylvania, the Sledge Hammer gave the following:

Totals for last year and this in this county are as follows:

Republican 7222-4622, Democrat 3954-2137 Peoples 1543-949, Prohibition 613-456.

By this showing the percentage of loss to the several parties in the county are: Republicans 36, Democrats 48, Peoples 38, Prohibitions 25,

In 1894 the 5th election district in North Fayette, Alleghany county, the vote was: Rep 76, Dem. 33, Peo. 10. This year it is Rep. 20, Dem. 19, Peo. 6. Out of 341 registered voters only 49 votes were cast. Three of these were Prohibition.

This shows how the political wind is blowing. In one county nearly 5000 men abstained from exercising their "sovereign right" while in one election district, of another county, 292 out of 341 did not give their "consent" to be governed. Just how much Anarchist propaganda there has been in these places I do not know, but one thing is evident: The people are losing confidence in the efficacy of the ballot.

H. A.

### CIGARMAKERS STRIKE.

We are in receipt of a circular letter from Cigarmakers Union No. 22 and Cigarpackers Union No. 248 explaining their flight with the cigar manufacturers. They are, in their own words, trying to "wipe out the nefarious system of child labor and illy paid woman labor in the Cigar Factories of Detroit."

This is a very commendable effort, and one which cannot succeed too soon, but one which the Unions have failed to comprehend is not possible on the lines they have undertaken to follow. No women or children would come in competition with the cigar makers if they had an opportunity to earn an honest living in employment more agreeable to them. But as long as thousands of women and children are forced to work for what they can get, and at what they can get to do, or starve, it is nonsense to suppose that strikes and boycotts can put an end to woman and child labor in competition with union men.

"The cigar makers have paid out through their International Union \$30,000." This amount would have established a co-operative cigar factory, owned by the Union, and would have given the 255 members that went out an opportunity to earn their living, instead of living on contributions from other workers, and put a far more powerful weapon in their hands to fight the cigar manufacturers with than the strike and boycott can possibly be.

The cigarmakers must learn that the wages system is simply a system of exploitation, and that their employers will continue to exploit them as much as possible, as long as they uphold the present system, and that only by ridding themselves of the boss can they hope to be rid of the demoralizing influence of illy paid woman and child labor.

H. A.



## CLIPPINGS AND COMMENTS.

The purity crusade has gone to seed sooner than expected. And naturally enough it ran to the socialism of "police inspection of homes." Whatever that means, I do not know; nobody does; but all the same I advise the estimably lady in whose behalf the resolution was adopted, not to accept the position. She will find it unpleasant, if not painful. She will meet with some one on her first round who objects to being "inspected." Then she will have to neglect duty or there will be trouble. She might get thrown down a couple flights of rickety stairs to the great detriment of her nerves. If the crusaders had ears they would hear many a scathing and bitter word for society's hypocrites who would go about "inspecting" the hovels of the poor while denying them an opportunity to make homes that need no inspecting. But words are lost on such reformers.—S. FR. STAR.

The only kind of socialism I believe in is one that will give personal liberty and opportunity to every human being for becoming their best and highest.—J. F. SMITH, Providence Justice.

That is our kind of Socialism, the only Socialism worthy of the name. Collectivism is the proper cognomen for so-called State Socialism.

We are now in a chaotic condition, all is without system or order—industrial and commercial anarchy and political despotism.—J. J. BETZOLD, in Seattle Socialist.

The writer of the above sentence is either a fool or a knave, and the editor of THE SOCIALIST knew it when he printed it. We are as far from any kind of Anarchy as is well conceivable, and for anyone, who pretends to write on sociologic questions, to confound Anarchy with commercial chaos and political despotism is inexcusable.

Mayor Pingree is out with another original idea. He suggests, that convict labor be employed at fancy gardening, such as raising french peas. The convicts by such employment would not come into competition with other agriculturists and would be engaged in a productive industry. The idea is becoming deservedly popular. The world still welcomes thinkers.—Seattle Socialist.

The above is so absolutely ridiculous, that I could hardly believe but that the writer was simply burlesquing, but upon careful re-reading I conclude that the writer believes what he says. It is as impossible to put convicts at any kind of productive labor without coming into competition with so-called free labor as to go in opposite directions at the same time.

Abolish the crime making state and there will be no convicts to find employment for.

A New York friend writes, "I hold that we should all have liberty to do as we please, provided we resolve to ever do all the unselfish good we rightly can." The only objection we have to this is the fact, that if given full liberty, not all men, nor yet nearly all men, would do all the good they could.—CO-OPERATIVE AGE.

The editor of the AGE claims to be a Socialist, and yet uses the old school method of thinking. All persons are corrupt, consequently we must restrain them. But the weak point is that when we put people to governing, we put the corrupt ones at it.

The New York writer came very near defining liberty. He should have said, we should have liberty to do as we please, provided we infringe not the equal liberty of another. There should be no bounds to personal liberty. Where invasion begins, liberty ends. H. A.

## Literature.

### THE RED RECORD.

THE COAST SEAMAN'S JOURNAL has just published a supplement, in pamphlet form, called the Red Record, which is a collection of cases of cruelty to seamen by officers on board American ships. In commenting on the pamphlet the Coast Seaman's Journal says:

So far the law, the courts and the press have failed to effect any perceptible check upon the brutality to seamen.

Yet its only proposition to check it is an appeal to these same institutions, not seeming to comprehend that the law is for the ship owner and the press the property of his brother capitalist, while the court is only the tool of the capitalist class.

Brutality to seamen will never be "suppressed," but will vanish when the ships become the common property of those who man them, and authority has given way to mutual agreement. H. A.

### LIBERTY LIBRARY.

JANUARY, 1896, E. H. FULTON will begin the publication of a series of Anarchist pamphlets, under the general title of "Liberty Library." A pamphlet will be published each month. The subscription price of the library is 50 cents per year; 25 cents for six months, or 5 cents per number. No 1 (January) will contain a thesis by William Holmes entitled, "The Historical, Philosophical and Economic Basis of Anarchy."

Nos. 2 and 3 will contain parts I and II of Michael Bakounine's memoir "God and the State." The entire work is too large for a 5c. pamphlet, hence the division.

Part I, in itself, is good for general distribution, as it covers in a broad sense Bakounine's views of both "divine" and "human" authority.

March 1, 1896, when No 3 containing Part II of the work is finished, either part I alone or the two Numbers under one cover will be furnished as desired. Part one alone 5 cts; the two parts 10 cents.

If you do not wish to become a subscriber for a year or six months, send 5 cent for a copy of No. 1 at any rate. Address E. H. FULTON

Publisher "Liberty Library."

Columbus Junction, Iowa.

## The Letter-Box.

J. S., Philadelphia, Pa. — Jean Grave's book is not out of press yet. We hope to receive it soon.

S. R., New Haven, Conn. — The requested copies will be sent regularly. But we could not make out the street; Is it Grand or Brane Str.?

Wm. R., National City, Cal. — The book "Why Government at all?" is out of print. But we will try to find a copy for you. Some pamphlets are sent.

### NOTICE.

Rev. Alfred W. Martin will deliver a course of lectures on "Man's Relation to Nature," at Parker's Hall, 1117 1/2 Tacoma Ave., Tacoma, Washington, as follows: Tuesday evenings, January 7, 14, 21 and 28 and February 4 and 11.

All comrades who consider these lectures an opportunity to popularize science, and of agitation among the local society, at large, are cordially invited to Klemencic & Reed's for tickets to sell. Admission for the entire course 50 cts.

## RECEIPTS.

Montesano, Wash. — F. L., 30c. Mariposa, Cal. — Mrs. L. H., 10c. Mystic, Ia. — J. F., 25c. Ph. G., 35c. Mayville, Wis. — E. F. R., \$1.00. Sheboygan, Wis. — Th. F., 50c. Panama, Mo. — Jno. W. S., 25c.; J. B., 50c. Philadelphia, Pa. — Ch. S., 25c. New York City — Marx, 25c.; Amon, 25c.; Daub, 25c.; Sales by Novak, 25c. Danbury, Conn. — Curletti, \$1.00. Columbus Junction, Ia. — Fulton, 50.

Drill, O. — The Group, \$1.00. Providence, R. I., — Wm. S., 50c. Philadelphia, Pa., — J. S., 15c. Wolf Creek, Mont., — A. McD., 50c. New York City — "Solidarity Propaganda Fund", \$12.85; A. B., 50c.; W. A. McG., 70c. Longbranch, Wash., — Larkin, 25c. Winlock, Wash. — T. S., 50c. Tacoma, Wash., — Fr., 25c.; Cl., 25c.; R., 25c. Portland, Ore., — Wismann, 25c.

### 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.

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EL DESPERTAR, 51 POPLAR PL.—BROOKLYN, N. Y. \$1.50 a year.

LA QUESTION SOCIALE, 325 Straight St. Paterson, N. J.; \$1.00 per year.

FREIHEIT, John Mueller, P. O. Box No. 346 New York City.

DER ANARCHIST, Nic. Mauer, 174 E. Third St., New York City.

FREIE WACHT, 522 Berk St., Philadelphia, Pa.

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