

THE FIREBRAND

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

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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.

ABUSED BY THE WORLD.

A flower sweet, with colors bright,
Shining at day as well as night,
Its fragrance transcends mountain-height,
Is so much abused by the world.

Its virtues are for common good,
To some it is a kind of food,
Yet it is treated cruel and rude;
Oh! how abused by the world!

It enlightens the thoughtful few —
Empowers their bodies anew,
'T will reach a climax in time due;
But oh! how abused by the world!

Bees, dragons, reptiles, what a heaven!
Its friends and foes, they ask no leave;
Taking all, but have naught to give, —
Oh! what an abuse by the world.

I weep for thee, thou precious gift,
Thou that can high the world uplift.
I weep that thou art in this drift
Of dreadful abuse by the world.

Courage! Courage! floweret sweet,
In the near future thou wilt lead,
Everywhere thy goodness you'll breed,
When there'll be no abuse by the world.

SMIRNOW.

WINTER NIGHT.

With tender light beaming
Glimmers each star;
And the moon's soft spender
Reaches afar.

Though fields all a glitter—
Earth-skies below,
Where sparkle and twinkle
Frost stars in snow.

From the city gleam rooftops,
Glisten tall spires;
All the dusk eaves are kindling
Icicle fires.

I gaze from my window
Past pavements white;
The dim-growing distance
Fades out of sight.

There long stand I listening;
As if, with this light,
To find a voice out of
Silence and night.

DOES LABOR CREATE WEALTH?

"When we once banish the barbaric idea that wealth is created by labor, we shall see the whole fabric of political economy fall to smash beneath our gaze, never again to be resurrected," so says comrade W. A. Macdonald in THE TORCH. The sentence contains a thought that deserves circulation.

"Labor creates all wealth," is shouted loud and long; the din comes from every nook and corner. Are the shouters mistaken? I "face the music" with Macdonald to say that so it looks to me. Not mulling but monopolization makes wealth, for wealth is "large possessions". Laborers are not accumulators; plunderers, only, amass fortunes.

Force and formula are wealth's creators.

First a squad of freebooters swoop down upon isolated and defenseless husbandmen, carry off spoils by handfuls and "lord it" in a small way. By long practice they become dexterous, their booty grows too bulky for bundling about so quarters for hoarding are established.

Force has been chief actor so far, now formulas are hatched by the shrewd ones of the band for dividing the acquisitions amongst the members. New and superior methods for pillaging and parcelling are from time to time hit upon and spliced to the old ones, formulas gaining ascendancy in the evolutionary freebooting and wealth creating movement of which the climax is government and the military. Savage and rude we pronounce these organization in their incipency, — refinement keeps pace with aggrandizement! Their ancestry being Brute and Sneak, hereditary taints inherent and transmitted traits crop out despite growth and gloss. The disunited toilers in their midst take the place of the scattered and unarmed herders and tillers of preceding periods. As of old, insignificant bits of spoil are wrested from the laborers' hands, but a formula for doing it is tendered him! If he acquiesce, it is "free contract"; in case of resistance, force is at hand to subdue insubordination to law, — formula being the preferred method within the boundaries of civilized lands and between civilized nations — the various gangs now dignify themselves

with that name. Military freebooting, though by no means out of date, is relegated to second place.

See how we progress! Formula, a contrivance employed in the beginning by the thieves to distribute plunder equitably (!) among themselves at last swindler the drudge, as well, thus doing double duty.

The plan of combination, originating with the freebooters, has never been abandoned. However much the outward appearances of the pillagers are altered the principle of their performances is not changed: coalition against the weak; division according to cunning of depredators — "honor among thieves"! With government came monopolization of land. Labor did not create land, yet who are more wealthy than landed proprietors? All other natural resources, too, are gobbled up and controlled, the democratic cupidity of claimants coming in play to give weight to claims where force is by itself inefficient.

With essentials deeded, recorded and patented, the would-be user of them is stripped before he stirs a finger. If force be the method of appropriation, serfdom or chattel slavery is the title of the worker's situation; if formula be offered, he enters into a condition of "free contract"!

Again I deny that labor creates wealth. Labor creates necessities, conveniences, luxuries, thieves; by beastly overpowering or by cunning maneuvering, create wealth. *)

VIREQUA DANIELS.

*) This somewhat sarcastic description of how wealth is accumulated is admirable; but the glaring and surprising errors are the mistaking of accumulation for creation and the definition of wealth. It is true that a person who has accumulated much goods is "wealthy", and one who has little or none is in a condition of poverty; but if we accept the above definition, where is the dividing line between wealth and poverty — that is at what particular point do the goods cease to be mere articles of use and become wealth? Manifestly the definition is not conducive to conciseness in thought or expression. Nor does the instance of the land owner sustain such a definition. If ownership of the land makes him wealthy it is because the land is so desirable for use that he may demand the exchange of wealth (goods) for the privilege of using. If there were no demand for the land, it would not be a source of wealth unless he expended upon it his own labor. And in any case not the land, but the products of labor applied to the land is wealth. J. H. M.

HERBERT SPENCER ON SPONTANEOUS CO-OPERATION.

I have no doubt that nine tenths of all the criticisms on Anarchy are based on false notions. But in such cases where the critics are more or less earnest, we find that, common to the ancient thinkers who could not imagine a society without slaves, they cannot imagine a society without a government. Assuming that government is an essential of organization and social life, they cannot help imagining that a society without government is nothing more nor less than chaos. To show how erroneous such a conclusion is, we must first understand that their assumption is false; we must realize that, after all, it is not true that, "during the time men live without a common power to keep them all in awe, they are in that condition which is called war of every individual against every individual", since there are some small uncivilized societies in which without any "common power to keep them all in awe" men maintain peace and harmony better than it is maintained in societies where such a power exists. And secondly we must come to an understanding that, as it is not possible to make anything out of nothing so is it impossible to maintain peace and harmony in such cases in which harmony could not exist without government.

But then, to answer the question whether things left out of the State-meddling, that is to say wheater a community without regulation could without the fear of Authority accomplish anything good, I will quote a passage from Spencer's "Specialized Administration".

"When it is questioned whether the spontaneous co-operation of men in pursuit of personal benefits will adequately work out the general good, we may get guidance for judgement by comparing the results achieved in societies where spontaneous co-operation has been most active and least regulated, with the results achieved in societies where spontaneous co-operation has been less trusted and State-action more trusted. Two cases furnished by the two leading nations on the leading continent will suffice:—

"In France, the Ecole des Ponts at Chaussées was founded in 1748 for educating civil engineers; and in 1795 was founded the Ecole Polytechnique, serving, among other purposes, to give a general scientific training to those who were afterward to be more specially trained for civil engineering. Averaging the two dates, we may say that for a century France has had a State-established and State-maintained appliance for producing skilled men of this class—a double gland, we may call it, to secrete engineering faculty for public use. In England, until more or less recently, we have had no institution for preparing civil engineers. Not by intention, but unconsciously we left the furnishing of engineering faculty to take place under the law of supply and demand—a law which at present seems to be no more recognized as applying to education than it was recognized as applying to commerce in the days of bounties and restrictions. This, however, by the way. We have here simply to note that Brindley, Smeaton, Renee, Telford and the rest, down to George Stephenson, acquired their knowledge, and got

their experience, without the aid or supervision of the State. What have been the comparative results in the two nations? Space does not allow a detailed comparison: the latter results must suffice. Railway originated in England, not in France. Railways spread through England faster than through France. Many railways in France were laid out and officiated by English engineers. The earlier French railways were made by English contractors; and English locomotives served the French makers as models. The first French work written on locomotive engines, published about 1840 (at least I had a copy at that date), was by Comte de Pambour, who had studied in England, and who gave in his work nothing whatever but drawings and descriptions of the engines of English makers.

"The second illustration is supplied to us by the model nation now so commonly held up to us for imitation. —

"Let us contrast London and Berlin in respect of an all essential appliance for the comfort and wealth of the citizen. When at the beginning of the seventeenth century, the springs and local conduits, supplemented by water carriers, failed to supply the Londoners; and when the water-famine, for a long time borne, had failed to make the Corporations do more than propose schemes, and had not spurred the central government to do anything; Hugh Middleton, a merchant citizen, took in hand himself the work of bringing the New River to Islington. When he had half completed his work, the king came to his help—not, indeed, in his capacity of ruler, but in the capacity of speculator, investing his money with a view to profit: his share being disposed of by his successor after the formation of the New River Company, which finished the distributing system. Subsequently, the formation of other water-companies, utilizing other sources, has given London a water-supply that has grown with its growth. What meanwhile happened at Berlin? Did there in 1613, when Hugh Middleton completed his work, grow up a like efficient system? No. The seventeenth century passed, the middle of the nineteenth century was reached, and still Berlin had no water-supply like that of London. What happened then? Did the paternal government at length do what had been so long undone? No. Did the citizens unite to secure the desideratum? No. It was finally achieved by citizens of another nation more accustomed to co-operate in securing their own profits by ministering to the public needs. In 1845 an English company was formed for giving Berlin an adequate water-supply, and the work was executed by english contractors—Messrs. Fox & Crampton.

"Possibly it will be said that, though, for subserving material needs, the actions of individuals, stimulated by necessity and made quick by competition, are demonstrably adequate, they are not adequate for subserving other needs. I do not see, however, that the facts justify this position. We have but to glance around to find in abundance similarly generated appliances for satisfying our higher desires, as well as our lower desires. The fact that fine arts have not thriven here as much as in some continental countries is ascribable to natural character, to absorption of our energies in other activities and to the repressive

influence of chronic asceticism,*) rather than to the absence of fostering agencies: these the interests of individuals have provided in abundance. Literature, in which we are second to none, owes, with us, nothing to State-aid. The poetry which will live is poetry which has been written without official prompting, and, through we have habitually had a prize-poet, paid to write loyal verses, it may be said, without disparaging the present one, that a glance over the entire list does not show any benefit derived by poetry from State patronage. It was because there was public liking for fiction that fiction began to be produced, and the continued public liking causes a continued production, including, along with much that is worthless, much that could not have been made better by any academic or other supervision.

And the like holds of biographies, histories, scientific books, etc. Or, as a still more striking case of an agency that has grown up to meet a non-material want, take the newspaper press. What has been the genesis of this marvelous appliance, which each day gives us an abstract of the world's life the day before? Under what promptings have there been got together its staffs of editors, sub-editors, article-writers, reviewers; its reporters of parliamentary debates, of public meetings, of law cases and police cases; its critics of music, theatricals, paintings etc.; its correspondents in all parts of the world? Who devised and brought to perfection this system which early in the morning brings us an account of what has occurred the day before, all over the world? It is not a government invention, it is not a government suggestion, it has not been in any way improved or developed by legislation. On the contrary, it has grown up in spite of many hindrances from the government. For a long time the reporting of parliamentary debates was resisted; for generations censorships and prosecutions kept newspapers down, and for several subsequent generations the laws in force negatived a cheap press, and the educational benefits accompanying it. From the war correspondent whose letters give to the very nations that are fighting their only trustworthy accounts of what is being done, down to the newsboy who brings round the third edition with the latest telegrams, the whole organization is a product of spontaneous co-operation among private individuals, aiming to benefit themselves by ministering to the intellectual needs of their fellows—aiming also, not a few of them to benefit their fellows by giving them clearer ideas and a higher standard of right.†)

Nay, more than this is true. While the press is not indebted to the government, the government is enormously indebted to the press, without which, indeed, it would stumble daily in the performance of its functions. This agency, which the State once did its best to put down, and has all along impeded, now gives to the ministers news in anticipation of their dispatches, gives to members of parliament a guiding knowledge of public opinion, and enables them to speak from the House of Commons to their constituents.

"I do not see, therefore, how there can be

*) In consequence of which Heinrich Heine described the English as "the praying English men".

†) As the case is with publications like THE FIREBRAND, THE REBEL etc.

any doubt respecting the sufficiency of agencies thus originating. The truth, that, in such conditions of mutual dependence brought about by social life, there inevitably grow up arrangements such that each secures his own ends by ministering to the ends of others, seems to have been for a long time one of those open secrets which remain secret because they are so open; and even now the conspicuousness of this truth seems to cause an imperfect consciousness of its full meaning. The evidence shows, however, that, even were there no other form of spontaneous co-operation among men than that dictated by self-interest, it might be rationally held that this, would work out, in proper order, the appliances for satisfying all needs, and carrying on healthfully all the essential social functions."

Thus we can see that a careful examination of social life brings the most profound thinker to the conclusion, that the people left to their own mutual dependence would work out the most beneficial system of life ever devised.

Remember that the facts which justify this conclusion are taken from social life as it is, under a system of monopoly, where the interests of the purchaser are diametrically opposite to interests of the merchant. Now, I leave it to the reader to imagin for himself how vastly more secure it is to leave the people alone, that is to make them entirely free from State interference, after monopoly has been abolished and the opportunities of life are at the disposal of all. In my next letter I shall end with another quotation from Herbert Spencer.

H. A. KOCH

Correspondence.

AN IMPRACTICABLE SUGGESTION.

I HAVE just received two copies of THE FIRE-BRAND—thanks to that earnest anarchist friend Marie Louise, and have read them with interest and pleasure. I am sorry that I am unable to do more for freedom than to write. I am old and paralyzed so as to be unable to do much work.

But I have the truth and as far as I can I try to spread the light of truth. I wish to refer to the article by Krapotkin in No. 39. He says truly that each improvement of machinery diminishes the number of privileged workers, diminishing the number of those employed in large industries, and those thrown out of work go on swelling the numbers of the unemployed. But all this gives no remedy, neither Krapotkin, nor anyone else has yet got their eyes open to the great fact that whoever is compelled to pay taxes or work for wages is a slave.

And there never has been, nor ever can be any other slavery on earth. The editor of the Railway Trainman's Journal in October says: "The absolute fact in the science of government is that no tyrant or plutocracy needs any more than the double power of controlling the tax fund, and the money supply, that being sufficient to crush the working masses of any nation into slavery, poverty and hard work, that being the substance and essence of every form of slavery and servitude."

This is just the best and truest declaration ever uttered, but it is not quite right, it should read thus:

"The absolute fact in human affairs is that no despot or plutocracy needs any more than the

power to lay and collect taxes, with the option of issuing money or not. That alone always has been and will be sufficient to crush the working masses of any nation into poverty, hard work, vice, crime and misery, and universally enslaving of the people, that being the substance and essence of every known form of slavery and servitude."

Aye, the very truth is that it is only by universal slavery that any person ever became Pope, Emperor, King, Prince, millionaire, manager of a R. R. system at \$40,000 a year, or a pauper. This being absolutely true, the remedy is plain. We all must realize that as soon as any people have adopted a CREED or constitution, in which the power to lay and collect tax -is given to those who are elected or appointed to guide the public affairs, they ARE AT ONCE ENSLAVED UNIVERSALLY, by the only means and in the only way that any people ever were or can be enslaved.

This ought to be very plain, for no people ever lived who could pay any taxes at all, and therefore TAXATION IS SLAVERY, and the reason for all slavery is that it turns all production into debt, and uses the whole force of the government to compel all producers to pawn all they can produce daily and hourly "FOREVER," as security, to borrow pawnbrokers, usurers and bankers debts, to use as a substitute for money to pay taxes, usury and debts with.

Now, all taxation, usury and debt must cease before ever freedom can be enjoyed anywhere. All cities and large towns are slave cancers. People are dragged into cities because that is the boiling spot of slavery. No city has ever been built except by slaves, as the great effort of slavery by taxation and usury, and cities will all disappear just as freedom is fully known and enjoyed.

The way to remove all evil and make this country free is simple and plain. We must cause all taxations to cease forever, strike all power and authority to lay or collect taxes out of the Constitution; then in place of all taxes cause Congress to issue money needed to allow the people to pay every debt, and to keep them so, and pay it out "to the people" for all dues and expenses for which taxes have ever been collected. That is all that is needed to make this country free, and every other country will follow suit.

Let us all learn the truth and advocate it,—and cease helping to humbug ourselves, and making misery for our children.

The proof of the above will appear plain when the combined usurers see that it is likely to be adopted, for they will spend a billion in gold, and move heaven and earth to cause a war somewhere to prevent such a thing as freedom being known.

This is just what I have told my fellow laborers for 20 years past, and I have put it in print in the most simple and plain form and have sent it forth to over eight hundred people in all parts of the country, and have the type set up so that I can get more when I want them, as long as I live, and so keep telling the people how to become free.

J. H. WOOD.

Detroit, Mich.

REPLY.

Friend Wood is right in his strictures on taxation, but fails to comprehend that that is what

the constitution was written up to accomplish; that without taxation no government can exist; that the Constitution is an infamous document from beginning to end, its only redeeming feature being the Amendments, and that to be free and prosperous we must forever repudiate all constitutions, laws and external authority.

He is unquestionably unacquainted with the writings of Krapotkin or the anarchist writers, or he would know that they ALL contend that any one who is compelled to pay taxes or work for wages is a slave.

H. A.

LOUISE MICHEL.

Comrade Louise Michel, the woman whose name has thrilled the world and who played such a conspicuous part in the Commune of Paris, is expected in this country soon.

She has lived many years in London and has been a tireless and effective worker for the advancement of the anarchist-communist propaganda in England and France.

We are glad to know that she is coming to America and doubt not but that she will find thousands anxious to listen to her eloquence.

The average American knows but little about the true history of the Commune of Paris, always having read the bourgeois presentation of the question, and it is to be hoped that the presence of one who figured so conspicuously in this great popular uprising will tend to cause investigation of the question and correct much of the misapprehension now prevalent.

No less service to the propaganda will be her presentation of Anarchist-Communism. H. A.

GORI'S PROPAGANDA TOUR.

We are in receipt of a letter, stating that comrade Pierre Gori, who served five years in prison, in Italy under the Crispi government, is making a propaganda tour of the United States, speaking in Italian and French.

He has lectured in New York, Paterson, Hoboken, Newark, Orange, Boston, Quincy, Buffalo, and Montreal, Canada, etc.

He finds some difficulty in making himself understood, for his listeners, most of them, are unacquainted with anarchist theories. Nevertheless, he has had large and enthusiastic crowds of listeners, especially at Buffalo, where they came from long distances to hear him.

The first Italian anarchist group of Buffalo has fully doubled its membership in the last few weeks.

Comrade Gori will go from Buffalo to Cleveland, Chicago, St. Louis, and wishes to visit the principle cities and towns between there and San Francisco.

From a letter, we received later, we learn that he probably will come to Portland.

SOCIAL SCIENCE CLUB.

A new Social Science Club has been formed in this city, for the unprejudiced study of all sociologic questions, the object being to investigate all questions from a purely scientific standpoint.

It will hold regular weekly meetings on Monday evenings, at the Parlors of Mrs. Lucy A. Malory, 198 Sixth st.

Everyone interested in the study of these questions is cordially invited to attend.

AN ANARCHIST PLATFORM.

In our last issue we published a "platform" on which the Anarchists of Dallas, Texas, have united for propagandistic purposes. I like to know that they are active, and while I concede their perfect right to work from such platform as they may deem best, yet I take the liberty of criticism.

Their first plank it seems to me comprehends about all that the platform contains, so far as demands go, for if government is abolished, then paper titles and national boundaries, and the restriction of the issue of money all go with it. An "international" federation is an impossibility, when national boundaries have been swept away, for international means between nations. What the comrades evidently meant, is an universal confederation of wealth producers.

If their proposition of "co-operative control of all machinery used in production, of all ware houses and sample rooms, and all means of transportation on and communication etc." is to be realized, pure, voluntary Communism is the most practical, simple and expedient way of realizing it, and then, why not simply advocate Communism in all the means of production, distribution etc.

If Communism is advocated all questions as to money immediately vanish. With government out of the way, free access to all natural opportunities, and communistic production would be possible, and all who wished could associate in this manner.

The attempt to measure the value of different one's labor can not be successful without some authority, and is therefore dangerous to, if not destructive of individual liberty, and for that reason we contend that the most complete liberty—Anarchy—necessitates the abolition of measurement and compensation.

Again I say, I am glad to know that the comrades in Texas are at work, and do not wish to discourage, but rather encourage them. Let the good work go on, but do not carry the ideas of the present society over into the coming society. Let your confederation be universal, not international, and your association voluntary with only one standard of services, from and to each according to desire. Then no measurement or money will be required. H. A.

SOPHISTRY.

The editor of the Seattle Socialist undertakes to "come back" at me for objecting to a misrepresentation of Anarchism that appeared in a late issue of that paper. He says: "No intelligent social reformer contends that Anarchy means disorder." And yet in that issue the word was used in that sense in no less than three different articles. His excuse is that these articles were written for "common everyday mortals," or as he characterizes his readers in the same reply, "the common herd."

Such argument is sophistry of the worst kind. It amounts to this: The plutocratic press have lied about and misrepresented Anarchism, so, to "the common herd," I will lie about and misrepresent it. The audacity of the young man in thus distinguishing himself from his readers is laughable.

One of my chief objects in life is to correct

the-erroneous conception of Anarchism which capitalist misrepresentation has engendered, and I must, then, oppose such misrepresentation, no matter from what source it may emanate, and brother Spray may be assured that I will always and ever attack any and all who misrepresent it.

All sophistry about writing for the "common herd" is not only silly, but insulting to intelligent readers. H. A.

FIREBRANDS.

I LIKE THE FIREBRAND very much, yet I fear the results of burning cobwebs that are so often near the very pillars of the house. A bible hero went into the firebrand business extensively. He caught three hundred long tailed foxes and tied each two together tail to tail and then with a wire hitched a firebrand between the two tails and turned these all-fired foxes loose in the standing grain of the Phillistines, to burn up the weeds I suppose. Thus Sampson circulated his firebrands with rapidity. But the result was that he not only destroyed the weeds but also all the standing grain and that in the shock with the vineyards and orchards. *)

U. F. SARGENT.

*) Cobwebs cannot support a structure that is of service to humanity, and if "burning away of the cobwebs of ignorance and superstition" endangers the present social structure, I say, let it go.

Sampson "got next" the Phillistines by destroying their wealth, but we propose only to destroy the cobwebs that shut out the light of reason and experience and thus make the power of plutocracy to despoil labor of its wealth so apparent that the laborers will not hesitate to say: Hands off, that which we produce we will enjoy. Become one of us and you, too, may enjoy it in common with us. H. A.

Literature.

UNBOUNDED LIBERTY.

UNBOUNDED LIBERTY is the title of a book, in magazine form, by S. D. Thorson. It is printed on heavy book paper, large clear type and is nicely bound in paper. It has five fine illustrations. The first represents the Garden of Eden or primitive condition of mankind. The second represents Satan, being a monument composed of successive layers of stone, the foundation one being "ignorance of the laws of nature" and the capstone "mercy." The third illustration is a picture of "The Hell of Man, or Society as it is," a very faithful picture it is too, showing the affluence born of and supported by government, backed up by the Courthouse, Penitentiary, Insane Asylum, Government building and Board of Trade. Men are being shot down, poverty is confronted by the Police Station and county Jail and war between the people and their oppressors is in progress. The fourth illustration represents the "Judgement Day—The natural light of the people putting an end to modern Society." The fifth represents "In the Kingdom of God" and is a picture of life in a city, where everyone lives at ease in perfect confidence of abundance.

The book is divided into divisions, or chapters, as follows: God, the Creator. History

of the Spirit of Man. Satan, the Destroyer. Hell, the Damnation Place. Judgement-Day. The Kingdom of God. Jesus, the Soul of Man. In Conclusion.

In these chapters the author gives an interpretation of the Bible quite different from the accepted definition, and one which shows that the "Kingdom of God" is just the opposite of the kingdom of man or form of human society which has hitherto prevailed and is still prevailing among all civilized nations. . . . The Kingdom of God, then, is identical with a society, all members of which live in peace and harmony one with another because they are all animated by the same desire, viz: to be the greatest possible use to their fellow-men—a community where all men have all things in common and where there is no need of written laws, because the universal law governing or guiding the whole of it is innate in all the members". It is quite ingeniously written and might be of interest to many, but to me it lacks vigor, and the attempt to read new meanings into the old, much disputed Book seems useless. It might, however, awaken new and valuable thoughts in the minds of those who have been accustomed to accept whatever interpretation their preacher saw fit to use.

It is for sale by Chas. L. Bodendieck, 1140 Milwaukee Ave., Chicago, Ill., at 20 cents per copy by mail, or 15 cents per copy at his place of business.

The Letter-Box.

H. B., Philadelphia.—We only sent one pamphlet; the others will be sent as soon as we receive them.

J. S., Philadelphia.—We sent you all we had at present.

WM. HOLMES, La Veta, Col.—We have not seen a copy of THE REBEL since its first issue.

G. L., Buffalo.—Of course we will do all we can for comrade Gori, if he comes this way. We will send you our Buffalo list.

G. S., Newark, N. J.—The paper will be sent as requested, regularly.

I. Rudash, New York City.—Parcels can be sent to THE FIREBRAND by Express. We prefer express money orders.

C. Pf., Chicago.—Thanks for subscribers. We hope all the subscribers you sent in are getting the paper regularly now. We have tried to find S. D., but can not. Have no knowledge of his whereabouts whatever.

RECEIPTS.

Tacoma, Wash.—Ch. T., 25c. Philadelphia, Pa.—J. S., 15c. Chicago, Ill.—P. A., 50c.; Cl. Pf., 50c. Portland, Or.—S. T. D., 25c. Hoboken, N. J.—Schn., 50c.; R. Str., 50c. New Bedford, Mass.—C. D. V. Spolek, 50c. New York City—P. McK., \$1.00. Buffalo, N. Y.—E. F., 10c.; J. S., 10c.; F. H., 25c.; Z., 10c.; G. L., 25c. Baltimore, Md.—B. M., \$1.00. New Haven, Conn.—Dr. L. S., 60c. Chicago, Ill.—Ch. Br., 50c.; G. H., 50c. Mystic, Ia.—J. Fr., 40c. Newark, N. J.—J. A. A., 50c. Brooklyn, N. Y.—H. H., 25c.

THE receipt of copies of THE FIREBRAND when you have not ordered it, is an invitation to subscribe. If you want the paper and can send us 5 or 10 cents, or more, we will be glad. If you can not send us any money, but want the paper, let us know and you shall have it just the same. All we ask is that you try to get us a subscriber or two. If you do not want it, and will not hand it to some one who does, please inform us; we cannot afford to send it where it is not wanted.