

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.

PARASITES.

Who is this creature with hooked nose,
Well fed, well clad from head to toes,
Who owns the earth, he almost knows?
—A Parasite.

Just see these houses and these lands!
While viewing them his chest expands!
The walk's too narrow where he stands!—
This Parasite.

He muses of his ships at sea;
Inscribes an intricate decree
Protecting marts, does this grandee,
This Parasite.

He waves his hand, and, thick as flies
In hottest dog days, there arise
His partners in the trade he plies
Of parasite.

But, since they're hardly worth his curse,
We'll herd them in a single verse.
He hands them cash, they gaily strow it;
His menials they, though they don't know it;
They work with wits, so they're above
The grubbing rabble—whom they love!
'Tis vulgar to be debt of hand,
And parasitic life's more grand!
But let us take a passing glance
At figures that about us prance.
Now here's a loud, glib spoken man,—
Our dearest friend,—for votes he ran,
Evolves to statesman great, "succeeds";
He knows his own—and country's—needs!
He fans the patriotic fires.
Expertly pulls the party wires.
He's in a place to patronize,—
And pluck from demagogic pies
The succulent, nutritious plums,
And to its juices he succumbs.
Ch 2 ce bits, and pite, and crumbs galore,
He heedful drops upon the floor.
He views, with peers, the graceless scramble;
They on the outcome wisely gamble!
If 'mongst the lot they spy one "able",
A seat is tendered him at table!
The risen elbows th' aristocrat;
Is dubbed a Chaplain, Colonel (scat!).
A pal is boosted on the Bench!
He pompously assaults the wench
Who strives to solemnly adjust
The morals of the men of dust;
Makes mighty effort so to weigh,
That each may know what he must pay.
If he impose upon his neighbor;

(What think you of the price, my lad;
Can you afford the costly fad?)
Assumes to guard the rights of labor!
We scan anew the motley throng,
And find, here, slaving "for a song",
An immense army keeping books,—
Another fence against the "crooks"!—
A host of tireless (?) workers bound
To parcel goods, by piece or pound,—
So fearful one may filch his fellows,
As he might do, so loudly belows
The stickler for the present order—
Who'd faint were he denied a warder!—
A parasite.

We're getting down to common folk,
Who bake and brew—their life's no joke
And by stupidity provoke
Big parasites!

Dull butt of informalities?
They pander th' whimsicalities
Subjoined to personalities—
To Parasites.

Suppose the countless ones who drudge,
Unceasingly, should come to grudge
The toil that merely makes a "splurge"
For Parasites.

Should change the plan, and "give and take"
With all the race? Now would you stake
Your hopes and fears upon the fake—
"Tired" parasite?

Why! join with the swarms of honey bees,
The fashioners of flagrees—
A tub would carry 'cross the seas
The parasites!

So light and feathery the load,
We'd laugh at having any code,
And wonder why so long we towed
The parasites.

Who posed as guardians of the peace;
Imposed upon us—flock of geese!—
And swiped a sinecure apiece!
Fie! Parasites!

VIROQUA DANIELS.

HERBERT SPENCER ON SPONTANEOUS CO-OPERATION.

From our previous article it becomes manifest that, judging from the facts acquired under the present social organization, we must come to the conclusion, that, if we had no other form of spontaneous co-operation but that dictated by self-interest, it would have still been a good inference to hold that spontaneous co-operation can work out the best appliances for satisfying all human needs.

"But," continues Spencer, "there is a further kind of spontaneous co-operation, arising, like the others, independently of State action, which takes a large share in satisfying certain classes of needs. Familiar though it is, this kind of spontaneous co-operation is habitually ignored in sociological discussion. Alike from news-

paper articles and parliamentary debates, it might be inferred that, beyond the force due to men's selfish activities there is no other social force than the governmental force. There seems to be a deliberate omission of the fact that, in addition to their selfish interests, men have sympathetic interests, which, acting individually and co-operatively, work out results scarcely less remarkable than those which the selfish interests work out. As there arise forms of society, leading toward the pacific type-forms in which the industrial organization develops itself, and men's activities become of a kind that do not perpetually sear their sympathies—these structures which their sympathies generate become many and important. To the egoistic interests, and the co-operation prompted by them, there come to be added the altruistic interests and their co-operation; and, what one set fails to do, the other does.

"Let us now glance rapidly over the results wrought out among ourselves by individual and combined "altruism"—to apply M. Comte's useful word. Though they show a trace of this feeling, I will not dwell upon the numerous institutions by which men are enabled to average the chances throughout life by insurance societies, which provide against the evils entailed by premature deaths, accidents, fires, wrecks etc.," for these are mainly merchantile and egoistic in their origin. Nor will I do more than name those multitudinous friendly societies that have arisen spontaneously among the working-classes to give mutual aid in time of sickness, for these also, though containing a larger element of sympathy, are prompted chiefly by anticipation of personal benefits. Leaving these, let us turn to organizations in which altruism is more decided. Throughout the civilized world there are multitudinous institutions for mitigating men's ills—the hospitals, dispensaries, almshouses, and the like—the various benevolent and mendicity societies, etc., of which London alone contains between six and seven thousands. Akin to these are still more striking examples of power in agencies thus originating, such as that furnished by the Anti-slavery Society, which carried the emancipation of the slaves, notwithstanding the class opposition so predominant in the Legislature. And if we look for recent like instances, we have them in the organization which promptly and efficiently dealt with the cotton-famine in Lancashire, and that which ministered to the wounded

*) All these institutions from which, by mere co-operation all persons interested, as well the owners of the institution derive great benefits. See reports of the United States Life Insurance Co., etc.

and distressed in France, Germany, Russia, etc. Consider our educational system as it existed, till within these few years. Such parts of it as did not consist of private schools, carried on for personal profit, consisted of schools or colleges set up or maintained by men for the benefit of their fellows. Omitting the few founded or partially founded by kings, the numerous endowed schools scattered throughout the kingdom originated from altruistic feelings (so far, at least, as they were not due to egoistic desires for good places in the other world). And then after these appliances for teaching the poor had been almost entirely appropriated by the rich, whence came the remedy? Another altruistic organization grew up for educating the poor. It struggled against the opposition of the church and the governing classes, succeeding in producing like altruistic organizations, till finally, by school systems, local and general, the mass of the people had been brought from a state of almost entire ignorance to one in which nearly all of them possessed the rudiments of knowledge. But for these spontaneously developed agencies, ignorance would have been universal. Not only such knowledge as the poor now possess, not only the knowledge of the trading classes, not only the knowledge of those who write books and articles for the press, but the knowledge of those "who claim to carry on the business of a country", has been derived from these spontaneous agencies, egoistic or altruistic.

Yet now, strangely enough, the cultured intelligence has taken to spurning its parent; and that to which it owes both its existence and the consciousness of its own value is poochooled as though it had done, and could do, nothing of importance. One other fact let me add: While such teaching organizations and their results in shape of enlightenment, are due to these spontaneous agencies, to such agencies also are due the great improvement in the quality of the culture now happily beginning to take place. The spread of scientific knowledge, and of scientific spirit, has not been brought about by laws and officials. Our scientific societies have arisen from the spontaneous co-operation of those interested in the accumulation and diffusion of the kinds of truth they respectively deal with. Though the British Association has from time to time obtained certain small subsidies, their results in the way of advancing science have borne but an extremely small ratio to the results achieved without any such aid. If there needs a concluding illustration of the power of agencies thus arising, we have it in the history and achievements of the Royal Institution. From this, which is a product of altruistic co-operation, and which has had for its successive professors Young, Davy, Faraday and Tyndal, there has come a series of brilliant discoveries which it would be difficult to parallel by a series from any State-nurtured institution.—

"I hold, then, that forced, as men in society are, to seek satisfaction of their own wants by satisfying the wants of others; and led as they also are by sentiments which social life has fostered, to satisfy many wants of others irrespective of their own; they are moved by those sets of forces which, working together, will amply suffice to carry on all needful activities; and I think the facts fully justify this belief. It is true that, a priori, one would not have supposed that by their unconscious co-operation

men could have wrought out such results, any more than one would have supposed, a priori, that by their unconscious co-operation men could have evolved Language. But reasoning a posteriori, which is the best to do when we have the facts before us, it becomes manifest, that they can do this; that they have done it in astonishing ways; and perhaps they may do it hereafter in ways still more transcending expectation."

Thus Herbert Spencer approaches the end of his answer to Prof. Huxley. After carefully bringing to account the marvelous achievements of social life and tracing them from their origin to their last manifestations, he comes to that conclusion which leads him into Anarchy. Co-operation being an essential of social life, he begins by boldly pointing out the inability of the State to establish what has not been established spontaneously and proceeds by pointing out the instances where spontaneous co-operation had to struggle against the opposition of the Church and the State, and ends by demonstrating that, with egoism and altruism as the motive powers, spontaneous co-operation will adequately work out the best appliances for satisfying all human wants. "Scarcely any scientific generalization has, I think, a broader inductive basis than we have for the belief that the egoistic and altruistic feelings are powers which, taken together, amply suffice to originate and carry on all the activities which constitute healthy social life."

H. A. Koch.

WHAT THE MERITS OF THE CASE?

A copy of COMMONWEALTH was sent me some time since. It contained a marked article from the pen of Helen Wilmans, written many years ago. Here is an extract.

"I know the slave-driver, and I know the slave; and I mean to say that the slave-driver, selfish as he is, is a gentleman in comparison with the slave. There is nothing in all the world so ignoble as the slave. He is in his true position as a slave so long as he willingly bears his servitude.... Why should I care that his back is bent under the burden of another? Why should I be distressed at his wrong.... I have coddled the slave and called him a man when I knew there was no manhood in him.... Hereafter, I mean to assert everywhere and on all occasions that he who wears a fetter needs it; that he who bears a kick needs it."

Perhaps, later on, Helen Wilmans changed her mind again; I see symptoms of it in "Personality and Individuality," so my comments on the quotations from COMMONWEALTH's pages are not intended for her, but apart from the relief they afford my own feelings, they are offered for the consideration of the readers who approve of acridity as a developer of human sentiments and fraternity.

Assumption, brute force, shyness, and deceit are indispensable elements for the success of extensive domination. Mutual recognition of this by the would-be masters

culminates in the formation of leagues of offense and defense. Against these leagues the single slave is physically powerless, however virtually he may realize the enormity of his degradation, and however intense may be his desire to honestly assert and maintain his freedom. Collectively, the disinherited might gain any point, but their stunted mental achievement insures against their constant united effort.

Innovations in hereditary systems for control of men are apparently started by ideas originating with a slave, and spread by slaves from one to another, or else by ideas scattered about by means of disaffection and contentions of the rulers.

When no popular movement is afoot, the temperament of the individual slave determines the course of his conduct, whether it be insubordination, or quiet, and may be stolid submission to the powers that be. If bondage, unresisted, gall him enough to overbalance the terror of the additional physical torture to follow, an active challenge for liberty, he desperately dares. This slave, however, is not included in the pack at which the tirade provoking these remarks is aimed. If certainty of not reaching the goal, discourage his differently constituted companion from the attempt, uncomplaining assent to the inevitable may dissemble servitude; and for one in such a predicament there is no pity—he lacks spirit! and ranks with the bundle of animalism by his side, the animality being too gross for perception or spirit to inhere. As an aid to development of these qualities, he unquestionably deserves maltreatment if he chance to lumber in its way! And the masters, in such a case, having made use of superior advantages and having, therefore, attained greater refinement, do the universally admitted admirable and courageous act of—bullying!

Before we scathingly rebuke our neighbor across the way for ostentatiously nursing his wounds, apathetically viewing his caltouses, or for patiently bending his back for heavier burdens, let us inquire what ones of our number, living under or by existing institutions, are entirely emancipated? If industrially independent, and consequently masters of a portion of the mob, are we in no wise subservient to established opinions, or to naturally inconsequential social customs the non-observance of which will render us liable to dreaded biting criticism, censure, or the complete casting of us off by our peers? If a solitary chain rattle as we move, whether audible to our ears or not, or if an infinitesimal cowed adhere in an obscure apartment of our brain, that we by some mischance, and all unknown to us, overlooked while engaged in a thorough brushing and burning in those chambers, is it not an impertinence for us to crow over or sneer at that other fellow, and are we not

flint hearted to withhold our sympathy from him because, forsooth, he wears (unconsciously mind!) two chains that we can hear, and because his brain, we perceive, is more cobwebby than ours, (since we brushed and burned!) and perhaps mixed with the webs we find those of a texture unlike any we ever had at home? Suppose we acknowledge our liberty to be moderately hedged about, do we incessantly resent the imposition on us of even the weak obstruction? If not, why not? What, who, or where are we anyway?

There is just one kind of dominion: DO MY BIDDING. But the systems for forcing obedience are many, and the details appended to them, and the offshoots from them, are legion.

As soon as we begin to enjoy our hardly won freedom in a given direction, we sense a crowding and cramping in some other quarter—but we need and desire our fetters and bruises! And the tormentors are our “betters”—gentlemen when compared with us!

Of course we imagine ourselves free when we have only improved the machinery whereby our masters exact compliance to their wills. Such was the delusion of the people when the show of words and blood of last century were over with. Commercial tactics superseded in efficiency the taxing and terrorizing of the state throughout the world, except in insignificant portions when military spoilage served better the purposes of the plunderers. State ceremonials were preserved for a blind, but the liberally paid puppets who rehearse them were forced to consent to the dictatorship of the Great Financiers. There is just one cause for chattel, religious, political or commercial subjugation; viz., IGNORANCE—not “natural depravity”! Wherefore and wherefrom the ignorance? Are we responsible for it? Is ignorance the stock in trade of the identified drudges alone?

The ignorance of dumb brutes is their weak point also. Occasionally one belonging to the tractable variety of creatures, exhibits “viciousness” to an uncommon degree, and fights to the last against restraints and burdens. I have come to admire these refractory ones, and did all of their species but know their power and would use it in every instance when their freedom is restricted, their present masters would soon tire of the risky and laborious job of “taming.” Since they do not know, we have vicious and gentle, spirited and lazy domestic animals, character according to natural tendencies, influenced by environment, heredity, treatment etc.

Because a horse might, if he knew enough be free from man's cruelties, does that keep the merciless starving and beating he oftentimes suffers, from appealing to our pity? Is starved and otherwise abused humanity beyond the limit of our consideration? Does sluggishness of wits, inducing spiritless forbearance to chastisement, so bemean the race that it merits

naught but our contempt? Shall we refrain from trying to enlighten those wits for fear of being misunderstood by the heavy mass we strive to arouse? Do we shrink from or condemn the execrations thought by the dozers themselves to be due us for disturbing them?

VIROQUA DANIELS.

LAW AND ORDER.

If Anarchists, or “philosophical” Anarchists, as some prefer to be called, mean a social order or community, without any established law, order, rules, or regulations to conform to, or be observed, how will you ever establish a universal social compact, or brotherhood, to combat aristocracy; the tyrant of the world, who claims to own the larger share of the world's wealth, and by which it rules and controls the destinies of the nations? How long do you think it will take to make philosophical Anarchists out of the larger part of the degraded, poor, and miserable human beings now living? I can readily conceive that philosophic Anarchy would be the thing, and desirable, but how will you reach it, or get there, when so large a part of the race are merely intellectual, as well as material paupers, therefore are but little above the brute creation in comparison to thinkers, and philosophers, which we all must become before we can possibly do unto others as we wish to be done by, and live without established law, or be a law under ourselves. — Philosophic Anarchy would be well enough, if we were all philosophers.

It seems to me that if we shall ever succeed in establishing better conditions and opportunities to live under, we must all unite, harmonize, and establish just and equitable rules and regulations (law and order) for all to observe and abide by, in order to be strong and invincible enough to dethrone money, wealth and its influence, which is the tyrant of the world. — I notice that you combat and oppose all efforts now being made, to stay or arrest the hand of the oppressor (wealth), whether it is by Socialism, Nationalism, Communism or so called Populism. — It seems to me it is absolutely necessary, in order to establish universally, more just and equitable conditions and opportunities for all mankind that we rid ourselves of the tyrants, oppressors, and bloodsuckers of the world, and in order to successfully do this, we must all unite and consolidate, and that quickly, or all is lost. I am looking for more light, and have no preference from whence it is reflected. Will you sometime give in THE FIREBRAND a brief exposition of philosophic Anarchy as to a government or social order, in regard to rules or regulations to secure harmony, peace and good will among mankind, I remain

E. P. HASSINGER.

Brodhead, Wis., Dec. 16th, '95

REPLY.

I am not a champion of philosophical Anarchy, as it is called, but rather of Anarchist-Communism.

The brother is not clear, for he speaks of the social order we propose, one without any law upheld by force, any rules, regulations or decrees of courts enforced by jail, prison and gallows, and then asks how we would, under

those conditions, “combat aristocracy, the tyrant of the world”.

The only answer to that is that there could, under those conditions, be no aristocracy to combat. If he means, “how will we now, under present conditions, combat aristocracy, the tyrant of the world, who claims to own the larger share of the world's wealth, and by which it rules and controls the destinies of nations,” that is quite a different question. In the first place the power of wealth is due to the support which the people give it. We therefore try to point out the foolishness of people giving away their products to a few privileged people who live in luxury as a result of their penury. When enough of the people see that what they produce is rightfully theirs, they will take steps to retain it for their own use and benefit.

In the second place we see that all governments are founded upon, and upheld by force, and that all rules and regulations (law and order) for all to observe and abide by must be enforced by coercion or brutality, and that when a number of persons try to show their fellows how they are starving and embruting themselves and families by giving away their products to “aristocracy” they are suppressed in the name of “law and order” and the products of the toilers are forcibly taken from them by the operation of this same “law and order”, and we therefore combat all “law and order” that rests upon force, or requires force to maintain it, knowing that it, above all things else, is THE CAUSE OF DISORDER, and that the only way to “unite and harmonize” is by voluntary and mutual association and agreement.

Law is not synonymous with order. Law is inoperative unless supported by brute force. Where brute force is used to compel obedience, or prevent action, disorder begins. Law, then, necessitating forcible interference, is the greatest producer of disorder.

Any given number of persons having the same object in view are united as firmly, and even more so, than any organization with its obligations, rules and regulations possibly can be, and they will work together as harmoniously and as effectively as is conceivable.

We do not “oppose all efforts now being made to stay the hand of oppression”, but try to point out that all plans which involve more oppression—more law—in order to “establish universally, more just and equitable conditions and opportunities for all mankind,” are short-sighted and inadequate to the task. Only in freedom can just and equitable conditions be established, and recognizing that fact, we seek first to gain freedom, and with freedom established, voluntary association and mutual agreement will “secure harmony, peace and good will among mankind”.

For an exposition of Anarchism read Wm. Holmes' “Historical, Philosophical and Economical Basis of Anarchy”. It can be had of E. H. Fulton, Columbia Junction, Iowa, for 5 cts. H. A.

NOTICE.

COMRADES who wish to visit THE FIREBRAND at home, should take the East Ankeny & North Mt. Tabor car on Yamhill street, between 2d & 3d, and get off at Center Addition. Walk one block to the new house, next door to a small church.

QUESTIONS.

The following questions were sent in for answers by some one unknown to us:

What about Debs?

What about co-operation (of the Coming Nation etc.)?

What reform journals are afraid of the sex discussion?

Do our newspapers receive subvention?

Mr. Debs is unquestionably an honest man, really wishes to see a betterment of the conditions of the working people. Unfortunately for the success of his undertaking, he is not well informed as to the history and logic of the labor movement. Just what effect the lionising and glorification he is now receiving will have on him, we will have to wait and see.

All such co-operative efforts are simply indicative events, showing the eagerness of large numbers of people to forsake the stripe and struggle of present everyday life, and make a better society for themselves and their children. The utility of such efforts, as a social solvent, is obvious. They must compete with those who can not by any possibility secure a membership in such colony, and must, consequently, finally live as cheaply in order to produce as cheaply. They are good schools, however, both in teaching co-operation, and in unerringly indicating, that nothing short of a complete revolution atobishing all forms of monopoly, can make it possible for their schemes to fully succeed.

As far as I can learn, about all of them. It would be much easier to answer what journals are not afraid of the sex discussion. *LUCIFER*, *THE FIREBRAND*, *THE NON-PARTISAN*, *THE REBEL*, *LIBERTY*, *SPIRIT OF TRUTH*, *OUR NEW HUMANITY*, and *LIBERTY LIBRARY*, are, as far as I know the only journals that are not afraid to discuss the sex question.

I have no direct evidence on hand at present to prove that they do, but have so often seen and known of them receiving subventions — a little financial aid — that there is no question in my mind, but that all the great dailies and many of the weekly papers of this country do, constantly, receive subventions.

H. A.

Correspondence.

NO USE FOR LAW.

I am glad that we agree upon the point of view of propagating our principles. Every time we agree upon anything, we have no use for laws, and the agreement upon all questions will render all laws useless. If the above sentence is right, laws are synonymous of ignorance. When I say, two and two makes four, or when any positive scientific demonstrations are made, we never think of sustaining them by laws. Think, my friends, of the folly of having a law to establish the layers of the earth, the weight of the sun, the distance to the moon, the chemical analysis of our earth or any other scientific question, would it not be as useless as ridiculous?

Where we do not agree, we have to manufacture laws, which will be constantly violated; in fact does not every body live as if there would be no law, and only once in a great while we feel their effect when for one cause or another

we come into a pinch, into an abnormal condition? What is the law doing for us when we are down? The law interferes to bring us further down. Who is right, the one who says: give us good laws, better laws, or the one who says, no law?

No law! what a horror! How could we count what we are worth without law? We would be tramps and paupers. No law means no wealth. Such is the nonsense we hear every day by the ignorant conservatives of all classes. Our theories set them crazy. They can not grasp them and can not understand anything but a world of sufferance for the one and pleasure for the other. The weaver must go naked, the miner must freeze in order that a few can pile up the wealth produced by all. Without law this wholesale robbery could not go on, and if the people don't want to be robbed, they will say with us: No law!

Let us go on with our propaganda. Let us well be understood and those who are against us, will be with us as soon as they understand us. The great difficulty of increasing our numbers does not consist only in having a somewhat abstract theory to present but also that we have no personal reward to offer. The prison, the hangman's noose fail to be attractive. With us no office, no boodle; all we can give is a vision of a state of things, where all belongs to all and having no law remains with all, when there will be no injustice, no misery, no crime; when all is love, joy and harmonious felicity.

P. S. — I just had the pleasure to hear general Kelly speak here. He wants a majority to give him a good fat office, and the labor problem will be solved (for him). Anarchy will come later, when the Socialists are in power. How can you get possession of the wealth, if you don't fill all the offices by the ballot with Socialists? Poor thing! He calls us dreamers, impractical visionaries, when the facts demonstrate that any office will corrupt any one, when in Germany the Social-Democrats get away from our principles the nearer they come to the power, and if they get them, they will use their power against their enemies, the conservative somewhat, and mostly against us.

Chicago, Dec. 6th, '95. CHARLES LEVY.

Literature.

LIBERTY LIBRARY.

We have received advance sheets of *LIBERTY LIBRARY*, No. 1, which contains comrade Wm. Holmes' "Bases of Anarchy". It is truly a work of art, being printed on fine book paper, in clear new type, covered with an artistic cover, printed on nice orange colored paper.

The book will be ready for delivery by January 1st, at the remarkably low figure of 5 cents per copy or 2½ cents in lots of ten or more.

Comrade Fulton informs me that "No. 2 is to be a 5 cent edition of "God and the State"—2½ cents each to comrades, in lots of ten or more if ordered at one time. This will require about forty pages not including cover, and I will lose not only work but cash unless comrades help me in disposing of all of them at the price I quote. I have planned to print 10,000, but may only be able to buy paper for 5000 copies. If I could only get a few advance orders — enough say to bring me \$5.00 — that would make sure of a 10,000 edition."

The comrades who want to help on the first effort in the United States to publish a regular series of first-class anarchist pamphlets can not do better than send in advance orders and thus make it possible for comrade Fulton to bring out a 10,000 edition of this most fearless and logical criticism of all pretensions to privilege and the right to govern.

The groups everywhere can do no better than to procure a supply of comrade Holmes' "Bases of Anarchy", and at the same time send in an advance order for a supply of "God and the State".

Liberty Library bids fair to become one of the most potent factors in the propaganda of Anarchist-Communism in this country. All persons wishing copies — single or in quantities — of any issue of Liberty Library should send their orders to

E. H. Fulton, publisher, Columbus Junction, Iowa, or to *THE FIREBRAND*.

REVOLUTION.

A neat pamphlet published by the Knights of Liberty, containing a lecture by Samuel H. Gradon, delivered before the Ladies' Liberal League of Philadelphia, March 27, 1874. A stirring and able plea for the necessity and justification of Revolution.

Price 5 cents, for sale at this office.

The Letter-Box.

G. SCH., Chicago. — Comrade B. will answer your questions in a private letter soon.

G. E., New York City. — 25 copies will be sent regularly to said Club. We would be glad to see you in this part of our "great" country. You will find a notice in *THE FIREBRAND* how to find our "office."

WM. HOLMES, La Veta Colo. — Since our last issue we have received a bundle of the third issue of *THE REBEL*, but have not yet seen a copy of the second issue.

P. S. Northampton, Mass. — Your poem is not in good shape for publication and our poet is away, so we can't use it.

J. F., Mystic, Iowa. — We are sending 50 copies and hope you will succeed in your efforts. Your proposition is excellent. We wish we had such energetic workers everywhere. But we cannot complain; the comrades all over the country seem to do all they can do under prevailing conditions.

W. McG., New York, N. Y. — If the people and its devotees are intoxicated by 11,000 votes what effect would it have on them to pull 100,000? From what you say, they care for votes more, than they care for improved conditions.

RECEIPTS.

Lake City, Cal. — V. D., \$10.00. Poplar, Cal. — Wm. A., 12c. Philadelphia, Pa. — "Knights of Liberty", \$5.00. Cleveland, O. — G. E., \$1.00. Mantessano, Wash. — F. L., 25c. Paterson, N. J. — M. D., 50c. Bays, O. — J. W. B., 50c.; W. S., 50c. Butte, Mont. — Ch. H. L., 50 cents. Stoughton, Mass. — S. P., \$1.00.

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.