

THE FIREBRAND

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

VI

VOL. I.

PORTLAND, OREGON, SUNDAY, NOVEMBER 24, 1895.

NO. 42.

THE FIREBRAND

Published Weekly by FIREBRAND PUBLISHING COMMITTEE.
50 CENTS A YEAR.

Communications received in any of the European languages.

Address, THE FIREBRAND, Box 477, Portland, Or.

Admitted as second-class matter at Portland, Oregon.

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.)

'RAH FOR "GOVERNMENT".'

We are born to be governed,
Born to be ruled;
Born to be frightened
And flattered and fooled;
Born to be "dogs"
Without roofree or hearth,
Bred to be slaves
In the hand of our birth.

In bondage we're bred
To ceaselessly labor,
Or fight for our Masters
With gun and with sabor.
We are harnessed like horses,
Well bridled and bound
And if we get restless —
Shot down like the hound.

Our withers drip blood
From the gall of the load —
We are driven to death
At the point of the goad.
The ballot, we've proved it,
A fraud and a sham —
And also redemption
By "blood of the lamb".

Ho! 'rah for religion,
For government, law,
Guns, bludgeons and cannon,
To keep us in awe.

* * *
Then, raise the red banner,
The flag without stain,
The ensign of Washington,
Franklin and Paine.—
HAIL COLUMBIA.

IDEALS.

Whether reasonable reformers or rabid revolutionists, every participant in the labor movement has a weakness for his or her ideal for a social order.

These ideals are sure to vary in compass and coloring in accordance with the quality and quantity of light which caused their creation in the mind.

Differ as n.ay ideals, all honest endeavor for the betterment of the CONDITIONS of the people by the opposers of established insti-

tutions is salutary in its effects. Improved conditions must precede an increase of vigor for human attainments. As a board laid on the sod, prevents healthy, rank growth of grass, so does bondage of any sort deter development of the human race.

A little squirming on the part of the bound is preferable to docile passivity; however, the squirmers must be stirred, if possible, to more violent action. The casting down and out of "time honored", habitually worshiped idols can only be accomplished by positive measures.

Idolatry (bondage) is the result of delusions of the brain; the investing, by imagination, of something with a power it does not nor can not possess.

So far as I have been able to determine, the oldest and the most profoundly sacred fetish of man is Property. The higher the degree of his civilization (?) the more abject and helpless is he before it.

The ideals of the respective branches of expostulators against customary regulations; from the away — back — yonder "safe, sound and flexible currency" distractor to the Anarchist Communist, Proportional Representative disturbers, Equal Suffragists, Single Taxers, Nationalists, Labor Exchangers, Individualist-Anarchists etc. inclusive, — the ideals of all inquisitors of idols are shaped by the peculiarities of their views regarding the god, Property.

The mal-contents, with one exception, insist on a change of either the ornamentation or dress of the adored Beast. Anarchist-Communists with sacrilegious hands would strip off its ridiculous trappings, and they contend for the discontinuance of obeisance to it, and for the non-observance of the multitudinous rites and ceremonies incident to the vitality ASSUMED for it.

In the Anarchist-Communist's ideal association, Property is an excommunicated, a deposed, a demonetized and a defunct god — mere inanimate "truck". The habiliments of the carcass are tattered and scattered into unrecognizability. There robes are ecclesiastical orders, political organisms, and commercial organizations. This variegated institutional pantomimic toggerly deceives the devotees into a belief of a severalty of creatures revered — or degraded as some of

them have been in the past century to the rank of boon companions!

The brutish power, now wielded by this body of men and now by that, which unexceptionably "grinds the faces of the poor", is derived by sinuous processes from Property. It masquerades sometimes wearing the cloak of one institution, sometimes the dress coat of another, but its material base and backing is always Property. Perceiving that this is so, the Anarchist-Communist has no place for the ludicrous or fearful monster (as one's eyes see him) in his ideal society. No contrivance of representation (demagogism), no trick of equalizing opportunities with prices (commercial privilege), no filigrees of Nationalism (public (?) monopolization of industries), nor simplicities of Individualism (possession of private (?) productions) can hide his hopeless (or laughable) hideousness, nor strip him of his stupendous strength for sterilizing the innate faculties of man.

In the ideal of voluntary assosiation (sans property), men are assumed to have discretion, power for thought, germs of judgement and of a legion of favorable tendencies, that, when the weight of disabilities essential to enslavement is removed, will grow, yea, flourish immeasurably.

Reader, you who combat a proposition for emancipation on the ground that it is not feasible, that it is idealistic, that "human nature as it is" will have none of it, where can you find room for expansion outside of of institutions actually in operation? The proposals for altering or displacing the routine of the present day are all idealistic, and "the people are not ready for them," for any of them, or their introduction would not be postponed a single hour.

Who shall presume to say what move the masses will make next?

What better can evolutionists or revolutionists (idealists) do than to hold up their ideals for inspection, persistently and conspicuously, so that the public may approve or condemn. Is the act of displaying ideals a "casting of pearls before swine?" He who has the pearl of Truth to cast, cannot do it too soon, nor need he fear consequences, as it is uninjurable, non-perishable.

VIROQUA DANIELS.

P. KRAPOTKIN ON "LAWS FOR THE PROTECTION OF PROPERTY"

We often hear that laws are necessary to set the wrong thing right, not only from the lips of a workman, but even from the most notorious reformers. So great is the existing political superstition that when a man forced by necessity to question the right of a certain thing, is told that "this is law" he stands paralyzed. It does not occur to him to ask the how, the when, and the whence of this stupidly asserted omnipotence, which most of us question even about God himself. I propose, however, to give here an extract from Krapotkin's "Law and Authority", which treats the principle of "laws for the protection of property" from an Anarchist point of view:—

"Laws on property are not made to guarantee either to the individual or to society the enjoyment of the produce of their own labor. On the contrary, they are made to rob the producer of a part of what he has created, and to secure to certain other people that portion of the produce which they have stolen either from the producer or from society as a whole. When, for example, the law establishes Mr. So-and-so's right to a house, it is not establishing his right to a cottage he has built for himself or to a house he has erected with the help of some of his friends. In that case no one would have disputed his right. On the contrary, the law is establishing his right to a house which is not the product of his labor; first, because he has had it built for him by others, to whom he has not paid the full value of their labor; and next, because that house represents a social value, which he could not have produced himself. The law is establishing his right to what belongs to everybody in general and to nobody in particular. The same house built in the midst of Siberia would not have the value it possesses in a large town, and, as we know, that value arises from the labor of something like fifty generations of men who have built the town, beautified it, supplied it with water and gas, fine promenades, colleges, theatres, shops, railways, and roads leading in all directions. Thus, by recognizing the right of Mr. So-and-so to a particular house in Paris, London or New York, the law is unjustly appropriating to him a certain portion of the produce of the labor of mankind in general. And it is precisely because this appropriation and all other forms of property bearing the same character, are a crying injustice, that a whole arsenal of laws, and a whole army of soldiers, policemen, and judges are needed to maintain it against the good sense and just feeling inherent in humanity.

"Well, half our laws, the civil code in each country, serves no other purpose than to maintain this appropriation, this monopoly for the benefit of certain individuals against the whole of mankind. Three fourths of the cases decided by the tribunals are nothing but quarrels between monopolists — two robbers disputing over their booty. And a great many of our criminal laws have the same object in view, their end being to keep the workman in a subordinate position toward his employer, and thus afford security to exploitation.

What concerns the guaranteeing the product of his labor to the producer, we find, that it can not proceed from law. We find this to be a

thing so common, that even in ancient societies where laws were unknown and government did not exist, it was not disputed. It is only to protect the unjust appropriation of human labor by certain monopolists that laws and governments are needed. But in a society where the opportunities of labor are free and every one consumes as much as he can without monopolizing the means of production, we shall need no laws and no governments to guarantee to every one the results of his labor." H. A. KOCH.

THE SURVIVAL OF THE FITTEST.

PEOPLE who do not think for themselves, but accept the statements of others without scrutinizing them, talk much about the "survival of the fittest." In discussions about our present social arrangements, this phrase is one of their main bulwarks for the defense of things as they are. With quite a scientific air they condescend to enlighten their hearers about the science of evolution; how according to Darwin and others only those animals most fitted for certain conditions will survive and propagate their kind, accommodating themselves from generation to generation more and more to given environments. And so, generally continue these wise-ones, is it with mankind—only those best fitted for our society will survive and multiply.

The energetic and intelligent members will gradually extirpate, or more mildly expressed, will make it impossible for the lazy, shiftless ones, to gain a livelihood; they will in course of time die out, and the social question is solved.

The respect for science—quackery I might say—has brought about, that even the workers have become adherents of the above theories. Let us investigate the matter a little, and we will see their fallacy.

The deduction from animal to human life would be correct if our social arrangements were fixed, immovable. But they are the reverse; they are changing constantly with the ideas which are held by the majority of the people. *)

There was a time when chattel slavery was considered right and proper by many, but people changed their opinion about it and chattel slavery disappeared. There was a time when property, as it exists at present, was considered right by very nearly all. This is being questioned now; different modes are proposed by many and property, as it exists to-day, will follow chattel slavery. Social conditions are undergoing a constant change and therefore is a fitting to them impossible,—moreover it is not the most energetic and intelligent one who succeeds at present, but the most cunning, unscrupulous one who gains possession of the wealth produced by the honest, painstaking, conscientious one.

Society is the product of humanity; if the creators become convinced that their form of society is detrimental to the welfare of the many, they will change it so as to produce a more beneficial effect. To prevent this change of ideas is the object of the capitalistic press; the church is their natural ally and even the common public schools are prostituted to further their ends. Against this mighty force, back-

*) This is an unfounded assumption. The majority is always passive in bringing about a change, or in the reconstruction of society.

ed up by all the stolen wealth of the country, fight the small number of reform journals. Many of them attack only certain points, it is true, but they are our allies, even if they will not admit it. The Populists, the Single Taxers, the Nationalists and Socialists are all, though generally unconsciously, furthering the ends of the Anarchists, that it is the change from property and government to no property and no government.

When every human being will have the opportunity to choose the occupation for which he is most fitted, when all the latent talents in man, at present repressed for want of an opportunity, will have free play, and when it will be impossible to use them to the detriment of others, then "the survival of the fittest", as now taught by political economists, would have no meaning. E. S.

DESPOTISM IN THE PUBLIC SCHOOLS.

The following will show what our public schools are for, and should cause our advocates of putting everything into the possession of the State, to consider what might be the result.

Henry Robinson is an American attending the Faling School, a member of class B in the eighth grade. His father subscribes for a number of papers, and the boy reads them. There is a class in political economy in his grade, in which class a free discussion is supposed to be encouraged. Henry is only fourteen years old, but is a bright boy and takes an active interest in the study of political economy. He asks many questions of a leading character, and fearlessly champions some of the new ideas now advocated by people's party papers. Several times his teacher and the professor of "political economy" have tried to induce him to keep still and not join in the debate, but he contends that he has as good a right to talk as any of the other members of the class. One evening he was excused and the other members of his class kept after school. The next morning he found the following in his book:

RESOLUTIONS OF EIGHT B CLASS.

WHEREAS, the Populist Party has accredited to this Class a representative in the person of Henry Robinson, who from the date of his coming into this Class has busied himself in trying to stir up the Pupils against the Laws and Customs of the Nation by preaching nefarious Doctrines. He also takes up our valuable Time which could be used for a better purpose.

RESOLVED, that we, the undersigned, respectfully petition to have the said Henry Robinson either removed from the Class or compelled to remain silent in all Political discussions that may occur hereafter.

Later in the day his teacher asked him if he had found anything in his book. He replied that he had. She wanted him to give it to her, but he refused. Finally she promised to give it back, if he would let her read it, which he did.

All this shows the conspiracy that is at work in the public schools to uphold the present infamous conditions and to prevent, as much as possible, the spread of ideas that are not in accord with the prevailing social and economic arrangements.

To support the public school and try to ex-

†) An unthinkable proposition. The possibility of committing deeds, which are detrimental to the individual or society, would still exist, but the incentive to do so would be gone. A. I.

tend its powers is to put the power in the hands of your enemies to misinstruct your children, and to rivet more tightly the chains that now bind us down.

The attempt to coerce this boy, a brave and noble fellow, by admonition having failed a mean and sneaking way of trying to scare him into silence was tried.

Such action on the part of the teacher and professor is both cowardly and despotic in the extreme. But the meanness of present conditions necessitate extreme measures to support them. The supporters of present conditions should, however, remember that the more extreme the measures used, the more violent will be their downfall. H. A.

NOTES AND COMMENTS.

DIRECT legislation means liberty for the people, and through the ballot box.

Direct legislation once on the track Private Monopoly would be "distanced."—Co-op. Age.

How about Switzerland, the home of direct legislation? The workers of no country are worse off than those in Switzerland. Let's be honest in this matter. H. A.

JOHN D. ROCKEFELLER has given in all \$5,425,000 to the Chicago university. He has quite an amount of money left, and says he will give \$2,000,000 more on condition that an equal sum of \$2,000,000 be given by other persons. Mr. Rockefeller has accumulated his money by steady labor and by careful savings of his earnings. When other young men "were taking a day off" he stuck right to his work. He was not ashamed to wear patched garments, and never spent his nickels for beer or tobacco. By honest industry, coupled with close economy, he has saved over \$50,000,000. His success furnishes to the young men of America an example to show what they can do if they try.—The Oregonian.

But the "young men of America" should not take an example from the owners of the Oregonian, because they must have been drunkards, chewers and smokers, as their building is mortgaged from top to bottom. But, seriously speaking, the fact is that Rockefeller is nothing but a wholesale robber, protected by the government, and the millions which he possesses are stolen from the poor toilers.

The mental faculties of the readers of the Oregonian must be very low if they can digest such rot for a Sunday meal. A. I.

We are in receipt of a letter from John Dwyer, who has written original poems for THE FIREBRAND, while in New York, a number of times, detailing an account of his arrest in Antwerp. He was on his way to embark for America, when a policeman asked him where he was going. He asked the policeman by what authority he stopped him, when the policeman tried to draw his sword. Dwyer grabbed him and a tussle ensued in which the policeman struck Dwyer over the head, and Dwyer cut the policeman on the thigh.

Dwyer is now in jail charged with attempt to assassinate and with threatening to kill.

Just why the policeman tried to stop him he does not state, and we know nothing more concerning the matter than is given above. H. A.

A MAN was arrested in Chicago the other day, and sentenced to four months' imprisonment

for killing a worthless dog and eating it, to keep from starving. In the same city another man sat on the curbstone and begged for money to bury his dead babe, which he held in his arms. He was promptly arrested, and upon investigation it was found that the child had actually starved to death, and that he had six others in starving condition; and yet we live in a land and a time of over-production.—THE STAR, S.F.

A CHANGE OF IDEALS.—"What then would you have?"—methinks I hear the reader say. "Do you advocate the new political fad called "Direct Legislation of the people?" Would you abolish our Representative system that has made this nation what it is—the strongest, freest, richest, in the world?"

Our space will not permit an elaborate reply to supposed criticisms, but briefly I would say, that our so-called representative system is a fraud, a humbug, a juggler's trick; and in the nature of things it cannot be otherwise. An honest representative government of a free people is a misnomer, a physical and moral impossibility, a contradiction in terms. Our present political system is built upon Privilege—not upon equal rights for all, and under this system the boundless natural resources of the country, that would make all comfortable and independent of want, are monopolized by the few, while millions are in need of the common necessities of life.—[LUCIFER.

MAUDE COUCHLIN, a ten-year-old girl, living in Chicago, with no one to work for her in a nation of seventy millions and a per capita wealth of \$1000, with no shoes on her feet and no money to buy, stole a pair of cheap slippers and was put in jail. When the frugal meal that is the lot of criminals and social outcasts was brought to her the child broke down and piteously begged that a portion of the food might be taken to her mother and sisters. An officer was detailed to visit her home, when it was learned that the mother and three other girls, younger than Maude, had for more than a week, been without sufficient food to satisfy the pangs of hunger. It is one of the "beauties" of the present system that it details its officers to arrest the miserable, but does nothing to remove the cause of misery. It gives its victims the choice of becoming criminals or starving to death. Only the inherently brutal and the ignorant uphold it and nothing but brutality comes out of it.—[Coming Nation.

FROM reports sent in from Chicago we learn that at the 11th of November celebration in that city, Police Inspector Shea, and a lot of his men—excuse me, I mean brutes—were there to "manage" the meeting. When Mrs. Parsons said that she did not want to go to a heaven where there was a Gary, Inspector Shea stopped her, by grabbing her arm in a very rough manner, telling her that she should not use names in her speech.

The audience cried: "Shame! shame! We are not in Russia!"

In her closing remarks Mrs. Parsons said that Parson, Engel, Fischer, Spies and Lingg were murdered by Gary, Bonfield, Schaack and the other rascals.

Instead of Inspector Shea arresting her, as he had threatened, he said nothing.

In opening his speech Most said that the Constitution of the United States guaranteed free speech, but that the Chicago police suppressed it. At this Inspector Shea stopped him, but he retorted: "I will speak nothing but the truth; is this Russia, or where are we?" and then proceeded with his address.

Such is free speech in America. H. A.

ANARCHY IN WASHINGTON.

In order that the comrades may know something of how the propaganda is growing in the west I will give a brief account of my trip to Tacoma and other towns in the state of Washington.

While the weather would permit I held street corner meetings in Tacoma, having reasonably large audiences, and selling quite a number of pamphlets. I visited Seattle and got a column advertisement in the Evening News of that city. The part of the advertisement I objected to was that THE FIREBRAND was referred to as "Addis News".

By challenging Lawrence Gronlund by communication through the Haabet Literary Society in Tacoma, the evening he spoke before that Society, I got a joint debate with him arranged. He proved to be a weak opponent, virtually laying down all opposition. The majority of the members of the Society showed a decided favor for the Anarchist ideas. I delivered four lectures which were fairly well attended, all things considered, and quite a lot of literature was sold. A joint debate was arranged with the most eloquent Populist orator in the city, and while he made as strong an effort to prove that we must evolve gradually, the poor continuing to suffer on unimmutably, until the majority wanted a condition of freedom, he fell far short of carrying the audience with him. Our sales of literature that evening were larger than ever before.

In Orting—a little town of five or six hundred inhabitants—I lectured in the Christian Church and while the ideas advanced were new to all my auditors, nevertheless, I was invited to come again. I have no doubts, but that some who came to the meetings, bought literature and subscribed for THE FIREBRAND will soon be energetic Anarchist propagandists.

In Seattle, since the introduction of THE FIREBRAND the propaganda is gaining ground and many who were strangers to Anarchist theories six months ago are now active workers. Some of our comrades there are not yet emancipated from the hope of gaining something by political action, but I am inclined to think that a few more caucuses, conventions and elections will cure them.

In Tacoma the propaganda has been carried on principally by comrade Clemencic until quite recently, since when a number of co-workers have united their efforts with his. They are now preparing to give a series of dramas for the benefit of the propaganda.

Two Episcopal Ministers there are Anarchist-Communists,* while the preacher of the First Free Church is strongly inclined that way if we may judge by his utterances.

* Fate deliver us for Ministers being Anarchists! If they are Anarchists, why don't they leave their pulpit and go among the downtrodden and oppressed to advocate the truth?

All in all, Anarchism in Tacoma has a footing that I had not found elsewhere. It is permeating every strata of Society. It is carried out into the rural districts adjacent to Tacoma by natural contract, while it radiates from Seattle in all directions through the business relations of Seattle with other districts on the Sound.

The revolutionary spirit is strong in Washington, and when the theories of Anarchy are explained they take like "hot cakes".

HENRY ADDIS.

Correspondence.

STRIKES THE TRUTH.

I feel inclined to say something about the coming international congress.

The afternoon moonlight excursion of a combination of political labor parties to Delirium Grove in London will take place next summer. Tickets will be free to those elected by majority, but the minority will have to pay the expenses with the majority, just think of it—The real friends of the oppressed will not be admitted.

At an enormous outlay of wind, persuasion, promises etc, some ambitious politicians will succeed in getting an excursion ticket.

Accommodating steamers and trains with first class vitals on board, good cigars and choice liquors will bring the excursionists to London in safety.

I suppose some of the gentlemen will volunteer to make things as disagreeable as possible to those who do not believe in political action. To amuse the innocent people some cablegrams will be sent to different countries about the business transactions in the name of labor.

If the weather proves favorable the excursion will not be postponed till the next raining day, for they will be eager to get talking together, have some fun, see some new faces, have a stroll around town, and all will be paid for by the innocent.

They will have no time to think about suffering humanity, will not try to find the real remedy to break the chains of slavery. They will look out for number one as those leaders always have done. No police will be necessary to prevent them from landing or returning. They will have nothing concealed about them except paper, lead pencils, soap bars, combs, snuff boxes and some of the innocent people's money which they will spend freely to accomplish nothing.

P. SMITH.

Northampton, Mass., Nov. 11th 1895.

DIED OF OLD AGE.

Your friend, who was also the friend of every good reform, Jeremiah Hacker, died August the 30th, at the age of 94 years, 3 months and 14 days. He had no disease, but died of old age, and without pain;—did not become helpless, and the day before the last, left his bed without assistance from anyone. Like a weary one falling asleep the end came, unexpectedly. What a pity we cannot all die of old age.

We did not like to give up the grand old Hero, the world needs him and many more such brave and true men.

I rejoice to see that woman, too, is awakening, and willing to do her share of the work of bringing about a better social state, or condition.

I would like to send you some of brother

Hackers "Missionary Tracts", if they can be appreciated by the Sons and Daughters of Oregon. They might be useful in the Secular Sabbath School, perhaps.

Mrs. H. G. Heacock.

Vineland, N. J.

A FEW POINTS.

A kind greeting to you all, especially the little "woman who did" without five dollars worth of needed clothing that another brand might be added to the fire that burns bright to light us through the valley of ignorance. Fellow Slaves, do you all appreciate the deed? Most likely, for poverty will soon make the whole world kin.

Addis gave the Secular-Union a few good points not long since. "The Flag above the Cross!" May reason deliver us from any such gross superstition. The Cross never could have worked such evil to the world had it not been aided and backed by cannon, prison and galleys of the government.

The poem in a late issue entitled "The Blood-stained Banner of the West" was a true indictment of the Star-spangled Banner, or "Old Glory" as her dupes love to call it.

Kate Austin.

Caplinger's Mills, Mo.

A MEMORIAL.

The "International Workingmen's Educational Club" held a memorial—11th of November 1887—mass meeting, which was very well attended, notwithstanding the bad weather.

Comrade Dr. Smirnow delivered an able address; in which he exposed the treacherous efforts of the capitalists of Chicago, to undermine the labor movement of that city; the fraudulent proceedings at the supreme court during the progress of the trial; the false testimony produced by the bribed state witnesses; in short, the great injustice done to the defendants and the labor cause. He also gave a brief review of the history of mankind, and dwelt at length on the advance of Freedom.

Waterbury, Conn.

SECRETARY.

Literature.

OUR NEW HUMANITY is the title of a new Quarterly Magazine, that has reached our table. It is published by the New Humanity Publ. Co., Topeka, Kan.; 25 cts. a copy, \$1.00 a year. The September number is volume I, number 1. Among the contributors are the names of E. B. Foote Jr., Lucy N. Coleman, E. C. Walker, J. Wm. Lloyd and May Huntley, which names give it a strong anarchist tendency to say the least. Its main purpose is to discuss questions of "heredity, antenatal influence, etc."

This magazine will unquestionably be a splendid addition to the radical literature of this country. It takes a stand that no other magazine takes, and one which bespeaks for it the attention and support of all who hope for improvement of the race through better conditions of birth.

H. A.

Chas. L. Bodendieck, 1140 Milwaukee Ave., Chicago, Ill., is agent for THE FIREBRAND, and authorized to collect and receive for the same.

MUCH IN LITTLE.

By J. HACKER,* Vineland, N. J.

The tops of the mountains
Are covered with snow,
While lambs crop green food
In the valleys below.

KEEP LOW—is the motto—
Not puffed up with pride,
For man can be happy,
Where lambs can reside.

* Written for THE FIREBRAND a few days before his death.

NOTICE!

OWING to a mistake we did not get as many copies printed last week as usual, and so a good many persons we are accustomed to send a number of copies for free distribution did not receive any. This will explain why they did not receive them. We hope such a mistake will not occur again.

RECEIPTS.

New York City—E. J. K., 50c.; J. R., \$1.50. Topeka, Kan.—E. F. H., 50c.; A. S. A., 50c. Chicago, Ill.—Paz, 50c.; F. K., 50c.; J. M. C., 50c.; E. G., 50c.; McL., 50c.; Cl. Pf., 50c. Salado, Tex.—M. McB., 10c. Coalgate, Ind. Terr.—The Group, \$1.00; F. V., 25c. Columbia City, Wash.,—R. T. D., 25c.

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.

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

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

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