THE FIREBRAND

Published Weekly. Communicate in any of the European languages.
50 CENTS A YEAR.

Address all Communications and make all Money Orders payable to The Firebrand, Sellwood, Ore.

Admitted as second-class matter at the Portland, Ore., postage office.

Anarchy - A social theory which regards the union of order with the absence of all direct government of men by man as the political ideal: absolute individual liberty. - Century Dictionary

NOTICE!

Until further notice we will get our mail at Sellwood, Oregon, instead of Box 94, Portland, and we request all friends to take notice of this change. Exchanges will please change our address on their mailing galleys and lists.

Hear the Cause Along:

Many a common writer,
And many a child of song,
Becomes a strong inditer
And bears the Cause along.

Brave and winsome women,
Nat's all among,
In this flood are swimming
And bear the Cause along.

Many a timid swimmer
On this wave grows strong;
He sees the red light glimmer
And bears the Cause along.

Editor and orator,
Deadly sick of wrong,
With fact and fun and metaphor
Bears the Cause along.

Many a slave, grown brighter,
Tired of whip and thong,
Becomes a stubborn fighter
And bears the Cause along.

Like a tide of ocean,
O reason, wit and song,
With your bright cominfection
Bears the Cause along.

WILLIAM WALTEN GORDON.

The Tyranny of Majority Rule.

It does not take much reasoning to show that majority rule is not just, wise or best, and that it is absolutely lacking in that element of justice which it has previously been supposed to embody. But few have stopped to calmly consider the tyranny of majority rule. Tyranny has been supposed to be confined to the rule of one or a few, but in reality the rule of the majority has been ever more as tyrannous as the rule of a single despot.

Compulsion, whether it takes the form of incentive to action, or of restraint from action, except in cases of necessary defense against aggression, is tyranny. Where a vote is taken on any proposition and a majority votes in one way, and compels the minority to abide by their decision, it is tyranny. A majority may vote to prohibit the use of beer, and by enforcing that decision tyranny over the minority who wish to drink beer. On the other hand the majority might vote that every one should drink so much beer every day. That would be tyranny to those who do not like beer, but it would be no more tyranny than to prohibit those from drinking beer who desire to do so.

Every attempt to regulate "public affairs," or to control the conduct of others, must be done by appeals to superior brute force, direct, or to "majority rule." The former is generally recognized as tyranny, and the latter is, logically, equally so. A few, for instance, do not wish to go to church on Sunday, but prefer to spend the day, or part of the day in the woods, in a park, on the river, at a theatre or at a ball game. The majority do not want to spend their Sunday that way, and by right of their power, as the majority, prevent the minority from following their desires. It may be that out door exercise is necessary to the health of some of the members of the minority, but by the decision of the majority they must go to church or stay at home, and this may be as galling and tyrannous as if the majority compelled every one to go out doors and stay away from church and from home.

The majority may think that a certain form of association is "right and proper," and by the means of compulsion this force all to conform thereto, but that form of association may be very obnoxious to the minority and its enforcement extremely tyrannous.

In groups or societies formed for special purposes the principle works the same. If the majority rules, then the minority may feel tyrannized over, and as much restricted as can well be. The minority may want to work in a certain manner, or at certain occupations, but if the majority says they shall not, but must work in a certain way, and occupy their time in certain employments, then they must do it, and it becomes tyranny. Even in secret orders, and voluntary societies the rule of the majority often becomes very disagreeable to the minority, but the majority has no right that the majority is bound to respect, so they must submit, or withdraw and lose what they have in the institution, and in some instances be persecuted unmercifully for so doing.

So we see that everywhere majority rule breeds tyranny, and can be nothing else. If all agree there is no rule in the matter, but if one disagrees then the compulsion begins, and the tyranny of majority rule manifests itself. In essence there is no difference between a minority composed of one individual and a minority composed of one half minus one individual. If the lone individual has any rights in the matter, his rights are equal to the rights of the other one, or of all the others together. If he has no rights in the matter then one half of the people, minus one have no rights in the matter.

The philosopher may think out a better plan for carrying on a certain work, or the scientist may make discoveries that do not accord with accepted notions. A few will be found to give each of them a hearing and to adopt the new method or accept the newly discovered facts, but the majority will be a long time in doing either. If it were put to vote to determine whether the new method should be adopted, or the newly discovered fact be accepted, in nearly every instance the majority would vote no. If the will of the majority, in this instance, becomes the rule of action then it would become tyranny.

Thus we could elaborate indefinitely, and in every instance it will be found that majority rule is tyranny. It is always the expression of the thought and will of those who lag behind; of the conservative ones.

It is evident, then, that all argument in favor of majority rule is only an argument in favor of one form of tyranny, and all our "reform" friends who call so loudly for true majority rule are calling merely for a change in the form of what they complain of—tyranny—and not its abolition. Why not stop demanding another form of tyranny and demand the abolishment of all tyranny—all rule?

HARRY ADDS.

The Paris Commune.

UNDER the heading, "Unwritten French History," after which the pen was continued, Not Found in the Accepted Authorities. Thiers was the bloody Nero. Communists of Denver Celebrate the Anniversary of the Commune. Which the Generality of Readers Consider the Most Brutal Slaughter of Victims and Crime Known in History—There is another Side to the Story, However, the Denver Republican gives the following fair account of a speech made by Comrade Holmes in Colorado.

The anniversary of the Paris Commune was commemorated yesterday afternoon at Forester's Hall by the Communists of Denver. William Holmes, the orator of the occasion, gave a history of the Commune, widely the most accurate and the most reliable instances of such awful atrocities on the part of the Thiers administration that they would seem incredible if attributed to savages, or even Spaniards in Cuba. He said that for one week after the city was taken by the army of Thiers, the soldiers were given carte blanche to slaughter whenever they found who were connected with the Commune, and that they murdered 10,000 little children.

HORRIBLE SLAUGHTER.

He said that 20,000 prisoners, men, women and children, were taken to a cattle pen, where they were exposed to rain and cold for three nights and days, and during that time they were starved and the soldiers poured grape and cannister into the shrieking crowd of prisoners until not one was left alive.

Mr. Holmes, by way of profane, said that although the history of the Commune had been written, like
**The Firebrand**

The history of every lost cause, principally by its enemies, and yet, he declared, any slight, disappointment was not so black as it was painted. In order to show how the Communists had been established, he went back to the siege of Paris by the Prussian army, and to the capture of the Parisian fortress of Porte-Saint-Martin, when the siege, he said, "there was great suffering in Paris. Horse flesh sold for $2 to $3 per pound, all other meat having been exhausted. Notwithstanding the suffering and want, the great majority of the people were opposed to surrendering. President Thiers, however, made peace with Bismarck and the Prussian army entered Paris. Feb. 28, 1871, the conference was held, composed of 900,000 men, and under no circumstances would they surrender their arms and that a portion of the city must be free to the citizens. They built barricades to keep the foreign army from entering that quarter.

One reason for the opposition of the national guard was that it was generally known that "revolutions" were coming. Royalist opinions, and it was believed that he secretly sympathized with Bismarck for the re-establishment of the monarchy.

**Directors of Thiers.**

The "national guard" was composed of men drawn from the ranks of the common people, and they were in sympathy with progressive ideas. Thiers attempted to put a check in command of the 'national guard' and if he could not, they refused to accept him. This was the first act of insubordination. The next step of the national guard was to elect their own officers. Thiers said that in this and in the organization of his worksmen's association was organized in London and colonies were sent to various countries in Europe. The association was very strong in France in 1870, and the international organization was maintained with the national guard that the most of the officers elected by the army were also members of the association. A Central committee was formed by the national guard in February, but it did not cease its efforts until March.

"The withdrawal of the Prussians from Paris had great many cannon belonging to the national guard were left lying around. These cannon were sold for four dollars an inch. By subscriptions raised among the members of the national guard and their private property. The guns were gathered up by the national guard, and when Thiers got to and sent some of the regulars to take them. They were repulsed without bloodshed, but on the night of March 17 and another party made a determined effort to capture the guns. The demand was raised and a large proportion of citizens flocked to where the guns were.

"Women and children clasped the troops around their knees and begged them not to fire. The troops broke away, but the men refused to obey. Gen. Le Compte repeated the order four times and four times the troops refused to obey. Then he fired on the people with his rifle and threatened to shoot them. They fled to the house on the outskirts. Gen. Thomas was arrested by the people the same day, while he was making a drawing of the commune."

"Both were killed that day, but not by order of the commune, for the commune did not then exist. When the Central Committee heard that the men had been taken, a committee was sent to prevent them from being destroyed, but it was too late. That day there were eight people killed and a few persons injured by the populace." An election was held in Paris on March 28, 1871, and the commune was peacefully established, President Thiers, with his army of 40,000 men, having fled to Versailles. Up to this time there had been no violence except that of March 17, when Thiers was forced to retreat into the commune. The commune lasted until May 21, 1871, when the French army re-entered Paris. Immediately after Thiers took up quarters at Versailles he abandoned the Paris commune and left his army. He succeeded, and every day from April 2 until May 21 there were terrible times in Paris, for Thiers bombarded the army.

"Directors of Thiers." The commune was almost constantly in session, doing what? Inaugurating reforms. No official recognition was taken of Thiers, until his atrocities to citizens who had been arrested. Prisoners were tortured in a fearful manner, tied to the tails of horses, their ears, hands and feet cut off, and large numbers of them were buried alive in the trenches with the dead. The commune then issued a proclamation that for every prisoner Thiers killed the commune would kill three, but no such reprisals were ever made."

The speaker gave a detailed account of numerous alleged massacres perpetrated by Thiers after the capture of Paris, among which were those most men, and he accused Thiers of having women and children burned by the so-called party of law and order.

**Things and Thoughts.**

**Equity—what is it?**

"Do you think that because one man has a keen mind, or from his birth has had better advantages to cultivate it, he should be allowed to dominate over and dictate to another? Is it not a contradiction to say that the man you consider the inferior of the two has contributed by his labor to the support of the other? Should be not, then, an equal in the thought, in the productive power of existence? So that by assuming a chimera of superiority, the selfish man may enjoy the pleasures of knowing that another must bow and bend at his command, he contrives for the individual with the individuals singling before him, but that places in servitude generations yet unborn. And though the desire for power may be pleased, the fundamental principles of eternal sin are grossly violated, and some day Nature will, with unaltering hand, correct the evil, for her laws cannot forever be violated with impunity.

The cure may be so radical as to end humanity, but Nature never surrenders, never passes to pandet to sham sentimentalism."

And he whose voice or pen can in any way serve to wipe out the stain on humanity that greed for gain has placed upon it is unworthy of the name of man if he does not do his utmost to that end."

"The children of childhood is slurred by the whirl of the "boom," while the father who should provide for the wants of his children seeks in vain for a chance to earn subsistence for himself."

This is a profound and a crime never considered by the "lower" animals, but considered a shrewd act when performed by those who enrol those who are "a little to the right of the average."

A man who operates a factory that makes such a condition possible must possess a selfishly diseased brain or, if he has his hands on nature that nature never will demand an accounting. And if such a man should by this system and just and beneficial because of the "economy" which he may claim inheres in it, then he is indeed a "little lower" than a jackal, unworthy of a higher classification than a beast of prey.

You may administer slums and charities until you shall have outfitted the system of overcrowded and inebriates poverty and crime, so long as you indorse by word or act, so long as you do not, with all your power, seek to abolish that system, just long will you be doomed to witness its horrors, ever growing more intense. Corruption breeds corruption, and the growth of crime will cause a life like effect of growth."

The long and short of it is that children's lives are exchanged for dividends for the companies that employ them," said Elihu Stewart, special agent of the Labor department, after investigating the match factories of Wisconsin. His remarks might appropriately have been applied to all states and countries wherever "civilization" has taken root. For our civilization is a slave civilization, a god which demands the blood of the innocents for drink, and their flesh for food, while their tortured spirits must furnish the beast with mirth."

A Seattle woman asked to be committed to the insane asylum, saying: "I've just got enough sense to know that I haven't any."

What a pity it is that the workingman who votes hasn't that much sense.

People will think now, spoken on economic questions, but not when their stomachs are gorged and their brains are moulded with old partyism.—Cossey.

Well, then, why don't you tell them the truth instead of requiring G. F. to make a speech at them? Why promulgate platforms with such fool planks as "Public salaries shall be based on the price of wheat?" Why spring some fool of a dem of suffering people to health a mouth? Come, Cossey, quit your partisanship, throw Carl Brown and his quack medicine into the breadbasket along with your "quack" doctrine and have the decency to keep still.

Some of the fake "reform" papers are going out of their way to boost the book "President John Smith."

The author, in the introductory get-up, says: 10,000,000, and when papers which profess to be socialistic boom a book of this kind we are forced to believe the profit on the sale of the book must be large, for a possible profit needs to cause all. Here is the author's statement: "There exists another class which imagines that this is a matter (panics) in which workingmen alone are interested. They wish to make the wealth of America is unequally distributed, and that capital is reaping great rewards from the depression of industry. All of which is false. The rich, as a class, are not opposed to government. They have not witnessed such generosity as has recently been displayed by the wealthy people of America. Wealth is not fairly distributed, but it were the situation would be three times better than improved. We would all be poor, but and the socialistic advocates that lying rot! A sensational book written for profit!"

But if the above does not condemn the author as a charlatan, then read this, which he also pens: "Millions of men are idle in the United States today. They are miserably exploited by their masters from their hands favorite saved from times of employment. The majority of them are being supported by the community. Who defrays the government expenses? The rich. They pay in public charities, in private charities, and in added taxation," Wise reformer, sappy jackass! I may be mistaken, but so far as I have observed, only one man in the Anarchist movement seems to have fully appreciated the value of propaganda work among the young, an idea that the rich is the only one who can the old body who is not seeking the truth, but merely loves to argume. He is as fixed in his opinions as the rock of Gibraltar on its foundation. Now The Firebrand has a willful, full of Fultons et al., with what result?

The youth of today is the man of tomorrow. (Don't quibble; I don't call that remark original.) He has it the right ideas, and, in more than, an inherent desire to do good rather than evil; be is imprescribed. Did we try more to reach him, and less to argue with his foes, the growth of the movement would not be slow as now.

_Moses Harman_ opposes special laws directed against sexual freedom and freedom of speech in connection therewith.

_Emma Debe_ opposes "government by injunction" and laws against labor.

_The Seventh-day Adventists oppose restrictive religious laws._

_The Socialists and Huntegings, et al., oppose laws against the encroachments of monopoly._

_The Firebrand staff appears to be almost "playing a lone hand" against the special laws and in the agitation of the laws of Nature only._

_I noticed, a few weeks since, Addie didn't like to be told that the anarchy or the authoritarians were more Anarchists than were the Anarchists themselves. Yet such is the case. That is, our enemies are making the enemy Anarchists, but of course, such a position is an inherently dangerous one to maintain in order to cultivate the seeds planted by monopoly; to say to the ordinary minds in the way they should go," for this is something the enemy carelessly avoids doing._

_Zadzik_ The Dreamer_.
**Who needs War?**

Kansas City, Mo., March 21.—Major Author L. Wagner, United States army, in an interview with reporter said here, said:—

“Treaty” embroils seem full of war. It is true that Europe had a bloodletting. War will clear up conditions like a thunderstorm clear the atmosphere.

“Do you think of war for America?” the major asked.

“America needs a war for some time,” replied Major Wagner. “A foreign war a few years ago would have quieted the so-called hard times and the recent war for the same reason. It would have brought an end to the moral atmosphere. The loss of life and horrors of fire and blood seem beyond being conditioned; nevertheless, as the greatest good for the greatest number, a war inevitably lasts upon us. In all for the evils of long peace. The American people are for war right now. These peculiar outbreaks are the symptoms of a demand for war. The irresistible rest of 1864 and what we see in China today.”—(Denver Republican.)

This is but another of those hideous cries for blood that has pierced the "free air of America" of late. Not alone do white men shriek for war, but reporters hope for the editors willire the sentiment like living echoes made.

Of course these "insidious" talkers are thinking that the common people, are to do the fighting, but what about the white, addled and lunated daughters are to be the weeping and tilling, the workers at home are to bear double burdens, and the unborn generations of the future are to pay the enormous debt a war inexcusably fastens upon them. In all these are the necessary elements. Of course, it cannot be considered that to these beings "war would be a godsend," but these, common people don’t count.

To what part of America would war be a godsend And what part it “needs a war” so badly? For America is not a thing, an identity that acts as one. Somebody in America may need a war—but it is a question of the individual.

War has always been a grand slaughter of working men, who have no chance to hate each other, but what march, starve, wall, suffer, shoot, kill 'or die, as they are told by unknown pawns of war visit them, the producers, most heavily. And it is of this the howlers for war are thinking. There are four million idle men in this country—they will furnish good food for the "war trades" no doubt, yet they will suppressed feeling of discontent and rebellion everywhere among the people. It will find vent in bloody conflicts where well guarded rulers will fling the people against each other, because the cause of the great war, when the gods have wearied of it, will up the baster in vaster piles than before. Oh yes! America sadly needs a war:

Perhaps it does—but it is not a very wise or safe thing to do war in the hour of the only great class which has always furnished material for destruction in all previous wars, has been doing a great deal of thinking late. They have created and been dragged; they have hungered, frozen, tolled; they have been degraded and made to beg for a chance to live. They know they do not owe their misery to the poor wretches of other countries; if they must fight, drive their children to other lands, they must not be demanded to "a war is needed." Some of them believe too strongly that "bloodletting" will be a necessity. It will be hard, may be bloody, but it will not be too tawdry, you may get it before you think, and it will not be the wholesome sacrifice of the innocents that it always has been.

**A Good Suggestion.**

At a meeting of the L. R. K. Pookro, of Wheeling Creek, Ohio, and at a meeting of the Anarchists Bees, in Wheeling Creek, Ohio, it was decided to found a fund, to which all the groups of the Inter- net will contribute, to be used for the purpose of purchasing English speaking lecturer’s expenses while they are engaged in active agitation work. They consider that it is best to have American born speakers, deeming that they will have more influence with the people in general than a foreigner. Should there be more money in the fund at any time than is needed for this purpose, certain Anarchist papers are requested to copy this, by the L. R. K. Pookro, Wheeling Creek, Ohio.

**The Jehu'sman.**

**Individual Property.**

Mass., Byington, Parkhurst and others who seem to be very anxious about the fate of their, at present, scarce and high priced books and instruments in a free society, have apparently never thought of one means of providing for such necessities, still left open to them under all circumstances, that of, producing these objects—which they value so highly—individually or collectively, just as it apports the group of people who take the cares of such matters. They may object that they have not the necessary knowledge to do this, but they can acquire it.

If Mr. Byington values certain books very highly he can learn the art of printing, or have the use of a type-setting machine and with very little practice produce himself with copies of all the books his heart craves for. Mr. Parkhurst will find the art of instrument making quite interesting. If their desire for knowledge is only as wide as the means they will find a way of satisfying it, no matter what the circumstances are.

The wheels of war are turned when we decided to start the paper there was only one practical printer among us, Conrad Morris. Conrad Addie being an amateur; Isaac and myself had never set a stick of type, but we wrote each one our article and then began to see it through. I took the machine in company with Conrad Morris and Addie and laboriously fashioned and turned over the art of printing under the guidance of Conrad Morris, while Conrads took charge of the job press and kicked off page by page. We had not fifty cents among us. We were not practical printers, but we had the knowledge, and make our views known to others, was so great that we overcome all obstacles. Conrad Isaac and also most of the members of his family, his fourteen year old son, Abe especially, have, by perseverance become printers, while for myself I have never advanced faster that, because I rather do most anything else than set type, But in the beginning, though I disliked the work, I continued it just as it was absolutely necessary to get the paper out.

The sticklers for private property will please remember that we had also to provide for our sustenance by other work, we worked in charge of round wheels compared with modern inventions which, in a free society, will be at the disposal of all who care to use them.

**Making Anarchists.**

In "Thoughts and Things" Zadok says that the arrogance of the rich and also the despotic of the authoritarianists are making more Anarchists than are the Anarchists themselves. I beg to differ. The conditions in which we live, including the arrogance of the rich, and also the despotic, and also may tend to make some people rebellious, but that does not plant one seed of Anarchy. It may prepare the soil, but that is all. No discontent is not Anarchist, and the cause of discontent, the cause of Anarchism. To show how much oppression lacks of making Anarchists when Anarchy is misunderstood I take the following from a private letter written by a man in Nebraska to his brother in California.

"Are you getting paid for circulating Anarchist literature or is some one using you for their cause pay? You surely don’t believe the rocky stuff printed in these papers, don’t you? But they catch them in their net, and gather them in their own, therefore they rejoice and are glad. Therefore they sacrifice their own, and burn license to the very bone, because by them their position is fat, and their meat plentiful."

"The writer of this letter to P. M. Marsh, Greenport, New York, tells us about the despondent letters asking him questions, then setting him to thinking."

**Note and Comment.**

It is saddening. We have lot of requests for sample copies, in nearly every mail, and we wish that we could supply this demand with an eyegold price, but our money is not sufficient to pay expenses we can’t do it. If the comrades and groups would help us just now, and those who have not paid their subscription would send in a little, if they can’t much, we will send them out on our new readers and thus aid the propaganda by gaining attentive listeners.

Some of our readers may wonder how it comes that we only have four pages this week. I’ll tell how it comes. We have to pay for the paper on which The Firebrand is printed, and it only takes half as much to make a four page edition as an eight page edition, and as the receipts have run short of the expenses, and our chickens are all sold out, and we have nothing in the bank, except the beggarly twenty one and twenty four inclusive. We will try to make our fifth page again.

We admit of divine inspiration or not but we must admit that Habakkuk, "the sublime prophet contained a very clear picture of the present state of affairs when he wrote:"

"The wicked devour the man that is more righteous than he. And maketh men as the fishes of the sea, and as the birds of the heaven, which have no law and no order of any kind. They believe in killing one that don’t believe as they do. Why, our lives would not be safe a minute if they had control of things, and they don’t believe in marriage. What do they believe in? I would advise you not to send any more of those papers. It’s against the postal laws. If you send me any more I will send them direct to the Postmaster General. They are treason to any kind of government. You don’t call yourself a Populist, do you? Well, then, if you are any questions you would like to make I will try and answer them. I will answer any one else who may wish to ask a few questions."

An Anarchist is an enemy to law and order; a friend of one who is a woman who does not believe in God; an extremist whose communication is he is a missing; a vicious person who ought to wear chains (log-chains); a thrower of bombshells; any one who upholds the post standard. An Anarchist is a dangerous animal to be running loose. They ought to have a rope halter with a silken rope kept around their neck."

As the writer of the above offers to answer any questions I will ask him a few. How does he know that Anarchists believe in killing those who do not think the same as them? That no one knew what they had control of things? That they are friends of the devil? So far as sending a copy of The Firebrand to the Post Master General is concerned, The Firebrand is no stranger to him. It is admitted to transmission through the mail and is watched by the postal authorities just like any other paper. That sentence of his shows his ignorance of the laws he seems so anxious to uphold. He is one of the new Zadoks calling in embroil. He is discontented; a reformer and a populist, but does his discontent make him an Anarchist, even in embryo? I should say no. The letter is amusing because of its absurdity, but it shows how it should be advanced may know as little and be as bigoted as the most conservative. Evidently the writer of this counts himself a christian, and if he does I would write to call an attention to Malachi, v, 38 to the 44 verses inclusive. xvii, 4: to 24 inclusive. John viii 6 and 7 and then see his letter to his brother is the sentiments of a christian. What do they believe in? He asks. In universal peace, mutual helpfulness, abstinence from such forms of war; the golden rule; "equal rights to all, special privileges to none," as the alliance-people put it, or more correctly, equal opportunities for all, privileges to none; that no human being should suffer from want; that we believe in God, because Christ said "the love of money is the root of all evil." See! I challenge him to disprove this, or to show wherein it differs from what the christians claim, to be standing for."

**A Good Suggestion.**

The Jehu'sman.
The FIREBRAND

Call the church their net, and the State their drag and see if the above is not a good description of affairs as they exist today.

The chance of our now coming from Box 04, Portland, to Seattle is made necessary by our having to save the little sum of $1.50 per quarter—50 cents a month—that we had to pay as box rent. We live at Sellwood, a suburb of Portland, and we must learn later on when it is that we come to Sellwood, and when we go to the city for it, but we can't help it. Comrades and exchanges will please take note of this change in our address.

At a public meeting held in Salem, on March 6th, the laws of the State were passed, concerning the equality of the republican party and its responsibility for the failure to organize the late legislature and make appropriations, among which was the following:

We think that there are a lot of failures still live, and are the straws that break the camel's back, and therefore, we must, in our next address, ask for the resignation and the recall of the State party. We shall hold a special election and, in the election, we shall hold the seat of public conscience with an overabundance of voices.

We think, too, that the lot of fools still live, that the whole world is in a state of anarchy, and that we shall break the chances of our interests and honor to the State of Oregon.

We have just been told that the Oregonian, which is a very influential paper, is to be published in Sellwood, a suburb of Portland, and that it will cost $1.50 per quarter, 50 cents a month, to save the little sum of $1.50 per quarter—50 cents a month—that we had to pay as box rent. We live at Sellwood, a suburb of Portland, and we must learn later on when it is that we come to Sellwood, and when we go to the city for it, but we can't help it. Comrades and exchanges will please take note of this change in our address.

ADVERTISEMENTS.

FIREBRAND LIBRARY.

In a list of ten or more, five-cent pamphlets furnished at three cents each.

Name of Anarchist: Historical, Philosophical and Economic, by W. W. Halsey.
God and the State: By Michael Bakunin.
The Communist Manifesto, by Karl Marx, and An Anarchist on Anarchism, by Elon Ross (new volume).
The True Aim of Anarchism, by E. B. Hooker.
Revolution, by H. D. Gordon.
Waste and their Utilization, by Henry Addis.
Anarchism vs. State and Church, by H. B. H. 50 copies.
Life of Albert B. Parsons: Book on Anarchism, 1st Philosophy and Scientific Basis, By Albert B. Parsons, 500 pages.
Propaganda, by H. A. Whitman.

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