Barcelona.

Door hear those cries that chill the blood
And rend the midnight air.
As victims tortured wild with pain
Hopeless cry in mad despair.
Barcelona, stay not thy hand,
Build prisons high and padlock thy plot;
Put victims to the rack and chain,
Make flesh recoil with iron hot!
There comes a time in man's domain
When such foul deeds are weighed
As much ballast in the scale,
Marked down as debt unpaid.
Kings shall be as common flesh,
When that time comes, as come it will,
Shall ye unblinking face the rack
Undaunted stand, thy part fulfill?

Think ye will greet the rack and cell
Without a cry of pain,
Shall ye to thy tormentor plead,
Then shall ye plead in vain.
Look thou not to conquer thy and thy troops
That bloomed and bloomed its flesh thy care,
To thy doom thy head with blinding eye
To save thy callous meat, so rare.
Ye creeping vipers of the soil
Who murder, rob, and plant;
Ye monsters dyed in crimson tints—
Foul beasts in shape of man.
Ye who on land and sea
As thin by right of gift or creed,
Ye who stand on the thrones of State
Of Barcelona's darning need.
Barcelona, thy act upholds
A chapter to the world
That shows the danger line more near
Than 'fore that bomb was hurled.
That chain is unbroken, that bondless time
A settlement for that shall come,
As surely as the night foretells
The risings of tomorrow's sun.
Distinguished those whom thy hand slew,
They all till martyr's graves;
They who fell as heroes can
Rather than live as slaves.
Their love of right was deep expressed,
Their sufferings were born and borne
With fortitude, till flesh gave way,
They met the licensor's hate and scorn.

Within those Spanish dungeon walls
Wild brutes with cruel tongues
Tore from the living flesh the nails
To fasten on.
Corruption drunk with beastly hate,
That flesh was food for arrow and spear;
Urged on the guards to such foul deeds
As imps of hell would blush to do.

In constant dread of added pain
Our comrades trembling slept.
Sore need of rest, yet when night came
A dank, chill, heart-rending sleep.
At thought of guards with iron hot,
Oh crime of war ye gods behold!
Their flesh burned deep to make them yield
A secret which they did not bold.

Pose there yet live with girth and span
Some men that dare to lead.
Even to the gallow's and the rank,
And briefer this handribed race.
Rise men of courage, rise and dare!
Three off thy sorrow, camp and bound, and howed,
As Spartans of ancient Rome.
Like him be true, or weep thy shroud.

The waiting grave so terror bound
Is but the weaknesses fear.
Death comes without our call or will.
And through thee all may come near.
Shall free men be content with words
While heartless dopes play the red?
Shall we now christ-like rest on faith,
Or cast aside such wormwood gilt?

Play not the coward mid this breed
That death, the dead, a person who does not believe in
Let's not sink lower than the low
And from their threats recoil—
Stand forth as men in man's array,
Let this black crew that justice mocks
Learn man's law to measure for hire,
Nor justify such paradox.

Oh liberty, thou beneficent
Where sleep the tyrant's law?
That brute can live in man's abode
Without a freeman's curse?
Can we be subjugates of the will
And serve as tools to spur and knead?
Awake from the dream while sleep
And gain ye freedom, or the grave!

Maywood, Ill.

Zadna's Reply.

A FEW ANSWERS TO A MAN WHO "WANTS TO GET BETTER ACQUAINTED."

They have tried to rain rain on us to wash this street have tried.
Not wholly the fault of the ruler: not wholly the guilt of the guided; Perhaps there needs not a ruler; perhaps we can find the way:
At least they have tried to reign: at least they have not strayed.

As in No. 120 of The Firebrand a populist
brother invites a close acquaintance with H. A. and myself, and in Zadna has ventured an answer to
some of the statements made I'll try to accommodate as well. But in this article, while I shall,
for convenience, adhere to the personal, I want it understood that I hold no ill feelings against "Bro."
Moseh, Mr. Moseh, in a letter of his quoted in No. 114, said that Anarchists "believe in killing everyone that don't believe as they do." (1)

I would advise you now to send any more of those papers. (Firebrand, it's against the postal laws.
If you send me any more I will send them directly to the postmaster general. They are treason to any kind of government."

"An Anarchist is an enemy to law and order; a friend of the deed; a person who does not believe in
An extremist whose common sense is missing; a vicious person who likes to wear chains (log-chains, a thrower of bombs (bombs, (2) anyone who uphold the single gold standard. (4) An Anarchist is an dangerous animal to be running loose. They ought to have a rope halter with a slipnoose kept around their necks." (5)

In No. 120 he says of the Anarchists:
They have a glorious ( GURL) past. "A record of violence, bloodshed, and revolution." (6)
And with no Government I cannot understand how our lives would be safe. (7)
"I suppose they would adopt the old Federal system, or something similar." (8)
"Now I will not call my friend (H. A.) a fool for advocating such a cause "For he that saith of his brother 'Thou fool' shall be in danger of hell fire," and because I wish to become better acquainted with some of you (especially H. A., and Zadna The Dreamer) so that we may reason together." (9)

1. Zadna challenged you to prove this false and wholly excuseless statement. Please do so. You have so far failed. I as an Anarchist, do not so believe, nor do I know of an Anarchist who does.
More than this, the very thing is repugnant to Anarchists doctrines. You plainly uphold the church but you cannot deny that the church has done (and would repeat the performance today if
she dared) just that with which you charge us. So has the State!
Can you find in any book, pamphlet, document or speech of any Anarchist any advocacy of force of
or of killing save as a means of resisting invasion? Is not self-preservation a natural law and higher
than any law made by man? Can you name any government now in existence or that ever did exist which does not or did not depend upon "violence and bloodshed" for its very existence? If those fac-
tors were happily unsee they were still a standing threat or menace. Cannons are not used to plant
corn, nor soldiers hired to harvest. Courts and sheriffs are not kept well-fed solely to assuage
the people. All those and many more factors are first, to intimidate or impress, and when those
fall, then to kill. Name an Anarchist who indorses them or any of them!

2. Here you make a strong threat to try and suppress a free press because the Anarchists do not believe as you do. You would not kill them?
Suppose they stood on their natural rights in case the postmaster general refused to mail The Fire-
brand to use the mail service? You would have them arrested? But here again they are entitled to liberty and might choose to defend it with their lives! Your laws are useless if not enforced, so you would say "kill them if they resist"? For what?
For not agreeing with you? Who is guilty of desiring
the blood of those of opposing beliefs, you or the Anarchists?

3. Some Anarchists may have thrown bomb-
shells, but in doing so they acted wholly upon their own initiative and were not complicitar-
chary, unless the bomb was thrown in self-defence. If in the latter case I have no excuse to offer. A poor man cannot carry a gatling gun on his shoulder to protect himself from police thugs, and only a coward would refuse to protect himself.

Perhaps you refer to the Chicago affair. If so, and you mean to say the bomb which killed the
police officer was thrown by an Anarchist, then, with the exception of the man who did the deed, you know more about it than all the rest of the world. All the power of human fiends were put in operation by the hell-bounds of Chicago to prove that such was the case and they failed to do so! John P. Altgeld, ex-governor of Illinois, in granting a par-
dom to Nieby, Follander and Schrb said he did not believe the bomb was thrown by an Anarchist, but by some individual whom the police had brutally treated but a few days previous, at the beginning of the reign of "the white terror," when policemen, defenders of your sacred law and order, clubbed, right and left, peaceable citizens. Evidence has shown (see "Altgeld's reasons for Pardoning the Anarchists," an official statement) that merchants were attacked and clubbed in their places of busi-
ness, drivers of delivery wagons knocked out of

Only a day or so before the bomb throwing half a dozen men were murdered by the police at Mc-
Cormick's factory, near Chicago. And on that
ITALIAN WAR, 40,000 men; American Civil War—Northern states, 280,000 men; Southern states, 200,000 men; Austro-Russian War, 45,000; Franco-German War France, 155,000 men; Germany, 80,000 men; Russo-Japanese War, 250,000 men; South African War, 150,000 men; Afghan War, 25,000 men; Mehemet Ali and his expedition, 65,000 men; Bulgarian and Servian Insurrection, 25,000 men; Total, 2,283,000 men.

Did you really mention a "record of violence and bloodshed"? Are you not proud of the "glorious" record of governments?

And you object to revolution! Read these extracts and note the source from whence they came:

"The revolution is a work of the unknown; call it good, or bad, as you yearn toward the future or the past."—Vicente Hugo.

"Censor would not be a wolf if Romans were not sheep."—Bentham.

"Only by making the ruling few uneasy can the oppressed many obtain relief."—Bucke's "History of Civilization."

"It is unfortunate that the trees of liberty must be measured from time to time by the blood of those who fight to preserve them, while we reap the overgrown branches, let us pray for the end."—And, "How soon would it all be over without a revolution."—Thos. Jefferson.

"A fool in revolt is infinitely wiser than the philosopher for a learned apology for his chains."—Koseth.

"Every line in our history, every interest of civilization, bids us rejoice when the tyrant grows pale and the slave rebellious."—Clemens Phillips.

While I know of no advocate of violence (except for self-defense) in the anarchist ranks, an anarchist book ("The Red Heart in a White World") just to hand outlines a proposed form of anarchist revolutionary coup d'état, and how it is to be brought about, by a small band, in cooperation with a large body of unemployed, to use no military weapons, dismantle or other violence in resistance to laws and states; or, if I think right to do this, I will first resign and leave this group, for getting all monies paid in, except for insurance not realized.

"To protect and defend the life, liberty and property of every comrade, so far as he wishes me to do so, etc."—Shakespeare.

This is, of course, only an individual opinion, but under Anarchism, a man should have a right to entertain any opinion he chooses.

And with government in existence I know our lives depend wholly upon chance. Our lives are not now safe! Turks murder Christians and go unpunished, and the war with Germany is "peace" or the German Empire, or Europe, and we are not free by our own consent to be nation. The government owes it to its laborers, and we are not to determine its policy.

The desire of your "law and order" for bloodshed and violence was gratified.

And in Barcelona, after five men had been murdered by the government 26 more were sentenced to death for refusing to sign a statement that they had not been brutally tortured. Spanish law and custom being to force the accused to determine who is guilty, so the question is settled (sic) by wholesale murder and tortures of the most horrible kind. Of whom? Anarchists! By whom? Church and State, twin monsters of evil! Law and order! The law of death and the order of the grave!

The idea for what the Anarchists have done in the past. What, when and how? Do you not know or you would have maintained a silence so thick that an axe could not cut it.

I have referred to Chicago and shown who committed the violence and bloodshed up to the time the bomb was thrown. After that the police terror ran riot and a court and jury packed and picked to convict innocent men and send them to the gallows earned their pieces of silver by doing so.

The desire of your "law and order" for bloodshed and violence was gratified.

And in Barcelona, after five men had been murdered by the government 26 more were sentenced to death for refusing to sign a statement that they had not been brutally tortured. Spanish law and custom being to force the accused to determine who is guilty, so the question is settled (sic) by wholesale murder and tortures of the most horrible kind. Of whom? Anarchists! By whom? Church and State, twin monsters of evil! Law and order! The law of death and the order of the grave!

The idea for what the Anarchists have done in the past. What, when and how? Do you not know or you would have maintained a silence so thick that an axe could not cut it.

I have referred to Chicago and shown who committed the violence and bloodshed up to the time the bomb was thrown. After that the police terror ran riot and a court and jury packed and picked to convict innocent men and send them to the gallows earned their pieces of silver by doing so.

The desire of your "law and order" for bloodshed and violence was gratified.

And in Barcelona, after five men had been murdered by the government 26 more were sentenced to death for refusing to sign a statement that they had not been brutally tortured. Spanish law and custom being to force the accused to determine who is guilty, so the question is settled (sic) by wholesale murder and tortures of the most horrible kind. Of whom? Anarchists! By whom? Church and State, twin monsters of evil! Law and order! The law of death and the order of the grave!

The idea for what the Anarchists have done in the past. What, when and how? Do you not know or you would have maintained a silence so thick that an axe could not cut it.

I have referred to Chicago and shown who committed the violence and bloodshed up to the time the bomb was thrown. After that the police terror ran riot and a court and jury packed and picked to convict innocent men and send them to the gallows earned their pieces of silver by doing so.

The desire of your "law and order" for bloodshed and violence was gratified.

And in Barcelona, after five men had been murdered by the government 26 more were sentenced to death for refusing to sign a statement that they had not been brutally tortured. Spanish law and custom being to force the accused to determine who is guilty, so the question is settled (sic) by wholesale murder and tortures of the most horrible kind. Of whom? Anarchists! By whom? Church and State, twin monsters of evil! Law and order! The law of death and the order of the grave!

The idea for what the Anarchists have done in the past. What, when and how? Do you not know or you would have maintained a silence so thick that an axe could not cut it.

I have referred to Chicago and shown who committed the violence and bloodshed up to the time the bomb was thrown. After that the police terror ran riot and a court and jury packed and picked to convict innocent men and send them to the gallows earned their pieces of silver by doing so.
then the figures given are but a bagatelle.

All men have to die sometime; but it is one thing to die on demand of government, perhaps after long years of misery and quite another to die of natural death after having lived a free and natural life and enjoyed the rich fruits of liberty and happiness. Your Church indulged in needless cruelty when it invented a hell for the hereafter, as it and as State, have an entire plenty of hell right here for millions and billions of our poor devils.

I do not believe in the abolition of either Church or State by physical force if that can be avoided. But if it cannot be, it must be done, then I don't believe in any half-way measures.

The abolition should come through a power superior to physical force, and one more lasting—of that Reason, which alone can eternally abolish Superstition, the cornerstone of Church and State. Reason is the great iconoclast, the certain destroyer of idols of all kinds. True, she operates slowly for she has to move a very dull mass—the average human brain, for evolution can reach no higher than a general average of the sum of all human intelligence.

ZADAK THE DARKER.

War a Curse.

I do not suppose for one moment there is any necessity for me to write, to give a detailed account of the attack on the Lincolns and as London, New York.

This year, I may mention, from all platforms the Anarchists were in full force with the Parliamentarians, but may be expected none of our comrades had anything to do with it. The same thing is true of the mob, though mixed with the political factions and speaking from the same platform ($2 in number). As I have already stated above, I must not intend to give a full account of the war of May-Day, but on the contrary, within your permission, to pass a few comments concerning an article that appeared in The Firebrand of April 11.

After a careful perusal of the subject, it clearly demonstrates that even in America a war which would plunge the whole nation into extreme poverty and misery and cast an extra burden of taxation on the people for this generation, and generations to come (for war is most expensive) is advocated by those who control the press and pulpit.

But are these inklingers and bible bangers do any of the things they are saying? No! Certainly not, the war mongers, agitate, hold meetings and howl from the reptile capitalist press; somewhat in the same manner as the Nonconformist has done in this country over the years. Turk-Greek war has brought in the Nonconformist and howl from the Turk-Greek war is in the same manner as the Nonconformists are howling from the mohammediah of the barbaric action of the Heathen Turks, but not one syllable from them. We are in the home of our Spanish Comrades who were being tortured by the Czarist Government, these tortures were not committed by Turkish Heathen, but by Spanish Christians. I think that anyone would wonder at the hands of the Turks than torture by the Christians. Now that the Turks are victorious they are clamoring for an appeal for the Greeks. After it is over the result—the effects—justify the cause? or does it even prove that War is a necessity? Not for one moment will it be doubted that the workers of any nation are any better off for its victories.

It has been my fortune, or rather misfortune, to work in The National Bomb Factory. The scenes of vice, squander, and wretchedness to be seen within the interior of this horrid and in many cases to relate. Woolwich is not only noted for its Arsenal but also its Garrison, which, as one may imagine, does not add beauty to the town. About one mile from this house the most beautiful heath and wooded hills named Roset Woods and Heath were bought by the people to be their own public property for ever. But all steps in the Military Authorities who lay claim to both of them, are in fact robbing the people of their own. This alone ought to convince them of the rottenness of Municipal action by which it was gained and who have let them know that “Ever” is a part of “Never.”

Within the walls of this Arsenal 15,000 men and boys are employed; several thousands out of the above number are at the hands of the Turks than various work for the noble sum of $4.60 and $5.00 per week. In addition to this the major portion of these poor EXTENSIVE AS TO MONOPOLISE OPPORTUNITIES, THE SECEDER FINDING HIS OCCUPATION GONE WOULD BE COMPULSORY TO JOIN OR STAY? HE REPLIED THAT THEY MIGHT BE PUT TO THE USE OF THE STATE, IN CASE OF AN ACCIDENT, WHICH COULD NOT BE BOUND BY THE ORGANISATION JUST THE SAME. THAT IS IT. EMPLOYEES OFTEN TELL THEIR MEN THEY ARE FREE TO LEAVE OR STAY AS THEY CHOOSE. IT IS LEAVE AND STAY OR BE ABSENTED. FOR ONE I CANNOT SEE THE DIFFERENCE BETWEEN "STAY OR STAY" OR "STAY OR I'LL BLOW YOUR BRAINS OUT."

The free association advocated by The Firebrand stands as being as dead as ever. It is impossible for individuals to convert their minds from the government idea. The various institutions which government has so long monopolised are thought, by many, to be impossible for individuals to convert to the idea of a setting up of dependence on authority. The people once realize that they can tend to their own business, and they should take the one way to run the post office, to make their own money, if necessary, etc.

Government is only necessary to keep in power and pursue the purse house politicians and continue to convert the people to the idea of government.

The tug for wealth and power.

And I welcome Anarchist-Communism, as the only true remedy for the wrongs we suffer.

PERRY A. BALLOT.

Wellesley Hills, Mass.

Police Justice.

A short time illustration of what is called justice, at the police courts, and by the police, is nothing better life that is given the victims of "law and order" occurred on May 30, at Pittsburg, Pa.

The Anarchists had a picnic at a farm near Hazelwood, and according to the police, for spreading disorder and intimations of the "guardians of public morals" swooped down on them. The event had been advertised in the local papers, and the police went out before any complaint had been made, and raided the picnic without cause or explanation. The reason for this disorderly conduct of the police is found in the fact that Henry Bauer and Carl Nold were at the picnic and that the picnic was given as a "benevolent" to them. The men had just been released from prison and must not be given any opportunity to enjoy life, get a start in the world, or again take a place in society.

No! That would never do! So the police were ordered to act. As said a quiet pleasant-ness of the proceedings of which were to go to help these men start life anew. Such is police justice.

J. MARX.


Organization not Necessary.

It is a significant fact that in all plans for co-operation, organization seems to be an indispensable factor. Even one who still professes to be an Anarchist though leaving the Tucker school because he thought it unjust yet is not content with a plan for co-operation with more organization than some State Socialists hold as their ideal. Born and reared as a Capitalist, Pigguline, Philosophical Anarchist’s "philosophy," I am easily questioned about the difference between government entered into voluntary or compulsory. Organization seemed to me a necessary evil. The following is as wrong as a principle, I must reject organization. The Firebrand advocates the true, absolute liberty, I know of, Communist Anarchism. It holds that in trading with anyone or any concern of his and that it is the only form of work to be a third party to watch the trade. My Free Socialist friends inform me that it is trading on one’s own rights if they form an organization so long as one does not sell one’s services. That may be, but supposing that this organization becomes so

HENRY ADDAMS.

A farmer paper which advocates the gold standard, can always get a few dollars that makes men mad. THE COMMENTARY.
THE FIREBRAND
Published Weekly. Communicate in any of the European languages.
50 CENTS A YEAR.
Address all Communications and Money Orders payable to R. L. Portland, Ore., or Wilsonville, Ore.
Admitted as second-class matter at the Portland, Ore., postoffice.

Anarchy—A social theory which regards the unities of order with the total destruction of all personal, national, and ecclesiastical, political, legal, social, individual theory. —Century Dictionary.

Opportunities.

Many of our readers have inquired about co-operating homes, colonies, etc., and of chances to establish
such. I now have some definite information to give.

In our issue of May 23, Comrade Duggan stated that he had 169 acres of land, with some improvements
on it, which he would give to the comrades if they would save it from the money lender. I have
since visited the place and carefully examined the land, improvements, and opportunities and
improvements of the place.
The land lies up in what is called Shanghai Valley, and is well surrounded by hills. The soil is of the
charcoal type, being on the summit of the high land of Columbia, and is, quite productive. With careful
cultivation it will produce abundant crops of grain, vegetables, grasses and fruits of all sorts, that grow in
this part of the world. It is also more fertile. The climate
is practically the same as that of Portland: Rainy winters with but little cold weather, and very
little wind; cool but bright summers, with no rain during July, August and the first half of September, except our annual 4th of July rain, and sometimes a slight drizzle in August.
The place is about 200 feet above the level of the river, which is tide level. It is four and one half miles from the railroad station and landing but not a town, and the road is far from good, but can be made fair, but never first class as it is uphill and down all the way. Numerous boating
places are near, and the falls are not of too great a nature. There is about 120 acres of timber on the place, comprising not less than 3,000,000 feet of red and yellow fir, some scattering alders, hemlock, maple, and some 2,000 cedar trees that are worth from $0.50 to $2.50 each. It is only one mile from the place to the Coweesan river, a stream that is used to float logs to the Columbia, and only one and one half miles to tide water on the Coweesan. Fir timber, in saw logs, can be obtained at $2.50 to $3.00 per thousand, and enough timber can be cut on the part of the place nearest the Coweesan to fix the place up. The remaining timber can be marketed as soon as goes on and the land be brought under cultivation. Much of the
timber is valuable on the place by damming a creek that runs down across it, and putting in a mill.
The land is rolling but not too steep for easy cultivation, and is well adapted to fruit growing, dairy raising etc. Blackberries, salmonberries and huckleberries grow in profusion in the woods, and Mrs. Duggan put up 18 gallons of blackberries for their own use last fall. No blackberries other than the
berries I never tasted— for a family of six. Let the
sun shine on the ground anywhere in this country, and a species of blackberry peculiar to this region, a fruit that is unsurpassed for heartiness and nutritive properties, will flourish abundantly.

On the Oregon side of the Columbia river, some 4 or 5 miles down, is the town of Rainier. Seven miles out of Rainier is another place that is free for the use of comrades. 40 acres in all, in timber except perhaps four acres. It lies about 500 or 600 feet above tide level and is, as roads run now, seven miles from tide water. There is no timber, but there is plenty of ground for vegetables. A number of gones can be interested in it, might make a fine home for a good number of those who are tired of the strain and Qualities of these days. The soil, climate and location of the place are practically the same as those of the other place. Buildings suitable to the needs of the comrades would have to be erected.

On the Oregon place there is about 40 acres under the show, two barns and a bay press, and a small house. The best of water is abundant all over the

country along the lower Columbia.

The erection of buildings is a small item, as can be judged from the fact that one man in this region built a $700.00 house and it cost him only $15.00 in money. He excluded all logs and stings for everything he needed.

If a number of comrades who have no ambition to get rich, or to "make money," would get together on some bold, adventure of this sort, I see no purpose of building a common home for themselves; of being out from under the domination of bosses, and the exactions of landlords, and of enjoying the companionship of fellow workers, I do not see why they should not succeed. The opportunities are great, and if a sufficient interest is taken I will show them up.

Henry Addis.

Propaganda in Scotland.

"Jams into your narrow bed, creep, and let no more be said! Vain thy onset! all stands fast; Thou thyself must break at last! Let the long contention cease! Goese are swans and swans are geese. Let them have as it wills them. Thou are tired; best be still.

They out-talked thee, hissed thee, tore thee; better meeter to tear thee. Fired their ringing shot, and passed, Hotly charged—and sank at last.

Charge once more then, and be dumb! Let the viking's war-cry, when the form of folly fall; Find thy noisy near the wall!—M. Arnold.

I have no reports of a sensational character to furnish you with; in this country we have settled down to a course of "The Selling of Literature" and "Conversational propaganda," and you may be sure that we allow no opportunity to escape, if we can utilize it, for the spreading of Anarcho-syndicalism is of a quiet but nevertheless effective description.

The propaganda during the winter season consisted of indoor lectures, etc. In writing about the "preaching of the word" in Scotland, Anarchosyndicalism comes first in the "Granite City" we have the stronghold of Anarchy. The comrades there have been actively engaged in propaganda and the following is a record of work done. The indoor lectures started on the first Sunday of Oct., 1896, and were carried on right through the winter season, one lecture every Sunday.

On Sunday Oct. 25th a concert was given by order of the General Council. This was followed by the "Group Choral." November Chicago commemoration, lectures and concerts throughout the season; but in addition to the usual duties of the weekly successes of Wednesday evening lectures conducted in Liberty Hall, the idea of these meetings being to hear all sides. That the comrades succeeded in their end cannot be denied, as the following includes lectures on Mumfordism, Humanitarianism, Vegetarianism, Anarchist Propaganda, Anarchism an adverse Criticism, Mental Philosophy, Why I am a Syndicalist, Historical Notes, etc., the above no one can doubt the enthusiasm and energy of our comrades in Aberdeen, and such enthusiasm is sure to have beneficial effects on the spreading of Anarchism.

BLAIZE. Although Anarchist group (strictly within the meaning of the act), in existence here, yet there are Anarchists, and this is the town of individualism, independent propagation that has been carried on here will soon be apparent. The comrades though realizing the good work done by speaking and the like, think that much more can be done. They are trying by giving an object lesson in mutual co-operation for the production of the necessities of life, and therefore, they are going to start a self supporting Home. The desire of the comrades to get the people to see the
experiments that have been tried in this direction in the past, and not commit any of the mistakes that brought about their failure; That they will succeed is the
earnest hope of all comrades of freedom. I will go more into detail on this matter later on.

CASTLEDALE. Having no speakers here the comrades are nearly helpless. But they get satisfied from a speaker is always a good meeting; but here the comrades depend more on conversational propaganda and the distributing of literature, and as comrades. Democratic, Ethical, Night, etc., the inhabitants every week, and Freedoms them every month, I have no doubt they shall arise.

DERRY. Here there is very little lecturing done, but still the comrades put in a lot of good work, considering the circumstances of their position. If they only had one or two good local speakers, Bonnie Dundees would soon make great progress towards Anarchism.

EASTBOURNE. With the indefatigable W. K. Hall, Doris and others the propaganda here during the winter season has been fairly humming. Starting their indoor lectures on Oct, 4th with a lecture on a Deplorable England, followed by a lecture every Sunday during the season, when such subjects were spoken on as Anarchist-Communism and Social Democracy, and Ethical and Atheistic Mutual aid among Animals, Comrade Gruyon of Paris on Communism and Individualism. This was a most valuable speaker. The point looked the foolishness of possessing things over with a knocking of the doors with our real work being the abolition of monop-

INESNESS. The comrades have run a series of indoor lectures here during the season. Lecturing, literature distributing and discussion. The propaganda is composed of. In March they had a meeting on, Is Socialism Desirable, by Beauty, also discussion / at Nairn; on both occasions the largest halls, in the place were, was packed, while before the Nairn, North, yet the people are very far advanced on socialistic lines. They at least will not suffer the parlia-

memental fakirs at any price; their position is, let us have Socialism, or we will grub out the government. Cannot be educated outside of Parliament, then it is a hopeless case, for it will be an absolute impossibility to convert them from the inside.

GLOW. After having a very successful summer, the comrades tried to get up a series of indoor meetings, but they had to find some way to do it, and we cannot do much indoor work, but we did the best by getting a number of the comrades to deliver lectures to other associations, and in this way we kept ourselves before the people during the winter season. The Glasgow commemorative meeting was held on Sunday the 13th. It took the form of a social evening, with songs, speeches, etc., the attendance was large and the meet-

ing was a success. In March the comrades had a visit from Comrade Kaplan who held a number of

large and enthusiastic meetings. On April 2, R. Kropotkin lectured under the auspices of the Glasgow Labour and Educational Society on the subject of "Anarchism and Aims and Methods." He said that his subject needed no special introduction in these times. Do what they liked they were bound to recognize that socialism was the least that the day demanded, and they should also be a part of the century. It was vague at its beginning; it

searched for a way without easily finding it, but it gradually took upon itself and filled the social sphere, and wever there was a political question they would find that some social-economic question was at the bottom of it. Even the struggle that was going on in the East between the Christians and Muselmans was an economic question at the bottom. The developments of socialism were such that continually they were putting into the background the old political parties. They saw the time coming when the workers would have to consider the question, when every one in these societies would have to decide for himself this question: Was I going with the movement of the masses towards starting a new state of society, better guaranteeing the existence of everyone, guaranteeing the better well being of the masses; or was I going with those who were endeavoring the order of things, and fight against the masses coming to the front? Everyone therefore was bound to have an opinion as to what Socialism was, where it was leading, and what we had to do. And they will have to realize its purposes, and what they must strive to realize, the sort of well-being which they were dreaming about. Among the many remedies which have been advocated for this purpose, the most valuable is the one which promotes cooperation. Cooperators said, "Let us suppress the middleman and have cooperative societies." That was a splendid idea, but what would actually occur when the struggle to realize it was carried on, was the old idea kept by a small num-

ber of people and the community lived on imported
food middleman would increase, and if they compared the beginning of cooperation 20 years ago with the present time they would find that the number of middlemen had grown notwithstanding all the efforts of co-operation. They had worked to the end of trying to change the political institutions of the country, and to influence the economical system. Certain countries had more liberties than others, but when ever in the coming or social struggle between the rich and the poor all liberties were forgotten. If good was done in one direction an evil was created in another. Socialism said, you have tried labor legisla- tion, school legislation, you have tried the mutual aid societies and the mutual aid fund societies, you have tried the labor federation, you have established mutual aid organizations, you have made the political elimination of the middleman, of the dictator, and of all the realities who was working, in many instances, against the labor movement. And, so, other political principle. Socialism said that so long as they tried to work separately with the several aspects of this great question, they would realize a certain slow progress in different directions. Very slowly they would intermingle with each other, very often what was realized in one direction would result in regression in another.

The intellectual question was this: Why is it that everything which was required for producing necessary things was taken possession of by a few individuals? The taking possession, in the name of the community, of things which were in the possession of individuals, and, in consequence, their interest and not the interests of separate indi- viduals was Socialism plainly stated. At the present time Socialism were divided into two branches, the Social democratic and the anarchist branch. The first was more inclined to consider the future organization of society by going from the top to the centre, while the second were inclined to consider the future organization of society by going from the centre to the top. The first was more inclined to consider the future organization of society by going from the top to the centre, while the second were inclined to consider the future organization of society by going from the centre to the top. The first was more inclined to consider the future organization of society by going from the top to the centre, while the second were inclined to consider the future organization of society by going from the centre to the top. The first was more inclined to consider the future organization of society by going from the top to the centre, while the second.

**Happening In London.**

**Labour Day basked in the sweet smiles of those uncertain mumblings, the elements, and all was milk and honey.** The combined Trade-Union, Socialist and Anarchist contingents from each part of the metropolis gathered themselves together, along the Victoria Embayment, and, when the appointed hour came, they set off for Hyde Park to the bray of trumpets, the roll of drums and the whistling of the pipe.

**Sax from the top of one of the undulations of Pic- dilly the marching mass was a sight to be remembered as it spread its manifestancy over the hollows and elevations of that historic thoroughfare.** The pavement, too, was crowded with people, all with the same object, and as the banners rustled in the breeze, and the steady stride of men and firm step of women sounded in unison, there arose spontaneously from the host, the century song of revolution, the "Marseillaise." Up in the windows of the Piccolly club the hands of the aristocrats, brassless wealth, lounged and beamed, but there were the blossoming hope and the unying faith of the bondmen—decadence and renaissance.

In the park the twelve platforms were positioned round, crescent shape, and each had a large crowd round it. The platform were distributed on the same number of platforms, the only change from the names given in my last letter being the replacement of Malaeseta by Louise Michel. Jack Turner spoke first at the main park—speaking at the platform of which Tom Mann was chairman and made splendid use of his opportunities. The only other two of "our fellows" that I managed to hear were Rich and Anarchist, who made big impres- sions on their crowds. In each case the Anarchist spoke only to the first resolution and not to the second, which was put by the "reformers" who held the same park near the famous "Reformers Tree." Nicotine Perry, Turner and some others held a meeting to demand the release of the political prisoners and a fair crowd assembled.

**Tuesday, the 4th of May, was the day of the bloody slaughter of Barcelona, the horrible end of months of awful torture. The five men shot will live, in the history which will one day be written, as irretrievable аксессуары. The food is a god of happiness, friends and sounds anywhere you find them, and a "reformed" priest—an apostate from his church who seeks to arouse popular hatred against it. Is there no Christian who, in his heart, is as much a villain as any of them who still remain, the willing slaves of the Bishop and tyrant of his flock?**

We are in receipt of the following: "Wanted: Lady correspondents by several comrades of various ages. Object: an exchange of ideas and whatever may follow in the way of good fellowship, friendships or love." Add address to John Doe, The Hague. Also: "Why don’t the faithful give us their addresses so we can get to know each other." J. B. Beel, 133 36th Place, New York.

These are good suggestions, and we will gladly publish a list of names and addresses of those who desire radical correspondents, and will forward letters to any of our correspondents who desire adresses of may have appeared in The Firebrand, if sent to us in a stamped envelope.

**H. A.**

The man that risks his life, when trying to save a child from a burning house, is the most selfish man in the crowd, although the deed is considered "altru- istic." This proved him such pain that he was rather risking his life than to endure the horrible sight. In short, all the so-called "noble and good" deeds which we commit towards ourselves and others which is the so-called religion of selfish-satisfaction, consequently nothing but "gross selfishness." ZADIEK says in his reply to Cohen, that if his prece- dents are correct, "The Firebrand group were guilty of gross selfishness in going to the relief of Comrade Wellenbrock." So they were and are yet guilty of gross selfishness, brother Zadiek. It caused us pain to know that the comrade was suffering and liable to die on account of lacking money to have proper treatment, and so we were very anxious to be relieved from this part of the work. Probably it seems now, the relief of Comrade Wel- lenbrock also.

**L. K.**

The Spanish Anarchists Committee has arranged a great demonstration in Trafalgar Square for May 30th, circulating thousands of handbills and manifestoes calling the news of the beginning of the revolution. The news of the tortures far and wide. Nearly 40 have been collected towards the expenses at the time I am writing.

The last two lectures at Chesthruch Hall, Hamburg Street, E., were "The Creek of Doom" by Lathrop Withington, and "Michail Bakunin’s Nihilist Philo-

**S. Wittick,** by Tounse Fæhle, on April 26 and May 3, respectively.

LATHROP WITHERINGTON’s speech was the finest piece of oratory delivered during the meeting, and gained a splendid reception. Withington was one of the early English Anarchists having been active in the move- ment when Henry Bosom was publishing the "An- archist" in 1880 and 1881. Mr. Withington’s tragic death, delivered at the time, was a monument of emotional eloquence and has been frequently reprinted from the report in the Alliance. It forms part of the miscellaneous articles included in Wm. Whitack’s "Bombs." He has lived in America for a number of years and returned to England last year.

"Go and the State," was the book which Toussaint Farris dealt with in giving his exposition of Bakunin’s philosophy and right worthily was the subject done by her. Toussaint has evolved a doctrine contrary to an Atheist and Anarchist and seems all the better for it. His was the last lecture of the series.

Truce being a debt on the meetings, a "concert and dance" was organized for May 10, at the same hall, which was well attended and extinguished the debt.

Charlie Morton did most of the accompanying on the piano not to mention the song he sang. A number of comrades "obliged" with songs and mandolin solos, and Rochelle Zatine recited. William West wassomewhat on the "social-stock", but was not beamed reflectingly on all and all. I don’t want the earth for a dollar, but I do wish there were a few more Anarchists with the painstaking and tireless energy of W. W. We should see things.

The Legitimation League are still carrying on their propaganda here. Their object is to legitimize chil- dren born out of "holy wedlock" and also to encourage free marriage—marriage without the sanction of State or Church—based solely upon a declaration of the intention of the parties concerning living together.

Apart from the extremely scanty work done by the above organization there is no real "Free Love" pro- paganda being carried on, except the only others who are interested in the land of the stars and stripes it seems to have attained colossal proportions. I cannot agree with those car- rying on this work, I do not say. They were badly spent when used for "Free Love" matter. An entire understanding of an immense mass of ideas might be developed by the orthodox to complete mental emancipation and joyousness.

The tariff is on strike here for a rise in wages. In some places as much as thirty dollars per week is made in hands down. Two-thirds of the men have had their demand conceded and the remainder, a thousand or so, have been罢工. The strikers employed at the Queen’s Nest at Buckinghams Palace are among the strikers and Buckinghams Palace is pickedet, which same is distinctly curious.

TOM READ.

GROVER CLEVELAND was the first man that ever became a millionaire by catching fish; we guess he made his million by catching "buckers."—Ex.
THE FIREBRAND

Clippings and Comments.

"The word "Socialism" first came into general use in 1835. Professor Shattell says that the alpha and omega of socialism is the transformation of private and competing capital into a united collective capital. The use of the term was formally abandoned in 1872. Bakunin led the former, Marx the latter."--EX

The Anarchists represent that phase of Socialism that would allow the widest personal liberty, while the State Socialists, or Marxists, would deny personal liberty, reduce individuals to automata and erect the State as a supreme, all controlling power. Which kind of Socialism do you like best?

Though over half a year has since the three Anarchists were arrested in Denmark on account of some counterfeit saving stamps, they have not softened, but are still denying and insisting as hard as ever upon their innocence and ignorance of the case. If they had not the face to tell the real laborer's editor's house a package of stamps it would have been impossible to convict them. But they will in any case get a severe sentence on circumstantial evidence.

--Translated from a Danish paper.

So we see in Denmark the officials stoop to the same low down and villainous methods of manufacturing evidence against Anarchists that are practiced in this and other countries. It is a universal comical and civilizing practice to "brief" authorities. They threaten, they grow desperate. Spying a noble soul who is shedding a light that brings out in bold relief the hideousness of their accomplice trade, they put their wits to work to concoct some nefarious scheme to put him out of their way. So all the world around we see this same spirit displayed by those in authority.

Eighty years ago shortly after the Chicago Haymarket riot, the Barker, the banker, the foreman of the grand jury that indicted the Anarchists. Not only was he foreman of the grand jury, but he said to be one of the most active members of that body. It was a severe punishment to him.

Now, when five of the seven men who were sentenced to death are in their graves and the other two leading honorable and useful lives, Dreyer finds himself the object of as scathing an indictment as ever came from a jury of his peers. If it is true which is charged against him, he is guilty of swindling, fraud and robbery--the most crime and corruption.

Fortune is indeed fickle; and Dreyer, defender of the law, who eleven years ago posed as its champion and defender, knows it.---International Wood Worker

The Wood-Worker should not be satirized at this, for the simple reason that, were the wrapping ofझाँझाँकियां of social处于 the way from most of our "successful business men," they would be seen equally vile and corrupt.

"Usual to pay rent and provide bread for themselves, W. H. Gage and wife of Chicago last Wednesday day concluded to end the struggle for existence and, after making all preparations, took chloroform and quietly laid down, side by side, and passed away. He was aged 40 years. There is no employment. Just think of this, you who try to uphold the present golfing, monopoly system. Is this right? Should such things be? Ought not there be a method of some kind by which everybody who is able and willing to work for a living could do so? Are not our resources bountiful to provide for all? Is there any reason why one man should not get from an opportunity to earn an existence just because another man wants to pile up riches and flaunt a vain and useless power? No! It is a shame, and every man who has the ability to be banker or farmer--is partially responsible for these sad results. Yes, the blood of W. H. Gage and his sainted wife is on your heads. You may try to evade the stigma by scriptural censure and by reference to history and by citing our laws; but you are none the less guilty, just the same."---Farmers Tribune

If those "who uphold such a plane are responsible for these sad results," the editor of the Tribune is also responsible, for he has been the author and re-election--the cause of such sad results. Under freedom poverty will be unknown, and freedom is the only method to prevent poverty.

A Reply to Cohen.

In No. 119 of The Firebrand is an article purporting to answer my query as to why certain individuals seem to have as their principal stock in trade abusive epithets against anarchists.

But my criticism of the writer for cut-and-dried, orthodox, one-man Anarchy makes several mistakes. First, I have not claimed to be an anarchist, so his feeble sarcasm of the "nobled-minded" stripe fails to reach me.

Second, because I am an anarchist, as much as I respect Kropotkin, I retain the right to differ from him. I do not have to follow a "plumb line," but the dictates of my reason.

Third, his quotation from Kropotkin does not show that Kropotkin indulged in the abusive tirades characteristic of a certain Anarchist Editor whom I had in mind when I wrote of his "little mind" on which my criticism was aimed with cheap sarcasm.

Fourth, Cohen will not add to his reputation as a thinker and writer by resorting to such tactics as valerianese.

Fifth, I did not defend extreme anarchy as wise, though it may be well-mean and sincere.

Cohen quotes Kropotkin: "Here is a man who swashes the last mouthful of bread from a child's mouth, are people who bring an end to every limpid drop of human blood. Here is another...who shares his last bit of bread with the hungry." etc.

Both men are naturally, in which case we cannot well blame the first man, but I must say that such a man has plainly not evolved above the hogs, plane, and I do not admire hogs. The second man has evolved above all and beyond the Coehn plane, and for that I must admire his conduct, even if I do not emulate the example.

Again, Cohen errs in "betting" that I would not ask Kropotkin's advice. I did not ask him for that opportunity present itself. I am no more a worshiper of Kropotkin than of Tucker. So far as they posit that which I can believe to be good and just I will accept their opinions with all due respect. This, without regard to the praise or condemnation of "plumb-liners."

The man who can or dare not do his own thinking, accepting that which seems to him good and rejecting that which seems to him bad is a poor specimen of an anarchist.

In Cohen's premises are correct then The Firebrand group were guilty of gross selfishness in going to the last resort of Communism in their case; preaching is correct, they were fools or lunatics. I do not know if The Firebrand comrades claim to be altruists, but that act was altruistic, and no cheap smear can place it above the hands of teenagers eating the last mouthful of bread from a starving child.

The tinsel of Individualism when told by Dyer D. L. Lam that the Chicago Anarchists would not be lying in the shadow of the gallows had they been more theoretically, reformed in the fashion of a cowardly schoolboy who dares not accept a challenge, that he did not see the desirability of being placed in the shadow of the gallows. Neither do any of his self-seeking kind. Much as they prize of liberty, no government needs fear them, nor does it.

I do not mean by this to say that the situation was a desirable one. But I do mean that the value of Individualists seems to consist wholly of "discretion" in matters of conscience. Any one who is not able to control his own discretion may into practice--say the year 22710. Talk and words suit them best. Though the position of Parsons and his followers was not enviable their work did more to fan the embers of reason than blacken the memory of Individualists talk. Egoism is cheap, it is a common article, a "drug on the market." But much given under drugged conditions. It may not be advisable to play the roll of martyr or practice altruism to excess, but certainly the martyr and the altruist will forfeit no respect of sincere comrades because of petty flings by men who cannot or will not appreciate the humanitarian impulses that moved them to action.

Zadak the Dreamer.

Antiquated View.

A few turned invincible truths, which should be held before the eyes of the people every day.

1. Money, the life-blood of the present social body must have its continuous and regular circulation. To stop the blood-board, it causes the body of loan is called an Anarchist, often a very deadly disease. Therefore it is a social crime to allow any man the privilege of hoarding money and making it scarce to others, thereby withdrawing from the working mass of the people of H, by charging interest for its use. Taking interest is useless, and was regarded as a crime in former centuries, even forbidden by the catholic church, and it is crime yet.

One of the most insane ideas, originated in the old Fairy Tale of the "Hickthaler" but earnestly and vigorously by people rooted in the great waves of revolution. Anarchy is the monetary system that can money double itself in and by itself. This idea would be most ridiculous if not so dangerous and destructive to public welfare.

Another very progressive income tax, leaving untaxed the value of $800, could to a certain degree neutralize the evil effects of hoarding money.

2. Land is public property, and to let it become private property is a crime. It must be free to anyone who really till and works, it thereby giving food and nourishment to mankind. Only the "legal" property fiction can it be assasined and made scarce and thereby held in possession of a few, and may only be held by the few or will work it, but hold it for speculation, and enslaved those who are in need of it by extorting rent from them. Interest taking is the first and rent taking is the last of the Social crimes. The only real solution to this problem shall be allowed to occupy more than at most 100 acres of land, and no foreigner should be allowed to possess a share of American soil.

Interest and rent taking creates a class of drones and a class of slaves and money, called "capital," as an immense octopus, sucks the life-blood of all working classes, who returns their taxation, and takes their blood for blood-sucking monster, from whence the same process steadily begins anew, an everlasting screw, an endless chain creating a few millionaires and uncounted millions of paupers. The only real solution to the notice of our so called Statemans (who laugh here?). By everlasting disputes about gold and silver standard they make the people crazy; the government is the only legal value to the circulating medium by its stamp, should issue 500--1000 Millions of greenbacks, not founded on gold or silver, irrevocably warning on the money of the U. S., who refuses to take them at full face value or tries to deprecate them shall be guilty of high treason, and punished accordingly by the good law.

The next step should be to call in all gold bonds not tying their owners, that after the expiration of a short time no interest would be paid on them any more. The second step is to call in all the banks, in and destroy, and have their own notes put in place of the greenbacks, as the interest of the state. Oustipus that sucks the blood of the people by drawing interest twice, by their gold bonds and by their bank notes. To have given them this privilege is one of the worst crimes the government has committed, of which Jefferson and Jackson were fully aware, and if a president like Jackson had hung a dozen of the N. Y. Wall street Sharks in our civil war, gold would never have come...
The time in the story of "John's Way." The story is mainly true as to facts. An old man gave me many threads of the tale, as a true narrative of real events, that he was knowing of.

It is, as a rule, a work of time to change settled opinions, but when once the man who was so very earnest in her work for her church, and her religion, that she married, when in her prime, an old, old preacher, so she could take care of him. A while after she did so, an infidel tract fell into her hands, and the whole current of her belief was changed, and in an incredible short space of time, she became an infidel and an atheist. Her mind was ripe for truth and she accepted it and went away from the meddlesome old man. Here, so obvious to her, that she brought about a separation from him.

This is only one example in thousands where truth has only to be known to be accepted. The price of "John's Way" is only 15 cents and it has made hundreds if not thousands of infidels, and I hope in time it will make as many more truth seekers and truth finders.

Arent Elms

When I made my comment on "John's Way," I did not mean to say that individuals could not change opinions rapidly, nor did I intend to say that a whole town (which is not probable) could not be changed to infidelity in a short time. But what I meant was, that I did not prefer it for propaganda work, for while it is true that not already an infidel reads a book like that and gets hold of Infidelity and studies it and becomes an infidel it will make the person very enthusiastic. They will work hard and labor first, and then the change come in a short time they turn pessimist. What I want is to start her or slow but then we've got a good worker in the end.

"Her mind is ripe for truth," by this you mean her mind was ripe for what you call "truth," and then you say, "she accepted it at once." Now if she accepted it at once she was a skeptic in religion or she would not have accepted it at once. "Truth" is an elastic term and the christians is as certain that he has the whole truth as you are.

I am glad to hear that the book has made many infidels, for generally a book only sets people to investigate, but it is an extraordinary book that makes infidels. I would have been more pleased to hear that it had advanced people to strive for freedom—no not only, you can go anywhere, but also re-nominally, for infidels who uphold government and laws, are often just as bigoted as and far off from what I call "truth" as the christians are. I think it would be easier to teach a christian the "truth" than Mr. Hume to teach the infidels of Oregon. Under government mankind can never attain happiness. And happiness is what we want.

A Little Anarchist

Literature.

Leaflet No. 2, of The New Dispensation, is on my table. It is a letter written by J. L. Jones, Corvallis Or., at 2 cents each, $1.00 per hundred or 25 cents per copy. In it he denounces private ownership of land, demands local autonomy, and predicts that, as the social system of competition will be ended and the new come into force, this is one of the "straws" showing the direction of the popular breeze that is now springing up.

L'Humaine Nouvelle, a monthly International Review of Science and Arts, will be published in place of Society Nouvelle, which has been publishing for quite some time. The editor is a man of many and free thoughts, but is compelled to suspend for a while, and in the interim L'Humaine Nouvelle will keep on struggling for freedom until the former can be published. All the old subscribers will please take notice, and in order to successfully accomplish the material difficulties of the undertaking, we beg to solicit your subscriptions. Price $1.00 a year. Single copies 10 cents. Address M. C. Albert, rue Halle 54, Paris, France.

The Autonomist, a new monthly magazine, "the official organ of James Armstrong Jr." who calls it a "conservative monthly, devoted to progress and individualism" is before me. It contains twenty pages and is printed on book paper in large clear type. It comes to me in small, vigorous and fearless, and shows that he has done a great deal of reading, but he is not yet acquainted with the ideal of Anarchist-Communism as a true way of life, which we are to live. It is the principle of Socialism, which was never more so, and which is to build the society in which we are living. The Autonomist-Communists do not accept the principle to which they object, but here for its ideal a principle which he contains in the article from which the above is clipped, to wit, "free production and free consumption.

We welcome this magazine to our exchange list, and to the field of radical journalism, despite the fact it calls itself conservative. One dollar per year, 10 cents per copy. Address The Autonomist, Houston, Texas.

Propaganda Fund.

S. Press, 87-05, Parket (Week-day party), 1012-00, Parket (Sunday party), 1012-00, Parket (Matthew party), 1012-00, Parket (California party), 1012-00, Parket (New York party), 1012-00, Parket (Boston party), etc.

Wellerbrook's Relief Fund.

Wellerbrook's Relief Fund. *Provisional statement*...

Eames V. June 1st

[Details of expenses are listed here, including travel, medical expenses, etc.]

We call attention to the above statement of Comrade Well-erbrook's Relief Fund. By it you can see that so far we are short $2,800. Ten or twenty-five cents each from a few who are able to spare it would straighten the account and ease the strain on us.

Special Announcement

The publication of The Firebrand is carried on by a few individuals, aided by a number of radicals everywhere, for the purpose of spreading radical ideas. We have no organization, no constitution, by-laws, rules, officer, all of which depends on what he or she is most competent to do. The Firebrand has no editor in the ordinary sense, and we invite everyone who has anything to say to send in their "Letter to the Editor." Those engaged in the work of getting the paper out have no other means of support than the receipts for the paper, as it keeps them busy to do the work necessary to its publication, and most of the contributors to its support are poor, therefore we appeal to all who can to contribute what they can to the propaganda fund, thus helping to increase the circulation of The Firebrand, by making it possible for the editor to have a little more time. All donations and subscriptions are accounted for in the propaganda fund.

We accept any money we can use for our expenses. Any one who sends in a paper and asks for it sent to them we are glad to do so. We pay nothing, we will credit you. If you are disabled, or otherwise prevented from paying for the paper, you may have it free. We gladly accept any contribution to the propaganda fund, from a one cent stamp, or anything to eat or wear.

The receipt of sample copies is an invitation to read, and to state that you are interested. If you want it you need not feel obliged to take it, or you need not feel obliged to take it.