

THE FIREBRAND

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

VOL. I.

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THE FIREBRAND

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AN ARISTOCRAT.

Honor to bankruptcy; ever righteous on the great scale, though in detail it is cruel! Under all falsehoods it works, unweariedly mining. No falsehood, did it rise heaven high and cover the world, but bankruptcy, one day, will sweep it down and make us free of it.—[Carlyle's French Revolution.

THE King of Lies is Profit!
Behold him youth and seers,
He stands uncrowned before you.
Salt, philanthropic tears

His colors ne'er can whiten,
Nor dowered college hide
This chief among corruptors,
By custom sanctified.

This mammoth, sleek and heavy,
By avarice is fed
On ignorance of the masses
Who go to him for bread.

He deals in corn and cotton,
In mortgages and such,
And all that's fair or wholesome
He blackens with his touch.

Worldwide this slipp'ry falsehood.
Has felled with slimy wand
The high(?), the low, the common;
His looks we all have conned.

He chooses for disguises.
The wars for equal rights,
And missions for the heathen,
Parades, and other sights.

His humble, servile servants,
We find, are Church and State.
Shall we on bended knees insist
That poverty's from Fate?

Sure, bankruptcy is good fortune,
Though won in strife and pain,
If in the final battle
This monstrous lie is slain.

VIROQUA DANIELS.

Queen Margaret of Italy has been presented with a golden bicycle.—[Coast Seaman's Journal.

Of course when the Queen rides on this wheel she will be so busy enjoying its beauty that she can not think of the starving peasants of Sicily or the brutally treated quarrymen in Corrahar. But yet such cruelties go hand in hand.

CHUNKS OF WISDOM.

BY THE SAGE OF DIVES' HOLLOW.

THE single taxers show a great deal of ingenuity in their efforts to prove, that their method of raising government funds is superior to others, and that with it, land would practically become free to the homeseekers. But I am convinced, that government is a nuisance and ought to be abolished, and then not only land, but the people as well will be free. Sir Thos. Moore in his book "Utopia" which was written about 1515, says: Government is a conspiracy of the rich, who on the pretense of managing the public, only pursue their private ends. I agree with him, who else?

I HEAR somebody say: "I agree with you; government is a nuisance, it restricts the free play of our individuality, but we must first learn to walk, before we can run we must go step by step in this funeral procession of reform, we must gradually evolve up to the highest attainable standpoint, in short, the people must be educated up to it; they are not ready for it at present."

Really now! They are not ready for it. Mind you, "they" does not include me and you, we of course are sufficiently educated, we could live in a free society, but the other fellows, these common laboring people without any education to speak of, the low, the degraded, the wicked; just think of the criminal element, living with a lot of hobos, bums, tramps and prostitutes, on a plan of equality in a free society without means of restraining their evil propensities; now you must admit, that would never do."

OF course not, that would never do, because it would never happen, and why not my dear sir? Because all classes you mention, are the natural result of our present social system. Do away with government and you do away with criminals. No law, no criminals; no property, no robber or thief; no enforced idleness, no hobos, bums and tramps; no marriage, no prostitution. See!

Yes I see; but what about the fellow who wont work at all, how are you going to make him work without compulsion?

If a person is so constituted, that he has no inclination to employ himself a few hours a day at some useful occupation, why, he can eat and live just the same; of course, if he is a young man the girls won't look at him, and the rest of the folks will simply pity him as a

man who don't know what is good for himself. We can well afford to support a few relics of barbarism just to show our children, that formerly there were millions of men, who lived without recompense on the proceeds of other men's toil. They'll soon die off.

WE must go step by step; we must educate up to it; we must evolve; the people are not ready for it—to live in a free society, without government, without laws, without courts, without policemen? The reverse is true. It was step by step they were led away from the common ownership of the means of production, which in the first instance is land. The Highlander of Scotland submitted to it only in the last century, after a desperate struggle, and the Russian peasants still hold the land in common. The Indians of our own country are fiercely resisting separate ownership. The five civilized tribes of the Indian Territory, although they have adopted all the other ways of the whites, still cling to the common ownership of Mother Earth, the land. It is only by gradual evolutions that man has submitted to government, to be ruled by his fellow man. It is only through persistent education for centuries, by the church, school and press, that man has submitted to laws and respected the "rights" and defended the institution of property as the acme of civilization. While on the other hand, all revolutions, revolts and strikes show us that all these ideas, which our masters have taken so much pains to instill in our minds, are laid aside, forgotten in a day, and people return to natural conditions, demolish the social inequalities, ignore government, laws, statutes entirely in order to accomplish their ends, to satisfy their desire for freedom, for happiness.

AND why have they never so far been successful? Because instead of trusting to themselves, instead of following their own inherent instincts, if I may call it such, as they did in the beginning, they afterwards put their trust in leaders, they delegated their power to somebody else, and as soon as they do that their cause is doomed. The French revolution, our own, the revolution of 1848 over Europe and the last uprising of importance, the Paris Commune, prove the truth of my assertion. The Commune, for instance, would have been successful but for that. After a simultaneous uprising which resulted in taking possession of the city of Paris by the proletariat, they delegated their power to an assembly, and instead of depending on themselves depended on the assembly, and

consequently were defeated. And why do workingmen, in spite of the bad experience they have had, still to some extent put their trust in leaders? I'll discuss that some other time.

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THE People, published by the Socialist Labor Party, in New York, has in its issue of January 13th a splendid cartoon entitled, "Social Contrasts—Night Revels." On one side is an overfed plute enjoying an oyster supper with a goodlooking fairy whom his money has purchased for the time being. On the other side are a few poorly dressed men trying to gain a few hours sleep on the benches in a park; and in an article entitled "Sermon: What Shall we Do to be Saved?—Turn Fools?" shows very clearly the causes of these social inequalities. But instead of advising the people to rise up in their might and smite the plute in the neck, as a fellow would naturally expect, they advise them to do what? Throw dynamite bombs? Oh, no!—vote for the Socialist Labor Party, which will eradicate all these evils, which beset us poor devils at present, in the sweet bye and bye. In another article headed "Is it accident?" they again prove to the satisfaction of every one that the plutes are preparing to resist any encroachment on their privileges or vested rights by force. But in spite of that, when the Socialist Labor Party controls the government—just think of it!—and waves a flag that once was red, but has lost most of its color, and issues its decree, that from this time on all the means of production will become public property, the plutes will consent to it readily and say: "Yes, gentlemen, with pleasure; here, take them." Then they will have turned fools indeed and lost all their old time cunning.

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Of course it would never do to advise the people to use force; that would be anarchistic and next to a capitalist a good Socialist Labor Party man hates nothing more than an anarchist. It does not matter that they, as well, want to substitute co operation for competition and combines; it does not matter that they, as well, desire the overthrow of the present capitalist system; but to bring this about by any other means than the ballot is high treason and deserves the severest condemnation, not to say denunciation. It does not matter that some of their own leading men in Germany—Bebel and Liebknecht, for instance—have said to parliamentise is to compromise; it does not matter that history as well proves the futility of the ballot; let him read of the Grachus in the history of Rome, all of that doesn't matter. Though sane on any other subject, they have turned fools on the ballot. They will not discuss the merits and demerits of it any more than a good orthodox Christian will discuss the existence of God.

EZEKIEL SLABS.

Don't make an ass of yourself by calling a man "a crazy anarchist" because his ideas are in advance of yours.—[The Leader (pop.).]

Thank you, Brother Fitch, for the admission. An honest confession is good for the soul, isn't it?

E. S.

PROGRESSION OR RETROGRESSION?

A BILL is to be presented to the New York legislature to re-establish the whipping post. The originator of this bill is said to be a man of extreme sensibilities. No doubt. It was a very tender solicitude for the well being of society in general and the individual in particular that prompted the tortures of the Inquisition, and the tenderness and sensitiveness of the Puritans, who practiced whipping at the post, hanging of witches, etc., are proverbial. Who shall say that the tendencies of the governmentalsists are not reactionary and tyrannical? The whipping post and other forms of torture and murder were abolished by a great wave of indignation and the uprising of—which? tenderness and humanitarianism, or cruelty and fiendishness? Charles Dickens' indictment against the whipping post was that it was harmful rather than beneficial, because it habituated the public mind to scenes of cruelty, thus becoming a means of degradation. We have been taught to look upon the discontinuance of these practices as a step in human progress, but daily we witness attempts at re-establishment, with alarmingly frequent success, of the same or similar institutions in the name of civilization.

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THE inevitable tendency of authority is toward tyranny. Every exercise of the governing power must in the nature of things be backed up by a stronger act. The morphine and other unnatural habits follow a very similar line of progression. The only logical limit of government is absolutism. It is doubtful if our boasted democracy has slackened the pace one whit; it is really a question whether it has not accelerated the tendency, whether an aggregation of minds each imbued with the idea of his right to govern his neighbor, each bent on inventing a lawful means of getting the advantage of another, is not really destructive of liberty. But I suppose this in itself is well enough, on the theory that man's perversity will cause him to try every other expedient before the right one. Perhaps, too, democracy is an inevitable step between absolutism and freedom. I do not mean particularly to condemn democracy except in that it falls short of the ideal society. It is one of those semi-truths that have a tendency to self-defeat. My purpose is rather to insist that it is time to lay aside infatuation for an institution that happens to belong to our age and begin to consider the next step forward.

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THE editor of the Oregonian is a long way from the scene of turmoil in France and can afford to indulge in blood-curdling remarks about slitting the throats of the discontented proletarians. But let this would-be wholesale executioner reflect that this country is following closely in the wake of the French republic, and there may come a time for throat-slitting here before his own is beyond the reach of the knife. The Oregonian is noted for its rabid utterances against those who do not see fit to bow meekly to the dictates of corporate wealth; yet were these terms and threats directed against his class, the exploiters, by the exploited, he would be the first to cry "Treason!" "Dangerous character!" "An-

archy!" Really, one hardly knows whether to give Mr. Scott credit for candor in thus giving voice to his pluto-monarchistic sentiments, or to attribute it all to the ravings of a maniac!

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"Above all things we must be with the workingmen, fight with them and if necessary sacrifice ourselves for them."—[Merlino.]

THIS sentiment is in sharp contrast with some recent utterances of certain "philosophical" anarchists, who wanted an authoritative declaration drawn up to the effect that they did not believe in and had no sympathy with violent methods of propaganda indulged in by workingmen. We must recognize the right of men to resist tyranny with the best means at their command; and if we have any sympathy at all for our fellow men we must at all times and in all places sympathize with this spirit of resistance, no matter in what form it may be manifested. Men do not use violence when they know of a better way to gain their rights. If man has any rights one of them is the right of self protection; and this right is not limited by his lack of knowledge of any particular weapon or theory of resistance. I may regret his ignorance of the better way of securing his rights, that my way is not plain to him; but if he knows his rights and shows a disposition to fight for them he has my sympathy. Without such a disposition man would be a sorry creature and unworthy of any one's interest.

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STUPID and short sighted as our rulers are, they have learned some lessons from history. Newspaper accounts of the great Brooklyn strike read like passages from Victor Hugo's "History of a Crime." At the time of Louis Napoleon's coup 'd etat the city of Paris was invested with troops and on a certain day, by preconcerted action, fire was opened upon every living being in sight—men, women and children were killed and left in heaps upon the pavement. The reign of terror thus inaugurated broke the backbone of the opposition to the dictator and he won the day. So in Brooklyn the soldiers fired into open windows along the car line, killing people while quietly at work on their own premises. So also during the coal miners' strike in Washington a few years ago, as a train load of militia passed near the miners' huts, situated in a ravine below the railroad track, the order was given and a volley crashed through the wretched roofs, riddling them and killing innocent women and children. For what? To terrorize the people into submission. And yet there are those who, pretending to sympathize with the oppressed, are quick to condemn any act of violence against the authors these horrors. And what do such wanton acts indicate? That the ruling class is fixed on a certain end; that it is as corrupt and cowardly as Louis Napoleon ever was; and that, as against its ultimate object, human lives are but soap bubbles.

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HORRIBLE as such a thought must be to a sensitive mind, the fact is not to be wondered at. Under a social system wherein the central idea is the sacredness of property, human life cannot be sacred. Property in natural opportunity is in its final analysis property in men. Who owns the land owns the men who work it. This is a serfdom more

fiendish than chattel slavery. Life is not and cannot be sacred under any system of slavery. The horrors we behold today are but an indication that our social system is nearing its logical conclusion. To kill a famishing man in the act of stealing a loaf of bread is "justifiable"; it is right. Then when it comes to a question of the perpetuation of property, a defense of the institution itself, why should not the whole race be exterminated if necessary? The battle is property against everything human. J. H. MORRIS.

THE RED FLAG.

The red flag is the emblem of universal brotherhood. It is so recognized all over the so-called civilized world. It signifies, that there is no distinction in blood, all blood being red. For centuries people were taught that some persons had blue blood and were better and entitled to privilege which were denied all others on that account.

The red flag, stands as a protest to this lie and as an everlasting assertion of the truth that no such distinction exists in nature.

The red flag is an emblem of the right of all persons to life, liberty and the pursuit of happiness on terms of absolute equality. If we are all brothers, then we all have an equal right to partake of the bounties of nature. Nature makes no distinction between persons on account of race, color or creed in her yields of fruit or grain. The "heathen Chinese" can raise as many hops to the acre as the native Oregonian, and we find everywhere and at all times, that success or failure in our efforts to produce wealth depends upon the intelligent application of energy and the conditions under which such effort is made.

Much superstition and nonsense concerning the red flag has been instilled in the minds of the unsophisticated and many persons have been subject to as much excitement upon the sight of a red flag, as a turkey gobbler or a country bull is at seeing a red pettycoat.

It calls up in the minds of some persons thoughts of horror, chaos and blood. Officers usually treat the bearer of a red flag as though he were some wild and ferocious beast, just escaped from the cages of a menagerie and show their cowardice by prohibiting its use. Statesmen, those who are interested in keeping the people of one part of the globe suspicious of, and hateful toward the people of all other parts of the globe, are, as a matter of logical necessity, very much opposed to its use and to the teachings that accompany it. For when the idea of universal brotherhood has grown and taken possession of the minds of the masses of the world, patriotism and its twin sister, war, will fade forever from the earth. Such array of foes, it would seem was enough to prevent the success of any institution or idea. But it would seem from what appeared in a recent copy of "The People" that the red flag has more to fear from its friends(?) than from its foes. This paper, the official organ of the Socialist Labor Party, denied the right of any one to use the red flag, claiming it as their emblem and in so doing by implication denying the very idea of which the red flag is emblematic—universal brotherhood. It would indeed be fatal to the prospects and hopes of the red flag for it to fall into the sole possession of the state socialists, for it no more represents the creed of the state socialists than the the creed of any religionist. This same issue of "The People" denied the right of anarchists to use the red flag, and said the black flag was their emblem—a fit emblem of their insane creed. I am not aware that the anarchists have any creed at all, other than the one idea represented by the red flag—universal brotherhood, or the equal right of each and every one to do whatsoever he will, provided he infringe not the equal liberty of another. The black flag means No quarter, and is used by Chinese pirates, who show their captives no mercy; and sometimes in war when it is desired to warn the enemy that except upon immediate surrender no quarter would be given. The anarchists I have met are far from showing such a spirit, and are always willing to hear the arguments of those who differ with them and to show all others as much or more consideration than is shown them.

Universal brotherhood contemplates the final dissolution of nations and governments, and hence the discontinuance of national and race hatred and wars. Then peace will be universal and plenty smile on all. Onward the Red Flag!

HENRY ADDIS.

THE SIMON-CORBETT CHARTER.

In my closing remarks, in regard to the Corbett-Simon charter, to the readers of THE FIREBRAND last week, I said, Let freedom her loud drums be beating and calling her sons to the fray, never thinking for one moment that Mr. Strong would be one of the sons to come to the front. Upon reading his letter in The Sun I concluded to go and hear what he had to say at the mass meeting last Tuesday night, and not at all to my surprise his opening remark was an insult to labor. He said a friend of his told him if he went down there he would only have to talk to "these labor organizations" and he had prepared himself accordingly, but he was very agreeably surprised to find that he had an intelligent, respectable audience. The strange part was, he was applauded. I hope no laboring man joined in the applause. I know of at least two women of labor orders who groaned and hissed at such an insult.

I was not surprised, for a short time ago at a meeting of the imperial almsgivers this gentleman rejoiced loud and long how he had added to the city's wealth \$7000 by working the poor, miserable, homeless, moneyless men who applied to his institution, the City Board of Charities. Has this man any of the Golden Rule principle? No, no! Christ said, If thine enemy thirst, give him drink; if he hunger, feed him. He did not say, Give him two meals a day and a lousy bed and exact a day's work in payment! What did Strong care for the raiment of these men? Think you that a man and a city can prosper built upon the hearts' blood of the people? And Strong rejoiced how he had put the screws to them and torn up their meal tickets when they were not on time. What a crime! Men of hearts, you should close your eyes on the streets to keep from beholding such a monster!

Still, we must thank him for telling the people that in the name of the church some years ago the poor magdalenes had to be abused and made to move in order to fill up "the ring's" houses. He did not go on and tell us that the dear clergy are again playing into the hands of the new ring to have them move again to fill up Corbett & Failing's property on Fourth and Taylor streets.

He made war on the police for not enforcing the law, but failed to tell us how he himself tried, a few years ago, to have his old father sent to the insane asylum, claiming he had burned chickens alive; when the truth of the matter was, the old man got some eggs too hot in an incubator some days before hatching. My authority for this statement is Ex mayor Mason.

He never said one word about Corbett having called Simon our master.

I think a vote of thanks should have been tendered Mr. Henry for the only knowledge imparted to that part of the audience who are too busy to have known that every man and woman in Portland is bonded at the rate of \$50 per capita. We of the labor organizations were aware of this fact and another of still greater importance—that the same political ring at the seat of government has us bonded, man, woman and child, at the rate of \$1000 per capita. And still we think we are free! Don't you believe it. Read and

think—don't take my word for it.

We see in Mr. Henry a true educator of the people; one who has the cause of humanity at heart; one who would be ever ready with his life and property in the cause of right. He told no long winded stories of wrongs of policemen nor abuses of disreputable women, but you look into his eyes, which are the windows of the brain, and study his countenance, the index to the soul, and listen to heaven's mystic gift, his voice—all, all tell us that the man is a true educator of the public and is not hoping in the future to have an axe to grind.

MARY E. SQUIRE.

The Babbling Mob of Aristocracy.

THE Oregonian, the leading monarchist mouthpiece on the Pacific coast, in an editorial January 19th, commenting on the triumph of the radical element in France, and the check given to the burgeoistic leader, offers a few prophetic remarks to the ignorant masses, whom he styles the so-called people. He predicts a dreadful fate for them if they persist in their insolent demands for their rights. The blatant demagogue's language resembles more a pirate's in the act of scuttling a ship than anything else, and is well calculated to deepen the hatred of the masses toward their present masters.

He says, after reviewing the French revolution, giving in an eloquent flow of noise a statement of the factors instrumental in causing it and their likeness to the present crisis in France:

"This babbling mob of Paris, which misalls itself the people of France, is impatient of civil order; it shall have a military despotism. It cannot endure the rule of the majority; it shall have the tyranny of one. It wishes to abolish the presidency; it shall have a military despotism. It wishes to govern without law; it shall be governed without law. Its nice stomach rejects the decrees of the courts; it shall digest shrapnel and bayonets and protest it likes them. Its independent spirit revolts against the restraints of the police; it shall cower under the knout and bastinado, and fawn upon their wielder. It will not keep its mouth shut—will gabble and chatter and grimace in the face of authority; it shall have its bawling throat opened with the sword and shall gurgle intricate praise of the butcher through the bloody slit. Wait till its master shall arrive. He is gestating somewhere in the vast and obscure womb of time."

But enough of this inhuman raving of a mind unbalanced by a surfeit of privileges and power. No one doubts that the rich will use every means within their power to maintain the present order of things. They are simply having a picnic. While one part of the dispossessed masses are working to preserve their existence by producing the requisites necessary for the maintenance of life, another part is engaged in keeping down that large class who cannot engage in the former and would scorn the latter. Now, to be candid, is it expected that the possessing class will voluntarily give back to the people the right to produce and retain the product for themselves, when investigation has shown that property, the creation and accumulation of generations, cannot, from an ethical standpoint, belong to individuals in whom it is vested by statute law and maintained by civil and military force, but to the people as a whole. For the beneficent results achieved by co-operative social interaction is what has

raised humanity from barbaric conditions where each struggled with nature and with each other for the means of subsistence.

Having by co-operative action solved that question, and demonstrated that all needs can be supplied from nature in superabundance, they should now stop their savage practices and partake of the bounties of nature in peace. Ethics proclaims the fact, necessity demands the act; there is enough for all, if that part of society which claims all will submit to the justice of ethics and adjust society for the mutual benefit of all; therefore the producers' course is clear. They must use force when ethics fail. They have a right to partake equally of the benefits of social action; no one may say them nay. Any one who would controvert this must do so at the expense of civilization, for that part refused its natural right within the whole is justified in tearing down the structure and starting it on a right basis, or, failing in that, driving all into barbarism. A breach of equal liberty is truly the cause of all crime; the savage custom of government creating rights for the few and wrongs for the many by claiming everything in the name of society, then giving the rights of all to a few of that society, is the acme of robbery and injustice. Let the nonpossessors mass themselves together and hurl the possessing class and their government into their long needed oblivion; don't wait for leaders: They are a product of the legislative spirit and should be dealt with accordingly. All the people need is council; they can do the leading to perfection. The issue is plain. Liberty is an industrial question. It is simply to break away from priest and politician; to throw the creed of the first, the negative tyrant, away. All under the heavens he cares for is to live off the sweat of your brows. And the politician, well every one knows what he is; he only needs to be called down, they make a pretty pair, one governing the body, the other the soul; they cannot be blamed, they have so little soul themselves that they can spare time to look after those that have, for a little remuneration. But too long have the governing classes, the parasites of society, bled the producing proletariat; the time is near when the wings of these parasites must be clipped, their claws be removed by the producers.

Intrenched behind customs, sword and statutes, they fondly believe retribution cannot reach them, but slavery's chains are becoming more and more unbearable, and in a little while the toilers will assert themselves and take forcible possession of their product and the sources of wealth, and use them co-operatively for the good of all. The so called statutory rights of usurers will be swept aside, and ownership cease; use will predominate over everything else; this must come in spite of the vapors of governmentalist and the force they display through their different agencies. Many idiotic protests will come from the hypnotized workers themselves, they will not consider that the sacred rights of the plunderers must go back to the people.

JOHN PAWSON.

Central Labor Council meets every Sunday at 2:30 p. m. at their hall, Union Block, First and Stark streets. Public discussion. All are invited.

SPECIAL ANNOUNCEMENT.

THE publication of THE FIREBRND is undertaken by a voluntary association of a number of persons of radical ideas in this city; they agreeing to furnish "copy" and see that the printer gets something for his labor. In this association are no constitution, rules, officers, privileges, duties or dues. It is a free association. THE FIREBRND has not even an editor, in the ordinary sense. No person is vested with the power to exclude those ideas which do not agree with his own. We do not believe in a censorship. We have aimed to establish an untrammelled press.

The persons interested in this venture, are of very limited means — working people — and few in number. Therefore we appeal to all who see in it an opportunity to further the great cause of human freedom and happiness, not only to become subscribers, but donate what money they can toward increasing the circulation by free distribution. Such persons as do this will be regarded as members of the association, on an equal footing with every other member; and we assure them there will be neither incentive nor opportunity to trim their literary contributions to fit any person's ideal.

All monies received will be accounted for in these columns.

THE COMMITTEE.

A New Island Story.

THE printer has an apology to make to both the author and the readers of "A New Island Story," published in last week's issue, for having omitted the author's signature. The story is frequently commented upon very favorably, and of course all who are interested want to know who the writer is. Lizzie M. Holmes, of Chicago, known to most of our readers as an able writer on social and economic questions, is the author.

The People and the Politician.

Whenever the politicians quarrel among themselves the weaker faction appeals always to the people; and the dear people are yet simple enough to be deceived by their talk. About a year ago some workmen in Portland came to the conclusion that the boodling in the municipal administration had been conducted on too great a scale to be tolerated any longer and demanded an investigation. The parasites of the city saw very soon that something had to be done, in order to quiet the unruly children and that it would never do to leave the investigating to the workmen who do not understand anything about it anyway.

A committee was formed, consisting of a hundred of the "best" citizens, and in order to pacify the workmen entirely, one of their number, who don't know any more about the social question than a hog about a holiday, was magnanimously admitted to the committee, and on account of his great wisdom could act as the fifth wheel on the cart of reform.

The committee raised a great hubbub about the dreadful corruption and thieving which had been discovered at the start and the people were led to expect that something great would be done. But much fuss and no feathers. And now it is necessary to form a committee to investigate the committee of one hundred. In short, the republicans have gained the upper hand in the purification committee, and of course the democrats are mad as a wet hen about it and appeal to the people. A mass meeting to protest against such a state of things was called by the defeated and the speaker, a lawyer by profession, and a democrat in belief, insulted the workmen present at the very beginning, by saying that a republican had told him not to attend the meeting, because he would find there only the low down and organized workmen; but instead of that he saw before him a well behaved, intelligent audience. It was plain enough said that he did not consider working people orderly and intelligent beings. But in spite of that did the working men applaud his remarks, because every one flattered himself that the speaker classed him among the well behaved and intelligent!

When will the working people learn that it does not matter to us if republican or democratic officers commit the robberies. Even the speaker himself, admitted that the history of American municipal administration had shown, during one hundred years, the same results — corruption — no matter which party had been in power, and therefore, he said, the time

has come for the people themselves to run their own affairs. With people, of course, he means himself and those like him. When will the workmen see that the cause of such corruption must be done away with in order that corruption itself may disappear. The cause is money, or an exploiting system; legal property. As long as people have the opportunity to enrich themselves at the expense of others they will do so. Therefore, workmen, let us arouse ourselves and remove the cause.

JOHN WILLIAMS.

"When will suffering men and women measure the full force of the enemy, they have to deal with and prepare themselves properly for the combat?" — Mrs. Alice Tregaskis, in the Leader. That is what we want to know, sister; it seems they are awfully slow in grasping the situation, but may be the ballot-holding leaders have something to do with it; don't you think so? E. S.

"Solidarity," the organ of the Communists, has reappeared under the editorship of J. H. Edelman, who expects to issue it semi-monthly. — Liberty. Solidarity, the organ of the COMMUNIST-ANARCHISTS, comrade Tucker. The followers of "Liberty" have no monopoly of the title "Anarchist"; all of us are not philosophers — please remember that in the future. E. S.

Mt. Hood Assembly K. of L. holds open meetings on the second and fourth Thursdays of each month at 7:30 p. m. in Central Labor Council Hall. Discussion of labor topics, free to all.

Academy of Socialism meets every Friday evening at Central Labor Council Hall, cor. First and Stark sts. Lecture followed by free discussion on social questions.

Mrs. M. E. Squires will lecture before the First Spiritual Society, at G. A. R. Hall Sunday February the third, on the subject, "Things Seen and Unseen."

ATTENTION!

"Solidarity" is authority for the statement that R. Hamon, 19 King Edward Street, Islington, London, England, desires information from all anarchists on the following points, for use in a scientific work:

- 1 Why are you a Communist and Anarchist?
- 2 By what means did you become one?
- 3 What is your age, profession and birthplace?
- 4 Do you see any disadvantage in speaking with sincerity?

It cannot do any harm and may result in much good; let all comrades respond.

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