

# 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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## THE WORSHIP OF MAMMON.

BY JAMES L. JONES.

### PRIEST'S INVOCATION.

O Mammon! we adore thee!  
We worship now before thee;  
All rights in thee are vested,  
Thy will on earth be done!  
Oh, grant thy benediction,  
Forgive all dereliction—  
Thou art a righteous parent,  
Make me a worthy son.

Thou knowest whom thou choosest,  
Thine own thou never losest;  
Thou raisest up thy servants  
Thyself to magnify,  
But those in lowly stations  
Thou givest scanty rations;  
Far driven from thy presence,  
Thou hearest no humble cry.

Thine own elect thou lovest,  
All power to them thou givest,  
Thy charity is lavish  
To those who need it not;  
But poor and hungry sinners  
May seek in vain for dinners—  
Thou'st made them no provision,  
Their names not in thy pot!

We know that we're elected,  
We're very much respected,  
We thank thee very meekly  
No wolf knocks at our door,  
No ghosts of shame nor sorrow,  
No fears of dread tomorrow,  
No gloomy phantoms casting  
Their shadows on our floor.

[Aside.]

Beneath this towering steeple,  
All these thy chosen people  
Selected for thy service,  
Or sing or pray or snore.  
I'll never vex nor tease them,  
But always preach to please them;  
My salary's twenty thousand—  
I'd like five thousand more.

RESPONSE.

No rude, plebeian donkey,  
Not even gilt-edged flunkies,  
Can come within these precincts—  
These pews are all so pure!  
It is most right and fitting  
A thousand-dollar sitting

Should throw a hedge about us,  
Our divinity secure:

Our loves are all adjusted,  
If not they'r. easily busted—  
Divorce and marriage charges  
Are merely bagatelles!  
It only costs a trifle  
The pigeons' nests to rifle;  
We play with hearts and diamonds,  
Our toys are pearls and belles.

A fig for tender feelings!  
We want our honest stealings,  
Insisting on the privilege  
To utilize our own.  
Whatever's bought for money,  
From honor down to honey,  
Belongs to him who buys it—  
The right is clearly shown.

Our peace is made with Mammon;  
We know 'tis only gammon,  
But we must do things decent,  
Though 'tis a deuced bore.  
We want a priest, we hire him;  
He don't keep mum, we fire him,  
For tools and fools are plenty—  
Can get them by the score.

One of our choicest features  
Is bribing legislatures;  
We do it indirectly—  
The people don't suspect.  
The Solons get their money,  
The people think it funny  
With all their careful fixing  
Protection don't protect.

Our God is cold and stolid,  
But then he's good and solid  
(Gold yields to no affection),  
Of conscience he's bereft.  
The wires we pull with cunning,  
Our lines are always running,  
Who will may stand the shortage—  
Be sure we don't get left.

## THE MAELSTROM.

THE concentration of riches in the hands of the few, makes them arrogant, and makes a purposeless life for millions of poor people. The few rich are constantly working for the reprimands of the poor. Woe to the rich, said Christ! There is not enough riches to be acquired without the horrible spoil and oppression of the masses. It is the force of the waves to ascend towards a point and later on to descend to different directions.

The blind protection accorded to special privileges, the ways and means of acquisition of wealth, produces and maintains those unmeasurable anomalies. And from these iniquities result all the social evils. The honor can not be suppressed in a body, subjected to excessive and persistent privations. It cannot be supported in his self-consciousness, to endure all the unjustified iniquities and

inequalities. The dignity of man claims his share of shadow under the sun.

That is where it comes from, this undercurrent, the groaning struggle for equal rights to all and special privileges to none. It is an irresistible revolutionary movement, which torments all the civilized nations towards the sweeping hurricane for final justice. Everything goes toward this great problem, just as all the waters of the sea run toward the maelstrom.

What remedy, what means of preservation are we looking for, at this time, in advancing to the goal of the catastrophe, that we are already in the shadow of, as all horrible events indicate.

New means of production necessitate new ways of distribution, and it is useless for the swallows of the old fashioned ideas to see a radical remedy without steering into three great G's, namely, Greed, God and Government.

A. KLEMENCIE

## FREE VS. STATE CO-OPERATION.

THE Coming Nation, a Nationalist organ, in an article headed "Co-operation Notes," makes the remark: "Sentiment should be cultivated, for upon it depends the social pleasure. But economic success (meaning of a co-operative colony) depends not upon sentiment, but upon business principles—exact obedience." Business principles—what does it mean? The laying aside of all sentiment, of all that is high, noble and natural in man; to take advantage of your fellow man's necessities, to rob, to cheat, to defraud, as long as you stay within the pale of the law; to get the best of your fellow man whenever and wherever you can—that is business; that puts the hard and stony expression on the faces of business men. Exact obedience—to have no will of my own, to be simply a cog in a wealth producing machine. These are the allurements held out to men to join a co-operative colony. Now I for my part prefer to take my chances in the outside world, where I can make a fool of myself whenever I want to; where I can give way to my sentiments and let business principles go to the dogs. Of course I will remain poor, but what of it? The pleasure of helping a poor fellow out of a tight fix, the happiness a person derives from making others happy, cannot be counted in gold; it makes him forget a whole lot of disagreeable features in our present society. And then, exacting obedience—why, if a

man will practice business principles and be an exact, obedient slave of his masters, he can and will achieve economical success without joining a co-operative colony.

I HOLD, that such a colony will never be a success in the fullest sense of the word, which includes happiness, because the main factor of it is lacking, and that is, freedom.

The convict, condemned to a life sentence in the penitentiary, has the assurance, that his material wants will be satisfied; he will not suffer from hunger, cold or from the curtailment of the few privileges granted him, as long as he renders exacting obedience, but lacking freedom, he will use the first opportunity presented to him, to leave this assurance behind him, and re-enter a society, where he has at least some freedom, though the fulfillment of his wants are not guaranteed to him.

Every living being abhors restraint; catch a bird, put him in a cage, give him all the food he needs, he will not be content, but as soon as a means of escape is presented to him, he will use it and fly from his prison.

What does it matter, if I have a voice in choosing a master, whom I must render exacting obedience, or if he is chosen without my consent, I will be his servant, his slave, in both cases.

I CLAIM that co-operation will not be a success in every respect, until the overthrow of the present society, because until then the main element of success is lacking, and this seems to me is, freedom of association. The writer has, some years ago, been a member of a co-operative colony in Central America. We had no laws or bylaws, no officers, but the majority of the members of the colony were not congenial to me, although I could not fail to see the advantages of co-operative labor, I seceded to be free, not to be compelled to work and live with people with whom I did not harmonize. I consider that the main reason for the failure of these isolated colonies. In order to receive the benefits of co operation, you must associate with people, with whom you probably do not harmonize. Whenever the present restrictions have fallen away, when all men are free to do as they please, people who sympathize with each other, will by their natural affinity be drawn together, and happiness, which we have pursued so long, will then be within our reach.

EZEKIEL SLABS.

### Then and Now.

In the old feudal days, in the "dark ages" you know, when the working people were simple and ignorant, they built castles to protect and entertain some noble, knight or lord, and got robbed for their pains. Since that time we see how the human family has progressed. See us now in the embers of the XIX century. We tax ourselves for the money, give it to contractors, and then go and build armories in all the cities and fit 'em up and fill 'em full of guns and dynamite and wait for the time to come to have them used to murder ourselves. O, we've made great strides in intelligence since the dark ages!— [Coming Nation

Intellectual advancements have been made but the superstition of government still remains; there's the trouble, brother Wayland.

## EDUCATION.

As a critic, looking into human institutions to discern their origin and purpose, I will be obliged to depict the present methods of education, as they are, their object, and the reasons for their existence. Then will follow an inquiry into the nature and correct function of education and its scope in the development of the individual.

Modern education, as our present mode of instruction is commonly called, is admirably suited to the present commercial and economic relations, and is equally inadequate and stifling to the higher intellectual and spiritual attainments. We are accustomed to hearing our wonderful civilization lauded and praised as though it were the acme of perfection. Our system of instruction comes in for a goodly share of this laudation, while in reality it is as inadequate to supply the needs of those hungering for true education as the odor from a soup kettle is unable to satisfy the cravings of one famishing for physical nourishment.

Our present educational institutions are sadly lacking in, and in many respects utterly devoid of, the ability to fulfill their promises to patrons in that outdrawing or unfolding of latent possibilities; for education means the drawing out and development of those powers and faculties which need arousing from the dormant into the dynamic mode before they can be of utility to their possessor.

At the present time we hear much concerning "higher education," "commercial education" and the "education of women," and so on, all of which terms are the outgrowth of our constant endeavor to adjust ourselves to the transitory conditions we live in. In fact our present so called educational institutions are the logical outgrowth of our present economical and social arrangements. Just in proportion as the increase in the struggle for subsistence on one side, and the glorification of our present cutthroat commercialism on the other grow apace; systems and methods are ever so as to conform thereto.

Generation after generation has come upon the scene of human existence, and, finding the opportunities for living as their parents had done before them gone forever, have been forced to live as prevalent conditions made possible, regardless of whether they desired so to live or not.

Institutions for "higher education" have grown up, where the sons—and of late the daughters—of the wealthy are systematically unfitted for any practical participation in the everyday affairs of life, and although the graduates from these institutions have become quite numerous, their "education" does not make them any more fit for life on this planet, nor does it add one iota to the sum of human advancement or happiness.

The professions are overcrowded and the competition amongst professional men is almost as great as amongst laborers and mechanics.

Commercial colleges, institutions where the principles of business, that is, where the taking advantage of another's misfortune in order to gain for self, are taught, have been established; and as the pressure of unequal opportunities and unjust conditions bear more heavily upon the rising generations, the

boy who would otherwise have been a mechanic or a farmer, and who would have been happy while driving his plow or following his plow, has taken a course of training in the commercial college and is a small merchant with the lines of care upon his brow and a look of anxiety in his eye, or else he is a clerk in some store at small wages and no hope of ever rising much above his present level in society. Far better would it have been could he have felt secure and sure of a living and a just reward for his labor, and could, therefore have pursued the study of such subjects as he most desired; thus bringing him the joy of a contented mind and the happiness of a fulfilled desire, than for him thus to spend his time in studies and occupations which bring, rather, discomfort and the disappointment of misapplied energy. Look into the face of almost any one you meet and it does not take a physiognomist to see the effects of a false education. Year by year the lives of the young and promising are blighted by this fatal error. Thousands who, with proper educational advantages, would have grown into noble men and women, are warped into mere caricatures of what they might have been, and the possibility of much that was once attainable is gone forever.

So, too, the insecurity which the present conditions breed has materially lessened the number of marriages, and many a girl who would have been glad to preside over a household and contribute her share toward stocking the world with a race of superior people, is driven to learn many of the occupations and trades formerly followed by men only; and so they go to commercial college, and having learned to keep a set of books, go forth to battle with the world for their daily bread. Thus men are crowded out of the occupations for which these girls have been fitted, and the ever increasing number of unemployed still more reduces the security against want, and marriage and home building diminish in proportion. Don't understand me to deny the right of women to earn their own living in such manner as they may deem best, for I recognize woman's equal right with man in all the various affairs and relations of life. But it is a shame on our modern civilization and education that any training which fits her for the drudgery of eight or ten hours in an office over a typewriter, or twelve to fourteen hours behind a candy counter, is counted of greater worth to her than an education that fits her for the care of a home and makes it a pleasure for her to behold nice loaves of bread of her own making, bright, rosy children of her own rearing, and a well ordered house of her own keeping. To know how to do these things is the higher education in the true sense.

With the proper education of both sexes will come an alteration in domestic affairs that will free woman from drudgery and make it possible for her to cultivate all her faculties to the fullest extent.

So, in fact, nearly all education, so-called, at the present time, has but one of two ends in view: that of making the student competent to carry forward the exploitation of labor in the form of business and enterprise, or of qualifying him to fill the place of an irresponsible menial. In all this there is no provision for the cultivation of the ethical or the development of the spiritual. Even our

theological seminaries and schools fit their graduates for the occupancy of pulpits and grand and wealthy churches, and usually succeed in stifling whatever of the humane and sympathetic, for the sufferings of the down trodden, the young aspirant may have when he enters upon his course of theological instruction.

But of all the misapplied energy in educational lines, military training is the worst. The cruel, vindictive, savage and utterly inconsiderate and indifferent in man, is thus drawn out and developed. Boys are taught that murder, if carried on scientifically and by wholesale, is grand and glorious. Subordination and unquestioning obedience are inculcated, and the self-respect and self-dependence, so essential to true manhood, are completely stifled, while the brutal and slavish faculties are cultivated. Dethronement of one's own judgment and the unquestioning obedience of another, is the highest perfection in military training. Despite these facts, which are so obvious as to be undeniable, nearly all the educational institutions—female institutions excepted—under the control of the various churches have military training as one of their main features, and there is a proposition on foot now to make military training a part of the common school education. A more monstrous proposition, one more calculated to prepare the world for rapine, bloodshed, chaos and pandemonium would be hard to imagine.

Should we stop here in our consideration of present education, the outlook would indeed be such as to appal the most optimistic and fill with tears the eyes of all who wish for the betterment of the race, or who have one care concerning the education of their children. But under all this outward show of folly and degradation there is a constant education going on which is working a mental revolution, which in turn must sooner or later express itself in a complete readjustment of all our material affairs. The discussions upon the free platforms in our great cities and country schoolhouses, the discussions among working men in their organizations, the contributions to modern literature, the novel with a purpose, the flood of pamphlets and other cheap literature, which is deluging the whole Christian world; all these, and many other means not enumerated, are helping on a work of education more far-reaching in its ultimates, more powerful and potent in present influences than any one dare estimate. And thus true education goes on despite the stultifying influences of our recognized and presumably thoroughly established educational institutions. I say "presumably," because I consider our present educational institutions as temporary, as are all the other institutions with which we are today surrounded—institutions which are the logical outgrowth of previous and existing conditions, which must from their very nature give way before the flood of modern thought, which the unorganized education before mentioned is awakening in the minds of the great mass of humanity. It is the law of growth; the process of evolution.

Yes, our present educational institutions are transitory, and it is well that they are; well because they are inadequate to the needs

of the race; unsuited to true education and the attainment by each of such knowledge or mental development as they are best qualified to attain, or most desire. At present education, as it is called, is based upon authority. Natural selection, the will of the child and its natural aptitude for certain studies or occupations, are not taken into consideration.

The graded school system that is now established in all our towns and cities is a fair sample of this tendency. The directors fix a course of study for children and grade the children according to their advancement in the studies thus arranged. No matter how bright a student may be in general or in some especial studies, unless he or she can pass the prescribed examination in all those studies, they are kept back and not allowed to progress in those studies which they take the most interest in and learn most easily. This tends to reduce all children to an average or uniform mental development, thus tending to a fixed popular mental status, necessarily preventing much originality of thought, invention or other departure from the arbitrary average thus established.

A correct system of education must be founded upon natural selection, that is, the aptitude of the child for certain mental and physical exercise and development; in determining what studies and occupations are to be pursued, as has been already stated, education consists of the drawing out and development into dynamic force the latent powers of the person educated. A full and complete education requires a lifetime of study and experience, and in the oncoming society, in which no one will ever fear that he or she, or theirs, will ever go hungry or cold, but wherein the most absolute security will prevail, no one will ever have "finished" his or her education while yet alive.

The fear of want removed and the surity of abundance as well established as the coming of spring and fall; the fierce struggle for subsistence having given way to a united, co-operative exploitation of nature for man's benefit; the hours of labor per day, and the drudgery of common labor having been reduced to the minimum by the rational use of machinery, the people of the future society will practice a full and complete education; the higher and ennobling faculties will be cultivated co-ordinately and thoroughly; the full rounded form, far more beautiful than any we see to day, will be but the outward expression of the developed and beautiful character within. Music, poetry, art; the love of the beautiful, and the development of the spiritual, will become common to all, and every child born into the world will find before it the possibility of acquiring knowledge and developing its faculties to the full extent of its capacity. Any education short of this is partial and does not admit of the full spiritual growth for which each and every one is fitted and has an inborn and constant desire. So let us carry forward the work of true education, and do all within our power to usher in "the good time a-coming" when education will mean, not mental stuffing and servitude, but the development of all that is grand, noble and lovable in the human race.

The foregoing is an extract from a lecture delivered by Henry Addis, before the First Spiritual Society of this city.

## THE SIMON-CORBETT CHARTER.

It is an old maxim that, When thieves fall out honest men get their dues. We are disposed to think it true, for we learned by listening to Mr. Kerns at the mass meeting held on the east side last Saturday evening, that the Corbet-Simon charter was shown to the executive board of the Committee of One Hundred, among whom was Corbett, Scott, Strong and others. He went on to say that Strong and Simon fell out about some man, whose name I have forgotten, but not over the charter. By no means. You see, reader, Mr. Strong knowing of the corruption of the charter got back at Simon by making it known to the dear people in a mass meeting, and asked their support in his efforts to defeat it. You see, if he had not had this side fight with Simon he would have kept silent as the grave on the main issue—the charter. Be we fools not to see this little game? If in the future he wants the trust of the people and calls attention to the time that he bearded the lion in his den, meaning Simon, who, lion like in his nature, springs upon his prey (the people) and devours the lambs before they are aware of their danger—Simons den meaning the executive board of the Committee of One Hundred, that surrounds him; such as Sott, Corbett and others. Think you they have had Strong on that executive board had he not been of the same stripe? No, my friends! Birds of a feather flock together. Evidently Mr. Kerns is one of the same birds. We will call them owls, for I believe they come together at night (because their deeds are evil) and plot their damnable schemes against the people. And the biggest hoo-hoo-hoo-er of them all sits up in not his own but his masters tower halooing, "Hoo-hoo-hoo! what can I do? Anything, Lord, will do to bamboozle the people." Saying, "There was nobody at the massmeeting but a lot of crazy populists and Coxy armyites. Mind me, Harvey, the people are getting in touch with each other and will keep an eye on you and your crowd, and everyone of you who comes with his tale of woe of your evil doing while we know it. We are inclined to think that it would take a months reincarnation to cleanse them from you and your crowd's contamination. Mr. Kerns, one of your birds of the same feather, tried to convince "the dear good people" how kind it was of Mr. Simon to make the new charter which would save the city so much by authorizing the water committee to construct power plants at the Mt. Tabor and City Park reservoirs to generate electricity for 189 Arc lamps. When Mr. Teasdale called out and asked him who the city water works belonged to he answered, "To me and to you, if you pay taxes!" This is the same old song and they have sung it loud and long to the dear, good, lamb-like people. Many of them believe that unless they are property holders they have no taxes to pay. For God's sake wake up and think, and don't surrender your rights so easily when they won't even give you credit for it. Don't let them have your life's blood so easily. Suppose all the tenants in the city should form a union and refuse to pay rent. Where in the name of common sense and reason would they get their taxes from. Yes reader, it matters not whether you occupy a five cent bunk or a one hundred dollar rented residence, you pay the taxes, insurance and interest on money invested, and if we tenants in order to convince our landlords that we do pay the taxes should do such a thing, the police, the militia, and if necessary, the whole force at Vancouver would be called out against us, and we would have the same powers we have kept up, by paying taxes, turned against us, and if Martin Quinn was our governor he would see it was executed; judging from what he said in an open

meeting of the Academy of Socialism last Friday evening. He would, had he been governor of New York, he declared, have carried out the law, during the Brooklyn strike even if he would have had to shoot the strikers down. Law more sacred than life! When will people learn that a thing they create is not as great as themselves. The thing created is not as great as the creator. Now there is such a peculiar law net in existence that lets all the whales through and only catches the minnows. Now don't you think it is about time to destroy the net, and have it as God intended it from the first when he said it is not well for man to be alone, and he made him a helpmate—woman. Yes, friends, it is about time to have the brains as well as the hands of woman in making a net, so large and so strong, that we may hold these big fish that are swallowing the little fish on dry land till dead, and then take their cursed carcasses to fertilize the soil, giving back to mother earth and her children what they have robbed them of.

MARY E. SQUIRE.

### Snatched from the Burning!

The Central Labor Council of this city, last week passed a resolution, upholding the ballot as the only remedy for present social evils, and concluding as follows:

"Whereas, A half-dozen so-called anarchists, posing as laborers, but whose labor, in fact, consists chiefly in jawbone, would abolish government, law and order in any form, and institute anarchy and disorder, including the abolition of marriage and the sacredness of home; therefore be it

"Resolved, That we hereby emphasize the fact to all men, that the various labor organizations of this city hold in equal contempt the men who would exploit the labor of others through the forms of unjust laws or senseless anarchy."

One can hardly believe that "a half-dozen anarchists," somewhere in the universe, who "would destroy government," could scare a body of such numbers and valor as the Central Labor Council boasts itself to be, and the "wherefore" of this resolution is a little obscure. It is rumored, however, that the individual who introduced it had, by an indiscreet utterance, placed himself in a compromising position, and took this means of righting himself before the council. It is to be hoped his reclamation is complete.

### SPECIAL ANNOUNCEMENT.

THE publication of THE FIREBRAND 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 FIREBRAND 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.

We will accept anything we can use, in the way of eatables, wearables, fuel and work, in lieu of money for subscriptions. Present lack of means need not interfere with any one who wants the paper; your word is perfectly good—send in your name.

THE COMMITTEE.

### Futility of Organization and Leadership.

NOTHING is easier than the manipulation of large bodies of men by a few knowing ones. The mass is without plans and for the most part without object. These things are left to the "leaders". It is only necessary for the leaders to cut and dry their plans and "spring" them at the proper moment. It may be necessary to "fix" a few individuals; but there are always those who are only too willing to be fixed.

It is for these reasons that I have no faith in "organization". To be sure, I realize the benefits arising from association and co-operation. But herein is just where the organization generally fails. It sets up a machine that can be, and always is, operated by the few, and invites the sharp fellows to turn the crank. In the first place there is drawn up and adopted a constitution and laws which assume that the body is in possession of all possible knowledge upon the given subject; establishes a dead line, in fact, beyond which there is to be no progress. The organization becomes at once conservative. The political machinery is set in motion and there appears a head and a tail to the concern; in other words, inequality is established. For those in authority are possessed of influences, powers and privileges denied to the mass. If there is anything to be gained by these offices—and there is often money and always distinction and an opportunity to further personal ideas as against opposing ideas and to use the organization to further personal ends—the man who has an axe to grind will get the office.

Ample illustration of these points will be found in organizations that have for their object the betterment of the conditions of the working people. There is war and rumors of war between the different societies because one cannot admit that the other's ideas and methods are superior or even equal to its own; and the right of propagation would be denied the other if possible. Upon this spirit of intolerance, in fact, depends all sectarianism, clannishness, and nearly all organization.

Two "leaders" recently turned down by their respective orders, have generally been given credit of being honest, great-souled, philanthropic men. But real character comes out in adversity. Since the retirement of these parties it is becoming apparent that their only interest in the organizations which have decided to transfer their titles, authority and salaries to others, is a disorganizing interest. Thus we know that all these years they have sought, not the public good, but their own ends.

When an assembly of the Knights of Labor was forming in Portland recently, one of those shallow-pated busy-bodies that infest all sorts of gatherings and try to make themselves prominent on all sorts of occasions, objected to the presence of an avowed anarchist, whose sincere purpose it was to join the assembly, and who had been, in fact, for years a Knight, in order to profit by the ideas of his fellow workers and impart his convictions in return. He was asked by the person in charge of the meeting as to his anarchistic views and readily admitted the fact. He was asked to vacate. He had stepped

beyond the K. of L. dead-line and they had no use for him.

"But," says some one, "the Knights of Labor have done much good—they have set thousands of people to thinking." Very well. I don't at all object to the order "starting" people to thinking; my objection is to their attempting to stop them at a certain limit. When the dead-line has been reached the thinker must either stop or get out and go on alone! In a free association this would not be the case. A free association would combine all the good qualities and avoid all or nearly all of their common wrongs and abuses. I love not association the less, but freedom the more.

Let us change the cry, "Organize, agitate, educate," to "Associate, agitate, investigate."

J. H. MORRIS.

### 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.

THE First Spiritual Society meets Sunday at the G. A. R. Hall, First & Taylor sts. Conference at 11 A. M. Progressive Lyceum at 12.30. Lecture and tests at 8.45. P. M.

First Secular Church meets at Central Labor Council Hall; Sunday school 12:30; lecture 7:45 p. m., every Sunday.

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.

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.

### Reform Books.

**Wherefore Investigating Committee.** By Lois Waisbroker. This new is a book and strong story. It presents the labor and land question in an entertaining and instructive manner. No one can read it without benefit. Price 50 cts.

**Labor as Money.** By John O. Yeiser. This is a new work on the money question, outlining a new, just and practical money system, without gold or silver, elastic enough to meet all demands of the people. Price 50 cts.

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