

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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TATTERS.

Work, work, Tatters, work! contented thus to ever be;
 Presume thou not to question what
 The Lord in mercy's dealt to thee.

Work, work, Tatters, work! The earth for grief and
 trial's given.

So plume thy wings for better things
 When Death thy rags in triumph's riven.

Work, work, Tatters, work! from here to yonder
 antipode.

Why make a fuss? 'twas ever thus—
 Thy back is caloused for its load.

Work, work, Tatters, work! what more can laborer
 desire

Than charity, "philanthropy,"
 From plutocratic landed squire?

Work, work, Tatters, work! canst such as thou to
 aught aspire

Above thy hovel, thy pick and shovel?
 Dost thou of grime and filth e'er tire?

Work, work, Tatters, work! economise; waste not
 our store.

The Lord provides. In faith abide—
 That we may crush thee more and more!

Work, work, Tatters, work! bow meekly to thy
 masters three:

Pontifical, political,
 Commercial—fattening on thee.

Work, work, Tatters, work! behold, afar, thy
 finished task.

Hands off! I say, you've nought to pay.
 When wilt thou lift thy master's mask?

Work, work, Tatters, work! the dignity of labor
 prove.

Thou sowest the seed, why live in need?
 Push forward Freedom's cause a grove!

VIRQUA DANIELA.

Factory Song.

"Oh, we are those who toil and trust;
 Others may, too, but the toiler must.
 God has not gone to some distant star,
 He is in the mill where the toilers are."

—Youth's Companion.

THAT is why the mills so slowly grind,
 That crush the flesh and sear the mind.
 Yes, god is in the mill to get his meed—
 And god is gold, and gold is greed.

MAURITZ S. LIDEN.

EUGENE V. DEBS.

By special request of some of our sister subscribers to THE FIREBRAND, we will give a delineation of the character of E. V. Debs.

When we stood beneath the searchlight of his eyes so blue, that inaudible voice that speaks to the soul alone said, this man is true to his convictions, and he that is true to himself cannot be false to any one else. When I gazed upon his eyes, which are the windows to the brain, I found no cobwebs of superstition and ignorance there. We studied the countenance, the index to the soul, and there was written, until every human being is free death alone can silence me. We are glad of it for Napoleon said, "one orator is worth more than twenty soldiers." We will need them all before our cause is won, and that you may depend upon.

Had it not been for Thomas Paine, who, when Washington and others met, and to whom Washington said, we can push the cause no further, for we are without money and my men are hungry and cold. Paine sprang to his feet and thrusting his hand into his pocket gave his last cent, and made such an eloquent appeal to those present, and closed by saying, we will succeed and all be free and live together. "Or hang," remarked Franklin And all said, "liberty or death." But still their oppression was not so great as ours is to-day.

As I listened to that silvery voice I wished to God it was as loud as thunder, so it could stir the people, body and soul, as did the strike, from pole to pole.

Readers, they can no more stop the emancipation of the masses, from the legislative rules of the classes, than you can stay the hours of the dying night, or chain the wings of the morning light, or the hand on time's dialplate backward flee, or the pulse of the universe pause for thee. The pulse represents the union of the throbbing, bleeding, beating hearts of the people, and it is seemingly almost at the death rate. And the wall comes fourth in a mighty sound, and saying, where shall true wisdom be found and where is the place of understanding. The power that prescribes laws for the rain and a path for the glittering thunderbolt, gives this knowledge to every human being that is of themselves a thing apart. To illustrate. A woman of wealth said to me: "What can I do to attract and hold the spirit of Thomas Paine?" I said, do as he did, give your last cent and your life if necessary, for the cause of humanity. And

then, oh, my! she paused and I could see she was not in it. But my friends, there is our brother Debs and thousands of others that are in it just to that extent.

As brother Debs stood upon the platform I looked and saw a button-hole-bouquet of bleeding hearts. They looked so natural I rubbed my eyes and said, it is too early for bleeding. Looking again I beheld what I at first thought to be only a very small bunch, now covered the whole of his breast and I heard the words, his heart is in touch, and bleeds in sympathy, with all humanity. I saw, as you would see a swarm of bees, a swarm of snap-dragon flowers rushing for him, but before they reached him a flood of those glorious flowers whose faces are always toward the sun, fell upon them and smashed them into a thousand atoms. I said, why did you not give me the symbol of the ballot in the representation of the snowball, as he had recommended. The answer came, not at all; the ballot, like the snowflakes, under the golden rays of the shining sun, soon fades from sight and the day closes in and our nation is lost in night.

Now the sunflower is a true masonic emblem, traveling ever in search of light. We know of many, among whom brother Debs is one, who like the mason's grand master, Hiram Abiff the widow's son, would die rather than betray his cause.

MARY E. SQUIRE.

TRUTH AND ERROR.

THERE are various beliefs of TRUTH and ERROR, the latter being more prevalent. The conventional faith in AUTHORITY is the bane of truth.

Reason through logic can and will some time in the dim vista of the future attain to truth and make it more prevalent than error.

Why do people believe an error, and what influences lead to erroneous beliefs? Not a philosophical analysis of a proposition unbiased by a religious or political prejudice.

Truth is so simple and natural that ALL men would agree if prejudice and faith in authority were eliminated from the mind.

I am led to the above conclusion by my observation that many truths are arrived at by men in different parts of the world uninfluenced by each other and unconscious of the existence of the others, solving the same problem, yet they all arrive at the same conclusion, and all were freethinkers uninfluenced by patriotic or theologic biases.

Why does error prevail more than its op-

posite? The answer is obvious. It is natural and right as a general thing, for man to seek the gratification of his desires with the least exertion. It is natural to prefer to take a thing ready made to hand if given to a person rather than exert one's self to produce it. It is so mentally as physically. Men are as reluctant if not more so, to engage in mental as in physical labor.

A designing man, prompted by the love of wealth, may project some ingenious proposition and the prestige of his position as a wealthy man, sophistical politician or preacher may hypnotize the indolent masses in their apathy, to believe the most damaging errors.

What is belief and what does it depend on?

Belief is not a voluntary action of the mind. Metaphorically speaking, belief is chrystaized thought. Belief comes to us. A fleeting thought is not a belief. If it comes to the mind frequently it becomes a belief. If it abides in the mind long and continuously enough, we say the possessor of the belief or hardened thought is a monomaniac, whether the belief is true or false.

As physical objects move in a line of the least resistance and greatest attraction, so mind moves in the same straight line until deflected by observation of the thinker or argument of another moving in another direction, and like two billiard balls coming together from different angles the course of both may be changed. Or as an expert cue-driver may propel one ball against another inert ball and pockets it in pool, so the expert politician or preacher with their cue pockets the inert, passive masses by a continual presentation of one thought until it becomes a belief of the passive recipient. To create a belief, the thoughts must be varied but slightly. It must be the same thought, it may be from different angles but aimed at the same inert mass until belief or even conviction ensues through hypnotization. The quality of the truth or error matters not if repeated often and continuously enough. Hence the importance of a protracted play upon the people religiously or politically to produce belief.

Then since belief is contingent upon our environments and organization and not voluntary, how are we to know right belief from wrong belief? It is an important question the answer to which prompted this article of inquiry.

There is but one satisfactory answer. Reason or logic is the only unerring guide to truth, not that absolute truth in all things may be attained now, but all the truth our finite minds in our present stage or evolution are capable of holding. A man of a logical, philosophical mind, unbiased, need not seriously err.

R. C. BARNES.

MY FRIEND, Dr. C. E. Nichols of Boston, has sent me a copy of "Hints on Diet Reform," a pamphlet published by M. S. Ayer, of Boston, Mass.

It is a neat little volume containing some valuable tables and suggestions on nutritious foods.

Much has been said of late concerning how to live cheap, but this author shows how to live so as to be strong and well. The price of the pamphlet is fifteen cents, which in my humble judgement is too much.

The percentage of nutriment in the various articles of diet are given as follows.

Whole wheat meal 85.78, rye meal 85, cornmeal 86, rice 87, oatmeal 87, peas 90.02, beans 90.01, potato 88, turnips 9, lean beef 28, fat beef 49, lean mutton 28, fat mutton 47, fat pork 51, salmon 16, codfish 13.

H. A.

THE GLENNIS CO-OPERATIVE INDUSTRIAL COLONY.

THIS colony was founded in May, 1894, with all the paper constitutions, laws, officers, and other red tape customary with ambitious schemes that place one man in authority over his fellows and call it co-operation. I do not mean to belittle this or other attempts to solve the bread-and-butter problem. The result shows that these men were honest and earnest, as, in general, men are who strike out in new lines that must entail privation and hardship. But the mistake is in calling co-operation a system that in essentials does not differ from the present industrial system, and in which it is the province of some to command and the duty of others to obey; or in supposing that, what ever it may be called, it can result in anything like equality. The Glennis colony has partially learned its mistake, according to the following, taken from a letter from a member of the colony. We hope they will also see that incorporation and the continuance of "only such officers as the state law requires" is useless and in reality a detriment to the cause of freedom:

"None of the co-operators were acquainted with Anarchist Communism until I came among them. To day they have dropped all the red tape, all officers except those necessary to satisfy the incorporation laws, and changed the by-laws altogether. An applicant for membership is placed on probation for six months, and if he prove himself a thorough communist he is accepted, and all property is held in common, except what is required for personal use. The individual is not forced to submit to the 'majority rule,' but is free to follow his own inclinations unless he interferes with somebody else. Members are free to leave when dissatisfied.

One share of stock, or membership in the colony, costs \$50. The society was started practically without a dollar. We have 320 acres of land, on which there is a mortgage of \$150. There are twelve families on the land, and we have 6 cows, 4 horses, 26 hogs, 150 head of poultry, 2 wagons, etc., etc.

Each family occupies their own home. Vegetables, which are in abundance, we take according to our wants; groceries, which are scarce, are divided per capita. The following trades are represented: Carpenter, blacksmith, cigarmaker, painter, tailor, machinist, shoemaker, gardener and farmer; farmer, baker, harnessmaker and schoolteacher are wanted.

We are sure of good progress, because we give full opportunity for individual initiative. Mutual agreement is our method of work.

For particulars address O. A. Verity, Glennis, Pierce Co., Wash.

A. KLEMENCIC."

LOST CONFIDENCE

"PEOPLE have lost confidence, and confidence must be restored," are expressions heard very often these days. The loss of confidence seems to be considered a calamity to many; and the main cause of our present financial stringency, industrial depression; or hard times. While, as I said before, many deplore the fact, I cannot help but look upon it as a very hopeful sign, an indication of better times. People are beginning to exercise their own judgement, and do not accept unquestioningly the opinions of others.

Respect for authority and time honored institutions is losing its hold on the people. In short, the people have lost confidence not only in our monetary system, but in the institution of government itself. They are beginning to question its usefulness; and the more they investigate the matter, the better they see that it is nothing but a conspiracy of the rich to rob the poor; a huge press which squeezes the products of toil out of the hands of the toiler; a contrivance through which the few increase their wealth, and the many lose the little they retained as their share of

the products of their labor.

People have lost confidence to a great extent in all men who advocate political action as a means of redress. They have been deceived so often, that the desire for office, power, or money is supposed to be very nearly always the motive for the exerting to help any political party to victory.

People have lost confidence in the assertion that other men under the same environments will act differently. They have too many proofs to the contrary.

The newspapers, as well, are affected by this loss of confidence. People have learnt that truthfulness is not always one of the characteristics of an editor; that the expressions of a paper are generally guided by the desires of its stockholders; that very often it purposely deceives its readers.

The integrity of the so-called labor leaders is being questioned; in fact, people have been fooled so often that they are skeptical about every thing. The motives of every man, no matter what he advocates, is scrutinized, and I for one am glad of it.

Too often have I heard the expression from those who considered themselves intellectually superior to the so-called mass, that the people must be fooled, must be deceived; that they are not ready to enjoy full freedom.

These false prophets are detrimental to the welfare of humanity. They will be weighed in the balance and found wanting and thrown aside.

They have lost the confidence of the masses and it cannot be restored, they have their reward.

The question arises, not what must we do to restore confidence, but what to do not to lose the confidence of humanity? we, the few, the isolated, the prophets in the wilderness, who are aware of the fact that we cannot escape the consequences of our environment, that in order to effect a change for the better we need the help of our fellowman. We must under any and all circumstances express our honest convictions, the full truth as we see it, in explaining the cause of our deplored conditions and in advocating means for a change. Let us never compromise with falsehood. Let us speak the truth and nothing but the truth, no matter what the consequences may be, and we will not only gain but retain the confidence of our fellowmen, and in that way gradually convert a sufficient number to our ideas to effect a change for the better.

EZEKIEL SLABS.

RELIGIOUS PHILOSOPHY.

THE philosophy of Spiritualism is like any other religious philosophy, interpreting the Bible in its own peculiar way; a little more radical than some other religions, but that is all.

Before proving this statement, let me tell you how these religious philosophies come into existence. It is something like this. There always have been and still are but few great geniuses, men of originality, while the many have been incapable of thinking for themselves. Therefore these ancient geniuses were worshipped, by the mediocre, as gods, and their opinions and writings pronounced sacred, or the word of God. While rich in genius, they did not lack in rascality; and being jealous of each other, they often set the common people in bitter warfare for their sakes. As the number of these gods and their prophets increased, in the same proportion their jealousy and rascality increased. Finally they became unbearable to the common people, and by and by a radical change took place and a large number of the gods were forsaken. But unfortunately they were not able to get rid of all of them. So they selected one of them, the most harmless yet jealous bachelor, by the name of Jehovah, and kept and worshipped

him as the only almighty god.

This god, Jehovah, having already much experience, called out new prophets from among the people, provided them with "god-given" laws and set them as rulers over the people. But being himself a jealous and angry god, he often set the people to fighting with their neighboring nations, and sometimes among themselves. The people became dissatisfied with Jehovah and rebelled against him. He, fearing they would forsake him, as they did the other gods, concluded to enter into closer relations with them. So he entered into family with the fairest woman among men; and this fusion resulted in the queerest species ever known—a monster—three persons under one head—gods and human beings intermingled!

This new compound, being very ambitious, said to himself, "Verily, I am a mysterious fellow, therefore will I create a new heaven and a new earth, and the old things shall be no more." So he sent his apostles out, saying, "Go forth all over the world and preach my gospel. Tell the people I am the new compound god who created the universe out of nothing, and all who believe it shall enter into my heaven; but those who deny this stuff will be damned fools, and after death I will roast them alive." And when the people heard the new gospel a great fear and trembling fell upon them; and being tempted of heaven, scared of hell and ashamed to be called fools, accepted.

New churches with different interpretations of this new gospel sprung up and multiplied like mushrooms on a rainy night in autumn, until we now have over a thousand different religions. Spiritualism is classified among these religions. Here is the proof of it. Christianity believes in and worships a god; so does spiritualism. The churches teach the immortality of the soul; so does spiritualism. The churches believe in a place of heaven; spiritualism believes in a conditional heaven—that is better. The churches believe in a place of torment, or hell; spiritualism believes in a conditional hell—that is worse, for if hell is a place a fellow stands some show of running away, but if it is out of place there is no way to escape. The churches believe in a devil with horns and a tail; spiritualism denies his existence altogether—that is better. The churches believe in a god with breeches on; spiritualism believes in a god without the breeches. The churches deny free discussion and bids women be silent; the spiritualists have a free platform and give women equal rights with men. That beats the churches all hollow.

J. EMERSON.

The Letter-Box.

I. R., New York.—Till further notice, we will send you 15 copies regularly.

J. W., Detroit.—Can't you recommend someone in your city, who would take interest in circulating THE FIREBRAND?

U. T., Cannon Falls.—We don't want any "representative" government. Nothing but freedom.

M. K., Boston.—Everybody who is not blind can see that the ruling power is preparing to give the people bullets instead of bread and freedom, while the working men are fooling with the ballot. The social democrats are losing ground everywhere through their bigotry and ignorance.

R. S., Chicago.—Certainly, the more papers the better if they can increase their circulation. We consider Viroqua Daniels as our "first class writer." In her little article, "A few Pointers," is more said than in Karl Marx's great volume, "Capital," and her poem, "Sacrilege," tells more than we could have said in several issues.

SYMPATHY.

THE lack of sympathy, the indifference to suffering and carelessness of the welfare of others, at the present time displayed in society at large, is something appalling. People starve and freeze, and but little or no attention is paid to them. Babies languish for want of nourishment, and the aged grow thin and pale from neglect, while the mad chase for riches and the fierce struggle for existence goes on, and they are unnoticed.

But many people are aware of these facts and are trying to arouse public sympathy by pointing out these horrors. Too much can not be done to arouse the sympathy of each and every one for all who suffer. But brother Martin Quinn tells us that the time for sympathy has gone by. Imbued with that idea he declared, if governor of New York, he would have protected the interests of the trolley line company, during the late strike, even if he had been obliged to order the militia to shoot to kill—until the workmen learned to vote what he considers the right ticket.

When such ideas are getting control of those who pose as instructors in political economy, is it not time to begin to cultivate a higher appreciation of that tender sentiment which binds the race together and prevents a fierce free fight for mastery?

Sympathy is that which soothes our mutual pain; that makes more tender our regard for each other, and prompts to deeds of kindness, assistance and valor. It is the noble sentiment that draws us closer together and prompts to acts of mutual benefit, and to forbearance from harshness and cruelty.

The great railroad strike of last summer was about seven-tenths sympathetic. It was the sympathy felt by men who had jobs, for their poor, worse enslaved brothers, that prompted them to risk their own comfort in order to help the less fortunate gain better conditions. It will be sympathy that, some day, prompts all toilers to lay down their tools simultaneously and refuse to work because their brothers and sisters are suffering from oppression.

Authority strikes have ever been failures because that noble sentiment—sympathy—was smothered. The true sympathy strike, one in which the universal sympathy of each toiler for all other toilers will be the prompting motive, the inspiration of the effort, will win. It cannot fail.

To those who think the time for sympathy has gone by, I would say, remember that you are liable to all the ills, the sufferings and pains, which others have to bear, and the day may come when you would be very glad to know that you had the sympathy of others. With this thought in view we see the utility of sympathy.

We cannot afford to root out this tender sentiment, for cold and cheerless would be this world were it not for its presence. In proportion as the world is warmed by its influence life becomes more bearable to us; more cheerful; more comfortable.

Away with the cruel philosophy that says the time for sympathy has gone by. Forward every movement that tends to arouse that sentiment.

Sympathy—pity for the woes of others,

and a desire to help them—is the great moral force back of the actors in the drama of the social revolution, the first act of which is now being played.

HENRY ADDIS.

A BLANK application for membership in the Modern Order United Americans, was handed me a few days ago, with the hope that I would want to join. The objects of the order are stated as follows:

1. Its duties shall be to advance the welfare of the American people.
2. To oppose the immigration of criminals, paupers, anarchists and all others that we may deem detrimental to the best interests of this country.
3. To uphold the constitution and laws of the United States.
4. To unite fraternally all acceptable persons of the United States of America; to give all possible, moral and material aid in its power to its members and those depending upon them by assisting each other in business and to obtain employment.
5. To use all just means, unbiased by political or religious influence to secure the advantages of this country for its citizens.
6. To discourage the employment of aliens and to use all proper means to place Americans in the positions now occupied by this class.

The fact that I am the descendant of a family that came to this continent with Wm. Penn, I was assured, made me quite acceptable. But recognizing that such orders have no effect except to create dissension among the producers, and that no one has the choosing of their birthplace, and that everyone has an equal right with everyone else to earn their living, I do not care to encourage such orders in any manner. When all have equal opportunities there will be no necessity for helping some out of work in order to help others in. All can then work who will.

I think if the brother who handed me the blank will study the social-economic question a little closer he will lose much of his present enthusiasm in the cause of this, or any similar order.

H. A.

Correspondence.

LEVI RY, Reformer, Baldwin Mo. writes:

I have been working with the Bible for over twenty years. I obey it as good as I can in my fix. I have nothing but my bible and my old clothes. It is impossible to make laws and have liberty.

Our Congress reminds me of a horse stable, full of little black stinking bugs. The more money, the worse they stink. Fight them and I am with you.

Don't forbear to speak plainly, for the truth has to make us free. Now shoot the d-d stink bugs; blot out their laws and make every American his own ruler, limiting his government to his landmark boundary. Give all old settlers their land and money. Cut up the land and give them their lot.

Chain a dog fast to a stump, step off and look at his freedom. Tie a sheep to the fence, step off and view his liberty. Take the stock law and view the poor man's liberty. Take a gallon of good whisky, put it in a jug and cork it up, it shows our liberty. Some one pick up the jug, and in trying to liberate the good juice, drop and break it. If a dear lover is standing by he can explain the compulsory or vagrant law. It's all the same, punish and murder the poor. Build a fence and pile logs and rocks on it till it sinks two or three rails in the ground and you can see what the d-d black bugs have done by taxing us. I crave liberty beyond the souls of all such men, and I would rather die and be buried than to live with them any longer.

You speak so much to my notion I want to hear you come down on them. Don't be afraid of them. Pride and style and soft teaching is the game they always use to deceive us. Give the truth in sober,

ness, and stubborn as h-l. They can cut my head off, as they did John the Baptist, the cowards, and put me in prison first, like the cowards always do. There is nothing can ruin a man like the women. If they would do like God told them there is nothing can do him so much good.

For a sample of liberty take a goat, stand him on a stile-block, all hands off, jab him with a thorn and he will show you freedom.

Burn up the prisons, hang the stink bugs, and let the poor fellows go home to their wives and children like neighbors and friends, before all the blood of America is poured out foolishly.

The Firebrand Club.

THE FIREBRAND CLUB met at 189½ Third street last Saturday evening, as usual. Although some of the regular attendants were absent a goodly number of strangers were present, making in all a very good attendance. The questions in the scrap-bag were read, and the questions carried over from the previous meeting were taken up and discussed.

"Is what is commonly called virtue beneficial to the development of the individual and society?" was first discussed. This question elicited considerable discussion, in which most all joined. Ideal virtue was warmly championed, but what is commonly called virtue had very slight support, while Comrade Isaak swung his broad-ax lustily against everything that is labeled virtue.

Comrade Marshall made an able talk on "God being all love and wisdom, where is there any room for hatred and ignorance?"

"Whither are we drifting?" was then discussed at considerable length, nearly all present taking part. Those who have faith in the ballot and those who have lost confidence in that means of correcting popular wrongs, each had a chance, and made good use of it, to present their arguments.

Those who had not attended before expressed themselves as delighted with the meeting, and all seemed reluctant to go away even at a late hour.

A comrade out of the city wants a fuller report of the meetings of the club. In reply we can only say that if we were to try to give an account of the discussions, even briefly, it would occupy so much space in the paper that much other matter would be crowded out.

Comrades in the city are cordially invited to be present at each meeting. Any one who can play the piano, or sing, would contribute much to the enjoyment of the club by attending and assisting in the musical exercises.

The following was handed in by one who does not wish his name used, but who knows whereof he speaks, and will stand by every statement.

D. Hengst aspires to be a labor leader. He is a strong advocate of organized labor. He was the largest shareholder in the now defunct Leader Publishing Co. He employed members of organized labor only, help from the Typographical Union. He, with others, owes such union labor money for work done. He, to secure himself when the company collapsed, grabbed the plant, and to prevent said members of organized labor from attaching said plant for wages earned, finds a tool to assist him, who buys the plant for \$75. and gives D. Hengst a chattel mortgage thereon for the above amount. Honorable, is it not?

Charles A. Fitch is the tool mentioned. He, also aspires to be a labor leader. He has been president of the Central Labor Council, and is now its secretary. He is carefully laying his wires for the populist nomination for state printer. It is my opinion he is after the boodle. He, too, is in favor of organized labor although failing to join the union. He denounces the anarchists but does not hesitate to accept money contributed by them (no pauper does). He does not care if members of organized labor are defrauded of their earnings. He is running a "rat" shop. It takes two to make a pair and Hengst and Fitch are a pair. Will not the Labor Council investigate this matter and see that the poor printers secure their pay? Will union men permit a "scab" to be their secretary? U. C.

NOTICE!

Owing to circumstances over which we had no control, the meeting at Richardson's hall, Albina, will be held Saturday evening, instead of Friday as was announced last week. Everybody come.

Prospectus of the Mind Your Own Business Association.

THE urgent necessity for an increase in the number of societies organized for the purpose of regulating private affairs has prompted the formation of the Mind Your Own Business Association. With a view to awakening public interest in the new society the following prospectus is submitted:

Estimated number of persons who spend on an average two hours a week meddling with other people's affairs, 17,382,000; value of time at 6 cents per hour.....	\$104,292,000
Annual expenses of legislation carrying out plans for regulating private business.....	\$ 25,718,000
Total.....	\$130,010,300
Estimated cost of explaining advantages of attending to individuals' own business.....	\$ 67,568,000

Annual profit to promoters of the M. Y. O. B. Association..... \$ 62,442,550

It must be admitted that the success of the association will render unnecessary the numerous organizations of busybodies which now assume to govern society. But it could easily be provided that they should be supported at public expense on the sole condition that they devote their energies to suppressing each other.—[Whidden Graham, in Single Tax Courier.

THE ALTRUIST.

Is a monthly paper, partly in phonetic spelling, and devoted to common property, united labor, mutual assistance and support, and equal rights for all. It is issued by the Altruist community, whose members hold all their property in common, and live and work together in a permanent home for their mutual enjoyment, assistance and support, and both men and women have equal rights and decide on all its business affairs by their majority vote. 25 cents a year specimen copy free. Address A. LONGLEY, Editor, 2 N. Fourth st., St. Louis, Mo.

The First Spiritual Society meets G. A. R. Hall, First and Taylor sts, as follows: Conference, 11 a. m. Lyceum, 12:30. Lecture and tests 7:45 p. m. every Sunday. Everybody is invited.

SOLIDARITY, the fearless and energetic advocate of Anarchist Communism, is again being published in New York, at 50 East First street. Price 60 cents per year. Send all money to R. Edelmann, Arlington, New Jersey.

THE UTOPIAN, is a bright little paper, published weekly at Sydney, Washington, in the interest of the Labor Exchange movement. The editor is fearless and outspoken in favor of the people managing their own business, without the aid of the bankers. Price 15 cents per year.

DEATH TO MONOPOLY: LIFE TO LABOR.

THE WAY WHEREBY EVERY IDLE MAN MAY BE EMPLOYED. By MARY E. SQUIRE. Plutocracy is given the ultimatum: Thus far, and no farther, Red Hot! Price Ten Cents. Address the author, 189½ THIRD ST. PORTLAND, OR.

RECEPTIVE AND IMPARTIVE WANTS

And their Gratification through the

Labor ∴ Exchange

BY HENRY ADDIS

Being a treatise on the Philosophy of Human Wants and their Gratification.

Price, 10 Cents.

HENRY ADDIS

Firebrand Office

Anything More, My Lord?

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