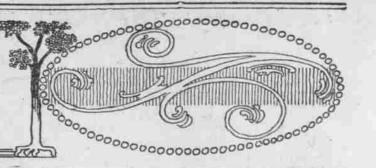


CURRENT IOPIGS DISCUSSED BY VARIOUS WRITERS



FREE DISTRIBUTION OF TEXT BOOKS.. By Jas. R. Forden

A Vigorous Protest by One Who Is Thoroughly Familiar With the System.

A Free Books" attracted my attention. It says that educators of Multnomah County are interesting themselves in the free text book bill being proposed by Hon. J. W. Beveridge for introduction at the next session of the Legislature and adds that the general opinion seems to be favorable to such a law. I hope that not only the educators but patrons as well will thoroughly investigate this ques-tion before giving their support to such an important measure. From the standpoint of one who has been an educator I want to record my protest

met, however, under our present sys-tem without resorting to free text books. Uniformity can be secured through legislative action adopting certain texts which will be the ones the booksellers will care to handle. At the opening of the school year and at such other times as is necessary. enough books can be transferred from enough books can be transferred from
the retailers to the several school
buildings and there dispensed by some
one selected to do so with no more
expense and confusion than that of
the distribution of books owned by the
Board of Education.

The other plea that it will increase

the attendance can be secured in a better compulsory education law. So far as the deserving poor are concerned a more sympathetic and efficient endeavor to supply their needs will take care of this matter.

N article in the Sunday Oregonian to the question. His argument can be was tried the supplies were dispensed pale into insignificance beside a con- every one connected with the school is for September 30 entitled Favor met, however, under our present sys- from a central storeroom in the base- signment of these worn-out books expected to look out for the unclean from a central storeroom in the base-ment of the High School building, which required the special services of a clerk to keep the records of transfer or exchange of supplies. Now from the standpoint of organization this sounds well, but to one who had the opportunity to see the inner work-ings of the system it was exceedingly

It was the intention to keep the old books in fair condition of repair, but a snortage of a certain text would unavoidably occur, a hurry-up call from some building would be sent in, or the clerk would be negligent about disstandpoint of one who has been an educator I want to record my protest against such a public dissemination of far as the deserving poor are congainst such a public dissemination of far as the deserving poor are congent of the sanitary pencil and effective, no one can intelligently answer in the use of books that ought to have been burned to seem that of the sanitary pencil pad constant oversight of the health officers. Box after box of solded books were being constantly collected and dispersion of the public of which that mentioned by superintendent Righer is very pertinent. The attendance can be secured in a better compulsory education law. So the deserving poor are congulation of the health of the said finking cups, the exchange of the leath of the said finking cups. The said like for the said for the said carding badly worn books, all of which would inevitably result in the use of books that ought to have been burned

filthy as to be a serious menace to the health and self respect of every child and teacher in the schoolroom.

Without another argument, the one of health alone ought to be sufficient. In this day of wise sanitary measures for the prevention of infectious diseases among our school children, in the use of individual drinking cups, the exchange of

after a year's use, to the Portland City
Hail for public inspection; covers gone
or hanging: half the leaves torn
loose; many missing; the remainder
dog-eared; dirty, greasy, thumbmarked, pencil checked, ink be-spattered, questionable quotations interlined; the whole so foul-smelling and
filthy as to be a serious menace to
the health and self respection; covers gone
or hanging: half the leaves torn
loose; many missing; the remainder
of these dangerous elements continually a
manifest themselves unobserved. Who
will confidently declare that, with free
books, none of them will enter homes
infected with germs of infected with germs of contagious dis-ease, or that the probability of infection will be materially lessened? Will such a system diminish the spread of the "white plague"? Until our oversight of the health and daily habits of the home life of our school children is much stringent and effective, no one can intel-

Chairman Beach is right in his fear | possession through individual effort. that children would use free books reck-lessly. It fosters wasteful, careless hab-its in the children. It is an important part of the child's education that he own and care for his own books. Mr. Wittenberg hit the nail on the head. We are not seeking paternalism, but a harmoni-ous unity out of individual self-dependence and pride in one's own honest effort toward self-support. Nothing develops self-respect and a high moral regard for the belongings of others as the realization by a boy or girl that he is responsible for his small belongings. What a proud child on the first morning to school when it takes its own books in hand and realizes that they are all its own How jeal-ous the children become of their own books, pencil pads, etc.! With what exbooks, pencil pads, etc.: With what treme nicety they care for them when encouraged in their ambition to own something of their own. One of the something of their own. One of the manual arts strongest arguments for the manual arts in the school curriculum is the cultiva-tion of this worthy ambition to secure Portland, Oct. 4.

With free textbooks, the child thinks: 'It's not mine; what's the use?" And this tendency reflects itself in his wasteful habits and disregard for property rights n after-life.

Never in our National history has there

been greater need for an education that should teach its prospective citizens that public property is not for spoliation in the hands of those fortunate enough to lay metr hands upon it. We learn to ap-preciate the value of a friendship, the pleasures of ownership, the exultation in victory, through the realization of having done something that requires the giving of self in their attainment. Free books to school children will develop no such traits, but, on the other hand, will stultify any ambition in this direction. Let there be a law providing uniform

GOVERNMENT ROBBED BY RAILROADS . . By Charles Pye

and editorially, that the State Grange of Oregon proposes to take action

ment. This is well and timely. Two years ago, when the advocates of pain of discipline or dismissal. the present system held up the deficit in the postal department as an argument against Socialism the writer went to the a letter to The Oregonian. Those same causes still exist today and I will repeat | big express companies"-just as bankers them, Furthermore, the situation is worse today than then, for Postmaster-General Cortelyou himself recently issued an orare prohibited from petitioning Congress pain of being incontinently discharged. Rallway postal employes have been both fined and suspended for criticising the management of a road following a fatal

against future complaints by being sternly reprimanded, fined \$30 each and susto secure reform in the postal depart- pended from their runs for ten days and forbidden to make criticisms in future on

We are still without parcels post or postal savings banks.

When ohn WJannamaker was Posttrouble of looking up the causes of the master-General he was asked what were deficit and published the chief ones in the chief obstacles to the parcels post, to which he very tersely replied: and money sharks are between the people and postal savings banks:

Now, educerning the robbing of the govder forbidding the employes, either to- ernment by the railroads: Railroads are gether or individually, to act in any run for a profit. They must earn divieffort to improve their conditions. They dends first, last and always. Everything else is secondary, even the public servor their Congressmen for better salaries ice. Vanderbilt once said, "The public or more favorable conditions of work on be damned," and that is about the senti-

the following figures, among others:
The cost of building one of the rallway postoffice cars averages \$200.

repulsive.

for the hauling of the cars.

According to the railroad figures supplied to Senator Vilas, the following ex-

piled to Senator Vitas, the following ex-pense accompanies the operating of postal cars for each year: Light, \$276 a year; heating, \$355 a year; repairs, \$350 a year; cleaning, \$355 a year; total average cost of maintaining each car in use, \$1256. It is needless to point out the extrava-gance of these estimates. But let them tand for the purpose of argument.
When Senator Vilas was speaking, it When Senator Vilas was speaking, it was proposed to appropriate \$3.250,000 to be paid by the government for the renting of postoffice cars during the ensuing year. That amount was to be paid for 720 postoffice cars—550 cars in use, 180 cars in reserve and 50 additional cars that might be considered by the railroads and the constant of the constant of the cars—54,638.—

To build a mail car costs \$3500; the outside limit as fixed by the railroads and the costs \$3500 the costs of the

That amount was to be paid for 700 post-office cars-500 cars in use, 180 cars in re-serve, and 50 additional cars that might

SEE by The Oregonian, both as news | wreck, and are now effectively muzzled in the Senate February 13, 1895, supplied and you find that the railroads were paid total cost of building the car, the cost by the Government \$2,314,840 for the use of maintaining it, and \$1207.05 additional.

The railroads charge the government a certain rental for the use of these cars. In addition to making the government a clent amount to renew the correction and the c in addition to making the government pay them in order, the railroads steal from for the hauling of the cars.

According to the railroad figures supthe total cost of building the cars. In addition, the Government pays an extra-vagantly high rate for hauling all these

Things have been getting worse instead of better since Vilas made his speech. For the fiscal year ended June 30, 1901, the Government paid to the railroad companies for the use of postoffice cars—as rental, independent

of the cost of maintaining and operat-ing the car in use is \$1256—a total of \$4856 for building a car and keeping

be damned," and that is about the sentiment of all railroad owners.

How the Government Is Robbed.

Senator Vilas, of Wisconsin, in a speech

Every year the railroads get back from the Government the entire cost of every car, the entire cost of maintaining and operating them, \$1207.05 besides, and the regular scale for carrying the mails, as the law provides -an extravagantly high rate-over and above all the rest. Individual railroads fare better than others.

Take, for example, the New York Central Railroad, which owned one of New York State's Representatives in the United States Senate, Mr. Depew, and controlled the other, Mr. Platt, through his express company.

The New York Central carries the Government mails on the routes from New York to Buffalo. In 1901 the Government paid the New York Central \$230,685.60 for the use of 22 cars. Therefore the Government paid to the New York Central for one year \$13,-155.75 for seek per

458.77 for each car.

That is to say, each year it pays the original cost of building the car, and the total cost of maintaining the

Excessive Pay for Carrying the Mails Explains the Deficit in the Postal Department.

Criticism of Ecclesiastics and Public Functionaries;

No Change in the Shepherds or Sheep.

And at the end of the year the rail-road still owns the car.
In addition the railroad company received from the Government \$1,288.

080 for transporting the mults, under the regular weight schedule, between New York and Buffalo. Poor's Manual gives the Pennsylvania Railroad's own figures for 1900 as to its earnings. On passengers the railroad earns a small fraction over 2 cents per mile per passenger. On freight it carns a little less than a third of a cent a mile per ton.

The Government, however, pays all the railroads, including the Pennsyl-vania, an average of \$12.18 per mile. In Other Lands.

The United States Government pays every year to the railroads \$38,000,000 for carrying the mails and for the use

of cars, ing the male of carry the of cars.

In France the railroads carry the mails free, in return for their grants of right of way.

In Switzerland all railroads are government property.

In Germany and Austria all railroads must carry one mail car free.

Germany and Austria all railroads must carry one mail car free.

Germany and Austria all railroads would not happen.

Woodstock, Oct. 4.

The British Parliament, like our own National Congress, consists largely of men owned by the rallroads. But they have some shame over there, and, alnave some sname over there, and, although the British mail service includes the parcels post, and does the work of our express companies, the government pays to the railroads for all of its carrying, including this enormous parcel express business, only one-ninth of the amount which

only one-hinth of the amount which our Government pays the railroads for carrying of pure mail matter.

The railroads overcharge the Government for carrying the mails. The postal department knows it; Congress knows it; the Senators know it; the Cabinet knows it, the President knows it. Then why is it not stopped? Echo answers in capital letters—Why? Go ask the lobby I athe hire of the corporations. And the principal aid to effective work by the Grange can be obtained by a knowledge of the work of the lobby.

WHENCE THE SOURCE OF AUTHORITY . . By J. L. Jones

aries and as such are the legitimate subjects of criticism. They have no more right to expect to be exempt from it than the illuminated magnates of the Standard Ool, Both are in the business of distributing light. And to this end I also hope to contribute in some slight

Pastor is Latin for shepherd. The people are understood to be the sheep and the pastor is supposed to feed them on admonitions, platitudes, exhortations, re-proofs, rebukes and other spiritual confections that he understands to be adapted to the welfare of their souls.

adviser, depositor and counselor and counsel

CCLESIASTICS are public function- | that a child when it graduates from the | pic, need to be adjusted anew. How can | In fact, he was an all-round bad man, and | and if their sins were duly shriven by | against the church and rebellion against | it. The ecclesiastic who is called of God that a child when it graduates from the public school, knows more than all its ancestors ever heard of. And mere callow youths can now be turned out of the theological schools with diplomas to teach the antique baldheads and doddering graybeards how to walk in the fear of the Lord and keep from getting too gay. We have a right to be proud of our schools. Our children can instruct us in anything from maneuvering a nam of war to administering an episcopate.

But this is a digression. Let us stick to the text. Ecclesiastics are also called ministers. The word minister is Latin

the pastor is supposed to feed them on admonitions, platitudes, exhorizations, reproofs, rebukes and other spiritual confections that he understands to be adapted to the weifare of their souls.

The called priests. The word priests a contraction of Presbyter, which is Greek for their flock, which is supposed to exist for pastor and the pastor is flater or old man. Senator is Latin for servant. The ecclesiastic is a servant that he is an innocent and humble man? There was not an honest man among the that he is an innocent and humble man? There was not an honest man among the for servant. The ecclesiastic is a servant that he is an innocent and humble man? There was not an honest man among the for servant. The pope of Rome sanctioned that he is an innocent and humble man? There was not an honest man among the for servant to the pastor and victous a right to employ their own private priests, who will remit their sins and exalt their vices? Who can say that this is not the common practice of the world, as it has been in all ages that we know of.

Elder or old man. Senator is Latin for servant. The ecclesiastic is a servant that he is an innocent and humble man? There was not an honest man among the for their some were better than others. By an honest man I mean one of the profigate and victous a right to employ their own private priests. Who can say that this is not the common practice of the world, as it has been in all ages that we know of.

Let us go back and received and victous a right to employ their own private priests. Who can say that this is not the reminded that.

There was not an honest man among the for there was not an honest man all were better than others. By an honest man I mean one of the were better than others. By an honest man I mean one of the were better than others. By an honest man all one in the name of the were have and chosen that he is an innocent and humble man?

The colorent has been in all decide in.

There was not an honest man all were block. The were have an example in the cides o In the Catholic churches the clergy are called priests. The word priest is a contraction of Presbyter, which is Greek for Elider or old man. Senator is Latin for the Greeks, Romans and American Indians, the old men were supposed to be in the kitchen or shop are to be carefully distinguished from those who instruct us and presbyters in the church. The old man was not supposed to labor in the Miles to some respect.

Now all this is changed to that of paster and they dexterously perform the work of shearing as it has been in all ages that we know their flow, which is supposed to be their flow, which is supposed to be their flow, which is supposed to be the church and presbyters in the church. The old man was not supposed to labor in the with our humble perform the work of shearing as it has been in all ages that we know as it has been in all ages that we know their flow, which is supposed to exist for the resulting up its wool in exchange for the inestimable privilege of being exhorted or governed.

Now there are differences in servants. The kinds that take orders from us in the kitchen or shop are to be carefully distinguished from those who instruct us from the pulpits or those more exalted bors, working men are two the and will the Saxon king, took possession of the country, divided the land distinguished from those who instruct us from the pulpits or those more exalted bors, working men are two the analysis of the country, divided the land distinguished from those who instruct us from the express purpose of yielding up its wool in exchange for the inestimable privilege of being exhorted or governed.

Now there are differences in servants. The kinds that take orders from us in the kitchen or shop are to be carefully distinguished from those who instruct us from the expression of the country, divided the land distinguished from those who instruct us among his followers, and reduced the saves soon population to a state of services.

The whole relations of master and services the case of the expression of the coun

tives and assassinating intimate friends were pastimes frequently indulged in. There was not an honest man among the

less they apostatized, turned against their own people and acknowledged the

be a nobleman or even a gentleman. It was a disgrace to labor with any tool but a weapon of war. Farmers were called boors, working men were villains, variets, pigs, slaves, dogs, and were clubbed or killed with as little compunction as if they were dumb animals.

pray for the King and the orders of no-bility under him.

The King thus became the source of authority, the origin of law and the

God.

Now I am not setting this forth as an It was just as if one Indian had killed another and carried off his squaw. The church stands in the same relation to the state that the wife does to the husband. The Church of England was compelled to transfer her loyalty and love from a Saxon savage to a Norman tyrant. She had a new lord and master thrust forcibly when her outraged affections. What could sweat and strain his muscles, disable his upon her outraged affections. What could sweat and strain his muscles, disable his

they are called clodhoppers. A working-man is called by all the old names and a lot of new ones. The laziness of the poverty and his superiors with wealth. workingman is still one of the perennial themes of the pulpit and one of the greatest troubles of the rich. If the man won't work at all they call him a hobo and put him on the chain-gang. If he is too anxious to work and steals his neighbor's job he is called a scab and is likely to be murdered. If he oults work all the

takes breakfast leisurely at 8 o'clock and does not do much between meals but attack upon the church by any means. study and converse and visit with the brethren and sisters. But the modern villain is called fiercely

she do?

Now let us get back home and trace the correspondence. Names have changed and words are spelled differently, but the

Normans still possess the stolen property and the Saxons still plod round in heavy cowhide boots.

Farmers are not now called boors, but

to be murdered. If he quits work all the names in the dictionary, besides injunctions and bullets, are fired at him.

They feed them on husks and cobs, glittering generalities and wormy apples. Verily they have their reward, and their

SOCIALISM'S ONE DISTINCT MISSION . . . By J. H. Fairbrook

England, North and South America and Earth and Its Fullness," published in your paper September 18, will prove to any unpressed fair-minded reader that "Kamburded, fair-minde and moral wrong of owning and holding principles: from the people the natural resources as port his statements, regardless of his

one idea at a time I can not scatter to deal with so many scrappy quotations as our postoffice, our common schools, our he has labored to produce. Socialism is contending for economic justice. Christianity contends for social justice. Socialists into a religious discussion, so class struggle he has labored to produce. Socialism is contending for economic justice. Chris-tianity contends for social justice. So-cialism as a doctrine is fundamentally the same in its teaching in Germany

much so that once in a while a new all wealth and is entitled to the full with a positive and constructive pro-

All I need to believe to be accepted as a Socialist is that I recognize the class struggle and that labor produces

wrong of owning and holding principles:

Whether I accept the Bible version as that is making more marvelous growth set forth in Genesis or accept the evolutionary theory of creation Socialism has all evangelical churches have one comof quote recognized authority to supcort his statements, regardless of his
cort his statements, regardless of his
cord, the devil or John
Second, the devil or John
Second the state in tribution.

This first principle is now extent in
now concern nor does it interfere with
my freedom to be that separate them into many different

churches.
Now, with this Socialism has nothing whatever to do, but is solely concerned reduct of its labor. gramme of education, notwithstanding There are individual Socialists who the antagonism and opposition of the

organizations.

It is a well-known fact that Robert Ingersoli was a great Republican orator and a pronounced and open atheist, but this did not cause the Catholic archbishop, the Methodist bishop, the Episcopalian bishop, the Propublican principles of Republican principles. presbyter, etc., of Republican princi-ples and beliefs to denounce Ingersoll or Republicanism, and why? Well, that would be another subject

which cannot be exploited here, but is pertinent. In view of the continuous and at times violent denunciation of Socialism by the church and not de-nunclation of the church by Socialism. "But you Socialists would introduce of women." screams the The bourgeois sees in his wife a

This Is Economic Justice, and Religion Has No Place in the New World-Wide Movement.

omen. He has not even a suspicion that the real point almed at is to do away with the status of women as mere instruments of production.

For the rest, nothing is more ridic-ulous than the virtuous indignation of our bourgeois at the community of women, which, they pretend, is to be openly and officially established by

the Socialists. The Socialists have no need to introduce community of women; it has existed almost from time immemorial. I quote from New York Independent, August 30, 1906;

came before the Board of Aldermen a question of granting licenses to 11 notorious salcons, most of which are virtually temples of Tree love.

"Singular to relate, all of the 12 Socialist Aldermen voted against Recusing these places; and, sad to say, all the Catholic Aldermen, except one, voted to license these temples of free love. Evidently it is a condition and not a theory that confronts us."

We offer no comment, except to say that it concerns those whom it concerns. I might cite that every transient rooming-house in every large city is a

rooming-house in every large city is a in Milwaukee and other places you can readily know that John F. Hogan needs to come again. This extraordinary editorial note ap-Portland, Oct. 4

EARNEST SEEKING AFTER DIVINITY. By Rev. Mr. Vrooman

substance, as activity, as life, is the su- mal forms, premely startling and overwhelming fact. And what is the difference between ab- from nothing. It seems impossible but that absolute nothing but that absolute nothingness should universally prevail.

But on the contrary personal consciousof matter when conceived of as some
Personal consciousness also declares the existence of an infinite variety of things.

The primary or fundamental difference existence of an infinite variety of things.

And is it not a fact that there is a dif-

such a thing as being, as reality, as infinite source of all finite and infinitesi- istent thing. To believe so is equivalent to believing that something can come

It seems impossible but that absolute solute death and nothing? There is no | Personal consciousness also declares the ness confronts us with its illuminating thing entirely separate from the forms ference between any two things-some- two lives. Every form of life is unique declarations.

of life which make use of them as their thing by which the one is distinguished the companies of some kind from the other? Are any two things—some because of its unique quality of being.

Is there not a difference of some kind from the other? Are any two things in between the eternally self-existent life. something derives its being from nothing? of absolute death. What an absurdity all the universe precisely the same? None and any one of the finite forms of life

T is a surprise utterly dumbfounding declares, as it were with the same oreath, to find one's self alive. That there is an eternally self-existent reality as the is in a state of death, is not the self-exthoroughly justified because of the importance of the interest of that rapidly growing number who aspire to make themselves identical with the infinite and divine

of love. The word divine represents God's own distinctive and absolutely unique quality of love. It is an adjective which designates primarily a distinction. It

T is a surprise utterly dumbfounding | declares, as it were with the same breath, | istent is life! Matter, which, in itself, | this very simple and self-evident fact is | the sense that a man is an organized unit | thoughts. If it were not for a partially | matter in the universe. There is no such notwithstanding there is within him innumerable cells. The infinite one abides
in his own unique state of being and
in his own unique state of being and be biasphemous presumption.

It is vital to the logic of our thoughts in this connection to observe that the difference that exists between two things. It is so great a difference between a finite man and God that the highest fights to our imagination can bring us relative difference that exists between two things. designates primarily a distinction. It helps us to think definitely of the infinite one.

Persons who are claiming divinity for themselves, and who are ambitious to become infinite, are seeing confused outlines of things as in a fog. There is a nection of relationship even between the two things divinity for themselves, and who are ambitious to become infinite, are seeing confused outlines of things as in a fog. There is a nection of relationship even between the two things flights of a bird bring it close to the fights of a bird bring it close to the separated. Two things are difference between the two things are difference between

Then personal consciousness, which first then is the supposition that life origi- but the idiotically inclined would so af- declares reality, therefore furthermore matter? That which is self ex- firm. And yet, to give this emphasis to SOCIALISM IS APPLIED CHRISTIANITY . . By C. S. Howard

Clackamas County's Socialist Secretary Quotes Unprejudiced Writers and Reformers on Subject.

Personal Consciousness Declares an Eternal Reality

As the Infinite Source of All Finite Forms.

MILINO, Gr., Oct. 8.—(To the Biltor)
—The article, "Socialism Denies
God," in your issue of October 4, by
John F. Hogan, is so entirely wrong that
I be space to set your readers right.
Your correspondent knows mothing about
First—Socialism of a few whole Socialist and sorted whole
Socialist and others to education
The article, "Socialism Denies
God," in your issue of October 4, by
John F. Hogan, is so entirely wrong that
I be space to set your readers right.
Your correspondent knows mothing about
First—Socialism is not logical unless it
denies the existence of God. If the Volks
Birst—Socialism is not logical unless it
denies the existence of God. If the Volks
Mix. Hogan will be required to furnish
Mr. Hogan will be promptly requisited by Socialism
Denies
God. In your denies God I will
by all Socialism or eligion that repudiates its own professed
doctrines (when promptigated by Socialism
doctrines (when promptigated by Socialism and the ethics
of Christianity are identical.—Encyclodoctrines (when promptigated by Socialism and the ethics
of Christianity are identical.—Encyclofurnish the depoil of the elegiton is a product of the economic or of the word are to be in deciring when the body siles of the conditions." Now,
It would be recommic contransported that the both science and the Bible
of Christianity are identical.—Encyclodoctrines (when promptigate by Socialism and the ethics
of Christianity are identical.—Encyclodoctrines (when promptigate by Socialism, but I am free to be
identical to solve the the body of the socialism, but I am free to be doctrines of economic contransported that it would be recommic to the elegiton in the enter of the conditions."
To rever the thory of the socialism and the et