

THE AGITATOR

A SEMI-MONTHLY ADVOCATE OF THE MODERN SCHOOL, INDUSTRIAL UNIONISM, INDIVIDUAL FREEDOM

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THE PASSING SHOW.

To Make Striking a Crime.

Following the splendid victory of the workers of England in their recent mass strike when they tied up the country and showed the enormous power they possess when they act together on the industrial field, comes the announcement that a bill has been introduced in parliament making it "unlawful for any employe to go on strike on account of any dispute," and imposing "a fine of not less than \$10.00 for each day or part of a day that such employe is on strike."

For the benefit of the leaders, who, being employed by the unions and cannot be punished by the other clause, this one is inserted: "Any person who incites, encourages, or aids in any manner an employe to go on or continue on strike shall be guilty of an offense and liable to a fine of not less than \$50.00 nor more than \$800.00."

This is the first attempt to throttle the strike in England.

The strike is the last hope of the forlorn workers. For 100 years they have been groping in the dark. During that time unionism has been gradually groping its way to the front. Today it has reached that stage in its evolution where it is a formidable power. From the little isolated local trade union it has developed into international proportions and is on the verge of assuming the industrial form. Once the workers of the world have been thoroughly impregnated with the idea of Industrial Unionism no power on earth will stay the fulfillment of their ambitions. Freedom will then be theirs and the cannons of plutocracy cannot prevail against them.

It is the spectre of Industrial Unionism looming large on the horizon of the labor world that is causing the exploiters to shiver and urge their puppets in parliament to attempt to cloud it with the fetid smoke of legislation.

This compulsory arbitration humbug has been tried in Australia, together with the "liberty-for-labor-through-legislation" bunk, with the result that in no country is capitalism more secure, and the revolutionary movement weaker.

One of the great victories achieved by the labor politicians of England is the payment of a big salary to members of the house of commons. Now they will support this measure for the enslavement of their fellows.

Will the English workers stand for this measure, or will they raise such a protest that the roof will rattle over the heads of the capitalist and labor fakery in the old parliament building?

Discontent, Riot, Revolution.

Are we on the eve of a world-wide revolution? From all parts of the globe comes news of revolt, riot, strike, and every kind of discontent.

In Mexico the spirit of revolution is as rampant today as it was at the heights of Madero's campaign, although it is not being so widely advertised by the capitalist press.

Being a tool of the system, Madero's exploits were heralded widely throughout the world.

The real revolutionists, the Liberal Party, is

being treated with silence by the press of all parties with the honorable exception of the few revolutionary papers.

The politicians are afraid to have an election lest it be the signal for another general outbreak and stampede to the liberal party. The watchword, "Land and Liberty," will not down in Mexico.

I wonder when we "intelligent" Americans will wake up and follow the lead of the illiterate sons of the soil?

Spain is in the throes of revolution. Marshal law has been declared throughout the entire country. This gives evidence of a serious conflict between the people and their rulers.

A general strike has been declared. The people stormed a court room in Valencia, where some of their comrades had been convicted and killed a judge and wounded other officers of the law. This shows what utter contempt these ignorant foreigners have for the law, and is a fair warning to us law-abiding Americans to close the gates of entry to them, lest they contaminate our contented working class, and thus make the job of dispensing the laws a less desirable sinecure.

In this country the nearest we've got to hanging judges is to string up straw images of them. But some timid individuals would opine that straw images are dangerously near the real thing.

In Vienna the hungry mob became so pronounced in its protest against the high price of food that the soldiers fired upon it, killing and wounding something like 50 people.

But we need not be alarmed at that. For the killing of hungry working people is quite an old practice in this new country.

Has Capitalism Devoured This Man?

George Shoaf, special correspondent of the Appeal to Reason in Los Angeles, mysteriously disappeared on the night of August 13th and has not been seen or heard from since.

Shoaf had been working on the Times explosion and he had asserted he had evidence to prove that Otis had hired a notorious thug to blow up the building. All his papers disappeared with him.

Is this another case of kidnaping? If this Socialist had dangerous evidence in his possession, the easiest way to dispose of him would be to kill him. The brutal thugs in the employ of Otis and the capitalists' association have no scruples in the manner of suppressing their enemies.

The workers are the only humanitarians, the only party in this fierce economic fight that believes in fair play. Capitalism is a soulless thing, without feelings or conscience. It is a ravenous beast that devours all who oppose it. Knowing this, I would not be surprised to learn positively that this troublesome correspondent has become a victim, and paid with his life the penalty of being on the side of the oppressed.

Slaves Must Not Drink Beer.

Springfield, Ill., Sept. 18.—"Claiming that the sale of liquor to their employes tended to make them unfit for work, the Illinois Midland Coal Company today obtained a temporary injunction in the Sangamon Circuit Court restraining saloonkeepers at Pawnee from selling

liquor to the miners employed by the company. The case is an important one, as it sets a precedent."

How do you like that, my fellow slaves? The bosses are piling it on fast, ain't they? The next move will be to enter your little nest and injunct you to bed at nine and in other directions calculated to preserve your beastly propensities. For, like the mules, your vital energies belong to your masters, and they surely have a right to take care of their private property.

Some day, when you have had your fill of this cursed slavery, you will abolish the boss and private property also. You could do it tomorrow morning at nine, if you had sense enough. But you haven't. You are on a par with the other beasts that capitalism exploits. If I were not part of you I would turn cynic and goad you for your stupidity. I would drive a vitrolic pencil into your caloused hide, and metaphorically crack you on the hardened lump where brains ought to be and jeer at the hollow sound. But being part of you I can only grit my teeth and wait.

Unrest Healthy.

"The present unrest of the working class throughout the world is a healthy sign."—Andrew Carnegie.

It is a healthy sign for the working class, Andy, if that's what you mean, but surely not for you and your crew of fellow vandals who have ridden to kingly heights on their backs. Do you think you are going to escape with a whole beard when this present healthy discontent is transformed into action?

I sincerely trust you shall, but history has repeated itself so often I confidentially advise you to run to your castle and raise the drawbridge when you see the storm coming. For I am in grave doubts if your fine words and reading rooms are ever going to compensate the toilers for the millions of which you have robbed them, for Homestead where your hired Pinkertons killed them.

Working people have a strange, uncomfortable faculty of remembering such trifling incidents. It is healthy, Andy, but watch out for your block.

Another big strike of garment workers is on in New York. This time it is the Ladies Tailors, to the number of ten thousand, that have crossed swords with their bosses, who are also organized.

Every strike is a healthy sign of discontent and, even though immediately lost, must have a great educational effect upon the workers. Every lost strike shows the necessity for Industrial Unionism.

JAY FOX.

ONE BETTER THAN THE OTHER.

John Jacob Astor turned over to Madeline Force two million dollars in securities as his pre-nuptial settlement with her. The woman of the streets sells her body for decidedly less to the other libertines who patronize her, but she has the sad excuse that she must do so or die. Disregarding the world's judgment in the matter, has not the woman of the town rather the better of the fair Madeline in the argument? The one sells to maintain life, the other for cash, and nothing else.—Star.

THE AGITATOR

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THE AGITATOR does not bear the union stamp because it is not printed for profit. But it is union, every letter of it. It is printed and published by unionists and their friends for the economic and political education of themselves and their fellow toilers. Much of the labor is given free. On the whole it is a work of love—the love of the idea, of a world fit for the free.

The Human Race is in its best condition when it has the greatest degree of liberty. Dante.

RATIONAL EDUCATION.

I.

The most important thing in the life of every human being is education. It begins with the first breath, and it covers the whole of life, ending only with the last breath. All that man has ever accomplished in his long evolution from nakedness and savagery to his present estate, has been through education.

Surely I do not need to prove that a rational, or reasonable, sane or natural educational method is a constructive process that will foster and hasten man's development! while an irrational or unnatural method is a destructive force, retarding his progress and inhibiting his growth.

In the last few centuries the educational machinery all over the world has crystallized into a set system of pedagogics centering in schools or institutions of learning. Thus, the educational life of the race has become institutionalized. And, like every other institution of man—as religion, government, economics—has become rotten and inefficient. It has suffered the fate of all institutions. It has become narrow, intolerant, inflexible. It now enslaves, instead of freeing man.

This condition of things is not strange, nor to be wondered at. It is the law of nature. The moment man seizes a truth and attempts to bind it to a rigid formula, or puts his spiritual life into a moral code, or his social or economic ideals into a set program governed by an institution, he signs his intellectual death warrant and invites spiritual dissolution.

Man must be fluid. Must be able to change. Institutions are not fluid. They never change until forced to do so, and then they fight to the death to maintain their dogmas.

There are no institutions in nature. Nature is everywhere plastic, fluid. Man alone creates institutions, and then suffers the awful price of slavery to the dragons of his own creation.

Thus in education the institution has now become the important thing. Man himself is lost sight of. Subordinated to the machine he has created. Submerged in the educational system. As administered in our schools and colleges, education has lost its soul. Its spirit has fled. It is a lifeless shell, having the letter, but not the substance. Teaching is everywhere now but a mechanical maintenance of discipline.

The original purpose of the school and the teacher, as seen in those noble schools of Plato and Socrates, was to train the mind to grasp the facts of nature and organize them into an individual working conception of the cosmos. It was to free the student from obsession and

superstition. To throw him upon the integrity of his own thought. To make his own soul the supreme center of his universe.

And that is what Rational Education must be. Also that is what it never will be so long as we permit it to become dogmatic and institutionalized.

Starting with the heroic Grecian period, what happened? Educational systems gradually became dogmatic, corrupt. Like churches and governments, the system no longer looking for truth, but degenerating into an organized tyranny, to force the acceptance of recognized creeds and authorities, however repugnant to the thought of the individual. For more than 2,000 years education has been an intellectual tyranny compelling uniformity. The effort has been to systematize and standardize the thought processes of man. Where are the splendid intellects of Plato's day? Alas, the world knows them not! Since the rational schools which were the glory of intellectual Athens, the race has only produced six or seven men of intellect. A few great and noble spirits who flourished in spite of educational systems. The balance of humanity's millions are all scrubs. There is no intellectual liberty today in all the earth. The school system in all countries is a tyranny, forcing acceptance of its decrees with iron hand.

The crime lies in the fact that the educational system exerts its malevolent influence upon the plastic mind of youth. Upon the helpless child before it is able to protect itself. It is difficult to state in temperate language the terrible wrong the school system thus perpetrates upon helpless, innocent childhood.

It is bad enough to take a man of developed mind and force him with the whips of starvation and social ostracism into conformity. Yet he can at least suffer and find the holy joy of the martyr in his immolation. But to take a child and lock the clamps and fetters of conformity upon that little brain is so monstrous a wrong that there are no words to measure it. Civilization is paying, and will pay a terrible price in misery, blood and tears, for this wrong.

It is positively true there is no place in our modern educational system for initiative, for originality. The child is denied the poor right to construct its own universe. With the mailed fist of authority, a cut-and-dried system of morals, economics, religion and government is thrust down his throat. His mind and his reasoning faculties are so paralyzed that he does not attempt to think. Not one in a million, I believe, of the human family today is capable of using his brains. The power to think has almost disappeared from among us. A man must pay the price of independent thought almost with his life. Surely at the cost of his comfort, social standing, financial independence and about everything else the hysterical world of today holds as desirable. Everywhere our system is built upon repression. Repression is death. Expression alone, full and free, is life.

BRUCE CALVERT, in "The Open Road".

NUDITY AND PURITY.

A wholesome love of the body for its strength and beauty is the greatest foe of impurity. Only when a man despises or disregards his body is moral and physical uncleanness possible.

That being so, the whole method of smug, up-to-date "decency" and mock modesty is one of the chief causes of the social and moral de-

generation which is so apparent at the present time. For taking thought wherewithal we shall be clothed, we have lost that pride in our bodies which is so precious a possession.

Our clothes, tailor-made or manufactured under some vile sweating system, are decent; our bodies, which Nature, had she her way, would make beautiful and strong, are indecent. That is the gist of the situation. Why?

Are straight rounded limbs to be counted as naught, while we may hold our heads high in the proud satisfaction of wearing trousers of the latest pattern? Is a well-shaped bust, a chest fit to hold the pure, sweet breath of the hills, a strong, supple back, each to be whispered of, and shown never, while we may freely talk of our garments, as though our bodies serve only as a means for the display of clothes? Truly we have forgotten the real life, and have too long accepted the artificial, the mere appearance, for our reality!

But perhaps the well-shaped bust, or the rounded limbs, be not there! Perhaps not. And may not this be the reason of our false shame, that we have despised our bodies, until we can but hide them—bury them decently in our clothes—lest seeing them we become really ashamed?

The Greek loved his body, honored it, and it became the abiding type of physical perfection. We hamper our appetites, dishonor our bodies, and creep about in our clothes, holding up our hands in pious horror at anything that might suggest the possession of limbs or torso, or hint at the possible existence of sex.

Probably the body hidden so carefully is of weak structure; a thing of flaccid tissue and ugly form; scarcely fit to do the strenuous work of the world. How many such should we discover if we could see, as Carlyle has it, "as by some enchanter's wand, the clothes fly off the whole dramatic corps. And Dukes, Grandees, Bishops, etc., every mother's son of them, stand straddling there, not a shirt on them. * * * How each skulks into the nearest hiding place!"

"Skulks into the nearest hiding place," ashamed of himself! Why should a man be so ashamed, except he has despised his body, and thereby founded an unnatural modesty?

But let us suppose, instead, that each body had been made as strong and beautiful as possible. Where then the shame? Would not clothes be a matter of indifference, and each man be proud of himself? No skulking then, but a magnificent uprightness, a splendid nudity! For the nude body should be more splendid than the clothed. On a stalwart or graceful frame, clothes, especially beautiful draperies, look well; but the body, free to the sun and the air, should look better.

If we knew we must appear nude before our fellows upon a given day, how we would strive to remedy the defects and blemishes of our bodies! How eager we should be for any system of physical culture that would aid us to develop our forms, so that, at the time appointed, we might not be ashamed! Yet we are content to bear our shame about with us because it is hidden. And from that ever-present shame, and from the false shame of sham morality, springs the impurity and the grossness of the age.

Let us cultivate a love for our bodies.—
Ernest F. Pierce.

No way of thinking or doing, however ancient, can be trusted without proof.

THE AGITATOR

FREEDOM!

They never fail who die
In a great cause; the block may
soak their gore;
Their heads may sodden in the sun;
their limbs
Be strung to city gates and castle
walls—
But still their spirit walks abroad
though years
Elapse, and others share as dark
a doom,
They but augment the deep and
sweeping thoughts
Which overpower all others,
and conduct
The world at last to freedom.

—Byron.

DON'T PLAY THE POLITICAL GAME.

Charles E. Russell is one of the ablest and most earnest Socialists in this country. He was candidate for Governor of New York on the Socialist ticket at last election.

Recently he made a tour of Australia and New Zealand, where he saw labor politics in operation. He returned a greatly disappointed man. His conclusions quoted below, from International Socialist Review for September, will weaken the ardor of many of his fellows in the Socialist Party. But truth is more precious than party and the writer is true to the inductions of his observations:

"A proletarian movement can have no part, however slight, in the game of politics. The moment it takes a seat at that grimy board is the moment it dies within. After that it may for a time maintain a semblance of life and motion, but in truth it is only a corpse. This has been proved many times. It is being proved today in Great Britain. It has been proved recently and most convincingly in the experience of Australia and New Zealand. In Australia the proletarian movement that began eighteen years ago has achieved an absolute triumph—in politics. Under the name of the Labor Party it has won all that any political combination can possibly win anywhere. It has played the political game to the limit and taken all the stakes in sight. The whole national government is in its hands. It has attained in fullest measure to the political success at which it aimed. It not merely influences the government; it is the government."

"Naturally, as the Labor Party was now in and determined to stay in, the wise play indicated in the game upon which it had embarked was to disprove all these damaging allegations and to show that the Labor Party was just as patriotic as any other party could possibly be. So its first move was to adopt a system of universal military service, and the next to undertake vast schemes of national defense. The attention and admiration of the country were directed to the fact that the Labor administration was the first to build small arms factories, to revise the military establishment so as to secure the greatest efficiency and to prepare the nation for deeds of valor on the battlefield."

"When we come to reason on it calmly what can be gained by electing any human being to any office beneath the skies? To get in and keep in does not seem any sort of an object to anyone that will contemplate the possibilities of the Co-operative Commonwealth. How shall it profit the working class to have Mr. Smith made sheriff or Mr. Jones become the coroner? Something else surely is the goal of this magnificent inspiration. In England the radicals have all gone mad on the subject of a successful parliamentary party, the winning of the government, the filling of offices and the like. I am told that the leaders of the coalition movement have already picked out their prime minister against the day when they shall carry the country and be in. In the meantime they too must play this game carefully, being constantly on their guard against doing anything that would alarm or antagonize the bourgeoisie and sacred business and telling the workers to wait until we get in. I do not see that all this relieves the situation in Whitechapel or that any fewer men and women live in misery because we have a prospect of getting in."

"In England we have seen too often that the same kind of influences can silence a radical by inviting him to the king's garden party or allowing him to

shake hands with a lord. I do not believe we have anything to learn from these countries except what to avoid. And I do not know why we should not look for an American ideal in Socialism that will listen to no compromise, play no games in politics, care nothing for temporary success at the polls, seek to elect no particular individual to any office, never lower the standard, look beyond the skirmishes of the day, and follow unhesitatingly and confidently the one ideal of the emancipation of the working class as the only object to which it will pay any attention."—Charles E. Russell in Int. Soc. Review.

HUMAN NATURE REVERSED.

One of the best arguments against the private property system, to prove that it is an unnatural condition, and against the best development of the human race, is that it has reversed human nature.

Nature made the male, loth bird and animal, a very gaudy, showy creature, of apparent great strength, and with strong sex instincts. The female in nature is a quiet, gentle creature, with low sex instinct, and strong maternal instincts; of a much finer makeup and not nearly so showy as her male partner. The lion and our common domestic fowl are good examples. In nature the female always chooses her mate, and the male who is of much stronger sex instincts, will display every quality which nature has given him, as an attraction. He will fight his rival to the death for the favor of the female, and he is chosen by the female simply upon merit.

She naturally looks to him for the qualities which she lacks. The rather coarse beauty and physical strength are very attractive to the female, much more so than any mental qualities he may possess, which in nature seem to be greater in the female than in the male. Female cats, dogs, horses, etc., are much easier trained than the male. We often hear people who simply will not learn spoken of as "bullheaded." Under our present system, the human female, whose maternal instincts compel her to look ahead for the physical support of her unborn children, will often marry a man of very inferior qualities, but who has a high commercial value. The inevitable result of a union of this kind is either a separation, inferior children, or the maternal instinct will be killed, and she will either refuse to bear children, or will produce abortion on herself. She has such a contempt for herself, when she finds that she is nothing more or less than a legal prostitute, that she often sinks to the lowest depths of degradation.

Under the sane system this would all be changed, a woman would choose her mate on his merits alone, and he would have to be worthy, or he would not be chosen as a father. The man, whose chief interest in woman is sex gratification (being unable to buy the favor of the female in the commercial market), would be more gallant, and develop his best nature, and the qualities most attractive to the female. Drunkards, dope fiends, syphilitics, and moral and physical degenerates of all kinds would be naturally repulsive to future mothers. They would be unable to reproduce themselves and would of necessity die out of the race. In this way nature would clean herself of all social cancers. Woman would perform her natural function in a natural way. In the reversed order of things, as we have them today. Woman is economically dependent on man, and she must make use of the only quality which man is interested in, namely, sex, in order to attract him. Nature makes woman's bust and hips larger than those of man, so she will put on a pair of corsets, and by squeezing herself in at the waist-line, she will increase the size of hips and bust still more, thus accentuating the sex lines, in the hope of attracting the male.

And as man has discarded the gaudy attire which nature gave him as an attraction to the female, and which he no longer needs, since he has enslaved woman economically, woman still farther reverses her nature and decks herself out with artificial plumage and brilliant coloring, in order to attract the indifferent male. Indifferent because there is a house of prostitution (a product of the private property system), just around the corner, where he can buy his one desire in life—sex gratification—at the regular market price. And woman, through the necessity of accentuating sex by the use of corsets and other such inventions, is rendered unfit for motherhood, the most important function in the world.

Every once in a while you will meet a person who

will tell you that the prostitute is a necessary evil, because man's sex instincts are stronger than woman's, and their passions uncontrollable. Remove the prostitute, and these very conditions make the male gallant, kind, loving, affectionate and protective towards the female, in order to win her favor, and these are the very traits which the natural female requires and craves in the male. I say down with the present system, and back to natural conditions.

NELLIE LANGDELL.

THE CASE AGAINST THE AGITATOR

The arrest of Jay Fox, editor of THE AGITATOR, for an alleged violation of the law of the State of Washington, is the latest attempt to throttle free speech and a free press in this country.

THE AGITATOR is in danger of being suppressed and its editor is liable to a long term in jail. We must not let him go without proper defense. So the radicals of Pierce county, Washington, have organized a Free Speech League, and issue this call for financial assistance.

Editor Fox is charged with "publishing matter tending to encourage a disrespect for the law" and has been released on \$1,000 bonds, pending trial.

We need not remind the radical element of the country of the importance of fighting this issue tooth and nail.

This is every man's fight. The right to speak and print must be maintained at all hazards.

Today it is THE AGITATOR. Tomorrow it will be some other paper. One by one they will silence our press, unless we unite for defense.

Send all donations for this defense to.

NATHAN LEVIN, LAKEBAY, Wash.
Secretary of the Pierce County Free Speech League.

DEFENCE FUND

Previously acknowledged	\$12.25
N. Y. Free Speech League,	\$10.00
A Friend, thru Freie Arbeiter Stimme	\$5.00
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RECEIPTS.

Local 380 I. W. W. \$2.20; Gerome, \$2.00; Murata, Mohring, Wheeler, each \$1.00; Hammersmark, 50 cts; Newell, Anderson, each 25 cts.

THE WORKERS' UNIVERSITY.

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THE AGITATOR

SINGLE TAX AND REVOLUTION.

Henry George wrote, as the one conclusion of his long enquiry: "This, then, is the remedy for the unjust and unequal distribution of wealth apparent in modern civilization, and for all the evils which flow from it: **WE MUST MAKE LAND COMMON PROPERTY.**" To make the point emphatic he gave the last six words a line all to themselves and set them in italics. Yet the Mexican Liberal Party is doing today in Mexico, at enormous risks and with a self-sacrifice that is almost superhuman, the very thing Henry George declared we all **MUST** do. Yet from its humblest camp follower to its bouqueted and feasted and flattery-besmothered leaders the Single Tax movement is as silent as the grave. It is a silence that is in itself one of the most perfidious of lies; a betrayal as treacherous as any recorded in revolutionary history. In letters that have come into my hands some of these "leaders" assure their followers that they are "watching." If Madero—five-million acre Madero!—declares for the Single Tax they will lend him their support. How shall I designate such a policy? It has not been artificially emasculated. It is naturally hermaphrodite.

For all we know the Mexican Revolution may be crushed by force of arms, although at present it is showing astonishing powers of resistance. Its leaders may be sent once more to jail, as they have been so often in the past. But, however that may be, this much is certain—within six months the Mexican Revolution has done far more to bring about the realization of the land for the people than have thirty years of the mealy-mouthed tactics of the Single Taxers; just as the recent bread riots in England accomplished more in a few short hours than did all the parliamentary harangues of a century past. Great human wrongs that have endured for ages do not yield to kid-glove treatment. The liberties that will make man, at last, master of himself, and banish forever want and fear of want, are not to be purchased by a few cheap displays of oratorical fireworks.

More than thirty years ago the reading of "Progress and Poverty" created a genuine revolution in my own individual life just as it did, according to their dying speeches, in the lives of certain of the Chicago Anarchists. For, it taught me, as it taught them, that until primary causes have been removed all tinkering with the problem of poverty is worse than useless. If I criticize the Single Taxers, therefore, it is not because I am not true to it, but because I remain true to it; just as I always have remained entirely loyal to Socialism's fundamental truth that economic dependence is the root of all slavery. What I condemn alike in the Socialists and Single Taxers is their abandonment of the really powerful propaganda for the sake of the cheapest kind of political victories—victories which cheat the world with the delusion that progress is being made. What I admire in the Mexican Revolutionists is that they refuse to participate in that fraudulent pretense and declare boldly, both in words and by the acts which speak far more eloquently than earthly words, that without the economic independence that possession of the land alone can give nothing can be done.

Today I watched Los Angeles' Labor Day parade, and tomorrow I shall read fulsome eulogies of Labor's display of strength. It is all a sham; a hollow, nauseating humbug. Labor in America has no triumphs to celebrate. Labor in America is sinking deeper every year into the slough of absolute economic dependence on the monopolists, who have gathered the nation's life into their talons. But from American Labor no genuine protest comes, because long ago it exchanged its birthright of virile rebellion for the drugged mess of pottage served up to it by scheming politicians. Apparently, therefore, it is to the purer breeds and the simpler peoples that we must look for the overthrow of conditions we ourselves denounce unceasingly but to which we lack the courage to apply the axe. For the moment Mexico is in the lead.—Wm. C. Owen, in "Regeneración."

THE BOSSES CALL FOR UNION.

A friend has been kind enuf to supply me with a circular letter he received from the employers' association of Washington, urging him to join that estimable organization, and pointing out to him the numerous philanthropic undertakings it proposes to accomplish so soon as it gains sufficient power.

The bungling, ungrammatical construction of the letter is the most remarkable thing about it. For the benefit of the sceptical workers who think the

specter of employers' association exist only in the minds of the agitators, I quote from it.

Note the objections to the "walking delegate or other trouble maker," and the threat of San Francisco.

It's all for your benefit. Even a free labor bureau, where you will get your job for nothing; provided you can give a detailed account of yourself for the last ten years and also proof that you do not belong to the union. Our masters are divine.

J. F.

"Dear Sir: The Employers' Association of Washington, a Seattle organization of employers and business men, desire to call your attention to the objects of our association for the purpose of increasing our membership to such an extent that it may be the means of preventing any industrial trouble that is liable to come with the prosperous times that in our judgment are near at hand for this city and state, remembering that the mighty force association brings compels the wrongs we suffer to take wings.

"You will note that we do not make war upon any organization nor do we discriminate against any man who belongs to any union or any other association if he is willing to work alongside of his brother workman who does not belong to his church or union. We are ready at any and all times to meet our employees and adjust any differences that may arise between employer and employee, but we will not deal with, or negotiate with the walking delegate or other trouble maker. We simply wish to make the City of Seattle and Sound Country a place where life is worth living, where capital and labor can join hands for the success of all and prevent this city and Sound Country from getting into the condition of our sister city, San Francisco, where every business is controlled by the walking delegate and his paid associates, and where the government of the city is in the hands of the same men. Do we want that condition in this city and Sound Country? You surely will have it if you do not take care to protect yourselves and prevent the same by a good strong fairminded association of manufacturing and other business interests of this North Pacific Coast.

"Tacoma has an association that is strong in membership, as has also Everett; Spokane is organizing, and Vancouver has a fine association. Everything there is now run on the open-shop principle, which means equal opportunity to labor and equal rights under the law.

"We are now at work getting up a labor bureau where any honest workman can have his name registered when out of employment, free of charge to him, and where members can obtain men when they need them. This of itself will be a great benefit to our members as well as to the employees.

Yours truly,

JOHN B. JONES, Manager.

331 Lyons Bldg., Seattle.

AS TO CHARITY.

We are often told that the poor are grateful for charity. Some of them are, no doubt, but the best among the poor are never grateful. They are ungrateful, discontented, disobedient, and rebellious. They are quite right to be so. Charity they feel to be a ridiculously inadequate mode of partial restitution, or a sentimental dole, usually accompanied by some impertinent attempt on the part of the sentimentalist to tyrannize over their private lives. Why should they be grateful for the crumbs that fall from the rich man's table? They should be seated at the board, and are beginning to know it.

As for being discontented, a man who would not be discontented with such surroundings and such a low mode of life would be a perfect brute. Disobedience, in the eyes of any one who has read history, is man's original virtue. It is through disobedience that progress has been made, through disobedience and through rebellion.

Sometimes the poor are praised for being thrifty. But to recommend thrift to the poor is both grotesque and insulting. It is like advising a man who is starving to eat less. Man should not be ready to show that he can live like a badly-fed animal.—Oscar Wilde.

A wise man feels grieved at his powerlessness to do the good which he desires to do, but he does not feel grieved because people do not know, or because they judge him wrongly.—Chinese Wisdom.

GET YOUR REASON TO WORK.

The nobility of old lived upon the workers of their day not more certainly than the millionaires live upon you workers today. They were protected and aided in that day by the laws they made not more certainly than the millionaires of today are protected and aided by the laws they make now. The nobles claimed the right to an income from their serfs because they owned the lands or jobs—just as the millionaires today claim a right to their incomes for the same reason. The nobility of old could only maintain their special advantage by reason of the ignorance and superstition of the workers not more certainly than the millionaires of today maintain theirs for the same reason. Will you workers forever remain the menials, the brute servants, the voting cattle for the master class? Are you so stupefied by generations of servitude that you cannot get your reason to work?—Appeal to Reason.

FOR THE SCRAPBOOK.

It is all very well for men in comfortable arm chairs to write about the dignity of labor, but those who have had nothing but labor in their lives have an instinctive hankering for the dignity of leisure.—Prof. Rauschenbusch.

The proudest boast of the old-time robber barons was that they never robbed a poor man. "Those fellows are amateurs at the game," explained the great Captain of Industry, "and didn't understand how much money there was in it."

There are nowadays professors of philosophy, but not philosophers.

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HENDERSON BAY ROUTE—Steamer *Tyconda* leaves Commercial Dock, Tacoma, for all points on Henderson Bay, including Home, week days at 2:30 p. m., returning next morning. Sunday at 8 a. m., returning same day.

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