

THE AGITATOR

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

VOL. 1,

HOME, [LAKEBAY P. O.] WASH., JULY 15, 1911.

NO. 17.

THE PASSING SHOW.

A Sane Fourth.

The newspapers report with a seeming pleasure that: "We had a sane fourth." Which means that not so many "free Americans" went mad over the memory of the Declaration of Independence. Let us hope the report is true.

There is no surer sign of insanity than the sight of an American whether he be home-grown or imported, waving the starry banner and disturbing the peace and calm of a beautiful July morning with hollow hurrahs about freedom.

The fellow who is loudest in his mouthings about independence on the Fourth of July will bend his slavish neck to the yoke of capitalism early on the morning of the fifth and keeps it there until the passage of time releases it, that he may again hallo himself hoarse.

He thinks it's freedom to work ten hours a day, when he can get it, and be obedient to his boss.

He thinks it's freedom to get such pay as keeps him alive from day to day.

He thinks it's freedom to beg for a job and read the signs: "No help today."

He thinks it's freedom to build the railroads and walk the ties; to make the mansions and live in the slums; to weave the wool and wear the cotton, to sow the seed and reap the chaff.

He thinks it's freedom to build great fortunes for the few; to pay the taxes and pay the rent, and labor and toil till his life is spent.

He thinks it's freedom, yea, the most exalted patriotism, to fight the battles his masters plan, to murder the slaves of another flag, and be slaughtered himself.

Let that be the end of the insane American.

The sane American does not worship the flag. He does not raise from his seat and remove his hat in awe, when the band plays "The Star Spangled Banner." He sits quiet and is sad at the sight of his fellow countrymen making a fetish of the flag. For he knows that once a thing becomes sacred the people cease to reason about it, and having stopped reasoning they become the easy prey of the priest, capitalists and politicians, who will lead them into slavery behind the object of their worship.

The sane American sees the stars and stripes floating over Wall Street and he says: "The flag that covers you, Morgan, no longer shall be mine. You symbolize the greatest, the most gigantic system of thievery the world has ever known. You are the prince of robbers. You have stolen our land, you have appropriated our industries, you have throttled our liberties; you own our courts, you run our government, and the flag goes with them, it is yours also; I repudiate it."

Thus spake the sane American.

The Mexican Revolution.

From the newspaper reports one would think the defeat of Mosby and his arrest on arriving in the United States had ended the revolution. But the truth of the matter is that the greater part of the country is in a state of open rebellion, and the combined forces of Madero and

Federalists are very far from controlling the situation.

In the State of Morelos, 3000 men under Gen. Zapata have taken possession of the land and large farms and are tilling the soil with their loaded rifles strapped on their backs.

In the States of Chihuahua and Coahuila, the red flag is floating in the breeze. In the State of Oaxaca the Madero appointee for governor refused to take office on the grounds that he did not wish to risk his life by taking up arms against a state in the throes of revolution.

In the State of Sonora, the reign of the famous Yaqua Indians, the revolution is on in full force. Madero, knowing well the great fighting qualities of these people, fed them on promises of the return of their land, which he failed to keep. Now they have swept the country round of Maderists and Federalists.

From these and other reports to hand it is very clear that Madero controlled only the men directly under his command, and that the real revolutionary forces throughout Mexico repudiate his leadership, and oppose his peace proclamation.

It is also very encouraging to learn that the Maderoists and Federalists are fighting each other for possession of the offices.

The revolution is flourishing. Let its friends keep active.

The Courts Rule the Country.

The State of California recently made a law to the effect that it would be a crime to employ women more than eight hours a day. The labor men were behind the law, and were highly elated when they succeeded in forcing it thru the Legislature. The bosses smiled. Then they made dire threats to pack their collar boxes and leave the State. That of course was only a bluff. No such good fortune could befall the people; altho the majority of them would look upon it as a terrible calamity. The next move of the wily bosses, and the one they really intended from the start, was to appeal to the courts.

The courts are the legal pillars of the system, the actual rulers of the country. It matters not what laws are passed by Congress or the States, the courts may declare them unconstitutional; and there is no redress. They are the last word, a roomfull of men, corporation lawyers, elevated to the bench by the influence of the corporations, rule "Democratic America."

The courts of California declared the eight-hour law for women unconstitutional, class legislation, if you please. It interferes with the liberty of free women to sell themselves for as long as they choose.

What are you going to do now, ye labor men of California? Amend the constitution? Bosh! Bury it.

A Relic of the Dark Ages.

Prudery is one of the prime superstitions of this country. Our art galleries are a pitiable example of this foppery, where the nude figures are carefully "dressed" in the mirth-producing fig-leaf. We laugh at the "taboos" of the sav-

ages, but cannot see our own, which are a thousand times more to be laughed at. For we pretend to the possession of intellect and reason.

As a matter of plain fact our minds are enshrouded in the black cloak of the Christian church. Patriotism is not nearly so dangerous a blight as the deceptive dogmas and perverted morality of the dark ages, perpetuated and propagated by the Roman and Protestant churches.

Prudery is a form of insanity when viewed in the light of reason, and a dangerous one. I commend the reader to Mr. Macfadden's excellent editorial reprinted in this issue. This earnest and able advocate of clean, moral, healthful living, knows only too well the curse of Prudery; and to no single man is the propaganda more highly indebted for his long and vigorous fight against prudery.

One of the invaders of personal liberty at Home has acknowledged his error, and, in a communication to the people, expresses his regret for the part he took in disturbing the harmony of the Colony.

It is to be hoped he has profited by this experience, and if he will take the right mental attitude towards his neighbors, he will find it far easier for himself and very much to the general good of all to learn the lesson of liberty and follow strictly in its path.

JAY FOX.

CRANKY NOTIONS

The temptation to impose rules on others is left for the great and near-great to resist, unless those for whom the rules are made are in position to resist the rules. But, unfortunately, under economic conditions as they exist today, at least 90 persons in 100 have no jobs of their own, and are dependent upon the owners of capital, the bosses and the petty bosses for the privilege of working and earning enough to keep themselves out of the poor house and the prison.

The petty boss is probably the worst in the lot in piling indignities upon fellow employes. He, to make his boss believe that much is being done in his behalf, imposes indignities upon those in his charge that one must crush his self-respect and carry a heart that is bruised by a cowardly brute and resentment, noble and manly, nearly bursting his soul in order to keep himself employed. Every shop and factory, every store and office, every industry imaginable, has its sneaking, impudent, invasive boss, with the cowardice of a rabbit, the shy manners of a snake, the covered claws of a hawk, ever ready to take advantage of his position to inflict rules and conditions that irk every noble soul within his dastardly influence.

* * *

The Bible says we should love our neighbors as we love ourselves. And we do. The most of us, however, hate ourselves, judging by the way we go through the world doing the very thing that hate does.

* * *

The protection the state gives the individual worker is that which the wolf gives the lamb.

JO. LABADIE.

THE AGITATOR

Issued twice a month, on the first and fifteenth, by THE AGITATOR Publishing Association from its printing office in Home, Wash.

Entered at the postoffice at Lakebay, Wash., as Second Class Matter

Subscription, One Dollar a Year.
Two copies to one address \$1.50.

Address all communications and make all money orders payable to THE AGITATOR, Lakebay, Wash.

Articles for publication should be written LEGIBLY on one side of the paper only.

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.

Liberty consists in the privilege of enjoying our own rights, not in the destination of the rights of others.

THE NUDE AND THE FRUDES.

This period will some day be looked upon as the obscene age. It will be referred to as a time when men and women hid their bodies with uncomfortable and unhealthful apparel of all kinds, with the idea that this wonderful mechanism of flesh and bone was vile, vulgar and obscene. Think of it, you men and women who have enough intelligence to form a reasonable conclusion in the solving of any simple problem! Here we are, boasting of our enlightenment; talking of progress, and we are ashamed of our own bodies. We talk about their being lewd. We associate immorality of the worst sort with the unclothed human form.

To some of us the mere outlines of the human body arouse imaginings of the same sort, and the question may be reasonably asked, are we not reeking with degeneracy of the lowest type? Here we have taken the human form, which really ought to be considered divine, and we have figuratively associated it with every sort of debauchery. What right have we to say that this human machinery is obscene? What right have we to take the highest of all human instincts and pervert them into sensual debauchery, and then place every human being in the same class with ourselves? Who has made the body obscene? Who has connected with it all the lowest and vilest of human instincts? Was it not those whom we might literally term world's degenerates?

Is it not about time for brave men and women to arouse themselves to the need of fighting for the divinity of the human form? Must we continue to follow the dictates of prudes and look upon the body as a nasty, shameless thing? To whom is the body shameful? Only those whose minds have been filled with lasciviousness of the worst sort. Did Christ teach the obscenity of the human body? Did His message to the world in word or deed warrant in any way the degeneracy that is being spread broadcast by every low-minded prude?

I should like to find one man in all this broad land who is advocating the obscenity of the human body who is willing to defend his conclusions before a public audience. To be sure one might find it difficult to unearth anyone who would acknowledge that he could be classed as a prude. But I say to you that every man who looks upon the unclothed human body as obscene and vile and vulgar, belongs to the prude class, and I feel that my greatest ambition in life is to make the general public realize the insidiously fearful character of this perverted view of the human form divine. The evils that

it causes could not fittingly be described in a whole library of books. The weakness, suffering, harlotry and debauchery of all kinds—the human torture and crime that results from this one evil, is absolutely beyond the power of pen or tongue to even vaguely describe.

Men and women, I call upon you to do your part in the first against prudery and the mighty and terrible evils that result from it.—Bernarr Macfadden, in "Physical Culture."

FUNDAMENTAL IDEAS

Dear Sister—As I have often said, I believe you and I agree perfectly in our analysis of social wrongs. We may both be mistaken in the final arrangement. Utility must settle many vexed questions, but justice and fair play will promote a higher order of civilization. We differ as to method.

Your hope lies in reforming the political situation, by political organization, by good men and women banding together, and by "a long pull, a strong pull, and a pull together" bring order, justice and law out of the corrupting influence of political disorder. While I look upon the present situation as the natural and inevitable result of political organization. Injustice, corruption and oppression are the natural fruits of organized power—sovereign authority.

You see the evil in man and human nature, while I find it in his environments. We are simply the victims of circumstances. All nature is paradoxical. Beginning in ignorance and brutality, we choose the seeming instead of the true. Our habits, environments and heredity have fixed the faculty of falsehood.

Intelligence and a proper study of human nature alone can uproot the ancient evil. We are just beginning to learn the paradox. Science is separating the truth from the seeming. We are slowly but surely learning the course of evolution. "As ye sow, so shall ye reap." Action is followed by reaction. Force is met by force, and love engenders love.

Evil, like pains, is a symptom of disease. The true physician will diagnose the disease, not the pain. To remove an evil we must search for the cause, not the symptom. If there is any good in the application of force it is in the nature of a panacea, not a cure. The fountain head must be purified, else the stream will be contaminated. Here is where we differ!

You would put new wine into old bottles, while I contend that the germs in the old bottles will infect any new wine. The cards have been stacked; we want a new deal.

You ask if I do not think Government has improved, grown better? Decidedly No! Men have improved, grown better. That is to say, intelligence has introduced a truer version of nature. We are learning to apply means more in accord with ends, we are finding that to have good we must do good. To enjoy liberty—happiness—we must grant it. Just in proportion as liberty has been granted, happiness has increased, just as government becomes lax morality has improved.

The principle of government never changes. It is as bad—wrong—today as when the savage wielded his club. It is an idea that is gradually passing away. We are gradually substituting a better, truer principle.

You can't abolish an idea. You can't strike down a thought. It must be proven false. Hence, the revolution must be an intelligent one.

But you may ask: Why advocate a revolu-

tion which may prove disastrous? It can only prove disastrous by the employment of force. And yet forceful resistance is better than slavery. Circumstances sometimes creates an exception to the rule, and I sympathize with the militant anarchist rather than with the religious non-resistant.

It is better to fight than be bound hand and foot. Direct action stimulates thought and invention. The most progressive nations are the most forceful, still "peace hath her victories no less than war." Even greater, I should say; and so, in a way, wars have been necessary to advance thought and invention which in turn demonstrates the principle of the Golden Rule.

You find much fault with the Trades Unions; so do I. But I realize, as Artemus Ward said: "We can't have peace as long as the war goes on." These Unions are applying the principles of Politics and Government which you uphold. To be sure, you would reform them, but the principle would remain—Policy—"the ends justify the means," which I regard as false. Justice alone can render justice. The old fallacy of natural depravity still lingers in your mind. But depravity is simply good misdirected. There can be no evil in cause and effect which is nature. All is good, if intelligence could arrange it.

I can sympathize with your idea of "votes for women." "Sauce for the goose is sauce for the gander." If votes for men be right, votes for women can't be wrong. But is it right? Politics is war, and war is hell. Ballots and bullets are the arguments of government. The difference is in degree, not in kind.

While I oppose suffrage, I advocate woman's rights. Rights to her person, and rights to her property. Financial independence is woman's crying need, with sexual and industrial freedom. Liberty cannot exist until mothers are free.

Suffrage is not a right, it is a privilege granted by government. It is giving the slave a choice of masters. Lincoln said: "No man is good enough or wise enough to govern another man without that other man's consent." Of course, he had reference to that sophistry, "Government derives its just powers from the consent of the governed." No man ever did, or would, give his consent to be governed, only indirectly by entering the game of politics in hopes of winning the trick.

I am making my letter too long, and I wanted to speak of that offspring of government, the fetish, **Business**. The same fundamental wrong exists here. As government is based on sovereign power which arrogates to itself, all rights and standards of rights, so business assumes gain as a cardinal virtue. The old loyalty of serf to the Lord, of slave to the master, the divine right of power has given sovereignty to gain—a graft of Power.

Business is a child of state and partakes of all its cruel, cold oppression. Mercy, humanity, sympathy knows it not. And I want to speak again of the plan I favor to do away with these obstacles in the way of love and sympathy.

The scheme I believe would work, if properly applied. First, to the unemployed. Get them out of the city! teach them how to cooperate in self-interest, not for profit, but to supply all their needs, by their own endeavor; teach them how they can help themselves to the full fruits of their toil, by mutual aid and reciprocal exchange and cut out the graft of gain, by the high ideals: Reciprocity, Love and Sympathy.

A. L. BALLOU.

THE AGITATOR

THE BEAST OF BURDEN.

The beast of burden is fretting,
Look ye to it!
He faints with the faintness of hunger,
He foams with the madness of thirst,
His breath is a pain, and his heartbeats
Out-thunder the stamp of his foot;
He stands in the furrow and trembles,
And into the dust of the way
He kneels. Would ye goad him and beat him,
And would ye forbid him to pray?
Down lower and lower he crouches,
He cares not a whit for his load;
He would cool his hot flanks, he would revel
For a time in the mire of the road.
The beast of burden is rising,
Look ye to it!
He straightens his knee and he shudders!
Stand back from the foulness he spurns
And watch the great swell of his muscle,
The drawing and knotting of cords!
He starts and he shrinks from the driver
And wrenches the yoke from its place;
He lifts his bowed head and listens;
He turns and looks full in your face!
Too late are ye now with your pity;
But grasp at your gold as you can—
Leap, leap for your life from his shoulders!
The beast is becoming a man!

—ISABEL DARLING.

Voyaging With Our Ideals.

"Bring your ship bravely into port, or proudly sail the seas with God!" said Emerson, poet, prophet and seer, who dropped so many shining words by the way as he passed along.

Many of us live in the world of visions and ideals. We do our daily tasks for the satisfaction of material needs, but this is only a part, and the lesser part, of our lives. For the rest, we dream! We cherish the hope of nobler things for ourselves or for the race. We long, passionately long, to do something big and fine, or to be identified with some great tidal movement that shall uplift humanity, sweep away old barriers, and wash the shores of time.

Now, however ridiculous these aspirations of our private hearts would look if exposed to public view, or however lonely a minority we may belong to in our hopes for far-reaching changes, these "ships" of ours are none the less to be bravely piloted into port if that be their destiny. We may not get there, but we can try, and we are better for trying—have lived larger, fuller lives.

And at the worst we can keep our ideals unspoiled through all failure and discouragement. That is, we can still believe that if not in our person, then in that of another; if not in our day, then in some distant time, the very best that we have dared to think shall yet come true!—Tacoma Times.

AMONG THE MAGAZINES.

Everyone interested in the child should read the article, "New Ideas in Child Training," by H. Addington Bruce, in the July American. "Something for Nothing," in the same number, shows how Boss Cox of Ohio combined business with politics greatly to his profit.

Hampton's for July contains the first instalment of the Autobiography of the late Tom L. Johnson, a profoundly interesting and instructive story of the life of one of the foremost foes to Privilege.

Dr. Woods Hutchinson contributes an article on the interesting subject of how to stay young.

"Keeping the Children at School," by Rheta Childre Dorr, is a description of how the children in Gary, Ind., are taught to use their hands while learning the rudiments of education.

Those who would take a glimpse into Japan, and see the family life and the Japanese attitude towards children will follow with interest the series of articles, "When I Was a Child," by Yoshio Markino, the Japanese artist, beginning in the July number of McClure's. He writes:

"I think my parents were so careful about my home education. Whenever I was naughty they never smacked me, but they always brought a looking-glass in front of my crying face. I hated to see my own face so ugly with tear-marks, and I immediately began to laugh."

"The Open Court" (Chicago) for June has a striking article on "The Cabala," showing its influence on Judaism and Christianity, and a finely illustrated article on "The Fish in Brahmanism and Buddhism."

A PROTEST.

Editor of "Justice," London, England:

We note in your issue of May 13, in an article entitled "Anarchists' Agents," the statement:

"It is not generally known that Emma Goldman is in the pay of the police, though the fact has leaked out recently. At one time she was employed by Mr. A. E. Olarovsky, of the Russian Secret Police in San Francisco, as an agent and a spy."

We write to protest in the most emphatic manner against this outrageous slander. It passes our comprehension why you should soil your columns by printing such an absolutely unsupported charge against one of the most devoted and beloved representatives of the radical movement in America. Emma Goldman has given the best years of her life to the Anarchist cause. Her integrity is above suspicion. There is not one iota of truth in the charge.

(Signed)
LEONARD D. ABBOTT, Associate Editor,
"Current Literature," New York.

H. KELLY, Organizer, Francisco Ferrer Association, New York.

ALEXANDER BERKMAN, Editor, "Mother Earth," New York.

WILLIAM ENGLISH WALLING, Author, New York.

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H. SOLOTAROFF, M. D., Journalist and Lecturer, New York.

HULDA L. POTTER LOOMIS, Author, Chicago, Ill.

E. B. MORTON, Editor, "Freedom," San Francisco, Cal.

LITERARY NOTES.

This is the age of cultured exchange between the nations, and George Sylvester Viereck, the brilliant young author of "Ninevah" and "The House of the Vampire," enjoys the distinction of being the first American poet to visit Germany in behalf of American poetry. Mr. Viereck, who may claim to be a unique representative of German-American culture in that he is bi-lingual both in his creative work and in his editorial labors on "Current Literature" and the "Rundschau Zweier Welten," opened his campaign in Berlin University at the end of May. He spoke before the Students' Association, taking as his subject "America a Country of Poets."

"The poets of America," said Viereck, "betray beauty in order to serve ethics alone, and they

look for their laurels in religious rather than aesthetic fields. This predominant religious note, he felt, does not always sound great depths, but not infrequently becomes a shallow rhetorical, theological reflection."

Benj. B. Hampton, owner of Hampton's Magazine, assures us he has not and will not relinquish control of his publication to the trust. Mr. Hampton is to be congratulated for this stand. His magazine is one of the boldest in exposing the graft of our trustified country.

Doubleday, Page & Co. will publish in the fall an economic interpretation of Christ entitled "The Call of the Carpenter."

Books Received.

"Legal Doctrine and Social Progress," by Frank Parsons; B. W. Huebsch, New York, \$1.50. To be reviewed

"Trade Unionism and Class War," by Guy D. Aldred; Bakunin Press, London.

"The State—Its Historic Role," by Kropotkin. Japanese Translation, Kakumei-Sha, San Francisco.

"Socialism and Individualism" by Bernard Shaw and others; John Lane Co., 72 cents. To be reviewed in next issue.

A boss is usually like a thistle—if you take hold of him courageously he won't prick you.

THE WORKERS' UNIVERSITY.

Books and Pamphlets For Sale By the Agitator Publishing Association.

The Ancient Lowly, a history of the ancient working people, C. Osborne Ward; two large volumes	4.00
Either volume separately at	2.00
A Physician in the House, Dr. J. H. Greer.....	2.50
Life of Albert R. Parsons, with a true history of Ancient Society; or Researches in the Lines of the Anarchist Trial	1.50
Human Progress, Lewis H. Morgan	1.50
Flowers of the Mind, the best poems	1.25
Thoughts of a Fool	\$1.00
The Cost of Something for Nothing, J. P. Altgeld	1.00
The Moods of Life, Poems, W. F. Barnard.....	1.00
The Tongues of Toil, Labor Poems, Barnard....	1.00
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The Materialistic Conception of History, La-briola	1.00
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The Bomb, Frank Harris. A powerful novel based on the Chicago tragedy of '87, cloth....	1.00
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The American Esperanto Book, Arthur Baker...	1.00
The Tongues of Toil, Labor Poems, W. F. Barnard	1.00
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The Chicago Martyrs; The famous Speeches..	.30
The Sale of An Appetite, a Purpose Story.....	.50
Freeland; a Social Anticipation, The. Hertzka..	.50
Origin of the Family, Property, State, Engels...	.50
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Right to Be Lazy and Other Studies, P. Lafargue	.50
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Stories of the Struggle, Morris Winchevsky50
Human, All Too Human, Nietzsche50
Darrow's Speech in Defense of Haywood25
Communism and Conscience, E. C. Walker25
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Patriotism, Emma Goldman05
Anarchism vs. Malthus, C. L. James05

MILITARYISM IN UNITED STATES

In various states of the Union the following notice is being sent to citizens by the county assessors:

Sir:—Under the provisions of the Chapter 165, Laws of 1909, I have enrolled your name as a person liable to perform military duty.

On the back of the notification slip are the following quotations from the Dick military law, something the capitalist papers have been telling you existed only in the imagination of the Socialists:

Persons Subject to Military Duty.—All able bodied male citizens and able bodied males of foreign birth who have declared their intention to become citizens, who are more than eighteen or less than forty-five years of age, and who are residents of this state, shall constitute the militia, subject to the following exemptions:

1. Persons exempted by the laws of the United States.

2. Persons exempted by the laws of this state.

Sec. 1629 Revised Statutes of the United States.—The vice president of the United States; the officers judicial and executive of the government of the United States; the members of both houses of congress and their respective officers; all custom house officers with their clerks; all postmasters and persons employed in the transportation of the mail; all ferrymen employed at any ferry on post roads; all inspectors of exports; all artificers and workmen employed in the armories and arsenals of the United States; all pilots; all mariners actually employed in the sea service of any citizen or merchant within the United States; and all persons who now are or may hereafter be exempted by the laws of the respective states, shall be exempted from militia duty, notwithstanding their being above the age of eighteen, and under the age of forty-five.

The United States are under military rule. You are a soldier, subject to call, and liable to court martial if you fail to obey. Who said peace?—Appeal to Reason.

Inquiry.

Seattle, June 1, 1911.

Col. W. P. Evans:

United States Army,

Dear Sir—Kindly inform me, or forward my request for information to some one who can inform me as to the truth of the enclosed article, and greatly oblige,

S. T. HAMMERSMARK.

Reply.

This signifies nothing except that the Federal Government is seeking more accurate information as to the number of men in the country liable to military service.

This record has been kept since the foundation of our government, I believe, but in many cases it was based on estimates only.

Since the passage of the Dick law of 1903, the government has been trying to secure more accurate data and seems now to have enlisted the aid of the assessors.

Of course it is a fundamental principle of government that every citizen owes to his government military service in times of need. In our history it never has been compulsory but once, i. e., in the Civil War when we had to resort to "drafts" to keep the armies filled. The same necessity may arise again, although it does not now seem likely.

W. P. EVANS.

The only thing that will save the working men of this country from having a soldier strapped on each and every one of their backs will be a vigorous anti-military propaganda.

The American is not temperamentally suited for soldiering. The discipline of the army galls

him. This is shown by the extraordinary number of desertions.

Still mere dislike is not going to save him. The ruling class wants a big army, and it is going to have one. It is up to the live ones to create a public opinion strong enough to stave it off until the workers are educated and organized sufficiently well to overthrow capitalism and establish a system based on peace and harmony.

J. F.

TO THROTTLE REBELLION

It is very evident that the Mexican and American Governments have combined to suppress the Liberal rebellion in Mexico at any cost. This assertion is born out by the arrest of four members of the Liberal Junta at Los Angeles, and the arrest and attempted extradition of the Liberal leaders of Lower California.

There are ten Liberal now under arrest, the following six of whom have been taken on warrants charging them with "murder and arson" committed in Mexico. This is merely a pretext to get them back to Mexico, as extradition proceedings have been started by the Madero Government. Torture and death await them in Mexico at the hands of "Liberator Madero". The names are: J. R. Mosby, C. R. Pryce, J. B. Laffin, Jos. Reed, and two Mexicans who have been turned over to the Immigration Department whose authorities will investigate the charge against them, which is the same as the others.

Besides these six men, the four members of the Liberal Junta are under arrest in Los Angeles for "alleged violation of the neutrality laws" Job Harriman of Los Angeles is defending them.

The Mexican Government have hired as their Attorney California State Senator Leroy A; Wright, who has made a statement in the newspapers "that these bandits and murderers will get their deserved fate in Mexico" adding that he would see that they were sent back there. Now it is up to the American working class to see if this capitalist blood sucker will have everything his own way and send our Comrades unarmed to be shot in Mexico

The six men arrested in San Diego are being defended by comrade E. E. Kirk of that city. They are without money and we are today sending out a notice asking for funds to save them. The Agitator will receive and acknowledge funds for this cause.

"Seeking Political Power."

The Appeal to Reason in an editorial entitled "Seeking Political Power" appears to have tangled itself up badly.

Magon in his able revolutionary paper, "Regeneracion," charged the "Appeal" with a lack of sincerity in not coming out for the Lower California revolt—claiming (it seems rightly) that the Appeal is after subscriptions and political power.

The Appeal answering says: "As for the appeal to political power, that is in accord with Socialist philosophy. * * * The Appeal has both sympathy and admiration for the handful of patriots who are engaged in an independent armed rebellion in Lower California. * * * (But) * * * it is now generally conceded that governments, like people, must fight for their lives when threatened." Therefore although the Appeal admits that "Madero has only lead a capitalist rebellion," still Magon by his approving of the Lower California revolt (which the Appeal still claims is an admirable fight) "is really endangering the independence of Mexico."

And these cork-screw revolutionary utterances in the paper that has the able assistance

S. T. H.

JEFFERSON'S PROPHECY

Besides, the spirit of the times may alter, will alter. Our rulers will become corrupt; our people careless. A single zealot may commence persecution, and better men be his victims. It can not too often be repeated that the time for fixing every essential right on a

legal basis is while our rulers are honest and ourselves united. From the conclusion of this war we shall be going down hill. It will not then be necessary to resort every moment to the people for support. They will be forgotten, therefore, and their rights disregarded. They will forget themselves, but in the sole faculty of making money, and will never think of uniting to effect a due respect for their rights. The shackles, therefore, which shall not be knocked off at the conclusion of this war, will remain on us long; will be made heavier and heavier, till our rights shall revive or expire in a convulsion.—Notes on Virginia.

MAIL BAG

Editor The Agitator:

Dear Comrade: You will find inclosed money order for one dollar, to renew my subscription for the Agitator.

I think the paper is fine, and you made it better when you put it in bigger type. What you need now is more readers, so you may give us more matter and may publish more often. I will do all in my power to help you to get some. Yours cordially,

ALBERT LOUCHE.

Spring Valley, Illinois.

Fellow Worker:—Please send me 25 copies of The Agitator twice a month. I handle the Industrial Worker and Solidarity on the street and will try to push The Agitator, as I had a few demands for it lately.

J. LEBON,

Sec. I. W. W., Local 173.

San Francisco.

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Wassilefsky, \$1. 50; Axelson, Slocum, each \$1; Lebon, Poulet, each 50 cents. Lehan, 25 cents.

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