

THE AGITATOR

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

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NO. 19.

THE PASSING SHOW.

Compulsory Patriotism.

"Whoever shall publicly or privately mutilate, deface, defile or defy, trample upon, or cast contempt, either by words or act, upon any such flag, standard or ensign, shall be fined not more than \$500, or be imprisoned not more than one year, or both."

That is not a joke. At least it is not so intended. It is a quotation from a bill introduced in congress "to prevent and punish the desecration of the flag of the United States."

The Dictionary tells us that "desecrate" means: "to divest of sacredness; to profane by misapplication; to prevent from a sacred purpose."

This is the first intimation I've had that the government of the United States, the army and navy, the ship trust, the city hall, the county jail, the poor house and Morgan's yacht have a sacred purpose, for the starry emblem floats gayly o'er them. Now the flag, to have a sacred purpose, must itself be sacred and the question arises: will the flag confer sacredness on anything or any person it floats over?

Suppose a band of hoodlums or scabs were marching down the street, proudly bearing aloft the sacred banner, and I were to toss an innocent, epithet at them, would I be guilty of a crime against the flag for what I said at the bums?

There is the rub. There is the "joker" in the bill. There is the cause and purpose of it.

Congressman Moore, the brilliant author of this bill, is a shiptrust man. This trust uses the flag a great deal in its business, and if it could, in the name of patriotism or any other lie, get it made sacred to the extent of \$500 and a year, that would be a great help, when dealing with the cantankerous Seamen's Union.

Every ship would then become a sacred alter of freedom, the desecration of which, by word, act or wireless, would be a grievous offense.

Every scab, every hooligan tool of the corporations, every gum-shoe gun man would be consecrated by the magic touch of the sacred emblem.

Assuming that there is another motive behind the bill—an attempt to stem the tide of anti-patriotism and force respect for the flag—the effort is vain and silly, and an evidence of the insanity of the system that seeks a remedy in law for every ill the country suffer under.

If there is a waning in respect for the flag and the country by the people there must be a fundamental cause for it that cannot be removed by law.

Law will only help to aggravate the "evil."

No law can force me to respect a flag if I feel it does not deserve my respect. If any portion of the people feel the flag no longer stands for their ideals they have a right to say so, and any law passed for the purpose of closing their mouths is pernicious and a denial of the flag itself, which had its birth in the very freedom of speech this proposed law is aimed at.

Slavery By Injunction.

We have heard a great deal of talk lately about the usurpation of power by the courts. The talk is not unfounded. Here is the latest: A judge in Des Moines issued a mandatory injunction ordering striking street car men to quit their fooling and go back to work, or go to jail for contempt of court.

How does that strike you, brother—comrade—fellow worker. What is the difference between that and slavery? Is there any difference? If there is, I would like to know it.

It will be interesting to learn where this ultra-reactionary judge gets his "precedent" for the action he hastaken. But it is a matter of record that in dealing with labor the courts are becoming most revolutionary in their reaction.

The labor leaders have been taken completely off their feet. They bow before the reactionary courts and obey the order, instead of standing boldly on what they have been loud in calling their "constitutional rights." If they had any faith in these alleged rights they would have refused to abide by the order of a court that ruled their "rights" off the map, go to jail by the hundreds and make it clear, in a legal way at least, whether or not the constitution has been set aside for all time.

This is clear enuf to some of us, but the great mass of toilers, a hundred years behind the times, still huddle the "constitutional rights" fiction to their breasts.

At all events these reactionary, lawless judges are making history and revolutionists fast. An act like this is worth several issues of the radical press.

The employers and their courts are forcing the issue, and I shudder for the outcome, unless the workers awake and grapple with the situation like men.

It is plainly evident that the A. F. of L. in its present form is quite powerless to cope with the industrial union of capitalists and courts. If all the union men in Des Moines struck as a protest against the action of the court, tying up the town, what could the capitalists have done? They couldn't jail them all. The injunction would prove a farce, public opinion the country over would be aroused, and this dastardly attempt at enslaving the working class to compulsory work be swamped completely under a shower of public indignation.

Only industrial unionism, where the spirit of resistance to tyranny is strongly coupled with solidarity, would have been equal to the occasion.

Home and Its Traducers.

This Home question is both interesting and instructive because it is neither fiction or theory. It is a live and practical question. Life is truth; philosophy is a guess; fiction is a pleasant lie.

Since I last wrote on this subject, four women and two men have been arrested on the charge of "indecent exposure," and three men

for assault. Three of the women were found guilty despite a preponderance of evidence to the contrary. The old country justice, it was learned, had been in to see the state's attorney the day before the trial. I don't know what took place at that meeting, but I do know that justice was blind and deaf the following day.

One woman proved an alibi so completely and overwhelmingly, that there was not the slightest thread on which to hang a verdict of guilty. The justice let the prisoner go.

After he rendered a verdict of guilty in two other cases where the evidence for the defense was almost as strong, we saw we were getting it put over us by this old man and took the two remaining cases away from him. They will be tried in Tacoma.

In the cases of Wilbers, Teltch and Ingalls, charged with assault upon the sacred person of the chief prude, the evidence showed he was the aggressor, that he struck Wilbers first and had him down when the other two came up and pulled him off. There is now talk of civil suits for false arrest.

The colonists are a tolerant, peaceful people, very much averse to going to law. But they are not fanatics who turn the other cheek, but will defend themselves in the courts when pulled into them.

Another Free Speech Fight.

At this writing the Socialists and I. W. W. are involved in a free speech fight in Victoria, B. C. They were ordered to a back street, while the Salvation Army were permitted to continue frothing their nebulous foam in the place where all speakers have assembled for a long while.

Several are under arrest and the mounted police will trample down the speakers who attempt to maintain the right of free speech in defiance of interference.

The I. W. W. have beaten the police on several occasions before, and if the Socialists will stick with them, they are sure to win out.

The way to maintain freedom is to fight against oppression, not cringe and submit to the tyrant.

JAY FOX.

A TRUE RADICAL

It is preposterous for radicals to withhold support from the revolutionists in Mexico because they have not read Carl Marx or because they have not had a chance to vote the Socialist ticket. All rebels look alike to me. — Leonard D. Abbott.

The Worst That Can Happen.

I ask you to think with me that the worst that can happen to us is to endure tamely the evils that we see; that no trouble or turmoil is so bad as that; that the necessary destruction which reconstruction bears with it must be taken calmly; that everywhere—in state, in church, in the household—we must be resolute to endure no tyranny, accept no lie, quail before no fear, although they may come before us disguised as piety, duty or affection, as useful opportunity and good nature, as prudence or kindness.—William Morris.

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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.

O, give me liberty! for even were paradise my prison, still I should long to jump the crystal walls.
Dryden.

SPITTOON PHILOSOPHY.

(This article was refused by the Int. Socialist Review on the ground that: "We think both political action and industrial unionism are absolutely necessary to the revolution." An excuse that would have just as reasonably applied to Bohn's article. But it is evident the "Review" believes in a larger mixture of Politics than direct action in its composition.—Editor.)

We will assume that in writing the article "Is the I. W. W. to Grow," Frank Bohn was honestly and earnestly trying to lead the Cliques of Theorizers, Chair-warming sects, Fanatics, etc., etc., out of the Egyptian darkness of anti-political agitation.

We will also assume that the following sentence, which appeared in capital letters, was not a mere slip of the pen, but was really intended to represent his opinion. "AS SOON AS A MEMBER OF THE SOCIALIST PARTY OR A MEMBER OF A LABOR UNION CARES MORE FOR THE SUCCESS OF SOME FACTION OR CLIQUE WITHIN THE ORGANIZATION OR MOVEMENT THAN FOR THE SUCCESS OF THE MOVEMENT AS A WHOLE, HE IS ON THE STRAIGHT HIGHWAY TO FANATICISM."

It is the success of the revolutionary movement that we care for, and we know that the success of the revolutionary movement will largely depend on our understanding of the capitalistic institutions that we intend to overthrow, of the machinery of production that we intend to capture, of the value or the worthlessness of the weapons we may use in the coming struggle, and of the kind of organization that will be required for the Democratic control of production. We expect to get that understanding through experience and discussion. And we don't know of any theory, or any article of faith, that is to sacred to be discussed. And that practically clears us of the charge of fanaticism.

Frank Bohn objects to anti-political agitation, and he objects to mixed locals because they are mostly anti-political; but he failed to show that Socialist politics is right, as he should have done before he began calling us names.

It is quite true that arguments against Industrial Unionism are now seldom heard amongst Socialists. The (political) Socialists have learned (from the Spittoon Philosophers) that they had no arguments against Industrial Unionism.

But that does not mean that the argument about the comparative merits of industrial and political action is settled, nor does it mean that the members of the Socialist Party, as such, has taken no stand for Industrial Unionism, even as an abstract principle, and still less as a definite organization: a few Socialist speakers and writers express themselves in favor of Industrial Unionism in the abstract, and wind up by explaining that the A. F. of L. is being "Industrialized;" while a few extreme radicals openly favor the I. W. W., but always on the condition that the I. W. W. must not be anti-political.

The argument is still open, the great mass of the workers, and especially those in the Socialist Party, have much to learn about the relative merits of Industrial and Political action.

As to the manner of discussion, I can see no great difference between the man who will say that the Socialist Party is composed of snakes, and the man

who says the I. W. W., or any great part of the I. W. W., is composed of fanatics, professional rag-chewers, etc., etc. Calling names is as poor an argument for a Fellow of the University of Michigan as for a Spittoon Philosopher.

Frank Bohn is guilty of the rankest kind of metaphysical rainbow-chasing when he seeks the Genesis of anti-political agitation in the supposedly disordered intellects of a particular set of individuals. Anti-politics is as widespread as the Socialist movement, and must therefore have a more solid foundation than mere stupidity or fanaticism.

The best way to determine the reason for "Spittoon Philosophers" and "Spittoon Philosophy" is by examining the Spittoon Philosophy itself. If Frank Bohn can show that the Spittoon Philosophy is all wrong, that in itself will go a long way toward exterminating the Spittoon Philosophers. But if the Spittoon Philosophy is right, then the sooner it is adopted by all revolutionary workmen, the better for the revolutionary movement. Don't kown "Fanatics" and other honorary titles at us as a substitute for argument.

I will endeavor to give a short statement of the "Spittoon Philosophy":

First—We claim that all the political institutions as we know them today are essentially capitalistic in form, spirit, and in the mode of operation, and that their efficiency is rigidly limited by the needs of the capitalist class. Politics can therefore settle only such conflicts as may arise within the capitalist class itself, and is even there limited to such conflicts as may be settled with discussion and compromise.

Second—These political institutions which together constitute the political state, must necessarily be under the control of the economic class that has the power to control production. The class that captures the state must first have the power to cut out the political and official meal-tickets. The class that controls the state must be in a position to fill the hungry maws of an unlimited number of parasites. The state is not, and never was, and never will be, controlled by mere votes.

Third—It is practically impossible for the working class to be truly represented in any legislative body, or in any political office; but even if it were possible to elect a real representative of labor into Congress, for instance, he would just wake up to find himself in a position where he could be of no use to the working class. The only function of a congressman is to help in enacting laws, through discussion with other congressmen, and through compromise. We, the working class, want no more laws; and we have nothing to discuss, and nothing to compromise, with the capitalist class.

Fourth—The belief that politics offers a peaceable method of settling the class struggle is a piece of superstition that has been grafted into the Socialist philosophy, and the result is Socialist politics. No serious conflict between tribes, nations or economic classes has ever been settled except by a demonstration of actual fighting power. The counting of noses at the capitalist ballot is of absolutely no value as an evidence of the power of the revolutionary working class.

Fifth—The working class knows nothing about practical politics, and has neither the time nor the inclination to learn; it is therefore helplessly dependent upon politicians in every attempt to play the political game. All political parties have led the workers astray, and the Socialist party seems to be no different from other parties in this respect.

Sixth—The workers have little time and little money to spare. If they spend all their spare time talking politics and boosting political candidates, and spend their spare pennies in supporting a political party, it is evident they will have neither time nor money for the support of a revolutionary union. Although they claim to believe in Industrial Unionism, very few members of the Socialist party hold cards in the I. W. W., or do anything else for Industrial Unionism, except solemnly affirm their belief in it.

Seventh—The worst of all is that the "Political Unionists" who do hold cards in both organizations seem to be in the I. W. W. for no other purpose than to lead the I. W. W. back into the political quagmire from whence it started. They believe in one big union—to vote the Socialist ticket. They believe in the General Strike—as a weapon to be used for the protection of the political vote. The politicians will not allow us to be non-political, therefore we MUST BE ANTI-POLITICAL.

Frank Bohn seems to think that the anti-political agitation is limited to a part of the I. W. W., which indicates remarkable ignorance of the European labor movement. The revolutionary syndicalists in France and Italy have been fighting Socialist politics for years, and the "Young Socialists" in the Scandinavian countries are fighting against politics as energetically as they are fighting against militarism and religion; and they are growing fast in numbers and in influence ever since the "Political Unionists" made a mess of the big strike in 1909. The beautiful theory that the political party and the industrial organization should go harmoniously hand in hand don't seem to work in practice. In Germany the Socialist party is strong and controls the unions, and we would hardly know there were any unions in Germany if the politicians did not say so. In Italy the unions are doing business, and the Socialist party has gone to sleep. In France there has been a struggle between unionism and politics for the last ten years. In Sweden the Socialist party built up a numerically strong, politically managed, union and led it into a crushing defeat in 1909; and since then the party has been losing its influence in union affairs. Frank Bohn would have us believe that all this is due to the fanaticism of "Spittoon Philosophers."

Frank Bohn should offer at least one reason why the workers should bother with politics before he hands out fanatical tirade against anti-political "fanatics."

B. E. NILSSON.

THE NATURAL HISTORY OF MILITARISM.

II.

It is a generally recognized fact that man, like all other animals, is moved only by necessity; and even then moves along the line of least resistance. He endeavors to get a maximum of comfort with a minimum expenditure of energy. If he could have all his needs and desires satisfied without exertion, he would never toil and labor unions would have been unnecessary. Undoubtedly the more intelligent and enlightened of our progenitors had no faith in the superstitions of their fellows with regard to the why and the wherefore of human existence, but they must have seen an immense field for exploitation in it, a means whereby they could make the masses subject to their will and caprice, by working on their beliefs and their fears. Why should they toil when they could force others to toil for them? So, forthwith, they got busy upon the imagination of Mr Cave-Dweller.

Yes, they had all dwelt in peace and happiness in Paradise, but having become inquisitive and seeking knowledge they had aroused the wrath of God their father, who knew all things and, therefore, it was a great sin for his children to seek knowledge on their own account. As a punishment for thus sinning he had condemned them all to this vale of tears, where they must expiate their sin by toil and suffering, but if they sinned in this world they would be eternally damned and consigned to the flames in Hades, where their sufferings would have no end, whereas if they obeyed his commandments and made offerings to and obeyed his terrestrial agents in all things they would be taken into the kingdom of heaven again, when he (God) thought that they had expiated their sin.

This took fine wherever and in whatever form it was tried. We know too well how the church in all ages has made capital out of the superstitions and fears of the masses; how it hatched superstition out of superstition, multiplying it a thousand fold and visiting with a terrible punishment those who dared question the validity of its doctrines or who tried to promulgate new ones. It was the instinct of self-preservation that impelled it to

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THE SLAVE OF IGNORANCE

Once, as in dreamy mood I strayed
 Along a splendid hall of art,
 I saw one picture on the wall
 That burned its import on my heart;
 That fixed its meaning in my soul,
 And stamped its impress on my mind;
 For in that picture I beheld
 The toiling millions bound and blind.

The canvas held the burly form
 Of Hebrew Samson at the mill,
 Docile and ox-like trudging round
 Obedient to a master's will.
 His captors mock him at his toil,
 And jeer his eyeballs dulled and seared:
 Oh, where has fled the dauntless pride—
 The god-like strength that made him feared?

Oh Samson! thou art a type
 Of Labor, thru the weary years.
 Treading the ceaseless round of toil,
 In want and unavailing tears;
 Thy masters mock thee, and despise
 The patient strength on which they feed;
 Thy feeble protests they ignore
 In haughty overmastering greed.

Slave of the mills of Privilege,
 Scourged on by Poverty and Dread,
 The selfishness of ages weights
 The crown of thorns upon thy head;
 The greed of all the years has bound
 The fear of want about thy brow;
 A serf thou wert in ages past,
 Wealth owned thee then — It owns thee now!

Oh slave, by Ignorance enthralled,
 Uplift thy visage to the light!
 The sun of Reason shines for all,
 Look up—its beams will give thee sight!
 Thou has the power to shape the world,
 To make it what thou'dst have it be,
 There is no need of other power
 Than thine own Will to make thee free.

—Robert T. Whitelaw

do this.

It is well to point out here that the church was not the author of superstition, as some seem to think. Superstition came quite naturally, and the church was merely organized to exploit such a promising field, just as companies are organized to exploit coal fields, for instance, and, incidentally, labor.

The church could exploit the masses because they believed in its doctrines and its power. Its power rested on the ignorance of its victims, and when in time intelligence began to increase in spite of persecution, faith in the church became less general, and consequently it began to lose much of its economic power. While belief in the divine rights of the church became less, superstition had only taken on new forms. The state was born—the new church, the twin sister of the old. It has many gods in whose names any crime is justifiable. Its gods are all related and they work together to maintain their power over the masses. They are the czars, kings, kaisers, mikados, etc., and last but not least, "The People." The same evil with a different cloak, the same superstition with a different label.

Wherein lies the power of government? In the belief in its necessity. Once the people cease to believe in government, they will cease to support those who exploit them in its name, and government will cease to exist. It is an illusion that is kept alive by the powers that be so that the same old clique of robbers can live out of the toil of the many.

B.

To the Governmentalist—I deny your right to tell me what I shall do to myself and to enforce your view of it. Your only right is to say what I shall not invasively do to you, and see that I don't do it.

THE PROFESSION OF GOVERNMENT.

Government is of advantage and benefit to those only who engage in it as a gainful occupation.

It has no other reason for being and with that excuse removed it would cease to be.

Members of the governing profession are those who have reached the delectable heights and who dwell now within the walled city of Sweet Doing-Nothing.

From the feast tables of the favored ones do fall crumbs of puny reward to a horde of mercenaries and retainers clambering up the hillside and beating back the herd.

These Hessians and traitors to their origin are the peddlers of piety, cheap morality and the gorgeous bunk of patriotism—pulpiters, soldiers, doctors, scribblers, lawyers, teachers, and politicians; and these succeed best in their service by systematic and assiduous misinformation for the beguilement of the herd.

Of these the politician is the most useful to the masters, for he himself is a busy and energetic aspirant to the governing order. Go where you will, call him what you may, Democrat, Republican, mugwamp or bourbon Socialist, we find him always tory—a pimp taking the easiest way among the primroses and seeking always the perfumed couch of his own yearning.

The politician is a gay cavalier who rides the workingman up to the palace gates and then hitches the patient ass on the outside.

The balance of the community is the deluded governed herd, the toilers who do all the useful, the beautiful and the necessary work of the world, and these have no benefit or advantage in government.

It is here notable, however, that nowhere in the world is the profession of government giving its wonted satisfaction and as by dozens, by hundreds and by thousands, the toilers shed the illusions of religion, morality and patriotism, their resentment takes concrete form, and it is then that the profession of government promptly resorts to its extra methods of errorism—to murder and torture of those whom, for the moment, the exigencies make prominent among the rebelling workers.

It so happens that the governing profession is just now planning such a murder in Los Angeles, but its regular and ordinary terror methods are in evidence everywhere, and so plain that the wayfaring man, though a "mutt," should see. The jails, the armed, uniformed and tinselled ruffians are not for the prevention and punishment of crime, but for the coralling and driving of the slave herd. The administration of "justice" is not an exhortation to be true and noble, but a threat that we must be willing and quiescent slaves.

Many ways out are proposed, of greater or less merit, the simplest being just to quit supporting the profession of government and its frocked, wigged and uniformed retainers; lackeys, lickspitals and robe-carriers, but so enmeshed about are we, it seems that to quit supporting them we must quit work, and there really seems nothing difficult about that, nothing that requires either courage, cunning or endurance—something the weakest and most timid of us may do, and if we do it ALTOGETHER we will turn the tables and put an end to the governing profession and its marvelously facile system of bondage.

BRUCE ROGERS.

NEW BOOKS

"Legal Doctrine and Social Progress," by Frank Parsons. (B. W. Huebsch, New York. \$1.50 net.)

"Radicalism is not an absolute but a relative school of thought. It stands for the things that the government is not ready to do.

"Hence it is that no government is really radical. As soon as it gets into power it must enforce the laws as they are. Therefore it is only able to make slow changes. This is why extreme radicals are always disappointed when their party gets into power; from the very nature of its situation, it must conserve and can only make changes slowly and with due regard for the conditions that have been created by past laws, even laws, that under present social conditions are working injustice."

This is the opinion of a lawyer who was also a radical, and I quote it here for the benefit of those who yet believe in the Milwaukee method of revolution.

Frank Parsons was a profound student of the law, as this volume testifies, and he believed the law contains the elements of progress, so his testimony regarding the possibility of reform thru government should have considerable weight.

The world cannot and will not wait for the slow, steady and "sure" evolution of social progress thru the law as the author believed it should.

Had he been a needy worker who felt the weight of the system crushing him into the earth he would not have the patience nor the desire to wait for the legal transformation. He would more likely be a direct actionist and would not consider the past, but the "now" and the "here" and dig in and make his own law as he went along and his needs required.

Yet for those who wish to get the fundamentals of law, for the sake of knowing it or otherwise, this book is recommended.

J. F.

THE WORKERS' UNIVERSITY.

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INTERNATIONAL NOTES.

Mexico.—Strikes! Revolt! Strike! Revolt! Put your finger on any part of the map and it will touch the location of one or the other. Verily, these ignorant dubs cannot or will not read "our Jene's" fatherly advice, but still persist in their mad and dangerous fight for LAND AND LIBERTY.

A friend writes that: "The Mexican Revolution is undoubtedly the most important political event since the French Revolution."

As a matter of simple fact the air is so highly charged with the hollow sound of political jawsmiths we cannot hear the din and crack of the actual battle for freedom, going on across the river in Mexico, and the cowardly "advanced" politicians, who dread the sound of real war, are shivering in their shoes lest they should have to face a similar situation on this side.

The assertion that Mexico will have to go thru the same stages of economic development England and Germany have passed thru before it can be ripe for the social revolution is the rottenest kind of unsound sociology.

Admitting for the sake of this argument only, that the socialistic ideas are the result of the evolution of capitalism, it does not follow that every country shall have to pass thru the same stages of capitalistic evolution in order to prepare for socialism.

Mexico is an agricultural country, and will probably always remain such. Will that prevent the Mexican people from learning the new ideal, and having learned put it into practice?

The Mexicans are farmers; they don't want factories and municipal jobs. Farmers want land and the liberty to work it. Thus the Mexican battle cry of "LAND AND LIBERTY." That is simple, it is sound, IT IS SCIENTIFIC SOCIALISM. Altho, undoubtedly, it has not been gleaned from the Book of Marx.

* * *

France.—The capitalists and the government of France are in grievous trouble to find a way to deal with the new weapon the resourceful toilers have recently sprung on them.

"Sabotage" or "the pearly strike" is proving to be the most remarkable weapon ever used by workmen.

It has been used by the French workers for years, but never with such persistency and consummate skill as it is being waged against the railroads since the defeat of the railroad strike some months ago. A news correspondent describes it thus:

"Labels from express packages are sponged off, causing them to be lost for weeks; labels are switched, the packages going to the wrong persons. Perishable foodstuffs are sent to wrong destinations, where they stay until they spoil, and even a corpse was sent to the wrong address.

"The most serious 'sabotaging,' however, is the cutting of telegraph wires and the wrecking of trains. Not only are freight trains thrown into the ditch, but a few days ago the 'rapid' from Havre, bearing hundreds of people, was wrecked at full speed on a curve a short distance from a trestle spanning the Seine, a rail had been lifted. By a miracle no one was killed, though six or seven cars overturned."

* * *

Japan.—While "our" government is feasting the champion Japanese butcher, the people on whose shoulders he rode to "fame" are groaning under the weight of enormous price his fame cost them, and those who will not accept their load in silence are either hung or landed in prison cells. Twenty of the comrades that were spared the hangman's rope are in prison, most of them for life. Every radical is hounded and watched by police spies. Meetings are not allowed. Still the indomitable spirit of revolution will not down. One of these little brown rebels, Toshihiko Sakai, writing to Alex. Berkman, says: "We shall fight forever. We are very weak at present, but Japanese proletariat is waking now from its long sleep. You may expect that within ten years there will be a strong and great movement in Japan."

* * *

Germany.—At Dusseldorf, recently, the Anarchist Federation of Germany held a conference. Anti-militaryist propaganda was agreed upon to be the most important work to bring about a weakening of the government. The capitalist system rests upon the army and navy. Weaken that power and the overthrow of capitalism may be easily accomplished by a general strike.

Such in short is the program of the Anarchist, a program that is being adopted by the revolutionary workers of every country today.

* * *

England.—The seamen put up a stiff fight against the powerful masters' combine. The Dockers have shown the real spirit of solidarity by going out in sympathy. The masters were not expecting this. It is an unusual proceeding and took them by surprise. Usually one union works while the other strikes, and takes the cargo from scab seamen, or any other sort of blacklegs. But the workers learn a thing or two after many hard knocks.

FRED MOR.

AMONG THE MAGAZINES.

The International, formerly "Moods Magazine," edited by B. Russell Herts and Richard Le Gallienne, "a liberal magazine of literature, international politics, philosophy and drama," fully justifies its claims. The July number is fine. There is no gush in it; no sop for simpletons. I have long hoped for a magazine that would reflect the best in art, literature and philosophy from the radical hilltop. It is here. There has always been one great drawback to the publication of such a magazine—want of support. Let us make a special effort at this time to keep an independent radical magazine in the field. The trustification of the big ones shud be a special impetus for us. Subscribe for the International. A dollar a year, 10 cents a copy. 203 E. 42nd St., New York.

It seems that there is a real aristocracy in the United States. It is really an oligarchy, and its foundation is our protective tariff. You can never realize just what kind of people the textile barons of New England are unless you read "Our Mercerized Aristocracy," by Judson C. Welliver in the August Hampton's. Tariff articles usually are not interesting. This one is. It will interest not only the people of New England but the people of every part of the United States.

The second installment of Tom L. Johnson's autobiography exposes the graft and crookedness of the "pillors of society."

Current Literature maintains its usual high standard of excellence as a digest of passing events in all spheres of activity. Prominent in the August number is a criticism of Upton Sinclair and the fast cure. by Dr. Antony Bassler, the stomach expert; a passage at arms between Bernard Shaw and his American "Boswell," Prof. Henderson, and a criticism, "The Curse of Education as it is Laid Down to American Youth," by Dr. Boris Sidis.

McClure's August number has three important articles: "The Collapse of the Diaz Legent," a fine study of the Mexican situation, by Wm. Archer; "Masters of Capital in America," showing how seven men in Wall Street control the industries of this country, by John Moody and G. K. Turner; and "The Dynamiters," by Harvey J. O'Higgins, of which there is an account elsewhere.

The leading articles in Physical Culture for August are: "Things Worth Knowing About Swimming," Anna Kellerman; "What Twenty Minutes Exercise a Day Will Do," Bernarr Macfadden; "Sugar and Its Food Value," Jessie B. Buffum; "The Spread of Fasting," Upton Sinclair; "Cereals and Their Part in Our Diet," H. M. Watchett.

The feature of the August American is a very fair and sympathetic, illustrated article on the great miners' strike in Westmoreland county, Pa., "the longest strike on record, from which we quote elsewhere. Every worker shud read this article and remember that he or she in a greater or less degree is a slave to the system.

The Wide World has a real Irish ghost story as the opening number of its August issue. And to make it doubly interesting it's true. H. H. Prichard tells of his trip "Across Unknown Labrador," and there are several other articles and stories of interest.

The Strand has a fine study of the aeroplane as a possible war weapon in its August number. "A Census of Animals," gives the number of domestic animals in the United Kingdom, France and Germany.

The Open Court for July contains two articles on "The Fish as a Mystic Symbol in Religion," and several other articles of special interest to students of science.

Subscribe for THE AGITATOR.

Socialist Mayor Promises Capitalists More Police Protection.

Berkeley, Calif., July 22nd. Stitt Wilson, the Socialist Mayor of Berkeley was given a banquet by the Merchants and Manufacturers, Business Men, employers of labor and politicians, at which these men praised Wilson as a "good citizen" who was striving to upbuild the community and who was working for the best interests of all classes.

In his speech, Mayor Wilson promised to carry out his original ideas which he made a part of his platform such as "the City Beautiful," Municipal ownership of slaughter houses, electric light and water supply. The Socialist Mayor also promised the Merchants "BETTER POLICE PROTECTION," and more equipment for the fire department.

Stanley F. Macgregor.

The Higher Man.

The highest specimens of the human race are not those of a lamb-like disposition, but those in whom the soul of the lion predominates—in whom angry passions rage. They are not men who conform easily to rules, regulations, laws. The Ideal Man is ever a man of rebellious and ungovernable nature; he whom no law can reign over and no master terrify. The word obedience is not in his vocabulary. He looks with scorn upon the petty rules and petty idols of the petty millions.—Redbeard.

RECEIPTS

Gerome, \$8.50; Hill, Lerner, Wheeler, Wick, Taube Van Aspern, each \$1; Jamieson, 75 cents. Kollikoff, 25 cents.

"SOLIDARITY." A weekly revolutionary working class paper. Published by P. O. Box 622, I. W. W. NEWCASTLE, PA.	"MOTHER EARTH" Monthly Magazine Devoted to Social Science and Literature. 10c a copy. \$1 a year EMMA GOLDMAN, Publisher 210 E. 13th St., New York, N. Y.
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"FREEDOM" A Monthly Journal of Anarchist Communism. 36c per year. 127 Ossulton Street, London, N. W., England	"INDUSTRIAL WORKER" A Weekly Agitator For Revolutionary Industrial Union. Published by I. W. W., 236 Main st. Spokane, Wn \$1 a year Foreign, \$1.50
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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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NORTH BAY ROUTE—Steamer Tyrus leaves Commercial Dock, Tacoma, for all points on North Bay every Monday, Wednesday and Friday at 10 a. m., returning next morning.

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Lynn, Mass.: S. Yaffee, 233 Union Street.

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Winnipeg, Manitoba: Elkins' news stand, 796 Main St.