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

HOME, [LAKRABY P. O.] WASH., DECEMBER 1, 1910.

NO. 2.

THE PASSING SHOW

The "people" have taken a change and a Terrible Teddy, the tiger, has taken to the tall timber. To plaster it, it is not a matter of whether they are the fallen who die a job. But his proper place is in a glass case of a museum of natural history.

The turners have been good enough to silence that jabbering law-breaker. It was worth the effort.

But the change has a greater significance than the mere pacification of an inflated windling. It is the signal that the poor are becoming regular.

The system is beginning to gall the backs of the patient people on whom it was not too severely rested. They were not a picture of what the dirt of labor is. The distance of the coal is soaring too high; and the price of wheat is too low. Here we have the real cause of the change.

Why Divide Up?

The philosophers talk about "the doctrine of economic determinism." Boiled down into the language of the lowly it means: The want of great groups makes the brain move. If capitalism gave the people only half a show under republican rules, they would remain republicans until the day of judgment. And, on the "first love to money with a good thing," they'd be right.

But the system doesn't work that way. The forty percent disagreement over the cut off trees.

Dividends is an extract made from the blood and sweat of toil.

First the toiling slaves create the wealth. That is not mine. It is mine. And it is mine. They do all the work. They get a little of it, to be sure; enough to keep them in fooded. But the great mass of the things they make is being disposed of without any work at all.

The people who work six days labor to get one day's pay. I mean by a day's pay what it should be. A day's pay is what it should be. They would not agree that the fish I catch is mine, would not agree that all the timber I cut in the forest is mine. Ask them: why? and they will tell you that the money belongs to the one, with whom I must divide the product of my labor.

If those people were told the sea belongs to those who use it, they would become indignant and pronounce it an outrage that any one should claim a property right in the deep. Yet if I should say that the forest is a more rich source of wealth than the sea, and therefore there is more reason why it should not be owned by any one, those defenders of common property in the sea would become eloquent advocates of the idea.

We are only in the beginning of this discussion. The time was when the police of but few cities would tolerate a discussion of the Haymarket affair. The police will tolerate a discussion of the Haymarket tragedy. But time is telling its tale, and the memory of the men who died for the cause of labor is now being commemorated in every part of the world.

It speaks volumes that for the progressive, revolutionary change in the I. W. W. that they held meetings on the 15th of November and discussed the affair in their papers. The Industrial Worker of Spokane, had a half page devoted to a description of the Haymarket affair, and the workers in the town would not permit any gathering that contemplated a discussion of the Haymarket affair. The workers of this city are interested in the workers' movement, and that the cause of labor is a cause that they will not let be gagged.

The Democratic Donkey

Who said the democratic donkey is dead? The long eared gallop's epitaph was written in the streets of the German school of social democracy. He was emasculated, comfortably coiffed and placed in a vaulted stable by the middle of society. But the anti-semites haven't sense enough to stay bad. Like the steersman who has his hands full holding the mast of the boat, they will talk tautkulfik talk to explain his resurrection.

To the working slaves in the factories and mills and mines; to the weary, long-hougged toilers on the farms; to the begrimed, blanket-hugging laborers who build the railroads and the factories and the houses; I know how you feel; I know how you feel; I know how you feel.

The strike is the difference whether the fellow who keeps them away from the wealth they create rules upon a donkey or an elephant.

 Strikes and High Wages

The recent railroad strike in France is a splendid sign of the times. It is a minus one. We have never a matter of much importance. It is the matter in which it is organized and conducted that counts. The strikes of to-day simply skirmishes in the great industrial war of to-morrow.

The bricklayers may strike and get seven dollars a day. Their victory is of no value to the working class in general. It is just the bricklayers' victory; and he profits by it only so long as there are grave-carvers getting sixty cents a day; farm laborers getting $5 a month; and hatters and shoemakers getting $2 a day.

With his seven dollars a day be can buy the product of those underpaid fellow workers in large quantities. He can have a piano and fine furniture, for the furniturer and the carvers, like the others, are poorly paid, and their products are for sale.

I have heard it said that the bricklayer is getting higher wages, is getting more of the product of his labor and the capitalists are taking less; and that therefore his position is to be commended.

I commend the bricklayer's position to the other trades and call on all the organizations of labor to tend toward solidarity and education. It teaches them the power of united effort and awakens a desire for a change in the better system of present wages.

For this, unions and strikes are to be commended. For this the AGITATOR will ever be in the front rank with the organizers labeling and getting the assertion that labor as a whole gains anything by high wages. An examination of the bricklayer's case easily proves my point.

Let us assume that a block of flats for workers is to be erected, the cost to be $200,000. Before the job is started the bricklayers strike for $2 a day. This increases the cost to $280,000. The contractor adds the $5,000 to his bill. It does not consist of his profits. The owner pays. But he has that much more invested in the building. So he figures his rent now on a basis of $305,000 at, say, 10 per cent. Ten per cent of $5,000 is $500. So the easy cottage worker and other fellow workers who live in this building pay $500 a year more rent for the property, the result of their strike.

By and by when the garment workers strike a few dollars and the bricklayers and the rest of us will pay more for our clothes. The False Lady does the same. He gets his per cent. Wages is like the tariff, the payableasier. He gets his per cent. The capitalist gets his dividend no matter what happens. High wages means high prices, and the low paid toilers always go hungry. The capital hows it on the greater part of the high wages, because they are the greatest consumer in the country.

The Moscow merchant must organize. But they must set the ideal of their organization higher than "4 fair day's pay." They must work for a change in the system of property. The land must be as free as the sea, and the tools as free as the land. The tollers must manage their own business. Now the other fellow does it and that is the cause of all our trouble. We let him take what we produce. So, what ever we exact from him in wages he gets back from us as we go to buy. It's a simple proposition, when one gets the key.

And with the key in hand he never makes a mistake. He is never again trapped by false logic. He goes straight to the bottom of the market. The government have no share in that sense of the goods. They are of course the producers of the goods. He was therefore an anarchist communist, salio he called himself a christian.

ANOTHER GREAT MAN GONE.

Leo Tolstoy, the most remarkable man of the age, died Sunday morning, November 20, at the age of 82, in little, unpretentious way to his job to a colony of friends who are living the life he taught. Tolstoy was a member of the aristocracy of Russia, and owned a large estate. All sorts are "aristocratic" or "great," who have large holdings even in ' Democratic' America.

Tolstoy had bond slaves on his estate. He watched them toil for him, and saw how simple and ignorant they were; what great is the lack of man's toil on the fat of the land and degrade their lawniness; just as the American capitalists sitizes us up today. But something quite unusual among the ex- gents. His case was different, and began to torture him.

"What right have you to take these people from their products of their toil? You get it from your father, yes; and the government protects and defends you in continuing it, yes, but it's wrong, nonetheless, and you know it. And authority and the police have always been the excuse for the maintenance of wrong, but they have no weight with me."

I command you to do right even at the cost of inconvenience to your high bred family. Stop taking something for nothing. Take no more rent from these people, wrongfully own the earth and take the wealth that they use it.

Stop despising them, for they are the real people of Russia, while you and your class are despised individuals with no social value and are going to die on your knees and ask their pardon for the centuries you have wronged them.

Tolstoy obeyed his conscience. He gave this title and the silken robe that covered it. He began to make his own living—he became a man. As a writer of fic- stion he stood in the front ranks of realism. It was as a writer that he burst orthodoxy and made some of the am- ericans that he will live in the minds of men. He abhorred force, and was therefore a bitter enemy of government. He governed no nation and believed the govern- of goods. He was therefore an anarchist communist, salio he called himself a christian.

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The Agitator

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The Agitator does not necessarily endorse any product, magazine, or publication. It is but innum. Every letter of its type, printed and published by the hand of its own members, and education of themselves and their fellow toilers. Much of the labor is done, however, in a work of love—the love of the idea, of a world fit for the free.

ILLEGALITY AND AUTHORITY.

For all important factor in the building of any structure is to understand the nature of the materials with which you work, and especially the one in the erection of social structures.

Since the establishment of our present world and political institutions, the search for honest men to administer our public and private affairs; meaning by "honest" men, men who will act for the good of other people as we think they would for themselves, irrespective of their personal interests or likes and dislikes. We have been working for men sympathetic with those who approach them with a bag of gold for their votes on this and that question, or for forgetting to enforce some law already on the statute books, or to say with the mythical Cato, "Get thee behind, Satan," and scorn the tempting offer. In this, we have shown evidence of a sublime faith in the goodness of man, and a complete and monotonous, how we have not found any honest politicians goes with the idea of an honest man. If he has, he would not be a politician, and the ranks of hell. Even these men fall by the wayside and become the instruments of spoliation and reaction; their anti-electorate promises of leisure are sold out upon their lips.

We elect reformer after reformer only to turn them out again when we find them as great if not greater thieves than the regular party candidates. The democrats call the republicans thieves, the republicans call the democrats class; both thieves, and say the socialists are the only honest men.

The socialists speak truly, they are honest men. The class distinctions and democratic institutions were given a chance to steal.

So foul at the virtues of men who have never been tempted. The fundamental difference between a republic and a socialist is the difference between twain

inner ring or clique. They really imagine that the delegate body or committee to which they belong is the center of the universe, composed of persons quite above the common class. Instead of doing the will of the membership they seek to govern the rank and file.

The writer sees the danger of the development of this class of men as the party increases in power. He mentions the difficulty of dealing with them as they are not in the interest of the party. He says, "The party does not accomplish much to fire one set of such politicians only to make room for another." He suggests too as the only remedy that the party must remove the man or members of the minority to the necessity of doing their own discipline.

Here is an actual revolution making itself manifest in a party yet very far from the spout of offices, a comitiva, that, on the confession of tactics, editor, has already become a serious force, and one that he sees is hopeless to remedy. The education of the membership to a point where it will do its own thinking, if it were possible, would not be an education which would not station in the hands of politicians, yet to make a change would only result in the installation of another set equally bad, according to the editor quoted.

The men who have learned to do their own thinking are already leaving the party, others are being driven out of it. Men who do their own thinking seldom submit themselves to the leadership of party politicians. As a rule, men who want to do their own thinking, and leave, refuse to be a fruitful tribal, and when we find men who would not even an elected membership would not stay in a party that was in the hands of politicians, yet to make a change would only result in the installation of another set equally bad, according to the editor quoted.

In society there are two distinct classes at work, each striving for mastery over the other. One of these forces is steadily forging its way along the thorny path of progress and industry, and it is in the interest of the people to keep the human race free from the bondages of ignorance and sorrow. One class seeks to control the other, and the other class is the group of intellectuals, who provide leadership for the people.

The first is the industrial class, the group of workers who produce the goods and services that society needs. They are the backbone of the economy, and their success is crucial to the welfare and prosperity of the nation. The second is the intellectual class, which includes scientists, artists, and thinkers who strive to understand the world and improve human life.

The intellectual class is the one that questions the status quo and seeks to challenge the power of the industrial class. They are the ones who develop new ideas and technologies, and who work to ensure that these ideas are used for the benefit of all people. They are also the ones who strive to promote social justice and equality, and who work to ensure that the fruits of progress are shared by all.

The two classes are in constant tension, and it is up to us to decide which one will prevail. We must be aware of the power of the industrial class, and we must also be aware of the importance of the intellectual class. We must support the efforts of the intellectual class, and we must work to ensure that they are heard and respected.

In conclusion, the struggle between the industrial and intellectual classes is essential to the health of our society. We must support the efforts of the intellectual class, and we must ensure that they are heard and respected. Only in this way can we ensure a future that is fair, just, and prosperous for all.

The Agitator
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Where harrumphing thousands meet,
And pour in living streams on either hand,
With set and stubborn face he takes his stand.
The less there moves...

Of evil days, and acts which cause the land.

Indifference call's him not;
And tears and blood his name is common to.
But Brave, he accepts his lot;
And fortune crowns a patriot's pride.

To hear, he knows not what.
He seeks the crowd, and will not be denied.
And vigorous gestures add their potent force,
As to the restless throng.

He takes the chief's regalia of a crafty crow,
He challenges the wrong
Which unjust privilege finds its source.

A true scene of the soil.
And feeling as the hard-pressed masses feel.
And being in all human spell.

And bind life down with bonds as strong as steel.

And truth to these he can most clear reveal.

No knotty theories
He offers to the listeners who attend,
Or generalities.

He speaks of the gilded planks which lead worlds;
He sets forth what he sees
So simply that who hears can comprehend.

Constitutional philosopher.
The plead wise, whose wisdom makes him cold,
To the interest of the people of all lands.
The heart of work, whose hope is tried and old;

The rebel in the blood, and make it bold.

He lifts the common thought,
And of the common hope, he brings it up to the light;
By his teaching wrought.

To understand their wrongs and know their mind,
The people of all ages.

To rouse in trustless struggle for the right.

WOMEN AND THE BALLOT.

By a very decisive vote the men of the state of Washington have granted women full suffrage. When Washing-
ton was a territory women had suffrage, but lost it when it became a state.

This is the fifth state wherein women have full suf-
frage; and all five states are geographically joined.

For women in Indiana, Ohio, and Wisconsin have had full suffrage. The women of Colorado have voted at all elections for seventeen years. In twenty-four other states women have school suffrage. In seventeen they can not vote at all. Kentucky granted women school suffrage as long ago as 1858.

In Australia, New Zealand, Tasmania, Norway, Fin-
lancl and Iceland women have full voting rights. In the two latter countries they can hold any office. In Canada, England, Ireland, Scotland, France, Denmark, Sweden and Russia they have limited suffrage.

The suffrage movement in England was started in 1832. The reform agitation of 1833. For forty years the demand has been made annually upon the British parliament, in parly, to be turned down. The demand of a truce was made by them when it was in.

So they decided to change their lady-like tactics for those of man.

The men of England who are disfranchised by reason of the householding qualifications have never made much of a fuss about it. It was left to the women of England to show the men and the women of the world how to go after something they really want.

Woman is the mildest of creatures. She has suffered in silence for ages, and thur her silent suffering has softened the heart and tempered the soul of the coarse and unfaithful. She has endured all this and maintained her consciousness and pardon his brutality, but she will never forgive his cold-andesented hypocrisy. She transformed the brute into a noble creature; she asserted to the renown of brute that still remains, from the watchful eye of nature he seeks to please. Be this as it may, it is a very gross sin to put a reprobate by a woman is an excu-
se for humanity...
RATIONAL EDUCATION.

For all the friends who take an interest in the welfare of the growing generations, we are happy to bring the news that in the field of vacillating educational theory and practice, the grounds for slanderous criticism and calumny are being widened to a point where the balance of clear thinking is fast being lost.

The actual facts are that all educational systems and programs are based upon the premise that children are like adults and are able to think, reason, and act like adults.

In this regard, it is important to note that the most effective educational programs are those that are based upon the premise that children are unique individuals who are capable of learning and growing in their own way.

The best educational programs are those that are flexible and allow for individualized learning paths.

In conclusion, it is clear that the most effective educational programs are those that are based upon the premise that children are unique individuals who are capable of learning and growing in their own way.

(to be continued)