THE AGITATOR

Semi-monthly Advocate of the Modern School, Industrial Unionism, Individual Freedom

VOL. 1.

THE PASSING SHOW.

Our United States Constitution says: "Congress shall make no law abridging the freedom of speech or of the press." "Emma Goldman couldn't recite the Lord's prayer." "Instruct this," says a Justice of the Peace of Police Hyland. "Anarchism—The philosophy of a new social order based on public ownership of land and capital; the theory of government by individuals; the principle of labor by man-made law; the theory that all forms of government rest on violence, and are therefore wrong and harmful, as well as unnecessary."—Mother Earth, Emma Goldman.

This is not the first time a policeman has proclaimed himself bigger than the Constitution; nor is it likely to be the last. Ever since the year some constitutional provision is violated, some famous "right" of the people is trampled under foot by the hirings of capitalism. In every strike workers have been jailed, shot, and often murdered, not in accordance with the constitution, but with the will and wish of the employers. Some time ago a thousand police were depairing a labor meeting in Union Square, New York, when a citizen on the sidewalk protested to the officer in charge that his constitutional rights were being violated. The burly gentleman saved his club in the air and exclaimed: "This is the constitution you speak of, and I have never heard of the constabulary." Anyways, why not let good men alone. It could be worse; and it certainly would be for a good many who would testify to the contrary.

In the city of Washington, governed by President Taft, Commissioner Ryon owned a cabinet store in whose name no one else had been allowed to act as the manager. The government had been foreclosed by the police not to rent her a hall. This is a method quite often used by the enemies of free speech. Brother Reitman, her manager, wrote a letter of protest to Taft. His effort was wasted. The big boss is too busy planning for the next election to pay any attention to the public opinion given the matter by the public managers of the letter is what was sought. And it is that this really counts in the long run.

Let the people know that I am doing it, protest. Make it plain that the people who own the newspapers are being crossed by every act of this kind; and if you can not tell the people what you have to say, let them know the former and present managers.

No, the old story. The steady little band of I. W. W. rebels are fighting hard for free speech. Like the Anarchists, they have been deprived of money; or, what is the same thing; they are being held up for a spirit well developed.

Free speech is the dearst of all the possessions of mankind, once that is throttled the spirit of man dies with it. Thrown out all the ages the fight has been waged, and it is not going to die now on the eye of the social revolution, when the means of the world are tettering under the weight of their insignities.

When the lips are closed by official seals, the spirit sinews and the blood congeals.

The light on the go.

The managing editor of the Appeal to Reason, Brother Fred Warren, must go to jail for six months and pay a fine of $1,200, which means that he will serve a year before half the bars. For he will pay a fine, nor allow his friends to do it. Warren has accomplished a brilliant piece of work in the interest of freedom; he has served his time; and he will serve it again.

Fred Warren goes to jail.

The Free Speech Fight.

Rioted down. Very well. We, the common people, will act in accordance with it. We will rest your claim of equality before the law, and we will settle for your claim of the falsity of the claim that there is one law for the rich and another for the poor.

There is one Taylor, a republican politician, a fugitive from justice in the state of Kentucky. To whosoever will kidnap him you are promised $2,000. You may find him in the legal authorities of Kentucky, I will give $1,000.

Some of these are not his words, they are the facts. Warren was arrested and convicted on the charge of defamation of the character of said politician; although it was not shown there was any character involved.

The case was appealed. Warren discharged his lawyer, now for some reason, not as a lawyer, but as a revolutionary. The big court upheld the little one. Warren must go to jail for a year.

And why not? How else could he prove his original proposition but justice, scolding, does not exist in the United States.

Suppose the culprit was turned over to Kentucky "justice," and then, as a result, they would Warren not be, financially but morally sure? Where would we all be? Our souls would be in the calm, and the fingers of conservative ridicule be pointed straight at our heads.

Warren, you have won your case; you have won our case. Go to jail and save your country. We are proud of you. We are proud of every man who has convictions strong enough to carry him to mammon's jail.

A COUPLE of years ago the trade unions of Great Britain went into the political game. They elected a political commission for themselves for the support of the campaign and the payment of the members of the elected.

British Trade Unions and Labor Partisanship.

The commission was called a labor party, and was elected, with 19 union members.

The publication of the letter is what was sought. And it is that this really counts in the long run.

Then an act of parliament could be substituted for a strike. Instead of going to the boss for a raise in pay, all they needed to do would be to ring up the labor members at Westminster and say: "'And us out another hour's wage." That would be just as good as coming back the answer, and the trick would be turned.

Somehow the scheme does not seem to work out right. The trade unions are not so backward in marketing the men when elected, is no small drain on the pay of the paid workers. One of the fraternal delegates to the recent A. F. of L. convention claimed its election expenses were $10,000; paid from the workers' funds. One delegate was elected a year ago. Now parliament has been dissolved, and he will have to spend another $10,000, or more, of the toilers hard earned pennies. And he may not be returned at that. He is but one of the many aspiring statements in the English labor ranks; all seeking to write M. F. after their names.

Some conservatist in the unions objected to paying assessments to help the party, and had conservative courts decide that "trade union funds cannot be used for political purposes."

That is a very dangerous proceeding and some day it is going to be seriously felt by the unions. The courts should not be brought into the labor movement; and the stupid workmen who appeal to the law ought to get a good dose of it.

The courts belong to the bosses, and their decisions are the will of the owners. Their declared purpose is to prevent some apathy in the unions. The unions are now faced in this court in time of strike and getting a decision that the funds cannot be used to support the strikers, on some fine point of law, that would stop the workers from being bailed back to their slavers.

The unions are ours, brothers. They are all we have got after centuries of slavery. The bosses have every thing else. But our unions are all sufficient. We need only to know how to operate them. They represent the only united interest of the working men; the only united political power; the two greatest forces in the world. We built them in spite of the baw and his heling courts, and we must keep their palsied lands off. Courts were built for cowards, strong men, brave men, should seem to ask their aid.

THIRD came has again stretched his bloody hand across the sea. After failing three times to drag a victim from the United States into the dominoes of our neighbor, Fedenzsko and Canada, for one. The old charge of the Bloody Cax. must be repeated.

"Federenko, the revolutionist, a murderer! Rudowskit and Pouriw were murderers. All the bloody pluck to take off a man was a liberty is murder, in the eyes of the Carr of Russia. They are murderers and traitors in the eyes of every ruffian who somebody call a socialist. It will hang them as quickly as the censor. But it won't insist on aiding the censor catch his fish if the people make a vigorous protest."

Let the voice of the radical world ring out. Let the government be warned not to go to the hands of the slave masters. And, there not being much at stake, it will desist.

A THE recent trades union congress in Sheffield our British cousins passed the following resolution, which shows they are learning: "That it is the opinion of this congress that the present system is unjust.

A Mere Towards an end of sectional trade unionism is unecessary in able to successfully combat the enemies of England, and while recognizing the usefulness of sectional unions in the United States, the congress realizes that much greater achievements are possible, if all the existing unions were amalgamated by the combined unions, and with power to act unitilly where ever there is a strike or lockout, thus making the grievance of one the concerns of all.

The vote was five to one for the resolution. Commenting on this, one of the delegates, John Turner, wrote:

"It was a remarkable indication of the present feeling in favor of a more united and aggregative industrial policy in the trade union world. As the rank and file are emerging from the blind faith in parliamentary action of the past ten years, and are preparing for an attack upon the capitalist, the new spirit has been successfully as during the last ten years. While they have had their eyes fixed on parliament, the lords of industry have been making use of the kinds of labor. Their hours of work have remained almost as they were at the beginning of the century, and their wages have been slightly increased. The cost of living has gone up enormously, and their relative position gone back. Compare this result with the great gains made in the last two years.

"It is this feeling, growing among the rank and file of the unions, that accounts for the increasing interest in the industrial wars of today. Experience is driving the workers into our position, and, though slow to accept it, they are coming our way sure enuf. A few years may see some very remarkable developments."

JAY FOX.

John Adams, in the congress of D76, an.4: "That as to this matter, it was of no consequence by what name it was called; whether it was the name of man or of slaves. That in some countries the laboring poor men were called free men; in others they were called slaves. In the difference of name matters it whether a landlord employing ten laborers on his farm gives them as much as will buy the necessaries of life, or whether it gives them a piece of ten dollars. The term "wage slavery" does not sound very pleasant, but the reader will not doubt agree with John Adams on that point. —Ex.
The Agitator

Is a movement with an end that resides over the bounds of capitalism. It asserts the system cannot be patched up so the workers will get a better deal from it. The system is a slave system that supports more lonely masters, and keeps them in greater luxury, than any system of society on earth. Industrial unionism says it must go, to make way for a system based on freedom, on equality, on mutual aid, on cooperation.

But while the organization and education is going on, better wages—better living conditions must be fought for. Every family has a right to such a standard; it is a part of their right in direct action, in solidarity. It keeps the fighting spirit alive. It is a test of tactics. It is the proving ground of methods.

The strike has shown us already that the individual trade union form is no longer of value, and therefore must be abandoned. The garment workers cannot win, while the union teamsters haul the food and the goods for scales, and the engineers drive the engines; and so forth. Nothing short of a complete tie-up will win a strike. Industrial unionism would not merely shut down a shop, but it would shut down the entire country. Stop every wheel, fold every sail, and win complete industrial freedom as easily as a ten per cent. advance in wages.

THE AVERAGE PERSON

Such is the inconsistency and conservatism of the average person that he will not move until the house is on fire. The man who can never count his losses, except on election day; and then he is numbered with the "safe and sane." If the average person counted for anything there would be very little progress made in the world. He will shift about and complain when hard pressed, as he has done in the past, and will not do anything new. He lacks the power to do what he has not done before, or seen his grandfather do. The way his ancestors did is good enough for him. Left to himself the average person would crystallize into a fixed habit, and finally decay. Races of men have done so. Ancient Egypt went down before the ravages of the average person. The Egyptians regarded the dead body as a most holy thing; its touch it was to become a deifier of the sacred ason of the soul, and death was the penalty. Science could not see the inside of a human body. They knew nothing of the lower animals, but the one it most needed to examine was tabooed.

That human heap of pestilence, killed by disease, must be preserved intact with embalming fluids, for the spirit of crummy crump needed it in his business beyond the sacred lake.

There was the stopping place of science. The average chump was all powerful and put up that strewtwok of superstition before the house before it was gone. In art, literature, mechanics, the same palsy hand was visible. Every avenue of progress was barricaded. No man of genius dared, as he so often does, to devote four years to the fixed forms laid down by the average mummy. The nation crystallized and crumbled away, and is now the historical terrible example of the reign of the average person.

But in modern times a repetition of Egypt is quite impossible. The moderns work on him. One, the capitalist minority, attacks his stomach. The other, the intelligent slave minority, bombard his brain. Between the two he has no rest, and abandons his ancestral worship bit by bit.

The capitalists are taking everything in sight, having him picked with hunger, or the fear of it, working hard. While in such a state he becomes more or less ready to listen to reason on the system of property his fathers handed him.

In this broad America, with an area so vast that were it equally divided each family would have one hundred and sixty acres, in that Hampton in a renter, paying tribute for what is rightfully his. It is a sad commentary on the average intelligence, but it is none the less true, that the average man never thinks about freedom until he is so hopelessly enslaved that nothing short of a savage outbreak of passion will release him. There is hope for the average American.

He thinks he is free. He imagines that in a country where the government has become so rich, and the government is the servants of the people. When he opens his eyes he is forced to facts about the sad confusion among the friends of his forefathers; where he locks his eyes and sees things as they are, he gets very indignant at the system, and one of them.

No man is ever half as smart as the proud man who discovers himself a fool. Too awkward American is too simple for that. He was never simple, and is not yet pacified. He will not bow his head to the yoke of necessities, and give up in despair. He gets out and does things. In him is the hope of the average man.

The WORKING MAN'S LIBERTIES

Fellow workers, they tell us since the revolution and the declaration of independence all men have been free. Are you yourself free? I'm sure that I am free! Let us think a little; who grants you the right to work?

The employer. Who fixes the day upon which you shall work? The employer. Who gives you your wages? The employer.

Who sells the product of your toil, and pockets the profit? The employer. Who grants you or refuses you a day off? The employer. Then, so, to have no right to the products of your labor, to submit to the will of your employer from morning until night, to be held no matter what by some one or other in a way to be able to eat, yourself, your wife and children, without the permission of your employer, is what you call being free. What fine liberty the revolution and the declaration of independence have given you! Let us continue. Who has the liberty to earn by making the worker, with his wife and children also slave?

The employer. Who has the liberty to impose upon the worker that kind of work that will bring him the largest profits? The employer.

Who has the liberty to show the worker the door when he no longer needs him? The employer.

Then, let the workmen show the old workers to die of hunger in the gutter, who, in their prime, built up his fortune? Then employer.

Who has the liberty to starve the workers by locking them out when they ask for an increase in wages? Then employer.

Who has the liberty to use the police, the soldiers, and the judges to subdue the strikers he has driven from his workshop? The employer.

Friend, the revolution and the declaration of independence have given all men free and equal rights to the employer and slavery to the workman.—Adapted from the French of Paul Lafargue.

FROM THE PROSPECTS OF SEATTLE'S WORKMEN

"By the term rational, as applied to education we mean the withholding from the child mind of no light or information whatever that may be had upon the subject in hand, in contrari distinction to the sanctioned or standardized methods of the regular schools. We understand also by rational education, a departure from regular methods, in that the popular concept of a school is a building, a four walls, drowsy and for- biddings, whereas the modern school will be a group of children to be taken care of in its own way, with the marvelous mysteries of all utter life pointed out to them at first hand; to be accompanied thru the busy world, where there are the functions and true social values of those who do the useful and the beautiful work of the world, pointed out to them, and to be taken out of the abstract, into the clear and definite, into the very heart of production, and the condition of the toiler shown to them as contrasted with the condition of those who own, but who as no useful or beautiful work.

"By rational education we understand also that we are to impose upon the child mind no 'sanctified' faith or belief of any kind whatever, seeking only that he know the truth of all things, moreover we understand by it the entire absence of discipline. When the modern school fails to attract the voluntary attention of its pupil it will have failed wholly.

"In short, by rational education, we conceive the contra- dictory dogmatism which makes for blind faith and ignorance, and the utter absence of the right spirit-killing authority which makes, as it is intended to do, the holds upon obedience, and these for mental and physical bondage.

"It is such a school as that is to be established.

"It is proposed that for the uses of the modern school a building be taken in a locality available to the greatest number of pupils, and that this be used in the manner that the modern school will be teaching. Such a primary work for course or season lectures on economic, scientific and sociological subjects from the rational school. Moreover, there is teaching the attitude of the nature also of a modern university, at the same time preserving the traditions of the old school. All the information can be obtained by addressing The Modern School, P. O. Box 355, Seattle, Wash.
The Childre of: The Loc.16-8
Oh, that are these that plod the road
At dawn’s first hour and evening’s clime;
Each sallow face about with grim;
Nay, what are these whose little feet
Scarce bear them to the toll or bed
Do hearts within their bosoms beat?
Surely, ‘twer better they were dead.

Took from the sileous to cruel dreams,
Who Labor all the living day;
Who stand beside the roaring looms
Nor ever turn their eyes away;
Like parts of these machines of steel:
Like wheels that whirl, like shuttles thrown;
What other business do they know, or feel?
With all of childhood unknown.

Brothers and sisters of the flowers,
Fit playmates of the bird and bee.
For though you may not chew or fly
For you the shade lies neath the tree.
For your life smiles the whole day long,
Bright blossoms spring from your depth in bliss,
And turns all sound into a song;
And you are come to this!

It’s not enough that man should toll
To fill the bands that clench for gold
It’s not enough that women toil
And in life’s summertime grow old
It’s not enough that men should groan
And in life’s winter they shall sleep
To see men welcome him as rest;
But must the children drudge, and fall,
And in life’s youth they shall be dead.
See, lovelier at ten tender eye;
See, mothers, with your new-born young;
See, fathers, if ye can, believe!
For a child is poor, wealth is wrong!
See, doomed; see, to save, to see;
Cities, states; cities, states; cities.
Earth, show it to the skies above.
Look on these babes and be ashamed.
Dull looks from out each weary face.
Childhood’s voice, the voice of a tongue-
Dead lives that know not childhood’s grace.
Grown older they can be young.
Here, you of Athletics, heath and soul.
Gorging with life the maze of greed,
Measuring everything by gold.
The good deed with the evil deed-
The pangs of suffering childhood’s care.
Now coined in coins to fill a purse.
These things shall banish you everywhere,
And rest up for you a curse!

William Francis Barnard.

The Bosses’ Side.

I am not of your ’ism. I am not a labor advocate, nor do I belong to any labor organization, but I am a capitalist. I am not a social philosopher, but I am a capitalist. I have what I call a capitalistic brain with mollycoddling medlars like The Agitator; but I just that I’d call your bluff about the freedom of the press you profess to uphold.

I speak candidly. I do not believe in freedom, except for myself. And where I can attain my own liberty at the expense of another I will not refuse to take it. If I can turn the law on you I will do it.

It is your business, it is the business of my class, to suppress all反对 of us as long as we are the strongest and enslave the weak. Nature says: "But where you will, the world is yours if you conquer it." You want to conquer me, and I want to conquer you. We both know it.

But we are not the worst of the villains as we make up the picture of able-bodied poverty. In other chapt-
ers he describes a woman seeking his aid. Her husband has been in the army and his children are starving. He starts out to see the au-
thorities and get the husband released from service if possible. On the way she meet a girl of twelve, an orphan, the head of a family of five children. Her father had been killed in a mine. Her mother had worked herself to death in the field. The little mother wants to have the youngest child taken to an institution. In another novel they find a man dying of pneumonia. A father, too, he is bitterly ill and cannot eat the huit, no mat-
tress or pillow for the sick man. Then comes this:

"We drive house in silence. At the front door is a corporal of the cavalry. He is in the field of magnificant horses, 
"sweat coachman in heavy coat and fur hat. It is my son, who had driven over from his estate to pay me a visit. We can eat at the dinning table. There are plates for ten. Only one seat was vacant, that of my grandson. The child was quite sick and dining with her arms. "It goes on describing the luxurious

Way in which his family was living.

This is what Tolstoy fled from. One may term the act of revolution for how could he get along. He left for the Russian by adding one more to the army of pitiful wand-
derers! But what an eloquent protest to the world is this novel of the workingmen that have perished on whole habitable globe, starting all civilizations—

Current Literature.

I believe that all the known ways of killing a snake efeetively involve the principle of direct action. —Bruce Rogers.

The Workers’ University.

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THE AGITATOR

A PROTEST.

To the Japanese Ambassador.

Mr. dice: Japan occupies a unique position in the world today. It is an old nation evolving rapidly out of the past into a modern m i p e r . Its growth is impatiently watched throughout the world, for its success or failure will affect the peace and prosperity of the entire world.

The three thousand miles of Japanese coast line stretching from the Bering Sea to the China Sea are dotted with cities and villages. In the middle of this vast area is the city of Osaka. Osaka is the commercial center of Japan, and a large part of its wealth is derived from the international trade carried on at the port of Kobe.

Kobe is a city of about 500,000 people, situated on a beautiful harbor on the southern coast of Honshu Island. It is the gateway to the interior of Japan, and is the center of a large agricultural and industrial region. The city is noted for its beautiful gardens and parks, and its many temples and shrines. It is also the home of the University of Osaka, one of the most important educational institutions in Japan.

The city of Kobe has a long and eventful history. It was first settled by the Japanese in the 12th century, and became a center of trade and commerce. In the 19th century it was opened to foreign trade, and it has since become one of the most important ports in the world. The city is famous for its beautiful scenery, and is a popular resort for tourists from all parts of the world.

Be sure to visit the AGITATOR office, where you can read all about the latest news and events in Osaka and Kobe. We are sure you will enjoy your stay in this beautiful city.

THE PARABLE OF ANOTHER SAMARITAN.

I stood on the bank of a swiftly running river whose waters were as clear as crystal. The river was adorned with flowers, and children: the industrial derrick, cleft, aged, and shriveled with toil; the white slave, early old and robbed of beauty; the boy with hollow socketed eyeballs and shrunk belly. Many were dead, some were dying, and others there were, not yet despairing, but from whose lips there came an anguished cry.

I reached into the waters and saved many, and back of me I heard the pulsing and the press of the unjust man mourning loudly: the victor, the exhibitionist, the reaper of men. And I was pleased with his false: a plea, not seeing that those I saved passed by the unjust man, and came down again to despair and sorrow.

And it came that man named my name blessed, but the number of the miserable ever grew, when a loud voice rudely broke upon the satisfied tenor of my contemplation. "Look down the stream of time and come upon the source of this wretched river to whose unjust man has his great machines." In great haste I went as the voice had spoken, and I said to the unjust man and his wolfish mercenaries, "You shall not longer grind the laughing-eyed innocents into your fearful mills, nor shall you starve them when the purely treasured of earth swell and pain with abundant rock for them all, and you, air, shall not feed the beautiful maidens into the scarlet maw of vice; and you shall no longer leisure and beat and break and kill the bodies of those who do the useful and the beautiful work of the world."

I looked down the stream of time and came upon the source of the unjust man and saw them herding a mob which they set upon me, crying, "He preaches a strange dogma."

To shock people is often better than to instruct them; the majority of mankind need the shock.—Freedom.

If there is anything of value it is liberty. Liberty is the air of the soul; the sunshine of life. Without it the world is a prison and the earth a perfect furnace.—Rev.

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