IT IS a marvel what wonders women can work when they get to wielding the weighty ballot. The ladies of Colorado, having solved all the local and state problems, are now going to Polygamy and the Rights of Constitution. They want to get that great document to declare itself on the question of polygamy. They want to prevent the Indians from legally annexing another package of trouble. Or is it the husbands on the island of Zulul who wish to protect? And then it may be the poor devil men next door, in Utah. If it is the Utah situation that is moving their benevolence it would be interesting to know if they have consulted the people of that state before moving in their behalf.

Polygamy has existed in Utah since it was settled by the Mormons. It is part of their religion. They get it from a holy book not known in Colorado. They are happy and contented in their polygamy, and do not want to abolish it.

If it is not immoral and immoral they do not know it; for they are a very moral, honest and righteous people, who practice in their character have interspersed their christian neighbors merely prate about.

They waste no time making constitutions for other people, they rather go to good to their heads, like men, and leave the job. That's the way to get eight hours.

THIS PASSING SHOW.

A NOther practical illustration of the trend towards industrial unionism is before the public. The picture is shown the banner form the old Mother Craftsmen striving to save her bacon.

The Naother shoemakers, known as the United Shoe Workers' Union, headed by John P. Tobin, is strong on the contract business. John is always ready to make a contract on any condition, or, as the sign on above, one, two or three years. For the contract insures a steady inow of per capita tax, and every good shoemaker needs plenty of tax.

John improved upon the methods generally followed by the common garden variety of labor skater. He got up a circular in his glowing terms the many advan-
tages the bosses would have by using the union stamp assuring them that it will cost no more to make a union sole than a mark sole shoe. With this cir-
cular as a starter, John went into the mail order business in union contracts.

The clamor shoemakers of Brooklyn wanted to know where they get off. They were told to stick to their last. But they did not work. They broke John's broad shoulders and to add to the crime they joined the I. W. W.

This did not ease the tax collector. He is a man of resources and, if a man of honor, he had contract-
ted for these fellows. Now it was up to him to fill their places, so he hired a strikebreaker, named brother to John, who, too, first gained distinction as a scab organizer in the city of Brooklyn. Only Farley was not president. He was a thorn in the international union, and was under a black mark by the bosses to furnish them with marks.

He was a plain mercenary scab herder, who gathered the dupes for the dough there was in it. J. J. (Theo) entered out of the spirit of his heart, in support of the true principles of unionism.

John's days are not as successful as his predecessor. The strike isn't broken by a jug fall, 5000 sturdy sons and daughters of the last have bared their breasts to the winter winds, and for months have fought the injustices John had contrasted to them; while he is not to the continent to supplant some rebels in Oakland, Cal. who also had turned him down and became independent union.

The San Francisco Labor Council expelled the Tobin Union for its scaliness, and John has appealed to Com-
prom for relief.

All this smells of decay. Such 'unionism' should be buried quickly. It has many of the tendencies of the Tobin brand turned upside down.

The revolt of the shoemakers is encouraging to the friends of industrial unionism. Let the agitators get he-

G OOD WORK is being accomplished on the Pacific coast for the eight hour day. The building trades have enjoyed the shorter hours for many years. The printing trades have had eight hours since their general strike of three days up. The united metal trades of San Francisco have worked the eight hours since last June. The ma-

As an Eight Hour Day on the Pacific coast.

The eight hours of San Francisco have wrecked the eight hours since last June. The ma-

chists in the other cities have struck last June for the shorter day and have been only partially successful. Their wish of success is due to the foolish fact that they went it alone.

The unionists should know better than to tackle the bosses' industrial union single handed. But the ex-
prience, I hope, will make them understand the value of the united proposition," reviewed on the fourth page.

With the united effort that one union could put forth the metal workers of San Francisco have been working through the year. The February four won the right to move from San Francisco to San Diego in twenty four hours.

The I. W. W. is going to get the eight hours for the loggers and railroad builders on the first of May. The agitation is on, and must be kept up.

A long and a hard winter of the times. It is a time to drop at the grind until they drop, while others drop with hanger for want of opportunity to work.

The I. W. W. agitators are stirring up a great de-
mand for the shorter day for all workers, and their methods are revolutionary.

"Don't ask the boss about it. Just quit when your eight hours are up, and to hell with price of bread and liberty. It is the avowed purpose of the employers to rob labor of its one great weapon of defence and offence. They have made all the subtle influences at their command to come to us with the glad hand and the soft per-
suasive tongue, urging us to drop our barbaric weapon, as if the whole social problem could be solved by a couple of таблицed methods on it. The strong-arm game cannot be tried without risk. The game now is to jujuge the leaders and get them to drop their fight on the promise of something better and more refined.

Let the workers beware of the lures which hoboish with the masters and sell their influence for a mess of pot-
tage. And let the leaders beware:

"There are times like Furs in '93 when the common people wear their best dress to make a scene."

ALL mine workers are warned to keep away from the coal fields of Westmoreland Co., Pa., where twenty thousand miners are putting up a valiant fight for in-

The Miners Moved.

The Down By Penn-

sylvania Cossacks...have been welcomed.

The miners have been welcomed.

Pennsylvania has a little army of mounted cossacks for the special purpose of "handling" strikes. These heartless hounds have been busy since this strike began. They have broken up meetings by riding into the crowds, trampling down the victimized miners like so much rubbish and hurling insults at them. The details of these ruthless outrages, if fully written, would fire a heart of stone to revolt.

Hand get labors have been welcomed.

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THE AGITATOR

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The Agitator does not bear the union stamp because it is not printed for profit. But it is union, every letter of it. It is printed and published by unionists and their friends, and should be read in the spirit of unionism and its fellow workers and its fellow toilers. Much of the labor in it is that of the toilers themselves, and that of the work of love—the love of the idea of a world fit for the free.

Agents for The Agitator.

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Lyons, Mass.: 8 Yoffee, 22 Union Street.

New York City: B. Vaseley, 212 Henry Street; M. Maisel, 425 Grand Street.

ANARCHISM AND ORGANIZATION

As an exponent of the free art of capitalism America is the best of the lands of freedom. It is last on the list of modern countries. Our unionism is weak in spirit, our socialism is middleclass, our anarchism is in divided fragments. Anarchist organization is one of the rarities of America. Not since 1893—17 years ago—has there been a conference of all the unionists in the country until a few weeks ago when a convention was held in Philadelphia.

After the International Congress of Anarchists, held in Anvers in 1872, it was known that the separatist theories of the propaganda dominated organization, and as a result an international secretary was established in London. Anarchists of the United States would organize. But they didn't. An international group was started in New York, and that soon dissolved. The French unions went along in their own way, non-organized, knowing what the others were doing. It was contended by many that organization meant power, and if the propagandists wanted to be powerful they were opposed to the principles of anarchism. Others said organization wasn't necessary. Those who believed in organization were branded as compromisers by the opposition and indifference of the others.

In America the anarchistic movement of the Continent began organizing its forces, and as a result were not only able to properly support their papers and carry on a vigorous propaganda, but have been enabled to wield a tremendous power in the labor movements of the different countries. The recent anarchist convention in Philadelphia is a step in the right direction of progress.

There is a good deal of misconception about anarchism, even among anarchists. Those who oppose organization, organize to prevent them from preventing their work. Anarchism is by no means a disorder, is by no means anarchy. Anarchism is a theory of individualism, in that it is a theory of freedom, and therefore, no more opposition is possible, or as individuals, to be taught and to be carried out. So long as the principle of freedom is maintained, either is equally acceptable to anarchism. But the dividing between the two is not as complete as will the collective one. Anarchism recognizes no form.

If organization is not compatible with anarchism, then anarchism will have to give way; for organization is necessary to the economy of production and distribution, and society in its present stage of evolution cannot be maintained without it.

Organization is the hardest problem civilization has presented to man. He has solved a thousand and one; this is yet unsolved. In his attempt to solve it he has used force in both excessive and moderate forms. He has failed in his attempts to utilize and to gain any control over the temper of the tyranny was moderated. Thus the in exploiting kingdoms with presidencies, legislatures with referendum, and still suffering under the weight of authority. Now anarchism appears and questions him: "Thus far you have gone and found it good, why not go further; why not go the way?" The logic of your experience demands it.

So far is anarchism from being opposed to organization, that it is actually the key to the solution of that great problem which has worried mankind for a thousand generations. Anarchism will make organization feasible, for by it will allow the dissatisfied individual to withdraw; it will abolish the power to punish; it will prevent centralization; it will revolutionize organization and make it possible to destroy it.

The anarchists should have the most perfect form of organization in existence—an organization of free men and women, bound together by the bonds of an idea, freedom. Such an organization is not only necessary to the propagation of their ideas, it would, in itself, be propaganda. It would be applied freedom.

CRANKY NOTIONS

It isn't wise to fight the devil with fire. He knows more about it than you do. So with the ballot. It is the tool of capitalism and capitalists know how to use it better than you do.

The things that confound the capitalists are the boyish foolish notions, the little crudities, the bitten apples. These are the tools of the industrial class. The capitalists don't know how to use them, and can't. Even the blacklist, which the capitalists have found to be a small way, is not a bumblebee, and isn't quite the profit-taker more than the worse. Carried to its logical end, the black list would put an end to business. But the boycott, the label, or the strike, pushed to the extreme point, hurts the workers not at all.

The strike of the future is yet to be formulated. The workers will not throw down the tools which they themselves have made and use, but they will just keep on using them and divide the results equally among themselves. And what is the owner of the tools going to do about it? Suppose 10,000 workers in America don't, what are the capitalists going to do, tell me. What is the police, the army, the navy, going to do? They have no order, forever. And when this time comes, these capitalists agencies will have been so thoroughly socialized that they will not fight the followers who are trying to free themselves from bondage. More than half the fellows fighting in fights of capitalism are driven to it because of failure to find employment other than that of the sweatshops. And so long as they don't fight them three or four times the wages they usually get, they will find ways to accept. Thinks of a man fighting freedom when he understands freedom.

Isn't it rather handicapping yourself when you let the other fellow choose the weapons in a duel? Every capital- ism is willing that the workers should stick to the ballot; and every capitalist is opposed to the use of the boycott, the label and the general strike. Find out what the monopolists want, and then do the other thing.

However, those who choose to monkey with the ballot box should go right ahead, they will be assassinated and circle, and the people's cause of it doesn't particularly hurt the labor movement, and gives the voter a playing place. But they should not bank on it so thoroughly as to be bankrupt when it fails.

The working people have been indeed fooled all the time; and the politicians know how easily it is done. He knows how treacherously cliques to governmentalism, and how this excludes individualism, and how hopeless is the labor movement for the betterment of labor conditions so long as government exists. To governo people is to prevent them doing what they want to do, or mak- ing people do what they don't want to do. This is the opposite of freedom, of freedom, of SOvialism. Would you consider a fellow social who was always preventing me from doing what I wanted to do, or compelling you to do what you don't want to do? To me this is clearly anti-social. Socialism means freedom or it means nothing, and the majority of societies if the few have it not. To hold a bear is to deceive both bear and bolder of truce freedom. Both are sorry in an unprofit- able effort. It is unprofitable for the bear to be held, and the holder could be better employed.

He who strives strenuously to accumulate vast wealth at the expense of others, and that is the only way he can accumulate it, ne en ene sky to his fellow of the on the due just due growth in joyous- ness. Ownership does not count for real living. But there is pleasure and profit in the freedom to use things as you wish, not in the desire to produce and not care who owned the wealth of the world if I but had the right to use whatsoever I need, and when, just ownership has the power to deprive me of what is my own. But this is far ahead. Until brotherhood becomes real; until the christian theory of "love your neighbor as you do yourself," until the Confucian maxim of "not worse than to others, do not do to others what you would not do to you," are real, practical, every day conduct, I suspect ownership of things will prevail. But we ought to have at least some commonwealth ownership in what men do not produce. Ownership should apply only to those things created by human energy; and the owner- ship should be in the hands of those who produced them. Now, he who produces leaves most has, and one would think that this system would discourage production among those most in need. But this does not. The foolish slaves work all the harder.

Joseph A. Labrie
WHAT IS LAW?

For over ten thousand years China has been writing laws to prevent the mixing of its ruling classes with the commoners, destroying one of the main beasts and to control its working classes of slaves. For 124 years the United States has been doing the same. The population of China is 400,000,000 men, women and children. The population of the United States is 90,000,000 men, women and children.

We have more than China.

What is law?

It is the opinion of one man or set of men, given at a certain time in space to control or enforce known or unknown acts of the people.

One lawyer fights for this law, another against it, and a judge or set of judges, gives an opinion which at once comes into a law, and a priest, buoyas in leather and lasts forever and ever.

All laws are made for the purpose of defending the interests of the few.

To give the owning, or ruling class, the right to make and interpret laws, is to admit their right.

No man knows all the laws or their application, yet, today ignorance of the law excuses no one but the lawmakers and the judges. There is no law to protect working class against the injustices of the ruling class. Justice is supposed to be accepted common sense.

The ruling class appoints their own lawyers as judges to determine what is justice or injustice to them or their class.

The written law of the United States declares one to be either master or slave.

Today the working class imagines themselves free until they try to get justice for their brothers and sisters under the same conditions, when they are hated by the police and the army.

What lawyer declared that 4,500,000 wage slaves should be denied the right to work so that they might live for the white poor of the country.

What lawyer decided that 40,000 women and children garment workers should have to strike for enough to live during the winter months in one of the richest cities in the world.

What lawyer declared that the working class must either strike or starve.

What lawyer declared that 15,000 fresh young girls are to be segregated in houses of prostitution, every year, in the city of Chicago.

What lawyer declared that the only good chance for a heaven after death was to live in hell on this earth.—Daily Sociallist.

THURST AND PARRY

Respectability is but a disguise. Right looks wrong to the wrong. Revolution is a part of evolution. The wind blows from the southeast. Trutl wins when her enemies sleep. Only the workers can lift up and ennoble work. The slaves of God are the lovers of God. The man with no mind does not know his own ignorance.

The gifts of a Rockefeller make fools forget their source.

If Tolstoy is now made a "saint," what a fall that will be. "It takes a thief to catch a thief"—and become his partner. Agitation fills the mind of the indifferent with information. Men who stand still, like stones, will, at last, find movement impossible. If there was any money in the truth it would have been capitalized long ago.

A revolution is a revolution—the struggle of woman to emancipate herself. What a pity for a man to have waste a lifetime in learning that he is a fool. The desires of man are like whips at the heels of evolution, which it cannot help but heed. The greatest amount of trouble is that one who makes himself believe that this world is as it is right.

The working class have but one task to accomplish, and that is to destroy this society. He who betrays the emotions can never lead men far, and he who laughs at the mind is helping to make a race of children.

So where is produced it is strange that there is need of the means of life; but can a bag be full while a thief empties it.

Dias could sail a boat on the blood of his victims, and still be smilers; a tiger will devour a man and then lie down and sleep, some beasts.

There is but one holy book, and that was written in the blood and tears of the world of man; that book is the book of experience, the little book of the wild beasts and to control its working classes of slaves.

The poet is one who puts the heart into words; the poet of the people is one who puts the heart of the people into words, and in such words as the people can understand.

Whenever a man changes his views of life part of the world will cry, "fool," or "book." This part of the world will cry "wise man," or "good man." The moral of this observation is, be right, and do not fear to stand alone.

Out of the soil of the earth comes all good things, rendered by the hand of labor. How simple it seems, yet in the process of getting to the point of starting work and rewards; but man, the creator of customs, laughs at the truth, and turns away to inquire which automobile holds the pretty body of Carrie.

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Where TO GO
Under this heading we will publish, free, the cards of radical schools.

Chicago: The Francisco Ferrer Club, free library and reading room, 1053 N. Michigan Ave.
Seattle: The W., W. hall reading room, 132 Commerce st.
New York: Harlem Liberal Alliance every Friday at 8 P.M. at Fraternity Hall, 100 W. 143 St., corner of Lenox.

J. F.
THE AGITATOR

INDUSTRIAL COMING.

The vigorous agitation carried on by the industrial unions and the Workers' Party in recent years is having its effect in quarters quite unlooked for. When the I. W. W. was organized it was thought by its most prominent exponents that it would be a long time before the working men would be able to fight back that class war which they were determined to fight. Now the situation has changed. The working men are fighting back! They are fighting back their own local battles, and they are fighting back the I. W. W. unions, and they are fighting back the whole industrial union movement. The result is that the I. W. W. is not powerful enough to fight back the working men.

But the spirit of industrialism very soon began to invade the lodge rooms of the craft unions. The frequent beating they received at the hands of the well-organized industrial unions, and the help they received in the hands of the rank and file, the truths of the I. W. W. program.

When the pressure from below became great the leaders of the craft unions were forced to face the need by forming what are known as "departments" in the A. F. of L. The building trades department was the first. It was as a matter of fact the beginning of the industrial principle. It has been practiced by men for years, locally; and to this day is true what success they have achieved, which in many instances have been quite remarkable. The new departure did not help them very much, but it was in the line of evolution.

Next came the Metal Trades Department. But departmentism does not seem to give the desired result. The separate unions keep the men apart, where one union would weld them together, despite their difference of trade.

This is the secret of industrial unionism. It is the fact, not the form, that we are fighting for. It "departmentizes" the revolutionary movement by turning the fact into a fiction. We might as well oppose it. But we know that, in the toiler's mind, too well. High philosophers could easily do with much less than him as citizens want and need, even, plain, something near, that they can touch. They have a common interest against a common enemy, they want a common union to fight that enemy. And that is common sense.

I said the department idea does not give results. Let me prove it.

The Metal Trades Council of Toledo has issued a letter to all councils and local of the department. In the introduction it makes this striking statement:

"The proposition as outlined in this letter is of vital importance to the organizations affiliated with the National Metal Trades Council. We are affiliated and federated, but this is not unionism."

Not unionism?
Not strikes, agreements, not departmentism?

"We all stand for the same principles, viz.: Shorter hours, better wages, better shop conditions and the closed shop. We have fought for these principles on craft lines, and have been in many instances defeated."

We who have faith in the spirit of progress will allow for their shortness on principles when we consider the suggestions in the last sentence. We know that once they get the right union, that they will very soon enlarge on their principles.

Note the wisdom of the words:
"On the other hand, our opponents, the capitalistic class, prefer the combinations and manufacturing craft lines, in their fight against organized labor, are not divided on craft lines. The National Metal Trades Association, the Clothing trades, and other bodies well organized. They know that in union there is strength. We are divided, let us be united."

Now we come to the point. How do they propose to unite?

"Proposition is to amalgamate the different national and international organizations affiliated with the Metal Trades Council into one organization to be known as the International Metal Workers' Union."

Right. The only practical solution of the problem of unionism as it stands today in America. If the metal trades will carry that idea into practice there will be a combination. We are working toward the A. F. of L. within a period of five years.

The example would be quickly followed by the other industrial unions. We could form a real convention to amalgamate all the industrial unions into one industrial union of workers, that would include us all.

In the mean time, the I. W. W. must keep to the to the front, leading the way, with its broad principles of "Worker first and Last."

ON TO FRENO

With 90 I. W. W. men in jail worrying the pin-headed city officials, the county officials are now refusing to pay any part of the expense of the fight.

The new sheriff is pushing his vagrancy charges and the noble "business bodies" find all "guilty," regardless of fact or condition. Any I. W. W. man is a "vagrant" and out not a short time, as the tax payer are getting tired.

THE LAST CIRCULAR

The last circular was widely read and is having quite an effect, for everywhere the same fact is true. A new sheriff and a new jail crew took charge on the second inst, and from all news to be had the boys are getting as good treatment as it is possible for men to get in jail.

Of the "flower of the I. W. W. is in jail here and you must not let them lose the fight; do your best."

Some of the locals are doing well with financial assistance, but so far the greater part goes for postage and for tobacco for the boys in jail. Fellow workers, boost hard and help us get these men out.

Address: W. F. Little, Box 209. Fresno, Cal.

FREE SPEECH COMMITTEE

THE WORKER'S LIFE UNCERTAIN.

There are several reasons why the lives of workers are uncertain. A few of them I will here state:

Because he is an industrial organism. Because he is a product of a wrong education. Because he is made to understand intelligently things "spousing" to his work, but not to his material interest. Because his intelligence is warped. Because he is helpless in the struggle for food, shelter and clothing.

If organized by crafts it is only to defeat his own interests, though he might not think so.

Because he believes himself to be a part of the republic the United States. Because he believes that he is equal before the law. Because he believes he has interests in common with the boss.

Because he is full of superstitions, jingoistic beliefs and race superiority.

Because being organized, or not organized at all, he finds himself to be the prey of the employment shark, and the victim of the employer who sees in him a beast of prey, not a human being.

WHAT HE SHOULD DO.

Become conscious of himself as a producer in the social production.

Remedy his education as a unit of the working class.

Demand that the boss wants him to work for his in vain.

Understand that one is nothing on the economic field, unless combined with o. h. heroes for defense.

Organize in such a way to be able to beat the boss at his own game.

Forget any has that any rights as a citizen.

Knock out the belief that he has any chance with the laws of the country.

Understand that there is nothing in common between the robber and the robbed ones.

Forget governmental remedies, militaristic tricks and race superiority.

Organize industrially. Force the boss to come to the union. Know your enemy. Know your stand. Raise wages, shorter hours and disenfranchise capitalists finally from the ownership of the social m-chinery as useless and expensive luxuries.

HENRY G. CERBERUS.

EMERSON THE REBEL.

We are fond of regarding Emerson as a mill philosophe, nowadays by your revolutionary utterances delivered by him in 1855:

"Language has lost its meaning in the universal count. Representative words are words of the very most representative, Manifesto d estiny, democracy, freedom,fine names for an ugly thing. They call it utter of roses and lavender; I call it blige water. They call it chivalry freedom; I call it stealing all the earnings of a poor man and the earnings of a little girl and boy, and the earnings of all that shall come from him, his children's children forever. But this is union, and this is democracy; and our poor people, led by the nose by these fine words, dance and sing, ring bells in every new link of the chain that is forged for their irons by the potters in the capital.

I am glad to see that terror of disunion and anarchy is decreasing. Massachusetts in its heroic days had no government—was an anarchy. Every man stood on his own feet, was his own governor; and there was no breach of peace from Cape Cod to Mount Hoosac. California, a few years ago, by the testimony of all people at that time in the country showed government that ever existed. Pans of gold lay drying outside of every man's tent in perfect security. The land was measured into little strips, a few feet wide, all side by side. Every man in the country was armed with knife and revolver, and it was known that instant justice would be administered by the perfect justice engine.

For the Saxon man, who is he well awake, is a citizen, all made of hooks and eyes, and linked himself naturally to the real citizens to another and to their queen in a loyal swarm.

But the time is coming when the strongest will not be strong enough. A harder task will be the new revolution of the nineteenth century. In this I think the American revolution is the most slippery. It is more than a revolution, it is a simple.

If there were few people who were united, and the enemy three thousand miles off. But now vast proportions of patriotic interests, farm interests, wool, the great land with a network that immensely multiplies the dangers of war.

HERE AND THERE.

Alex. Berkman has written a book soon to be out of the press. It is his autobiography; it contains the story of three phases: The Revolutionary Awakening, The Anarchist Penitentiary—14 years in purgatory, and the Resurrection. Comrade Berkman has been held under a regime of crime, sodomy, and from first hand experience, and his observations will be valuable.

We are publishing a fine article, "The Anarchist," by Joseph Labadie, which appears in this issue was rejected by a socialist paper "Emancipation," published in Detroit, on the flimsy excuse that its tendency is to divide the workers. It might turn some of the Emancipator's readers away from the chase after political rainbows. The Agitator is after that—illusion— with the keen edged weapon of truth. Give us more of it, Joe.

Comrade Lucy R Parsons writes from New York that she is meeting with great success in getting the speechless of the martyrs into the hands and heads of the workers. These speeches are the very best agitation literature in the world. They give the workers a vivid picture of the historic and tragic conviction where theory would fail by.

The women of Seattle in taking the oath of allegiance to the United States of America might well call themselves "male persons." The form of the oath had not been changed. It reads: "I do solemnly swear that I am a male person over twenty years, eleven months and ten days of age."

Because they considered 25 days a lot too much for the meals, forty Japanese employed fourteen days to work for the Rhinelman Olive Company at Grovel, Cal. They went on strike on January 9 and refused to return unless they are given a better rate for board.

SOME VERY WORTHY PERIODICALS.

"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. 325 Main St., New York. N. Y.


"THE FIRRBRAND!" A monthly journal devoted to the overthrow of the governism of ignorance and superstition. Monthly, 50c a year. SWEDEN, TEXAS.

HENDRICK BAY ROUTE—Steamer Tamsa leaves Commercial Dock, Tacoma, for all points on Hendrick Bay, including Home, week days at 2:30 p.m., returning same day.

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.

LORIZIN BROS., OWNERS.