THE AGITATOR

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

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HOMR., [LAKERAY P. O.]

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THE PASSING SHOW.

The Perfidy of Social Democracy.

Everyone at all conversant with the Mexican Revolution knows that Madero betrayed the cause of his comrades for the opportunity to change places with Diaz. Every true friend of the international proletariat has branded him traitor. Capitalism boldly adorns him a hero.

Where do the socialists stand?

We had heard much about the degeneracy of the party and its leaders, still were skeptical regarding the truth of these allegations. But the opportunity was now at hand for a test of its real attitude toward the international labor movement. It would have to stand either with Madero and become reconciled with Magon and revolution. With Wall Street it stood by Madero.

As soon as that traitor's success was assured the socialist press began a cowardly and Jesuitical attack on the Mexican and Madero party by the party of the workers, that is fighting with Madero now, the Revolution it started against Diaz, the party Madero betrayed, the party whose battle-cry is "Land and Liberty."

The easiest way to discredit a man in the public eye is to cry "Anarchist" at him, because the capitalist press and politicians have carefully educated the public eye to see in anarchy a social monster. The socialists descended to the capitalistic depths, dug up the slimy bogey and stood it up outside the door of the Liberal Party. This was a diabolical act, and can be defended only on the theory that all meanness is fair in war.

But why are the socialists at war with the Mexican Revolutionists? Why did they attack the Revolution when Madero ascended to the seat of power? Why should socialists turn upon the class whose cause they pretend to champion? There is but one answer to this question: They are opposed to revolution, especially in Mexico, for there is much evidence of a deal between them and Madero party. The latter has promised them his support in return for their aid in the suppression of the revolution.

Debs let out the secret when he advised them to lay down their arms and join the Socialist Party, a most preposterous and silly proposition, yet right in line with the policy of the party.

To show the change of front made by Debs, I will quote from a letter written by him to Magon under date of April 15:

"Now the question that arises is would the revolution subside with the overthrow of Diaz and the installation of a successor under practically the same conditions? I do not believe it. The causes of the revolution are too deep-rooted, and the spirit of the revolution has too firmly taken hold upon the millions who have been tortured, beaten and driven during this uprising as a last resort to escape the hell of slavery to which they have been so long doomed. You may be assured that what I can do to help the revolution on this side will be done with all my heart."

Why did Debs change front and repudiate his words three months later in the Int. Socialist Review? It is plain that the Socialist Party made a deal with Madero, and the gallant Debs had to literally swallow himself.

The Appeal to Reason's perfidy went even further than the publication of deliberately lies about the Junta and editor of Regeneration. It resorted to private correspondence in order to vilify Magon. Some of these letters have been turned over to the editor of Regeneration. These letters assert that Magon has got into the hands of the Anarchists, and further that he is not legally married to the woman with whom he lives.

Such low-lived trickling to popular prejudice is beyond the power of words to describe. With Berger's epithet of "Bandits" and the N. Y. Call's cry of "Traitor" added to the above, the socialists' cowardly betrayal of the Mexican rebels needs no further proof—only every socialist should know it.

This is not the work of the rank and file of the party. It has been engineered by the bourgeois bunch who handle the party's affairs. The better element among them will repudiate this dastardly betrayal of the working class. No socialist with a spark of manhood in him will swallow this sell-out to Madero. If there is a man in the party who will say he wants the workers of Mexico held in slavery so the socialist party may preach the class struggle to him, I want to hear from him.

FAVANICISM AND THE I. W. W.

Frank Bohn, in the July Int. Socialist Review, laments most grievously at the action of "the anti-political fanatics in the I. W. W." Frank is not a fanatic. He sees more "than one thing." But he sees some things larger than others. He sees bigger in his eye than Direct Action. He is, therefore, impatient with the fellows whose vision is reversed. He thinks the I. W. W. should go arm in arm with the political actionists, and he is especially hard on the I. W. W. organizers for carrying their propaganda into the Socialist Party.

We have it on his authority that "the anti-political agitation is not a movement. It cannot develop an organization of its own. It is not industrial Unionism. It is not revolution." He denounces it as a chair-warming sect that sits around the spitoon. And he modestly concludes that if this element is in the majority the I. W. W. "is not dying—it is dead."

Now this is all very interesting to us poor lowly dubs who have been drinking deeply at the refreshing spring of anti-politics. We have been laboring under the impression that the I. W. W. was founded on the failure of craft unionism on one hand and labor politics on the other. But we must have been dreaming; for Bohn shouts "fanatic;" and that is a mighty discrepant word.

It is true that political action was referred to in the original draught of the preamble; and the only thing that saved it at the first convention was "Father" Haggerty's interpretation.

When asked on the floor of the convention to explain that clause, he referred, dramatization-

ly, to the Russian Revolution, and said: "That is Political Action." And his utterance was greeted with a round of applause that surely would have frightened the wits out of Bohn had he been within a block of the hall, and started him on his crusade against the spitoon fanatics much earlier in his career.

Later, the clause was stricken from the preamble, because of its misinterpretation by the ballot box element.

Now, the convention that abolished that clause must have had a majority of anti-politicians; and the rank and file that ratified the action of the convention was surely of the same breed.

So, according to Bohn's theory, the I. W. W. is as dead as Balaam's ass. Yet, like Balaam's Ghost, it will not down, but still continues to worry the politicians.

Instead of lamenting, Bohn should rejoice. For, instead of a ghost, he had his S. P. a real live wire to singe it, what would happen to his pet.

A LONG STRIKE ENDED.

The famous Westmoreland coal strike, that has been in progress for more than eighteen months, has come to an end. The power of capitalism again asserted itself. Bravely as these men, women and children fought, there was a limit to their power of endurance. Their comrades stuck bravely to them, but the real cause of the defeat was the all-too-plain fact that not enough of the working class properly regarded them as comrades.

This strike was a failure materially, but there is a liberal education in it. Will the miners and other toilers who followed the progress of this strike note that if a boycott was put on the coal that seizes dag from the Westmoreland mines, and that boycott vigorously pursued, the strike would have been won in a month.

The whole bunch of bosses and seases should have been completely isolated and starved into submission.

Only the new spirit could do that. The new spirit of Industrial Unionism. The spirit that wipes out craft lines and sees not the tailor or the miner, but the man. The spirit that ties all together in one unbreakable union. If the miners and other fellow workers will learn that lesson from the Westmoreland strike, that strike will go down in history as the greatest victory labor ever won.

The long and closely guarded secret as to where John D. Rockefeller keeps his horst of stocks and bonds has been discovered. Johnny has two hundred millions in stocks and bonds stowed away under the New York Product Exchange. This information is no use to you, for there is a lock too large for your pick on that vault.

What good will these paper titles be after the Social Revolution when stocks and bonds will be abolished?

John's heirs will be allowed to retain them, no doubt, or they may be induced to give them to a museum where they would be a splendid relief of the madness of an age that looks upon J. D. as a great genius.

J. F. F. [T.]
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And he who would be a creator in good and evil:

Veil, he must be a destroyer and break con-

ventional values in pieces.— Nietzsche

DEBS SIDES WITH THE REACTIONARIES.

Eugene V. Debs has written for the "International Socialist Review" an article entitled "The Crisis in Mexico," in which he places himself in the position of the Mexican worker, and regarding this question solely from the standpoint of his welfare, I consider Debs' article the most pernicious that has yet appeared. Its thesis is to be found in the closing sentences, which state: "The workers (Mexican workers, of course) should be organized as speedily as possible within one great industrial organization and at the same time united politically within the Socialist Party." There is the milk in the message.

The danger of the article lies in the air of friendliness it assumes; in its professed fear that the workers have undertaken a task beyond their strength; in the appeal to prudence, and in the development of an argument calculated, from its first draft to shake confidence and weaken resolution. Debs does not openly attack direct action, for his own record, past and present, makes that impossible. He professes himself convinced of the necessity of an economic revolution in Mexico, and hopes that the "Crisis in Mexico," Taylor or some other "handed aristocrat and bourgeois political reformer" will "placate the people." Having thus won his reader's confidence, he draws the very picture Morgan would delight in and argues as slave-owners have argued since slavery began.

Incidentally Debs maligns the Mexican Liberal Party Junta by representing them as concealing their creed. This he does by raising the question of Anarchism, which has been worked to death ever since Magon denounced Madero; being dragged hither and thither as a red herring, to divert the workers from the trail. With tedious repetition the Magonics, and others who have espoused their cause, have declared that they are not anarchists; that this is a straight forward, plain action of the disinherited trying to win their economic freedom with the best weapons at their command; that it is not a party or even a national question, but the very heart of the social problem which knows no boundaries and soars far above the Logician's level.

Nevertheless, Debs expresses himself thus, respecting the manifesto issued by the Mexican Liberal Party: "Direct action, so-called, is relied upon for results. Reading between the lines I can see nothing but anarchism in this program, and if that is what the leaders mean they should frankly say so, that there may be no misunderstanding as to their attitude and program."

That is, at the least, an insinuation that the Magonics and other members of the Mexican Liberal Party have not been frank with the public. It is an insinuation certain to do them infinite harm, and Debs must have known that when he wrote it. It is an absolutely false insinuation, for it is impossible to imagine men more outspoken than the Mexican and Cuban nihilists and anarchists with whom the leaders of the Magonics are associated. Their strength lies precisely in the fact that they never prevaricate and that whoever reads their literature knows precisely what they want. It is this which has brought them so devoted a following, and made them, on the whole, the.getX28; love of the idea, of a world fit for the free.

What is the object of Debs' "battle cry" of the Mexican Liberal Party is "Land and Liberty," and its leaders declare that "the taking away of the land from the hands of the rich must be accomplished during the present insurrection." On that plain statement he passes hostile comment, saying: "If the land can be taken from the rich in this insurrection, so can also the mills, factories, mines, railroads, and the machinery of production, and the question is, what would be the result of the present government and the organized state do with them after having obtained them? It would simply add calamity to their calamities, granting that this impossible feat were capable of achievement."

Yes, that is his comment.

In other words, he tells us that until the peasant has been educated he should remain without access to the soil and we tell us that until the peon has been drilled and disciplined he should be the inalienable property of every child of man tells us that until he has been taught the tasks of organization it will "add to the calamities." To be given a place at the generous feast nature spreads daily for the inhabitants of Mexico. He rehearses the argument of the French aristocrat, the Russian Grand Duke, the Irish landlord, the slave-holder, the white world over—and he poses as a revolutionary.

Outside of, at a liberal estimate, two hundred to three hundred thousand persons the people of Mexico are engaged in agriculture and kindred pursuits. You may put the population at about 15,000,000 and you will not go far wrong. Debs asks Madero and the Socialist party to organize that vast mass, "economically and politically!" What will you do with them when you have organized them according to your superior wisdom? What COULD you do with them except urge them to get back their land—the very thing they have been doing most effectually NOW, and without your aid? Will some one please speak up and report on the progress Socialism has made within the last fifty years in organizing the peninsulics of Europe?

During the centuries it will take you to bring these people up to the Marxian standard, what, pray, will the monopolists be doing—the men who have seized land by the millions of acres, cornered Mexico's mineral wealth, and added territory to territory, that they may be done on the earth? They have lived on the foundations of one of the most powerful plutocracies on record, and all they ask is time to complete the structure. Do you think they will sit idle while you are dilly-falling along, from generation to generation, with higher education? What has happened in your own United States, education and staring about the "sovereign" voter, monopoly has been gathering the resources of the country into its clutches and developing poverty and crime at a pace that leaves your petty reforming efforts hopelessly out-distanted? If Debs has meditated seriously on America's problems he will know that what I say is true. If he is the least acquaint-

ed with the literature of revolution he will know that delay is the one thing fatal to emancipating movements.

Debs says "there is no short cut to econom-

ic freedom." That may sound well from the platform, but it is a sophistry of the most deadly type. There is exactly one road, and only one, to economic freedom; but unfortunately it takes courage to tread that road. You may organize sheep until the crack of dawn and they will never muster up the pluck to venture on it. But the Mexicans—ignorant, unorganized, and much below the mark from the "scientific Socialist" standpoint—have suddenly smashed the world by taking their freedom in their own hands and triumphing over their former masters from one end of the country to the other. For the moment they have been enchanted; and, if they listen to the gospel of delay so smoothly preached by Debs, enchanted they will remain.—Wm. C. Owen in "Revolution."

THE NATURAL HISTORY OF MILITARISM.

I.

What is Militarism? There may be various interpretations of this term, the point of view depending upon the heredity, the immediate environment, and the social and economic position of the individual defining it. The anti-militarist means that militarism means but one thing, the power back of the exploiters in their conflict with the workers. That is the sense in which it shall be used in this discussion, in which I shall endeavor to trace all too briefly the various forces that brought into being the economic maladjustment in society.

The war lords of the whole world and their dear old friends, the jingoists, are clamoring for larger and larger increase in both the naval and military forces of their respective nations. Understanding this circumstance to be a logical result of the more enlightened of the workers, there is increased activity along the lines of anti-militarist propaganda. But unfortunately too many of these make their appeal on sentimental grounds, basing it on the supposed aversion on the part of the masses to murder and bloodshed of all kinds.

It is true that the human race is moved by its feelings: man is but a bundle of conflicting emotions, and those feelings that happen for the time being to be the most powerful, govern all his actions. The desire to live is the supreme passion, hunger to be satisfied before, all else. When a man is starving he will act desperately and blindly, and is deaf to reason, but let his hunger be even temporarily satis-

fied and it becomes possible to make sugges-

tions to the means of training and main-

taining economic security in the future.

Moral sentimentalizing may make him symp-

athetic, but it cannot accomplish much, if anything, in the long run. When we contem-

plate on the actions of the powers be, it is hard to remain cool and rational, but never-

theless this experience is not a campaign of education conducted by clear
THE AGITATOR

IN ROTTEN ROW
I took a walk in Rotten Row,
Where carriages are gilt and stout
And full of military go.

Away from the muggings and the gimples,
While sitting on the benches
There were some others, but far more plain;
There was no dirt, disease, or dirtiness,
All unsanitary, did sadly stare.

Our was the tribute, "plainly and well
Thrice crowded benches; "we have paid
With tears and body for the beauty;
A little, now, and we are dust.

"Hi, Caesar! we about to die,
Slate thee!" Thru me ran that cry.
I looked then on the carriage throngs,
And saw things not to speak in song:

Hypocrisy and idle dreams;
Decadence and self-deceit,
And death of that,
Beneath perplexing streams
Of sham and falsehood, truth burst forth:

"'Twas said of old that for the poor
In spirit, open is the door;
Of Paradise; we grant you that;
Rejoice, then, in your pains the more!"

"'Tame as of old, 'were best submit
To we who own you, bought and sold;
To your poor toil that brought us gold,
See, slaves, how well we squander it!"

J. G. F.

Thinking, calm and collected men
And women who are thoroughly acquainted with all the
turns and ins and outs, the game on both
sides of the field, and who appeal solely to
the self-interest of the individual.

Such a course of procedure as I have hinted
at would eliminate all protest against militarism
on the ground that it is cruel, inhuman,
murderous, etc., but would reduce it to the simple
proposition that militarism and industrialism
are incompatible in a community where
people would be free to enjoy the full and
undiminished products of their toil.

Glancing back over the various stages of the
evolution of the human race, from the jungle
time to the present, one characteristic stands out
in bold relief—the instinct of self-preservation,
the struggle to obtain the means
of subsistence. Dame nature is a creature of
moods and can be extremely cruel and cold
at times. Instead of maintaining an even
balance between the means of subsistence and
the increase of population, she went at her work
in a happy-go-lucky sort of way, showering
the earth with a lavish hand where it was
not needed and sifting where the need was greatest.
Confronted with such a state of affairs,
our primal ancestors could recognize but
one law—the law of necessity, the law of
toil and death.

In this struggle we find the
makings of civilization.

Experience was their great teacher and as
they developed a capacity to learn, they
accepted her teachings and acted upon them,
so that in the first glimmering of commercial life,
we begin to see the fight becoming less fierce
and that there is a faint recognition of the
mutual value of living in groups. As intelligence
slowly manifests itself more and more, we
also find that there is a crude attempt to subdue
and utilize the forces of nature.

The struggle with nature, as far as the means
of subsistence are concerned, has practically
been won. Now, with the aid of its
inventive faculties, he devised means and
methods of supplying his needs at a minimum expenditure
of energy. Yet—considering that he has
become a highly sensitive creature as compared to
his more remote ancestors —the struggle to

gain economic security is as fierce as ever.

NEW BOOKS

"Socialism and Individualism," (The John Lane Co., New York, 75c net, postage 10c).

This is a neat little volume of 102 pages contain- ing four of the famous Fabian Essays as follows:

"The Difficulties of Individualism," by Sydney
Webb.

"The Impossibilities of Anarchism," by Bernard
Shaw.

"The Moral Aspects of Socialism," by Sidney
Bail.

"Public Service Versus Private Expenditure," by Sir Oliver Lodge.

Mr. Webb's "Individualism" is that of the present system, and his arguments against it
are well reasoned and clearly set forth from the Socialist viewpoint. Real socialism, he
thinks, is yet very far off, but by the gradual development of society we are approaching
 nearer to the goal.

Mr. Shaw's essay is perhaps the best criticism of Anarchism in print. He is always at his best
in controversy, he delights in it. It brings out
all his native flow of wit and humor, and, in
deed, he is up on the subject with both.

He takes several well directed darts at the individualism of the so-called Tucker School of
Anarchism, which he thinks is economically impossible in practice. When he considers
Anarchist-Communism he has a more difficult problem. He says:

"The main difficulty in criticizing Kropotkin
lies in the fact that, in the distribution of
generally needed labor products, his Communism
is finally cheap and expedient, whereas Mr.
Tucker's Individualism, in the same depart-
ment, is finally extravagant and impossible.

Even under the most perfect Social-Democracy,
we should, without Communism, still be living
like hogs, except that each hog would get his
fair share of gruel. High as that ideal must
seem to anyone who complacently accepts the
present social order, it is hardly high enough
to satisfy a man in whom the social instinct is
well developed. So long as a vast quantity of
labor has to be expended in weighing and
measuring each man's earned share of this
and that commodity—in watching, spying, policing
the state—ensuring to prevent Tom
taking a crumb of bread more, or Dick a spoonful
of milk less than he has a voucher for, so
long will the difference between unsocialism and
socialism be only the difference between un
scientific and scientific hogishness.

But we will not have any great reason to stand
on the dignity of our humanity until a just
distribution of the loaves and fishes becomes
perfectly spontaneous, and the great effort
and expense of a legal distribution, however just,
is saved. For my own part, I seek the estab
lishment of a state of society in which I shall
not be bothered with a ridiculous pocketful of
coppers, or have to waste my time in perplexing
arithmetic calculations with them by book
 ing clerks, bus conductors, shop-men and other
superfluous persons before I can get what I
need.

Still he cannot reverse himself to the idea
that mankind is not too hogish for the prac
tical application of such a state of society.

His weakness lies in that he does not suffi

ciently recognize certain of the fundamental
characteristics of man in society, one of which
is that he is ready to obey custom and public op

cinion. Like the rest of the Fabian School he can
see only the gradual absorption of the indi

vidual and public utilities by the state.

"Communism must grow out of unsocialism, not
out of Anarchic private enterprise. That is to
say it cannot grow directly out of the pre
sent system."

This is, in fact, the difference between Shaw
and the Anarchist Communists. He thinks we
are too dishonest for Communism.

J. P.

CRANKY NOTIONS

You should always assume that you are much
superior in wisdom and uprightness than others.
It isn't dignified to admit you are wrong.
You should never consider that you have learned
 anything from another. Only the great can do
these things. Many of those accounted great have
been clamped among the insane and imbecile,
neither of which is nice. See!

The overbearing in authority is always a
belly-gutter in servitude.

J. O. LABADIE.

THE WORKERS' UNIVERSITY.

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PERSECUTION IN HOME

To me as an outsider, a student of social phenomena, Home is the most interesting place I have ever visited. To know what social life was in the glee of the future one must seek the little out of the way groups of individuals, whose philosophy has led them away from the common herd of conventional society, where they can in some small degree at least live their lives as they have decreed life should be lived. I had a reason for going to Home. I found Home big, and I am delighted at the opportunity to live here for a short time.

Opposed to the exploitation of the workers, believing that no man should profit by the labor of another; believing that business of all kinds is legalized robbery; believing that government is the instrument of the business or exploiting class, a large club held over the head of labor, while the thieves in broadcloth go through its pockets; believing all this and being opposed to the brutality and gross inhumanity present order of society, the people of Home sought to evade contact with it as much as possible.

True to their broad humanitarian and libertarian principles, they have put no restrictions upon membership in their society. Every one has been free to live here without regard to creed, color or opinion. This liberality has been the cause of much trouble here lately.

A few unprincipled persons have recently engaged the services of the state to carry out their various plots against the colony for some imaginary wrongs. "Vengeance is mine saith the Lord." In modern times the state has taken the place of the Lord, and the miserable creatures who sought its aid to wreak their cowardly vengeance on a crippled woman got a quick response.

I am not a partial observer, I look with the eye of one outside both the colony and the state. I have read the anarchists' criticism of government, I have heard it from the mouths of the leaders of movements and I questioned it. But when I saw here the great State of Washington swing open its jail doors to incarcerate the frail, rheumatic body of Stella Thornauld, at the behest of ignorant creatures seeking private vengeance, I must set up and take notice, for there is nothing so convincing as a bald-faced fact.

The private vengeance seeking set alleged they were shocked by the sight of nude bather.s. It was on this allegation they sought and got the state to take up their cause. I studied the movements of those queer creatures during their efforts to get shocked, and I wonder if it were not a phase of sex perversion I was watching. I am convinced that were an alienist to have seen what I saw he would pronounce that movement of those queer creatures, especially near the beach early and late. I saw men, like tiger, seeking their prey, hiding in underbrush awaiting the "shock" of women bathers. I saw a low-browed, brutal looking man photograph nude female children, six to eight years old, while bathing, and I remembered having read of perverted minds who gloat in secret over the sight of such pictures.

I saw women convicted on ridiculous evi-

dence by an old justice who trembled at the sight of the state's attorney. I have witnessed farce trials and seen justice outraged, but never so glaringly as in this instance. Evidently it is impossible for a person associated with unpopular ideas, let them be ever so noble, to get the fainest show of fair play in the courts. Men cannot overcome their prejudices.

The perversion of the Home people is a monstrous outgrowth. It is practical example of the theories held by these people. If there were any vaverers here latest example of the state has served to completely convince them.

I am not sure of my own ground any longer. I have cherished the hope that the state might be made a useful instrument of society. But I fear it is in the hands of an element that will turn the masses away from it long before the reformation can be accomplished. If such outrages upon justice and fair play are continued, the state will eventually bring itself into such discredite that the people will abolish it.

A VISITOR.

THE INTOLERANCE OF LIBERALS

There are but two kinds of liberals—those of the head and those of the heart. Those of the head have the letter; those of the heart have the spirit of liberalism. To feel the things you believe you spontaneously live them. To live the things you believe. If a liberal, excludes the possibility of class consciousness, of the many petty snap judgments so common in even our little world of so-called free spirt. The other day in conversation with a "head" liberal, I called attention to the apologetics appearing in one of our local papers. "Yes, but why are those articles being published?" asked my friend. "Not from any love of justice or freedom. The tricks of politics makes it a good policy. It's good business, that's why. What does that paper or its owners care for our cause?"

The "head" liberal scoffs at the church fanatic who holds so tenaciously to his denomination and fails to see his own fanaticism in excluding every one who does not wear his label or join his little sect. The littleness, the narrowness, the backbiting, the slander of the "head" radical makes him a tyrant, who sits in judgment on the actions, the life of his fellow, and for puritanical pettiness puts to shame the anachronistic church member.

The Liberal (1) who goes to law—who calls in his coppery enemy to gain an advantage over a fellow liberal is perhaps the same of cussedness, and all the gibberish of speech, the logical discussions on this or that phase of liberalism, but makes that professed liberal more reprehensible. The head may be right, but the heart is still entwined with the poisonous ivy of capitalist justice and capitalist morality.

S. T. HAMMERMARK.

A CORPORATION LAWYER'S EPIGRAMS

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"A judge is a lawyer who has been promoted for inefficiency."

"No great lawyer ever thinks of going into court in these days. A man who really under stands the meaning and uses of the law is as much bored by arguing a case before the ordinary judge as Paderewski would be by teaching the five-finger exercise to a blacksmith."

"A lawyer's first business with the law is to find the hole in it. His second business is to remember where he found it. His third business is to pull somebody through it."

"A business lawyer should reflect that organization is but the necessary first step toward reorganization."

"When an enterprising man comes to me for advice, I tell him what he can do with safety, what he can do with skill, and what he can do with danger. If he is the right kind of man he does the dangerous thing—and comes to me again."—From "In the Interpreter's House." in The American Magazine for July.

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