

THE AGITATOR

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

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NO. 16.

THE PASSING SHOW.

C. L. James

The saddest thing in this world is death. To be born, to grow and unfold into womanhood or manhood, to absorb knowledge, to learn about ourselves and the world, and when we have fairly well fitted ourselves for life, lo, life is taken from us. Grim death stretches forth its palsied hand and beckon us follow to the unknown reigns from whence no traveler e'er returns.

On June 4th, C. L. James obeyed the inevitable call, that sooner or later will come to us all. James spent sixty-five years learning the ways of the world; and that he had made a success of his pilgrimage here the quality of his work well testifies.

Comrade James was the youngest son of the celebrated English novelist, G. P. R. James, who was called the Dumas of England. The father was a voluminous writer, but a poor thinker. The son was quite the reverse.

C. L. James was one of the keenest and brightest thinkers of his age. An Anarchist for 30 years, he used his profound historical knowledge to vindicate his philosophy.

His "Vindication of Anarchism" is a profound analysis of history, a work of so much merit that no publisher will touch it.

This work was run through the columns of "Free Society" some years ago. Since then attempts have been made to get it out in book form, but without success.

Some time before his death, he addressed the writer, saying: "It may be long before my 'Vindication' will see the light in book form, so I have 'boiled it down' to pamphlet size, with the hope that you may be able to publish it."

The Agitator will shortly publish this pamphlet.

His "History of the French Revolution" challenges anything written on that great historical event. Its dashing style, its intimate knowledge of detail, its faultless inductions, betray the hand of a master, and makes this volume a valued addition to the literature of modern education.

James was a staunch believer in the theory of Malthus, that population tends to increase faster than the means of subsistence, and, therefore, no real progress towards happiness in society can be reached until the individual members of society shall learn to control the population.

As a means to this end Comrade James advocated the absolute freedom of woman from the domination and control of man.

Woman must be economically and socially free. She must own herself. Being free, she will not bear undesirable children, she will not bear many children. She will control the population, and thus make possible the realization of a state of society wherein the struggle for food will not be an ever threatening menace to the happiness of the people, thus solving a greater problem than that of food itself.

On the economic side of our social problem Comrade James was very well versed. He exposed the fallacy of saving by proving that

"a penny saved is two pence lost."

Whoever would put a halter or restraint on Freedom is the enemy of progress. "Do as you damn please and take the consequences," was the only definition of Freedom that appealed to him; and he proved it to be the only logical one—first, because everyone did so anyway; and, second, because it is impossible to define the limits of liberty.

He was a direct actionist and revolutionist, and exposed the fallacy of "the peaceful" ballot-box "revolution" with a master hand, while maintaining that at the present hour education is the most vital element in our propaganda.

Oh, that the world were filled with his kind. Clear-minded lover of mankind, seer, philosopher, teacher, gone forever. A pang of biting pain shoots through the heart and tears rise to the eyes of the pupil and fellow worker at the thought.

Death is the saddest thing in the world.

Is the Revolution Crushed?

The Madero government, aided by the U. S. government, have set in earnest to crush out the rebels in Lower California. The members of the Junta have been arrested and the books and papers confiscated. An army has been sent through American territory, in fragrant violation of the neutrality law, yet Magon and his comrades are under arrest for alleged violation of that law.

Justice, fair play, surely thy name is not Capitalism.

The brave men who gave their lives for the cause of Mexican freedom have lost their lives in vain, if the lesson of failure has no message for the workers of America and the world.

It has demonstrated clearly that no single state or country can hope to free itself from the grasp of capitalism, single handed. The fight will have to be universal, it will have to be as wide as the system. For it is clear capitalism is a unit. It is a strong adherent to the practice of: **One cause, one fight.**

The organization and education of the workers must go on and on till the active minority, if not the majority, is enrolled under the banner of **one union.** Then by one united strike extending across the seas and lands of the earth the system will fall.

Prepare for the Social Revolution.

Otis and Teddy.

Gen'ral Otis and Kurnal Roosevelt have started to pummel each other at long distance with their favorite weapons—inflated words.

Otis didn't like Teddy's criticism of him and struck back as only the gentle general can.

"If Theodore Roosevelt had been a contemporary of Ananias, Baron Munchausen and Mendez Pinto," said General Otis, "those illustrious romancers would have been distanced. The many-colored coat of Joseph was uniform and sombre compared with the coloring of the Roosevelt political robe. Of all the Janus-faced, chameleon-hued, upright and downright fabricators that ever tried the patience of friends and invited the criticism of foes, here, certainly, is the limit. The name 'Face-Both-

Ways' is inadequate."

It is not often The Agitator agrees with General Otis, so must hasten to say amen to the above inspired sentiments, couched as they are in the General's choicest language.

Whatever may be said against Otis, no one can charge him with being two-faced. He has but one face and an awful one it is; brassy and cruel—but it is genuine. It is a real capitalist mug. It typifies the system for which both Otis and Roosevelt stands.

Teddy classifies Otis with the "bad" capitalists, the kind that bring the system into disgrace. Therefore he takes a shot at him. Anyway it is popular to rap Otis, and the Kurnel is not overlooking any bids for popularity.

Teddy is tactful. It was a master stroke of politics to get the despised "Times" to hurdle its stink pots at him. The muddy-minded many who vote the Republican ticket, and believe in "good" capitalists will turn again to the wind-jammer of Oyster Bay for political salvation.

From the workers' standpoint Otis is really a good capitalist. His heartless, brutal attacks on labor are helping the cause of the social revolution. What he is on the surface every capitalist is under the skin.

Roosevelt and Otis are brothers. Their economic interests are the same. They both live off labor. They are a pair of capitalist hogs who eat from the same trough.

Militarism in United States.

It is a fundamental principle of private property that there shall be a strong government to protect wealth from its creators—to keep the men and women who work from getting more than a bare living, and while not employed to see that they get no share of the vast wealth their labor produced, even though they starve, which they do.

The strength of government lies in the common soldier who is taken from the ranks of the hungry ones, and taught the art of killing his brothers and sisters, and comrades of the bread line.

So long as these misguided, hungry slaves join the army and navy of their own accord there is no need of the "draft." But so soon as the supply runs short the Government will exercise its "fundamental principle," take the citizen by the collar and force him to lay down the tools of production and take up the implements of destruction.

The Dick law does not prescribe compulsory service, but it makes it easy for the Government to "git" you, when it needs you. It is an introduction to a law that is being nursed by the army, and which will be railroaded through congress as soon as the public has been sufficiently "prepared."

This cherished morsel of legislation will prescribe that every "citizen" shall serve one or two years in the army.

It will not be introduced in times of peace. The public wont stand for it. But let the country be plunged into a war with some big power, and the United States will put on a European military coat at once.

JAY FOX.

THE AGITATOR

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Articles for publication should be written LEGIBLY on one side of the paper only.

THE AGITATOR does not bear the union stamp because it is not printed for profit. But it is union, every letter of it. It is printed and published by unionists and their friends for the economic and political education of themselves and their fellow toilers. Much of the labor is given free. On the whole it is a work of love—the love of the idea, of a world fit for the free.

Who will not fight for Freedom is worthy only to be a slave.

THE MEXICAN REVOLUTION.

Our "first socialist congressman" told his fellow paracites that the Mexican Revolutionists are Bandids; following which the Junta was raided and Madero's troops given free passage over U. S. soil, on their way to the suppression of the Revolution. Social-democracy, thy name is TRAITOR.

The Mexican Revolution is facing its foes on both sides of the line with the courageous gallantry that wins.

I quote from a letter by Magon to M. H. Wooley, sec. N. Y. Mexican Revolutionary Conference, which shows the real cause of the Revolution and the traitor, Madero's alliance with the capitalist of Mexico and the U. S.

"The causes that in the United States and European countries have gradually produced the slums, the overflowing prisons and all the mass of misery that accompanies modern life, have operated in Mexico with the swiftness of a cyclone. Within a few short years capitalism has swept our country from beneath our feet and left the great mass of the Mexican people homeless and helpless.

Now, after years of preparation, in the course of which our leaders have been executed and sent to prison by the hundreds, we have had a revolution. From the Rio Grande to the Central Mexico boundary my people have fought desperately to regain possession of their lands and those economic liberties without which a life worth living cannot be sustained. At immense sacrifice of life they have triumphed, from one end of the country to the other, and now they are being cheated of the fruit of their victory.

Will Madero help the people to get back their lands? The Standard Oil concessions cover a seventh of my country. Two Los Angeles men own a sea frontage of over 400 miles in length. Everywhere the country on and from which the Mexican must live has been gobbled up by domestic and foreign financiers. Will madero help the Mexicans to get back their own?

We know he will not. We know that the most he promises are better conducted elections, better schools, a more honest administration—the sort of promises with which Diaz deluged us.

Furthermore, he himself has declared publicly that his administration will welcome foreign capital; from the moment when Juarez was taken his headquarters notoriously swarmed with concession hunters; he has put at the head of the temporary government the most detested of the financial magnates who surrounded Diaz; his own brother has stated most frankly that at every step Limantour and the money power of the United States and Europe were consulted.

Obviously Madero will not help the people to recover the heritage of which they have been robbed. . . . He who yesterday was himself an armed rebel has executed scores of our members under the pretext that they were bandids; uniting his own forces with those of the late government he has waged against us a war of extermination; he has set the machinery of law at work for our complete destruction. Last week my own brother who is a prominent attorney at Mexico City and does not pretend to be a revolutionist, visited me in Los Angeles, having been sent by Madero to induce me to give up the fight. I refused and the arrest of the Junta of the Mexican Liberal Party followed.

Madero had the support of the monied power of the world, rebel tho he was. He had the support of the United States army, the officers of which feted him after the fall of Juarez. All the assistance that money and influences could give him was at his command, regardless of national boundaries. For he had made his peace with

the money power.

How different it is with us! Because we stand for the people; because we wish to see them in possession of the necessities of life and do not want them cheated with fine words; because we insist that their blood and hardwon, inexpressibly hard-won earning, must not be spent in vain; because we will not give up their cause we find ourselves again in prison, in prison unquestionably a part of the concerted effort to break up the one movement that seriously threatens the money power in Mexico and promises to lift the masses out of the unspeakable misery into which plutocracy has plunged them.

How, can we help fighting on? How so long as we retain a vestige of honor and self-respect, CAN we give up the ship? And why should we think for one moment of surrender when we know we are struggling for what the masses passionately desire and for which, thus far, they have fought so successfully?

It is not as a Mexican that I appeal to you and to your meeting. It is as one of the world-wide army of the disinherited, whose cause is always and everywhere the same. It is because we are standing firm and true; it is because our success means the strengthening at all points of the forces that are working so heroically for industrial emancipation and the abolition of poverty; it is because of these things that I appeal, and appeal with confidence."

RICARDO FLORES MAGON.

THE NUDE AND THE PRUDES

Clothing was made to protect the body, not to hide it. The mind that associates impurity with the human body is itself impure. To the humanitarian, the idealist, the human body is divine, "the dwelling place of the soul," as the old poets sang.

To the coarse, half civilized barbarian, steeped in a mixture of superstition and sensualism, the sight of a nude body suggests no higher thoughts, no nobler feelings than those which the sight of one animal of the lower order of creation produces in another.

The vulgar mind sees its own reflection in everything it views. Pollution cannot escape from pollution, and the polluted mind that sees its own reflection in the nude body of a fellow being, and arises in early morning to enjoy the vulgar feast, and then calls on the law to punish the innocent victims whose clean bodies aroused the savage instincts, is not fit company for civilized people, and should be avoided.

These reflections are based on an unfortunate occurrence that took place recently in Home.

Home is a community of free spirits, who came out into the woods to escape the polluted atmosphere of priest-ridden, conventional society. One of the liberties enjoyed by Homeites was the privilege to bathe in evening dress, or with merely the clothes nature gave them, just as they chose.

No one went rubbernecking to see which suit a person wore, who sought the purifying waters of the bay. Surely it was nobody's business. All were sufficiently pure minded to see no vulgarity, no suggestion of anything vile or indecent in the thought or the sight of nature's masterpiece uncovered.

But eventually a few prudes got into the community and proceeded in the brutal, unneighborly way of the outside world to suppress the people's freedom. They had four persons arrested on the charge of "indecent exposure." One woman, the mother of two small children, was sent to jail. The one man arrested will also serve a term in prison. And the perpetrators of this vile action wonder why they are being boycotted.

The well-merited indignation of the people has been aroused. Their liberty has been attacked. The first step in the way of subjecting the community to all the persecution of the outside has been taken. If this was let go with-

out resistance the progress of the prudes would be easy.

But the foolish people who came to live among us only because they found they could take advantage of our co-operation and buy goods cheaper here than elsewhere, have found they got into a hornet's nest.

Two of the stores have refused to trade with them and the members avoid them in every way.

To be sure, not all have been brought to see the importance of the situation. But the propaganda of those who do, will go on, and the matter of avoiding these enemies in our midst will be pushed to the end.

The lines will be drawn and those who profess to believe in freedom will be put to the test of practice.

There is no possible grounds on which a libertarian can escape taking part in this effort to protect the freedom of Home. There is no half way. Those who refuse to aid the defense is aiding the other side. For those who want liberty and will not fight for it are parasites and do not deserve freedom. Those who are indifferent to the invasion, who can see an innocent woman torn from the side of her children and packed off to jail and are not moved to action, can not be counted among the rebels of authority. Their place is with the enemy.

The boycott will be pushed until these invaders will come to see the brutal mistake of their action, and so inform the people.

This subject will receive further consideration in future numbers.

J. F.

A NEW PHILOSOPHY OF THE UNIVERSE

Will the Roman Church get and keep the control of the American labor unions? To that important question, raised in a recent number of The Agitator, a European comrade will venture to give an answer.

We know full well that, day after day, piety is declining all over Europe. Being interested now in the every day struggle for bread, leisure and liberty, far more than in the hope of an hypothetical, unapproachable paradise, the modern wage-slave here seems to understand more and more clearly that the joys which make existence worthy to be lived are to be conquered only by himself, during his lifetime. If there is an Eden to be reached elsewhere, does he think it will be reached through a universal effort of solidarity between the oppressed and exploited of all countries? That is to say, an Earthly Paradise may be created by Mankind in a very near future, and perpetuate itself by the mere virtue of the fraternal entente of its members, up to the day when, for some physical or cosmic cause, the last human being will have disappeared from the surface of our planet.

There are plenty of reasons for us to suppose that such rapid waning of the religious faith will take place among the American workers with the irresistible fatality of a natural phenomenon. In a report of the Pittsburg Survey, which had been issued in charities three years ago, one of the surveyors intimated that, notwithstanding the fact that the new immigrant from south-eastern Europe was so prone to spend his money in building churches and attending offices, the priests were on the way to lose their grasp on them, because they did not understand in the least the needs and re-

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IN THE SWEATSHOP.

Pale she sits in the sweatshop, bent o'er the whirring machine,
Her eyes half dimmed with their vigils, her lips of a livid hue,
Her fingers bony and bloodless, her cheeks all hollow and lean,
And she wipes hot away from her forehead the cold and the clammy dew.

She wipes not away from her forehead the mark of her death so plain;
She stops not even to sigh, but she coughs as she labors on.
Too long has she striven thus to question the pangs of her pain,
And every wish that she knew in the long ago has gone.

And every wish that she knew in her hour of girlish hope—
Each glad, warm dream of the heart, and plan for the days to be—
Is lost 'mong the ghosts of that which only stagger and grope.
Where the past and the present seem one with a cold futurity.

Where the past and the present seem one, where the future comes unsought,
With the song of her childhood hushed, and her maiden laughter stilled,
She will never again take hope, or doubt or question of aught;
Nay, the very life of her soul in the frost of her fate is chilled.

Nay, the very life of her soul is settled to frozen sleep;
E'en the love of a man, of a child—the mother-longing, is o'er;
And the thot of the home is a thot of a place where the weary creep,
While night flies 'round to the dawn that will bid them forth once more.

While night flies 'round to the dawn! She is chained to her work always;
Tho her fingers must fumble and falter, they move, for the shuttles drive.
She toils, till a merciful peace touches and bids her obey;
Then away to the kindly grave from the hordes of the dead-alive!

WILLIAM FRANCIS BARNARD.

quirements of the workers. On the other hand, the many working hours and the lack of rest on Sundays prevented them to do their devotions as they used to do when in Europe. The surveyor predicted that in the course of one or two generations, all the influence of the priestcraft on the workers will be lost forever. Of course there are many more influences not mentioned by him, such as the daily contact with the naked realities of life, which are contributing to turn the minds of the workers towards perfect atheism.

At any rate, this is a fact, and a most interesting and comforting one. Let us take good note of it and seek for the best method to wipe out all that antiquated rubbish which still survives from the past in the heads of some fellow-workers. Of course, we are more than ever enabled to do it. Owing to the patient labor of a few scientists, after two or three decades we are now ready to oppose a solid, logical, definitive theory to the various churches which compete in exploiting the feeble-minded ones. At the dawn of the new century we are in possession of a new philosophical system, based only on scientific observation and experience, which will undoubtedly be finally victorious over the sundry creeds now dying all over the world. This new doctrine, in order to grow and multiply, requires only some conscious, clear-sighted, good, willing propagandists. It only requires a hearty welcome

from the radical periodicals here and abroad. It only requires to be taken into notice by the teachers in the modern schools here and abroad. It only requires that, in the same time as a vast Internationale of Labor, the basis of a new Internationale of Science and thought may establish itself, naturally and logically, by the free and fraternal entente of all the clear-sighted ones.

In the course of the last two years, I have begun to expound to our fellow-workers in Paris my own ideas on the structure of things and on the various processes and phenomena which take place in the universe. I dare say at present that I am quite satisfied with the results of such experiment. I dare say that among my comrades and fellow-workers here I have found the most intelligent, comprehensive, sympathetic, fraternal audience to be wished. Even sometimes, I have noticed among them exceptionally open-minded comrades who had immediately caught a clear notion of the theory and longed to learn more about it. At once, they had realized that William Thomson's theory of the whirling atoms was absurd and of no value. They had understood that attraction between the material bodies was a myth, that the heat emitted and radiated by the solar sphere was produced and constantly revived by the mere pressure of its layers, that the process of organic life only consisted in a transmission of substance from some atoms to some others, under certain physical and dynamic conditions and so on.

This method of dealing with the scientific facts is based on a conception of the atom as a fluid individuality, perfectly plastic and elastic, which seeks to occupy the greatest possible portion of space, pushing its neighbors by its surfaces and being in its turn pushed by them. Thus, void could not exist in space and the transmission of the vibratory phenomena through it could take place in a perfectly full ambience. Thus, weight and attraction could be explained by mere differences in the pressures between the ever-vying atoms of ether.

The elementary life and consciousness of the atom being granted, we understand that the universe is a living whole, whose various phenomena are due to differences in the atomic forces. All the atoms, egotistical unities, seek the greatest amount of ease, pleasure and expansion to be reached, and this greatest amount of happiness for them can only be reached in the hierarchical combinations which constitute organic substance. Starting from the atomic unity, we may follow its moral in its many different states up to the brains of the greatest geniuses in the human race.

Indeed, it seems to us that such hypothesis of the fluid atom emitted here in France by Clemence Royer thirty years ago is the greatest achievement of the last century in the field of philosophical knowledge. In the same way as the discovery of the printing press by Guttenberg, this discovery is on the way to revolutionize all human thoughts and actions. Will the radical, clear-sighted elements all over the planet profit by it, and care to study it, and hasten to take hold of it and have the priority of the admission of a conception so rich in material and moral possibilities?

ARISTIDE PRATELLE.

Subscribe for THE AGITATOR.

Notice of Withdrawal.

I hereby give notice that on March 25th, 1911, I tendered my resignation and withdrawal of membership in Home Grocery Company of Home, Washington, and deny all responsibility for any obligations incurred by said association since April 25, 1911.

FANNIE BURTON.

FINANCIAL REPORT.

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Subscriptions & donations,	194.28
Excursion June 11 th,	168.45
	\$ 422.05
EXPENCES	
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Smith-Kinney, press work,	13.75
Jay Fox, wages,	150.00
Postage	12.58
Am. Type Founders	2.15
Miscellaneous	3.50
	\$ 306.53
Balance on hand July 1st.	\$ 115.52

RECEIPTS

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MASTERS OF LIFE

To one who understands life, its complexities disappear.

He who is brave enough and big enough to as thoroughly dissect himself as he would another—who can get outside of himself and look at himself, impersonally—has seen and knows the Asiatic, the European. He is the real cosmopolitan, though he has never traveled outside his own state.

Every living thing is impelled by one of two motives—Love or Fear.

A Love so great that it casts out fear makes us masters of life.

We are ruled by what we fear and we fear only the unknown. The doctor writes his prescription in a dead language—the ignorant tremble and thus perpetuates this parasite.

The lawyer and the preacher work on the principle that "all men are liars" and "in sin did our mothers conceive us," and as long as they are the interpreters of our legal and moral rules—as long, in fact, as we think we need legal and moral rules (always for the other fellow) so long will the preacher and the lawyer live on our fears and grow fat without producing anything useful.

It has been said that in our topsy-turvy civilization we get all we deserve. Perhaps that is so. It appears then that financial gain, property and prestige are our masters and the punishment meted to the doctor, lawyer and preacher is to be forever tied to the dead past, and having these impediments—property and prestige—they are the most servile slaves of fear.

I know that this will be considered by many an ingenious way out of our economic mist, but why not be honest about the matter? Is it not so? Then he who would be free must first study proportions and learn that the things so generally regarded as quite essential are made so only because of our fears.

I heard a good friend of mine say the other day, "A family man has no business being a revolutionist"—but the young man who made the remark had in mind the perpetuation of the selfish little family—he did not stop to think that all life is one—and to give all—to utterly ignore the subtle economic dictum of personal property in human beings is beyond even most revolutionists.

To be free—free from church, free from state, free from that greatest fetish of all, the family, is to love the things that the church thinks it stands for; to be a citizen of the world and to know and feel that universal kinship which far surpasses the ignorance and selfishness of the mother and father, whose world is at the most a very tiny speck on the vast ocean of life.

S. T. HAMMERSMARK.

PARENTS LARGELY RESPONSIBLE FOR CHILDREN'S DULLNESS

This is the opinion of Rev. A. A. Berle, pastor of the Shawmut Congregational Church, of Boston. Dr. Berle has four remarkable children, who were trained, when quite young, along lines originating with and carefully worked out by his wife and him. The eldest, sixteen, is a sophomore at Radcliffe College; the second, fifteen, is a sophomore at Harvard; the third and fourth, twelve and nine respectively, are attending high schools.

Just how they obtained their high order of mentality is told by their father, whose ideas are set forth by H. Addington Bruce in "New

Ideas In Child Training" in The American Magazine for July.

"All that many 'backward' students really need, says Dr. Berle, is to have the gates of their intellect opened by the stimulating of interest in the tasks they are set to do. This, particularly in the case of very young children—that is to say, of children at the age of three or four, when the beginnings of education may most profitably be undertaken—is a duty which obviously should fall on the parents. But how many parents are willing to give as much as thirty minutes a day to the education of their little ones? The day must surely come, though, when parents will appreciate their duty in this respect, and when that day does come a new and more hopeful era in education will have dawned."

TOM MANN QUITS POLITICS

(Letter from Tom Mann to H. W. Lee, Secretary Social-Democratic Party, Lond, England.)

Dear Sir and Comrade—I hereby tender my resignation as a member of the S. D. P.

I do so partly because of the endorsement by the recent conference of the official attitude of the party on the subject of war, but more so because, since rejoining the party a year ago, on my return to this country, I find myself not in agreement with the party on the important subject of parliamentary action.

My experiences have driven me more and more into the non-parliamentary position; and this I find is most unwelcome to most members of the party. After the most careful reflection, I am driven to the belief that the real reason why the trades unionist movement of this country is in such a deplorable state of inefficiency is to be found in the fictitious importance which the workers have been encouraged to attach to parliamentary action.

I find nearly all the serious minded young men of the Labor and Socialist movement have their minds centered upon obtaining some position in public life, such as local, municipal or county councillorship, or filling some governmental office, or aspiring to become a member of parliament.

I am driven to the belief that this is entirely wrong, and that economic liberty will never be realized by such means. So I declare in favor of Direct Industrial Organization, not as a means, but as the means whereby the workers can ultimately overthrow the capitalist system and become the actual controllers of their own industrial and social destiny.

I am of the opinion that the workers' fight must be carried out on the industrial plane, free from entanglements with the plutocratic enemy.

I do not forget that it was in the ranks of the Social-Democratic Federation that I first learned the principles of revolutionary socialism, and I believe I am entirely loyal to those principles in resigning my membership for the reasons given. Yours fraternally,

TOM MANN.

FROM THE MAIL BAG.

Editor The Agitator:

Dear Comrade: I have often wondered why the popular story magazines contain so many detective, mystery and "get rich quick" stories. As scab lover Post says: "There's a reason," and after asking about one hundred regular buyers of such magazines as the Popular,

People's and Adventure, I find that invariably the reader wishes the criminal to escape—the detectives to get the worst of it, or the "get rich quick" artist to get away with the goods.

For, be it known—the great Public—the unthinking Public that reads these magazines is supplied because there is an increasing and insatiable demand for the story in which the detective is foiled or justice is gained without legal aid and the criminal is acquitted after being discovered. But in these stories there is always close distinction made between the un-social and technically illegal acts of the criminal.

May it not be that this great class of readers revolt at the work of the clumsy law spies, and, though not conscious of the fact they live by proxy in the so-called lawless actions of the criminal who ignores the sacredness of property—domestic or real.

The ordinary reader's great love for the "get rich quick" artist is but an acknowledgement of his disbelief in the possibility of honesty in business, and the humor of too often seeing himself as one of the victims.

We do not know all the agencies of radical propaganda and the so-called cheap story quite often contains the seeds of social revolt.

Is it not a fact that we are inclined to be didactic and narrow in our insisting on nothing but what is so often dubbed "high-brow literature"? There is such a thing as mental dyspepsia from too much rich mental food. It will not hurt us to eat a few flakes now and then.

S. T. H.

Taft and his cabinet are as bitterly opposed to unionism as are any other employers.

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<p>"FREEDOM" A Monthly Journal of Anarchist Communism. 36c per year. 127 Ossulton Street, London, N. W., England</p>	<p>"INDUSTRIAL WORKER" A Weekly Agitator For Revolutionary Industrial Union. Published by I. W. W., 236 Main st. Spokane, Wn \$1 a year, Foreign, \$1.50</p>

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