

THE AGITATOR

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

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NO. 3

LUMBER KINGS DRIVE INDUSTRIAL WORKERS INTO THE SWAMPS. WHY?

THE PASSING SHOW

Thugs Rule in Aberdeen.

For the second time in the history of the industrial struggle in this country the capitalists have set aside all pretense of "lawful" action and boldly set aside the laws, ordinances and constitutions, and organized themselves into a gang of highwaymen and gone forth to waylay and rob the people of the last remnants of liberty.

In 1904 the mine owners of Colorado organized the business men of Cripple Creek, armed them and, under penalty, forced the city officials to do their bidding. They drove every Union miner and every sympathizer with unionism from the city, raided their hall, confiscated their property and assaulted their wives and daughters.

The lumber barons of Washington have repeated the Colorado outrage. They have organized the petty business men of Aberdeen, armed them with pick handles and revolvers and turned them loose upon the citizens.

The special object of this Bandetti was the members of the I. W. W., who had aroused the ire of the big bosses by organizing and educating the lumberjacks.

They forbid the I. W. W. to hold street meetings, except in back streets, and when the organizers insisted on being on an equality with the Salvation Army and opened meetings on the main streets, they were thrown into jail. When they led a crowd of 5,000 indignant working people to the city hall as a protest, the fire department turned powerful streams of water on them. When they organized a huge protest meeting in a theatre the police prevented the meeting being held and confiscated \$50 worth of literature.

They next raided the I. W. W. hall and ordered every member to leave the city. They unlocked the jail and took every man that was under arrest to the city limits, and ordered them to "beat it" with this sneering admonition: "Go and God be with you, but God help you if you return."

Every worker suspected of sympathy with his own class was hustled out of the city in the same way.

But this is not all. The city is cut off from the main land by a swamp 11 miles wide; and the unfortunate workers were forced to wade through mud and water waist deep for the greater part of that distance. Many had scarcely strength enough to carry them through, and barely escaped death.

The lumber barons and their lackies, the small business men, are a heartless set of ghouls, who care no more for the life of a worker than they do for the ashes that form on the ends of their cigars.

Their business in life is to keep the worker in subjection so they can exploit them to the last degree. They do not look upon a working man as a human being. He is merely a tool, a cog in the great wheel of industry, that runs for their benefit only. As the machine is given oil to keep it in good running order, so the slave is given a measly "living" to keep him from dying on the job. When he is worn out he is cast upon the social scrap-heap; and when the spirit of manhood awakes in him,

and he rebels, he is driven into the swamps with the blessings of God to comfort him.

Where the law is sufficient to keep the toilers in subjection it is used. When its operations are not swift enough it is set aside and an irresponsible gang of thugs with guns and clubs is substituted.

They are setting a dangerous example before the workers, who, whatever may be said about their originality, are certainly good imitators. If setting aside the law and resorting to mob violence and brute force is regarded as an effective and proper method for maintaining its power by the capitalist class, the process of reason by which the working class could transfer the application to its side is very simple.

True, the bosses in Aberdeen got the sanction of the mayor and city council for their outlawry. But nobody has been deceived by that. Every child knows that the lumber kings rule Aberdeen, and that the city officials are merely their executive committee.

The unionists of Aberdeen have been spat upon and grossly insulted by the arrogant business bosses, who have now openly declared war on all forms of working class organization in the Grays Harbor district.

The open shop has been declared. This means a death blow to unionism in that part of the country.

The union is the working man's only protection. Without it he is at the absolute mercy of the owning and governing class.

The Grays Harbor district will now become a slave pen. This is a matter for the serious consideration of all unionists in the state. Let us drop all quibbling amongst ourselves in the face of the common enemy.

The bosses act as one man. There is no question of whose business is attacked. Nobody sulks in his tent. "All for one, one for all," is their motto, stolen from us. They have a better title to it. Let us get together and prove ourselves worthy of what we preach.

The A. F. of L. Convention.

President Gompers, in his report to the 31st annual convention of the A. F. of L., says: "The ground working principle of America's labor movement has been to recognize that first things must come first." A profound observation, indeed, and one that every shade of radical will agree with. Only most of us would fall out with him, perhaps, in the means of doing them first things.

He recites these "first things" as increased wages, shorter hours, etc. His means of attaining them are the old methods of trade-at-a-time strikes and compromises, now out of date so far as effectiveness goes, and doubly out of date in view of the new industrial principle practiced by the syndicalists in France and the I. W. W. in this country.

He says "the strength, firmness, consistency and reasonableness" of our unionism has convinced the "great body of citizens" that the A. F. of L. is the organization "to lead the masses in carrying on to the end the great work of transformation." To which I answer that if it is so convinced, "the great body of citizens" is a great body of asses. For the

A. F. of L. is so damnably slow in adjusting itself to new conditions that it is looked upon by those who can see as an unprogressive institution, an impediment to the swift and healthy progress which should pervade the labor movement; a progress that, by its rapid evolution in other lines of endeavor, has made this the most remarkable age in the history of the world.

In a short time the individual employer, with a few thousand dollars, has evolved into a trust with a few billions. Yet the A. F. of L. is still the individual craft union it was at the time of the individual employer "First things must come first," indeed. The A. F. of L. did the first thing 31 years ago and has not done anything since.

It is just for that very reason that "the great body of citizens" regard it with more or less favor. Had the A. F. of L. done its last thing 100 years ago "the great body" would like it far better, even as it elected "Injunction Bill" Taft against the advice of Gompers and the A. F. of L.

Since it is absolutely true that the A. F. of L. has not advanced a step in the 31 years of its existence, how dares Mr. Gompers tell us that it is ever ready to adopt any measure of reform "that will help the working class."

Has this big quarter of a century, so fruitful in ideas in other directions, produced nothing that will help the working class emancipate itself, or is it that Mr. Gompers and his associates have met no proposition, no theory worthy, in their opinion, of serious consideration by the 1,750,000 wage slaves in the A. F. of L.? Isn't this 31 years of standstillness also an evidence of incompetency on the part of these leaders, since this period, so full of sociological changes, has not brought forth an idea from them embodying the slightest change in the form and tactics of the organization?

On the contrary, those leaders have vigorously opposed all attempts at change in any direction. Notwithstanding this rank conservatism and dire lack of ideas on the part of the leaders, the rank and file, here and there, shows evidence of progress.

Industrialism is the national evolution of craftism, and the workers of the A. F. of L. are stumbling onto it. The Federation system on the railroads, wherein all the shop trades act together, is an example of the approach to the real thing.

The shopmen are now engaged in a life and death struggle on the Harriman lines and the I. C. R. R. for the establishment of this system, while Gompers, Mitchell & Co. are fighting to maintain the Civic Federation.

The convention refused to condemn the Civic Federation, and endorsed Job Harriman, socialist candidate for mayor of Los Angeles. This endorsement is explained by local conditions; not by Socialist sentiment in the A. F. of L.

All indications make it plain that the rank and file is moving forward, slowly but surely, and it will soon have to crack the shell of the A. F. of L. and develop its "Departmentism" into real, progressive, Industrial Unionism.

But the workers must retire the old fossilized leaders and forge ahead faster than their present gait.

JAY FOX.

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 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.

This old society has long since been judged and condemned. Let justice be done. Let this old world be torn to pieces
Heine

THE McNAMARA CASE

The McNamaras' confession of guilt, J. B. to the destruction of the Times building and J. J. to the dynamiting of the Llewellyn Iron Works, closes a thrilling chapter in the great social war.

Those who deny that there is a social war cannot understand this case. It will remain a great mystery to them. They will look upon the McNamaras as heinous monsters, fit only for the fires of hell, and wonder why they were not hanged. While those who have no fiction in their social philosophy will see clearly the full meaning of it all.

The case was ended, as many battles between capital and labor have ended before—by compromise. Both sides gave way. The cost was too great for both. That kind of warfare benefited only the lawyers and detectives, anyway. Both sides could hire equally good ones and no advantages could come to either as a result. They were in the position of two armies resting on their arms while a bunch of lawyers and detectives went through their pockets. And, come to think of it, what does the lives and liberty of two men amount to, anyway, in a great social war, where hundreds are being killed daily. "We'll agree together. Let the men go to jail to pacify the moral wrath of those who do not understand, and we will stop this expensive law business." This is the logic of the Los Angeles affair, as clear as crystal to the student of Sociology.

That the country was shocked by the admission of guilt is easily understood, although the greater part of the people believed them guilty, by the mere fact of their being placed on trial. This belief was greatly assisted by the padded interviews of Detective Burns.

We are all shocked at the death of human beings. That is why the really civilized and humane element in every country—the radical element—is bringing all the force of its logic to bear on its Christian rulers to abolish war. That is why this same element is pleading with the masses to abolish capitalism.

When 65 girls lost their lives in a factory fire-trap in Newark, and 150 in a similar fire-trap in New York City; when 150 lives were destroyed by the bursting of a dam positively known to the owners to be dangerous and who refused to repair it because of the cost; when every now and then fifty to three hundred miners lose their lives by fire damp and other preventable accidents; when hundreds of men, women and children are maimed and killed every day by unguarded machinery; when the railroads kill ten thousand a year to save expenses; when 150,000 of the working class are

devoured each year by the ravages of disease, due to lack of sufficient food, clothes and sanitary dwellings; with all of this clear in his memory, the radical is deeply impressed with the fact that there is something exceedingly wrong with our system of society, and when an occasional reaction takes place he does not become hysterical and howl like a hungry hyena for the death of somebody.

He explains the natural law that from every action there is a reaction, and he informs the ignorant that sitting on a safety valve is a dangerous occupation.

The union men who howled for the death of the unfortunate brothers are ignorant, inhuman cowards. They do not know they are taking part in a huge and cry raised for the special purpose of drowning the mournful cries of capitals' victims and divert public attention from its appalling record of crime. They do not know that at this advanced age of humanitarianism only those still steeped in the brutality of the past and ignorant of the debasing social effect of capital punishment, will demand the taking of human life for any offence whatsoever. They do not know that to strike a blow at a fallen fellow worker is a most unmanly act.

When John Fitzpatrick, President of the Chicago Federation of Labor said: "These men are down and I am not going to kick them," he voiced the sentiments of every real man in the labor movement.

The climax was a grave disappointment to the revolutionary element, who expected the men would hold to the position indicated by President Moyer, of the Western Federation of Miners, when he said: "I would not confess even tho I committed the acts charged." But the McNamaras were not revolutionists; and it is not for us to condemn them, in any case; even tho we may regret that they weakened at a crucial point and gave the masters the opportunity they were looking for.

When the Prosecutor said: "Whether we had convicted the two men or not there would have been several hundred thousand people in this country who would have said the men were innocent. Here was an opportunity to silence everybody and also to save a large sum for the county," he sounded the key-note of the capitalists case.

They were in a desperate predicament of expense and unbelief. They feared the latter most of all. It would have reacted on them they knew not how heavily. But the shrewd lawyers slipped out of the trap and we are "silenced."

Yet the Social Revolution will not be delayed an hour.
J. F.

MEXICO AND THE STRUGGLE FOR FREEDOM.

Speculation in human flesh and blood is the cause of all the trouble in Mexico; as it is in Los Angeles, in the United States, in Europe and in that most ancient of all conservatives, China. Everywhere it is the same. Everywhere the speculator flaunts nature to her face; everywhere he ignores the fundamental fact that we are here to live, and that to "tie up the earth in a tether and to buy out God with a fee" is to fetch the powder, lay the train and light the match that will rend the present social fabric into a thousand fragments. Far from having left behind us the age of violence we are just entering upon it, for moss-covered institutions that are strangling the breath out of the masses have refused to yield to gentle suasion.

The issues are profoundly fundamental; they touch the very springs of life. It is not a question of establishing municipal urinals in Milwaukee or doling out public pap to labor's worn-out soldiers. It is not a question of improving car service—ultimately for the sole benefit of the real estate speculator—or of decking out our cities with trim boulevards and parks for the delight of those whose circumstances enable them to cultivate the artistic taste. These, at best, are but an excuse for rounding up the disinherited and launching a discussion that takes an infinitely wider and more threatening range. The actual stake is life itself; life which is panting and struggling for relief, and, therefore, will speak not with the mincing lisp of a Good Government reformer but with the straight-to-the-point virility of the fighter, ready to back up his words with deeds.

It is enormously to the credit of the Mexicans that they are fighting, and fighting furiously, for the possession of their lands. It is only a profoundly degenerate, peace-at-any-price castrated public opinion that can censure them. No dog who will

not show fight when threatened with the robbery of his dinner is considered worth his salt. No people that has been plundered, and does not resist with all the force at its command, is deemed by nature worth preserving. Capacity to struggle is life's elemental factor, and the case of a nation that has lost the fighting instinct is as hopeless as is that of the chronic hobo who has accepted poverty as his portion, foresworn women and trained himself to the semi-starvation of the free lunch-counter. With such material nothing can be done. It is to insistence on getting all there is in life that we must look for the energy that will abolish slavery.

Not how stupid but how appallingly slavish is that majority opinion ballot box worshipers insist on defying! Consider the case of this man Carnegie, of whose so-called benefactions in the founding of book-asylums, wherein the unfortunate may forget their troubles, the papers have again so much to say. They figure that he has spent \$215,000,000, and they invite us to applaud. To applaud our skinner! To clap hands when the proof of how he has robbed us is stuck beneath our noses, since none but a congenital idiot supposes for one moment that any human being ever earned \$215,000,000 honestly! Even the most superficial analysis reveals Carnegie as a thief; exceptionally dangerous because, in concert with his fellow monopolists, he has captured the government and legalized his looting. He has pursued the method all founders of great fortunes follow, devoting his intellect not to the task of aiding his fellowmen but to that of tracing out their most pressing wants and cornering the means of satisfying them.

It is murder, wholesale murder, in which these gentry are engaged; and it is literally true that their one occupation is the planning and carrying to a successful issue campaigns against the poor. To anticipate the influx of population to a given point and to seize the land whereon the workers must erect their homes. To corner the food supply without which life cannot be sustained; the ice in the gruelling summer and the coal in the cruel winter; to cinch the masses to the utmost, in a word, at every opportunity; this is the career our modern bourgeoisie sees fit to dignify. It views the earth as a money ball; life, with all its infinite possibilities, as a stock exchange; the glorious human mind as a mechanism for multiplying dollars; industry as born into this world to stuff its money-bags. Never yet have I met an intelligent workman who was not in revolt against this pawnbroker's philosophy and, as for the hundreds of literary men and women I have known, their loathing passes words. It is passion that is beginning to talk, and, let the philosophers say what they will, passion is the profoundest, truest and most powerful phase of thought. The injustice that eats away the heart is always a most actual injustice.

"Regeneration" abounds in facts and argument, but they are not advanced for the production of chamber philosophers or parlor revolutionists. They are adduced, solely and exclusively, with the object of creating agitation, of forging a hatred of murder and robbery, monopoly and slavery, that shall lead, at the earliest possible moment, to their summary extirpation, root and branch. It has no patience with those who make peace with the enemy; no use for that pusillanimous pseudo-science that has adopted "Don't Worry" as its motto and, with ice-water creeping through its veins, bids the poor and the outcast trust to time as the solver of all problems. While language is, of necessity, its tool of trade, it regards language as but a shovel, to be used for digging up those facts which are far more eloquent than words. It is life that must be disinterred; life throbbing with passion and determined on becoming free. Wm. C. OWEN, in Regeneration.

MARX ON TRADE UNIONISM

Trades Unions work well as centers of resistance against the encroachments of capital. They fall partially from an injudicious use of their power. They fall generally from limiting themselves to a guerilla war against the effects of the existing system, instead of simultaneously trying to change it, instead of using their organized forces as a lever for the final emancipation of the working class, that is to say, the ultimate abolition of the wages system.—KARL MARX.

WAR AND PEACE

The thot of war has ever been
The dream most dear to me—
War, where this heart might sacrifice
Its life for liberty.

There is one holy thing on earth
For which it is worth while
With our own arms to dig our graves,
To bleed, and, bleeding, smile.

That sacred thing is liberty
All men have been insane
Whoe'er, for another cause,
Gave up their lives in vain.

Peace, peace be unto all the world,
But ne'er by tyrant's will!
Only from Freedom's holy hands
Let peace the broad earth fill

If universal peace on earth
In this wise there may be,
Then let us cast our arms away,
And sink them in the sea.

But if not so, arms, arms till death,
A never-ending fray!
Yes, even if the war shall last
Until the Judgement day!

Translated from the Hungarian of Alexander Petofi
by Alice Stone Blackwell.
(Petofi, the Hungarian poet of freedom, fell in the
struggle for Hungarian liberty in 1849.)

RATIONAL EDUCATION

Whoever heard of any teacher, from the district school to the university, asking a student, "What do you think about this?" Never! It's always, "What does Snoggins, the great authority, say about it?" The only important thing, the only sacred thing—what the learner himself thinks—is utterly lost sight of. If you are not free to look the facts of life in the face, to draw your own conclusions, make your own estimates of men and measures, express freely the thought of your own soul without coercion, you never can be a man. You will be but a thing, an imitator. You still belong to the monkey race.

Any one with a rudimentary brain could see the truth of what I have said if we were not all scared too stiff to think for ourselves. We are intellectual cowards, made so by the false educational system that has cursed us. We are afraid of the unconventional. We bow and cringe and fawn before the authorities. Our modern educational system all over the world turns out a race of intellectual lick-spittles. We dare not think. We are afraid to think. Afraid of our own minds. We have to wait to see what the "Evening Swill Barrel" says. What some borborygmie doctor, pulpit-pounder, or sickly college professor has to say before we form or express an opinion of our own.

This is so awfully, ghastly true that we cannot smile. The average man is so utterly under the spell of this idiotic worship of titles that he dare not raise his head. Is it not so? Answer me. Bring up any question before the next man you meet, and he will quote you what some doctor, or professor, or some Hon. dirty grafting politician says, and that settles the matter. Try it.

One original pupil asserting his inalienable right to think for himself would upset any school or college in America. There is no place for the fearless independent thinker, no provision for him at all. All are hacked to fit the Procrustean bed. Our schools, colleges and universities are organized exactly like shoe factories. Turning out products all alike, all molded upon the same inflexible last, exhibiting the same dullness, mediocrity and incompetency.

The master minds of all the ages have been

those who never enjoyed any "educational" advantages. They learned in the school of hard knocks, from mother nature. The system never got in its deadly work upon them. Who taught Socrates? Who trained Galileo? What academy graduated Copernicus? Who tutored Shakespeare, Darwin, Spencer, Whitman and all the rest of the mighty host? What college taught Edison to illuminate the world with the electric spark? And the towering Lincoln, majestic giant, the deep waters of whose inner life were never troubled by the meddling fingers of Pedagogy, who taught him? From what college did he take his degree of common sense? Could a Lincoln possibly survive the Grammar and High School course of today?

College men who have made anything of themselves have done it in spite of their education. They will all tell you so. They have only contempt for the intellectual mill through which they passed. Thoreau would not give \$5 for his diploma from Harvard. Emerson, the master mind of the American Renaissance, was given the hemlock by "Deah Old Hahvad, don't you know."

Have I overstated the case? I do not think so. In every class-room in the world today authorities are taught and referred to on every subject. Yet every authority so blindly worshipped and bitterly enforced must be partly or wholly wrong. Why? Because it is not given to any man or work of man to be wholly right. Perfection is not a human attribute. Can we by legislation enforce a wrong over a right? Never! The wrong must and will fall. Right and truth need no defenders. Hands off! All errors have in themselves the seeds of their own downfall. Do not try to bolster up any theory or dogma. Just take away your hands, and if it falls it deserves to. You cannot hold the wrong in place anyway very long. Gravitation is after you. It works while you sleep. In the end you will only be crushed by the fall thereof. Better stand from under.

Because the majority of the people believe a thing is no evidence of its truth. On the contrary, it is just when we are most cock-sure about things that we make the biggest fools of ourselves. "The mass has always been wrong upon every question," says Matthew Arnold. For our own sakes we dare not accept any human judgment as right and final so long as there's one dissenting voice in all the world. "Only what nobody denies is so," says Old Walt.

Our youth are chained to the dead hands of the past. Our educational system is a festering charnel house of dead men's bones. Have not the living a better title to this earth than the dead? Away with the corpses of the past! Off with the shrouds of the dead! Make way for man, living, plastic, ever-changing man!

In the small time allotted to me for this lecture, I cannot do more than arouse my hearers to the menace of what we so blindly worship as our Free School System. Free indeed! Heaven save the irony! Slave School System we would better say.

From the fact that no effort at all has been made to better things, and from the fact that nobody seems to even question the rightness or infallibility of our school system, I am sorrowfully led to believe that there are few, almost none, of our vast population who have in any degree appreciated the dangers or wrongs in the system. And so it seems to me it would be foolish for me to present a constructive program to a people who do not know

that there is anything wrong in the system they are living under.

BRUCE CALVERT, in "The Open Road"

WAR AND THE SOCIAL REVOLT.

Without regard to their previous sentiments or principles, and without regard to their well-being, just so long as capitalism endures, the peoples will go to war when and where the capitalist sends them. Wars will be fought whenever any center of economic control finds war necessary for its preservation or expansion. The people will be stupid enough to fight for masters, and to die for masters, just so long as they are stupid enough to have masters. Men will pour out their lives in senseless battles, pour them out unto the brute's death, just so long as men labor in the employer's mill or mine. The world will know nothing of true peace, until it is rounded with the social revolution, and made an altogether new creation, fashioned for the fellowship of man.—GEORGE D. HERRON.

ANOTHER FREE SPEECH CASE

The editor of this paper is under \$1000 bail to appear for trial in the Superior Court on the charge of "publishing matter tending to create disrespect for the law."

This is a clear case of trampling on the rights of free speech, and the libertarians of the country are invited to assist in the defence by subscribing to the defence fund.

NANTHAN LEVIN, Sec.
Home, Lakebay, Wash. Free Speech League.

DEFENCE FUND.

Previously acknowledged	\$113.55
Collection in N. Y.,	\$12.00
C. L. Swartz,	\$1.00
J. Weinberg,	\$1.00
F. E. Polk,	\$1.00
A. Luto,	25c

BOOKS RECEIVED

- "Social Forces in America," by A. M. Simons; The Macmillan Co. New York.
- "The Horraboos," by Morrison I. Swift; The Liberty Press, Boston.
- "Reflections of a Lawyer," by Morris Salem; N. Y.
- "Making Money in Free America," by Bolton Hall; Arcadia Press, New York.
- "Money making in Free America," by Bolton Hall; The arcadia Press New York.

AMONG THE MAGAZINES.

- McClure's: Two articles of importance to students of Sociology; Madame Montessori's New Methods of education, and Jane Addams' study of the social evil.
- The American: Wonderful Hawaii, the land of the landless, by Ray Stanard Baker. La Follettie's Autobiography. Good Fiction.
- Physical Culture: A new serial by Sinclair, and valuable articles.
- The Strand: Good stories; And an article on American Women Misicious.
- The International: Up to its usual high standard.

RECEIPTS

Chicago Open Forum, \$10; Weik, \$3.50; Reitman, \$3; Appel, 2.05; Weinberg, Butte Public Library, Marone, Aberdeen I. W. W., Roberts, Atzenberger, Swartz, Laury, each \$1; Sanmorsch, 50c. Cuming, Pratner' Wiltz, Phillips, Hedlund, Goekes, Scariceriaux, Hellerstedt each 25 cents.

THE WORKERS' UNIVERSITY.

- Books and Pamphlets For Sale by the Agitator Publishing Association.
- The Cost of Something for Nothing, J. P. Altgeld 1.00
 - The Moods of Life, Poems, W. F. Barnard..... 1.00
 - Love's Coming of Age, Edward Carpenter 1.00
 - A Physician in the House, Dr. J. H. Greer..... 2.50
 - Life of Albert R. Parsons, with a true history of the Anarchist Trial 1.50
 - The Tongues of Toll, Labor Poems, Barnard.... 1.00
 - The Changing Order, Oscar Lovell Triggs 1.00
 - The Materialistic Conception of History, La-briola 1.00
 - Looking Forward, a Treatise of the Status of Woman 1.00
 - The Bomb, Frank Harris. A powerful novel based on the Chicago tragedy of '37, cloth.... 1.00
 - Looking Forward, a Treatise on Woman..... 1.00
 - The American Esperanto Book, Arthur Baker... 1.00
 - The Physical Basis of Mind and Morals, Fitch.. 1.00
 - The Tongues of Toll, Labor Poems, W. F. Barnard 1.00
 - The Sale of An Appetite, a Purpose Story..... .50

THE AGITATOR

SYNDICALISM—A WORLD POWER.

We are now witnessing a great event from which later on will be dated, perhaps, the beginning of a new historic epoch. How many are there among us who are conscious or even have the vaguest presentiment of the historical importance of the present moment. France has recently lived through a week of tragical days of a great movement. On two of her most important railroad systems, all animation remained suspended, while others were in danger of a similar fate. In these days when the press has reached such a stage of feverish activity it was quite natural that considerable space was given in the columns of the newspapers to these events. But too much space was given to anecdotes and unimportant details, while little or nothing was said about the profound importance of the whole movement.

By these great revolutionary attempts in France, the young labor organizations have given evidence of their strength and these associations are the work of the general union of laborers. This latter is, in my opinion, nothing but a typical incarnation, representing the movement of bodies, which, according to the theories of Kant and Laplace, produces new world formations outside the confusion of chaotic matter.

Syndicalism and Socialism.

Superficial observants will continue confounding "syndicalism" with socialism, and socialistic writers and orators favor this confusion, which is the result of superficial observation and lack of judgment, because it tends to consolidate the idea that the power of socialism is decreasing and passing into the hands of syndicalism. But in reality, these two movements have only one fact in common, they both sprang from the proletariat. On every other point, syndicalism differs from socialism and very often is opposed to it.

The educational work of the socialistic propaganda, which awakens in the masses the consciousness of their strength, and which has taught them to manifest their wants and claims in an imperative form, may have given the impulse to trade unions and accelerated their evolution, but it is by no means certain that socialism or trade unionism is the father of syndicalism. In trade unionism you often see a faint resemblance to the old guilds; that is to say, in spite of all revolutionary rodomontades a historical continuity, a strange traditionalism. But, no matter what may be the origin of syndicalism, it has received its first training from socialism. Now, however, it stands on its own feet, and scorns the very idea of tutorship. It is rapidly getting away from socialism, which makes vain efforts to follow it and not to get out of touch with it.

The syndicalists are out for plunder and respect nothing their enemies venerate. You may talk to them of country, of duty, of law and order, and they will only shrug their shoulders at these words which have no meaning to them. It is as if you had given Ghengis Khan the sealed charters of the cities to protect them against his violence. But, among themselves, they maintain strict discipline. They despise the worker who will not join hands with them and consider it a mortal offense if a workman opposes a strike and takes sides with his employers against the syndicates.

Even Force Won't Stop It.

Socialism is the intellectual work of learned men transplanted into the bosom of the masses. It is of artificial origin, and this alone makes its success doubtful. Syndicalism, on the other side, is born among the masses. It is a natural product and therefore has far better chances of holding out and becoming a success. It would be foolish to expect to see this movement stop or disappear. Even with force, you can do nothing against it. The workers have learned statistics. They count themselves and see that they are in the majority. They have learned to understand the machinery of the State. They see that a few people issue orders, which the many obey because of their respect for old traditions. But those who obey are people of their own class, and if they ceased to obey, the State would be only a small group of ministers and councilors without any more power than marionettes whom everybody would laugh at. It is for this reason they are trying to make those who obey see that there is no reason why they should continue to do so, and they know that, if they succeed in this, the commands of the State, the army, the judges and government would be mere empty words, with no more power than the threats and commands of Kerxes over the waves of Hellespont.

The conservative adversaries of syndicalism imagine that they may find consolation and confidence in history. Cleo, Jack Cade and Masaniello were the Patauds and Griffuelhes of their time, and how did they end? Quite tamely. But the demagogic movements of the past were only the crusades of children, of big children, without plans, without methods, without any goal, nothing but an impulsive unordered rush, the result of the confused ideas of a few enthusiasts. Today they are methodical campaigns, with a strategical plan and a complete general staff and all resources.

Syndicalism is a power which, when it is once realized, will envelop the world in its shadow. And, since the strike of the postal and railroad employes in France, we may say, prognostically, as did Goethe at the bivouac of the eve of the battle of Valmy: "From here and from this day a new era in human history begins, and you will some day be able to say that you witnessed it."—MAX NORDEAU.

KIDNAPING OF MEXICANS IN CALIFORNIA.

Holtville, California, Nov. 23, 1911.

On the thirteenth of this month U. S. Immigration Officer Gonzales, a deputy sheriff from Calexico, and Superfecto Rodolfo Gallegos, an official from Mexicale, Mexico, came to a camp near Holtville and arrested a Mexican named Toba. The alleged charge was that Toba was wanted for the theft of certain revolvers, and these officers said that Toba would be taken to El Centro, Cal., and tried for larceny. Toba was not put in jail in El Centro, but was taken across the line into Mexico and has probably been shot by the Mexican authorities. Toba was an insurrecto and was prominent in the Liberal movement in Lower California.

So far as can be learned by most diligent inquiry there was not a pretence of legal jugglery to lend a color of fairness to the outrage. The taking of Toba appears to be raw kidnaping, with the United States and State officials a party to the act. Toba demanded to be shown a warrant, but was shown a sixshooter, and told that it was warrant enough.

These upholders of the peace and dignity of the State and United States stole two revolvers from other men in the camp, and in answer to their protest, told them that unless they kept "mum" they would be taken along.

Since Toba's kidnaping a Mexican girl, a member of Local 437, was caught on the street in Calexico, while on her way to the Post Office and carried across into Mexico by a Mexican thug, named Vilosenar. A Mexican named Amador and his son have since been illegally taken across. If those kidnaped are killed outright they will be lucky, but they will surely suffer hours of torture before death relieves them.

There seems to be no legal redress. Governor Johnson, of California, was informed of the outrage by telegram, but replied that he could do nothing until he received further details.

Some sort of direct action will be necessary to stop this murder.—L. U. 437, I. W. W.

FROM NEW YORK CITY.

The 24th anniversary of the 11th of November, has been widely observed; both in Europe and America.

The snows of twenty-four winters have gently fallen and covered our martyr's tomb with a white shroud. Twenty-four springs have wakened song-birds to sing sweet melodies in the green trees, beneath which sleep our murdered dead.

The busy world has madly rushed on its rapid way, but our martyrs have not been forgotten, as is evidenced by the increased attendance of young people at our memorial meetings.

In this city there were held three well attended meetings. On Nov. 9th the Germans held a meeting in the Labor Temple, 84th street. November 10th the Jews held a packed meeting on the East Side. I spoke at both of these meetings. At the Jewish meeting Wm. D. Haywood was one of the speakers.

I was the last speaker. I spoke reminiscently and gave the details of the capitalists conspiracy that sent our innocent comrades to their graves. The hall was crowded to its utmost limit and hundreds stood until 12 o'clock, in the "breathless silence," (as the papers described it.) So intensely interested were they in hearing me tell the "story of the Anarchist trial."

Sunday, Nov. 12th, the German Socialist held a memorial meeting in Labor Temple. Also Nov. 12th I addressed two well-attended meetings in

Philadelphia.

But the most encouraging feature of my work, is the success with which I am meeting in selling the speeches.

It is now 18 months since I published the speeches. In that time I have traveled from Los Angeles, via Vancouver, B. C., to New York city, twice. I have devoted my entire energies to visiting Locals of the A. F. of L. From those Locals I have received most courteous treatment everywhere. I have credentials from some of the best known central bodies in this country, including the Central Federated Union of New York city. I am continually rapping at the doors of locals, being admitted and selling the speeches. The result is that I have sold 10,000 copies and am just going to place my order with the printer for the 6th edition, making 12,000.

I regard these speeches as the greatest piece of propaganda literature extant; and when circulated among organized labor are bound to bear fruit.

New York City.

LUCY E. PARSONS.

MARX ON TRADE UNIONISM

Trades Unions work well as centers of resistance against the encroachments of capital. They fall partially from an injudicious use of their power. They fall generally from limiting themselves to a guerilla war against the effects of the existing system, instead of simultaneously trying to change it, instead of using their organized forces as a lever for the final emancipation of the working class, that is to say, the ultimate abolition of the wages system.—KARL MARX.

THE GOSPEL OF PEACE.

A collaborator of the "Forum" asked a Chinaman why his nation did not accept our "gospel of peace," and received the following reply: "It is not because we would not accept a gospel of peace, but it is because you in its name trample it under foot and drench it with blood. There are people from all Christian nations who come to teach us by the sword"

FOR SEATTLE

The Seattle Agitator Group will give its second annual Peasant, Ball, in Redding's Academy, 23rd and Jacksons street, Dec. 31st, 1911.

All remember the unique, mirth-producing peasant ball which was introduced for the first time in the west by this Group last winter; and brot people from Vancouver, B.C. to attend it. Get ready for this one and bring your friends. Nothing like it ever happened. It's beyond description.

REGENERACION

Weekly organ of the Mexican Revolution; published by the Mexican Liberal Party. \$2. a year; 3 months 50c. 914 Boston St. Los Angeles, California.

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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>

HENDERSON BAY ROUTE—Steamer *Tyconda* leaves Commercial Dock, Tacoma, for all points on Henderson Bay, including Home, week days at 2:30 p. m., returning next morning. Sunday at 8 a. m., returning same day.

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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.

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