

THE AGITATOR

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

VOL. 2, NO. 10

HOME. (LAKEBAY P. O.) WASHINGTON, APRIL 1, 1912

WHOLE NO. 34

The Passing Show

The San Diego Fight.

The following telegram, dated March 24th, sent out by Stanley M. Gue, secretary of the California Free Speech League, is a condensed history of capitalism. Where its own laws will not avail it turns slugger and murderer of the kind it jails and hangs. Read:

"Twenty-five men taken from city by police, beaten nearly to death, shot at and clubbed. Men scattered in hills. Four return to San Diego. Joe Marko has horrible hole in head and blood soaked shirt and coat, is in semi-conscious condition. Two others at point of death. Labor papers confiscated. Newsboys arrested. More conspiracy charges against Whyte, Gue, Rosen and Gosden, who have been re-arrested. Big protest meetings in Los Angeles. Hundreds on way here.

"An injury to one is an injury to all."

The jails are full, still the men keep piling into the city for the purpose of being arrested. When men and women become so fully charged with the virus of barbarous freedom that jails no longer terrify them, what else can a civilized government do but kill them?

Government is maintained on the fact that ninety-nine per cent of the people are either too stupid to desire the freedom it prohibits, or to cowardly to defy its mandates. The one per cent that occasionally violates its commandments, it is prepared to handle. But, when a number of people deliberately refuse to obey its laws, it is fairly "up agin it."

Verially, these free speech fights are doing a wonderful educational work. They are taking the terror out of the jails; they are exposing the weakness of government; and they are showing the people the one and only effective and speedy way of setting aside the thou-shalt-nots, namely: direct action.

How the Press Doctors the News.

The mine disaster at McCurtain, Oklahoma, sent ninety miners to their deaths, and the capitalist press passed the horrible event up after the first announcement. The press, that plays up to the limit the killing of a few court officials in Virginia, giving us pages of pictures and scare-headed writeups daily, forget, instantly, the killing of these toilers whose lives were sacrificed to the greed of a system that cares only for dividends. It sheds buckets of crocodile tears over the bereaved families of the judge and bailiff, but not a sigh for the sixty-five widows and 250 fatherless and foodless children in the mining town in Oklahoma.

Posses and police from two states are hunting down the murderers of the court officials, on whose heads a reward has been placed. Who are engaged in tracing down the men responsible for the criminal negligence that leave mines without proper safeguards against firedamp? No one. That would be "anarchy," and might tend to foster discontent and disrespect for the law.

Revolutionists do not expect the press to advertise the murderous work of the capitalists. The capitalists are a brotherhood, and the press is a loyal member. As loyal and necessary fellow grafters, the newspapers put the brother-

hood stamp on every item of news that appears on their pages. Small thieves, who do not carry cards in the big brotherhood, are hunted down and punished severely; and the papers given extra prominence to the news, as a warning to the public of the danger and folly of violating the rules of the game. Amateur murderers are hunted down and hanged; and letters of fire proclaim the ghastly work in our "family" newspapers. But the killers who murder by wholesale the workers of the world are left untouched and their deeds go unavenged.

"It's the fault of the system," you say. True; and it's up to me and to you to tear down a system that rests on the mangled corpses of men.

Government, a Capitalist Weapon.

The young Republic of Portugal has furnished added proof to the argument that government is government, whatever its form; that the function of government is to protect and foster the exploitation of labor; that it is, in fact, the expression of the wishes of the capitalist or dominant economic class; and that it will be as violent, brutal and atrocious as the needs of capitalism requires at any given time.

There was a general strike on in Portugal. Lisbon and several other cities were tied up. The capitalists were beaten, if they did not change their tactics of quasi passiveness, which they did. Martial law was proclaimed. The Union headquarters were surrounded by soldiers. Over a thousand strikers were arrested and imprisoned in the foul holds of warships. On their way to prison they sang the International with enthusiasm. They are huddled together under the most unsanitary conditions and are to be tried by a military tribunal on the charge that they were aiding and abetting in the overthrow of the Republic. It is proposed, further, to dissolve all Trades Unions in Portugal, as being composed of a set of dangerous ruffians. Which, indeed, is the truth, from the capitalist point of view.

If the Unions were praised by the capitalists as bulwarks of the Republic, like our own "safe and sane" unions have often been, it goes without saying they would be a very tame and harmless set of slaves, and quite unworthy of the distinction of being called traitors to the capitalist system.

Syndicalists Jailed in England.

Guy Bowman, editor, and two others connected with "The Syndicalist," organ of the Syndicalist League, have been sentenced to serve from six to nine months in jail, on the charge of spreading "inflamatory literature." Tom Mann was arrested later on the same charge.

The English capitalists have awakened to the dangers of syndicalism. But they are too late to forestall it. It has already taken root and these arrests will only help it grow. The Transport Workers' strike was the first evidence of the evolution from craft to industrial unionism; and the present coal miners' strike is further proof.

Nothing really frightens capitalism except a stoppage of the wheels of industry. We may vote for whom we please; he may go to the

halls of Congress and orate all over the Congressional Record, so long as the mill wheels keep going round capitalism is content and safe. It is work not oratory that counts in this world. A jawsmith may play Yankee-doodle on our emotions, but it takes a blacksmith to shoe a horse.

The Trials of Forty-five.

The trial of the forty-five Labor Agitators gathered in by the U. S. government on the charge of conspiracy to transport explosives between the states in violation of the Interstate Commerce law was set for October.

This is a veiled attempt to use the U. S. government in conjunction with the state governments to put the Iron Workers' Union out of business, and to hound and ferret out every man who might be suspected of using destructive tactics, or thinking they might be used.

The idea behind the whole persecution is plain to be seen: Put the eternal kibosh on the dynamite business in the labor war.

The masters object to the workers using any thing that will hurt. They favor discussion, conciliation and arbitration. Or, better still, no unions at all, which is the policy of the steel trust.

What a peaceful, God-fearing country this would be if the steel trust and the government could only succeed in overawing the working men.

The Lawrence Strike Still On.

There are eight thousand still on strike in Lawrence. The capitalist press has stopped advertising the strike. Its last word was: "The strike is ended," and it cut the wire. But the workers are developing their own press—the most important instrument for propaganda—and are no longer dependent wholly upon the enemy for information.

Money is needed to feed these strikers and to defend Ettor and Geovannatti. The bosses have sprung a new trick for the purpose of stopping the collection of funds. They have brought their old friend, the injunction, into play. But Haywood assures us: "There is nothing that can prevent us from distributing relief, and we will do it in the face of all the courts and injunctions."

In a speech delivered in New York City recently Senator Borah said that we are the most lawless of any civilized nation; that in no country is there "so little respect for law because it is law."

The Senator might have added that there is no people in the world so fond of making laws, no nation that employs so many law makers, and none that can come within a mile of us in the number of law factories.

They say Roosevelt will not get the nomination. He should get it. He is the man for the times. He is a good rider, has no scruples of any kind, and has all the other qualifications for a dictator. Dictator! Don't get scared nor sarcastic. The times are fast developing the capitalistic need of one. And he'll come when they call for him.

Capitalists dont advocate violence, they use it.

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.

The person who lives on the labor of others, not giving himself in return to the best of his ability, is really a consumer of human life and therefore no better than a cannibal

A MODERN SCHOOL

In my fictitious school, of which, for convenience's sake, in writing this article, I shall consider myself the teacher, I have not worked out any set program, and shall therefore present you my ideas in the form of various haphazard situations and pictures taken at different times.

The classroom has first been inspected and improved by the teacher, who has, as all practical educators should have, a thoro knowledge of modern hygiene. As to school furniture, there are, besides the piano and the large working table, small movable tables and folding chairs, so that the room can change its form according to the work of the class; this because the organization which backs the school is too poor to put at our disposition more than one room.

To-day I have brought some pictures to be put upon the walls—a few good reproductions of old masterpieces, some colored illustrations of peasant costumes from different countries, some sketches of animals, views of many cities, a fotograf representing workmen engaged in building a bridge, etc.

According to the theories of official school discipline, the class is now in an awful and scandalous state of disorder; but according to the theory of real free education we have here the true, natural order: no one is in what the orthodox schoolmaster would call "his place." One boy stands linked arm in arm with his teacher; three girls are sitting upon the table, while another sprawls upon a chair, and so on.

The children run to see the pictures, in their haste overthrowing some of the chairs. They talk all together. "What is this?" "Give me this one." "Oh, how nice that is!" "Look, this is an elephant!"

"Listen, friends," I say to them; "I have braut the pictures to have you choose those you want to hang ion the walls. We can keep them there until you are tired of them, then we will exchange them for other pictures. What do you think about it?" The children early agree with this suggestion, plying me with questions concerning the illustrations. I tell a small boy who is running up and down the room singing lustily that we all desire to talk about the pictures, but we cannot do it on account of the noise; if he will not stop we will have to go outside and he will stay here alone and do what he pleases. He thinks a little while and then says: "No; I will go outside." A minute later he returns. "Did you say you had pictures? I want to see them too."

Now follows a long talk on the subject of the pictures. My stories cover many sides of human knowledge; they are about animals, plants, people of other countries, and they are all answers to the children's questions. Naturally the children are not only listeners; they gave their opinions, they often burst into hearty laughter, they jump in order to imitate some animal, or they transform their garments to make them look like those of the people just mentioned. But today provoked by an illustration representing a caravan in the desert, the pupils are especially interested in the discription of Sahara and later in that of Africa, so that our class turns out to be one of geography. I have to consult books, encyclopedias the Atlas and the Globe, all of which the children follow attentively. Two of them imitate on paper the map of Africa, which I am drawing on the blackboard. One little girl wants to know how much it would cost to get there. I show her the way on the Globe and promise her to find out the price. That leads me to speak about the large steamboats and the modern traveling facilities of the rich, as contrasted with the traveling of the poor.

But one of the boys probably tired of the work, calls

another child out into the yard, and the whole band disrupts. Then follows the play in the yard, in which I join.

In the next days we were busy making cardboard frames for the selected pictures; of course there was much wasted paper and there were injured fingers, especially of those children who had never handled any scissors or other tools before. Later, wanting some healty, open-air amusement, we go out and work in the yard, building lakes, rivers, seas, mountains, etc. For that pupose we have to use the gardening tools, and some of the children work very hard. Now and then fights occur when some child interferes with the work of another. Later in the week we take a trip to the Museum of Art, where a new wing has recently opened, showing different phases of the history of Egypt. As a further consequence of our talk on the geography of Africa, we visit the beautiful motion-picture show at Carnegie Hall, where a famous lecturer explains his eight weeks' travel with a caravan of Arabs on camels in the desert of Sahara. This is, from the first difficult to arrange, because of the relatively high price of admission; but I have written to the lecturer and he has allowed us a reduction of the price, and the rest has been contributed by some of the parents and by our school organization. —B. LIBER, M. D. in "The Modern School."
(To be continued.)

AS TO FLAGS

When a State Committeeman of the Socialist Party, in the Seattle Convention of that Party, suggested adjournment until the United States flag be added to the decorations, he started a near riot and his motion was overwhelmingly voted down.

We do not regard the American flag in any greater degree than we do the Russian, German, or English flags, or that of any other capitalist or feudal nation whose people depend in the main for their food, clothing, and shelter, upon the capitalistic mode of production involving the essential exploitation of labor thru a system of wage slavery.

The Socialists are an Internation and as such we think infinitely more of our fellow-workers in "foreign" countries than we do of the capitalists in our own country, say for example, the workmen of Canada, Mexico or Timbuctoo for that matter, than we do of the mine. mill, and factory owners of the United States who so readily send troops against us under the Stars and Stripes to jab their bayonets into the pregnant loins of our women and whose police beat our wives across pulsing nursing bosoms.

As an Internation we have chosen a flag—a blood red banner, symbolical of the common ichor of the aspiring human heart. It was the flag raised in all the world and when the world was young. It was woven of the spangled rays of the first clear dawn of civilization. It was the daylight signal of our fathers who by night built their beacon fires on a thousand hills. It was the ensign of Spartacus and the rebelling gladiators, It inspired the early Christian communists and in later days became the first standard raised in the American Revolution at Breed's Hill by General Warren.

The Moravian Sisters of Bethlehem, Pennsylvania, wove a red silk flag, and presented it to Count Pulaski and it was carried at the head of the continental cavalry, and the daring Pole was buried in its folds. We have chosen it. To it alone are we loyal and we will follow it until we have made a place fit to live of this wolf-den world when we have restored the earth and machinery to labor.

BRUCE ROGERS.

WHAT REVOLUTIONS TEACH

If people would allow themselves the pleasure of studying such a great and fascinating event as the French Revolution they would have no difficulty, I believe, in finding their way thru the tangle in which they seem lost so hopelessly today. For no one can investigate that great upheaval without comprehending that the feudal system, which had stood for centuries and was far more powerful than is our modern capitalism, succumbed, not to the eloquence of revolutionary orators in Paris but to the courageous action of the humble peasant, operating on his own initiative at a thousand points, taking for himself what his lord had monopolized for centuries. There is no question that the true force of the revolution lay there and there alone, and the proof lies in the fact that Napoleon, after he had become supreme, thanks to England and the other European powers, found himself compelled to parcel out the land among the people. Napoleon is regarded as the highest type of military genius and the quintessence of military genius lies in capacity to distinguish between real and apparent power. He crushed the politicians but he did not attempt to crush the workers. On the contrary, he placated them.

If we come down to recent dates and examine such an upheaval as the Russian Révolution of only ten years ago we shall be forced to similar conclusions. We are still too near that picture to view it clearly, but even now we can see that the uprisings and fevered orations in St. Petersburg, Moscow and other centers resulted in little but the affording to the Cossacks an opportunity to mow down the people. On the other hand, the Czar found it necessary to make concessions to the peasants, presenting them with what I myself consider the mere plaything of a Duma. Those concessions were made only because the government had become conscious of the peasant's power. The peasant—and the Russian peasant is probably the most peaceful creature in the world—had shown his teeth, refused to work, even gone so far as to raid the nobleman's estate and annex it for himself. He had stopt supplies; he was obviously a power to be reckoned with; he must be placated.

Look at what is now going on across the Mexican border and we shall see the same truth illustrated. The Mexico City mobs that cheered or cursed Diaz and are now cheering or cursing Madero, as they will cheer or curse Gomez, Crozco, or whoever may be Madero's successor, will be dispersed at intervals by police and soldiery, and the government never will put itself out seriously to placate them. At most they will be offered some change of ruler who will praise them more fulsomely and offer them a more attractive style of oratory. But the Mexican Peasant is an entirely different proposition, for he has taken the law into his own hands; has siezed what is to him the prime necessity of life—the land; has driven hundreds of land monopolists into exile, and, in a word, is showing himself a power and most threatening peril. Therefore, in Mexico also we observe the same phenomenon, and from President Madero to the most obscure political pretendant we get one solemn assurance, viz. that, if the peasant will only be good and submissive to authority he shall have what he is now taking—the land. As in the case of Napoleon; as in the case of the Czar of Russia; rulers attend to there business, which is to discover where the power actually lies and to make terms with it.

It is a time-honored proverb that "history maketh men wise." I cannot see that it requires much wisdom to master facts so plain as those to which I point, but I am sure, on the other hand, that the man without any historical knowledge is incapable of advising wisely on great public issues. I feel very strongly that if certain alleged revolutionary leaders had even a bowing acquaintance with the record of the past they could not honestly assume toward the pressing problems of the hour the attitude they are assuming. For of late, in all their treatment of such all-important struggles as that which culminated for the moment in the McNamara confession; in such social wars as that at Lawrence, Mass., or the gigantic coal strikes now threatening to paralyze Great Britain and Germany, they seem to be ignorant of the three great lessons taught us by the worlds greatest revolutions. The first is that the power against which we struggle can be pushed back or unseated only by more potent power. The second is that society, like armies, travels on its belly and that power depends on command of food supplies. The third is that if you have the command of the food supplies within your grasp but are afraid to stretch out your hand and take it, you are not a power but an impotence; a mere shadow of a thing, to which those in authority will pay not the least attention. You may have mastered the entire library of political economy; you may have yelled your head off in your worship of revolutionary spellbinders; but if you are afraid to act, your learning and your enthusiasm will do you just about as much good as does the annual public reading of that truly Anarchistic document, the Declaration of Independence.

I have been led into these reflections by a careful review of my clippings from Socialist Party comments on the McNamara confessions; from clippings on the Lawrence Strike, in which Mr. Gompers appeared to think his duty was to prevent the I. W. W. from winning a battle that would profit them and thereby injure his own particular organization; from clippings relative to the great events now taking place in England. And when I take a wider range and look beyond the limits of purely economic struggles I find the same tendencies in the declarations of those who appeal to the people with the claim that they are revolutionary leaders. I take "The Public" to be a journal of that character. I assume that when you preach the abolition of private property in land and the confiscation of the landlord's property without compensation, which was the heart and soul of Henry George's teaching, you rank yourself with revolutionists. Yet when I turn to "The Public" editorial on the determined effort made recently by the English suffra-

LIBERTY AND THE COMMUNE

White Lily, springing in the life of France,
Freedom, whose roots clasped round the hearts of
men,
Scarce had'st thou time to burst in blossom, when
Hate of thy beauty rose in dark mischance;
And looking on thy spotless bloom askance,
Tyranny made thy garden like a fen
With streams of human blood to overwhelm thee; then
Mockingly laughed, and bade thy growth advance.
Midst pools of gore with riven corpses lined,
Thy pure white petals bruised and dripping red,
Still did'st thou greet the world that thot thee
dead;
Yea, even in clotted flood did'st find
Food, Freedom; and, slow lifting up thy head,
Lived'st, to inspire at last the world, mankind.

—WILLIAM FRANCIS BARNARD.

gettes to enforce what the editor himself pronounces as being their natural right, I find only unstinted condemnation. They should have been patient; they should have waited until parliament saw fit to give them their own; they have ruined their cause by violence. It is the teaching that underlies the entire Socialist propaganda, and it is false to all the lessons both of the present and the past; a convenient and cowardly sophistry that flies in the face of fact.

* * *

We may squirm and squeal, regret and deplore, but that does not effect one whit the central facts that struggle is the law of life and that, as part of an evolutionary process infinitely wiser than ourselves, things happen because their happening is necessary to development. It is the fashion among these gentlemen-afraid-of-their-horses, these Frankensteins terrified at the being they themselves created, to decry revolution. But revolutions are part and parcel of the natural law of growth. In my judgement they are the most important part, for only revolutionary periods rouse man out of the selfish slumber into which he habitually falls and wake him from dreams to the realities of life. Then only does he look facts straight in the face and see the hollow mockery of the pretence that without individual struggle, individual self-assertion, individual heroism no advance for the individual or that aggregation of individuals we call "society" is possible. In this article I have endeavored to point out what I conceive to be the leading truths revealed by the French, the Russian and the Mexican revolutions. Analysis of all other struggles will give similar results.

WM. C. OWEN.

THE AGITATOR IN HISTORY
IV

(The matter running under this title was written for The Tacoma Ledger, by request; but didn't "quite suit" that subservient capitalist sheet. It isn't sensational. It is too radical; it barks too loud at the system.)

Is it an extravagant assertion to say that representative government has proven to be a failure?

Is it not common knowledge that the U. S. Senate is a rich man's club, many of whose members have bought their seats by the bribery of legislatures?

Have we forgotten the graft exposures of recent years? Isn't the finger of suspicion pointed at every legislative body in the land?

Tacoma Shows Failure of Government.

We need go no further than this city for proof of the failure of representative government. By its adoption of the commission form, which is a reversion back to the centralized or monarchical form of government, the people of Tacoma have actually put their seal of disapproval upon representative government.

The statute under which I have been convicted is a confession of failure, and weakness, and at the same time a reversion back to ancient, monarchical forms.

No Good System Afraid of Criticism.

No system that is strong and deeply engrafted in the heart of the people is afraid of criticism. For criticism could only bring out the strong points of such a system, by comparison, and thereby endear it more to the people.

When you make criticism a crime you are not only reverting back to monarchy, you are violating the most sacred charter of Liberty—the Freedom of Speech.

When the American people saw that the constitutional convention failed to make provision for the

protection of free speech, they realized at once that a most important matter had been overlooked, and set about to remedy the defect. So the first amendment to the constitution reads: "Congress shall make no laws abridging the freedom of speech or of the press."

This shows us how dearly the people cherished the right of free expression in the early years of this Republic, when the impress of European tyranny was fresh in their minds.

The State of Washington tells us we must not publish anything which even tends to create disrespect for the law, which means, if literally applied, which it was in my case, that to criticize any law, no matter how stupid or absurd it might be, is to commit a crime. For the criticism of any law can be construed as bringing all law into disrespect. As a matter of fact, it is the laws themselves and not the criticism of them that creates the disrespect. The anti-treating law is a good example of what I mean.

"Nude and Prudes" Not Attack on Law.

In "The Nude and The Prudes" there is no actual or intended incitation to disrespect for the law. The law is not the subject of the article. What I was endeavoring to do was to put into concrete form the disrespect in which the community in which I live held a few individuals. I was simply acting in my capacity as newspaper man, reporting the news. As a member of the colony, I was interested, and felt the same indignation toward those individuals, whom I had good reason to believe were not inspired in their efforts to "clean up the colony" by legitimate motives.

There was but one way consistent with the general opinion to show our disapproval, and that was to ignore these persons, boycott them. That is what the article urges. It calls upon the indifferent ones to join in and make the boycott complete. The prosecution was based on the theory that I urged the people to violate the law. It was far-fetched and strained. So much so, that every lawyer we submitted the article to laughed at the idea that a conviction could be obtained.

Of course, no conviction could be had on the bare article alone. So other means had to be resorted to in order to bring about the desired result.

The circumstance that I purchased dynamite, which every man does who has land to clear; and the further circumstance that I visited San Francisco about six weeks before the Times disaster, where I go frequently to lecture and in the interest of The Agitator, were fine material for those engaged in the "cleaning up" business.

Their fertile brains got to work at once filling in the details and working up the numerous stories that have appeared in the Tacoma papers.

All the members of the jury who had read these stories admitted they were prejudiced by them. Every lawyer knows what it means to have a prejudiced jury. Even though men try to be fair, a bias once planted in the mind leaves its impress on their verdict. And when the prejudice created by the newspaper stories was strengthened by the tactics of the prosecution during the trial, it became clear the case could not be decided on its merits.

Anarchy Prejudiced Jury.

Anarchy was introduced into the case, not because it had anything to do with it, but for the effect it would have on the jury by reason of its unpopularity.

Anarchism bears the same social stigma today that Christianity did in the time of Nero. The Christians were accused of every conceivable crime. No charge was heinous enough to lay to their doors. They were hunted like wild beasts. Nero fed them to the tigers for the amusement of the "aesthetic" and "cultured" upper class. Yet Christianity wasn't "stamped out."

Is Anarchism any better understood today than Christianity was then?

"What is Anarchism?"

I will call upon no less an authority than the Encyclopaedia Britannica, 11th edition, which nobody can charge with being an Anarchist publication.

I quote the first two paragraphs of a long article on the new social philosophy:

"Anarchism—(from the Greek, contrary to authority) the name given to a principle or theory of life and conduct under which society is conceived without government—harmony in such a society being obtained not by submission to law, or by obedience to any authority, but by free agreements concluded between the various groups, territorial and profes-

sional, freely constituted for the sake of production and consumption, as also for the satisfaction of the infinite variety of needs and aspirations of a civilized being.

"In a society developed on these lines, the voluntary association which already now begin to cover all the fields of human activity would take a still greater extension so as to substitute themselves for the state in all its functions."

A "dangerous doctrine," eh! And this is the bogey the prosecutors frightened the jury with.

The Agitator Press.

The Agitator is printed on one of the most ancient presses in America, the style of press Benjamin Franklin used to print the "Gazette" in 1728. It is the oldest press in use in this country. It was sent to the colony from the east about 12 years ago. One of the first radical papers published in this country was printed on it.

Some fifty years ago, Ezra Haywood, one of the first American Anarchists printed "The Word" on this press. Haywood spent a term in prison for his audacity in presuming that this is a free country, where men may freely express their views. He little dreamed then that half a century later another man would be convicted for printing his ideas on that old press.

J. F.

THE EDITOR'S DEFENCE

The Editor of this paper has been convicted on the charge of "encouraging disrespect for the law". If this verdict is allowed to stand every radical paper in the State will be at the absolute mercy of the prosecutors, and may be thrown into jail at any moment.

The interest of free speech demands that this case be appealed, and we urge that you subscribe to this fund.

The Free Speech League.

NATHAN LEVIN, Treas. Home, Lakebay, Wash.

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.

<p>"SOLIDARITY." A weekly revolutionary working class paper. Published by P. O. Box 622, I. W. W. NEWCASTLE, PA.</p>	<p>"MOTHER EARTH" Monthly Magazine Devoted to Social Science and Literature. 10c a copy. \$1 a year EMMA GOLDMAN, Publisher 55 W. 28 th. St., New York, N. Y.</p>
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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., Box 2119 Spokane, Wn. \$1 a year. Foreign \$1.50</p>
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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.

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.

Agents for THE AGITATOR.

Seattle: Lavroff's stand, 115 Prefontaine Place.
Raymer's old book store, 1522 First Ave.
Lynn, Mass.: S. Yaffee, 233 Union Street.
New York City: B. Waselevsky, 212 Henry Street; M. Maisel, 422 Grand Street
New Zealand: P. Josephs, 43a Willis St., Wellington.
England: T. Keell, 127 Ossulton St., London, W. C.;
Guy D Aldred, 17 Richmond gardens, Sheperds Bush, London, W.
Australia: J. W. Fleming, 6 Argyle Place, Carlton Victoria.
Vancouver, B. C.: The People's Bookstore, 152 Cordova St. W.:
Tacoma: Local 380, I. W. W., 110 South 14th St.
Boston: M. Andelman, 291 Tremont St.

For Sale—From one to four acres of land near the water and not far from Home. Inquire THE AGITATOR

Subscribe for THE AGITATOR

Around the World

London, March 16.—The Tilbury dock strike has been settled through the intervention of the Dockers' Union. The 5,000 men have all returned to work, employers agreeing in the future to recognize the organization.

On February 11th, in Paris, 150,000 took part in the funeral of Fellow Worker Aernout, a soldier killed by the brutal officers of the army. This was one of the most impressive and significant demonstrations of working class solidarity and hatred for militarism and bourgeoisie authority ever held.

An anarchists' conference was held recently in Leeds, England, where about fifty active fighters for freedom assembled from England, Scotland, Wales and Ireland. One of the results of this conference will be the publication, beginning May 1st, of a weekly paper, "The Anarchist," which will issue from Glasgow.

The English workers have decided to celebrate Labor's international holiday, May 1st, by demonstrations the like of which never were seen in that country. This shows the trend of the British workers towards that oneness among the workers of the world that will kill patriotism, war and then capitalism itself.

Carl Legien, occupying the chief executive office in the Federation of German Unions, and also secretary of the International Secretariat, has accepted an invitation extended by the American Federation of Labor to visit this country, and deliver a number of trade union addresses. He is scheduled to arrive in New York City on Sunday, April 14th.

The Russian government continues to hold its place in history as the most bloodthirsty gang of butchers in the world. All unions of workers have been suppressed. Political prisoners are tortured in a horrible manner; Finns, Jews, Persians, etc., are being oppressed most drastically. Will the end never come? Most surely it will. When the universal strike hits the capitalistic world czarism will go down with the rest of humanity's enemies.

Washington, March 16.—The Consumers' League recently held its second exhibition of sweatshop goods in order that the people of Washington may become familiar with the conditions under which these articles are manufactured. One of the conspicuous articles on exhibition was a willow plume of immense proportion, the regular charge of a milliner being about \$25. The knots in this plume numbered 3,078 and the tenement tot who tied the knots was paid 78 cents for its labor. Many other similar pieces of work were shown.

REVOLUTIONARY TACTICS

In the next number of The Agitator we will begin the publication of a series of articles by Fellow Worker Foster, on Revolutionary Tactics. These articles will include a critical examination of the tactics pursued by the Socialists, Anarchists, Syndicalists and the I. W. W., and a comparative analysis of their general effect upon organized labor.

Fellow Worker Foster has spent considerable time in Europe recently, studying the labor movement, and the data and general information he will embody in these articles will be of great value to us American revolutionists, whether or not we agree with his conclusions. Our ignorance of the European labor movement is monumental. After we have read these articles carefully, we will then be in a position to draw our own conclusions. I warn you against snap judgment one way or the other. There is much to be considered. J. F.

From small acorns great oaks grow; all conflagrations start with a spark. Of late days even the most optimistic have been fain to admit that society is sleeping on a slumbering volcano, and the awakening may be nearer than many of us, rendered skeptical by years of disappointment, have supposed.

WM. C. OWEN.

THE COMMUNE OF PARIS

If we had been in the beautiful city of Paris 41 years ago this month, we should have seen a great city in the throes of armed revolt. Not merely a rebellion of the people against the political power which had misgoverned fair France; not alone a forcible protest against the surrender of the French armies to the victorious Germans, or an armed uprising against a threatened re-establishment of the empire—though each and all of these have been declared by some writers as the cause or causes of the revolt. It was a revolt of a far more sweeping character. It was a violent protest against the iniquitous political, industrial and social system which then prevailed and under which we still suffer. It was a complete overthrow, for the time being, of existing institutions, and an attempt to found a social and industrial commonwealth based upon the inherent rights of man. It was a protest of the robbed against further spoliation, of the poor against a continuance of their misery. It was a revolt against continued fraud, vice, crime and war.

It is not necessary to recount the incidents which transpired, in rapid succession, from the 18th of March, 1871, till the army of Versailles effected an entrance into the doomed city. We are all familiar with the principal events of that memorable time: How, on the date mentioned, the government troops made a desperate but unsuccessful attempt to steal the munitions of war held by the national guard, how the attempt was frustrated mainly through the devotion of the women of the Commune, who by their entreaties caused the troops to lay down their arms and to fraternize with the people; how Generals Clement Thomas and Lecomte were shot, because of their cruelty and tyrannical conduct, by their own soldiers; how the cause of the Commune was daily strengthened by the repeated failures of the Versailles troops to dislodge the soldiers of the Commune from the advantageous positions occupied by them in the environs of Paris; how step by step our comrades mounted to the zenith of their power and influence, until on the 29th day of March the Commune was formally declared.

Let us dwell, for a moment, upon the scenes of that last fatal week, beginning with Sunday, May 21, when the government troops entered the city by the St. Cloud gate, and lasting until noon of the following Sunday, when the last barricade in the Faubourg du Temple had been overpowered and the last armed insurgent had been hunted to death among the graves in the cemetery of Pere la Chaise. From the moment that the soldiers entered the city scenes of carnage were enacted which beggar all efforts at description—scenes which have no counterpart in history save the bloody night of the massacre of St. Bartholomew. Would that I could paint in words of living fire the damnable deeds perpetrated in the name of "law and order" during that terrible week. I would sear and burn the knowledge of the awful truths so deep in the brains and hearts of my readers that their very cheeks would blanch and the blood would surge hot through their veins. I would bid them remember the shambles opened in vacant cellars by the French officers; where squads of Communist prisoners of all ages and both sexes were taken for slaughter. I would remind them of the crowds of men, women and children who were forced to march bareheaded under the scorching sun, through the public streets, manacled together with heavy chains, and who were shot or stabbed at the least sign of weariness or the slightest gesture of despair. I would tell them again of the sick and disabled, murdered in their beds in the hospitals; of the pregnant women whose bellies were ripped open; of the ruthless slaughter of innocent babes. And then I would paint for them the scene at Satory, where 20,000 of our comrades were penned like wild beasts in the mud, and finally mowed down with grape and cannister which was poured into them from all sides, until the enclosure was but a reeking mass of blood and mangled flesh.

Let us not forget these things, my comrades, for the day will surely dawn when their remembrance must nerve our hearts to perform deeds worthy of the cause which we call our own.

Lack of space will not permit a history of the Paris Commune. We already have them, both from a capitalistic standpoint and by the officials of the Commune. The former do not deny, but justify, the wanton murder of 50,000 Communards; the latter give dates and places and documents to prove

their recitals. Visitors in Paris at the time (among whom may be mentioned Frederick Harrison, the English essayist, and Frank Pixley of San Francisco) have also written accounts of the merciless tortures and butcheries of the Communards by the French soldiers.

The massacres of that awful week were ordered committed by those in authority. Nay, more, they were urged by the press and by the clergy. It was openly stated that when the government should once more resume its authority in the ill-fated city, the working people of Paris were to be treated like wild beasts, hunted and slaughtered without mercy.

Be patient, comrades! Be patient and strong! The beasts of capitalism may hunt us like wild beasts, they may imprison and hang our bravest men and women; they may gloat over their devilish treatment of the poor, the time will surely come when all this will be changed. Our sun of promise is already looming up in the East. From the countries of the Orient, from czar cursed Russia, from Germany, France, Spain, Italy, England and the Netherlands, aye, from many of the states of this union the rumbling of the coming Social Revolution is borne to us, and the signs bid us here prepare to join with our comrades over the seas in the struggle for human emancipation.

Shades of our martyred comrades on Satory's field, in the bloody streets of Paris, amid the Siberian wilds, on the gallows in Chicago—great hearts and fervent souls, we salute you!

—Wm. Holmes.

"Anarchy—a social theory which regards the union of order with the absence of all direct government of man by man as the political ideal."—Century Dictionary.

RECEIPTS

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THE WORKERS' UNIVERSITY.

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