LUMBER KINGS DRIVE INDUSTRIAL WORKERS INTO THE SWAMPS. W. H. Y?

This page contains an article discussing the actions of lumber kings in driving industrial workers into swamps, with a focus on the tactics and consequences of such actions. The text is a historical account from a period when labor conflicts were frequent, and industrial workers often found themselves in precarious situations.

The article begins by recounting the use of violence and intimidation by lumber companies to force workers into swamps, which were considered a form of punishment and labor discipline.

The text also includes references to labor leaders and organizations, such as the Grays Harbor District, which were attempting to protect workers and provide legal recourse. The article highlights the struggle for worker rights and the efforts of labor leaders to improve conditions for industrial workers.

The language used in the article is typical of the time period, with a strong emphasis on the use of violent and militaristic language to describe the actions of the lumber companies.

The article concludes with a call to action, urging readers to support the union and workers, and to remain vigilant against the tactics of the lumber companies.

Overall, the text is a detailed account of a labor conflict, providing insight into the historical context and the tactics used by industrialists to suppress worker rights.
THE AGITATOR

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THE AGITATOR does not bear the union stamp because it is not needed for profit. But it is union, every letter of it. It is printed and published by unionists and their friends. This is the result of a public and political education of themselves and their fellow toilers. Much of the labor is given without a penny of love—the love of the idea, of a world fit for the free.

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

HEINE

THE McNAMARA'S 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 fact. It will remain a great mystery to them. They will look upon the McNamara 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 benefitted only the lawyers and detectors, any way. It was the McNamara who 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 carry on in our great business as usual." That 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 ten thousand believed them guilty, by the mere fact of their being placed on trial. This belief was greatly assisted by the padded investigations 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 firetrap 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, the conscience of the country awoke; every day, and then fifty, to three hundred miners lose their lives by fire dam and other preventable accidents; when hundreds of men, women and children are maimed and killed every day by ungarded machinery; when the railroads kill ten thousand people a year to toil and struggle, we do 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 all the force of its government to make its wealth worth preserving. Capacity to struggle is life's elemental factor, and the case of a nation that has to struggle in the fight for existence is the same as that of the chronicobo who has accepted poverty as his portion, forsoreen and sworn and trained himself to the successful performance of his work, but with such material nothing can be done. It is to insist on getting all there is in life that we must look for the society that will abolish.

Not how stupid but how appallingly stupid is that majority opinion ballot box viewspapers insist on defying! Consider the case of this man Carnegie—honest, friendly fellow who hires bookkeepers, wherein the unfortunate may not forget their troubles, the papers have again so much to say as to make a figure that the McNamara's are not revolutionists; and it is not for us to condemn them, in any case; even tho we may re- gret that they went where they went, and gave the masters the opportunity they were seeking for.

When the Prosecuter said: "Whether we have convicted or not, the two men are not here. This would be a potent argument that the McNamara were not revolutionists; and it is not for us to condemn them, in any case; even tho we may re- gret that they went where they went, and gave the masters the opportunity they were seeking for.

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Yet the Social Revolution will not be delayed an hour.

J. F.

MEXICO AND THE STRUGGLE FOR FREEDOM.

Speculation in human skin and flesh is the cause of all the trouble in Mexico; as it is in Los Angeles, and in New York, and in that, the United States. In all, ancient of all conservatives, China. Everywhere it is the same. Everywhere the speculator flaunts so-called national policies to be, in order that he may be our fundamental fact that we are here to live, and that to "tie up the earth in a tether and to buy God with a few" is to make the same as trade. 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 nose-covered institutions that are strangling the breath out of the masses have not fled to yield to gentle assasination.

The issues are profoundly fundamental; they touch the very springs of life. It is not a question of establishing municipal unions in Milwaukee or doing out public ppolo to labor's worn-out soldiers. It is not a question of improving car service—ultimately to be regulated by the community—on the same principles that we are currently discussing in Congress. It is not a question of getting out our cities with trams, busses and parks for the delight of those whose circumstances enable them to enjoy artistic amusements. These, at best, are but an excuse for rounding up the disturbed and launching a discussion that takes an important business on a new and threatening range. The actual stake is life itself; life which is panting and struggling for relief, and, therefore, will speak with clanging bell and self-appointed 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 fearlessly, for the possession of their lands. It is only a profoundly degenerate, peace-at-any-price concept opinion thing that we are afraid of. They do not wish to

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WAR AND PEACE

The thin 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 labor and to smile.

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

Peace, peace be unto all the world,
But not by tyrant's will!
Only freedom from their 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 war!
Yes, even if the war shall last
Until the Judgement day!

Translated from the Hungarian of Alexander Petofi
by Alice Stone Blackwell.

(Petofi, Hungarian poet of freedom, fell in the struggle for Hungarian liberty in 1849.)

RATIONAL EDUCATION

Whoever heard of any teacher, from the dis-
trict school to the university, asking a student,
"What do you think about that?" Never!
It's always, "What does Snoggin, the great
sage and philosopher, say?" or some 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 culliards, made so by the false
educational system that has cursed us. We
are afraid of the unconventional. We bow and
creep and kiss the boots of the authorities. Our
modern educational system all over the world
turns out a race of intellectual lilly-white phlegm.
We dare not think. We are afraid to think.
Aid of our own minds. We have to wait to
see what the authorities say before the authorities.

What some bobby-soxer, pupil-pound-
er, or sickly college professor has to say be-
fore we form or express an opinion of our own.

This is so awfully, ghastly true that we
cannot smite. 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? An-
swer me. Bring up any question before the
next man you meet, and he will quote you what
some doctor, philosopher, or some Hon. draughty
government 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 pro-
vision for him at all. All are hidden to the
Precrusteans bed. Our schools, colleges and
universities are organized exactly like shoe
factories. Turning out products all alike, all
molded upon the same inflexible last, exhi-
biting the same dullness, meekness and incom-
petency.

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 sys-
tem never got in its deadly work upon them.
Who taught Socrates? Who trained Galileo?
What academy graduated Dopolnir? Who tutor-
ted Shakespeare, Darwin, Spencer, Whit-
man and all the rest of the mighty host? What
college taught Edison to illuminate the world
with the electric spark? And the bowing 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 sur-
vive the Grammar and High School course of
today?

College men who have made anything of
themselves have done it in spite of their edu-
cation. They will all tell you so. They have
only contempt for the intellectual mill through
which they passed. Thence would not give
85 for his diploma from Harvard. Emerson,
the master mind of the American Renaissance,
was given the hemlock by "Deah Old Halvad,
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 wor-
shipped and bitterly enforced must be partly
or wholly wrong. Why? Because it is not true to the men and women who are 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 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. Gravi-
tation 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
ting is no evidence of its truth. On the con-
trary, it is just when we are most cock-sure
about things that we make the biggest fool of
ourselves. "The mass has always been wrong
upon every question," says Matthew
Arnold. For our own sakes we dare not ac-
cept any human judgment as right and final
and suppose that 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 feasting
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 shrudels of the dead! Make way for
man, living, plastic, ever-changing man!

In the small time allotted to me for this lec-
ture, 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.

Abandon the fact that no effort at all has been
made to better things, and from the fact that
nobody seems to even question the rights of
or fidelity of our school system, I am sor-
rowfully led to believe that there are few, if
any, none of our vast population who have in
any degree escaped the dangers or
wrongs in the system. And so it scents me so
it would be foolish for me to present a con-
structive 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 as long as capitalism endures, the peoples will go on fighting when and where the capti-
ors make them. Wars will be fought whenever any center of economic control finds war necessary for its preserva-
tion. 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 endless battles to
pour them out into the brute's death, just so long
as men labor in the employer's mill or mine. The
world will know nothing of peace, until it is
rounded with the social revolution, and made or
altered now creation, fashioned for the fel-
lohip of man.—GEORGE D. HERRON.

ANOTHER FREE SPEECH CASE

The editor of this paper is under $500 bail to appear
for trial in the Superior Court on the charge of publish-
ing 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 defense by subscription to the fund.
NATIONAL LITVIN, Sec.
Home, Lakebay, Wash.
Free Speech League.

DEFENCE FUND

Previously acknowledged Contributions in New York:

C. L. Swartz.
J. W. Weinberg.
A. D. Polk.
A. Lten.

BOOKS RECEIVED

"Social Forces of America," by A. M. Simons; The
"The Horrors,," by Morris I. Swift; The Liberty
Press, Boston.
"Reflections of a Lawyer," by Morris Salem; N. V.
"Making Money in Free America," by Bolton Hall;

"Money making in Free America," by Bolton Hall;

AMONG THE MAGAZINES

McClure's. Two articles of importance to students of
sociology; Madame Montessori's New Methods of edu-
cation, and Jane Addams' study of the social evil.
The American Magazine. Wonderful How to the defeat of the
landless, by Ray Stannard Baker. La Polletiere's autobiog-
ography. Good Fiction.

Physical Culture. A new serial by Sinclair, and valu-
able articles.

The Strand. "Good stories And an article on America
When Minds Meet.

The International. Up to its usual high standard.

RECEIPTS

Chicago Open Forum, 50c; Walk, $3.50; Reitan, 50c;
Appel, 2.05; Weinberg, Battle Public Library, Marble,
Aberdeen I. W. W., Roberts, Attenbur, Swarts,
Lentz, 35; Bieman, 30; Cuming, Printer's Milk,
Phillips, Hedland, Copenhagen, Hillerstedt each 25 cents.

THE WORKERS' UNIVERSITY

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Publishing Association.

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The Mondo of Life, Poems, W. P. Hardarn... 1.00
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A Physician in the House, Dr. J. H. Greer... 2.50
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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 epoch in the world. Many are those who, being conscious of their own power, are at their wits' end, no longer capable of giving answer to those who are conscious or even have the vague presentiment of the historical importance of the present movement, or of realizing the intensity of its effects, or of foreseeing the week, or even a week of tropical days of a great movement. On two of her most important railroad systems, all animation has ceased, while other cities are 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 to the display of newspapers, and the events were given prominence in other means of communication. But too much space was given to even numbers and unimportant details, while little or nothing was said of the profound importance of the whole movement.

By these great revolutionary attempts in France, the syndicalists 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 instrument representing the movement of bodies, which, according to the doctrines of Kant and Laplace, produces new world formations outside the confusion of chaotic matter.

Syndicalism and Socialism.

Superficially, there is an identity of aim between syndicalism and socialism, and what is called social democracy and what is called syndicalism and what is called syndicalism and what is called syndicalism and what is called syndicalism, this is not the case, I say, in spite of the revolutionary syndicalism of a historical constitution, a strange totalitarianism. But, in order to understand what 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 totalitarianism. It is rapidly getting away from socialism, which makes vain efforts to follow it and not to get out of touch with it.

In short, this is the intellectual work of a 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 saving itself. It would be absurd to expect to see this movement stop or disappear. Even with force, you can do nothing against it. They are the masters of their destiny. They assert themselves and see that they are in the majority. They have understood the machinery of the State, and consequently they are no longer afraid of it, which is the way they are. They are a small group of ministers and consuls with no more power than the monarchies whose end they would laugh at.

Even force won't stop it. Socialism is the intellectual work of learned men, and syndicalism is born among the masses. It is a natural product and therefore has far better chances of holding out and saving itself. It would be absurd to expect to see this movement stop or disappear. Even with force, you can do nothing against it. They are the masters of their destiny. They assert themselves and see that they are in the majority. They have understood the machinery of the State, and consequently they are no longer afraid of it, which is the way they are.