Anarchism vs. Justice.

"Do you believe in Anarchy?" asked the prosecutor of the twenty men. Sure they didn’t. If they did they wouldn’t be there. They wouldn’t be sitting in judgment of their fellow men. Each would answer: “Society has not yet reached perfection, the millennium is not yet at hand; and if I demand the right to think my thoughts about improving and perfecting it, and to print them for the value they may or may not be to the rest of my fellow beings, so I demand the same right for him you have dragged here before the bar of your ancient justice.

“It is a law of nature that the old must ever be replaced by the new, that death si as necessary as birth. What is true in nature must be true in society. The present system of society is a ladder by which we climb to a more perfect system, and when we have once attained the upmost round we will then cast the ladder away and begin to build another one that will reach still higher into the realms of human perfection.

“The present order of society has reached the apex of its perfection. It is time now to cast it off and begin building the new. The fact that millions are ready with their tools to begin work, and that thousands of social archi- tects, like the prisoner before the bar, are preparing and publishing the plans is sufficient proof of what I say.

“Judge him? No. I cannot judge him; you cannot judge him; no one can judge him. Only the future can judge him. Had he taken a copper from your pocket you might judge him by your dead moral rule of justice.

“But he has taken nothing from you. He has something to give you; and he does not force it upon you, either. He would save you from your ancestors, back to the primeval forests. He would deliver you from yourself. He would cloth you in the garment of liberty, put the keys of comradship into your heart, and start you off on the highway of progress. By what rule of justice are you going to judge this man?

“Justice! There is no such thing as justice, in the human sense. Justice is a rule. Rules can apply only to inanimate things. You can measure a dozen planks with one rule, with equal justice to them all. But you cannot measure the acts of a dozen men by one rule. The hungry man who steals bread, and the millionaire who steals a railroad are both criminals in the eyes of blind justice, with the chance that the millionaire will be sent to the U. S. Senate, while the hungry man will go to jail.

“By whom are the jails filled if not by the poor? Are the rich, then, all angels? Do they have the love of justice? Have the rich worked honest and hard for all the wealth of the world, to which they hold the title deeds? Have the poor gained all the poverty, which is theirs, by theft?

“You say it is the power and influence which wealth has that gives the wheels of justice. I answer: I do not care what it is that clogs its wheels, the fact that they clog is the proof of my assertion that the rule of justice cannot measure human affairs.

“T have not touched the deeper, philosophic- cally broad side of the question. I have not dared to take you into the depths of Biology, nor up into the realms of Psychology, where your justice would be lost before she got well started on the way. You would not understand me. You might call it an alienist and have me ad- judged insane.”

THE NEW SOCIAL DISEASE.

One of the ugliest sores on the diseased form of this old system is the “private detective.” Wherever the pernicious spy system becomes necessary, there is surely something radically wrong. The mistrust, the clash of social and economic interests that call for the services of a detective system is dangerous. It shows the system is decayed and liable to tumble over at any moment. People with ordinary regard for their health and happiness should move out. The man or woman who will continue to reside within the confines of such a system, and be content, is either a bigger or a fool.

The vision of the rich is obscured by the mountains of wealth that surround them. A golden chain, containing an alloy of class en- vironment and social custom, binds the rich man in the house of capitalism. He cannot move out. He is a prisoner and must remain till the whirlwind of the Social Revolution topples the old building over upon his head. I don’t blame him for letting good-as-can-be alone.

But what can I think of the fellow who has no such chains on his leaky limbs; light fed, heavy worked fellow, who has hunger to quicken his perception, but who still will not perceive? Honesty compels me to call him a fool. Compassion forbids me making it stronger. This new social disease, let me call it “spytis,” has spread with such rapidity during the last ten years that it has become a serious menace to the system it is employed to support. Burns was acquitted of the charge of kidnaping the McNamaras. Why not? Hasn’t he and his gang of soundrels become part of the system?

Fifty Years of Progress.

Fifty years ago Ezra Hoar Haywood, a rela- tive of Senator Hoar, printed “The Word” on the old press we are printing The Agitator on today.

There are few papers as modern as The Agi- tator; there are few presses as ancient as The Agitator press, which is a paradox in paren- thesis.

Haywood printed the things he thought in “The Word.” Being an Anarchist, what he thought did not make good reading in the Sunday school class, which was the standard of judgment in those days as it is today.

Haywood was a man, who really be- lieved in the doctrine of Free Speech and Free Press, not only as a topic for Fourth of July orations, but as a vital principle of the nation.

Naturally, a man holding this view and hav- ing vital thoughts to convey to his country- men and women, would get into trouble with the powers that be.

Every new thought that comes into the world hits some people awkward. Haywood’s ideas on the relations of the sexes and sociol- ogy in general struck with steam hammer force upon the heads of his fellow New Englanders. They hated him before the bar of justice and most unjustly imprisoned him. The punish- ment strengthened his views, and made him feel all the more the necessity for their adop- tion.

If someone told him then that half a centu- ry later men would still be persecuted for propagating new ideas, he would not have be- lieved it. Nobody but a pronounced pessimist would have believed it. And he would believe it more as a matter of consistency to principle than as one of human insight. I would not have believed it, but I believe it now.

Like Haywood, the experience is not going to teach me anything except the need for more and more agitators.

Free Speech in Aberdeen.

There is more Freedom in the city of Aber- deen, Wash., today than ever in its history. The city of the pick handle brigades, that “cleaned up” the I. W. W. The city whose respectable citizens became voluntary police and who were working methods into the success with a “God help you if you return.” The city that said: “Direct Actionists! We’ll give you di- rect action. We’ll hang you a few in that line.” And they did.

But the deported actionist did not forgo his philosophy. He came back direct; and he was ten where he formerly was one, while the stiff collared stiffs became less.

Then the stiff collared stiff said to the blanket stiff: “Let’s quit this most unchristian altercation. Let us reason together. There are the street corners, spal’d.”

The moral of this true story is: Nothing will drive a capitalist to reason half so quickly as a shortage of pick handles.

Preparing For What.

The Capitalists, thru their government at Washington, D. C., are making further prepara- tions for war upon the workers. It will be be- fore congress providing for the payment of state military men by the Federal Government. This is an extra inducement for fool work- men to join the military, and be trained in the brutal art of killing their fellow workers.

One of the most amusing incidents in connection with the trial, if the effort had been honest, was the attempt of the prosecutor to go to the law book for a definition of Anarchism. The judge did not allow him—I wish he had. It was the effect of the attempt, on the jury, the chap was after.

Hair-splitting economists will not call it slavery, because the slaves have the alternative of starving. By the same kind of sophistry the factory lords are not held responsible for the lives of the workers whom they feloniously sacrificed on the altar of greed.

JAY FOX.

“If labor should invoke as a law ‘an eye for an eye, and a tooth for a tooth,’” the world would have a deluge of human blood without a mark or a scar. Araar, with numer- ous Caesar’s columns to mark the final land- ings.”—O. T. Tveitmo.
CIVILIZATION, A GILDED LIE.

(Based on a talk delivered at the Ferrer memorial meeting in Seattle, Oct. 15th, 1911.)

We bear a great deal of talk nowadays about the "glories" of our modern civilization, with its marvelous inventions and discoveries. I want to say to you that modern society is a glorious lie. It is an infamous fraud upon the great mass of mankind.

Modern civilization is based upon a colossal wrong, a wrong so gigantic and so deeply woven into every fiber of our institutions that it is impossible to make a complete revolution in every department of life without eradicating it.

Modem civilization is hollow because it is based upon a gigantic wrong. It rests upon human slavery.

Formerly slavery consisted in the ownership of the individual, with absolute right of life and death. The slave was chained and guarded and whipped much as children are today.

But the genius of modern civilization has produced a new and more polished form which consists merely in the ownership of the means by which individual life is lived. This is the most subtle and dangerous form of slavery ever assumed; for, the chains not being visibly attached to his limbs, the modern wage slave is deluded into the belief that he is free.

In the convict or in the prison yard. The prisoner may wander about, but he cannot escape. The prison wall surrounds him. So the wage slave is surrounded by the prison wall of capitalism. He cannot escape.

Wherever he goes the sign: "Private Property; Keep Off" confronts him. He may starve in freedom; but if he wishes to live he must sell himself to the owners of the land and factories.

Modern civilization calls it "making a contract." What that is that is just one of the gilded lies. A contract can only be made between equals. A hungry man, the husband and father of a hungry wife and children, is far from being the equal of a millionnaire capitalist of industry. The only "contract" a hungry man can make is simply to accept the terms offered him. He cannot wait to bargain, he must sign or starve, and be glad of the chance to work even on the employer's terms.

A few men steal the earth and all thereon, and then make us live upon it only on condition that they give us two-thirmds of our labor product. And to further humiliate us and rob us of the dignity which mankind demands, we are expected to be grateful for the privilege of being robbed.

It is the irony of our much vaunted civilization, and thus are the masses of mankind enslaved, and falsely believing themselves free. How are these masses of wage slaves to be discharged so they can win real freedom; a freedom that will enable them to live without paying tribute to manumom, without begging a master for a chance to work.

There is no lack of knowledge in the world. The libraries are stocked with it. The scientific textbooks are piling up fast upon fact, discovery upon discovery.

They have solved the problem of production, but the masters of life, the rich, have ramped the inventions and discoveries, and instead of being a benefit to the people they are being used to enslave them.

They have solved the problem of the gods, yet the priests are grafting in the same old way. What school is teaching the young evidence of Evolution? Where are the children being taught that God is the symbol of a primitive imagination, the dream of a hairy savage? Who dares tell the youth of our cultured civilization that a Hottentot's idea of the origin of the universe is of less value than that of Darwin and Spencer?

Who would imagine that in the twentieth century a man could be convicted and shot to death for teaching that self-evident fact? Yet such was the fate of Francisco Ferrer. Of course, another charge was trumped up against him.

To convict a man by court martial and shoot him for the mere act of organizing schools to teach the children of the working class the truth would not look well in the eyes of the world. But, according to the doctrine of the Roman Church, there is no greater crime. So the father of the modern system of education of 85 schools in Spain, the man who put his fortune, his talents, his life into the work of rational education was murdered.

The cunning priests devised the scheme. "He was the leader of revolt," they cried, and the servile state executed the crime. For the church and state must stand together till they fall together under the chariot wheels of the coming Social Revolution.

Of course, this all happened in far off, degenerate Spain. But what of our own young America, the land of the booster and the gilded lie? What has it done to earn the distinction of being more "advanced"? True, we haven't taken the life of any great teacher of the young, for the very good reason, perhaps, that we have not produced one. But we have had some great teachers of the old among us, and the monument in Chicago tells the pathetic story of how they fared in our "civilized" land. Civilization fairly foams in its lamentation of "education." But it lies again. It hates education when education really educates. Modern state education does not educate. It trains and molds and parries and trims the minds of the unfortunate children who are forced to submit to the tortuous operation. It SVGs the minds and data about the blood-spilling "heroes" of history, but never a word about the workers. It glorifies things as they are, and godifies the grafting politicians of the past. It paralizes the mind with the virus of Patriotism. It teaches "my country, right or wrong," and how to think about the schoolhouse and house and the youth to worship it. It prepares the workers' children for the factory and the army, some to slave and others to kill them if they rebel against their slavery.

This is the truth. And it cannot be denied.

Then the question is: Do we want something better? More emphatically, Yes. We want a school that will teach the truth about everything; nothing more, nothing less. A school where no subject will be tabooed. A school where knowledge will be taught, and where no fetich will obscure the child's view of the heavens and confine the scope of its humanity within the radius of imaginary geographical lines. An education that will teach the children to think. Such an education Ferrer taught, and died for his daring deed, and the gilded lie is exposed.

Ferrer has gone to join the grand army of martyrs to the cause of truth, but the Modern School lives on, and were he to rise from the dead today and see the hopeless his martyrdom has done to the cause of rational education, he would return to his grave with joy.

J. F. HAYWOOD.

"SOCIALISM" AND DIRECT ACTION

It is obvious that the position taken by William D. Haywood, inside the Socialist party, must have consequences of the most far-reaching importance, for his Cooper Union speech came at precisely the right psychological moment and raised an essentially fundamental issue that has been struggling for expression for a long time past. We are to play an important part in the great social movement, that we should make up our minds on the future. The doctrine of individual judgment, the laws that uphold the social structure we profess to be attacking. But it is still more imperative that we do not confuse the vital issue of conflicting claims of individualism and collectivism, personal and mass action. Perhaps unconsciously Haywood's action has opened up that realistic question and launched us on an investigation of the comparative efficacy of personal and mass revolt. I do not know that the question has ever been exhaustively examined, and have thought for a long time past that such an examination would produce startlingly unexpected results, much in favor of individual action. It is a great leap from the whole comfortable and series of clear, convincing arguments or personal and mass action. Perhaps unconsciously Haywood's action has opened up that realistic question and launched us on an investigation of the comparative efficacy of personal and mass revolt. I do not know that the question has ever been exhaustively examined, and have thought for a long time past that such an examination would produce startlingly unexpected results, much in favor of individual action. It is a great leap from the whole comfortable and series of clear, convincing arguments for personal action to the series of extreme and startling arguments against it.

Of course, the regulation Socialists are furious with Haywood, for their political program includes all but mass action. The "New Yorker Volkszeitung," as official organ of the dyed-in-the-wool German element, which thinks in military patent language, says: "Socialism means that the revolution is to be carried out by the revolutionaries, but only as a pure and simple Anarchist," and laments the fact that he has not spent more time in studying the reports of the Germanic countries—In Scandinavia and Germany."

This of itself raises a most serious question as to which there must be many conflicting opinions. My own is that, considering the development of industry in Germany and the enormous quantities of goods produced by the average German worker, he is robbed more than any workman in Europe. I am also confident that he is more under the heel of militarism and more submissive to authority than in any other country. The North Europeans have been the best and ablest who have been the most successful tactics in "New Yorker Volkszeitung" in a few years for the reasons I believe that the German Socialist party has been made the crucible of the stoutest, sturdiest, being like the witches in "Macbeth," who "keep the promise to the ear and break it to the heart." That of course, is the opinion of a biased Anarchist, although he thinks he has had considerable experience with German Socialists and knows something of conditions in that country. The point is that the question is one that can be determined by investigation, and that it should be so determined.

Far more significant than the Volkszeitung article is the article on "The Error on Haywood and Direct Socialism," written recently by the late Karl Kautsky at the request of Louis Frari. Kautsky condemned the book, mainly on the ground that "the main sermon of the proletariat is its large numbers."
LIBERTY

Who rise to wrench and then agree To destroy the rule of law.

A foolish crowd in place of one fool? And what do they know, all these they rise, And what do they know, all these they know.

They had all wise except one. Their law would break the poor man down. And what of Liberty could he know? His soul is to be saved, for the uncompro- misingly revolutionary movement that is shaking all Mexico. For we are very decidedly of the opinion that if we waited until Allende moved in, we should wait forever, and that the belief is any- thing but a straight march to the goal by restoring to the people full and equal access to the means of life. That involves the realization of a kind that the Volkseitung, Viktor Berger and the "mass" political generals naturally deplore. They cannot check for us either have we the success would reflect most seriously on their own patient curse-all.

CRANKY NOTIONS.

Noting from an article of mines that "every shop and factory, every store and office, every industry Imaginable, has its smoking, impudent, insinuating, base, with the cowardice of a rabbit, the shy manners of a snake, the covered claws of a hawk," Bolton Hall has this to say: "This is not wise. Is no brave man ever made a foreman? Can't one have charge of a store without the covered claws of a hawk? If I hire a man to help in my carpenter shop, shall I become those three abstruse and have those three curiously deserved attributes?"

I have known Bolton Hall a long time, heard him speak to public business, and will have heard him that he is a very rich man, as well as very kindly. It is quite probable that he never was a wage earner, a factory hand. There has been an industrial con- flict, however, and, therefore, could never have seen, and known, and felt as do those who have seen, and known, and felt it. It is an injury, the humiliating conditions imposed upon the workers by petty bosses in nearly all industrial institutions of any consideration. I have been a wage earner for 50 years, am not overly flinty, know the legiti- mate functions of a superintendent and a foreman, as I have myself accepted those positions, have a tolerably fair idea of how both of the fore- man and the employer, as practically all my work- ing years I have been, after a fashion, a student of the practical standpoint, and what I write are mostly the things I have learned during the every-day grind of an in- dustrial slave, the, I am proud to say, always a protesting slave, always a rebel, always a thistle who would prickle it touched, but I have never been a boss. The "word" boss is from the German bosses, manag- ing to be; or the Dutch boss, a master. Pro- vincial English makes "boss" one who can beat or over go; and foreman, according to Webster, is the first or chief man; the chief of a set of hands employed in a shop, etc.

You will notice Mr. Hall change my word "boss" to "foreman." I wrote "boss" deliberately, and watched the word "foreman" to emphasize the differ- ence between an employer and a piece of dorgedog of mine to show what I mean by a "boss." What is a Boss?

A boss, my boy, is one who holds it over other men. As of the better mud was made. Of deeper sense and keen, How he makes those under him Feel more the weight of poor, So he can do whatever he wills, To make his job secure. Or he is a mere potentat To other men less raw, Their dirty work to court and do, Their hirelings to see. It would be much to have quite never do To have equality, For then the boss could not survive, Never to be able do. So long as property exists In nature's gift to man. The boss will be an incubus, A bar to all human progress, unless all, each born and in- spiriting discussion, has come out of the little bit of direct action as the McNamara case.

It appears that Gompers did not trample derivative- ly on the stairs and stripes when speaking at Oak- land, that he does not feel, that he and others were forced to stand on the flag. Ind- eed, it is now charged the Haywood, with malevolent intent; himself arranged it. So of this much disagree with this view, and believe leaders in all walks of life are economical, useful, necessary, if we are to be a mob in fact, foreman, foremen, etc., should not exercise arbitrary power brutally, they should not be bosses. In other words a boss should not.

The freedom to decide must always reside with the individual wherever he may be, except under very exceptional circumstances, and that if a number of fellows were in a leaking boat, he who would not pump would be made to pump. He ought, however, to be given the option of either jumping or overboarding. A foreman is the leader in the work in hand. He is the focus of the force. Leadership is the in- dividuality of effort. The line of authority is the line of division from inefficiency; the line least resistance, the shortest cut from division to con- solidation.

There is an absolutely necessary, no antagonism in leadership, superintendency, freedom, anarchism. Anarchism does not mean the destruction of effect, but it does mean to abolish the boss—reli- gious, political and economic.

One must be free to choose his own leader, if he needs one. No leader must have the power to force a following. All herding and flocking animals have leaders, but I know none of them who have bosses.

Yes, comrade Hall, some brave men may become foremen, but no brave man ever becomes a boss. Yes, one can have charge of a store without the covered claws of a hawk, but there is a great temptation to become the whole hawk.

Yes, you may hire a man to help in your carpenter shop and not become one of them "foremen," as well as the sons, or have those curiously described attributes, but how much better it would be if you had given him the power to become as you would deserve him. JO. LABADIE.

The Lawrence Strike

Fifteen thousand and counting, the workers are on strike at Lawrence, Mass., and fully 15,000 more are compulsorily idle. Military charge with the march fixed and natural. The North can not see the labor laws because the legislature decreed that the hours of labor shall be reduced, and the masters, being abso- lutely in control of the economic situation, retaliat- ed by reducing the pay. That is the heart- burned, bourgeois-socialist legislation that drives ev- ery serious thinker to despair, for it represents the human intellect at its lowest ebb. Only a undevel- oped intellect could imagine that by such metedly monopoly could be attacked effectively. W. C. O.

THE WORKERS' UNIVERSITY.

Books and Pamphlets For Sale By the Agitator For publication. A Physician in the House, D. J. Hill, greer... The Moods of Life, Poems, F. Darnell... The Tongues of Toil, Labor Poems, Darnell... The Teacher: A Book of Something for the Teacher, by Elizabeth Love's Coming, Edward Carpenter... Labor and the Anarchist Trial... The Changing Order, O'Connor... The Materialistic Conception of History, La- brick... The Bomb, Frank Harris. A powerful novel based on the Chicago tragedy of 1877, etc., etc., etc., etc., etc.

What I Believe, Emma Goldman... The Social Evolution of Children, Ferrer... The Case of Race Prejudice, Ferrer... The Pelican's School of Christian Science, Ferrer... Social and Psychological Studies, P. Lafargue... Rights of the Lazy and Civilized, Lafargue... The Evolution of Property, P. Lafargue... How to Live, All Too Human, Ferrer... Communism and Conscience, R. C. Walker... What a Millionryitm, Emma Goldman... Vioce: Its Friends and Its Foes, R. C. Walker... Marxism, Emma Goldman... 韌性主义, Emma Goldman... What I Believe, Emma Goldman... Francisco Ferrer: His Life, Work and Martyr- dom, Ferrer... The National Education of Children, Ferrer... The Case of Race Prejudice, Ferrer... Modern Science and Anarchism, Kropotkin... Anarchy, Halstead's History of American Anarchism, Kropotkin... Law and Authority, Kropotkin... Trade Unions and Anarchism, May Th... Direct Action vs. Legislation, P. Duffield...
STUDIES IN SCARLET

It is incumbent upon us to clear some obscure political educational problems: the performance of this task individuals and Institutions have struggled in vain. We say struggled in vain because it is necessary for all human social factors that bear directly upon it.

The tyrants of every age, the clergy of every denomination, the philosophers of every School—have, in one attempt to solve this important question in order to safeguard their own interests, or to render his beliefs acceptable to ruling classes. The shallow of this question have been to function in a devious and conductive to least effective—results—as they start from false premises—every hint thereof is not perceived in prejudice, or sanctioned by official curriculum will readily admit.

Our aim is not, then, to reach its final solution, but to study its by-products and to ascertain its implications. Let us clear some of these obscure points: To whom does the child belong? This question may sound strange and rather queer, but it is nevertheless fundamental. How can we expect to educate the child if we have not yet agreed as to where to begin?

The answers to this question would be as numerous and conflicting as the different political, religious and moral ideas that are now struggling against one another in the field of human endeavor. To whom does he belong?

To God, says the clergy, whose mission is to prepare the soul for the hereafter and not to live. He belongs to the nation, about the politicians and patriots, while they are honestly engaged in fostering conditions that will add to the life-share of a fair amount of good things of life. He belongs to those who are responsible for his coming into this world, protect loudly his parents.

These answers render us somewhat perplexed and doubtful. For it seems that instead of questioning the more or less legitimate owners of the child, we inspired by libertarian sentiments, feel obliged to put this question directly to the child himself. And he would simply answer, I belong to myself.

The tender human plant from its first manifestations: of physico-psychological and sociological, in its individuality in contrast with the world surrounding him. The old-style system of education was based solely upon the endeavor to adapt the child to the habitual naturalness to its environment. In his infancy he is fostered by his mother's admonishments—and these not always based upon moral sanction—then during his life he is forced through devious channels of its restrictions, the prevalent religious, moral and political formulations. The child's eternal "why?" is answered with a "because, sir" and not 'sir replies. His desire to investigate, to examine, to compare, to analyze, is considered rank impertinence.

And the more these coercive methods are found successful in stunting and strapping the child's natural inclinations, they are applied with greater exploit. What schools have discovered has proved that the most ardent tyrants of our adolescent humanity were "teachers" and "educators."

Social slavery and privilege were made possible, fostered through the ages, because they had their inception in cowing down the youngsters' free spirits. When the slave-owners in the Pagan era ushered in its successor, the Christian era, this debasing mission became not only essentially logical, but feasible.

Do not the believers in God tell us that man is born with the germ of sin engendered in his breast and that he can only cleanse himself by sacrifice and has an addiction to the dictates of our creator? Their moral teachings imply an heroic effort on the part of we sinners to struggle against the inherited from our forefathers,Adam, in order that we were rewarded with an hypothetical paradise in the great beyond.

Exclusion upon these false principles can not differ essentially from that imparted by the clergy during the Dark Ages. Secular and official education was not advanced one iota from that stage.

Let us not be surprised then if, despite all the progress that has been thought, despite the development of pedagogical science and positive knowledge of psycho-physiological manifestation in our children, that methods have not changed.

The rich, as we have seen, require schools that sanction and tend to perpetuate economic and intellectual exploitation; they require a system of education that imparts sufficient knowledge as to render the child a more efficient factor to compete with modern exigencies of technical production.

It demands schools that can direct intelligence and energy, not only in the child's own ideals and rationalizing their privileges.

The ruling classes in the educational field cannot but follow the beaten path of past Christian domination. Every effort to proceed by different avenues—absolute consideration of the child's individuality —would undermine the very structure of society.

And it is consistent and logical for the upper classes to promote progress—against the forms of modern education. Forr's case will serve as an example.

For they well know that the day society will recognize the principles that the child belongs to himself—the old social edifice will crumble.

R. DEMONT.

INNOCENT I W. M. MEN TO BE RAILROADED

Tiro de la Toba was kidnapped near Holtville, Cal., and taken across the line to Mexicali and two American officials were the kidnappers.

He was taken without any warrant or extradition papers. We appeal to county officers and the governor, but without results.

The Mexican Rurales started him to Ensenada to be shot. When nearly there he escaped and, after wandering for three days in the mountains without food or water, he finally made his way back to Holtville.

Toba was a member of the Mexican liberal party and fought with the Insurrectors in Lower California last winter.

We soon learned that Mexico had offered a reward of $100 for privates and $500 for officers in the late insurrection.

As many I W. M. men fought in Mexico last winter, all I W. M. men were classed as insurrectors. Then began a campaign of deception and treachery on the part of Andrade, a noted official in Indio I W. M. men to cross the line. If they could be quietly captured on this side the line it made no difference. The number who have been taken to Mexico will probably never be known. Among others, Mrs. Isabel Furas, a member of the I W. M., was taken.

Under these circumstances there was only one thing to do, and that was for every I W. M. man who could do so to arm himself, which was done. On the 3rd of December the sheriff and deputes presented themselves at the I W. M. hall at Holtville and ordered them to give up any arms in their possession. Then they were taken off. I W. M. men told them he would get them. The boys were armed with pistols, and they knew it would be an easy matter for the sheriff and a posse armed with long rifles to overpower them, if the posse would rise to get them, so that they quietly left, hoping to make their escape out of the valley.

The news of their escape was immediately communicated to the sheriff and he began telegraphing. Up to date twelve have been caught and lodged in the county jail. Every means will be used to roadload them to the legislature for a long time.

On the last night of the old year, the hall at Holtville being completed deserted, but containing all their furniture, was burned by a mob of brave and respected citizens.

If money can be raised to give these men a fair trial as members of a capital court, they stand a chance of getting free.

Pleaseworkers, can we allow these men to be railroaded for the lack of money? Give what you can. If you can't give dollars, give nickels and dimes.

Please send all funds to Peter C. Blake, Box 445, Brawley, Calif.

Yours for Industrial Freedom

LOCAL 499.

C. L. JAMES' "VINDICATION OF ANARCHISM"

One of the greatest necessities of the present time in the Anarchist movement is a text book on Anarchism, a book which can be given to a student as a standard authority, which treats the subject in a full and complete manner. This is C. L. James' "Vindication of Anarchism." This is a really great work, and does for Anarchism what Marx did for Socialism in his "Capital." It gives Anarchism a basis and philosophy. It traces the origins of religious, political and economic authority, and every Anarchist in conclusion by the inductive method after a strictly scientific investigation of the facts. James is a profound scholar and possessed great literary ability.

This is a book which every comrade should possess for his own instruction, and for the purpose of propagand work. Anarchists have a great need of such a book as this.

Get it being made to get this work out in book form, and the undersigned ask for your assistance in this task. Send us one advance order for the book, at $1 each; send us the names of persons who may be interested; and also, if possible, advance us a small loan of from $1 up, which will be returned as soon as the book is out and the sales reach 400 copies.

HARRY KELLY.

ABE ISAAC, Jr., Secretary,
425 Simpson Street, New York, N. Y.

I cannot emphasize too strongly the importance of putting this book in print. Its great value lies in its consideration of facts in social evolution quite overlooked by other sociologists. It opens up a new field for investigation. It sheds new light on the burning question of the hour. It is the historical basis for direct action. Send in a dollar and get "the reason" for Industry and Anarchism. A few dollars, $1.50.

Some time ago Comrade Natasha Notkin collected $19, for the publication of this book. She has turned said money over to the present committee.

J. P.

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 LEVY, Treas. 
Home, Lakee, Wash.

ADAMS, William, $1.50

Adams, William, $1.50

Anarchist, Leonard D. Abbott, $1.00

Harry Block, $1.00

THE AGITATOR

Financial Report for January

Receipts, (subscriptions, etc.,) $87.30

EXPENSES

Jay Fox, wages, $40.80

R. C. Parker & Co., lototype, 17.60

To and from Post Office, 10.00

American Type Founders, gauge pins, 60

Total, $117.13

Deficit, February First, $13.58

RECEIPTS


AT HOME

In the case of Adan Willers, charged with nude bathing in Home, the jury disagreed. This is the second trial of Willers, and the prosecutors have already spent over $500 of the people's money trying to "pigeonhole him." Home is now safe.

But "the people is an ans of muddy brain," and every faker with an oily tongue can stick them up for the further price of their private schemes.

On Saturday evening, February 2nd, there will be a social and dance in Liberty Hall, Home. The profits will go into the Defense Fund.

"Jay Fox, editor of The Agitator, Home Colony, has been convicted of encouraging disrespect for the law" in this editorial: and in his note he says the following: "It seems to us that things happen every day which would cause the average man to have contempt for some part of the law, not to speak of disrespect."--The Coal Digger.

HENDERSON BAY ROUTE—Steamer Tyndall leaves Seattle on Monday, and arrives in Port Townsend on Sunday, May 18, coming home, week days at 2:00 p.m., returns on Saturday morning. Sunday at 8 a.m., returning some day.