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

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The Passing Show
Agitation and Sane Thinking.

The conservatism of the average man is a ponderous obstacle in the path of progress towards a better existence. Habit is his en-slaver. Let a habit get well established in his routine and it takes a tremendous amount of effort to overcome it.

The habit of going it alone in the labor movement is so well fixed in the worker's brain that even in the face of proven experience he hesitates to apply the industrial principle. Of course, the habit will give way before the pressure of circumstances.

Lowering of wages, high prices, the growing arrogance of the bosses, the introduction of speed-up methods, and, most important of all, unemployment, are sharpening the worker's wits and breaking up his old habits of thought.

It is really much more difficult a task to break down the mental institutions established in the heads of the workers than it is to abolish the material institutions established by the capitalists. The one thing certain about the proposition is, that the institutions in the workers' heads must be abolished first. When the conditions cited above begin to disturb old cell formations, the need for the agitators begins at once.

It is the function of the agitator to suggest new images for the brain cells to work on. For the brain must have constructive work or the mind becomes a chaos.

The mind of the average worker today is in a state of confusion, a chaos. It is tortured by the old images, but the new ones are lacking or not sufficiently clear to replace the old. This is why the workers are acting in so many ways that are foolish. The constructive work of the agitators is lacking.

Here is a concrete case in proof of what I am hinting at: The machinists of the Pacific states have been on strike for 29 months in an effort to establish the eight-hour day, and they are fighting as doggedly and persistently today as they did the first week of the struggle.

The strike is surely worthy of success, and it is only by such pugnacity that great victories are ever won. Still, by the use of gray matter, much of the muscle might be saved and a great deal more accomplished in a much shorter time.

Every other trade in the metal industry surely wants the eight-hour day. Why, then, did they not combine with the machinists and make the tie-up of the shops complete? In San Francisco, where such a combination exists, the eight-hour day has been established, proving beyond all question the power and practicability of industrial action.

In the face of this the allied trades in the other Pacific Coast shops, with the exception of Los Angeles, where extraordinary conditions prevail, have not joined in the struggle, but got the work done alone.

In San Francisco and Los Angeles, where the agitators are plentiful, there is more solidarity among the workers. Their brains function better and quicker, because the agitation for new ideals keeps pace with the destructive work of capitalism.

Let us have more agitation and, consequentfly, more sanity in the labor movement.

The Lawrence Strike.

"It is criminal for you agitators to be preaching class hatred in this country. There are no classes here." Thus spoke a gentleman to me whom I chanced to meet while on my way to address a meeting of workers in Lawrence four years ago.

I did not ask him his business, it didn't matter. From appearance he was a bourgeois. My ears told me that. The bourgoisie is not in favor of classes. The word does not sound good in its royal American ear. The Declaration of Independence says nothing about classes, and the bourgeois has never read anything since or before; and it just will not believe what it sees.

The man who cannot see class war in Lawrence has an obsession; his mind is muddied.

My chance acquaintance may have changed his mind by this time, and if he has, like as not he blames the agitators for creating the classes and class war. Such is the madness of refusing to think.

Where does the bourgeois figure in this fight? It can close its shutters, cringe in the rear of its shop, stuff cotton in its ears and send up thanks to the lord that there are no classes in this country.

Thirty thousand workers, with starvation as their weapon, pitted against a hundred million dollars armed with rifles and machine guns.

We need not be surprised any more that the state guns line up in front of the dollars. The state keeps the guns for their purpose.

It matters not how much the workers may be goaded to strike by the impositions and exactions of the heartless dollars, there is only one thing they can legally do, and that is to submit. Slaves never had any other legal "right," and never will. The network of the law completely surrounds them, and through each mesh of that net protrudes a glistening baboon. That's the situation today, as it was yesterday, and last year. Only it's getting fiercer. The mountain of money is rising higher, the hordes of hunger is growing larger, and the play of baboons in between is getting swifter.

Two Months in the Tank.

"Two months' imprisonment in the county jail" is the sentence imposed on me by Judge Chapman in the Superior Court of Pierce County, Washington, Tuesday, Feb. 6th, for "editting matter tending to create disrespect for the law."

The article complained of was one entitled, "The Nude and the Prudes," in which I exposed the sneaking, underhand methods pursued by some miserable skunks bent on persecuting the people of this colony.

The prosecution used every shyster trick known to the trade, and prejudiced the jury, even before the case was opened and the jury surrounded them. First, by a series of libelous newspaper stories, the reading of which the jury-men and women admitted had created a prejudice in their minds. Second, by the scurrilous methods pursued during the trial.

Even at the last moment, when the judge was about to pass sentence, the brilliant young man whom, by his build and general makeup, the lord surely intended for a piano mover, pleaded for the limit.

The judge, an eminently fair minded man, but a very conservative, old-fashioned moralist, said he didn't think the article a very dangerous one, but under the circumstances as they then existed he thought it did inspire disrespect for the law.

This case sets a dangerous precedent; and precedent is the all and all of the law.

Understand it is now a matter of judicial opinion, pure and simple, whether what any person writes in criticism of the machinery of the law in this state is criminal or not. For there is nothing a writer may pen about the law, except its praise, that may not be construed as "tending to create disrespect" for it.

Indeed, the only safe way left to dam it is by fait praise.

Ye screeches of Washington, take notice. The law is sacred, and it is sacrilege to say ought of it except good. For what is holy must be spoken of only in praise.

When it grinds the poor—praise it, for it is holy. When it bounces the hickory off the workers' heads, jabs the bayonets into their breasts, and sniffs out their lives with Gatling guns, praise it, for it is the master's will.

When the rich thief breaks through its meshes, which he ever does, and the poor vag is gripped, as he ever is, speak well for it; for that vag might touch you for a dime, while the rich guy only steals the State from under your feet.

When a gang of corporation lackies assemble in the name of the people and resolve that so and so shall be, and so and so shall not be, cross yourself, for thus have the holy sheep skin volumes been made.

When a prig of a shyster lawyer, whose prince- principle and only qualification is his cringing subserviency to the will of the party boss, is made a prosecutor,—taboo—for he is an officer of the holy ho.

When a corporation attorney rises on steps of an istant coin to the bench,—twice taboo—for he handles the holy ho, and isn't he thereby holy also?

This is the inevitable end we are approaching.

When Scabs Rebel.

One hundred and fifty seads in the Harriman railroad shops at Houston, Tex., walked out on Jan. 23, because the company was charging them 50 cents a day for board.

They claim that since the strike of the shopmen started, Oct. 19th, they had been receiving free board.

Let these foolish workers take warning that the capitalists have ever less use for them than for the men whose jobs they took. When the bosses are tightly pressed they will give them free board and free booze, but when the strike is settled they will give them freedom to starve.

All workmen look pretty much alike to King Capital.

President Taft has pardoned bank wrecker Morse, the New York swindler, who violated the rules of the game, after serving two out of his 15 years' sentence. Bill was always the friend of the down-trodden.

JAY FOX.
Foster replying to the contention that the A. F. of L. was a "job trust" said this was by no means universally true; quoting low initiation fee and ease of entrance in all great unions to mention the "built-continental feder- al" theory likewise untrue in many instances; citing transport workers, coal miners, street railway workers as examples where it was not true. 

He called attention to the significance of the "militant minority" which plays so important a part in all great labor movements, criticizing the policies, actions and activities of an entire organization; citing the W. F. M. in former times as a radical example, and the fact in all times of the great influence of the "militant minority," whether that "militant minority" be secessionist, conservative or radical. Mentioned the Omaha Direct Actionists; the Stove Workers, the Textile Workers Strike, the "Three Hour Day" magazine. Contended that the revolutionary militants should constitute such a "militant minority" in the A. F. of L. and in other organized labor bodies. Gave illustration with the case of the French Railway Strike where militants, about two hundred in number, in the most conservative labor organization in all France, called a strike of 50,000 workers, and recent Docker's strike in England, with three hundred in number, in the most conservative labor organization in all England, called a strike of 150,000 workers. 

In vain you tell me that artificial government is good, but that I fall out only with the abuse.

-Burke

"BORING FROM WITHIN"

In Chicago, on the evening of Jan. 26th, at Local 85, a propaganda meeting was held under the auspices of regular business meeting, during which fellow Worker Foster expanded his position relative to his recent, but only partially completed, discussion in the columns of "Solidarity" on the proposed tactic of "Boring from within" which has been so strongly advocated and promulgated in the A. F. of L. by attentive listeners, as well as some of the Old Guard of Industrial Unionists.

Foster first brought forward the fact of space being re- fured for further discussion in "Solidarity"; showing that the subject of the meeting was one of the most important -in fact, the most important- at the time, and of much space in that paper when it dealt with "Boring from within" tactics -in Europe. He then read a letter containing a copy of resolutions unanimously adopted by Local 84, of St. Louis, protesting against and condemning this attitude of the I. W. W. press, and calling for a "Boring from within" policy for this and all other bodies relating to the subject of industrial union propaganda.

Limitations of space necessitate that this article but briefly touch upon the arguments discussed by Foster. Starting with the question: "Why don't the I. W. W. grow?" he said in effect: The question is a legitimate one, in view of the great and growing sentiment for industrial unionism and the smallness of the I. W. W. The recent Miner's Convention illustrating this senti- ment, as industrial unionism was their chief topical dis- cussion.

The I. W. W. was formed on the theory that old type of organizations could not evolve, as well as their not be- ing "labor organizations." He repudiated both arguments, calling attention to the fact that, where until re- cently, some of the leading trade union leaders of the United States, the A. F. of L., and all other organizations could evolve, the important question is whether their meetings gotten together on the federation principle eliminated this scabbery, and indicated an ability and tendency to act as such bodies. The A. F. of L. and all other organizations could evolve, the impor- tant question is whether the union should be within its ranks its acting active in that part of the labor movement, and that if these organizations could evolve, the important question is whether they had the strength of the facts at issue. The question is a legitimate one, in view of the great and growing sentiment for industrial unionism and the smallness of the I. W. W. The recent Miner's Convention illustrating this senti- ment, as industrial unionism was their chief topical dis- cussion.

Principal contention that dual or co-union organization was in general a false posture; creating endless confu- sion in ranks of militants both within I. W. W. and other organizations, thus dissipating much good vegeminy energy, was that the "straight" union was a "black eye" in the sight of organized unions, making them, in the construction of their small size and manifest street tactics, either a joke or a "degrading element."

Called attention to diversity of opinion among promin- ent leaders of the I. W. W. as to tactic. St. John Haywood and Ritto say: "ignore A. F. of L. and or- ganize unskilled." Williams and others: "break up A. F. of L. and organize industrial union; the A. F. of L. and all other organizations could evolve, the im- portant question is whether the union should be within its ranks its acting active in that part of the labor movement, and that if these organizations could evolve, the important question is whether they had the strength of the facts at issue. The question is a legitimate one, in view of the great and growing sentiment for industrial unionism and the smallness of the I. W. W."

Halerio: "Scab A. F. of L. out existence;" Roosevelt: "I. W. W. serve as last resort for discouraged workers."

Further confusion exhibited in continued attack on A. F. of L., as a "scab organization in coalition with bourgeois political parties." Other workers in time of funds and support; also I. W. W. expels members when detected in scabbing on A. F. of L.

ANARCHISM VERSUS SOCIALISM AND SINGLE TAX.

Hearing the discussions and arguments of the anarchists, socialists and advocates of Single Tax and Social- ism and Single Tax, and noticing the stubborn- ness with which each holds on to the last, not com- making concessions to the other, I begin to feel, as a man feels in his heart so will he think in his head. His brain will always bring to his mind and remember all that he ever heard about what he feels, so that not the head is leading the heart, but the heart is leading the head. Hence the name of the American anarchist philosopher, "As a man thinks in his heart, so will he think in his head."

Logic, or thinking, is so unreliable and so fluctu- ating that intuition seems by far a more effective, dependable guide to knowledge. It is incomparable. Men will see facts and accordingly think through the same thinking machinery, the brain, which is incomparably the same in all human beings, and in spite of the same process of thinking, will come to so many different conclusions. What will be logical to one will be sheer nonsense to the other, the ver- tical of one is the falsehood of the other. The clear- as-crystal wisdom of one will appear muddier water to the other. Hence the variety of conclusions and opinions about every subject you start to discuss. Each and every one considers himself logical and the other fellow in the wrong, and as all faces differ in looks, all brains seem to differ in logic. Hence the confusion of thought which is brought to light by the late Prof. William James of Harvard, namely "pragmatism."

"Pragmatism" is a newly coined word composed of the Greek and English root words for "practical" and the sum and substance of its meaning is: "Judg- ing by results." When it comes to a principle, the "pragmatists" say, "Judge by results."

But: Does it work in practical life? If it does, it's true; if not, it's false. Because, as long as we can not come to an understanding of what true philosophy or true logic is, we can not accept logic or philosophy as a guide or as a standard, but are tied to it only by the working practicality in every day life.

The old testament, or the law of Moses, cruel, brutal, immoral as it has been accepted and is practiced in every day life, not by the Jews alone, but by the entire so-called Christian world, because it is practical, pragmatic, to our present state of development. Our ethics, our morality, our govern- ments, our penal codes, our commerce, are based on the laws of Moses. "Life for life," an eye for an eye, and a tooth for a tooth," may be crude and barbarous, but it is justice. All the ancient teachers, Buddha, Confucius, Zoroaster, Moses, Mohammed, Jesus, they all were like each other, as they were as himself," originally by Moses, and the golden rule, "Do unto others that which you like not others to do unto you," originally by Confucius, is nothing more than justice.

The emblem of justice is a woman, blindfolded (not to see things), holding a scale in one hand to weigh things, "Macedonian" justice, "equal justice irrespective of persons," and offering a ready coin when no coin is tendered and forces the possessor to produce his own coin.

Justice as Socialism is a concept to which my mind is ready to accept, and in spite of its practicality, it is a concept which is in the near future. But Anarchy, the dream of the highest that man can conceive, the Christ, the only one who raised to levels which the others could not reach, levels which, as a rule, are not comprehended, brought to light by his own admirers. And I maintain that if they knew him to mean what he really meant, not the New Jerusalem, the Jews and Romans of old did. They are not ready for his Anarchistic message.

Liberty Versus State

The most precious of all our liberties is that of a free speech. The protected sacred right of speaking as he wishes. It becomes an intolerable desolation regardless of its form or the title it assumes. --"The Advance"
THE AGITATOR

RAISE THE TORCH

Raise the Torch of Liberty! Great cry to the firstborn! Let your tyrant masters see And their meaning understand: Labor born to be Free From the yoke of bondage free!

Raise the Torch! Uplift it high! And with joyful hearts and brave The Revolution's cry To each Master, to each Slave: "Freedom comes, and Slavery Bids from the land we shall be!"

Raise the Torch! O, may its flame Set the nations' hearts aglow! Bear it high in Freedom's name, Simplicity be your law: "Workers of the world, unite! This is Freedom's holy flag!"

Raise the Torch! Bear it onward thru the gloom Of the night of Tyranny; Shout along the tyrant's doom. Over all the world shall be From the yoke of bondage free!

-John Sparrow

Jesus understood that Justice is only a phrase, a concept, but not a reality. To deny that it is a reality means to judge society as a whole. When we refer to justice as 'one looks injustice to another.' What is just to one nation is cruelty to another nation; and what is just to one man, is cruelty to another man of another epoch; and to accept the scale:justice of a Shylock he could not. Therefore, he broke loose and preached a philosophy, which was more sublime, than anything he had ever written. It is a standard for all times to come. It never changes. Love is the basis of creation. The world cannot exist without love. Jesus was the first to tell man about his ability to each according to his ability.

Mark the difference, the improvement on Confucius' golden rule. This is a saying is negative. "Do not," or do nothing and you are alright Where Jesus' saying is positive, aggressive. "Do unto others what you want to be done to you," and do it first! To earn an enemy, not with bullets, but with Love; not to believe in punishment for so-called crimes. Jesus' urging to say to a multitude: "He who is without sin shall cast the first stone," and "Go and sin no more;" to turn your other cheek to your tormentor, to give away your coat and mantle take, to resist not evil and the evil man, to despise riches and earthly wealth; to give up parents, brothers, sisters, wife and children, yea, his own life, for a principle—to stand alone, and to be crucified for no other thing but a principle, are things which the world is not ready to accept.

Socialists may "sacrifice" themselves to go to Congress or to be elected as City Councilors—but to stand up as a "Christian" and to proclaim Anarchism and to die for it, it is certainly not practical.

Real Christianity, or Anarchism, is a joke to the practical businessman, or to the man of the world. How many men do you find truly to practice Christian doctrines or Anarchist, unless it is a Leo Tolstoy, who has been so severely criticized and ridiculed by our "hero," Roosevelt. Christ never posed as a hero—he died as a martyr; he was not an earthly success like Berger, but an ethical manifestation. He overthrew the materialism of Moses, as Tolstoy overthrew the materialism of Jesus. You can never be a Christian or an Anarchist unless you are willing to be a failure, despised and condemned by the material world. Churches can never combine material success with real Christianity—neither can Anarchists.

Prophetic is the climax of material thought. Our educational institutions as well as our churches are an outcome of the law of Moses and, therefore, insincere. You may find there good music and oratorical skill, but there is no revolution or Christian doctrines, which are as far above the church and college as the stars are above the earth.

R. GOODHEART

RECEIPTS

Pase, Watermoler, Marksfakk, Local 13, L. W. W., 892, Local 429, Moore, Carson, Schilling, Jungshay, etc. 50c Penhollow, Scissors, etc.

Appel, 45c.

THE MAGAZINES

Hampton's have set a new pace in magazine building. They increased the size of the page slightly, and reduced the thickness about it. Hole and double its size everywhere.

In the February No. Rhetta Childe Dorr continues her splendid series of articles on the exploitation of the child. This is the most comprehensive and far reaching write-up of little slave labor ever gotten, and these articles must surely make it impossible for us to deny that there is something seriously wrong in this world, where the human sprouts are lashed to the wheels of capital at the age of six months.

The American for February has an expose of another kind of slavery—that of the unfortunate person who has fallen into the hands of the liquor makers, contractors, who have factories in the prisons. In some cases the prisoners are sold to outside parties who exploit them for their own benefit, leaving the contractors. Humanity is only a machine to be worked for the benefit of the law.

The Wise Man is brim full of realistic adventure stories and instructive articles. "Among the Bedouins of Palu" gives a peep into the life of those strange people of the desert.

FOSTER TAKES EXCEPTION

In Solidarity of Jan. 26th, the editor, explaining his reasons for having so abruptly closed the "boring from within" debate without giving me an opportunity to state my position clearly, says, that just after the debate had been closed, he received three "partial answers" from me, two of which he suppressed.

The editor of "Solidarity" may have received my "partial answers" just after the closing of the debate; I don't know anything positive to the contrary. But I do know that we were debating for two and one half weeks, respectively, before its close. And as for my answers being "partial," as Solidarity's editor statingly insists, I can see them in no such light.

In my original statement I said that the subject was a large one, and that if I were elected editor I would have to limit myself to what I thought it was my duty to mention in defense of the editor's "partial" standing for which I made this "threat," saying: "This question and all that bears on it is open for discussion anywhere any time and every place."

Then be suggested that the subject be taken up piece meal, naming a dozen different phases of it to be separately treated. He added: "Then I said: "The foregoing are only a few of the possible suggestions. Let us have a flood of light on the American unmake the earth, and that in order to do this I would be content with two and one half weeks, respectively, before its close. And as for my answers being "partial," as Solidarity's editor statingly insists, I can see them in no such light."

I recognize that this work is often a very valuable one, but we are occasionally a little bit of it may be appreciated—not to mention fair play at all.

Wm. Z. Foster

THE WORKERS' UNIVERSITY.

Books and Pamphlets For Sale by the Agitator Publishing Association.

A Physician In the House, Dr. King, 40c. 3.50

Flowers of the Mind, the best poems of 1.25

The Moods of Life, Poems, W. P. Barlow 1.00

The Book of Tolls, Labor and the Law 1.00

The Cost of Something for Nothing, J. P. Allgood 1.00

The Making of a Man, Arthur H. Armstrong 1.00

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Thoughts of a Fool 1.00

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The Sale of an Appetite, a Purpose Story 1.00

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Join Action vs. Legislation, J. D. Smith 1.00

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The Agitator

Around the World

The freedom of Mexico was well illustrated by the outcome of a recent strike in the Santa Fe railroad district, where the government drove out the leaders and bullied the 6,000 strikers back to work.

London has 44 paupers to the thousand of its inhabitants, drawn from the public funds. Of these over nineteen thousand are lunatics. It's civilization, so they say.

There are 166,101 workers engaged in the caviar making business in this country, at an average wage of $650 a year, while the value of their product averages $2,627.

M. M. Crossett, a scientist and author of international fame, has been conferred to a long term in the military fortress at Scheffersburg by the Russian government for publishing a book on "The 50 years wherein he expresses some radical ideas.

The fools who try to stop the advance of human thought will soon be made to suffer the penalty of their vain stupidity.

The high school teachers of Chicago have organized the Chicago Federation of Labor. The grammar school teachers of that city have been organized for years, and have been very strong in their demands for the right to see the textbook. They now desire that the capital school board. No class of workers are more enslaved or get less compensation for their labor than the school teachers of this country.

The capitalists of England are advocating the formation of a volunteer police force to dirig the workers in this country. The Bradford branch of the railway workers' union have answered this with a recommendation for the formation of a trade union police protection league, "to meet on equal terms the bullies of organized capital." Which is, indeed, a bully proposition and should meet with favorable consideration throughout the labor movement.

A jury in Tacoma, Washington, which had Mrs. Ida Kentewell as foreman and one other woman as member, attainted the some of foolish prejudice when on Jan. 13 Jay Fox, editor of the Home Colony Agitator, was found guilty of publishing an article "tending to bring the laws into disrepute and contempt.

The verdict is the outcome of the long-con- tinued persecution of the members of the Home Colony. Mr. Fox will never be able to say anything so calculated to bring laws into disrepute and contemn, as the statement of the courts of the State of Washington. —Truth Seeker.

The following is taken from the Nashviller Banner, a capitalist newspaper. No comment is necessary. This is the logic of today.

"On account of the Democratic convention, scheduled for the public square at Nashville, Tenn., I will offer for sale myself to the highest bidder, by the hour, day, month or year, to suit the bidder who makes the purchase. I am 40 years old, sound of limb and mind, good character, fair machinist, or good subject for dissecting. Sale at 8 o'clock. Children must have bread."

"A SLAVE.

"The man proposing to offer himself for sale is R. F. Coills, who lives just outside the city limits. He proposes to take this means of general emplone- ment to support nummer and tour dependent child- ren. Previous to the sale he will make a talk on existing labor conditions. He says he has been out of work two weeks and had applied to 200 men for employment."

WHAT REVOLUTIONISTS WANT

Excerpts from the Manifesto issued by the Junta of the Mexican Liberal Party, September 25, 1912, scattered at that time broadcast and republished in its official organ, "Regeneracion," January 20, 1912:

"Mexicans, the Organizing Junta of the Mexican Liberal Party views with sympathy your efforts to put in practice the lofty ideals of political, economic and social emancipation, the triumphs of the earth will bring to an end the already sufficiently excessive quarrel between man and man, which has

its origin in that inequality of fortune which springs from the principle of private property.

"To abolish that principle of private property, to annihilate all the political, economic, social, religious and moral institutions that form the environment within which it is necessarily implanted, and the idea of a person's right of private property, being, that they may not perish, find themselves obliged to carry on among themselves a freeminded competition from which there will be no winners. All will necessarily be sacrificed, not those most richly endowed, physically, mentally, or intellectually, but the most crafty, the most egoistic, the hardeasted, the ones who place their own well-being above all consideration of human solidarity and human justice.

"But for the principle of private property there would be no reason for government, which is needed only to keep order. It is going to be put to test, in their complaints or rebellions against those who have got into their possession the social wealth, nor would there be any reason for the church, whose exclusive object is to enslave the human being in the innate spirit of revolt against oppression and exploitation, by the preaching of pa- tience, of resignation and of humility; aliening the cries of the most powerful and fruitful instincts by the practice of immoral penances, cruelty and in- jurious to personal health, and—that the poor may not aspire to the enjoyment of this earth and be- come a danger to the privileges of the rich—by en- miring the most responsible, the most devoted worker, the patient, a heaven located in the infinite, beyond the wealthiest stars the eye can reach.

"Capital, Anarchy—through—there have the sombre trinity that makes of this beastly earth a paradise for those who, by cunning, vio- lence and crime, have been able to come into their clutches the product of the toiler's sweat, of the blood, of the tears and sacrifices of thousands of generations of workers; but a hell for those who, with muscle and intelligence, till the soil, the set the machinery in motion, build the houses and trans- port the products of the human society remain- ing divested into two classes whose interests are diametrically opposed—the capitalist class and the working class; the one class possesses power, soil, land, the means that allows to possess the ability of production and the means of transporting wealth, and the class that must rely on its muscle and intelligence to support its existence.

"Between these two social classes there cannot exist any bond of friendship or fraternity, for the possess- ing class always seeks to perpetuate the existing economic, political and social system which guaran- tees it tranquil enjoyment of the fruits of its rob- bersies, while the working class exerts itself to de- stroy the institutions and instil in one which in the land, the house, the machinery of production and the means of transport are to be for the community.

"Mexicans, the Mexican Liberal Party recognizes that every human being, by the very fact of his hav- ing come into this world has a right to enjoy each one of the advantages modern civilization of- fers, because those advantages are the product of the efforts and sacrifices of the working class from all time. The Mexican Liberal Party recognizes labor as necessary for the subsistence of the individual and society, and accordingly all, save the aged, the crippled, the incapacitated and the children, ought to dedicate themselves to the production of something for the satisfaction of these necessities. The Mexican Liberal Party recognizes that the so-called right of individual property is an unjustifiable right by the greater number because it suffices to turn beings to toil and suffering for the satisfaction and ease of a small number of capitalists. "The Mexican Liberal Party recognizes that Au- thority and the Church are the supports of the in- quilt of Capital, and, therefore, The Organizing Junta of the Mexican Liberal Party has solemnly declared war against Authority, war against Capital and war against the Church.

"The Mexican Liberal Party recognizes that the Church the Mexican Liberal Party has hoisted the Red Flag on Mexico's fields of action, where our brothers are battling like lions, conquering with the blades of bourgeoisie, be those hostes Maderistas, Rayistas, Vaquistas, Cientificos or what not, since all such propone merely to put in office some one as first registre of the government that under its shelter they may do business without considera- tion for the man of Mexico's population, for, one

and all, they recognize as sacred the right of indi- vidual property. "In these moments of confusion so propitious for the attack on oppression and exploitation; in these moments in which Authority, weakness, unbalance, faction, attacking, every evil side by unaided pas- sions, by the components of superstition on earth and life hope immediately to glut themselves; in these moments of anxiety, agony and terror on the part of the privileged classes, the masses of the dis- tributed are invading the lands, burning the title deeds, laying their creative hands on the soil and adding their signet with their feet that was rapped yesterday—Authority, Capital, the Clergy. They are turning the furrow, scattering the seed and swall- ing, with vengeance, the first evil嘬ides by unaided pas- sions, by the components of superstition.

"These, Mexicans, are the first practical results of the propaganda and of the action of the soldiers of the Revolution, of the generous upholders of our egalitarian principles, of our brothers who are bidding delinquency to all imposition and all exploitation with the cry—a city of death for all those above, but of life and hope for all those below—Long Live Land and Liberty."—Translated by Wm. C. Owen.

The Editor's Defense

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


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