

THE AGITATOR

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

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WHOLE NO. 41

The Passing Show

Voltaire de Cleyre.

This is a queer world where a person has to die in order that something good may be said about him. I've often had much to say about the living martyrdom of Voltaire de Cleyre, but I never had the courage to fly in the face of tradition and write it down on this page, as I am going to do now. No one would have been quicker to resent my impudence than Voltaire. Voltaire was the soul of modesty. She abhorred the public eye. She disdained notoriety. She preferred to work and suffer in silence. Like all finely tempered natures she was retiring in her habits. She believed in the deed rather than in the doer. She knew the baneful effect of hero worship and despised it. She would be nobody's god.

Nature has the habit of now and then producing a type of human being far in advance of the times; an ideal for us to emulate; a being devoid of sham, uncompromising, and to whom the truth is sacred; a being whose selfishness is so large that it takes in the human race and treats self only as one of the great mass; a being keen to sense all forms of wrong, and powerful in denunciation of it; one who can reach into the future and draw it nearer. Such a being was Voltaire de Cleyre.

A slip of a school girl in a Michigan village, when the Haymarket bomb was thrown, and the eight Anarchists were arrested, she shouted in unison with the mad mob: "They ought to be hung." They were hung and the other day she was consigned to eternal rest beside them in Waldheim Cemetery, attended by a mass of two thousand workers.

Speaking at a memorial meeting in honor of those martyrs, in 1901, she said: "For that ignorant, outrageous, bloodthirsty sentence I shall never forgive myself, tho I know the dead men would have forgiven me, tho I know those who loved them forgive me. But my own voice, as it sounded that night, will sound so in my ears till I die—a bitter reproach and shame. I have only one word of extenuation for myself and the millions of others who did as I did that night—ignorance."

Ignorance, the castiron monster that stands between man and man. Its hideous image never left her vision, since the conviction of the Chicago Anarchists in 1886, led her into an investigation of their ideas. Ignorance allowed the ruling class to hang them because they espoused the cause of labor. Ignorance made the people believe they were murderers. Ignorance was the deadly foe of labor that kept the mass of mankind in slavery, and she resolved to fight it with all her force.

For 25 years she has conducted the war with a vigor and tenacity, in the face of physical weakness, that is scarcely conceivable. As a writer and lecturer on sociological questions she had no superior and few equals among her sex. Her writings are masterpieces of art and argument. She had the

power of holding one with her eloquence while she packed his mind full of ideas.

She always called things by their right names. She had the simple straightforwardness common to genius. If she thot you incapable of an undertaking she would tell you in plain speech, with kindness and consideration, but with a sense of duty to you and those who might be effected by your actions. But if your conduct called for strong language she would lash you with words whose sting you would not soon forget.

Voltaire was an Anarchist and Revolutionist in her actual as well as in her intellectual life. On more than one occasion she was put to the test. About three years ago, a young man, one of her pupils, whose mind was affected by the difficulties of life, shot her. Three bullets lodged in her body. She barely escaped death. The young man was arrested by the state and a charge of attempted murder placed against him. When Voltaire recovered she was forced to appear as a witness in his trial. When she took the stand she affirmed that she would tell the truth, but she didn't. This scrupulously honest and truthful woman lied. She lied in defence of truth.

By what right did the state invade her liberty, by attempting to make her a party to the commission of what she considered a greater crime than the shooting of herself had been? She no longer believed in the savage doctrine of revenge. She felt no resentment at the young man who had attempted her life. She knew he was moved by forces over which he had no control, and she was psychologist, enuf to know that there was no more danger of this same combination of forces taking possession of him again than they shud possess any other individual in the community.

She not only refused to recognize him as her assailant, but did everything in her power to comfort him in prison and to secure his release. But the state would not be deprived of its revenge. It satiated its mad appetite without her help, and sent the man to prison for a term of years. Voltaire left the courtroom with sorrow in her heart, and, tho weakened greatly by the bullets she carried in her frail body, she renewed her attack upon ignorance and authority even with greater vigor than formerly.

Voltaire's humanitarianism extended to all life. She would not destroy life of any kind if she could avoid it. When pests invaded her rooms she captured them and carried them out. Can you reconcile this deep love and regard for life with her championship of the Mexican revolution? If you cannot you have yet to grasp the psychology of a Revolutionist.

It is the lover of humanity who is always the Revolutionist. The knowledge of the great suffering of the Mexican people, and the further knowledge that this suffering could be relieved only by the revolt of the sufferers and the consequent overthrow of the system that inflicted the suffering, made her a Revolutionist. She was a surgeon of society

who, feeling keenly for the patient, yet knew that its life depended on the insertion of the scalpel and the removal of the infected parts.

Voltaire played well her part in the drama of life. She has left the stage, but her memory will linger long, like the odor of a fragrant rose crushed at full bloom; like the impress of a great thot flasht on the mind.

Gompers' Conviction.

After reading an opinion covering 72 typewritten pages, Justice Wright of the Supreme Court of the District of Columbia, sentenced Samuel Gompers to one year in jail, John Mitchell to nine months and Frank Morrison to six months imprisonment for contempt of court, in the now famous Buck Stove and Range boycott case. An appeal has been taken to the Supreme Court of the United States.

If these men were landed in jail the rank and file of the A. F. of L. might be aroused to the gravity of the labor situation and set about doing something to stem the rising tide of oppression.

Yet they might follow the ancient way, the way their ancestors did, make gods of the "martyrs," kneel down and worship them and send them to congress "to change such bad laws." Which, indeed, they surely would unless the militant minority was there to point out the danger as well as the uselessness attendant upon such foolishness; show them it is the enemy's game to thus divert their attention from the substance to the shadow, and that for untold ages the mass of the world's toilers have been kept in ignorance and subjection by the shadow of political bliss in the present and a heavenly home in the hereafter.

Tipping Over the Chair.

While the Socialist politicians are flurrying around collecting dimes and dollars from their "faithful" followers, to carry on "the great campaign for the emancipation of the working class," it is refreshing to read the following terse sizeup of the game from the lips of Joe Ettor, sieved thru the bars of the Lawrence bastille:

"They tell us to get what we want by the ballot. They want us to play the game according to the established rules. But the rules were made by the capitalists. They have laid down the laws of the game. They hold the pick of the cards. We never can win by political methods. The right of suffrage is the greatest hoax of history. Direct action is the only way. No class of people ever gave up the chair of privilege until somebody tipt the chair over."

Is This Natural or Artificial?

Some "Revolutionists" are inclined to differentiate between what they are pleased to term natural and artificial stimulants, and while welcoming the former as a most useful and necessary element in the progress of the race, rail mightily against the latter as the greatest curse of mankind. Yet these same people will go to the dentist for artificial teeth, to the hairdresser for artificial hair, to the corset-maker for artificial shapes, to the philosophers and heroes for artificial opinions and to the stremaker for artificial understanding.

JAY FOX

THE AGITATOR

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THE AGITATOR does not bear the union stamp because it is not printed for profit. But it is union, every letter of it. It is printed and published by unionists and their friends for the economic and political education of themselves and their fellow toilers. Much of the labor is given free. On the whole it is a work of love—the love of the idea, of a world fit for the free.

Di-plumacy has become a philanthropic pursuit like shopkeepin', but politics, me lords, is still th' same ol' spoort iv highway robb'ry Mr. Dooley

SYNDICALISM IN FRANCE

(This is the first and only complete history of the great French labor organization, and we are glad to present it to our readers, especially at this time, when so much is being said and so little is known about syndicalism. The reader will observe the dissimilarity between the C. G. T. and any organization in this country. This history was accepted for publication as a pamphlet in Chicago eighteen months ago and has been pigeon-holed ever since. Syndicalism wont stay "put" any longer. —Editor.)

Structure of the Confederation Generale du Travail

In the following grouping the beautiful symmetry of the C. G. T. can readily be seen. The famed "two sections," one organized according to locality, and the other according to industry, are made clear.

A frequent reference to this "group," while reading the article, will help the mind to grasp the details more fully.

354,000 members organized locally, thruout France, according to crafts and industries, into 3012 syndicates (local unions)

3012 syndicates organized nationally according to craft; industry or "department" into 57 National federations, or unions; one for each craft or industry organized.

3012 syndicates organized locally regardless of craft or industrial lines into 154 "Bourses du travail," (local councils,) one for each city or district organized.

Federal Committee, consisting of one delegate from each national federation.

Bourse Committee, consisting of one delegate from each "Bourse du travail."

Confederal Committee, consisting of the combined Federal and Bourse Committees.

The official figures of 354,000, are taken from the reports of the C. G. T. (1910) upon which per capita tax is based; and is, therefore, a conservative estimate of the organization's strength. For instance, The Nat. Fed. of Transport Workers pays assessments on 5,000 members, yet in Paris alone there is known to be 7,000 in good standing in this union. An estimate of 500,000 would probably be nearer the exact numerical strength of the C. G. T. than the official figures.

The Syndicates

The fundamental form of organization in the C. G. T. is the syndicat, or local union. The 3012 of these syndicates are in all the industries and localities of France. They, in regard to scope of organization, do not conform to "iron clad" classification. They have not been created according to some utopia or "cut and dried" plan, but are the result of long evolutionary processes. They are in many stages of development, and are constantly and rapidly changing and improving their forms by fusing with each other, or widening their scope and including broader categories of workers. They may be loosely grouped under three general heads, viz. (1) craft, (2) modified craft and (3) industrial syndicates.

(1) The craft syndicates usually consist of skilled workers whose professions are clearly marked, or who dont

require assistants, such as locksmiths, proof readers, composers, typewriters, engineers, etc.

(2) modified syndicates usually consist of mechanics and helpers or of workers in trades closely allied. The Syndicat of Masons of Paris, for instance, includes bricklayers, stone masons, hod carriers, etc. Syndicates of workers in two or more closely related trades are common: such are, in various places Roofers-Tinners Tinners-Plumbers, Plumbers-Roofers, Plasters-Painters, Bartenders-Waiters, etc.

(3) The miners and railroaders local unions are types of industrial syndicates. The miner's syndicates include all mine workers, the railroaders syndicates all railroaders except engineers and firemen, who have separate organization of their own. In big railroad centres there are syndicates for each railroad system. In Paris there are 11 of these system industrial syndicates.

The French idea is to group a great number of workers in the syndicates as is practical. In Paris, where building trades workers are very numerous, they are organized into 34 syndicates of trade or modified trade type; but in the smaller cities where building trades workers are fewer they are all grouped together in industrial syndicates.

Administration of Syndicates

While following no hard and fast rule, as each syndicate chooses its own methods, the syndicates are usually administered by an executive committee of about a dozen members including a secretary and treasurer. Except in the cases of the large syndicates whose secretaries are paid, the services of these committeemen are gratuitous. Their functions are purely executive matters requiring legislation being settled at the business meetings of the syndicates, which usually take place four times a year. At these business meetings, as in those of syndicalist organizations of all degrees, the principle of quorum is ignored, any number of members regularly assembled being competent to transact the syndicates business. Officers of the syndicates must, according to the national law of 1884, be French born, 21 years of age and in enjoyment of civil rights.

The National Federations

The national federation is a national alliance of all the syndicates organized in a given craft, industry or department. Like the syndicates the federations have not been created according to any prearranged plan but are the products of an evolutionary process. They are of many types, but may be loosely classified under four heads (1) craft, (2) semi-industrial, (3) industrial, and (4) "departmental."

(1) The clear cut craft type of federation is comparatively rare. It is represented by the barbers, school teachers, drug clerks and a few others.

(2) The bulk of the federations are of the semi-industrial type most of them being directly engaged in the production of one article or set of articles. Workers engaged in producing the raw materials used are not generally in these unions. The employees of the state match works, for instance, are all organized into the Federation of Match Workers, all textile worker into the "Federation of Textile Workers," all leather workers into the "Federation of Leather Workers," all Glass Workers into the "Federation of Glass Workers," etc.

The "Federation of Lithographers" organizes, in addition to lithographs, newspaper reporters, artists, engravers etc. The "Gen. Federation of Theatrical Workers" includes actors, "supes," ushers, musicians, stagehands, electricians, etc.

(3) The higher type of industrial federation is best exemplified by the "National Federation of Building Trades Workers," which is at once the largest, best formed and perhaps most revolutionary federation in France. It includes in its ranks building trades workers of all categories, from brick-makers, quarry men and "chimney doctors" to sculptors, draftsmen, wood carvers, etc. The "National Federation of Food Stuff Workers," tho much smaller, is another fine type of industrial union. It is composed of food stuff workers of all categories except agricultural workers who have their federation. It includes hotel employees, butchers, bakers, candymakers, brewery workers, milk men, grocery clerks, etc.

(4) The "National Federation of Metal Workers" is the nearest approach to the "department" type of union. It consists of metal workers of almost every category, from metal miners, boilermakers and "demolishers of ships" to makers of scientific instruments and opticians. This federation is somewhat top heavy, and with an increase in membership will in all likelihood be sub-divided.

With the exception of a few organizations such as the miner's and railroader's, which preserve the same scope of organization in the syndicates as in the federations, all these federations follow the custom of dividing themselves for convenience sake into numerous loose craft syndicates in the localities where their membership is large.

In the localities where the membership is small, the the syndicates retain the industrial form of the federation.

The federation's numerically strongest (1910) are "Building Workers" 85,000, "R. R. Workers" 48,000, "Miners" 30,000, "Metal Workers" 30,000.

Federalist and Centralized Federations

In regard to their organization forms the French federations are of two pronounced types, viz. federalist and centralist. A federalist, or decentralized, federation is one in which the syndicates enjoy the completest possible autonomy. It is administered by a national committee composed of one delegate from each affiliated syndicat.

These delegates are always subject to recall, so consequently keep in touch with their respective syndicates, and represent their interests. All the revolutionary federations such as "Building Trades Workers," "Leather Workers," "Metal Workers," are of this federalist type.

In the centralized federations the syndicates have very limited autonomy. The federations are usually administered by a small powerful committee, elected for a term of years, at the conventions, which usually take place every two years. Such committees are, ordinarily, dictators. The conservative socialist politicians are interested in them, but are gradually being dislodged by the famous "militant minorities" of direct actionists, who favor the adoption of the better federal form.

Bourses du Travail

A Bourse is a local alliance of all the syndicates of all the organized industries in a given locality. The Bourses are true class organization, organizing in one union, workers of all kinds in given localities. They are of two types, those organized on governmental territorial lines, such as ward, city and county; and those organized on natural industrial lines, such as mining districts, textile districts, etc. Both types are numerous.

The "Union of Syndicates of the Seine" (Paris and environs) is a characteristic type of Bourse organization. It consists of all the C. G. T. syndicates in its territory—230 syndicates of 52 national federations. It is administered by a general committee of one member from each syndicat. An executive committee of 30 members, including Sec., Treas., etc., is elected from its ranks. The Secretary and Treasurer are paid \$2.00 for eight hours. Duties of committees are of administrative and propaganda nature. The syndicates decide all legislative matters.

The great value of the Bourses lie in their class nature. They do not limit themselves to the organization of any one category of workers, but to the whole working class in their localities. They have done much to break down in France the narrow spirit of trade unionism and to teach the workers they are primarily members of the working class and not of any particular craft, by enabling workers of all kinds to undertake making important cooperative projects in common. The following are a few of their many undertakings. All are optional to each Bourse.

Wm. Z. FOSTER.

(To be continued.)

TRIAL OF THE MEXICAN JUNTA

The farce is over. The trial of the Junta began June the 21st. It took the first two days to select a jury. Then a week and a half was spent listening to the lies of the state witnesses. They were nicely trained to lie against the Mexican Liberal Junta. Any one with a clear conscience could see that these men on trial were innocent.

Most of the State witnesses went to Mexico as fortune hunters to get rich quick; and as they could not succeed they turned traitors against the Mexican Liberal Party. Martin, the first State witness, stated that he was a spy for the Mexican Government. There were at least 25 state witnesses, mostly rif raf gleaned from the slums. The Mexican Liberal Junta had about 12 witnesses. All stated they went to Mexico to fight in the Revolution of their own free will. Jack Mosby was also a witness for the Mexican Liberal Junta, in spite of the promise made to him by assistant prosecutor Robinson that if he became a witness for the State he would soon be set at liberty. He stated this to the Jury, but Robinson denied it. Gen. Jack Mosby is serving a six years sentence in a Military Prison for deserting the U. S. Army.

J. B. Laflin, stated that he read "Barbarous Mexico," by John K. Turner, and was thusly inspired to go to Mexico and fight the cruel system of injustice which rests on blood and iron. The brothers Magon as well as Liberado Rivera and Enseimo Figueroa, are found guilty in spite of their innocence and sentenced to 23 months in jail. They were taken at once to the County Prison of Los Angeles, which truly represent the Bastille of Paris. Hundreds of people were present, but also plenty of police and spies.

Now it is for us to do our best for these four men who are innocently compeld to serve imprisonment. I was

THE MARCH OF THE HUNGRY MEN

In the dreams of your downy couches, thru the shades of your pampered sleep,
Give ear: you can hear it coming, the tide that is steady and deep—
Give ear, for the sound is growing, from desert and dungeon and den:
The tramp of the Marching Millions, the March of the Hungry Men.

As once the lean-limbed Spartans at Locri's last ascent,
As William's Norman legions thru Sussex Meadows went,
As Wolfe assailed the mountains, as Sherman led the way
From Fulton to Savannah—as they, or more than they;

So comes another army your wit cannot compute,
The man-at-arms self-fashioned, the man you made the brute,
From farm and sweatshop gathered, from factory, mine and mill,
With lever and shears and auger, dibble and drift and drill.

They bare no sword nor rifle, yet their ladders are on your walls,
Tho the hauberk is turned to a jumper, the jambeaus to overalls,
They come from the locomotive, the cab and the cobbler's bench;
They are armed with the pick and the jack-plane, the sledge and the axe and the wrench.

And some come empty-handed with fingers gnarled and strong,
And some come dumb with sorrow, and some sway drunk with song,
But all that you thaut were buried, are stirring and lithe and quick,
And they carry a brass-bound sceptre: the brass composing stick.

Thru the depths of the Devil's darkness, with the distant stars for light,
They are coming the while you slumber, and they come with the might of Right;
On a morrow—perhaps tomorrow—you will waken and see, and then
You will hand the keys of the cities to the ranks of the Hungry Men.

—REGINALD WRIGHT KAUFFMAN.

present from the beginning to the end of the trial. I saw the business men and private property holders bring in the verdict. I was watching the performance of the court and thaut of the trial of Socrates, who was condemned to death, by drinking poison. Ricardo Flores Magon, Enrico Flores Magon, Enselmo Figueroa, and Librado Rivera were in the same position as Socrates was in his time. According to the stupidity and ignorance of the State these four men were evildoers and must be punished because the State says they corrupt the minds of the youth, by inspiring them with rebellion to arise and abolish this damnable system of tyranny, and despotism. The Mexican today found it an historical necessity to take up arms and fight for Land and Liberty.

Never in the History of mankind did the State come with reason or wisdom to settle things or disputes with the proletariat. It always came with brute force and still we expect that the State shall come with something which it does not possess.

Speaking about equality before the law, what a mockery, what a disgrace. The prosecution will always have its own way. The lamb never will get justice from the lion, until we give up this lamb action and become lions ourselves. I was waiting for the last three months to see the performance of this farce, and it is true as our comrade Kropotkin says in his "Memoirs of a Revolutionist." If you wish to see criminals then just go in the courthouses there is the place you can find them, the real type, the scum of mankind. Money prostitutes the characters of men and women.

Now it is for every true revolutionist to support the Mexican Liberal Movement financially, morally and intellectually. The Mexican Liberal Party has, every Sunday and sometimes during the week, street meetings. They at least possess the courage to say that they dont believe in Government, and why should they? Is Government so good? So kindly to us? Dont we see the action of the government in our every day life; has not the government transformed the earth into a human slaughter house? Is not every step we make toward Liberty soaked with the best blood of mankind? Are not every day hundreds of human beings crippled and killed by

the bloody selfishness of a few individuals? I wish that every Revolutionist could see things as clear as the Mexican Liberal Junta, and our old comrade, Owen, does. The world soon would be changed.

It is up to us to undermine this present system of robbery and exploitation, to carry on a propaganda of how to abolish private property, and educate the masses on that line. Private property stands above human life, and keeps the human race in slavery. We can see it everywhere; see it for instance in Mexico, San Diego, the last strike in Liberia where hundreds of innocent men were killed. Why all this? Because private property is at the foundation of our present system. It is a system that gives the property holding class the privilege to rob. The bloodsuckers keep themselves in existence by enslaving the working class. And that is the system the Mexican Liberal Junta is fighting.

It would be impossible to carry on the Mexican Revolution without this tremendous Intellectual Power, and financial support which is gladly contributed by every Liberty Loving man and woman and greatly helps to keep the flame of discontent and Rebellion alive. "Regeneration," the weekly issue of the Mexican Liberal Junta is printed in Spanish and English, which every true revolutionist should support.

Now to the conclusion: I must say that I agree with Ricardo Flores Magon when he stated in his defence, that a Revolution can not be formented on paper; it must be formented by guns. We may express certain views on paper, but guns must do the action. This matter will be solved sooner or later by the storm of the Social Revolution. Then at last mankind will have reached these great universal oneness where it will live in Harmony and Freedom. GUS TELTSCH.

THE MILITANT MINORITY

To show the great effect on the labor movement by the militant minority we need only recite the valuable work accomplished by the Syndicalist League of St Louis.

In the space of six months since it was organized here its influence has been felt on a national scale. It started the "ball rolling" in The Amalgamated Association of Iron, Steel and Tin Workers which ended in a complete victory for the progressives at the last convention.

The Rollers & other aristocrats of that labor organization (10 to \$12 a day men) had in the past ruled the organization. Locally and nationally they used it so exclusively in their own interest, that the organization became known as "the rottenest organization in the A.F of L." These aristocrats, not satisfied with their 10 & \$12., and often more, a day, even forced some of their work onto the shoulders of the underpaid men. A small number of the latter wanted to organize in the I.W.W., and get out of such a rotten organization.

The Syndicalists, who were members of the I.W.W at that time, held a conference, and, disregarding being branded "traitors" by the patriots in the I.W.W., they decided that Syndicalism be given a practical test, by making an effort to get control of that "rotten union". It was figured out that if the rebels shud organize an I.W.W. Local they could get only a handful of men to join them in such a move, out of about 500 members of the local union. Then the boss would fire them off the job and the union would remain in the hands of the aristocrats and fakers, indisputed. This has been the experience of the worker for seven years. So, looking at the situation in this light, it was decided to at least make the trial.

Fortunately we had a group of good level headed militants in that organization and they soon showed that they were tacticians of the first class. They got practical control at the first meeting they attended and have held it ever since. The aristocrats and fakers fumed and raged and resorted to many tricks to dislodge them, but to no avail. They even braut in one of the smoothest labor fakers of St. Louis, belonging to the Barber's Union. But the workers stood pat and asked "what does a barber know about the Iron and Steel Worker's trade."

When the time came to elect delegates to the national convention, the aristocrats were overwhelmingly defeated and the three delegates were elected from the ranks of the underpaid men, the first time it had ever been done in that union. In the mean time the unions in other parts were also "up and doing" with the result that at the convention the aristocrats were hopelessly in the minority. At the convention the system of dues was changed so that they were lowered for the underpaid men and increased for the aristocrats.

This will strengthen the underpaid men in the organization materially, as their dues hitherto were excessive. The convention went on record as favoring industrial unionism. A committee was elected to get in touch with all the metal working unions of the A. F. of L. for the purpose of establishing a metal trades department in the

A. F. of L. The organization is now in the hands of the rebellious membership and with the proper Syndicalist agitation and education this organization will be in the vanguard of the Revolution. The membership can be taught all the revolutionary methods of warfare and at the same time keep shop control. They are planning now to bring into the union all the laborers in and about the mills.

The Syndicalist League of St. Louis is also doing some valuable work in the moulder's union. We've succeeded in getting the militants busy in these organizations. Local 426 is sending out the following resolutions to about 500 unions of moulders and coremakers. The official journal is swamped with resolutions from all parts of the country. These unions are very much alive and the faker is getting hell all around.

RESOLUTION

"Whereas, It has been the experience of Organized Labor that centralized power have been detrimental to its best interest; therefore be it

Resolved, By Local No. 426, that all power now vested in the General Executive Board of the I. M. U. of N. A. should be transferred to the Conference Board of each District; and be it further

Resolved, That the said Constitution be amended or changed to comply with this resolution."

The League also wants to point out one important fact, that is: as soon as the militants gets busy in a union the workers begin to take an interest and attend the meetings. Take a union where the militants are inactive, the members stay at home and the labor faker with his little clique runs the unions as he pleases. But as soon as the militants, imbued with Syndicalist ideas, gets busy then the membership attends the meetings "to see what's going on" and the first thing they know they are taking part in the fight and soon develop some good militants in this way who make short work of any crookedness in the union.

With Syndicalist Leagues in all parts of the country we believe it would require only a short time to put the A. F. of L. on a revolutionary basis and having done that our emancipation would be near at hand.

The Syndicalist League, J. A. LA BILLE, Sec.

THE WORKERS' UNIVERSITY.

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SOCIALISTS! TAKE THIS TIP

If you are a wageworker and want to understand the essential meaning of the revolutionary labor movement, you should first locate the source from which the ruling class derives its power, in present society. There is only one source of power, and it consists in the CONTROL of the product of labor, all social means of production included. The power of state, school, church, the theatre and press is obedient and subservient to the masters of industry and commerce. The class who own and control land and machinery have political power and moral influence at their disposal. The kings of finance dictate the policies of all political, educational and religious institutions. In other words: The voice of the politician, the teacher, the preacher, the show director and the editor is the voice of the capitalist class, generally speaking.

As a Socialist you object to direct action and sabotage. You seem to be blind to the fact that the masters of bread are not only robbing the workers out of four-fifths of what they produce, but they are also perverting the minds of the workers through an army of intellectual prostitutes who misrepresent and falsify everything pertaining to the workers' interests. Is this not sabotage of the worst kind on the part of the capitalist class?

Furthermore, they constitute a small class of industrial and commercial pirates who live in luxury and debauchery off of the earnings of millions of enslaved men and women. They are self-styled rulers and legalized thieves. Do they believe in direct action?

Still, you will condemn a fellow worker—say a bakery worker on strike who has the courage to disguise himself as a strikebreaker and go into a scab bakery and put something in the dough which will give the scab breadeaters a good physic.

The class struggle begins at the point of production. The product of labor is the bone of contention. The intelligent workers contend that they are morally entitled to all they produce. Some say they are only entitled to what they have power to take, according to science. Be this as it may, but if science gets in the way put it aside.

Again, as a Socialist, believing in political action and representation, you will ask: "What about the ballot?" The ballot is a mere piece of paper which spells delusion. There are no necessities or luxuries produced at the polls, nor in any political institution. Political functionaries are obviously parasitic. They consume, but do not produce.

You will no doubt agree that the workers feed, clothe and house all the people in the world. This being true, it follows that if the workers cannot force the capitalists and their lackies to come to terms, a few political representatives cannot, although they may improve their own conditions.

Organization and direct action is the key to economic and social success.

Our labor power—our strength to work—is applied to the machinery of production directly, not indirectly. Through Syndicalism, class solidarity and direct action we can even starve the master class into submission. As producers our power is superior to all the powers of the capitalist class. Our power as producers is fundamental, because the human family cannot live without food, clothing and shelter. So you see, we are really the source of all social power. But, a sufficient number of our class do not know this, and that's why the masters are able to control and exploit us. When a sufficient number of our class understand and assert their power as producers, the capitalist class will not only lose their industrial control, but their economic, political and social power will vanish.

Through syndicalism and direct action we will dictate the policies of all social institutions as the masters dictate today by virtue of their economic power.

We begin by shortening hours, raising wages, improving working conditions, electing our own foremen and superintendents, and when we get the office workers organized we will take charge of the books, and abolish profits and wages. We will then begin to produce for use—not for profit—and we will compel the parasites to choose between work and starvation.

Our fight for industrial freedom has fairly begun. We need you. Get into the fight. Don't wait for any political savior. You will be a long time waiting; he will never come. Our emancipation must

be accomplished by ourselves. Victory over this inhuman system of exploitation, poverty and debauchery may be nearer than we now expect. However, our fight for economic equality and social freedom must be fought directly, by direct methods.

You wish to play the game? You prefer civilized methods? Go to it! Waste your time and mine also. I guess we can stand it for a few more centuries. But, is not civilization synonymous with fraud, corruption and brutality? You still insist: "We must control police and military; we must get behind the guns." That's the phrase. But, oh, what a delusion! Don't you know that the superior officers of police and military are members of the capitalist tribe? Will they obey your representatives? Don't you know that all laws in any degree beneficial to our class have been declared unconstitutional by the Supreme Court of the United States. Understand!

The only way we can secure control of police and military powers and get behind the guns is through syndicalism and direct class unity of action. A general strike, which would tie up production, distribution, transportation and communication would mean complete and unconditional surrender of the capitalist class.

The minute we strike as a class we become masters of society.

A few hundred thousand soldiers and police without food and transportation, would be unable to defeat an organized, determined, aggressive working class. But in order to carry out our revolutionary work we must organize ourselves against all authority. We should not waste time in tearing down one government and at the same time build up another. We should have centres of communication, without central authorities. We could take advice, but no orders. We put no person above ourselves. We need no subordination or discipline, in order to practice class solidarity. Our watchword is, "An injury to one is the concern of all!"

Let us expend our time and energy in the most effectual way possible, and results are bound to follow.

E. S. NELSON.

JOHN'S DISMISSAL FROM SCHOOL

"Hello! Hello!, What! You, now!" said Mrs. Wilson, as the door bell rang. "Yes, Ma, it is I. Open the door for me."

The mother hurried to the lower door, opened it and looked surprisingly at her son; for John usually came home from school at 2 o'clock and now it was only 10.

Before the surprised mother could make any inquiry, John said: "The Headmaster sent me home from school."

"What! What happened?" interrupted his mother. "He said that I must drill and I don't like to, so he expel me!"

"Oh, you foolish child, what queer ideas have gotten into your mind. Not to drill, foolish! Wait I will dress up and go with you to the Headmaster and ask him to take you back," argued his mother. But John would not listen to her intreaties. He paced the floor nervously thinking about his future.

It was on a 3rd recitation hour on a Wednesday when John Wilson was supposed to drill, down in the drill hall. John was a fourth year boy in the high school. He was only 17 years old, but was very thoughtful; he mostly reasoned about the conditions of the people, who live in misery. He was convinced that militarism is the main factor which supports the present miserable state of society. So he thought he would stop drilling and at the same time cause other students to think. When the school bell rang, John entered without his uniform and instead of a gun, he opened a book and looked into it, tho he didn't understand what he was reading.

The trumpet sounded. The captain commanded "Fall in." But John Wilson did not move. When the roll was called the Colonel noticed John was not in line. "What's the matter, sick?" asked the Colonel.

"No, sir," answered John, "I do not want to drill." "Why, lazy? Take a gun and enter the company," again shouted the Colonel.

All of the boys in the hall faced John. Everybody stood amazed watching him. They were wondering what he was going to do.

"No sir," began John, raising his voice somewhat. "I am neither lazy nor sick. I only hate that military play, that soldier uniform, the bloody weapon and the savage discipline. Drill, I think, brings us back to the instinct of the wild forest life instead of the life of civilization."

"Well! well! what a smart boy we have! Wont you

protect your country's flag, what? asked the Colonel. "Well," began John, "as far as I know, there are two classes among the people and one flag cannot protect both of them."

The Colonel reported John's "misconduct" to the Headmaster. And in a few minutes time John was ordered to leave the building. HARRY BLOCK

THE MEXICAN JUNTA

In the last issue I gave the term of imprisonment imposed by our masters upon the valiant rebels of the Mexican Liberal Junta as eleven months. I was misinformed by the capitalist press. "Regeneracion" says the punishment is one year and eleven months. This doubles the infamy. But it is no surprise. American interests in Mexico are not going to stop at anything short of military intervention, before "the first Tuesday after the first Monday in November." After that date the armed hordes will march across the line, if Madero is still in danger. Only the pending election has stayed the mailed fist of Uncle Sam thus far. The old man has lost all my respect since he began to figure so strongly in the oppression of mankind. I could not retain my self respect and countenance his tyranny, his trampling of the weak, his petty meanness, his utter subservience to the money power. I see him no longer in the splendor of his youth. I see him now, hitched to a cart, like a mule, drawing the ponderous weight of a great hog, who sits at his ease, wearing the great crown of capitalism, and glancing with mingled scorn and contempt at the stupid beast that is pulling him.

JAY FOX.

The trial of Clarence Darrow is still dragging on. The chief spy, Franklin, has been sorely grilled by the defense, and it looks very much as though sufficient "evidence" to give the necessary plausibility to a conviction will not be adduced.

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.

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