

# THE AGITATOR

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

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WHOLE NO. 44

## The Passing Show

### THE DEATH OF ROSS WINN.

"Death comes to all. His cold and sapless hand Waves o'er the world and beckons us away."

A ceaseless worker in the cause of labor was Ross Winn. In spite of poverty, in defiance of sickness, he wrote, printed and published his anarchist paper till the last, till the sapless hand of death beckoned him away.

Like Voltairine de Cleyre, Ross Winn was beckoned away in the prime of life, and like her, he fought the ravages of disease heroically. But the white plague must have its victims, and the power of man cannot prevail against it.

The little known outside the Anarchist circles, Ross Winn has contributed a large amount to the cause of freedom. A clear thinker and a forceful writer, his editorials are fine examples of the intellectual possibilities of the modern proletariat.

He attended no high collar university, he was self schooled in the college of common humanity. He got his knowledge of life from original sources.

Life can only be learned from life. The knowledge that's screened thru the brain of a University Professor is a perversion. Everything big, everything of real value, gets caught in the cobwebs. It is seldom that a man escapes whole from one of these much vaunted institutions. Factory life distorts the body, college life distorts the mind.

A university is a snob factory, a place where petty minds are made to feel themselves superior.

Ross Winn escaped the University. He was, in fact, a self-made man; and he knew more about real life than all the muts in the University of Washington, and this includes the learned Faculty.

From his little corner in the back woods of Tennessee, he looked out upon the world and saw it as it really is—a place where a small community of wolves prey upon a great mass of sheep; a cannibal world that hypocritically denounced cannibalism. And while he had the faculties to qualify as one of the wolves, he chose to remain one of the sheep.

He was one of those rare individuals that is becoming less rare as the progress of humanity goes on—a man in whom the race instinct was very large. When thinking of mankind he always thaut in the plural. To him the aim and object of life was not self, altho no man ever lived who was a greater champion of freedom of the individual.

This is not contradictory, and understanding it is to grasp the essence of Anarchism, of which Ross was a student and propagandist.

When Anarchism proclaims the freedom of the individual the world shouts: "You want the freedom to devour us," taking its tip from the wolves.

But how does the world account for Ross Winn, for Voltairine de Cleyre, for Tolstoy, Kropotkin, Malatesta and the long list of individuals who have left the wolf class and joined with the sheep to proclaim the freedom of the individual? Verily, there's a kink somewhere in the world's thinker.

The doctrine that all men are wolves and only lack the freedom to prey on their fellows, is the doctrine of the wolf minority. It is the doctrine that justifies every outrage committed by the wolves.

The doctrine that "you would do the same if you were in his place," not only justifies the wolves, but would perpetuate the world of the wolves and the sheep for all time.

Ross Winn saw that clearly and he devoted his life to the propaganda of the idea that mankind must have its freedom in order that individuals may co-operate with each other for the conquest of nature.

He didn't assume that all men were sheep who lived on grass and minded their own business, no more than that they were all wolves. He knew that all men were both wolf and sheep, and that the wolf element belongs to the past, and is gradually being weeded out of human nature by the process of education and humanization.

He took nothing for granted. He didn't endow mankind with angelic wings and swear by all the gods that he would not prey on his fellows, in the new age.

He knew that men are not sapless saints, who follow rigidly some rule or principle set down in a book by a sapless philosopher.

He knew that life knows no rule, and that the only rule that can be safely applied to it is to let it alone. Knowing man's inadaptability to obey rule, and knowing his tendency to wolfism when placed in the position of a ruler, Ross Winn sought a system that would be more suitable to his nature than being either a ruler or a subject.

He early saw thru the sham of seeking "good men" to place in the positions of power. He gtopt to ask himself if it might not be the positions that were wrong and not the men.

Having satisfied himself on this point he raised the question of Anarchism, which says "let there be no rule and there can be no abuse of rule. Let there be no land titles and everyone will have land, and having land, they will be economic equals; and being economic equals, they will co-operate for the production of what they want; and having the experience of capitalism, they will trust no one with power."

And on this basis of freedom will evolve not a system of society, which thing smacks of the sapless philosopher, but a variety of patterns, each group following its experience or its fancy, just as we now follow these fascinating leaders in matters of art and clothing and play.

This was the simple, natural philosophy of Ross Winn, and he thaut it and spoke it and wrote it till the hand beckoned him away.

Ross Winn was a prophet of the future and, like all prophets, was looked upon with suspicion where not actually hated and persecuted.

His own words, printed in the June, and last, issue of his paper, The Advance, applies admirably to himself:

"The prophet stands upon the signal tower of progress and beholds the dawn of a new age while the world sleeps in intellectual darkness. The prophet stands upon the shore of the great ocean of truth and sees land on the other side. But the world has no use for the prophet until he has been dead two centuries."

The cold and sapless hand has beckoned you away, Ross Winn, but it cannot remove the impression you have made upon those who knew you and read your inspiring words. As a prophet of the new age your name will go down the centuries linked with the comradeship of those whose memory not even time will efface.

### LABOR DAY DEMONSTRATIONS.

Labor Day—a day of rest and rejoicing, or a day of agitation and education?

In this country Labor Day, officially recognized by the Government, has never been regarded as other than a day of show and sport. In Europe, Labor Day, May 1, hated and feared by the governments, is usually a day upon which some important strike is inaugurated, or monster, meaningful demonstrations are held.

Great governmental preparations are made to cope with the rabble shud it become unruly. The streets are paraded by soldiery in some instances.

The stakes are big. Big to defend and big to capture. The world is really in the balance all the time. The world of wealth, the accumulated labor of the ages. And what is more even than all the wealth of the present, the assurance that the iniquity will continue, that the slavery will go on. The option on the future, that valuable asset of the master class is also at stake, and must be defended by all means which are one, and that one is lead.

Labor Day disturbances in the brain of toll might tip the scale, and all would be lost and won in a brief hour.

The cunning of capital is great; the power of its cannon is mighty; but without an element furnished by the slaves themselves, both cunning and

cannon would be useless; and that element is Ignorance.

The workers in this sense are to blame for their own enslavement, and labor unions with a meaning, and Labor Day demonstrations with a purpose, are dangerous, for the very good reason that they are indicators pointing to the exit of ignorance.

Labor Day in America is merely a holiday. It wasn't meant for anything else. I don't say it is wholly useless. There is a certain mind effect produced on the unionist and the general public by the fact of holidays and uniformed parades. It gives the worker a dignity in his own eyes; it makes him feel that he is somebody; and that feeling spurs him on to the conquests that will actually make of him somebody.

Labor Day is not going to start anything in this country! it is altogether too tame and timorous.

### BOURGEOIS REACTION IN FRANCE.

"Loi d'Infamie" (Infamous Law) is the name the workers have given to a law introduced by Millerand, the ex-Socialist. This law provides that every young man convicted of any offense against the law, no matter how trivial, and sentenced to three months or more, shall have extra punishment meted out to him when he comes to serve his two years compulsory service in the army.

All such "criminals" are to be sent to serve in the special disciplinary regiments in the southern part of Algeria, near the desert of Sahara.

In this extreme temperature under severe discipline, and hard work, life is torturous, and many die. In case of war these regiments are the first to be sent to the front.

To begin with it seems to one extremely unjust that a youth shud be punished a second time and so severely for any petty offense he may have committed before the age of 21. But when I tell you that the real object is to "get" the young syndicalists, anarchists, revolutionists, anti-militarists and other direct actionists, you will appreciate more fully the significance of the name the workers have given this law.

If possible a stronger word shud have been found. "Infamous law," is not severe enuf, when we come to consider the enormity of the social crime behind it.

And what are we to think of the Socialists, the "workers' friends," who put up only a few weak objections to it in the Chamber of Deputies? As a matter of fact the Socialist leaders secretly favor the law. It is too vile a measure for them to openly champion it. They are professional politicians. They lack the courage of their convictions. We will watch their antics when all the Revolutionary forces of France and of the world will rise up as one man in protest against this most reactionary piece of legislation.

Under this villainous law any young man who shows the least activity in the Revolutionary movement will be thrown into prison on the slightest pretext, so he may be sent to the burning sands of Africa at the age of 21.

This extreme measure shows only too plainly the fear in the bourgeois breast of direct action tactics in the labor movement. No greater compliment could be paid to the Revolutionists who always measure the effect of their propaganda by the reaction of the bourgeoisie.

Chancellor Lloyd-George, in a speech delivered in the House of Commons recently said, speaking of the dockers' strike: "Labor disputes are becoming more serious. The time has come to reconsider the whole labor problem."

Time for who to reconsider it, and to what purpose? For George and his parliament of puppies, of course; and to the purpose of tying the laborers loose enuf so they wont rebel, and tight enuf so they wont get out from under the weight of capitalism. Let George do it!

The campaign of "education" is on—wind, wind.

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.

All men are partially buried in the grave of custom, and of some we see only the crown of their head above ground. Better are they physically dead, for they more lively rot. Thoreau.

SYNDICALISM AND ANARCHISM

We are asked on many sides: "What is Syndicalism? What are its relations to Anarchism?"—and we shall do our best to answer these questions. True, they were answered in our columns a few months ago by one of our friends ("Anarchist Methods in Revolutionary Syndicalism," FREEDOM, November, 1911); but it is always interested to return to this important subject and to examine it under its different aspects.

Syndicalism is, in fact, only a new name for tactics long since resorted to with profit by the British workers—that of a direct struggle of Labor against Capital on the economic field. Such a struggle was their favorite weapon; and in the above-mentioned FREEDOM article it was pointed out that already in the nineteenth century the British workers, even "without possessing the vote, obtained great economic advantages, created a powerful trade organization, and even forced the governing classes to recognize their claims (1869-76) in Labor legislation, including an extended political franchise."

Direct struggle on the economic field thus proved to be an efficient weapon for obtaining both economic results and some political concessions.

This idea was so strong in England that already in 1830-31 Robert Owen tried to found a great "National Trades' Union" and an international organization of Labor, for the direct struggle against Capital. Only the ferocious prosecutions of the British Government compelled him to abandon this idea.

Then came the Chartist movement, which took advantage of the widely spread and powerful, partly secret organizations of Labor, to obtain some substantial political concessions. And the British workers received their first political lesson: they soon saw that tho they heartily supported the political agitation, this agitation gave them no economic advantages save those which they themselves imposed upon the masters and their legislators by strikes and revolts. They saw how fallacious it was to trust to Parliament for any serious improvement of their conditions.

The French working men came to exactly the same conclusion. The Revolution of 1848, which gave France a Republic, convinced them of the utter inefficacy of political agitation, and even of political victories, for achieving any vital change in the conditions of Labor, if the working men themselves were not prepared to impose them upon the rich by their own direct action.

It also gave them another lesson. The French workmen saw how utterly helpless were their intellectual leaders when they had to find out the new forms which industrial production ought to take in society, so as to give Labor its due and put an end to the exploitation of the workers by the capitalists. Both in the Luxembourg Commission, which sat for this particular purpose in April, May, and June, 1848, and in the Chamber elected in 1849, there sat over a hundred "Social Democratic" Deputies, the workers saw this helplessness of the leaders. They thus understood that the working men themselves had to work out the main lines which the social Revolution had to take, in order to be practical and fruitful,

Direct struggle of Labor against Capital, and the necessity for the workman THEMSELVES to work out the new forms which an organization without capitalist exploitation should take—these, then, were the two great lessons that the workers had learned, especially in the

two countries most advanced in their industrial development.

Consequently, when in 1864-66 the old idea of Robert Owen was at last realised, and an international organization of Labor was started, the new organization of Labor was started, the new organization embodied these two fundamental principles. When the International Working men's Association was founded at London by representatives of British Trade Unionists and French working men—chiefly followers of Proudhon—who had come to the second International Exhibition, the Association loudly proclaimed that the emancipation of the workers must be THEIR OWN work; and that henceforth they intended to fight the capitalists by means of BIG STRIKES, fought with international support.

Thus, the first two acts of the International, which produced a tremendous sensation in Europe and inspired a salutary fear in the middle classes were two great strikes: one at Paris, supported by the English Trade Unions, and another at Geneva, in the building trade, supported by British and French workers.

Worse than that. The working men at the Congresses of the International were no longer discussing the trash with which nations are amused by their rulers in the representative institutions. They discussed the fundamental question of a revolutionary reconstruction of society, and launched the idea which has since proved so fruitful—the idea of a General Strike. As to the political form which a society reorganized by a social revolution might take, the Latin Federations of the International openly parted with the idea of a centralized State. They distinctly pronounced themselves in favor of an organization based on the federation of free Communes and agricultural territories, getting rid of capitalist exploitation, and federating to constitute larger territorial and national units.

The two main principles of modern Syndicalism—"direct action," as they say now, and the elaboration of new forms of social life based on the federation of the Labor Unions—these two principles were at the outset the leading principles of the International Working Men's Association.

However, already then there were within the Association two different currents concerning political action which divided the workers of different nations: the Latin current and the German current.

The Frenchmen in the International were chiefly followers of Proudhon, and Proudhon's leading idea was:—

Get rid of the present bourgeois State organization, and put in its place your own organization of LABOR UNIONS, which will themselves organize all that is substantial in society. The production of all that is needed for life, the equitable exchange of all the products of human labor, and the distribution and consumption of what has been produced—it is you, working men, who must organize it. And if you DO organize it, then you will see that very little will remain for the State. Production of all that is needed, an equitable exchange of produce, and its equitable consumption—these are LABOR PROBLEMS, which you alone can solve. And if you solve them—What remains to your present rulers and to their hierarchy of functionaries which constitute the State? Nothing that you yourselves could not organize.

But among the French founders of the International there were also men who had fought for the Republic and the Commune. They understood that political action must not be ignored: that it is not a matter of indifference to the proletarians whether they are under a Monarchy, a Republic, or a Commune. They knew by their own experience that the triumph of the Conservatives, or the Imperialists, means a backward movement in ALL directions and an enormous expenditure of energy by the workers to fight the aggressive capitalist policy (such as the Taff Vale or the Osborne decisions, which we have had lately). They were not indifferent to politics: but they refused to see in electoral agitation, in electoral successes, and in the seesaw of political parties an instrument for the emancipation of Labor.

Accordingly, the French, the Italian, and the Spanish workers agreed to put in the statutes these words: "All political action must be subordinated to the economic."

As to the English workers, there were among them a number of Chartists who had lived for political struggles. And the Germans had not yet had the experience of two Republics as had the Frenchmen. They laid faith in the coming Parliament of the future German Empire. Even Lassalle had paid, it is now known, a tribute to some faith in a Socialist Emperor of that United Germany which he saw coming.

Consequently, neither the English nor the Germans would part entirely with Parliamentary action: they still had faith in it, and they put in the English and German

text of the same statutes: "All political action must be subordinated to the economic AS A MEANS."

The old idea of trusting to bourgeois Parliaments had thus reappeared!

The result was that when Germany had triumphed over France in the war of 1870-71, when France lay helpless after a crushing defeat, and 35,000 of Paris Proletarians, the flower of the French workers, had been murdered by the bourgeois armies after the fall of the Commune, when the International Working Men's Association was forbidden in France—Marx and Engels and their supporters tried to introduce the old political action into the life of the International in the shape of the LABOR CANDIDATURE.

Thereupon a cleavage took place in the International, which hitherto had inspired such enthusiastic hopes in the proletarians and such terror in the rich.

The Latin federations, Italy, Spain, the Jura, and Eastern Belgium (France was represented by a few refugees only), refused to accept the new course. They then constituted their own Federated Union, and since that time these Federations inclined more towards Revolutionary Unionism (later on Syndicalism) and towards Anarchism; while Germany took the lead in the development of a political Social Democratic Party, the more so as Bismarck had introduced universal suffrage for the elections to the Parliament of the German Empire, constituted by the victorious war.

Forty years have now passed since that division took place in the International, and we can judge its results. We shall analyze them more in detail in a next issue. But already here we can point out the striking sterility of all that was done during these forty years by those who pinned their faith to what they described as the Conquest of Power in the present middle-class State.

Instead of conquering that state, as they believed they would, they have been conquered by the bourgeois State. They are its tools; they serve to maintain the power of the upper and middle classes over the workers. They are the docile tools of Church and State, of Capitalism and Monopoly.

And all over Europe and America we see growing a new movement, a new force in the Labor movement; a force which reverts to the old principles of the International: Direct Action, direct struggle of Labor against Capital; and the workers recognizing that it is THEY who have to free themselves, not the Parliaments to free them.

Of course, this is not Anarchism. We go further. We say that the workers will never win their freedom if they do not abandon the fallacy of the State. We say that they must throw overboard the fallacy of centralization and hierarchy, and the fallacy of State-nominated functionaries maintaining Law and Order, the Law made by the rich against the poor, and the Order which means submission of the poor to the rich.

But during all these forty years the Anarchists have worked in common with those who took their emancipation in their own hands and who resorted to the direct struggle as a means of preparing for the final struggle of exploited Labor against the hitherto triumphant rule of Capital. For the last forty years the Anarchists have combated those who amused the workers with resultless electoral agitation. And they have worked all the time to awaken amongst the toiling masses a desire to work out those principles upon which the trade organizations could take possession of the docks, the railways, the mines, the factories, the land, and the stores, and work them in the interest, no more of a few capitalists, but of society as a whole.

But episodes of this action of ours were given in the aforementioned FREEDOM article of November, 1911. But we hope to return once more to this interesting subject. "FREEDOM", London.

THE HOBO VS. THE HOME GUARD

Yes the despised "hobo" is coming into his own. Another of our cherished moral maxims dislocated!

Havent the workers always been told that they are desirable and useful to their employers in proportions as they are faithful, steady, reliable and industrious?

And now comes the rude awakening, when in the Railroad Age-Gazette, roadmasters of the Burlington, Michigan Central and the Chicago and Northwestern advertise for "hoboes" to do track work.

Roadmaster Lewis, of the Burlington, says that "while the hobo works he is unsurpassed as a workman."

The roadmasters agree that he is much more valuable than the docile and steady foreign laborer.

They say "there is life and energy about a gang of hoboes that it is difficult to detect among other classes of employes."

**WAR!**

From hill to hill he harried me;  
He stalked me day and night;  
He neither knew nor hated me;  
Nor his nor mine the fight.

He killed the man who stood by me.  
For such they made his law;  
Then foot by foot I fought to him,  
Who neither knew nor saw.

I trained my rifle on his heart;  
He leapt up in the air.  
The screaming ball tore thru his breast,  
And lay embedded there.

Lay hot embedded there, and yet  
Hissed home o'er hill and sea  
Straight to the aching heart of one  
Who'd wronged not mine nor me!

—ARTHUR STRINGER.

No doubt the hobo has "put it over" his good steady brother this time. The one who is never out of a job and whose "efficiency" is praised by his employer.

Who responds to the "speeding up" and is never accused of being a shirker.

And now comes the blow that inevitably falls upon the willing and overburdened beast, and that is the raw truth that he is thrown aside for new blood and fresh, vital energies that have been conserved, instead of exhausted by the continual strain of a steady job.

The hobo has heeded not the moralizings of the master and has scoffed his favorite axioms for the workers, i. e. that diligence, economy and industry will bring happiness and prosperity.

But the despised hobo put the correct interpretation on that long before the good worker began to get the light; which is that diligence, economy and industry on the part of the worker does bring happiness and prosperity to the master.

Since neither moral suasion, the contempt of "the best people" or official persecution have been able to harness the obstreperous animal known as the hobo, to the capitalist chariot, the masters have to change their method of attack and offer double wages and employ "hoboes only" for emergency work.

Verily under the present system it is the case of the Marys getting all the good things, while the poor trusting, hard working Marthas get it where they always have—in the neck.

EVA TREW.

**"MY WORLD IS NEXT"**

My world is next. It's a world of doing just enuf work, not too much or too little. Let my world in. Dont you hear it knocking at the door? Reaping without greed: having plenty without surplus: that, too, is my world. Every influence is sweeping irresistibly towards it. Dont you welcome it? The sage of everyday say: My son, make money: honestly if you can: but make it. You admit that you ought to have love. But you claim that you must have money. The world dont say: Love; Love: with money if you can. The world says: Money: with love if you can. The world allows the few to help themselves at the expense of all. That is, help yourself to what belongs to someone else. I too say help yourself.

What does belong to you? Help yourself to life. Breathe in all that your lungs need. Who shall say it's not yours? And not foul air. Good air. Walk across the earth. Every foot of its soil is yours. Take down the fences from the farms and the orchards. Eat. Fill yourself. Live. You will find the no trespass signs everywhere. But who is the trespasser? The man who takes what he must have to live or the man who attempts to corner it? Help yourself. But dont hog yourself. Help yourself to enuf: then stop.

Who will ever want more than enuf when he knows that he can always get enuf? Who will ever want to own anything for himself when he knows that the community is willing to own for him? Who will ever be willing to starve anybody when he sees that he will himself always be fed? It's so much more troublesome to have property than to be penniless. No man would accept the burden of possession in a world in which it was safe to be a pauper. I say work enuf to support the commune. Enuf to keep yourself from growing stale. Then stop.

Loaf enuf as well as work enuf, But dont loaf your work away. Then help yourself. Dont overhelp. Dont spoil yourself. No man will take more than he needs today if he knows tomorrow's need will be met. People ask me: How will you manage your world? I wont manage it. It'll manage itself. How will we protect ourselves

against the grabber? There wont be any grabber. The motive for grabbing will be removed. Work enuf. Then help yourself enuf. If every man works enuf no man will have to work too much. If every man merely helps himself to what he needs no man will need what he cant help himself to.

You have an idea my world would be a difficult world to take care of. It would be a simple world to take care of. We are having all the trouble now. For we are pulling against each other now. Then we'll be pulling together. Nothing seems more fanciful to you than my dreams. To the future gone way beyond nothing will seem prosier than my dreams. You complain that I am violating human nature. No. I am appealing to human nature. Competition is human nature tied. The commune is human nature freed. You say my theory is impossible. Any man who believes the present system possible has no right to say any idealism is impossible.

It will be hard for the future to see how men could have been willing to fit themselves into modern industrialism. It will not understand the delays of the revolt. It will wonder why the nine tenths were always subjected to the one tenth. Why those who worked too much were always the slaves of those who didnt work at all. Why those who produced everything helped themselves to nothing. Why those who produced nothing helped themselves to everything. It will wonder why men who lived apart from each other in hate that they could not live together with each other in love. When a man shows greed and hate we say: That's strong. But when a man offers us service and love we say: That's weak.

The deepest shadow is just ahead. Then comes the brightest light. Out of the world of too much work and too little work we'll pass to the world of work enuf. Out of the world of brigandage we'll pass to the world of help yourself. Loafers have died for want of work. Laborers have died for want of leisure. Out of the world of death we'll pass to the world of life.

HORACE TRAUBEL in The Conservator.

**A CALL TO DIRECT ACTIONISTS**

A couple of years ago Tom Mann, Guy Bowman and a few other syndicalist set to work to propagate revolutionary ideas in the old trade unions. The recent series of great strikes and the rapid growth of syndicalism in England are eloquent testimonials of the effectiveness of their tactics.

And indeed the syndicalist movement itself was born as a result of a "raid" on the French trades unions similar to the one now being made on the English unions.

The French anarchists had held aloof from the labor movement proper for many years, but finally, on the advice of such men as Pelloutier and Pouget, they made their famous "raid" on the trade unions, and, tho far in minority, thru their superior vigor, philosophy, etc., captured them. The Syndicalist movement is a direct result of this event, which George Sorel says is one of the most important in modern history.

There is no good reason why the victories of the French anarchists and the English syndicalists could not be duplicated in this country were the rebels once dispossessed of the absurd theory that nothing can be done in the old unions.

This theory has worked great harm in the American labor movement. The rebels, who are possess of great potentialities, have been disarmed and paralyzed by it. They believe that the old unions have long since outlived their usefulness and are doomed to destruction, consequently they make no efforts to improve them.

The result is that the conservative and corrupt elements are left in almost undisputed control of them. Were all the rebels working together to develop and revolutionize the old unions they would be accomplishing wonders; that is, if we judge by the universal success of rebels so organized.

The time for this much-needed organization is at hand, and a movement for this purpose is being formed in the United States. It is being organized on the famed principle of the "militant minority", that is, the rebels in all the unions are to be organized to concertedly exert their might in these unions against the fakirs and conservatives now controlling them.

To this end propaganda leagues have been organized in various cities and others will be formed as soon as possible. A national organization is now being drawn up between these leagues.

All workers interested in this fight on the forces that are making the American labor movement the laughing stock of the world's labor movement and a calamity to the American working class can secure full information by writing to William Z. Foster, 1000 South Paulina Street, Chicago.

**R. R. WORKERS STRIKE IN B. C.**

The Government officials of Canada have been forced to investigate the condition of the Grand Trunk Pacific. Yes, they were forced by 14,000 men laying down their tools. They struck, which is a crime under this system. Here is a part of the report that the government official sent to Ottawa & Victoria Governments.

"One man was found to have lain in the hospital in unwashed blankets for six months, vermin ridden. Another case of a man with a leg cut off, the flesh of the severed limb being infected with vermin."

These are a few of the reasons why we are on strike. There are 25 different languages spoken, yet we are standing as one man. The above conditions have driven us together.

The G. T. P. R. R. Construction work is tied up completely. Contractors are finding that scabs are scarce. We are going to win this fight.

We cannot lose.

We have been on strike for two weeks.

We need money to help feed these men.

Will you help us?

We need your help today.

Get busy in shops, factories and mills, and raise funds so we will be in a better position to give the contractors the knock-out blow. Send funds to O. A. Morse, Sec-Treas. Strike Committee, Prince Rupert, B. C.

Yours for the Working Class,  
Press Committee, G. T. P.

**THE WORKERS' UNIVERSITY.**

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**Around the World**

**France.**

Tremendous agitation is going on in France in opposition to "Lio d' Infamie" (The Infamous law) recently put forward by the government. (See front page.)

Great activity is manifested in the all public service Syndicats who are all aiding the sailors in their strike against the shipping companies. Under a law of Napoleon all French sailors are under oath to the government. "Inscrits Maratines" they are called, and are liable to imprisonment for disobeying orders. The longshoremen, Firemen, and, in some harbors, the ships officers have gone on strike in sympathy with them. Some congressmen are advocating putting sailors from the war ships at the disposal of the companies.

In Tunis the French Authorities have condemned seven natives to death and sent 25 to prison as the result of a recent uprising in opposition to that "civilized" nations administration of affair.

**Portugal.**

The government has been obliged by the violent agitation to open the prisons in which, during those two years of Republic, hundreds of socialists and anarchists were confined and badly treated.

Amongst the people released we note Francisco Godinho, the sargent who, during the assault on the "Casa Syndical" (Union Temple), had refused to command his soldiers for such work and headed a real soldiers strike.

But the release of the prisoners didn't stop the agitation, and during four weeks the workmen of the Electric Transports Companies were on strike; and to help the strikers the other labor organizations have distributed food and money.

Seeing that it could not stop the movement, the government sent soldiers to clear the streets, but they were received by shots and bombs. A few police and soldiers were killed and twenty of them wounded.

The repression started again and the best propagandists of the emancipation movement are arrested.

**Argentine Republic.**

The agitation against the repressives laws continues and the workman's unions are only waiting for an opportunity to go on a strike of protest.

During the last three years the number of discontents among the laborers is increasing and a general uneasiness is noted in all the agricultural regions,

The cause is the great speculation in the land, not only by real estate sharks, but by all the members of the government.

In all advanced papers are seen comments about Et-tor Giovannitti trial.

**Italy.**

The Socialist Congress recently held at Reggio Emilia expelled the four Socialist Deputies who called on the King and congratulated him upon his escape from the attack of a social avenger. American socialist papers, please copy.

**Russia.**

At the prison in Pokroff 50 "politicals" have gone on a hunger strike until one of their comrades, Fotzenko, is removed from a dungeon. A new communist paper, The Worker's World, has appeared. It is printed in Switzerland and smuggled across the line.

**Holland.**

"De Anarchist" is the name of a new paper. Furthermore, "Vrije Socialist" edited by the grand old warrior, Domela Nieuwenhuis, will appear three times a week hereafter.

**Uruguay.**

Important agitation on at Rosario Oriental on account of the strike of the quarrymen. It is said that a few police have disappeared.

**Switzerland.**

During the strike at Zurich some militiamen refused to join the regiment called by the municipality to keep order in the streets. Without the militiamen the strikers will bring order out of the chaos of this society.

**Spain.**

Strikes all over the country and, as usual for that nation, 90 per cent are for solidarity. We laugh at the Spaniards for their exuberance but we have yet to learn about their fighting spirit.

**A PROTEST.**

Hon. W. H. Taft, President of the United States, Washington, D. C.:

Sir—"La Sociedad de Estudios Racionales," at its general meeting, July 28, 1912, held in Los Angeles, State of California, enters formal and emphatic protest against the sentence passed recently on Ricardo Flores Magon, Enrique Flores

Magon, Librado Rivera and Anselmo L. Figueroa, members of the Junta of the Mexican Liberal Party, convicted of having violated the neutrality laws.

In the unanimously expressed opinion of the before-mentioned society, the alleged crime for which those named above are now imprisoned—being treated and branded as common criminals—consists simply of their opposition to Madero, who had been formerly a member of their party and had proved false to every principle for which that party was organized, especially in the matter of the restoration of the land to the people.

Madero received no punishment but great encouragement and assistance from the United States authorities when he fomented the revolution that overthrew Diaz; for it is evident that such revolution could not have proved successful unless he had been able to procure arms in large quantities from the United States. This he did, and he was not molested.

Madero, being a man of great wealth and having powerful financial backing, operated on a large scale, and—in the general opinion of the public, formed on the facts laid before it—Madero's course was smiled on by the United States government, which lost no time in acknowledging the government he, who was but yesterday a rebel, succeeded in establishing.

The men now in prison, being poor, could do little beyond keeping their weekly paper going, in which they published to the world, with great fidelity, the true story of conditions in Mexico. Thereby they performed a valuable public service, and to those who care for truth they must remain martyrs and not criminals.

It is notorious that our neutrality laws are the very soul of elasticity; or, at any rate, that their administration has been. Apart from the instance of Madero, previously cited, there is a long line of cases in which our government tacitly recognized the right of foreign-born residents of this country to exhibit deep and active interest in the struggles for liberty that had broken out in the countries of which they were natives. Such a struggle Mexico is now passing through, and the men confined in the McNeil Island penitentiary are so constituted that they could not look on indifferently. It is their virtue; not their crime.

We cannot conceive that the interest of the public is served by clothing them in stripes and continuing to deprive them of their liberty. Against such a procedure, therefore, we protest, and we send you this, and shall seek its publication through the press, in the hope that our protest may procure the release of the four members of the Junta of the Mexican Liberal Party, now imprisoned in the penitentiary at McNeil's Island, Washington.

PETER C. POULET, Secretary.

**FROM THE MAIL BAG.**

Editor The Agitator—

I enclose one dollar as subscription to The Agitator. Would be glad to send more were I not so cussed poor. I like to read The Agitator, not because I agree with your views but in spite of the fact that I dont.

Really, as between the Rights claimed by you and those claimed by the governmentalsists I see no important phase of difference. And I do see that nothing is quite so important as to learn to laugh at the pretensions of all you chaps who profess to have rights. I have learned and I laugh. Quite as readily and as heartily at your claim to "The Right of Free Speech" and at the landlord's claim to own a part of the planet.

I have no "right of Free Speech" and no one has the Right to prevent my freedom of expression. Yes, yes, comrade, I know that "most people" will say that "it's all the same thing,—only another form of expressing it." I also know that "most people" lack intelligence,—which is to say that they have no capacity for discerning incongruities, which is to say that they are without a sense of humor. With all good wishes,  
HERMAN KUEHN.

**Reply.**

Freedom is neither right nor wrong, it is a natural condition. All questions of right and wrong arises not out of the condition, but out of human relations to it. But it seems to me there is a point of difference between the governmentalist who assumes to regulate the exercise of that natural condition and the freeman who declares: "hands off." Whether anyone has

a "right" to prevent my freedom of expression is not here nor there. The fact is someone **does** prevent it, and it is out of this prevention that my "right" arises. When I speak of my "right" of free speech or free land, it does not mean some gift or privilege that has been handed down from god or passed up from the devil; it means simply that the government or the landlord has built a high fence somewhere across my path and I am proclaiming for its removal. (Editor)

E. J. M., Chicago, Ill.—To get a new subscriber, as you have done, is really of more importance than to send in your own sub. which circumstances, as in your case, may make it impossible to do. For the paper is helped by the money and the propaganda has been enlarged at the same time. How many other subscribers will do as you have done?

**AQUITTAL OF DARROW**

The attempt to railroad this famous labor lawyer to the penitentiary, failed miserably. The despicable spies and cowardly sneaks who to save their own hides and to make a few hundred dollars swore to what the prosecutor framed up for them, were contradicted by a few honest men, and an eminently fair-minded jury found a verdict for the defendant. The state introduced fifty witnesses in its effort to fasten the crime of jury bribery upon Darrow, while the defense had thirty-five. The trial lasted three months and is one of the most famous in the history of the state. Darrow's own speech is a masterpiece of eloquence and argument.

Now he appeals, now he argues, now he cuts into the hide of the prosecutor with the keen edged blade of sarcasm, or he openly denounces him as a coward and paltroun. Now he whets his larger blade and slashes the unspeakable skunks, Franklin and Harrington. Now he lowers his voice to a profound whisper and he assures the twelve men it is not a jury briber the prosecutor is after, that tool of the steel trust wants to get Darrow. The steel trust is after Darrow, and Ford would ride to fame on the fact of having sent a great lawyer to the penitentiary.

This persecution is not finished. Darrow was indicted on two counts by the grand jury. He's been tried on one. The prosecutors announce that they will try him on the other, despite the fact of failing to get him on their best case.

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