The Passing Show

THE DEATH OF ROSS WINS.

"Doesn’t mean 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 Wins. He perished in the defence of his beliefs. He wrote, printed and published his anarchist paper till the last, till the sapless hand of death beckoned him to the free.

Like Voltairine de Cleyre, Ross Wins was be- clocked 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 Wins 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 press.

He attended no high college university, he was self-schooled in the college of common humanity. He got his real birth out of life from original sources.

Life can only be learned from life. The knowledge that’s scoured thru the brain of a University Professor is like distillation. Everything big, every thing of real value, gets caught in the coyle. It is seldom that a man escapes whole from one of the mazes of the world’s labors. Fate’s life disturbs the body, college life disturbs the mind.

A university is a snob factory, a place where petty minds are made to feel themselves superior. Ross Wins didn’t think of the University, or, in fact, a self-made man; and he knew more about real life than all the nits in the University. He was, in fact, a self-made man; and he knew more about real life than all the nits in the University of Washington.

From his little corner in the back woods of Tennessee, he looked out upon the world and saw it for what it was—a real world where a small communi ty of wolves prey upon a great mass of sheep; a cannibal world that hypocritically denounced cannibalism. And while he bade the faithful to identify 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 thrust 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 you speak of the freedom of the individual the world shouts: "You want the free dom to devour us," taking its tip from the wolves. But why does the world of the wolves and the sheep all for Ross Wins de Cleyre, for Tolstoy, Kropotkin, Malatesta and all 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 link somewhere in the world’s thinker.

The doctrine that all men are wolves and only those the freedom to pray 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 it justifies the world of the wolves and the sheep for all time. Ross Wins saw that clearly and he devoted his life to the propaganda to account for them. For Voltairine de Cleyre, for Tolstoy, Kropotkin, Malatesta and all the long list of individuals who have left the wolf class and joined with the sheep to proclaim the freedom of the individual.

He didn’t assume that all men were sheep who lived on grass and minded their own business, no more than those were 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 humanisation.

He took nothing for granted. He didn’t endow mankind with any rights or privileges by the mere 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 life that strives to live is no rule to live by. The only rule is to let it alone. Knowing man’s inadaptable to obey rules, and knowing his tendency to wolfsen when placed in the prime of life, the old formula of holiday should be 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 gult 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 titles and everyone will have land, and having land, they will be economic equals; and being economic equals, they will co operate for the good they want; and having the experience of capitalism, they will trust no one with power.

And on all points of freedom will evolve a new system of society, which thing smacks of the sap less philosopher, but a variety of patterns, each group following 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 Wins, and he state it and spoke it and wrote it till the hand beckoned him away.

Ross Wins was a prophet of the future and, like all prophets, was loathed by the majority 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 Wins, but it cannot remove the impres sion you made upon those who knew and read your inspirations. A prophet of the new age your name will go down through the centuries and will be linked with the comradeship of those whose memory even now will e oce.

LABOR DAY DEMONSTRATIONS.

Lars O. Day—s a day of rest and rejoicing, or a day of agitation and discussion?

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

Great governmental preparations are made to cope with the red flags that come from nowhere. The streets are paraded by soldiers 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 is the accumulated labor of the ages. And what is more even than all the wealth of the present, the assurance that the inequality will continue, that the slavery will go on. The option on the future, that valuable asset of the master class is at stake, and must be defended by all means which are one, and that is lead.

Labor Day disturbances in the brain of toll might tip the balance 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 demonstra tions with a purpose, are very important, for the very good reason that they are indicators pointing to the exit of ignorance.

Labor Day in America is merely a holiday. It would seem 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 sight of the holidays. 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 him of somebody.

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

BOURGEOIS REACTION IN FRANCE.

"Red Infamy" (Infamous Law) is the name the workers have given to a law introduced by Miller and the ex-Socialist. This law provides that every visible or invisible offense against the law, however minor. if committed in three or more months, or shall have extra punishment meted out to him who for two years compulsory service in the army.

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

In this extreme temperature under severe discipline, and hard work, life is tortuous, 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 the reactionists should be punished with 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 used. "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 means of completely opening champion it. They are professional politicians. They lack the courage of their convictions.

What we will want, will want the Revolutionary forces of France and of the world will rise up as one man in protest against this reactionary plebeian legislation.

Under this villainous law any young man who shows the least activity in the Revolutionary move ment 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."

This is for those who consider that, and to what purpose for George and his parliament of puppets, of course; and to the purpose of making the laborers loose enuf so they wont eat, and though punjant so they wont get out from under the weight of capitalism.

Let George see it! The campaign of "education" is on—wind, wind, JAY FOX.
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 announced a few months ago by one of our friends ("Anarchist Methods in Revolutionary Syndicalism," Freedom, November, 1913); but it is always inadvisable to adduce articles from newspapers outside our own circles as the basis for a discussion of 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 a tool of action, as an instrument of action, and as a means to the end of the greater struggle for political power.

The two main principles of modern Syndicalism—"direct action," as they now say, and the elaboration of new forms of social life based on the federation of the worker and the peasant—may be summed up under 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 the various nations: the Lenin current and the German current.

The Frenchmen in the International were chiefly followers of Prochonov, Prochonov's leading idea was Get rid of the present bourgeois State organization, and put in its place your own organization of Labour Unions, a new political party, in place of the old bourgeois State organization, and the government of the world by the workers, independently of the masters and their legislators by strikes and revolts. They saw how fallacious it was to trust Parliament for any serious improvement of their conditions.

The French workingmen 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 event of political victories, for achieving any vital change in the conditions of Labor, if the working men themselves were not prepared to impose upon them the rich by their own direct action.

It is unnecessary to go at length into the arguments of the French workers; they were clearer and more direct. It was clear to them that the history of the workers was really the history of the masses, and that the workers themselves had to form the government. They knew that the politicians were but a part of the workers, and that the workers must themselves get the sovereignty and organize themselves into a new social order, in which the rich would be put into their place, and the workers themselves would be the rulers and the masters of society.

The workers of the International, those who were the most advanced in the spirit of the times, and who were the most revolutionary in their demands, had arrived at the conclusion that the workers must form the government, and that they must do so by their own direct action, and not by waiting for the government to grant them their demands.

The workers of the International knew that the government was but a part of the workers, and that the workers themselves had to form the government. They knew that the politicians were but a part of the workers, and that the workers must themselves get the sovereignty and organize themselves into a new social order, in which the rich would be put into their place, and the workers themselves would be the rulers and the masters of society.

The workers of the International, those who were the most advanced in the spirit of the times, and who were the most revolutionary in their demands, had arrived at the conclusion that the workers must form the government, and that they must do so by their own direct action, and not by waiting for the government to grant them their demands.
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We need money to help feed these men.
Will you help us?
We need your help today.

**THE AGITATOR**

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

The government officials of Canada have been forced to act under the threat of a strike by the Canadian Pacific Railway. Yes, they were forced by 14,000 men laying down their tools. They struck, which is a crime under this system. It is a part of the working class government official sent to Ottawa & Victoria Governments.

*One man was found to have lain in the hospital in order that he might make his strike more effective, and the other case of a man with a leg cut off, the flesh of the severed limb being infected with vermin.*

In a few cases of workmen's compensation there are 25 different languages spoken, yet we are standing as one man. The above conditions have driven us to our present position.

The G. T. P. R. Construction work is tied up completely.

Contractors are finding that scales 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.

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THE AGITATOR

Around the World

France.

Tremendous agitation is going on in France in opposition to "Lio d'Infaits" (The Infamous Law) recently passed in the government. (See page 3) Great activity is manifested in the all public service syndicates who are all siding the strikers in their strike against the shipbuilding companies. Under a law of Napoleon all French sailors are under oath to the government. "Incris Martinettes" they are called, and are liable to imprisonment for disobeying orders. Under the conditions of today, sailors are an resorting to the seas ships at the disposal of the companies.

In Tunis the French authorities have condemned seven natives to death and sent 23 to prison as the result of a recent uprising in opposition to that "civilized" native 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.

Among the people released, see note Francisco Godinho, the sergeant-pilot, during the assault on the "Casa Syndical" (Union Temple), had refused to command his soldiers for such work and headed a real soldier a strike. But the release of the prisoners did not stop the agitation, and during four weeks the workers of the Electro-Transport Companies were on strike; and to help the their labor organizer, or "on strike" bought bread and musicians.

According to what it can be seen, the government will try 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. Argentina.

The agitation against the repressive laws continues and the workman's unions are only waiting for an opportunity to go on a strike of protest. During the last few weeks the number of discontent numbers among the laborers is increasing and a general anesthesia 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 Lloren canal.

Russia.

The Socialist Congress recently held at St. Petersburg elected the four Socialist Delegates who called on the government and congratulated him upon his escape from the attack of the socialavenger. American socialist papers, please copy.

Colombia.

At the prison in Popokal 50 "politicals" have gone on a hunger strike until one of their comrades, Poteso, is removed from a dungeon. It is a new communist party paper, "Agrarian World, has appeared. It is printed in Switzerland and smuggled across the line.

Holland.

The "Anarchist" is the name of a new paper. Furthermore, "Vrij Socialite" edited by the grand old war winner, 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 in Zurich some milliners refused to join the regiment called by the municipality to keep order in their works. But the milliners the strikers will bring order out of the chaos of anarchy.

Spain.

Strikes all over the country and, as usual for that nation, 90 cent for solidity. (See front page) It is a good line for the Spaniards for their exasperation but we have yet to learn about their fighting spirit.

A PROTEST.

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

Sir,—"La Sociedad de Estdios Racionalistas," at its general meeting, July 28, 1915, held in Los Angeles, California, enters a 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 crimes for which those named were imprisoned, of being treated and branded as common criminals—constitute simply their opposition to Madero, who had been formerly a supporter of that party, and who had proved false to every principle for which that party was organized, especially in the matter of the restoration of the people's rights, and the public good.

Madero received no punishment but great encouragement 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 ambed 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 print, with liberty, the truth and the untruth, the truth and the untruth, they must remain and not crimes.

It is noted 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 tactfully 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 their birth. But for instance, struggle Mexico is now passing through, and the men confined in the McNeill Island penitentiary are so considered 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 contiuing 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 interned in the penitentiary at McNeill Island.

PETER C. FOULST, 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 cursed poor. I like to read The Agitator, not because I agree with your views but in spite of the fact that I don't.

Really, as between the Rights claimed by you and those claimed by the government, I see no important phase of difference. I do see that it is quite as important to learn to laugh at the pretentions of all you chaps who protest to have rights. I have laugh, and I laugh. Quite as readily and as heartily at your claim to "The Right of Free Speech." and at the landowner's claim to "The Right to Possession of His Farm." I have no "right of Free Speech" and no one has the Right to prevent me of freedom of expression. Yes, yea, amen, I know that you must people" will say that all this good thing, only another form of expressing it. I also know that "most people" lack intelligence,—which it is to say that they are incapable of discerning incongruities, which is to say that they are without a sense of humor. With all good wishes,

HERMAN RUBIN.

Reply.

Freedom is neither right nor wrong, it is a natural condition. All questions of right and wrong arise out of the business or human relations to it. But it seems to me there is a point of difference between the governmental who assumes to re- phate the exercise of the will and the man 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 a condition of freedom that has been built a high fence somewhere across my path and I am proclaiming for its removal. (Editor)


We have just received a new subseriptor who has done, is really of more importance than to send in your sub. which circumstances, as in your case, may makre 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.

AQUITTL OF DARROW

The attempts to railroad this tate's labor lawyer to the penitentiary, failed miserably. The despoil spouses 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, he cuts into the hide of the prosecutor with the keen edged tool. He is so open and frank, and so nauseous, so hateful. Now he lets his big camera and slams the unspeakable snarks, Franklin D. Roosevelt. Now he makes the man a profound whisper and he assures the twelve men it is not a jury blire the prosecutor is after, that tool of the steel trust wants to get Darrow. The steel trust is after Darrow and Powell would like to frame him on the fact of having sent a great lawyer to the penitentiary.

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

SYNDICALISM

by Carl C. Ford & W. Z. Foster

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