

THE AGITATOR

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

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WHOLE NO. 43

The Passing Show

In Prison with the Mexican Rebels.

In the United States Government prison, on McNeil Island, surrounded by the placid waters of Puget Sound, are confined 220 prisoners, all male, among whom are the four Mexican Revolutionists, the Magon brothers, Rivera and Figueroa.

The principal work in this island home of the "wicked" is farming, so the inmates are occupied in raising potatoes and other vegetables for their own consumption.

I visited our comrades there a few days ago, and came away inspired as never before with the profound impulse of the Social Revolution. Never were men more intensely imbued with the ideal than these Mexicans.

It is not love of country that inspires them. They are not patriots. They do not love Mexico. They love the world. They are not enraptured with the Mexican peon and think him the noblest and most tyrannized creature on earth. They are in love with Humanity and want to see it free.

They wish to remove the shackles of physical and mental slavery from the limbs of their fellow men and women the world round.

They would fight as readily to free the United States as Mexico.

Your star-spangled patriot, will smile at the suggestion for he thinks his country's free. Where is your land, "freeman," where is the wealth you've created? These are the true measures of liberty.

The liberty to move about with the lock of the law on your limbs and gag of the courts in your mouth, and everywhere the sign, "Private property, keep off," may be liberty enuf for you "intelligent" Americans, but the Mexican peon will have none of it.

His mind is clear, he is not muddled by the sophistry of the schools. He don't know books about life, he knows life. He can't read your hieroglyphics, he reads nature. He don't have to go back to first principles, he never left them.

He lives close to the bosom of his mother earth. He knows he cannot live without her, and he cannot understand why he shud be driven from her or be compelled to pay some fellow-worm for what is his by countless ages of experience.

He wouldn't arbitrate with the exploiters, because there was nothing to arbitrate. He wouldn't reason with them because their demands were unreasonable.

They used the method of last resort to force him to their terms. He refused to be forced, and met their civilized soldiers on the battlefield—the logical meeting place of all disputants.

When they found they couldn't lick him they tried a trick that would, under similar circumstances, have swept this country like a hurricane, and be hailed as "a glorious victory." They displaced medieval Diaz with modern Madero in the seat of power.

"Ho, comrades," said this three million acre land thief, "I'm a Socialist; lay down

your arms now and take up the ballot, the modern weapon of defence. Turn your regiments into socialist locals and let evolution take its natural course, according to the book."

He sent old Mother Jones to bribe the men now in jail to advise their friends to lay down their arms.

"Tell them to come home," said he, "and everything will be all right. They can organize and become the leaders of a Socialist party, and we'll all work together in harmony."

"Go back and tell your friend," said they, in effect, "that false friend of labor, that traitor to the Liberal Party and the cause of Mexican freedom, that we are not for sale, that the Revolution is not based on the right to organize a Socialist Party, that there will be no compromise or slight of hand, that it is Land and Liberty or utter and absolute defeat."

And these men are now serving 23 months in a United States prison on the charge of "aiding and abetting a war against a friendly government." But they are happy in the knowledge that Madero cannot suppress the Revolution.

The peon is fighting for his life; for what is life without Land and Liberty?

Only by the intervention of the United States can this land and liberty lover be suprest? And the United States would have no easy time of it, either.

It took mighty England three years to beat a few thousand Boers. It would take perhaps a longer period for the United States to beat the peon, who has superior natural advantages for carrying on his defence.

Then the cost of invasion might raise a row here at home. The high cost of living would go higher. It would soar out of sight, and the American slave might ask why he is paying the cost of protecting the stolen lands of Mexico, and he might start on a little "Land and Liberty" strike of his own.

Oh, there are great possibilities in intervention, and I agree with the men in jail that it might be the very best thing that could happen for the toilers of both countries.

One thing is sure: We Revolutionists on this side of the line are not giving this Mexican Revolution a tenth of the attention it shud receive.

We are occupied with 49 varieties of side issues, and we are getting so we cannot distinguish the essential from the superficial.

But matters are shaping themselves now so that this issue may be forced upon us, bodily.

How would you feel, fellow fighter for freedom, if one fine morning you were drafted into the army for service in Mexico?

Perverted Humanity.

Craving for a new form of excitement, the wife of a Los Angeles exploiter hit upon a novel and original manner of supplying her need, combined with an act of pure humanitarianism.

She gave 15 inmates of the dog pound a 15-mile "joy ride" in her magnificent touring car.

No doubt she felt greatly relieved and

proud of her humanity after the exploit. For, had she not given joy and fresh air to these poor dogs? which indeed was an act of genuine humanity. But it is only by comparison that acts can be judged rightly.

If there were not thousands of children in Los Angeles craving the pleasure and needing the healthfulness of a trip to the country, needing even enuf food to maintain their growth, and if this woman was not a party to these children's suffering; if there were not thousands of exploited workers in Los Angeles on the fruit of whose toil this woman and her class live in luxurious ease and enjoy all their voluptuous pleasures; if, in a word, there were no human wrongs to right, this woman might, with a magnificent display of humanity, expend her sympathy upon dogs.

But when women, educated and refined, live on the vitality of their own kind, as tigers do not do, and have human love and sympathy to lavish upon canines, I condemn and denounce with all the power at my command the system of society that is responsible for such refined cannibalism, and educated ignorance.

Release of Gustav Herve.

Herve, whom we have been denouncing for backsliding into the ballot-box brigade, has received the cringer's reward. He has been released from prison by the grace of "Comrade" Briand.

When a man crawls backward under such circumstances as these, there is a strong suspicion that he is faking. I am wicked enuf to think that Herve traded his principles for the little liberty he will have outside the prison, by leading the proletariat to the harmless ballot-box.

According to his own words, written after his conviction in February, 1908, it would pay the capitalists, not only to promise men like him release from jail, but to keep them under a good salary to advocate political action. Read Herve.

"We are defeated one after the other, and we shall continue to be defeated till the day when it will be us who will beat down our adversary, for, by no longer leading the proletariat to the ballot-box, but to the general insurrectional strike, do we threaten, seriously, the interests of the possessing class."

Direct Actionists, Answer.

A call has been issued by Comrade Wm. Z. Foster, at the request of the syndicalist leagues, and published in the radical and trades union press, for the organization of a national organization of syndicalists.

The call is timely. Never were the radical workers of America more ripe for any movement than they are now for syndicalism.

I don't say that great masses are ready for it. The discontents in the Anarchist, Socialist, Unionist and I. W. W. camps are ready for it. It only remains to lay the matter before them, when they grasp it instantly, because it sums up their experience and points to the inevitable conclusion.

Whom the masters fear is your friend.

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.

Nothing is more disgusting than the crowing about liberty by slaves, as most men are, and the flippant mistaking for freedom of some paper preamble like a "Declaration of Independence" by those who have never dared to think or act. Emerson

SYNDICALISM IN FRANCE

III

Group Individualism

The C. G. T. is a highly decentralized organization, the organizations composing it having almost complete autonomy, being bound together only by the most general regulations. The individual syndicates in their bourses or federations reserve to themselves the full right of deciding when and how they shall carry on their fight against their employers. Besides making their own constitutions, charging what dues they wish, etc., etc., they can strike or remain at work, make or break contracts, just as they chose, even tho the majority of their fellow syndicates in their federation or bourse may decide on an opposite course. They refuse to be dictated to, as well by majorities of syndicates as by central committees, in these important matters. Their matchless solidarity results from a consciousness of their class interests, not from empty constitutional provisions or coercive central committees.

They obey majorities of syndicates only insofar as their less important co-operative undertakings, such as "sou du soldat," viaticum, payment of per capita tax, etc., are concerned. This principle of autonomy of the syndicates is so firmly established, that, except in cases of actual scabbery, it is almost impossible to expel a syndicate for the exercise of its autonomy. These statements are true only of the syndicates in the federations controlled by the direct actionists. Those controlled by the politicians are centralized and the syndicates, consequently, possessed of much less autonomy.

To become part of either bourse or federation a syndicate is required simply to pay its per capita taxes to conform to geographical and industrial lines and to support the obligatory co-operative undertakings. To become part of the C. G. T. it has but to fulfill the "triple obligation;" (a) be affiliated with its local bourse; (b) be affiliated with its national federation; (c) subscribe annually for at least one copy of "La Voix du Peuple." These conditions fulfilled the C. G. T., the Confederal Committee, has no authority whatever over it.

The individual bourses and federations in their respective sections of the C. G. T. retain the same autonomy as the syndicates. Each reserves the right to transact its own affairs. They too are bound together by only most general regulations regarding per capita tax, etc.

The same autonomy extends to the two sections of the C. G. T. each being perfectly independent of the other.

This system of autonomous organization, which deprives central committees of legislative power and places this power in the syndicates where it rightly belongs, is being strongly encouraged by the direct actionists, who have long since learned the folly of power in the hands of central committees.

Equality of Organizations

Another manifestation of the group individualism prevailing in the C. G. T. is the system of group representation. In the forming of committees, conventions, etc., all organizations in the same category, regardless of their numerical strength, are given equal representation. For instance; in the formation of the general committees of the individual bourse each syndicate big and little, alike, is entitled to one delegate. This rule also holds good in regard to the federations, all the syndicates in a given federation furnishing one delegate each to its national committee. This does not apply to the centralized federations, which still use the system of proportional representation.

In the formation of the Bourse committee the same system is used: the smallest bourse in the country is entitled to the same representation as that of Paris, viz., one delegate.

On the Federal Committee the National Federation of Laundry Workers with 50 members, like the National Federation of Building Trades Workers with 85,000 members, has one delegate. Finally, the two sections of the C. G. T. are equal to each other each furnishing six members apiece to the three sub committees. This form of the "practical anarchy" of the C. G. T. is very displeasing to the politicians, who for years have faul for the adoption of the system of proportional representation. Only in the payment of dues are the organization numerically considered, each paying according to its membership.

Dues

The C. G. T. (Confederal Committee) for its running expenses taxes each bourse one cent a year per member and the federations 1 1-2 cents a year per member. These bourses and federations in turn tax their syndicates which finally collect dues from their members. The taxes of bourses and federations on their syndicates vary according to the number of their benefit schemes. They usually amount to but a few cents per month. Dues in the syndicates vary on the same principle from 10c. per month up. The C. G. T. has a universal dues card, issued yearly. The dues stamp is in two sections, one section being bought by the syndicate from its bourse and the other from its federation to whom they are sold by the C. G. T. A free transfer between the unions is almost universal. Initiation fees, except in syndicates for centralized federations, are negligible.

Contracts

The contract system is not very well developed in France. The syndicates usually make their own contracts, the federations rarely doing so. Contracts are usually considered binding on employers only. To save their union breaking its contract often, the members resign and strike as individuals. After the end of the strike they rejoin it.

C. G. T. Conventions

The C. G. T. conventions are held every two years. Syndicates, bourses and federations, each send one delegate. The syndicates alone are entitled to vote, they being considered the superior organizations of the C. G. T. The bourses and federations have but a voice. The order of business is determined by referendum of the syndicates, three months prior to opening of the Convention Delegates usually arrive instructed. The decision of the Convention is final, there being no general referendum.

Purposes of C. G. T.

According to its preamble the C. G. T. has for objects, "1st, The organization of the workers for the defense of their interests, moral and material, economic and professional.

2nd, It organizes, independent of all political schools, all workers conscious of the battle to be faul for the abolition of the wage system." This second clause was confirmed by the C. G. T. convention at Amiens, (1906) in a resolution containing the following passage: "The convention considers this declaration to be a recognition of the class struggle which, on the economic field, brings the workers to revolt, in opposition to all forms of exploitation and oppression, both moral and material, instigated by the capitalist class against the working class.

"In its daily work of conquest, syndicalism seeks thru the co-ordination of the workers efforts, the betterment of their conditions by the realization of immediate benefits, such as the shortening of the workday, increase of wages, etc. But this work is only one phase of the task of syndicalism. It is preparing for the complete emancipation of the worker, which can only be realized by the expropriation of the capitalists. It endorses the general strike as a means of accomplishing this end and considers that the syndicate, today the fighting group, will in the future be the producing and distributing group, and the basis of the social reorganization.

WM. Z. FOSTER.

MISSION OF THE AGITATOR

Misery and poverty are so absolutely degrading, and exercise such a paralyzing effect over the nature of men, that no class is ever really conscious of its own suffering. They have to be told of it by other people, and they often entirely disbelieve them. What is said by great employers of labor against agitators is unquestionably true. Agitators are a set of interfering, meddling people who come down to some perfectly contented class of the community, and sow the seeds of discontent among them. That is the reason why agitators are so absolute-

ly necessary. Without them in our incomplete state, there would be no advance towards civilization.

Slavery was put down in America, not in consequence of any action on the part of the slaves, or even any express desire on their part that they should be free. It was put down entirely thru the grossly illegal conduct of certain agitators in Boston and elsewhere, who were not slaves themselves, nor owners of slaves, nor had anything to do with the question really. It was, undoubtedly, the Abolitionists who set the torch alight, who began the whole thing. And it is curious to note that from the slaves themselves they received, not merely very little assistance, but hardly any sympathy even; and when at the close of the war the slaves found themselves free, found themselves indeed so absolutely free that they were free to starve, many of them bitterly regretted the new state of things.

To the thinker, the most tragic fact in the whole of the French Revolution is not that Marie Antoinette was killed for being a queen, but that the starved peasant of the Vendee voluntarily went out to die for the hideous cause of feudalism.

OSCAR WILDE.

WOMAN'S REAL POWER ECONOMIC

The most significant sign of the real awakening of woman is the attempt on her part to be honest with herself, and to confess that man has not enslaved her, but that she has enslaved herself.

She has chosen the path of least resistance, and the price for that is loss of initiative.

She has made her sex the sole excuse for her being. She has relied upon her sex attraction as the means whereby she may escape from productive work and the economic struggle.

Man, in his urge to express himself creatively, has had to take her on her own terms.

She made her own bargain, and at first view she would seem to have the best of the bargain.

She fulfills her sex functions passively; while initiative is positive.

The process of gestation is involuntary; while the building of initiative is voluntary.

Finding she had no economic power she had sought to remedy the discrepancy by invoking the power of the church.

The demands of the church being payable in the next world, and not in this, man has been willing to grant her this satisfaction; so the church has come to her aid and declared woman's organs of gestation to be sacred and divine, and to furnish a sufficient excuse for her being.

The Law she has not been able to win. It being man made and its demands being payable in this world, and representing real, instead of assumed power, man has shown his valuation of her by making laws ignoring her, or openly discriminating against her.

As, for instance, in the state of Tennessee a man may will away his wife's unborn child, and may also collect his wife's earnings.

For the most part men have taken women on their own terms.

There have been certain compensations.

He has not yet risen above pride in chattels and dependents.

She as an object of conspicuous waste, serves as the most convincing evidence of his prowess as a "getter" over his necessities as a "user."

If woman really wants to know man's true valuation of her she must look in law books. Here she will find the undeniable valuation of woman is nil, for the reason that her economic and industrial power is nil.

After trying for two thousand years to gain equality with men on the grounds of her sex value, and the assumed divinity of her organs of reproduction, she finds herself several hundred years in arrears, and in proportion as she is honest with herself she is ceasing to reproach man with her inferior status, and is seeking to find herself as an individual and an economic factor, and not alone as a sex creature in the scheme of evolution.

In proportion as woman develops economic power she will cease using her sex as a commodity.

There are no men prostitutes because men have never sold their sex powers; they sell their economic power and buy sex gratification because woman have cornered the market and made it a commodity high priced in proportion as it is scarce.

Woman have inverted the inexorable laws of life.

Without first having demonstrated their economic power to demand, they have besought men to give them the ballot.

Now the power to give includes the power to take away.

They have ceaselessly petitioned against the employment of child labor.

THE GREATER FLAG

The storm of Truth shall tear the present flag,
 And hurl its tatters on the road of progress.
 The dull-painted stars shall wave no more,
 But high above the crystal constellations,
 Eternal, the splendor of the world shall rule,
 And be the guiding flag of all nations.
 The eye of every race, of every land,
 Shall upward gaze, and find its star constant
 Amid the stars of all the world.
 And man allegiance swearing, shall make no foes
 His bond, his vow, shall every one include.
 No separate nations shall exist, save names
 To better know the spot where brothers dwell.
 The world weep no more because of war,
 And earth shall groan no longer 'neath the heels of
 soldiers.
 No iron gates shall watch the entrance to a land,
 Nor man shall ever know what stranger means.
 Each country then shall be a splendid room,
 And all the vast unmeasured home of man!
 Yea, this little flag no more shall wave,
 But on the broad expanse of Heaven shine
 The Greater Flag, eternal, universal!

PAUL ELDRIDGE.

They have begged to be granted more justice before the law.

If woman will but study the course of their own development they must see that they, like all other creatures, gain only that which they have the economic power to enforce.

So long as women continue to bring children into the world to be ground up in the mills, the workshops and the mines, for the profits of the economic masters of the world, and can back their objections with nothing more serious than a protest, they will continue to be ignored; but when they become sufficiently intelligent to back up their wish with economic and industrial power, adding to this the restraint of their sex powers until a normal adjustment of social and industrial affairs is effected, they may then expect just so much power as they, themselves represent.

EVA TREW.

ARE POLITICS METAPHYSICS?

Up to the present time, all phases and aspects of cosmic force such as biological, sociological and similar phenomena were and are interpreted by two distinct methods of reasoning; one method being scientific—inductive; the other metaphysical—and solely deductive.

Every student of natural history knows that the inductive method is the correct one.

While science, being based upon close and frequently repeated observation of natural phenomena, is accumulation of a concrete knowledge; metaphysics, being based upon superficial observation of phenomena, is an accumulation of artificial knowledge in its most abstract form; in other words, it is want of concrete knowledge.

While science admits the limitations of human knowledge, metaphysics, with its supernaturalism, is easily solving (?) the most complicated phenomena of our life.

The convictions of science are undergoing a constant modification with every newly discovered truth; the convictions of metaphysics remain stationary, and if they do modulate—in order to escape ridicule—they do so under compulsion of scientific research.

All natural phenomena have their causes and effects. Once the causes and effects are known, a phenomena no longer remains an unknown quantity.

The teachings of science impells us to interpret and solve the problem of a given phenomenon by a strict adherence, in our methods, to the concrete causes and effects of that phenomenon; metaphysics, on the other hand, in trying to solve the same problem, is adhering not so much to the causes and effects as to an abstract reflex of the efforts produced by that phenomena.

While certain phenomena are still incomprehensible to the scientific world and still waiting for solution, some are already known. One of the latter is sociological phenomenon, causes and effects of which were expounded scientifically by Karl Marx, the discoverer of the law of development in human society—"The struggle for existence."

When the common goal that the sociological branch of science is leading us to—abolition of the wage system and full product of our toil—is reached, the struggle for existence in its economic aspect will cease, and the so-

cial problem that is agitating mankind will be solved.

But how to reach that goal? Which of the two methods shall we adopt for solution of this problem?

Shall we follow the road that science clearly indicates to us, to deal strictly with causes and effects—exploitation and economic conditions; or, shall we bend our knees to the obtuse teachings of metaphysics and deal with a reflex of economic conditions—politics?

The first one is trying to remove the cause of social evil by striking at the very foundation of it; the other is trying to captivate the reflex which that evil presents, to-wit: political power.

Metaphysicians, since the Aristotelean time, with their superficial method of reasoning, were not only retarding the progress of humanity, but were forcing their views into the brains of posterity as well. They were playing the role of saviours of mankind in their own way.

The delusive influence that metaphysics holds and ever held over the human mind is enormous. It controls our thoughts, it shapes our language, it moulds our morals and ethics, it governs our actions, it invades our whole being; the very atmosphere is permeated with it. Nor could it be otherwise.

From the moment we leave our mothers womb, from the first gleam of perceptive understanding in our cerebrum, we are surrounded with multitudinous reflexes and subterfuges of natural phenomena, and are receiving our first conscious lesson in metaphysics. We are fed from bottle instead of breast; we are rocked in cradle instead of lap and our parents are glad that we cannot tell a subterfuge from the essential, very IT.

In our school days our heads are crammed with learning of the kind that causes fastidious dreams, as presidency, senatorship and what not. The teachers in their metaphysical wisdom call such reflex of learning an in-born ambition; and we, like obedient, pupils agree with them, because we do not KNOW.

In our manhood, left upon our own resources and keeping abreast of the rest of mankind in competitive struggle for existence, we are still chasing, playing and dealing with reflexes, because as in our babyhood we cannot KNOW.

The deceptive influence of metaphysics finds its expression in our mode of selected methods, tactics and ground on which to fight our common foe—the capitalist class. While some of us in strict conformity with science fight our foe on economic ground, organizing industrially, the majority of us, under hypnotic spell of metaphysics, are meeting (or rather linking with) our enemy on the political field—organizing politically.

Both methods has vast adherents represented by two distinct groups. One of them is the I. W. W., the other is the Socialist Party. And as science and metaphysics can never be reconciled, how is conciliation of these two groups possible? Only by the proletariat of the Socialist Party discarding its metaphysical politics and keeping within confines of science and its logical reasoning based on facts.

That we are robbed in a scientific fact, which, thanks to our own everyday observation, has become to some of us a painful, self-evident fact, nay, the truth!

That the present deplorable economic conditions are outcome of the effect of that robbery is another fact. Hence, to better our economic conditions we must exterminate that robbery.

In order to do so we must rally out organized forces where the robbery exists—in the mills, mines, forest, factories, etc.—AT THE POINT OF PRODUCTION.

The sooner we arrive at such uniformity of reasoning the sooner the road to our common goal will be cleared of enticing cobwebs spread by metaphysics, and so much sooner the concrete, direct action of science will triumph over the abstract, spasmodic twisting of politics.

—RALPH V. CHERVINSKI.

THE MAGAZINES

Metropolitan: The August number contains the first of a series of articles on "Socialism Up to Date" by Morris Hillquit.

This is a very clear statement of the socialist position relative to the present system. Speaking of the trusts he says:

"The trusts are not the invention of ingenious financial manipulators, nor are they accidental and preventable evils. They are the inevitable culmination of the process of capitalist development, the mature fruit of the system of industrial individualism. They represent a superior and more efficient method of industrial management than competition, just as the modern machine is a superior and more efficient medium of industrial operation than the antiquated hand-tool.

"Class divisions have always existed in the recorded history of the human race. But advancing civilization has gradually abolished all privileges based on birth and

caste, and it has been left to the capitalist system of production to evolve a new form of economic classes based on the relation to the ownership of the tools of production"

Physical Culture: The Fasting Cure has been much before the public of late, especially since the conviction of Dr. Linda B. Hazzard in this State on the charge of murder, because a patient she was treating died during the fast. Professor Levanzani gives an account of the 31 day fast he has recently taken in the Carnegie Institute, for the benefit of Science.

The most minute observations were taken and recorded by a staff of scientists during every hour of the 31 days.

The printed record will cover a thousand pages and take months in preparation, when we will know the actual effect of fasting on the human body. But here we have the faster's own story of the test.

The Open Court: Students of Schopenhauer may be interested to know that a Schopenhauer Society has been formed by Prof. Paul Deussen of the University of Kiel, and will publish a complete edition of his works.

Schopenhauer is one of the philosophers whom the age has neglected because he did not flatter it. "If you want to be flattered" he said "go to the priests and let philosophers alone." Modern thought owes more to this pessimist philosopher than it is willing to admit, and it is to be hoped this society will stimulate a more general interest in his work.

THE AGITATOR

Financial Report For June

Receipts, (subscriptions, etc.,)	\$110.60
EXPENSES	
May deficit	\$65.69
Jay Fox, wages, 5 weeks,	\$50.00
Faler & Co., Linotype,	13.25
Postage,	.50
Total,	\$63.75
Deficit	\$18.84

RECEIPTS FOR JULY

R. Turner, \$3; Local 380, I. W. W., \$2; Otto Weik, Spokane Joint Locals, I. W. W., each \$1.50; Communist Library, Kuehn, Lanse, Osis, Weiski, Parsons, Whitney, H. Hansen, Worden, Syn. League of St. Louis, Labille, Schreber, Livin, each \$1; Scarceriaux, Bracks, Piroly, Ulrich, Greif, Rotter, Harris, each 50c. Benoit, Powis, Bonner, Louder, Nelson, each 25c. Wheeler, 10c.

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SOREL, METAPHYSICIAN OF VIOLENCE

Mr. Georges Sorel has been generally misunderstood in America because people have been led to look upon him as the "metaphysician" of Syndicalism. Syndicalism has been misunderstood for the same reason. There is more in Syndicalism than is dreamt of in the philosophy of M. Sorel. And there is more in the thought of M. Sorel than is expressed in the activity of revolutionary syndicalists. Syndicalism and M. Sorel are by no means one and the same thing.

M. Sorel has without a doubt borrowed more from the revolutionists than the revolutionists have borrowed from him. His thought is none the less profound, independent, and compelling. He would be the last person in the world to assume the role of professional thinker for the proletariat. Yet his reputation in the English-speaking world seems to be based upon the assumption that M. Sorel is one of the leading "intellectuals" of the syndicalist movement! If there is any lesson the direct-actionists might learn from the works of Georges Sorel, it would be his bitter warning against the disillusionment with which the "intellectuals" poison the sources of the revolutionary spirit.

Do not search in the "Reflection on Violence" or "Illusions of Progress" for the "theories" of Syndicalism. Read Sorel rather as a social historian and as one of the most profound analysts of society. Then his thought, irritating and disconcerting as it generally is, becomes truly enjoyable.

He is an acrid critic of the superficial method of the bourgeois economists and sociologists because he has subjected his own methods to unusual and unique tests. For twenty years, he tells us, he blasted at the perfectly good education that had been bestowed upon him. Having escaped from this straight-jacket, and by persistent effort got rid of the last vestige of a ready-made idea, he set himself the task of thinking for himself, of teaching himself. This in itself, according to M. Sorel, is no mean achievement, in these days of canned thought and college-cut ideas.

His violence is in no small degree the result of his reaction from the academic in any form. "I am not a professor, I am not making a bid for popularity, I have no aspirations to become the leader of a political party," he declares with pride. University professors are among the worst sufferers from his critical nitroglycerine. They are parasites—shopkeepers in ideas! Their time is spent in retailing the husks of discarded ideas. True thought is generated by life itself, and never separated from it.

Sorel abolishes the idea of a static future in which every relation of life will be automatically perfect. There will always be anarchists and revolutionists breaking down the mechanical framework of customs and folkways. In this aspect, he quotes Bergson's comparison of our personality to "a point which is wedging its way into the Future, cutting into it without cease." To Sorel this point represents the purest revolutionary activity. And just as the Future by its characteristic nature is radically and diametrically opposed to the Past, so also does l'elan vital or the vital impulse which represents the highest aspirations of humanity, find expression in breaking down everything that has been built up in the past. But he points out as well that men should beware the danger, after freeing themselves from illusions about the past, of becoming enslaved to illusions of the future. The revolutionary movement, he points out, can never follow a path comfortably set out for it in advance. Its very vitality depends upon its activity in the present. There is little use, except as an idle holiday pastime, in embroidering upon plans for the social future, as so many of the Socialists do. If there is really to be a social revolution, it will not be brought about by the Sisyphean-like task of remedying the phenomena of the capitalist regime, nor in attempting to abolish this regime by participating in and supporting its structure. In brief, the political activity of the Socialists, for Sorel, is in reality giving a new lease of life to the capitalistic system and is of an intrinsically reactionary type.

Of an inspiring pessimism—"nothing of any value has ever been accomplished in this world that has not been based on pessimism"—he has constructed no dreamy Blumenweg for the proletariat to slouch

across into a happy future. He does not pose as "the peepul's furrend," nor stop to pat the "honest workingman" on the back. Briefly expressed, his philosophy calls attention in the most economical manner possible to the fact that if the proletariat as a class is to live, actually live, instead of becoming merely one of the coefficients of machinery, it must dispense with the motivating ideas which are driving in this latter direction. And it can live, not by embroidering largely and at length upon plans for the future, nor by the belief in "evolution," which throws the cushion of "representative government" under the feet of the honest and stupid (these virtues go often hand in hand) workingman, but by its belief and activity in "the general strike." In so doing it will become a part of the elan vital of society.—Robert Allerton Parker, in The International.

SHALL ETTOR AND GIOVANITTI BE MURDERED?

From across the Atlantic Ocean there comes an urgent appeal for assistance. Ettor and Giovanitti, two prominent men in the American labor movement, are about to be legally murdered in Lawrence, Mass., U. S. A. The committee charged with their defense appeals to the workers of the whole world to give their support by writing protests and sending them to the American authorities and especially to the President of the United States and to Governor Foss, Boston, Mass.

After due deliberation the General Educational Board of the Young Socialist Party of Sweden, has come to the conclusion that international solidarity demands that measures be taken, which are more effective than a mere written protest.

We fear that these protests will be thrown, unread, in the waste-basket. With the knowledge we possess of the American capitalist class, we believe that they intend, in spite of all protests, to take the lives of Ettor and Giovanitti, if harsher means are not resorted to. And we consider it an imperative duty for the workers of Europe to do their utmost, in order to force the American capitalists to set these two labor leaders free.

In thus taking the initiative towards international action, by bringing the matter before the international central organizations, we could advance many good reasons for so doing.

We wish, therefore, to request the International Trade Union Secretariate:

1. To take steps towards establishing a world-wide boycott of all American goods; and
2. To request the organizations of transportation workers in all the countries of the world to refuse, from a certain date, to have anything to do with vessels and goods arriving from or departing for America, until Ettor and Giovanitti shall have been liberated.

We, furthermore, address a request to the International Socialist Bureau to cause the matter to receive the greatest possible publicity, in order that the world's workers may arouse themselves to an understanding of the necessity of immediate action, if the lives of Ettor and Giovanitti are to be saved.

We are convinced that in the face of such a world-boycott of American goods and a world-blockade of American vessels, the American capitalist class will stop and consider; the tremendous loss we could inflict upon them in this manner surely would be of greater effect than written protests.

Finally, we request and admonish all Swedish workers, from this day until the liberation of Ettor and Giovanitti, to completely boycott all American goods of all kinds. We also request all Swedish sailors, longshoremen and transportation workers to absolutely refuse to handle vessels going to or coming from America.

We also wish to suggest to all brother organizations in other countries to start a similar agitation and to continue same until Ettor and Giovanitti are free.

Should we neglect to do our utmost and thus allow the murderous designs of the American capitalist class to be carried out, then the blood of our brothers is upon our conscience.

Let us, therefore, over the whole world, unite our forces to liberate Ettor and Giovanitti.

Long live international solidarity.

Young Socialist Party of Sweden.

THE AGITATOR EXCURSION

Don't fail to attend the Agitator Excursion from Seattle to Home Colony Sunday, Aug. 18.

Take the Steamer, "Fairhaven" at Pier 3 foot of Madison St. at 8.30 sharp.

Tickets \$1.00.

Children 50c.

TACOMA FRIENDS

will go aboard at Point Defiance. Fairhaven will call for them about 10.15. Round trip 50c.

WORKING AND WAITING

The Socialist party in California is pretty badly split up by disagreement among the leaders. It seems that Job Harriman is trying to manipulate the party so as to capture the Unionist vote, that he may all the quicker ride into office. Some of the other "leaders" are opposed to this plan, "The Los Angeles Plan," it is called, and are demanding Job's expulsion. So the merry fight goes on among the velvet-handed manipulators, while the poor belabored toilers work and wait.

But they may get tired of waiting for that bunch to decide upon a policy for them; and they may begin to do a little thinking of their own. They may begin to prod themselves and waken up to the fact that they, the members of the S. P., are in the same relative position as the Democratic and Republican dupes, mere putty in the hands of designing politicians, some with honest designs, others mere selfseekers, but all equally impotent so far as either the education or emancipation of the toilers is concerned. Maybe the workers will begin to see this and turn away from the politicians and do something real for themselves.

J. F.

THE EDITOR'S DEFENCE

The Editor of this paper has been convicted on the charge of "encouraging disrespect for the law". If this verdict is allowed to stand every radical paper in the State will be at the absolute mercy of the prosecutors, and may be thrown into jail at any moment.

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

The Free Speech League,

NATHAN LEVIN, Treas. Home, Lakebay, Wash.

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Agents for THE AGITATOR.

Seattle: Lavroff's stand, 115 Prefontaine Place.

Raymer's old book store, 1522 First Ave.

Lynn, Mass.: S. Yaffee, 233 Union Street.

New York City: B. Waselevsky, 212 Henry Street; M. Maisel, 422 Grand Street

New Zealand: P. Josephs, 43a Willis St., Wellington.

England: T. Keell, 127 Ossulston St., London, W. C.

Guy D Aldred, 17 Richmond gardens, Sheperds Bush, London, W.

Australia: J. W. Fleming, 6 Argyle Place, Carlton Victoria.

Vancouver, B. C.: The People's Bookstore, 152 Cordova St. W.:

Tacoma: Local 380, I. W. W., 110 South 14th St.

Boston: M. Andelman, 291 Tremont St.

Wanted—To correspond with radical woman. Henry C. Hansen., Home, (Lakebay P.O.) Wn.