

# THE AGITATOR

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## SHALL AMERICA THROTTLE MEXICAN FREEDOM?

To the Workers of America:

President Taft has ordered twenty thousand soldiers to line up on the border of Mexico, to be ready on a moment's notice to rush across the line and crush the Mexican revolution.

This dastardly crime against a people struggling for freedom was not authorized by Congress, nor by the people. It was dictated by Morgan and his fellow plunderers, who have a billion and a half of American dollars invested in Mexican securities, whose stability depends on the perpetuation of serfdom in that country.

**AMERICAN DOLLARS AND AMERICAN SOLDIERS ARE BEING USED TO ENSLAVE THE MEXICAN PEOPLE.**

The people of Mexico have risen in revolt against a system of oppression worse by far than that of Russia. They are on the eve of victory, and the soldiers of Free America are going to suppress them.

This is the depth to which America has descended under the rule of capitalism.

Patriotism, what a mockery! What self-respecting man or woman with the smallest spark of honor and fair play will stand for this outrageous plot to suppress a people struggling to free themselves from the yoke of oppression?

Sixty years ago American troops crossed the border of Mexico in behalf of Freedom, and helped the Texas revolutionists achieve their independence. There were no Morgans then to pervert justice. Sixty years of capitalism has made America the home of oppression, and the American government the ally, the friend of tyranny and oppression abroad.

How long will the American people stand for this? How long will the workers toil in silence, and by that silence give their consent to such infamies as this?

What has become of the longings, the aspirations that fired the men of 1776? Has capitalism killed the free spirit of America? Are we entirely deaf to the cries of suffering humanity? Has it come to pass that the jingle of gold is mightier than the voice of man?

Have we degenerated into besotted slaves who grovel in the dust at the feet of the masters of wealth?

The Mexican revolutionists do not ask us for help. They ask only that we mind our own business and let them alone.

When DeLara, a prominent Mexican revolutionist, was asked some time ago, by friends of freedom on this side of the line, what they could do to help the cause of liberty in Mexico, he answered:

**"YOU CAN BEST AID THE CAUSE OF LIBERTY BY KEEPING YOUR AMERICAN GOVERNMENT FROM INTERFERING."**

Are we going to make war on the Mexican revolutionists because American investments, based on the continuance of peonage and slavery, may be disturbed and Morgan's dividends lessened by the success of the Revolution?

What was our answer to the apologists for Southern slavery, when they raised the question of "vested interests?" It was this:

**"VESTED INTERESTS CANNOT STAY THE HAND OF PROGRESS. CHATTEL SLAVERY MUST BE ABOLISHED, WITHOUT COMPENSATING THE OWNERS OF HUMAN FLESH."**

The economic conditions of Mexico are not much different from those that existed in the South. In many respects they are worse. But the voice of "vested interests" rings loud in Washington, D. C., and the slavery of Mexico is going to be perpetuated by its command.

What is to be done?

Let the people give public expression to their indignation at this dastardly outrage. Remember it is not the rich, but the poor men, who have been inveigled into the army and navy by fake advertising and the pangs of hunger who must do the fighting and give their lives to suppress the free men and women of Mexico. So it is the toilers who should awake and with a united and thunderous voice warn the masters at Washington that with them, like the toilers of Mexico, there is a limit of endurance. Let them resolve in the most emphatic manner that **THE INVASION OF MEXICO WILL MEAN A GENERAL STRIKE IN THE UNITED STATES.**

THE AGITATOR GROUP.

## THE PASSING SHOW.

A Special Letter announces that the I. W. W. warriors at Fresno have won out against the police and corporations, and gained their coveted freedom to speak on the streets.

This is a victory worth recording in red ink. It is the triumph of perseverance, of persistency, it is the victory of men who fought with a will, of men who had some fight in them, and were willing to throw it into the cause.

No half-hearted, I-don't-know nincompoops ever won anything better than a kick. It takes courage and will to win rewards worth carrying away.

These men were jailed, soured with water from the nozzle of a fireman's hose, driven out of town by a hirdling mob of cut-throats in the pay of the bosses; suffered the loss of their camp at the hands of this mob; weathered the scoffs of the cynics, and the deadly silence of the indifferent; but they won. They made good; and now we all rise up in praise of their gallantry, because, like God in Napoleon's philosophy, we want to be on the side with the largest battalion.

Had these men been "shrewd" and "practical," in the ordinary, respectable, labor-skate sense of the word, they would have given up the ghost long ago, and slunked away to some peaceful corner of the country, where no unionists abide, and settled down at some swill feed job with a philosophic "what's the use" on their lips.

But they chose the manly part, and have won for themselves and their class a modicum of freedom. They have done infinitely more; they have shown their fellow workers an example of what may be done when enough of them will get into the Industrial Union and learn that the needs of one is the cause of all. They have shown what a few can do when they are

imbued with the truth and the courage to go after it.

The Illinois state convention of the United Mine Workers of America passed a resolution denouncing the Boy Scouts as a juvenile military organization, fostered by the bosses for the purpose of developing the boys into hardened soldiers in later life, who will shoot down strikers at the command of the rich.

The miners are right. The outcome of the movement is plainly evident to even the dull-est mind, and it should be denounced by every labor union and radical organization in the country.

The bosses are a far-seeing set. They see the future need of armed protection for their horded stealings, and wish to prepare the youth of the country for the job. Like the Roman church in matters of religion, they want to take the boys from the cradle and instill them with the ideals and practice of military-ism.

The alertness of the ruling class to grasp a new idea and turn it to account is well shown in the evolution of this boy scout movement. The idea originated with a meek and humble nature lover, Ernest Thompson Seton, a man who has studied the animal kingdom and written many charming books about it, but who never used a gun. He conceived it as a capital way to acquaint the boys with the life of the forest to organize them into groups of scouts and take them out into the woods, where, under the guidance of a trained naturalist, their primitive instincts could be developed from the desire to kill the inhabitants of the forest to a love of protection and study.

The movement attracted but little attention until a wily English general, Baden-Powell, discovered in it a means of training future soldiers for the king.

The newspapers at once began to boom the project, faker Hearst in the lead. The Y. M. C. A. and patriotic, peace-loving, God-fearing, weak-minded people with no other means of occupation, have taken up the work, and it goes merrily on.

It "takes" with the boys, for they have the primitive instincts of the ages when man hunted and killed. Instead of developing civilized habits in the boys, these Christian "teachers" wish to make monsters out of them. From the children of the workers they wish to make hunters and shooters, not of wild beast, but of men—their fathers and brothers. Will the workers allow this monstrous game to go on? Isn't it enough that the children of the toilers are crammed with perverted history and scurrilous patriotism in the public schools and shackled with the chains of wage slavery afterward?

Let the voice of labor be heard in this matter. What little civilization we have must be preserved. Capitalism will not scruple at anything to maintain its sway over the world. It will divide the people into menial slaves and monster man killers, unless brought to a halt by the strong arm of organized labor. Let the voice of the people be heard.

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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.

What is life? It is not to stalk about and draw fresh air, or gaze upon the sun. It is to be free. — Addison.

MADERO DENOUNCED AS TRAITOR

"Francisco I. Madero is a Traitor to the Cause of Liberty." This sentence displayed in a seven-column head on the front page of "Regeneracion," official organ of the Mexican Liberty Party, has created the wildest excitement among the Los Angeles Mexicans and their numerous sympathizers; appearing over a seven-column article signed by Ricardo Flores Magon, president of the Liberal "Junta," and dated February 25, it has been the talk of the town. Believing that the action taken by Magon and his supporters is most significant and destined to have far-reaching consequences, I give a detailed resume of his article, with quotations.

Magon makes two specific and one general charge against Madero, hitherto the recognized leader of the Mexican revolution, and devotes the last two columns to a clear statement of the principles and motives actuating him and his colleagues in their present struggle. To my thought that is distinctly the important portion of the article, both by reason of the hint as to future developments which it conveys and because of the influence it unquestionably will exercise on the thought of the social struggle both here and abroad. Nevertheless I shall follow the example Magon himself has set and begin with the specific charges against Madero.

The first of these is that Madero, knowing that Gabino Cano, one of the insurgent leaders, was opposed to his political ambitions, denounced him to the United States authorities and thereby procured his imprisonment for violation of the neutrality law. By so doing, it is charged, he prevented Cano from joining forces with Prisciliano de Silva, another insurgent leader, who had scored a signal triumph in the capture of Guadalupe, but was known as also opposed to Madero's ambitions.

Madero is then accused of having opened negotiations with Silva and inveigled him and his forces into a pretended attack on Navarro, it being charged that Silva and his following were thereupon made prisoners, eight alone succeeding in making their escape. This action, it is said, took place after Madero had demanded that they should vote for him as president, to which demand they are reported as having replied: "We do not want a master; we want land and liberty. The electoral ballot will not feed us."

Following these specific charges, made with much detail, comes the general accusation that Madero took advantage of the long imprisonment of the Junta leaders and other radicals of influence to sow broadcast the misrepresentation that he had the unquestioning support of the Liberals, who accepted his cause as their own. It is stated in the most positive language that this was a piece of deliberate deceit, rendered possible by the fact that Madero had numerous journals in his pay, whereas the Liberal leaders, even after their release from prison, were unable to get into touch with the masses, the circulation of "Regeneracion" in Mexico being prohibited. Furthermore it is insisted that Madero is simply the tool of Diaz, who has used him to divert into the harmless and sterile channel of politics a revolution that was beginning to fill him with alarm.

"When we asked Madero last September," says the letter, "to explain his attitude toward the Liberal party, he replied that he could not accept its program because it would lose him the support of many valuable elements—the rich"; and it is stated further that he took particular exception to the Liberal Party's position on the land question. It is, of course, notorious that Madero himself owns immense estates and is very wealthy. Magon also re-

minds his readers that Madero is hand-in-glove with the clergy, having conceded it the privilege of disobeying the Reform Laws, and remarks that when Madero was in prison at San Luis Potosi the church offered up masses for his release.

Among other things the letter states that a widely-distributed circular assuring the public that the Maderist and Liberal parties are in accord, Madero signing himself 'Provisional President,' and Magon signing as "Provisional Vice-President," is bogus. In this connection Magon declares that he has made a point of rejecting all such propositions, though they have come to him from all quarters, and he gives utterance to his convictions in the following emphatic language:

'Before all else I ought to say that governments are repugnant to me. I am firmly convinced that there is not and cannot be a good government. They are all bad, whether they call themselves absolute monarchies or constitutional republics. Government is tyranny because it curtails the individual's free initiative, and the sole purpose it serves is to uphold a social system which is unsuitable for the true development of the human being. Governments are the guardians of the interests of the rich and educated classes, and the destroyers of the sacred rights of the proletariat. I have no wish, therefore, to be a tyrant. I am a revolutionist and a revolutionist I shall remain until I draw my last breath.'

The facts cited in the earlier portion of this article seem to me of a character that cannot fail to awaken the liveliest interest on this side of the border, for they point either to a disastrous split among Diaz' opponents, or to the development of a revolutionary movement of the purest and most radical type, based on the recovery by the masses of the lands from which they have been ejected, alike by their own countrymen and by foreign speculators. If, as Magon and his followers confidently expect, the upheaval now at work shall result in a straight-out fight for the land, in a clear-cut conflict between rich and poor, the effect on this country cannot fail to be prodigious, for on one or the other side interests that are already bitterly opposed will infallibly enlist. Back of the Mexican revolutionists will be the gathering cloud of discontent in these United States; back of the Mexican landowners, and the foreign syndicates to which Diaz has granted concessions with so generous a hand, will stand the money power not only of this country but of the world at large.

Meanwhile it should be noted that the bold lead set by Magon has not been followed by all his former colleagues. Antonio I. Villareal, who was secretary of the "Junta," has severed his connection with that central body, and Gutierrez de Lara, well known as a speaker for the party, has joined Madero and is denounced as one of his prime favorites.

This morning's papers (February 27) report prominent Maderists as anxious to make peace, their one stipulation being that Diaz shall resign. It is not that which will satisfy Magon and his upholders, for in the letter under consideration he himself has written: "Our salvation lies not alone in the fall of Diaz, but in the transformation of the ruling political and social system; and that transformation cannot be effected by the mere overthrow of one tyrant that another may be put in his place, but by the denial of the pretended right of capital to appropriate to itself a portion of the toilers' product."

As president of the famous "Junta," and as an untiring and most brilliant advocate of the people's cause—for which he has suffered long years of imprisonment and exile—Magon commands an immense and earnest following. The stand he has taken, therefore, may well be freighted with consequences none can foresee.

WM. C. OWEN.

LAND MONOPOLY

The crimes of property are the crimes of society. Society ordains that land is the property of him who holds title to it; it matters not what the extent of the domain or how the title was secured; suffice to get it legalized and the "owner" may exclude the rest of his fellows from the North American continent; and permit them to remain only on their paying tribute, rent, for the privilege. The principle is the same if the owner holds the title to ten or a thousand acres. So long as a man "owns" more land than he himself can use he is usurping the privilege of some other man to use that excess and is thereby a social criminal, and the system of society that upholds and protects him is a criminal society. What a man makes shud be his. No man made the land. By what rule of justice does he monopolize it?

THE CRIMINALITY OF BUSINESS

The following lines were not written to point a moral or to adorn a tale. The writer who is wealthy has a wealthy friend, and we differ radically in every way except our method of getting on in the world. In money-making we are in perfect accord, acquiring it in about equal amounts and in exactly the same way.

He believes, however, and asserts that he is a moral man, regards himself as a worthy citizen and the friend and benefactor of his kind. I, on the contrary, hold that both of us are perverts and criminals, of whom no more or less can be said than of defaulters, ravishers and burglars, and that we differ from them only in method. Our identity with common criminals, whom society exterminates as fast as it detects, is found in the fact that all of us take from our fellows without giving anything in return.

When he tells me we give people employment, I answer that all criminals using firearms buy them from those who make them. Considering the great number of criminals throughout the country, we find a small army of workmen whom they cause to be employed. In answer, he says our business benefits rather than injures society, that it vitalizes rather than deadens civilization.

I argue that the mere possession and firing of a pistol, like the possession and selling of dry goods, does not necessarily injure anyone. The taking of property or even life itself is not necessarily criminal, as everything depends upon the motive with which such things are done and the end that they are directed to. Regardless of others the burglar shoots strictly for the benefit of self, and since we merchandise exactly the same way, morally we are no better than he.

In proof of this I remind him that we do not hire salespeople to do work that can be done by machines, and that we would dismiss all salespeople if there were automatic devices to take their places. Thus we do not love our employes any more than the burglar his victim, and the fact that we pay them less than living wages shows that we do not mind killing them in our own behalf. There is no moral difference between putting people to death by gunshot and starvation, and thus we are murderers in the same sense that footpads are murderers.

"We do not MURDER people," he exclaims indignantly, "neither of us could be induced to KILL anyone for any amount of money." We would not climb a porch or assault a woman with even no chance of detection. We do not force people to buy from us or to work for us; we are not criminals in any sense, but simply SHREWD, PRACTICAL BUSINESS MEN."

In answer I remind him that he is a great lover of meat, and yet has not the heart to kill a chicken or a calf. "Our business," I say, "stands to crime as the gourmand stands to the butcher whom he would not tolerate in his presence. We do not plunder or murder directly, but indirectly.

"We do not directly compel our salespeople to work for inadequate wages, nor our customers to stand and deliver; we simply permit them to do as they do. But we know that as long as the present system endures they must do as they do, and for our benefit, if we are SHREWD and PRACTICAL enough to knock our competitors on the head with the club of greater capital invested. We are therefore murderers by being accessories to murder and essentially are guilty of murder.

At the time of the discussion of which I am now writing the country at large was being shocked by murders and other crimes, the most of whose victims were girls and women. I then went so far as to state that society had more to suffer from men like ourselves, in every station of life, than from all the Jack the stabbers and rippers combined. Moreover, I said I would rather have my daughter meet the fate she is likely to meet in the streets of a city than that she is likely to meet in any of its department stores or studios.

"The seduction of women does not shock as much as their murder, yet we cannot deny that prostitution is worse than death; and when we pay wages less than enough for decent support we are as criminal as he who waylays them and chokes them to death. We would not assault and murder women ourselves, but we stand for a social system that is constantly sending multitudes of them into prostitution, a fact we know but for which we do not care. The result of our discussion was a challenge to prove what I said and reduced it to writing.

(To be continued.)

THE PROPHETS OF REVOLUTION

I dream—and lo, before my wandering eyes  
 There passes by a great fantastic throng;  
 All wrapt in ruddy light, they move along  
 Against the June day's lingering sunset skies;  
 Wan, haggard faces, under crowns of thorn;  
 Heads, bowed 'neath dust and ashes; eyes that shine  
 As stars from heaven with light of love divine;  
 And bodies thin, by inward ills outworn.  
 And I demanded: "Tell me, who are ye  
 Who, beckoning to me, smiling, past me go,  
 Silent and beaming in the glorious glow  
 Of yonder setting sun?"—"The heroes we.  
 "We are the tragic, the inspired host  
 That on the battlefields, the barricades,  
 'Mid ringing, fervent hymns and clashing blades,  
 offering our breasts to death, gave up the ghost.  
 "Lo, the ill-fated heroes we of thought,  
 Th' exhausted phalanx we who, still unbent,  
 Our lives in strenuous endeavors spent,  
 In futile search of truth, unflinching fought.  
 "Soldiers and martyrs we with iron will;  
 Strife, sacrifice, and shame were our reward,  
 Our brows rent open by the hostile sword,  
 And yet we sobbed in falling: Forward still!  
 "By an infuriated mob to be  
 Insulted, stoned, and mocked on every side,  
 We lived but to be tortured, crucified;  
 We had to rest, no home!—The heroes we."  
 I rose and cried: Oh, why so many sighs?  
 Why so much pain, so many a broken life?  
 Why so much suffering and so much strife?  
 Why an unending round of ceaseless cries?  
 Why ardent after an ideal rove  
 That as a flash appeareth but to flee?  
 Why should the soil in tears and weeping be  
 Consumed with vain desire, delusion, love?—  
 Oh, why?—And still before my dreaming eyes  
 There passes by that great fantastic throng,  
 All wrapt in ruddy light, moving along  
 Against the June day's lingering sunset skies;  
 A calm that is not of this earth doth lie  
 Upon their radiant faces, and they raise  
 There great dilated eyes in rapturous maze,  
 And, smiling, upward point to heaven on high.  
 —Ada Negri

FROM THE MAGAZINES

Before reviewing Frederick Palmer's article on "San Francisco and the Closed Shop," in the February number of "Hampton's Magazine," let me say a word on "class consciousness." That I conceive to be the most illogical and mischievous of many delusions with which Anarchists, in their evolution from Socialism, are too often burdened. While feeling that it is impossible to analyze the motives correctly of peoples in the past—since we find the greatest difficulty in interpreting correctly what goes on beneath our own noses—I nevertheless believe that the historical teaching of Socialism on the class struggle is erroneous. I express the opinion that institutions are tolerated because the people at large deem them expedient or do not see their way to change.

For myself, I have no class consciousness; I look with utter distrust on rule by any class, and take not the slightest stock in the doctrine that the workingman is entitled, because he is a workingman, to lay down the law to others. There is no inherent virtue in the workingman, who habitually brags about his honest day's labor, while ministering, in a thousand and one ways, to the profligacy of the rich.

My own consciousness I call "race consciousness"; my belief is that what is beneficial to the individual is beneficial to the race, and vice versa. I consider, for example, that equal opportunity for all is a scientifically sound doctrine; while the "wage-worker, first, last and all the time," is scientifically false. If compelled to draw a class distinction I should make it along the lines of intellect—the thoughtful and the thoughtless; for I regard the rich man who takes serious views of life as far more nearly akin to me than is the worker who cares not a straw so long as the weekly payroll makes its appearance.

Of course I recognize the conflict between the "House of Have" and the "House of Want"; the conflict will be abolished, not by a special class but by general recognition of the situation as impossible and calling for radical change. It is not the workingman who will be the first to arrive at that conclusion.

"San Francisco and the Closed Shop" raises the very question as to which I have endeavored to give my own individual answer. It is a study of the community in which, more probably than anywhere else in the world, the workingman has held the reins of power; has ruled. If working-class rule is a good thing San Francisco should be the most fortunate of cities, for there the vote of the workingman has been really effective. Let us see what Frederick Palmer, a most skilled reporter, has to say, starting with an official quotation from the "Home Industry League," given toward the end of his article. It is as follows:

"In 1904 San Francisco and environs had 4,500 factories, with \$238,103,663 capital invested and 44,875 hands. In 1910 she has 1,398 factories, with \$78,981,879 capital invested and 14,000 hands, a loss of more than two-thirds of her industrial strength."

As the population of San Francisco is now what it was before the earthquake and fire, the foregoing quotation reveals a most unsatisfactory condition, and justifies Palmer's remark that "a larger proportion of this population must be living parasitically than before." Moreover, although the use of the word "hands" indicates that the report comes from a capitalistic source, it is not to be stamped as false on that account; for, in the first place, the San Francisco capitalists have been most anxious to make the best of showings in order to secure the Panama Exposition; and, in the second place, no capitalist organization ventures to publish official figures that can be readily disproved.

How account for such a deplorable condition? Palmer explains it by saying that Mayor McCarthy and union labor forgot one thing—that they could not compel one man to employ another. Or rather, that only under exceptional and temporary conditions can the wage-worker compel the capitalist to give him work. Such conditions existed in San Francisco after the earthquake and fire, but only temporarily and as regards a limited class. It was imperative that the city should be rebuilt, and McCarthy and his Building Trades Council seized the opportunity and worked it for all it was worth. The present position, so far as the building trades are concerned, is put by Palmer, thus:

"A boss who employs a hundred men in San Francisco, reckoning on an eight-hour basis, has a weekly wage list of \$3,600; in Los Angeles, of \$2,700; in New York, of \$2,750; and in Montreal, of \$1,680. And I have excluded the fifty-cent-an-hour hod carriers in San Francisco. In Los Angeles they get 23 to 30; in New York, 37½; in Montreal, 15 to 22 cents."

Naturally workingmen outside the building trades felt that they also, being well organized, should share this prosperity; but, unfortunately, while it was imperative that San Francisco should be rebuilt, it was not imperative that ships or machines should be constructed in San Francisco yards. Capital, fluid and foot-loose, goes where it can trade the best, and the result is expressed thus by Palmer:

"While San Francisco's manufacturing business is cut by two-thirds, that of Los Angeles has trebled. Thus the building trades standard has demoralized that of all other trades; it has put other union workers out of a job; it has sent them to open shop rivals."

These are hard facts, so hard that they are recognized even by the stupid. Accordingly Union Labor is face to face with this position—either it must throw up the sponge by abandoning its San Francisco scales, or it must compel similar scales in Los Angeles and other open shop cities on the Pacific coast. After which it will have the task of imposing its scales on the East, which will bid immediately for the capitalists' patronage. Do you wonder that the American Federation of Labor now pledges \$500,000 to carry on the Los Angeles fight, although that fight, started in June, last, has been hitherto the most dismal of failures? That I say advisedly, for the Los Angeles building records have been at their zenith during the last six months, construction having proceeded as though no Metal Workers' strike was on.

Space forbids my expatiating on the fact that organized labor, in order to obtain the election of its ticket, found itself compelled to join hands with the Calhoun-Herrin gang, representing railroad and other monopolies of the rankest class; and also with Abe Ruef and what may be termed his "vice following." For my part, I am no Puritan, and prefer the open to the closed town all the time. What I point out, however, is that the particular clique of organized labor that succeeded in grasping power in San Francisco did so at the expense of thousands of

other workers, and only with the assistance of labor's deadliest foes. In other words, the triumph of labor seems to have been one of those victories that are far more expensive than defeats.

Palmer appears to have done his work impartially, collecting facts and drawing only inevitable conclusions. His article deserves most careful study, for the conditions on the Pacific coast put our generalizations to the test and enable us to correct our bearings.

My own judgment is that, despite the \$500,000 and the desperate efforts to be made, organized labor is facing the most crushing of defeats; for while the basis on which monopolistic power rests are left untouched capitalism never can be brought to terms.

Meanwhile \$500,000 is to be expended.

W. C. O.

THE WORKERS' UNIVERSITY.

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## THE AGITATOR

### SOLIDARITY WON IN FRESNO.

(Special to The Agitator.)

Fresno, Calif., March 5, 1911.

After denying the I. W. W. the streets for agitation meetings (because of our attempt to organize the workers of Fresno); after persecuting our members for their activity; after throwing them in jail and subjecting them to the greatest brutality; after passing a city ordinance denying the rights of free speech, the authorities of Fresno allow us to speak on the streets unmolested and unrestricted.

How was this accomplished? Less than two hundred working men, roused by the acts of violence against the fighting organization to which they belonged, moved, from various points on the Pacific Coast on the Fresno representatives of their enemies (the capitalist class). They recognized that a defeat at this point would retard the important work of organizing the workers for the near approaching great conflict. From first to last, the fight here was carried on upon the strictest class lines, both sides recognizing and freely admitting that fact.

One of the most intelligent members of the opposition stated in an early stage of the struggle that this was a skirmish in a great war. Antiquated methods were generally abandoned. It was decided that no money should be wasted in employing lawyers to enact the farce of expounding the meaning of such a plain statement as the first amendment to the Constitution of the United States.

However, the court was used most effectively for propaganda. Trial after trial was held, and at each trial our position was presented to a crowded court room, by some one or more of the group of members on trial. Incidentally, about 500 residents of Fresno (principally business men) were summoned to serve on these juries. Not one of them was so disloyal to his class as to hang a jury. Working men who might have done so, were peremptorily challenged by the prosecuting attorney.

The antagonism of the local press with its malicious misrepresentation, well expressed the attitude of the employing class of Fresno. Our appeals for necessary aid, were made only to the working class, and we found ready response from that quarter.

Within the jail perfect discipline was maintained. Sanitation, amusement and educational work were carried on systematically. The fight was directed throughout by the body in jail. A vast amount of outside work, locally necessary, was carried on by an outside committee, also under direction of the body in jail. All funds supplied were spent economically, and to the best advantage. A notable result of the willingness at all times to fight oppression of the jailers, was the abandonment on their part of all needlessly harsh regulations and practices.

The experience gained in previous skirmishes, and at the outset of this one, taught us to concentrate all our force at the point of controversy. As the fight progressed and our resistance became more stubborn, it became apparent to our enemy that the expense of carrying it on threatened bankruptcy to the city treasury. The police power was plainly broken; the courts were clogged to a standstill. Day and night sessions could not dispose of the cases coming up.

Open threats were constantly made by business men and members of the underworld to wipe us out by an armed force. Bloodshed was freely predicted. Martial law was loudly

called for by some. Mob violence was now regularly used against our speakers on crowded streets in daylight. The jail was crowded; no more could be received. At this critical moment fresh bodies of men started from various points in the West, some from as far distant as St. Louis. The enemy were at their wits' end. As the leading daily paper stated editorially, "Here was a body of men who reversed all the ordinary motives governing mankind." In this editorial all citizens were called upon to keep cool, and by censuring their past excesses, it confessed their inferiority to our own organization, paying tribute to the intelligence shown by this despised body of workingmen.

On February 22nd, 1911, the leading citizens of Fresno assembled to seriously consider the situation. After full discussion of ways and means of ending the struggle, a committee of five was appointed with power to investigate the whole situation, ascertain our terms of settlement, and report back to them.

This committee interviewed a like committee, elected and instructed by the men in jail, and after numerous conferences, extending over a period of five days, reported back to another meeting of the body which they represented (at which the mayor and city council were present), recommending the granting of our demands. The mayor reluctantly accepted their instructions, called a meeting of the council and the fight was ended. As fast as the legal papers could be drawn up, the prisoners were released, and, at this writing, Sunday, March 5th, 1911, The Fresno Free Speech Fight has passed into history.

This statement was authorized at a meeting of Industrial Workers of the World released from the Fresno jail.

### TO THE MOVEMENT.

Comrades: In starting this paper the object was to form a center where Anarchistic literature could be published and distributed on a large scale with the least possible cost.

HOME was therefore selected as the proper place, and THE AGITATOR was launched.

The few English-speaking comrades who have undertaken this task have made good. They have done their share, but you can't expect them to keep it up indefinitely unless you lend them your support. It is not in their interest alone that this work should be kept up, but to the interest of every comrade in America, whether he is American or foreigner.

The indifference and sad neglect of those who class themselves as Anarchists and who pretend to be working for the Anarchist ideal are to be blamed if we fail in our effort to keep up this good work.

There is no reasonable excuse for any one of us not supporting this paper.

The arguments given by some, that we are foreigners and that the Americans must do their own propaganda is not sound reason. Who are the Americans? We are all Americans who live in this country. Because you can't read or speak good English is no excuse for not taking a hand in this work. Because you can not speak English is just why you should support an English paper, that can speak for you and propagate your ideas.

This is a paper that can speak to the millions who have a common interest with you—the American workers, the only ones who can make possible any change in line of Progress and Freedom from capitalistic slavery. Propa-

ganda in your language, whether it is in German, Italian, French or Jewish, may be all right, but we live in a country where English is spoken, and unless we agitate in the English language, all our talk about anarchist propaganda is not worth a-cent.

What would you think of the wisdom of one who, while being on trial before an English jury, engaged as counsellor one who can not speak English? Anarchism, that symbolic word which is so dear to you, is on trial today. The American people are the judges and the jury. Let us have a paper, let us have English literature that can explain to the American people the true mission of Anarchism. Let us wake up in time, before the burden falls too heavy upon the shoulders of the few.

The American comrades are willing to carry on this work, but they are few in number. Let us help them. Let us form groups in all the large cities and organize a systematic distribution of English literature. There are thousands of comrades. If each one would only volunteer to spend one hour each week, that would mean 52 hours in the year given for a cause which is almost sure to inspire others to do something. Let New York and vicinity wake up, and Chicago, that great city where Spies, Lingg and Parsons sleep, will follow.

ONE FROM THE EAST.

### TO COMRADES AND FRIENDS.

A large edition of this number has been printed on account of the manifesto on the invasion of Mexico.

This manifesto should be distributed broadcast. This crisis in our political evolution should be grasped as a means of spreading the truth. Everyone will read now on the Mexican affair and, having read that, will read other articles in THE AGITATOR.

The time to strike is while the iron is hot. Let us take advantage of this opportunity to spread THE AGITATOR.

WE WILL MAIL THIS NUMBER IN BUNDLES AT 75c A HUNDRED OR 1c A COPY FOR SMALLER LOTS.

Those receiving bundles in advance will please remit at that rate.

Let us get busy. The time to act is now, and the way we can all help is to spread our literature. Awake, friends.

In answer to requests from several readers for larger type, we have robed THE AGITATOR in its present dress; and in future issues will use even more of the large size, should the change meet with general approval.

THE AGITATOR.

### FOR SEATTLE.

All comrades and fellow-workers are urgently requested to attend a meeting in the Club Room, corner 10th and Weller Sts., Sunday, March 26th, at 2 o'clock.

THE AGITATOR.

A copy of The Agitator, published at Home, Washington, has reached this office. As an iconoclastic, rip-roaring, hell-snorting tear-'em-up-the-back publication it is there with both pedal extremities. The Agitator is full of truth and ideas. If you are looking for a paper that isn't bound by conventionality, look it up. —The Pessimist.