

EDITORIAL

GENESIS OF THE DYNAMITE BOMB.

By DANIEL DE LEON

SO much noise is made by a single dynamite bomb, and the circles of the social sea into which the bomb is thrown extend so wide, and so tempestuously, that the genesis of dynamite is commonly taken to be something quite out of the ordinary. The common opinion on the subject should be warning enough against the power of Noise to dethrone Judgment.¹

The fundamental error concerning dynamite is that it is the product of a goal. Given a certain goal, dynamite is supposed to leap into existence by a sort of spontaneous generation. Closely looked into, dynamite will be found to be “non-partisan” in point of goal: it is applied by all manner of people to most divergent goals. In fact the dynamite bomb has no goal.

At first blush the statement may seem absurd that the “good cry,” which some estimable women are said to find solace in, and the dynamite bomb are of one psychic family. Yet the fact remains that they are, and likewise are both kin, of the same degree, with outbursts of profanity on the part of some “strong” men.

When the estimable women, referred to, have been foiled in some impossible wish, they do not overhaul their premises and the conduct that flowed from the same; they break down; the vent they give to their pent-up feelings is a protest “worded” in “a good cry.” When, in turn, the “strong” men, just alluded to, bump their noses against a stone wall which they were not mentally alert enough to discover in advance, they do not learn from experience; they also protest; their protest

¹ De Leon’s editorial was a response to the “direct action” of the false and anarchistic Industrial Workers of the World that rejected the original political and economic program of the I.W.W. adopted in 1905. In some instances, the false I.W.W. was lyingly accused of using bombs; as for example in the 1912 Lawrence, Mass., textile strike. Dynamite was found, but a local undertaker confessed that he had planted it at the behest of the American Woolen Company and police officials in an effort to break the strike. The president of the company was arrested. A record of the advocacy of “direct action” by members of the anarchistic I.W.W., and answers to it, is compiled in Daniel De Leon’s *As to Politics*. The term “direct action” meant anything any member thought it meant.—*John Timm.*]

is fashioned in round volumes of stout profanity.

It is exactly so with the bomb. When men who address themselves to the Social Question with their feet up in one or other of many rosy-colored clouds that hover in the firmament of the Movement;—when men, some of whom have their feet in the roseate cloud that fraternity is possible between workingman and capitalist; others of whom stick their feet in the rubicund cloud that a class organization of physical force, pure and simple, is possible and is all-sufficient for the establishment of the Industrial Republic; and others of whom plant their feet upon the unsteady footing of the pink vapor that a political organization, pure and simple, is the all-powerful weapon whereby to knock Capitalism off its throne;—when such men run up, as to run up they are fated to, against the hard terrestrial facts that between capitalist and wage slave the social feud is implacable, or that pure and simple physical force leads into a dead-alley, or that pure and simple political action is a sort of flash in the pan, then, while the dishonest ones among them hasten to make their peace with the foe and become reactionists, the honest but dull ones fly off the handle, and, whether they were Gompersists, or Bakouninists, or Hillquit-Spargists, take to the bomb.

The posture of the Dynamiter is that of the pagan—credulous before the Idol creature of his own Ignorance, and revengefully wrathful against the Idol when he fails “to deliver the goods.” The Dynamite Bomb—like Tears and Profanity—is the language of Rage, impotent and ignorant. It is a groan of weakness—a declaration of bankruptcy.

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