



NEARING ITS END

Great Trial at Salem Expected to be Decided Before End of Week. Sisk Argues for Caruso.

(Telegram to Solidarity.)
Salem, Mass., Nov. 19.

The great trial is drawing to a close. Two days more and it will be over. This afternoon, immediately upon re-opening of court, Judge Sisk began his opening address in behalf of Caruso. It was an able analysis of the evidence, tending to show that Caruso was not present when Annie LaPiazza was shot on the corner of Garden and Union streets, Lawrence, January 29. Sisk dwelt strongly on the fact that Officer Marshall would only express the opinion that he saw Caruso there in the crowd and that he absolutely refused to swear that he saw him there. Sisk pointed out that Marshall had testified that he knew Caruso well, yet under these circumstances he would not make a positive identification.

As for Thomas H. Kanada, a sometime known as Harold Kennedy, Sisk contended that his evidence was not worthy of belief. Kanada testified he saw Caruso stab Benoit. He admitted that he had got the history of the case from Police Inspector Voss of Lawrence while on the train coming from Boston to Salem.

Detective Lacort, whose criminal record was exposed in court yesterday, was characterized by Sisk as a "creature above whom Caruso towers as a god towers above a mortal." Taking Lacort's criminal record as a "bass Sisk showed that he had testified falsely on cross-examination and was unworthy of belief. Sisk contended this morning had made attempts to bolster up Sisk's damaged credibility. Sisk exposed the police evidence given as false on the face of it. He stated that Lacort lacked the corroboration of decent men. In contrast thereto he submitted the clean record of Caruso. Sisk laid great stress on the police brutality at Garden and Union streets on the evening of January 29. He quoted the evidence of police and militia to show that a peaceful crowd was

driven about and clubbed on heads, shoulders and backs.

"The conduct of the officers may have aroused the ire of someone in the crowd and caused him to fire the shot," declared Sisk. He dwelt on the law in the case, contending that the crowd had a perfect legal right to be on the street and on strike. He also stated that this was the first time in Essex county that a man had been held as a principal in a murder, who admittedly did not fire the shot. He attributed this to the peculiar form of indictment which charged Caruso, first, with being associated with one Scuto in the shooting; second, with being one of a rioters' crowd and therefore liable for its acts.

Just before adjournment of the morning session, Attorney Mahoney, for Etor, moved that the case be taken out of the jury's hands. He argued that there was no evidence to show that Salvatore Scuto had fired the shot, or that he was in any way connected with the strike, or had ever heard Etor speak. The other attorneys made similar motions; all were denied.

A feature of the rebuttal this morning was Mayor Scanlon of Lawrence. He admitted the city had contracted with the Sherman Detective Agency of Boston, during the strike. He believed Lacort was one of the men sent by the agency to Lawrence.

Another feature was some wagon spokes introduced in evidence during the testimony of Len Maxwell, captain of the Massachusetts battery. These were smaller than the spokes introduced by the defense. There were 183 of these clubs in use on January 15, according to Maxwell. It was brought out on cross examination that they were not a part of the State armament and that they were seized from a wagon factory. Those put in evidence were badly battered and soiled from their rough usage on the bodies and heads of the strikers. This admission was secured from the witness on cross-examination.

sense, more largely by capital than by labor."

But the district attorney objected; he only wanted to know Giovanniitti's conception of the word; he was not interested in how the capitalists "sabotaged" on society.

"The jury," said Giovanniitti, on another occasion, under cross-examination, might think sabotage was dynamiting; which might be your definition, Mr. District Attorney; but it is not mine."

Giovanniitti denied in detail the language attributed to him in conversation with Officers Barry and Callagher; and in the speech on the Common at Lawrence. He showed that the latter was merely a few words dispersing the parade, which preceded it, and such, as was an Italian translation of Etor's English speech. He gave an altogether different version of his talk with the officers; saying it is preposterous to believe that he would commit himself before two policemen in uniform. Giovanniitti stated that his work in Lawrence was largely relief work, especially among the Italians. For this purpose, he was conducting outside some pondence and arranging a tour of meetings for purposes of gathering funds. He also delivered speeches among the strikers, tending to encourage them. As he himself said, some of the speeches, especially those delivered in Syrah church, were more like sermons. On such occasions, he appealed to the communistic elements in religion in behalf of solidarity and the strike.

Other witnesses were called for defense. These were present at Union and Garden streets on the evening of Jan. 29. They testified to shooting by the police, which the prosecution denies. Their evidence destroyed this denial.

Solidarity guarantees that each case will contain good propaganda material. Order a bundle, and some sub cards.

ANOTHER VICTORY

Our fellow workers of Willimantic, Conn., had a short scrap with their employer, the American Thread Co. The result of the skirmish was a victory for the I. W. W.

The bosses hearing that the I. W. W. was on the down grade thought that it was time to weed out the undesirable ones. So on Saturday, November 9, one member was discharged. Then Monday another member got the same dose. Tuesday noon there was some discussion in the mill and 11 more had to walk. Most of these were strikers, the backbone of the organization in Poles, the backbone of the organization in that town. This roused the sentiment to such an extent that on Wednesday there was a general walk out of the two most important departments. The whole plant employing about 6,000 depended upon these two departments "to keep the factory in operation. The union did not have the strength to tie up the whole plant immediately, but by tying and stopping the supply, the whole plant would have to close by the end of the week. Many who did not understand the strategic move of the few hundred Poles thought that the strike was doomed to failure, but upon hearing that the stock would be exhausted and the whole plant tied up within a couple more days unless the strikers returned—that put entirely a new complexion on the struggle. So on Friday, the third day of the strike, the general superintendent showed a willingness to treat with the strikers. A committee of 11 was chosen and sent to the office with the following demands:

- 1—Reinstatement of all strikers.
- 2—All discrimination and abuse of workers to stop.
- 3—A 54-hour week or nine hour day.
- 4—To put the speed of machines back to where it was previous to the general raise of 15 per cent. (The machines had been speeded up to make up for the raise.)
- 5—No discrimination of any person on account of union affiliation or nationality, etc.
- 6—To pay wages to all apprentices.

The nine-hour day was out of the question in Connecticut, and was inserted for the purpose of starting agitation, and the paying of apprentices was also an insertion that was not depended upon. These two propositions were turned down by the bosses and all the rest agreed to. That was practically all that the workers were fighting for, so the strike was declared off, though many hated to see such a short struggle.

The most significant part of the struggle and quick victory was the absence of organizers or speakers. There was a call sent for a Polish organizer and by the time I was able to get on the ground, the committee was returning to report the winning of the strike. Any outsider that happened to be near the hall when the report of victory was made, must have thought that hell broke loose for a vacation. There was certainly some noise. When the meeting returned to some semblance of order a dance and general blow-out was at once planned for the next evening.

Some of the cockroaches who advised some strikers to return and even denied credit the first day of the strike, are feeling very sorry indeed. When they sent their agents around to the houses to take orders our good and strong female fellow workers were waiting with brooms and rolling pins. Instead of getting an order, there was some direct action. The grocers who took the side of the bosses are now cursing their unlucky stars and bemoaning their fate, anticipating a quick toboggan to the level of a wage worker.

J. S. BISCAV.

In spite of the stories from Herkimer, they tell us that New York jails are not as bad a British Columbia bunk houses.

STANDING LIKE A ROCK

Little Falls Strikers Putting Up Magnificent Fight. A Stinging Proclamation.

(Special to Solidarity.)

Little Falls, N. Y., Nov. 18.

Despite "authoritative" reports that all the textile mill strikers would return to work this morning, the picket line was the largest that has turned out in several days and the total number of new scabs that obtained entry was two. The rumor factory was unusually busy yesterday and nearly all the news agencies sent out circumstantial stories to the effect that the strike was "settled" and that the big parade of strikers Saturday afternoon was in the nature of a celebration.

"There was no truth whatever in these stories. No return to work was even contemplated, and the only thing even remotely resembling a settlement was a meeting between a committee of strikers and Judge Gilbert of the Gilbert knitting mills. This conference resulted in offering, Judge Gilbert merely making an offer to allow 60 hours pay for 54 hours work, but as the strikers are holding out for a 10 per cent increase for day work and 15 per cent for night work, they got little satisfaction.

No word whatever has been received from Manager McLaughlin of the Phoenix mills, whose obstinacy continues to stand in the way of a complete settlement. A committee of business men, which recently visited him in the hope of bringing about an end to the strike, was received coldly, and public sentiment is now rapidly turning against him.

The merchants of the town are beginning to feel the pinch severely, trade having fallen off to a minimum. These gentlemen, who early in the strike saw fit to hold a public meeting which approved of the course of the police in their ferocity towards the strikers, are now waking up to the fact that the working people are not only the producers of the community but the consumers, and that if the strike is not ended soon the little savings of the workers will be exhausted and a dull winter for trade will be the dismal prospect.

The mass meeting held in the Lumber theatre in Utica yesterday raised a total of \$125 for the strikers.

Mayor Lunn of Schenectady and Wm. D. Havwood made addresses to an audience of about 800, which applauded almost continuously. Five girl strikers from Little Falls helped take up the collection and sold copies of the Schenectady Citizen, containing Robert A. Bakeman's terrible story of what took place in the cells of the local police station after the arrest of the first batch of strikers, when helpless men and women had their faces beaten into a pulp by blackjacks in hands of police and detectives.

Bakeman tells how one boy, who was shot through the back of the head, was

SPANISH PLANT IN LOS ANGELES

A printing plant will soon be in operation in Los Angeles, publishing a Spanish paper, pamphlets and leaflets. A committee has been appointed to raise ONE THOUSAND DOLLARS for the purchase of this plant. The call is being sent to all known labor organizations in the country. The necessity of reaching our Latin fellow worker through the medium of his mother tongue is as well known to you as to the committee. The plant will be the property of and under the direct control of the I. W. W. We have a lively Spanish local in good working order. They have their own headquarters and are doing business among the Mexicans. When they have the advantage of a paper their local will grow as fast as ours here.

left lying in his cell for several hours without any attention whatever. Bakeman tried to wash the blood of some of the prisoners and had to carry water to them in an envelope.

Mayor Lunn plainly charged that the riot of Oct. 30, for which more than 60 men and women have been arrested, was purposely started by the police. He told of having been accompanied to Herkimer Saturday by Valera Vizcarra, the little Polish woman with a 3-year-old child, who is accused by a 214-pound detective of having committed a murderous assault on him with a 6-inch knife.

Haywood declared that the fight was by no means over, but was going to be extended, and that Utica might be discussing its own strike within a week. He pointed out that the strike in Little Falls was but a part of the general class struggle, and that will not be ended until "overalls are put on every capitalist in the country." In the presence of the police and plain clothes men who were thickly planted in the rear of the theatre, he mercilessly arraigned the police and detectives of the master class. The Little Falls strike would be won, he said, and the rights of the working class would be fully established before the I. W. W. had finished with the town. Eight hundred members had already been taken into the organization, he said, and word had been received that 250 men were ready to come at a moment's notice to establish free speech and assembly.

Following is the proclamation issued by the Strike Committee of Little Falls the day after the police-made riots of Oct. 30. It "got the goats" of the police and respectable citizens. The Utica printer who got it out was arrested and brought to Little Falls, but later released. Three thousand copies were seized and confiscated by the police:

PROCLAMATION!

OCT. 30, 1912.

The bloodthirsty, murderous cossacks have shown their hand.

Police thugs of Little Falls throw off the mask and do the dirty work for the gang of bloodsuckers who own the mills in Little Falls.

Today in Little Falls was seen a spectacle which has not been witnessed before anywhere outside of Russia.

Today the gang of fiends in human form who wear the disgraceful uniform of the police in Little Falls deliberately went to work and started a riot.

It was the most brutal, cold blooded act ever done in these parts. Nothing under heaven can ever justify it, and the soul of

(Continued on Page Four.)

GIOVANNITI ON STAND

(Special to Solidarity.)

Salem, Mass., Nov. 19.

Yesterday, Giovanniitti was the principal witness. He was on the stand the greater part of the day. He made a good impression, and is believed to have helped the case much. He was mild and modest in demeanor, and was apparently more desirous of establishing the truth than tripping over the prosecution.

Giovanniitti gave an outline of his struggle in this country as a mission worker, preacher, theological student, book-keeper, editor and orator. He also told of going to Lawrence on his own initiative, largely to help the strike, and to report it for his paper, II Proletario. District Attorney Atwell made much of this, as though it were a crime to come to Massachusetts uninvited, and in an altruistic spirit.

He also made much of Giovanniitti's espousal of anti-clericalism in the 1911 convention of the Italian Socialist Federation, held at Utica, N. Y.

Giovanniitti was also asked regarding the meaning of direct action, as taught by II Proletario, his paper. He defined direct action as the conscious action of workers themselves to secure gains directly from the capitalists without the intervention or aid of third parties. He illustrated by means of the 8-hour day put on the statute books by legislation only to remain unenforceable or to be declared unconstitutional; and that secured and established from the shop by the workers themselves.

Sabotage was also defined by Giovanniitti as the willful reduction of output or deterioration of goods by labor, in accordance with the wages received.

"Sabotage," asserted Giovanniitti, "is practiced, in its more comprehensive

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A. F. OF L. AND THE UNSKILLED

Reports from the American Federation of Labor convention at Rochester tend to show that for the first time to date, in that body, the I. W. W. specter has advanced to the center of the stage. According to these reports, the A. F. of L. now intends to dispute with the I. W. W. the latter's monopoly of the unskilled, and is making elaborate plans for the immediate organization of the unskilled and migratory workers throughout the country.

Nothing is really new in all this proposition, except the increased emphasis placed upon it by the latest craft union convention, due to the stirring events of the past 12 months. Students of the American labor movement, during the past seven years at least, will recollect that the same pronouncements were made by the A. F. of L. at the very birth of the I. W. W. We were then told, in circulars signed by Gompers and the Executive Council (identical with those now being spread broadcast among steel and other workers), that the "A. F. of L. alone represents the American workmen"; that its purpose is "to unite all workers into one union to remove barriers of race, creed and other things which divide the workers"; and that it would take care of the interests of the unskilled and skilled workmen alike. This latest pronouncement from the Rochester convention is but a more emphatic repetition of what has been said by it many times.

The I. W. W. met these craft union pronouncements with the contention that the A. F. of L., through its origin and development, its structure and methods, was essentially an organization of the skilled tradesmen, wholly unfitted to deal progressively with the revolutionary movement of the unskilled mass now dominant in all trusted industries. We contended that the labor movement of the future must per force develop by and through the economic movements of the unskilled. "Skill" is an unstable and vanishing quantity in American workshops; the "skilled worker" is an unstable basis upon which to organize the American working class. To promise the unskilled protection through a union primarily controlled and dominated by and for the skilled, is to betray the unskilled and render their movement impotent in its struggles with the master class. Consequently, in order for the A. F. of L. to become able to cope with the problem of the un-

skilled, a complete transformation was necessary in its structure and methods. "Craft" unions must be transformed into "industrial" unions, not on a "federative" basis; but on an ORGANIC basis in conformity with the evolution of modern industry; time "contracts" of craft or district must be eliminated, as they divide and hamper the free movement of the mass; alliances with the bosses in any form must be repudiated by an aggressive, eternally fighting spirit.

Frankly, the I. W. W. did not expect any such revolutionary transformation of the A. F. of L., immediately or ultimately. The "skilled" would resist it; the "unskilled" would not wait for it. The former still had that asset, "skill" (unstable though it was) to protect; the latter had to meet increasing pressure of low wages, long hours and miserable conditions, and would be forced to revolt and to seek organization adequate to express that revolt. Hence the "reason for being" of the I. W. W. Born, not as a "dual" organization to dispute the field already occupied by the craft unions, the I. W. W. on the contrary proceeded on the theory that modern capitalist industry had made the unity of the working class impossible under the direction of the privileged workers. That unity must proceed from below—out of the depths of the agony of the unskilled. The latter would not and could not move as individuals or small groups, but only as they worked—in mass formation under the modern machine process. No matter how uncertain and disappointing the initial movements of the unskilled might appear, nothing was more certain than that these movements would tend to greater size, more coherency and larger and more permanent effects, as the mass gained experience through them. Not only that; but these very movements of the unskilled, on account of their social effects, would tend more and more to influence the privileged workers and draw them, also, into the vortex of the revolutionary movement. Thus the mass movement from below, without "waiting for the A. F. of L. to become revolutionary and then to revolutionize the mass," would itself "revolutionize the A. F. of L." by hinging up the latter with the rest of the working class. That was the theory upon which the I. W. W. was founded; what about its evolution to date, in the light of events?

Immediately upon the appearance of the I. W. W., the A. F. of L. uttered the official pronouncements as in the above-mentioned circulars. It denied the right of any other organization to invade the field of the American labor movement. It played the role of a "dog in the manger." In fact, that is all it did do. Being unskilled, and unwilling, as we contended, to carry out its pretention to "organize all the workers," the A. F. of L. official machine was employed to break I. W. W. strikes if possible and to prevent the organization of the unskilled in the I. W. W. At Schenectady in 1906; at Skowhegan in 1907; at McKees Rocks in 1909; at Lawrence in 1912—A. F. of L. organizers did their damndest to break the solidarity of the strikers and to destroy their organizations. Not only that, but strikes of unskilled conducted directly by the A. F. of L.—such as those at the Baldwin locomotive works at Philadelphia, and at the Schwab steel plant in South Bethlehem, Pa.—were broken and the organizations quickly destroyed through the operation of the principle of "craft autonomy," which in America is only another name for craft scabbery.

But McKees Rocks threw a scare into the camp of the craft union faith. Unable to break the solidarity of some 15 different nationalities, and to prevent the I. W. W. from winning a brilliant victory, which advertised the new union in all parts of the world and contrasted most strongly with the fiasco of the Tin Mill Workers' strike under the A. F. of L. at the same time—Gompers and the Executive Council of the A. F. of L. at once announced that they "were going to organize the steel trust employees." Wall Street and everybody else familiar with the situation in the steel industry laughed at this declaration, and it was soon forgotten by the craft union leaders themselves. Meanwhile the I. W. W., notwithstanding the inevitable reaction at McKees Rocks, knew that it still retained the confidence of the unskilled workers, and continued its agitation and education in the Pittsburg district and elsewhere.

Lawrence followed McKees Rocks—larger, more brilliant, more far-reaching in its social effects. The shameful role of

John Golden, A. F. of L. leader, is well known. The Lawrence strikers won the most significant battle of the American labor movement. The theory upon which the I. W. W. was founded gained added confirmation in that experience. Moreover, the I. W. W. demonstrated its fitness to carry out that theory; while the A. F. of L. was once more proven to be not only unfit, but criminal in its dealings with the unskilled. The I. W. W. gained prestige; the A. F. of L. lost prestige. Its "dog in the manger" policy had failed. And yet the Rochester convention announces a continuation of that policy on a larger scale.

The outcome of this A. F. of L. policy can only be more failure and more treason toward revolting slaves. How far that treason will go is shown by the following telegram to Solidarity, which arrived too late for the last issue:

"Little Falls, N. Y., Nov. 13. "Five members of local Jack Spinnars' Union of United Textile Workers discovered today carrying clubs and acting as special police, being paid \$8.50 per day by mill owners."

This has a familiar ring. It is an echo of 1903 at Tampa, Fla., where A. F. of L. sluggers acted as special deputies against the thousands of cigar workers on strike under "La Resistencia," an industrial union of tobacco workers, and helped the brutal authorities to break their magnificent solidarity in the A. F. of L. progressing?

The organization of the unskilled belongs to the I. W. W. Our organization is no longer the infant of seven years ago. North, East, South and West—in railroad construction and lumber camps; in mine and harvest field; in Chicago "packing town"; in steel and textile mill—for years, unknown I. W. W. agitators have been ceaselessly sowing the seed of revolutionary unionism. In all these places of production the A. F. of L. has been tried and found wanting. The seed of our sowing is bearing fruit. Hence the now greater perturbation of the bosses and the craft union factors. Hence the resolution of the Rochester convention. Hence the A. F. of L. sluggers at Little Falls. But it is too late; "the God is at the gates of Rome." The One Big Union is looming larger and brighter in the brain of the mass, pointing it toward the Industrial Workers of the World. On with the fight!

"OUR PARISH CALENDAR"

Solidarity is in receipt of a very amusing little booklet from Lawrence, Mass. It is called "Our Parish Calendar," issued monthly by the Augustinian Fathers of St. Mary's Church, the chief among whom—Father O'Reilly—has often been mentioned in these columns. This "Number number" of "Our Parish Calendar" is extensively devoted to the I. W. W. Here is one squib that deserves to be framed and hung up in the "parlor" of every Lawrence slave alongside of "God Save Our Home":

"The I. W. W. use as their best material the latest arrivals in the country because they are the best informed and most easily led by false statements."

Our readers will observe that this is not meant to be read by "the latest arrivals in the country" even though they may belong to different "parishes" of the same church which mothers the more respectable arrivals whom the worthy Fathers would separate with the false cry of "God and Country." Were the "late arrivals" to read the above in the light of last year's class struggle in Lawrence, they might reply:

"Yes; we were lured to 'Free America' by the false representations of agents of your worthy Christian patriots, Dynamiter Wood and the other mill owners. We were misled by those agents, who promised us a betterment of our condition on this side of the water. We came here, only to meet starvation wages, woman and child slavery, and general conditions that rendered life well nigh impossible. Many of our children were born dead, while others lacked vitality because their mothers were starved and overworked before childbirth. We were lashed and driven to the limit of endurance by the whip of necessity; and by brutal slave drivers in the mills. And to complete the infamy, your Christian patriots took advantage of the 54-hour law to steal six more loaves of bread a week from the mouths of our famishing babies. We revolted in mass; and found not only the Christian patriots against us, but also their police power, their army, their governor, their press, and last, but not least,

such worthy priests as the Augustinian fathers above referred to. Only the 'unpatriotic and angloph' I. W. W. and its sympathizers stood by us; supported us against our enemies; fed us for nine weeks; took our children to other cities to be cared for while we were fighting; and helped us not only to restore the former six loaves, but to add substantially to their original number. Indeed, we had been misinformed and misled by the mill owners and their patriotic supporters—BUT NOT BY THE I. W. W. We wondered at the Fathers being against us; and we suspected that they, too, might hold stock in the mills and were therefore more concerned about their blood-money in dividends than about the bodies (and perhaps the souls) of us 'late arrivals.' We were simple, all right; but are now better informed, and not so easily led by false statements emanating from 'Our Parish Calendar.' Tell it to Casey, Father!"

"They have their red flag, never used except as a symbol of anarchy and chaos."

Remember, these priests are not talking to the "late arrivals," but to those long since from the old sod, who are supposed to be better informed. How they insult the intelligence of their parishioners! "Red flag never used except as a symbol of anarchy and chaos." How about that well-nigh suppressed early history of the Catholic church: "Blood-red banner," "blood-red flag," that symbolized the conquering hosts of Christ. Out with the truth, Father O'Reilly et al.; confess on your knees that you are deceiving and misinforming the native workers whose intelligence you so proudly contrast with that of the "late arrivals." The red flag may not symbolize all the things its diverse upholders claim for it; but at least it has never been put to such unholly uses as were the stars and stripes on Columbus Day in Lawrence—as an emblem of protest in behalf of dynamiting mill owners and all their brutal tools against the I. W. W. in its fight against slavery. But then, only Mike, and not Anton, will read this Father's tale of the red flag.

"Let them come out into the open, and some place on God's earth, and give to honest labor and other interested parties a illustration of the practicality of their doctrines and principles before they demand that they shall be allowed to destroy existing flourishing institutions."

That's exactly what we did, Father. The I. W. W. came out into the open, found Lawrence and showed honest labor and other interested people, including the mill owners and their supporters, that we have the most practical doctrines, principles and organization in the world. One big union, solidarity of all nationalities, of slaves, fighting the boss and all his retainers for nine weeks; result—\$15,000,000 of blood money restored to 300,000 textile workers in one year from the dividends of the mill owners, to say nothing of the transformation in the lives and ideals of the slaves themselves. Practical! I should say yes; that's why "Our Parish Calendar" is so horrified at the "destruction of such flourishing institutions" as starvation wages and other abuses which the I. W. W. helped to wipe out. We're only waiting for more juicy opportunities of the same kind, Father! We'll show you the "practicability" of the I. W. W., all right!

"Of course under the proposed economical changes by the I. W. W. some will work, some will be bosses. Will not this just be another change of masters; while the same old slavery continues?"

At last, the confession! "The same old slavery." Then you admit, dear Father, that SLAVERY exists, since it must "continue" after the program of the I. W. W. is carried out. To be sure, "some will work" then—and that "some" will include those who now pose as servants of Jesus, while their actions against 80-a-week slaves led to the suspicion that their palms are being greased by "such forms of clay" as Billy Wood and other earthly masters. At least, we the workers are used to work, and it will neither hurt our outside nor our feelings to continue working, as it would hurt you and yours to quit working the workers in the interest of the big parasites upon labor. The abolition of wage slavery, as contemplated in the program of the I. W. W., carries with it the abolition of parasitism. We are concerned about the former; we will leave the defenders of "the same old slavery" to worry about the latter.

What do you know about this "fatherly"

dope, anyway? We say D-O-P-E; were we disposed to use slang we might characterize it in more picturesque language. But you know what we mean, and that's all it is. We have a little respect for the coward who hides behind a "religious" mask to serve the ruling class, as for any other prostitute of the master. We only marvel that any worker could be deceived by such bunk, even though it emanates from such a source. We console ourselves with the hope that "Our Parish Calendar" is not a practical guide to the thoughts of the Irish Catholics in Lawrence.

EIGHT-HOUR AGITATION IN PATERSON, N. J.

A vigorous campaign for the establishment of the 8-hour work day for the textile workers is being carried on in Paterson, N. J.

The workers realize that talking about it will never bring any results, and they have decided to take action.

The Eight-Hour League has been organized under the auspices of the Silk Workers' Industrial Union, Local 152, I. W. W.

This League consists of delegates from the various mills, dye houses and mill supply factories. The intention is to have every mill and factory represented by delegates, also organizations not connected with the I. W. W. Then take a referendum vote, set the date and from that date on refuse to work longer than eight hours. In that way we will be able to get united action and the workers, acting together, can not be defeated.

Thousands of leaders, dealing with the 8-hour question, are being distributed all over the city, and the workers, are taking a lively interest. Even foremen and superintendents are privately urging workers to get a move on and get the 8-hour day. This is an issue in which all crafts are equally interested, because one can not get it without the other. Shop meetings are held all over town, and delegates are added to the already long list. Mass meetings of the various nationalities are held, and more arranged for.

The membership in Local 152 is increasing rapidly.

The League is trying to establish connection with silk workers in New York, Pennsylvania and New Jersey outside of Paterson, in order to make this more general all over the industry. This campaign is all the more necessary in view of the fact that the mill owners are trying to establish the three and four loom system. In Paterson they claim that they are compelled to adopt the three and four loom system because they do it in Pennsylvania, New York state and other towns in New Jersey. In those places they claim that they must do it because they do it in Paterson.

But the workers are onto the game and are going to counteract it by taking the Eight-Hour Day and at the same time refuse to run more than two looms on broadloom and more than one on ribbon. In the dye houses the workers want three shifts of eight hours each instead of two long shifts.

Organizations in Pennsylvania, New York and New Jersey should communicate with the undersigned and take part in the movement. Also individuals who are in favor of this move, and we will give them all possible aid to organize the mill they work in and have them take part in this eight-hour movement.

The League meets every Monday night at 8 o'clock in Helvetia Hall, 56 Van Houten street, Paterson, N. J. Address all communications to: EWALD KOETTGEN, Helvetia Hall, 56 Van Houten St., Paterson, N. J.

EIGHT-HOUR LEAFLET All I. W. W. locals and active unionists should send for a quantity of the new leaflet, "Eight-Hour Workday; What It Will Mean, and How to Get It," by August Walquist. This is a good introduction to the agitation for a shorter workday, which must soon take shape through the I. W. W. Order now. Price of leaflet, 15 cents per hundred; \$1.25 a thousand. Address I. W. W. Publishing Bureau, Box 822, New Castle, Pa.

A new pamphlet by Joseph J. Ector has just been issued by the General Office of the I. W. W. It is entitled, "Industrial Unionism, the Road to Freedom," contains 24 pages and retails at 10 cents a copy. Price to local unions is \$2 per 100. Send all orders to General Secretary, Room 307, Mortimer Building, 104-106 W. Washington Street, Chicago, Ill. Agitate for the 8 hour day.

LANGUAGE FEDERATIONS

Language Federations are something not provided for in our present form of organization or in the constitution. Some of the French branches of the I. W. W. formed a federation some years ago, and there is talk of forming a Polish federation.

In my opinion, this question should be seriously considered and settled by the members of the I. W. W.

Language federations, as proposed, would have an executive board representing all the I. W. W. branches of that language that would affiliate. Headquarters to be where the secretary is located. Federations would hold annual or bi-annual conventions. Revenue, a tax on members of branches affiliate.

The 1912 convention of the French federation was held in Lawrence last September. A much discussed motion that meant the dropping of the federation was almost carried. It might be well to state here that this federation has had a hard time of it, and had practically been non-existent for a year previous to this convention.

I am convinced that the language federations have no place in the scheme of organization of the I. W. W., and that they would prove detrimental to the organization of the workers in ONE BIG UNION.

On general principles such language federations have no place in an organization like the I. W. W., which is supplanting older forms of organizations partly because they divide the workers needlessly into small groups, while the I. W. W. does not divide the workers any more than is found necessary for the proper conduct of its business and the upbuilding of the organization. Language federations are of no help in the struggle of the shop. When the workers face the employer, it is not as Frenchmen, Italians, etc., but as wage slaves. When a strike committee is formed, the committee represents the workers of that industry on strike and not members of language federations.

Nearly all questions that would come before their executive board meetings and their conventions would have to be referred to the industrial conventions—the National Union and Department Conventions.

Language federations are not necessary to organize the workers. It is safe to say that the I. W. W. has organized locals of workers of 20 or more different nationalities. The French branches of New England were organized without a federation; literature was gotten out in various languages—without a federation; language organizers can be put on the field—without a federation; language papers can be printed—without a federation. To do this one thing is essential—money. Language federations will not create new sources of revenue. On the contrary, they would mean the frittering away of the resources of the organization.

For example: New Bedford local No. 157, Textile Workers, has English, Italian, French, Polish and Portuguese branches. At present the dues of the members of all these branches go into one treasury. This money can only be spent by vote of the committee representing these branches. Local No. 157 pays a tax of 10c per member to the National Industrial Union of Textile Workers.

With language federations the New Bedford local would pay, besides running expenses, relief, propaganda, etc.

Per capita tax to National Union.
Per capita tax to French Federation.
Per capita tax to Polish Federation.
Per capita tax to Italian Federation.
Per capita tax to Portuguese Federation.

Guess they would have to cut out propaganda and most of the running expenses! And this condition will hold good in most of the big textile towns, when well organized.

Then there is the tremendous waste of time and energy and duplicating of work. Instead of one executive board and one secretary to act as a central exchange for the textile workers, you would have six or more executive boards and secretary-treasurers.

Then, also, each local, instead of paying expenses of delegates to two conventions each year, as at present, might have to pay for delegates to ten conventions each year. For instance: Textile locals send delegates to textile conventions, and also pay their share of expenses of delegates to general convention, but with French, Polish, Italian, Portuguese, etc., federations, it would mean delegates to all these conventions—and the local would pay expenses.

This multiplicity of conventions would

work against any of them being good, big, representative conventions. There would be conventions galore, small and unimportant, which would pass unnoticed alike by workers or the press.

In the coming together of workers of many nationalities into One Big Union, there is bound to be a good deal of misunderstanding and friction, caused largely by differences in temperament, training and knowledge of the movement. This is a serious proposition, and can only be overcome by patience and tact on the part of the active militant—by fairly threshing out the differences that arise and letting the majority decide.

Now, by having language branches connected, however loosely, in a federation, the tendency would be to drag local differences and troubles into the federation, thus involving other branches.

Language federations will not help to unite the workers. The discussions at the meetings of the executive boards and conventions would show the influence of the labor movement of their respective countries.

As a matter of fact, it is undeniable that most of the discussion at the convention of the French federation was beside the point; due to the fact that most of the delegates understood the French movement far better than they did the American. Thus instead of the active workers of the various nationalities coming together and learning to understand each other, they would meet in convention, nationality by nationality, and the differences of opinions, due to their traditions, temperaments, and the state of the movement in their respective countries, would become intensified.

One of the most important functions of the I. W. W. is the bringing together of the workers, divided as they are by different languages, traditions, temperaments and creeds, not superficially, but practically, so as to get unity of action. It is recognized that the sooner the workers of all nationalities in this country learn to speak English the nearer we will be to a stage where unity of action is possible. It is self evident that language federations will not help to bring about this much desired result.

To sum up, language federations are not necessary. They would incur a waste of energy, time and money, and it would tend to keep the workers divided. All the good that language federations could accomplish can be accomplished by a less expensive plan. This is simply to arrange that all national unions or departments which have locals divided into language branches should provide that each language branch could send a fraternal delegate to their convention. This would help to make conventions worth while.

It might be necessary in some cases to have interpreters for some of the delegates, but that would not be for long, because such conventions would prove a wonderful stimulus to the study of the English language by the foreign-born rebels. They would have an opportunity to become acquainted with delegates of all nationalities. In the clash of ideas and opinions they would learn to understand each other, and this bringing together of the militants of all nationalities would be of inestimable value in organizing the toilers of the world as they are thrown together in the melting pot of American capitalism into One Big Union. And the I. W. W. will need men with this training, men who understand the movement and each other, in the conflicts to come.

The conclusion—do not divide unnecessarily, do not waste energy. Organize on the job.

FRANCIS MILLER.

DOG-CHEAP LIVING FOR THE UNDER DOG

Cometh now a female person with the fifty-eighth variety for reducing the high cost of living. I am not acquainted with the lady, but judge her to be a society person because she "landed" from the Mauretania. Ladies' maids, stewardesses and steamer femininity also land some times, I dare say, but the fact is never chronicled in the papers. They are not persons or they are not capable of saying things silly enough to be sensational.

This lady has been to Geneva as a delegate to the International Peace Conference and incidentally stumbled over her discovery in Germany.

No, it is not a new style in vegetarianism, saving your empty pay envelope, killing the baby nor making croquettes of the potato peelings.

It is dog—dog streaks, bound chops, cur-tail bouillon, blanc manny jelly,

poolfe pate a la poulette, pickled pup feet, terries on toast. Hot dogs are to become more than a name—have become so in fact.

Exclaims the lady enthusiastically: "When I was in Munich I saw one hundred dogs sold for food in one day to poor people. Of course the dogs had been inspected before the sale, and they were perfectly fit to eat."

I gather from the statement that the poor, the under dogs, so to speak, are to have a monopoly on dog meat, which would seem to be a case of dog eat dog.

We welcome any new acquisition. Hitherto about the only monopolies we have been able to accumulate have been poverty and hard work. A shadow, however, blurs my ecstasy. It is that the American beef trust knows a good thing when it sees it as well as does this fair tourist, and while she may be generously willing that the poor shall monopolize the juicy fleas-flea roasts, Rover ragout and curried Carls, a beef magate is usually dogmatic in the opinion that the carnal solids and soups au gras in which the extravagant sixty-five-centers should be well paid for, and upon his thrifty mind I fear the advent of this new era of dog days will have no effect.

I could yelp with pain that this discovery should have been made in Germany—the home of the big socialist vote. Is there, alas, no tie that binds between the ballot and the dinner-pail? Must we unshut our cart from that brightest star in the firmament of managine other people, the dog star of politics?

We know it is of the greatest importance to persons of the class who "arrive" on ocean liners that the "poor" may live cheaply. That is why the largest cotton mill in the world has been located in Mexico and the largest steel plant in China. Beans, rice and dog meat. Philanthropic trinity. Cheap, nutritious and profitable unto dividends.

No, thank you, dear lady, there is no possible objection upon our part to dog meat being served on the Mauretania to the class who consider it "perfectly fit," but as for us we live a dog's life as it is and it is quite unnecessary to incorporate the friendly curs in our system. We are getting tired of a dog's life anyhow. It is becoming so uninteresting, don't you know, devoid as it is of travel, the means of culture and other things which go to make life worth living, that we find it more exhilarating to lay it down—in starvation, in jail, on the gallows, than to sustain it upon dog just to continue a dog's life. If you don't know it go on another voyage of discovery to the miners and dockers of England, to Lawrence, to Lake Charles, to San Diego. And when the poor get into this dogged frame of mind it means more than an election, though an election may take its cue from it.

The worst thing about this new notion of ours that it is not a blind mob spirit, but it is intelligent, disciplined and wholly determined to get along without any advice from well-fed parasites as to what we shall eat or wear or do. Watch it grow. Incidentally it will obviate the necessity for journeying to peace conferences. We poor folks are just going to quit killing each other for the benefit of the upper classes. It's doggone simple, isn't it?

GEORGIA KOTSCHE.

THE UNHOLY MINORITY

I cannot see very much propaganda in a battle over words, especially at a time when there is so much need for action. I am certain that the supposedly ignorant and dense majority did not misunderstand the meaning that I tried to convey, as did the "very intelligent minority" consisting mostly of a single individual with a greater aptitude towards hot air than action.

Anyone who took the trouble to read will note that I made a statement that the A. F. of L. could not be used as an example of either a centralized or decentralized organization, being fragmentally both. But to our worthy "intelligent minority," because I did not go into a detailed dissertation of the A. F. of L., of course I can't say anything wrong. Hell, I have no time or patience to quibble thus. Neither do I care about the solidarity of an army, though it's something of a contortion to apply this specific word where it does not belong even in a comparison.

I could also reiterate my statement as to our power, to compel obedience from our fellow workers, but since enlightenment or knowledge from which our action springs, is not a power, then what is the use talking or writing. I am willing to take the knowledge and let others have

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Between these two classes a struggle must go on until the workers of the world have abolished the capitalist system of production, distribution, and exchange.

We find that the centering of the management of the industry in the hands of a few individuals, the trade unions unable to cope with the ever-growing power of the employer, and the workers unable to defend their interests, have led to a state of affairs which allows no room for improvement of the lot of the workers in the same industry, thereby helping to defeat another day's work, and wherever the trade unions aid the employing class to mislead the workers into the belief that the working class have interests in common with their employers.

These conditions can be changed and the interest of the working class upheld only by an organization formed in such a way that all its members in any industry, or in all industries, if organized in any department thereof, can make an effective use of their power. This makes us a part of the revolutionary movement.

Instead of the conservative motto, "A fair day's pay for a fair day's work," we must inscribe on our banner the revolutionary watchword: "Abolition of the wage system."

It is the historic mission of the working class to draw with capitalism. The area of our attention must be organized, not only by the revolutionary struggle with capitalists, but also to carry on production when capitalists shall have been overthrown. By organizing industrially we are forming the structure of the new society within the shell of the old.

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the brute physical force which the "minority" calls power, and I am ready to bet that that knowledge will dominate; without some form of intelligence, there can be no manifestation of physical exertion, called some times power. Here is a chance to quibble over some more terms. I hope the time will soon be found when deeds of the workers understand how they are exploited and degraded for profit. I am certain that from this knowledge action will take place which will bring the workers closer together and give greater impetus to an understanding of what is necessary. We do not need to control the conditions, if we enlighten the rest. They will seize control. Otherwise conditions may only force a blind revolt of destruction and revenge, only to be turned aside and made use of by some fragment of the exploiting class. Intelligence must come first.

I made myself clear enough on the point of power being centralized, there is no need to repeat. The "minority" says it can't be done and I know that it is done and will continue. Power is always centralized at the point from whence it springs, no matter where some portion of it may be concentrated later on.

Even though I were to admit that "the majority" is the latest and most careless of all living things, the "minority" says, yet I would have to add that I have noticed that the so-called intelligent minority consists usually of isolated individuals congregated around spinsters who are even less disposed to action than the rude majority. Some of the deeds of this species could not possibly be equaled by the rudest majority. I can remember when some of this unintelligent rude majority were on strike in the Gray's Harbor last spring, a member was sent to the center of the enlightened "minority," Portland, to get some persons who understood tactics to lend them the aid. There was no response. I suppose some of the enlightened ones were too busy feasting their massive intellects on a discussion of Yogi philosophy, or some other subject pertaining as much to the interest of the working class.

Compared to the whole working class

the whole movement is a minority, but in the sense that I used the terms, which any one can understand, I referred to the majority within the organization and nothing else.

We organize in a movement because we are still in a minority. It is a necessity to carrying on our work. In this organization we agree to govern ourselves democratically in order to further the work we have to carry on. At times this majority of the membership may not see as clearly as a few individuals, yet that does not give the few individuals the right to dominate the rest. The majority may make mistakes and does make them, but so does the minority of the few who are not broad-minded enough to see the welfare of the whole.

Action is all that counts. Even a poorly directed form of action is far ahead of hot air. Action alone gives experience;

I cannot take a theorist seriously. When the minority demonstrates that it is capable of action and does not place itself above the whole organization, I may be forced, like others, to adopt some of its views. Until that time comes, I feel safer with the majority which acts when it can, in the best way it can see, than with the minority which does very little within or without. J. S. BISCAVY, New Bedford, Mass.

Read the poem, "The Workin' Stiff," in this issue, and note that the A. F. of L. is an agency in the "plan" to organize the migratory workers. There is one error made by the poet, where he says the workin' stiff "never thinks." He has been doing some hard thinking as well as fighting the past few years, and has been comparing his experiences in different parts of the country—to the detriment of the craft union fakirs. The workin' stiff is getting to be a mighty tough customer to deceive with anything but the real goods. He is learning that not only as he depends upon himself, but also upon those of his kind through industrial organization, will be command the respect of other elements in society. His individual self-sufficiency is going way to class-consciousness; hence his increasing importance in the eyes of those who formerly despised him.

