



LITTLE FALLS VICTIMS

Legere, Bochino, Morlondo, Lesnicki, Scitrona and Others Must Be Kept from Long Terms in Prison.

(Special to Solidarity.)
Little Falls, N. Y., Dec. 22.
The working class of America must arise and make its protests known in behalf of the 14 strikers and organizers now in Herkimer jail on charges ranging from "inciting to riot" to "assault with intent to kill." Every effort will be made to convict them by officials who could not show their hatred more clearly if they were mill owners themselves. It is for some of them to get as much

victed, the capitalist class will thereby set a precedent that will be valuable to the masters of bread in future strikes. All of them are bright, vigorous young fellows whom the capitalist class would dearly love to shut up for several years and break their spirit and health with the cruelties of prison labor.

The sum of money thus far raised for their defense is pitifully inadequate. All present means threaten to be exhausted in caring for the strikers—there may be

ONE OF THE VICTIMS



BENJAMIN J. LEGERE, I. W. W. ORGANIZER

as ten years.

Already they have been in jail over two months and disease is beginning to break out among them because of the crowding in confined quarters and the lack of decent comfort. One of the prisoners, Antonio Scitrona, is already laid up in his foul bunk with a case of rheumatism that gives him frightful pain. His joints and limbs are terribly swollen. He undoubtedly contracted the ailment because of the forced necessity of sleeping on a damp concrete floor for 25 days after his imprisonment with only a thin blanket for cover. The only crime these men have committed is taking part in a strike. If con-

nothing left over with which to defend these prisoners.

The time is short. The need is pressing. Their case is set for January 14, at the convening of county court.

Workers! Legere, Bochino, Morlondo, Lesnicki, Scitrona and the rest have gone to jail in YOUR behalf—you must arise in their!

Do not let a prejudiced court send them away for a long term in the prime of their manhood.

RAISE MONEY!

RAISE IT NOW!

Send all contributions to Matilda Rabinowitz, Box 458, Little Falls, N. Y.

listening to "

NEW YORK DISTRICT COUNCIL

The headquarters of the New York District Council of the I. W. W. are located at 1915 Third Ave., New York City, near 106th St., "L" station. The district organizer, Thomas Flynn, and the Italian organizer, Leonard Prisini, are to be found at the above address. Literature, including Solidarity, is also to be obtained at District Council headquarters.

LEAFLETS IN FOREIGN LANGUAGES

We are now prepared to furnish E. S. Nelson's "Appeal to Wage Workers" in the following languages: Swedish, Hungarian, Slovak. The last named can also be read by Bohemians. Price of each, 20 cents per 100; by the thousand, \$1.50. Address I. W. W. Publishing Bureau, Box 688, New Castle, Pa.

ETTOR ADDRESSES BIG MEETING

[New Bedford "Mercury," Dec. 18]

Joseph J. Ettor, the I. W. W. leader, spoke at a meeting held in the Elm rink last evening, under the auspices of the New Bedford branch of the organization, and between 1,500 and 2,000 people gathered to hear him.

Ettor was the recipient of a tumult of cheering when Organizer Blacay introduced him:

"I appreciate very much the spirit of sincerity you show in your touching demonstration," he said in acknowledgment. "Fellow workers, I like to talk in New Bedford. I am sorry I haven't come to New Bedford before. I have been to so many places. Sometimes I feel that I would rather have stayed in jail a little longer, I got so much rest there. Now I have too much liberty and work, all at once."

"The I. W. W. movement is the only movement that is worth while; the movement that means to change this world, to change from the long night of misery and toil to a society of free men and women, where labor will be a pleasure, and where all will be happy in the fact that they will enjoy the fruits of their toil. This is the only movement that is worth fighting for."

"Capitalists of Lawrence thought the strike was settled when I went to jail. It would have been lost, but the workers got determined when that happened. We won the strike, and it was better that I went to jail. Before that, there was danger that the strike would fail; but after that, there was no danger."

"I approve the demonstration and the feeling shown in this meeting; but I am in hopes that it is not personal, but that it is related to the fact that I am not Joe Ettor personally, but Joe Ettor who brought to you before the same message that I bring tonight. And if you are in accord with my sentiments, I appreciate the greater demonstration made by men and women throughout the world, to which I owe my present liberty and my life. We are so glad to be happy tonight. We have won from a stiff enemy. The glory is yours and the pride is mine, that the energies we have expended were able to bring results."

"We have got to carry on this struggle until the whole fight is won; and we will be the victors. You have been defeated before because you were divided; and your bosses thought they could get the lash on your backs everlastingly." In Lawrence, the workmen said, "No more." The capitalists would not listen to them, and they went out on strike. That strike was the greatest thing that has happened in this country. In Lawrence there was no union except the I. W. W.—small but brave.

"Golden spent thousands of dollars and took 25 years to organize 288 men. Those thousands were spent in fooling workers; in feasts and junkets for Golden and the rest of his crew."

"In New Bedford they have been ringing into your ears: 'Organize in the union of our craft.' Five years ago 10 per cent was taken off your wages by mill owners, and when you asked for it back the capitalists said they could not afford it. The I. W. W. said they lied. Then Hart, Hobin and the rest of that crowd said: 'Let's go easy about it,' and they parlayed and wasted time until you forgot about it; and we kept it up. I used to go and stand on street corners and holler my head off, and tell you that the only way to get anything was to get it. That's what I say now. The labor folks negotiated, but they never got that 10 per cent."

"During the long strike, the labor folks

(Continued on Page Four)

BUTTE MINERS

Hold Big Meeting Against Blacklist, and Put Kibosh on "Copper-Collared" Tools of the Owners.

(From the Butte Socialist, Dec. 15)
Butte, Mont., Dec. 9.

Ed. Butte Socialist:
Regarding the Miners' Union meeting at the Auditorium, Friday night, Dec. 8, the daily papers printed such grossly untruthful accounts that a number of miners have talked with me about making an effort to correct the erroneous impression made on the public mind by such reports.

In view of the fairness of the Butte Socialist labor, we feel justified in asking you for the space necessary to set the miners of Butte right before the public in this matter.

At the regular meeting of the Miners' Union Tuesday night, Dec. 8, the rustling card system inaugurated by the Ancoconda company was discussed thoroughly.

Old time western miners who have worked in the various mining camps under the jurisdiction of the Western Federation of Miners, were more or less acquainted with the "card system" which has been practiced in the Coeur d'Alene, Colo., and other places in the West. It was explained to the union that the Ancoconda Co.'s system is almost identical with the notorious blacklisting system in vogue in the Coeur d'Alene, and which is used openly to prevent the employment of union men, and to prevent unionism from gaining a foothold in that district. The Coeur d'Alene blacklisting system is known throughout the West among miners as the "Employment Office Plan," and is regarded universally as open and brazen warfare against unionism, and particularly against the Western Federation of Miners. Hundreds of miners in Butte today are acquainted with the barbarous and inhuman "Employment Office Plan" of the Federal Co. in the Coeur d'Alene, and these men see in the rustling card system of the Ancoconda Co. the beginning of a movement having for its object the ultimate disruption of unionism in Butte.

At the union meeting Tuesday, the 3d, a motion prevailed to appoint a committee of five to investigate the matter and report back at a special meeting of the union to be held on the following Friday night.

On Friday night, the Auditorium was crowded with a meeting of not less than 1,600 members of the Miners' Union. A majority of the committee (appointed by the reactionary officials, and consisting of

DEPARTURE OF THE CHILDREN

(Special to Solidarity)

Little Falls, N. Y., Dec. 18.—The departure of the textile strikers' children has been the talk of the town ever since they left for Schenectady yesterday to be taken care of by the socialists and sympathizers there. It has had a marked influence on public sentiment as the poverty and lack of decent clothing among the little ones was perfectly evident.

Seven other children were to go, but at the last moment their parents refused to let them leave their homes because they had no underwear. The local mills make underwear principally.

The strikers saw the children off in a body, but were compelled to maintain silence, as the police would allow no cheering, and also forbade singing and the carrying of placards. Some difficulty was encountered in reaching the station, as the police first notified those in charge of the children that they would have to walk in the street and then ordered them back on the sidewalk again. One mother, who was wheeling a boy alongside an older child, was ordered out of the line of marching on the ground that she was obstructing traffic.

This is the first time since the great Lawrence strike that the children of strikers have been sent away from their homes. They depart and this morning went off without a hitch, three girl strikers accompanying the babes to Schenectady to see that they were placed in their temporary homes in safety. When the train pulled in mothers clung to their children in des-

peration who take their orders from the company instead of the union) reported in favor of retaining the same committee for further negotiations with the company regarding the rustling card system. A minority member of the committee, named Tompkins, here took the floor. He called the attention of the miners present to the disruptive effects of the card system wherever employed, and reported strongly in favor of a repudiation by the Miners' Union of the new system. Tompkins was repeatedly interrupted by President Murphy and other officials on the platform, while the miners in the body of the hall showed their unanimous approval of his report by applauding and urging him to continue.

A motion to adopt the majority report was so unitedly shouted down that the president did not even attempt to put the motion. While a score or more were on the platform, the president entertained a motion of one of his benchmen to adjourn, put the motion, and although less than 50 voted aye, and fully 1,600 voted "NO," President Murphy declared the motion carried. He and his benchmen, including the majority of the committee appointed by him at Tuesday night's meeting, left the platform, and turning out the lights as they left the stage, sneaked out of the hall, leaving the meeting in darkness. Possibly 150 miners left the hall when the lights were put out, but undoubtedly all of them came upstairs, which they saw the auditorium lighted up and learned that the meeting was being continued in spite of the disruptive efforts of the officers. When the meeting proceeded to the election of a chairman, the hall was crowded, and if any miners followed Murphy and his benchmen from the hall, they were not missed. If anything, the latter part of the meeting, presided over by Joseph Shannon, was more largely attended than the opening session. This in spite of the fact that the daily papers that less than 500 remained after the officers left the hall.

Brother Tompkins' report was then read in full and adopted with but one dissent. The sentiment expressed by the immense meeting was unanimously that the present union officials should not only be recalled as officers of the union, but that they merit expulsion from the Western Federation of Miners.

Thanking you for the space required for this statement, which I have made as brief as the importance of the subject would permit, I am,

Yours truly, M. J. S.

and there were tears in the eyes of even the conductor who took a blind himself in seating them comfortably.

More children will be sent away soon as clothing can be obtained to fit them out. Organizer Miles, of the United Textile Workers, having failed to break the strike here, now busy in Utica and yesterday pulled a small strike there in an effort to have two I. W. W. members fired from a certain mill. It will be remembered that last week Mills ordered all A. F. of L. members "back" into the struck mills, but there were none to go "back," all of them having stayed in and scabbed from the first. John Golden who was here a few days, has departed being in dissent, after having several weighty conferences with Father O'Connor, the local Catholic priest, who has made every effort to break the strike.

The presence of Gilda Mazzarella has had a cheering influence on the strikers and some active work has been done this week, resulting in the withdrawal of several scabs, who have persistently stayed at work. The strike situation itself is in good shape, more of the sinews of war being the thing most needed just now. The bunch has been cheered by the news that Fellow Workers Glover, Swasey and Bailey have been advertising the strike by getting arrested for soliciting funds in Cleveland. Send contributions to Matilda Rabinowitz, Box 458, Little Falls, N. Y.

Don't let the work of education lag. Push the press and literature.

Agitate for the real thing.

SOLIDARITY

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WATCH FOR YOUR NUMBER.
Each subscriber will find a number opposite his name on the wrapper enclosing SOLIDARITY. For instance 156. That means that your sub. expired last week, and you should renew. This is NUMBER 157.

THE BIRTH OF CHRISTMAS

Usually Solidarity takes little account of holidays, except that one which the world's working class has tried to steal from the bosses, and which occurs in some places on May 1. The idea of the slaves SPREADING that day from their masters gives us a holy fervor of delight, the very antithesis of our feelings toward those days which the masters have kindly condescended to allow their slaves to observe in common with themselves. But, since this is Tuesday, Dec. 24, and everybody else seems to be thinking about the morrow, we shall depart from our usual custom of indifference, and drop a few remarks about Christmas.

December 25 is supposed to be the birthday of one Jesus, who, tradition tells us, was born in a barn on the outskirts of an obscure little hamlet in Palestine about 1912 years ago. The boy Jesus subsequently developed into a social rebel, after having been a workman—and serving a long apprenticeship as a carpenter. He dropped his tools at about 30 years of age (on a strike, in other words), left his father's house, and started beating his way around the hills and valleys of Judea and other divisions of Palestine, agitating against existing conditions. As there were no railways in those days, Jesus had to hike from place to place; and we are told that although "the foxes had holes and the birds of the air nests, the Son of Man had not where to lay his head." When, on a Sabbath afternoon, our agitator hero hadn't eaten for that day, he even had the unparalleled audacity to stalk boldly into a field and sweep enough grain to appease his hunger, thus committing the double crime of "desecrating the Sabbath" and violating section 7 of the Ten Commandments. In the course of his agitation tour, which we are told, lasted about three years, Jesus came in frequent contact with members of the ruling class and its supporters, consisting of merchants, money changers and high priests of the synagogues, whom he bewailed out in picturesque style, calling them "vipers," "thieves," "whited sepulchers," and other choice names, which presently got him into trouble. Finally, these rulers decided that Jesus was a dangerous agitator, guilty of sedition, sabotage, accessory before the fact, and other crimes which they called by different names in those days—and the rulers decided to put him to death. So they hauled him up before the Roman governor, put up a stall about Jesus claiming to be the "King of the Jews,"

and other testimony similar to that of a cop's in a modern police court, and demanded his crucifixion. The governor couldn't find anything wrong with him, but since Jesus refused to talk, assuming a sort of "be hell with your court" attitude, Pilate decided to turn him over to the mob of "vipers," "whited sepulchers," etc., and they nailed him to a cross. Before his death, Jesus is supposed to have gathered about him some 12 disciples; but one of them was a Pinkerton who betrayed his whereabouts to the soldiers who arrested Jesus, and the other eleven fled to show up at the execution. So Jesus died—"failure," a lone social rebel, true to his ideal even unto death.

But we are told there was a resurrection; and there was. Some 50 years or thereabouts after the death of Jesus, Roman governors in Palestine and elsewhere began to be disturbed in their slumbers by a little band of communists, who went by the name of Christians, and who were propagating their idea of a universal brotherhood in various sections of the Roman empire. Some of these Roman governors, Pliny, for instance, thought they should be ignored for the most part, but the more stupid rulers, like their modern prototypes decided to use force. So for about three centuries the Christians were persecuted, blacklisted, driven from one place to another, burnt in oil, and thrown to the alligators in the arena, for the amusement of the Roman ladies. But, alas! all to no avail! Christianity, with its communistic doctrines, its idea of a universal brotherhood, continued to spread until it became an actual menace to the slave-holding aristocracy of Rome. Something had to be done. A wise politician named Constantine got on the job at once. He was emperor of Rome, and commander in chief of the Roman army, and he decided that he had become a Christian, and sent the soldiers out in all directions to round up all his subjects and "convert" them to Christianity at the point of the sword. But Constantine was wise enough to know that if he left the fundamental doctrines of this Christian heresy intact, they would continue to plague the ruling class of Rome, to the latter's undoing. So he wisely hit upon the idea of incorporating the old Pagan religious code into the new state religion. Changing a few names was all that was required. So the Mother of Jesus took the place of the Goddess of Love in the old Roman mythology, and St. Peter, St. John, St. Luke and other saints took the places of various old bewhiskered residents of Mt. Olympus. The former customs, rites and ceremonies of Roman paganism remained practically intact. Thus the politicians won out, and communism took a back seat.

Among these old Pagan customs was an annual celebration of the "rebirth of the sun," which of course had always occurred about the last week in December, when the sun stopped "going south." The ancients were always afraid it wouldn't come back; so they were accustomed to use incantations, and other means to induce old Sol not to desert them entirely, but to return and bestow his blessings of light, heat and crops upon a suffering humanity. And great rejoicing occurred annually in those days, when the sun stopped in his southward plunge and started north again. This annual festival must by all means be retained. So the Roman politicians substituted the letter "C" for the letter "S" and we had the "birth of the Son." Clever trick—since all the basic features of the old Pagan festival remain even unto this day.

But the "call of the carpenter," stripped of the mystic and mythical veneer of Constantine, and substituted in the original simple garb of communism and brotherhood, continued to sound intermittently across the ages. Rome went down with the leaden weight of an unspeakably cruel and inhuman chattel slave system; the chaos of Feudalism held Europe in a cloud of ferocity, only to emerge at the end of that period into the system of wage slavery known as Capitalism—whose glorious fruitage is the Age of Machinery—without whose advent the abolition of slavery and the Brotherhood of Man were still improbable dreams. In all these periods, at diverse times, the ideas of brotherhood and communism—the original state of barbarian society—have played their part; have furnished incentive and stimulus to heroic deeds and to great movements. Jesus did not originate these ideas; but his traditional example inspired others to like imitation and contributed to heroic efforts in times of revolutionary

crises. So, on this Christmas eve, the modern militant of the labor movement, may without hypocrisy, pause to do homage to the humble yet heroic Carpenter of Nazareth. Despised as we are despised; hunted as we are hunted—be seems like one of our kind, with whom we may clasp fraternal hands across the centuries and bid to be of good cheer, since his ideal of universal brotherhood based upon toil is not forgotten—and is about to be realized.

POLITICAL-SOCIALIST LOGIC

By Wilby Heard.

If the crab could understand Polly-ticks he would join the trade-union socialists. He could easily keep up with their "progress," for he walks backwards. Following facts give proof.

Down with the capitalists; they are thieves. They steal Labor's wealth, and rob the workers of four-fifths of what they produce. Therefore, vote us into factories and WE will buy them out.

Labor produces everything and owns nothing. The workers have nothing and are starving, so quickly vote us into office, and WE will lower taxes.

The average life of the worker is 45 years, so vote us into congress and WE will establish a pension for laborers over 60.

Down with the present system; it holds property above life. Therefore, vote for US, as WE oppose sabotage which permits destruction of property so that life may be made safe.

Labor is entitled to all it produces. So elect us and WE will help the Dems and Reps establish a minimum wage—with the accent on the MINIMUM.

Workers of the world, unite; you have nothing to lose but your chains. So keep out of the I. W. U., which stands for solidarity, the One Big Union, and direct action, which will break the chains that bind you to your boss.

WE are the World's greatest revolutionists, relentless foes of the exploiting class, so be careful, very careful, of your boss' interest; don't get angry at him, but get even by voting for US.

The reason WE socialists in Polly ticks have accomplished nothing is because we did not carry the United States, or even one state complete. But just you slave on till WE do; meanwhile shun the general strike. And if you must, tap your boss on the wrist, one at a time, please, so as not to interfere with his production.

The ballot box! the ballot box! Labor's greatest hope. None can stop us from here, what's that? Confound those old politicians. Hear ye, they beat up our voters, drive out our watchers and miscount our votes.

The capitalist editors are mental prostitutes, and their press is corrupt because they lie about socialism. Don't read those blackguard sheets; read ours. WE beat them in misrepresenting the Industrial Workers of the World.

Even today in spite of our vast vote WE are often accused by the left press of being anarchists, atheists and free lovers. But such is the lot of every noble movement, of every organization that fights for the workers. Who is the I. W. U. you ask? Why, it, eh, er, it is an organization of anarchists, free lovers and atheists, and should be shunned by all patriotic Americans.

"Socialism," say our falsifying enemies, is un-American; it is a foreign product. It may be all right for other countries, but it will never succeed here." They lie. This makes us remark, us political socialists, who truly understand conditions, that the I. W. U. is un-American; it is a foreign product, a branch of Syndicalism and may be all right in other countries, but will never succeed here. WE don't need it. WE can get all WE want through the vote.

Go strike in true craft-union style and starve into disease and death is noble but to retaliate against the master's power in true Industrial Union style is ignoble and should be bow-wowed at by every good socialist voter.

Everyone of us political socialists believe heart and soul in industrial unionism,

and we prove it by harping favorably on all craft union tactics, while vilifying everything about the I. W. U. The latter organize mainly unskilled laborers and foreigners, and few of these, you know, can vote.

WE political socialists do not believe in craft unions, but stay with them to bore from within. And the reason we bow and scrape against the wood of the I. W. U. is as I. W. U., but stays in the Socialist Party so as to bore from within. Such action is hypocritical and base.

WE are the only party of and for the workers, and for that reason should waste no time nor money on strikes and strikers. Weier is it to spend our collections and voters' donations on our political campaigns, and toward electing more socialists to office. Salub, Amen.

HUNTER ON THE GENERAL STRIKE

The methods resorted to by "scientific" socialists of the Hunter type to discredit syndicalism are well shown in the article on "The General Strike," in the National Socialistist, by the individual named.

Hunter characterizes the general strike as a "fascinating idea." He thus leaves the impression that, like christian science, it is "a state of mind" only. The fact is that the general strike is founded on general conditions, which alone make a general strike possible and inevitable. Men and women work on mass and consequently they must strike the same way, in order to be successful. The idea reflects the fact.

But more grievous still is Hunter's sneer at the idea that Labor by remaining motionless can achieve results in its own behalf. This sneer strikes at the basic philosophy of his own socialism, which makes society and capital dependent on labor power. What syndicalism teaches, in the general strike, is the use of that labor power in Labor's own interest. Hunter may sneer, but when Labor strikes, Capital hastens to use all its forces to break that strike. It recognizes that a condition confronts it, and not a sneer, however covert it may be.

Next is the idea that Hunter seeks to instill, that the general strike is of Latin origin, and used only in Latin countries. There was a time when Hunter used to praise the Belgian socialist movement as a worthy model for the American labor movement. He has forgotten that the cold, phlegmatic Belgians secured their partial suffrage by means of a general strike, long before the Latins ever dreamed of using it. And then his memory fails to recall the general strikes of the Swedes, and of the Russians during the revolution. Or those engaged in only last year by the transport and railway workers in "Anglo-Saxon" England. This country, too, had a general strike of railway employes in 1877. Surely the general strike, as a Latin idea, may be "a fascinating regard" to it as an "idea." Hunter, but history regards it as an "idea" that is applicable in all countries, in the various zones indicated.

Then Hunter makes the general strike a thing that is advocated by corrupt politicians, by the Brands of France and the Burns of England. What he fails to show, and what the fact is, is that these politicians became corrupt, not as believers and advocates of the general strike, but as parliamentarians of the Hunter type. Millerand and other parliamentarians of France and other countries never advocated the general strike, but they are socialists of the Hunter type. They are corrupt politicians. How does the general strike affect them and their rottenness, "Bobby"? Is it too responsible for them?

We might go further to show that the "scientific" socialist is becoming as "scientific" as the veriest reactionist, in his efforts to discredit syndicalism. But what's the use? Hillquit called industrial unionism a dream and an impossibility. That was on the eve of the Lawrence general strike, which proved the contrary. So we may safely leave Hunter to confront conditions. They may teach him something—after a while. Where there is life, even in its weakest forms, there is hope.

JUSTUS EBERT.

SOCIAL JUSTICE

How much we hear in these trying times of "social justice." As though justice has ever been dealt out over the table of capitalism or any other system of society or government. The state can not and never has dealt in justice. Being a class institution it functions to keep itself in power, and gives way only to might or other powers. This has been true across the whole his-

tory of civilization. Yes, up from the days of cannibalism, when man ate man to the present day, when capitalists give 3 1/2 year old babes into profits, justice has been the strength of the strong. Time to slaves of ancient Rome received justice, lore only when they rebelled. When Hannibal conquered Gaul, and Britain justice took the shape of a pointed sword. When the Goths overran Rome justice was the battle ax. When the Norman subjected the Saxon it was the power of the arrow. When Europe defeated France it was the justice of gunpowder; and when the States conquered Spain it was the cannon ball. In darkest Russia, hirings of the Czar hand his subjects justice at the pointed ends of bayonets. In Little Falls, N. Y., justice is the hirings' billly breaking open the skulls of the dissatisfied textile slaves.

Ministers and priests, prophets and reformers have been dispensing "justice" free to all who take, for thousands of years, and still the world is darkened with the tyranny of our industrial masters. One man, we are told, was sent to us by the power above to give us "social justice." For seven years, as president of this "free country," he banded it out gratis, particularly to his master, the steel corporation. Still, we workers are toiling 11 and 12 hours daily in this living hell of Pittsburgh.

Some say justice comes from above. Napoleon said God was ever on the side of the heaviest battalions. Might has always been right, and always will be, until the workers overthrow the basis of its existence. With the abolition of the state, and the passing away of a condition, makes millions slaves and a few the few who will pass away also the child slave who carries the burden of a master class, and the child parasite who has 20 lockers supplying his every need.

Slaves of the steel industry, organize to overthrow the industrial lords with their hired constabulary. Start now! The time is here to strike: the iron is hot; hot as hell!

One Big Union for the steel workers—the I. W. U. Strike for justice!

HARRY KENTOR.

DIVORCE AND THE UNDERWORLD

Twenty-five per cent of the divorces in the United States enter the underworld and the desire for luxury that cannot be provided by the average American man leads many to the underworld. According to George N. Price, of Philadelphia, in a recent speech at All Souls' Unitarian church in Colorado Springs, Colo. "The United States is fast reaching a crucial period," said Price. "There are 9,000,000 men and 12,000,000 women in this country who will never marry under present conditions. Only 10 per cent of the men earn more than \$1,000 a year, and a man with less than that salary cannot give a girl the luxuries she wants. What is the result? The girls won't marry—won't marry because they can't get what they want. In many cases they won't stop at this. They take the 'easiest way,' and the population of the underworld is increased in just such ratio."

STEEL TRUST RESOURCES

The annual report of the steel trust from Dec. 31, 1911, says an exchange, shows that it had an average of 196,888 employees for the year. That it paid them in salaries and wages \$161,419,031—an average of \$830 a year. That it made net profits of \$142,000,000, or \$700 on each employee. That it owned or controlled 797,477 acres of land. That it had 1,195 locomotives, 46,334 cars, 215 ships and steamers, 977 miles of track, 737 miles of spurs, 385 miles leased, 403 miles of second track, and 987 miles of siding. Since its organization ten years ago it has paid profits great enough to pay for all its properties.

EIGHT-HOUR LEAFLET

All I. W. U. 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. U. Order now. Price of leaflet, 15 cents per hundred; \$1.25 a thousand. Address I. W. U. Publishing Bureau, P. O. 622, New Castle, Pa.

The people committed blunder on blunder when they have to choose by ballot some bare-brained candidate who solicits the honor of representing them, and takes upon himself to know all, to do all and to organize all. But when they take upon themselves to organize what they know, what tools they have directly, they do it better than all the "talking shops" put together.—Kropotkin.

HOW AN ENGLISH UNION WAS "SOLD" BY ITS LEADERS

By Andy Tilden.

Speak of wealthy unions with an enormous reserve fund! If you don't know what that wealth and that reserve fund may lead to, listen to what happened recently in England to the Amalgamated Society of Railroad Servants, the A. S. R. S.

For several weeks, the overworked employees of the Northeastern road have been trying to call a general strike on their roads and sympathetic strikes on other roads. Their leaders have steadily refused to authorize such measures.

Because a strike on any of the English railroads would mean a financial loss to the union. Why? Because the reserve funds of the union have been invested in railroad stocks, to the extent of \$250,000.

If the union had invested its money in stocks of railroads, "friendly to labor" (whatever that may mean), its leaders might be charged with mere incompotence.

Everyone knows, however, that Lord Claud Hamilton, chairman of the directors of the Great Eastern Railway Co., is a professed opponent to unionism; and yet, the A. S. R. S. owns \$25,000 worth of stock in that thievish concern.

Before the Railway Commission, the officials of the London and Southwestern Railway Co. expressed themselves as uncompromisingly opposed to recognition of unions. And yet the union holds \$45,000 worth of that railroad's securities.

in the employ of the Great Eastern are getting as little as five cents an hour; but the union draws four per cent from its investments, the value of which is increased by every new yard devised of sweating, fining and docking the workers.

The Irish railroads have been blacklisting with a vengeance the men who took part in last year's strike. And yet the A. S. R. S. has bought shares of the Irish railways to the tune of \$35,000.

Here is a table showing the extent to which the union owns the English railroads or rather to which the English railroads own the A. S. R. S.:

Table with 2 columns: Railway Name and Amount. Includes Great Northern (£9,000), London and Southwestern (£9,004), Northeastern (£5,838), Great Eastern (£4,972), Lancashire and Yorkshire (£9,000), Great Northern (Ireland) (£5,500), Great Southern & Western (Ireland) (£3,180), Midland (£3,100), London and Northwestern (£2,867), Great Western (£2,000), London and Brighton (£2,000), Total (£48,656).

No better illustration could be given of the results obtained through the application of capitalist methods to the solution of labor problems. The well-to-do and exclusive workers' clubs are soon rendered as powerless as the little bourgeois for whom the slightest labor disturbance means an immediate shrinkage of his holdings.

They soon take blood money as cheerfully as capitalists do, and when their holdings are in danger of being cut into by measures that would save their members' health and life, how could they hesitate? Let's save our cash!

I shouldn't wonder if the leaders of the A. S. R. S. had secured those blocks of stocks for their union on very advantageous terms, besides, of course, their little commission.

Possibly they are honest, and the illusion that by such methods they can gradually buy out the railroads, which would at some future time belong to the workers. Some people will be optimists, you know. Railroad owners of England are even cleverer than we big thieves of the Steel Trust.

The Steel Trust binds its employees by selling them on stock at a reduced price, that price having been duly inflated before the sale takes place. Thus the Steel Trust employees are kept from joining unions. The English capitalist knows better. He sells directly to the Union, at the same time fighting union men and refusing their recognition. Thus, he secures for use in his own business the funds set apart by his slaves for waging war against him.

His enemies form with him a partnership by the terms of which their loss is his gain; his gain is all his, and his loss is their loss.

They may call us anarchists for refusing to be bound, gagged and robbed in such a primitive way; I'd rather be called an anarchist, however, than to deserve some of the epithets which would fly against the financial committee of the A. S. R. S. Wouldn't it be interesting to find out in what enterprises the funds of the A. F. of L. are invested?

FEEDING THE STRIKERS.

Writing for an exchange on the manner in which the Little Falls strikers are handling their relief fund, Charlotte Kimball Krusei says in part:

Schenectady has raised and sent to Little Falls \$1,400 in money, and will probably send a good deal more. We have now turned over the kitchen to the strikers themselves.

During the first 10 days the number of meals served to the unmarried strikers was 696.

The number of grocery orders filled to married strikers in eight days was 180.

The number of shoes and hats and coats given out was indefinite, but filled every chink of time between meals in a room that held 34 dinners at a time, and the distribution of groceries:

What did we weight and pack for each family of five as a fair amount for two days? Two pounds of bread, one pound of good meat, onions, rice, potatoes, with tea or coffee and prunes or bananas.

The cost of each meal per person was 7 cents. We had no rent to pay and no service charges and no wages, but even then we are proud of ourselves for giving people all they can eat at such a price.

Comrade Beuefisky, now in charge, who also had charge of the kitchen in Lawrence, has reduced the cost somewhat, for which I am reluctant to congratulate him.

He is feeding about 70 persons at each meal against the women's committee's 50 persons.

All of the committees have been careful almost to the point of being over-particular about relieving anyone who has any money left.

The women from Schenectady paid for their meals and put their 10 or 15 cents into a box on the table. Visitors and organizers did the same, from a well-known leader who insisted that he ate a quarter's worth, to special correspondents who drew the line at 10 cents for coffee unless we gave a china instead of a tin cup.

There was no loss, no leakage here, and the relief apparently can be continued all winter.

The victory will go to those who can wait best, and reckon most closely the costs of waiting. The striking women and their class conscious socialist sisters who have given time, money, food, clothing and their liberty to steady them in the game of waiting, are working well together and learning to count the various costs in order to add their experience to the common fund needed to determine working class tactics under similar conditions.

The women of Little Falls are daily adding to this fund, and I do not know what greater service they can render now.

IS THERE A WOMAN'S QUESTION

In the Revolutionary Movement?

At present we hear a great deal of the "Woman's Question," and a great many seem to think that the revolutionary movement is doing wrong not to recognize such a question.

But is there any place for such a question in the working class movement of today? I take the decided stand that there is not, and will endeavor to give my reasons for this stand.

Mind Composed of Experience.

We are used to the assertion that the mind is the result of experience. However, we are in the habit of thinking of the mind entirely as dealing with those impressions that are stored away with our conscious direction. We think of the mind always as knowing. Through the study of late psychology we know this belief to be false.

In fact, it is but a very small portion of our world of experience that ever reaches our conscious understanding.

Up to date psychologists tell us how the eye sees more than is ever registered within our knowing world. We direct our

gaze toward some outstanding object; our whole attention is given to the study of this object; yet, unknowingly, the eye is registering down in the depths various other phases of the environment. So with the ear, and all the other of our sense organs. Also, we have an inherited line of experience. All this is formed into an intricate mass of unknown experience. Nevertheless, this experience is forming a part of our being—and the most telling part with which we have to deal. For all this mass of unknown experience is intermingled with the feelings of the functioning organs of the body. Wherefore, we know of this world as our emotional world, or our world of feeling. And these feelings, either disturbed or exalted (according to the personal welfare of our being) color all our emotional pursuits.

So people's ideals are formed, when taken outside the demands of the environment (otherwise termed pure or abstract reasoning), not upon the basis of a higher life, but through the influence of the most primitive feelings we possess, the demands of the physical organism.

From these known facts I conclude that we can not form a new moral theory or higher standard than the old moral code before the period is reached when conditions urge upon the individual the need of a new ethic in order that he may be enabled to adjust himself to those conditions. Moral Bondage For Wife and the Slave Class a Feature of Private Ownership

It is commonly known that private ownership is the basis of all bondage. The enslavement of the woman and of the ones who toiled for the master were ushered in together. We can readily follow through the different periods of change, how the enslavement became of different degree, until in the present day we find the wife contending for her freedom, while the slave class is also contending for its freedom.

The home that was "once the sacred domicile of the wife is torn from over her head and she, with her babes, is forced out into the shops to compete with the man of her class for an existence. Men and women of the working class are common sufferers. Woman, I grant, is the greater sufferer of the two because of the strict moral code that present society sets for her in her sex relations; but what are we going to do about it? It is possible that she can help herself until first the causes that have brought these morals are done away with. I contend she can not be helped in any great degree.

We Must Move With the Times

We of the working class are interested in solving one of all absorbing big problems—the problem of gaining possession of the industrial world. What do we care about the morals of today? We ignore them when it is necessary as a means to the end we have in view. When it is not necessary to this end we are much safer if we keep in pretty close touch with the old moral code.

Not only is attention withdrawn from concerted effort toward a general goal when we try to introduce a new moral code, which the times have not demanded, into our lives; but there is waste of energy in combatting the social will which would force us back into adjusting ourselves to our present environment. Moreover, this falsely gotten moral code may be a great way off from what will be needed in the future.

The Relation of Woman to Man is a Question For the Future

Economic freedom and economic freedom only, will point out to woman her individual freedom; nor do I doubt that she will be long in finding the way, when economic freedom is once hers.

But I do contend that if she tries to break away from the present moral code at the present time, she is more apt to make worse her condition than to better it. (This is morals, mind you, not the conventions.)

Once on the other side of what present day society considers decency, the woman who has taken this step, is not only branded by the world as lewd, but she has lost the quiet part of experience which leads to a well organized personality. She has launched herself out into the world with a lot of abstract, aimless ideas which tend to disintegrate all organized effort. She is shifted here and there by the impulse of her emotions, till more often the end is, that she sinks beneath the swell of her passions, ruined, lost.

MRS. FLOYD HYDE.

(It seems to us that our correspondent has not stated this problem with sufficient clearness. The ethical code of the future society will not spring full-blown with the advent of that society. On the contrary, it finds its roots immediately in the general

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movement of today whose goal is economic freedom. And just as there are political and industrial martyrs to the cause of the new society, so there have been, are, and doubtless will be, sex martyrs to the cause of the new morality whose fulfillment can only result from the economic freedom of woman. A Marion Evans (George Eliot) in open rebellion against an intemperate divorce law of England, may suffer intensely for her "social sin," still her conduct may have effect toward changing that law. Hazardous as the "new moral code" may be, that will not prevent individual women from attempting its practice; and their number will doubtless increase up to the advent of economic freedom, in which the new code will find its complete justification. Whether we like it or not, these "sex experiments" seem to us an inevitable part of the general movement towards emancipation. Still, speaking from the standpoint of a "mere man," though a revolutionist, we cannot see where men revolutionists are justified in butting in with their advice on this question. It seems to us a problem for the woman to decide for herself. We may not know, but we believe, she can be trusted with its solution.—Editor Solidarity.) REFUSES I. W. W. RIGHT GRANTED SALVATION ARMY. The local police department has been able to find a law which prevents members of the Industrial Workers of the World from gathering funds for striking workmen and women by placing bottles at street corners, which is not, however, apply to the Salvation Army and the Volunteers of America. For a week or more representatives of the latter two organizations have been gathering funds for their annual charity dinner, as they have for a number of years past, without interference of the police department. Last Saturday members of the I. W. W., believing that if the Salvation Army and Volunteers of America had the right to use the streets to gather funds for a charity dinner they had a right to do the same thing in order to ameliorate the suffering

L. W. W. PREAMBLE. The working class and the employing class have never had a war between them. There has been no reason for it. The interests of the working people and the interests of the employing class are the same things of life. There are two classes a struggle must go on until the workers of the world organize as a class, take possession of the means of the production of wealth, and abolish the wage system. And that the centering of the management of industry into fewer and fewer hands, thereby giving power to the employer class. The trade set of workers to be pitted against another set of workers in the struggle for higher wages. Therefore, let the workers take the belief that the working class have interests in common with their employers. These conditions can be changed and the labor of the working class should only be an organization through its own efforts. It is necessary to secure industry, or all industries if necessary, come under a strike or lockout as injury to one an injury to all. Abolition of the wage system. It is the interests of the working class to go away with capitalism. The army of revolution must be organized. It is the duty of every day struggle with capitalists, but also to carry on a revolution in the industrial world. By organizing industrially we are forming the nucleus of a new society within the shell of the old.

of the Little Falls strikers, set up a kettie near the Opera House on Euclid avenue. Over the kettie was a sign announcing that the money was being gathered for 800 men and women and 700 children at Little Falls, who were suffering from cold and hunger because they refused to submit to a cut in their wages, which were already below the subsistence point.

The kettie had hardly been put in place before a mounted policeman appeared and arrested the two workers in charge.

No explanation was made why their attempt to secure funds for strikers was a violation of the law while similar action to secure funds for a charity dinner was right and proper.

This incident illustrates clearly the class character of the local city administration. The Salvation Army and Volunteers of America by their work of charity help to bolster up the capitalist system. By throwing a few stray crumbs to those who are the victims of our social system through such organizations the capitalist class is able to keep these people from revolting against the system. The Salvation Army and Volunteers of America are therefore encouraged in their work and assisted in every manner possible.

The I. W. W. on the other hand, is not trying to alleviate through charity the suffering caused by capitalism. It appeals to the workers to use their strength, their united power, to wrest from capitalism the means for a decent livelihood. It aims, too, to end the system which causes suffering and misery. This organization, being a danger to the capitalist class, is refused the right to collect funds in the identical manner used by the charitable organizations.

The capitalist class is quick to recognize its class interests, and uses its political power to maintain these class interests. The workers of Cleveland should get behind the I. W. W. and serve notice on the Baker administration that they will not tolerate discrimination in enforcing the law.—Cleveland Socialist.

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

COMPANY'S OFFER REFUSED

(Special to Solidarity.) Little Falls, N. Y., Dec. 19.—The first indication of a desire for settlement on the part of John A. McLaughlin, the obstinate manager of the Phoenix Mills here, came this morning when he sent one of his foremen, Joseph Valent by name, to the strike committee with an offer to pay all employees, men, women and children, 60 hours' pay for 54 hours' work. It will be remembered that the strike of the textile workers on October 10 was caused by a reduction in pay in consequence of the legislature's action in cutting the working hours for women down from 60 to 54 per week.

The strikers received the news with cheers, but showed no desire to settle on any such basis. They insist they will not go back to work unless an increase is granted on piece work. Accordingly they sent a letter back by McLaughlin's messenger informing him that they were perfectly willing to settle on the following terms, but no others: Full re-statement and no discrimination against any strikers; 60 hours' pay and 54 hours' work; 15 per cent increase on piece rates; one full hour off for lunch for all night workers.

This does not mean that an immediate settlement is in sight, but does indicate that the bosses do not feel as strong as they once did.

It is believed that with the attempt to close the strikers' soup kitchen, the employers, with their ready allies, the police, played their last card, and the failure of this attempt, coupled with the attention attracted by the sending away of the children, has convinced them that they cannot break the solidarity of the strikers.

Literally an storm of protest has arisen over the effort to evict the soup kitchen force. Angry remonstrances have poured in from every quarter and even the townsmen, whose prejudice against the strikers has been intense, have denounced the move as "going too far." A number of contributions arrived today from sympathizers who declared that they would raise double the amount of money if it was necessary for the strikers to give up their kitchen.

Defeated in their soup kitchen move, the mill owners and police are trying a new tack. Some agency is quite evidently behind the sudden demand of the Slovak Sokol Club for a heavy increase in rent for the use of their hall by the strikers, who cannot afford to pay the sum demanded. They will be entirely deprived of a meeting place if the Sokol Club insists on its demands and since open speaking is prohibited by the usage of the police chief, the strikers will not be able to hold a public meeting of any character.

The Utica jury in the case of William R. Clark, the agitator arrested for using "inflammatory language," pronounced him guilty early this morning, and Clark was fined \$50 with the alternative of 50 days in jail. Clark refused to pay, whereupon a remarkable scene occurred. The court room spectators, most of whom were workmen, rushed down to the clerk's desk with money in their hands and insisted on paying Clark's fine. They planned their contributions down by quarters, halves and dollar bills, until the entire sum of \$50 was raised on the spot. So far as known, none of them knew Clark personally. They simply said: "That's all right; we pay." Clark was defended by Attorneys Fred H. Moore and Richard Horley. The jury, with one exception, was composed of small employers and petty business men. In the former trial of Clark the jury disagreed. The case stirred up Utica considerably and the court room was crowded with spectators.

ETTOR ADDRESSES BIG MEETING

(Continued From Page One.) here managed to keep you at your task. They said that the strike was not going to be won in Lawrence, and that the I. W. W. was a big bluff. But the I. W. W. did win in Lawrence, and then the capitalists in New Bedford, fearing that you would strike, gave back the 10 per cent that they stole five years ago. Then Golden said: "We win our strikes without striking." If he were honest he would admit that the reason you won was because the manufacturers were afraid you would take away 22 per cent from them, as we did up in Lawrence. The band of humbugs in New Bedford made all kinds of bluffs and led you to the slaughter house. If anything was saved in New Bedford, it was saved by the hitherto neglected foreigners—the I. W. W. Golden is now going before the capi-

talists' club, eating with the capitalists, telling them they must take the United Textile Workers to their breasts, and warning them of the dangerous character of the I. W. W., saying: "They will haul down the flag our fathers fought for." He is an Englishman, and he knows his father was not fighting to hold up the flag of the United States.

"In Lawrence the dynamiter and the men who murder, lie, cheat, rob and steal have organized themselves into a patriotic society. They have raised the cry, 'For God and Country. The Stars and Stripes Forever.' The red flag and the I. W. W. never."

"Who compose that crew? I am not going to give you up all the names, but I will tell you some of them. Johnny Breen, who for \$500 planted 30 sticks of dynamite in one Lawrence block, imperiling the lives of 5,000 or 6,000 people and the safety of six churches. Bill Wood, who has two places to live in, kept up on the labors of men, women and children, many of whom should be in school or on the playground. Bill Wood, the great Christian gentleman, who, when sworn to tell the truth in court, and asked the question, "How many automobiles have you?" replies, "I don't know. I haven't any time to count them."

"Mike Scanlon, mayor of Lawrence. If he should go to him and promise to make him governor if he could tell us what color was the flag that floated at Bunker Hill, he would not tell us the correct answer if he knew, because that flag was as red as the blood in the veins of every man, woman and child in this audience."

"If we promise to make Golden the High Mogul of all the industrial unions of the world, provided he could answer one question correctly, and then ask him: 'Who were Kosciuszko and Pulaski?' he would probably say they were employes of the Wood mill, or of the Hathaway in this city. But they were foreigners, who came here and fought, that a new nation might be born in the world. But Golden has been too busy tugging the hands and feet of the operatives to the bosses, to try to educate them."

"The hands of the I. W. W. have been raised only in defense of the workers' rights. We are willing to balance any of our acts against those of Wood, Golden and the rest of that crew, and have no fear of the results."

On the question of religion, the speaker said: "We have no objection to the saving of souls after death. Our object is to save souls and bodies while the people are alive."

In conclusion, Mr. Ettor declared: "If we win our fight, we will win the entire world, and that is worth fighting for. If we lose, we will be no worse off than at present."

NOTHING SUCCEEDS LIKE SUCCESS

BY GROVER H. PERRY

In the past the members of the I. W. W. have always laid stress on the fact that we need a press to spread the propaganda of industrial unionism. The fact holds good today as it did seven years ago. Still there has developed in the past seven years another reason that is just as important for the welfare and growth of the organization as the spreading of propaganda, that includes the need of the press. It is the need of spreading the tidings of our struggles and victories on the industrial field.

The old adage, "Nothing succeeds like success," is as true today as it ever was. The I. W. W. today is gaining success after success, and to place the news, the details and methods used to achieve this success is as important as to merely tell what we are organizing for.

Another thing: Strikes to be successful need more than the mere solidarity of the workers directly interested in the strike. They also need the assistance of the workers throughout the country. The only way to get this assistance is through publicity. That, in other words, means the press.

In the past we have had to depend largely, much to our detriment, on the socialist and labor press of the country for this publicity. The labor press today is in control of the craft union officials, so our publicity from that source is cut off. The socialist press is fast being subsidized by politicians, so our publicity from that source will soon be completely cut off. Some of the old so-called socialist papers of today have borrowed the tactics of the Associated Press and have placed an ef-

fectual boycott on all union meetings of the I. W. W. or their activities. Every paper of the so-called socialist type is contemplating doing so in the near future.

In the New York Call for the past few weeks a discussion has been carried on, in the editorial page, as to whether it would not be advisable for all "comrades" to boycott our meetings and all "comradely" papers to stop publishing any news of the I. W. W. doings. That will mean that the I. W. W. will have to go into fights with only our own press to record our doings.

Is our press in shape to do that today? We know that it is not.

If you want proof that we are suffering from a paucity of news from our own organization let us just look at the strikers that are now on in the I. W. W. that are receiving no notice from the capitalist press or the so-called socialist press:

Eight thousand textile workers are on strike in Webster, Mass.; 1,500 are on strike in Little Falls, N. Y. Strikes are on among the lumber workers in Merryville, La.; the metal and machinery workers in Cleveland and the workers in the steel industry in Homestead, Pa., and in other parts of the country and in various other industries.

Nothing succeeds like success.

The news of these valiant fights the workers are making under the I. W. W. banner will inspire thousands more to enroll under that banner. The fact that workers on the outside know of these strikes and hold protest meetings and in other ways show their feeling of sincerity would instill new hope and courage into those making the fight.

Nothing succeeds like success. The A. F. of L. is making's last dying gasp.

The I. W. is growing from swaddling clothes into a vigorous youth.

Let the workers know through our press.

The I. W. W. today is not only telling the workers how to organize in the strike but is showing them how.

Let us get a larger audience through our press. If our press gets the assistance we can make it more interesting, more valuable, get quicker news service and make larger papers. It is all up to us. We have the power to do these things if we use the power. The workers are with us if we will take advantage of the fight. Subscribing is one way of helping. Getting others to subscribe is another way.

The last way is the best, because we have a broad field to work in.

THE INDUSTRIAL UNION AGITATION BUREAU offers a way to get subscribers that will appeal to all and make sub-getting easy work. Speakers of national reputation are being routed. Terms are that locals sell subscriptions to the papers which are also good for admission to lecture. Haywood, Ettor, Flynn and Giovannitti are some of the speakers. Don't you think it will work? Try it and see.

Nothing succeeds like success. We have success; let us advertise it.

Send all requests for information to INDUSTRIAL UNION AGITATION BUREAU, Room 307-104 West Washington St., Chicago.

INDICTMENTS AT LITTLE FALLS

(Special to Solidarity.)

Little Falls, N. Y., Dec. 18. Eighteen I. W. W. members and strike sympathizers are now under indictment for giving aid to the textile workers here who have been out for ten weeks. Charges against them vary from "inciting to riot" to "assault in the first degree."

The grand jury of Herkimer county yesterday afternoon handed down indictments against Benjamin Legere, organizer of the I. W. W., on two charges, and against Filippo Bobino, Orazio Morlando, Antonio Capanno, Rocco Fiorano, Carlo Furlio, Antonio Preta, Domenico Bianchi, Peter Carmacchio, Louis Lesnicki and Antonino Sedolano, all of whom took an active part in the strike up to the day of their arrest on Oct. 30. Others indicted at the same time on "riot" charges were free speech fighters: Myor' Linn, Rev. R. A. Bakeman, Alderman Harvey A. Simons, George Vaughan and Fred Ehrsh, all of Schenectady, John F. Leheny and Rosa De Guerre.

It is known that every effort will be made by the authorities to give at least five of these men long terms in prison, these being Legere, Bobino, Morlando, Bianchi and Preta. The hatred against Italian workmen has never shown much respect for revered American institutions. The labor movement of this country must

wake up to the seriousness of the situation here. These men have done no wrong. Their only crime was to take the part of oppressed working people against an unscrupulous freedom set of capitalists and servile authorities.

All the defendants refused to plead, whereupon the prosecution sprung one of the rawest tricks ever attempted in a capitalist court. A lawyer named C. D. Thomas, of Herkimer, arose, saying he represented Carlo Furlio and that his client wished to plead guilty. Lesnicki saw through the trick and sprang up to say something. He was hurled back into his seat by Sheriff Moon. Furlio then exclaimed in astonishment: "Why should I plead guilty, when I have done nothing?" Seeing something dirty was underfoot Attorney Fred Moore asked to interview the prisoner, but Judge Andrews hastily intervened and ordered a plea of not guilty entered.

When Bobino's name was called he arose to correct the wrong pronunciation and, in his turn, was jerked violently back into his seat by Sheriff Moon.

Attorneys Moore and Horley, for the defense, asked that their argument be heard as to their privilege to examine the minutes of the grand jury. Judge Andrews granted this, and remanded the prisoners till the hearing on Dec. 31. Their request was also granted to put the cases over till the convening of county court on Jan. 13, on which date the trial is to begin.

"CORN FED SLAVES" AGAIN

Solidarity is in receipt of the following letter from the mother of a large family in a town near Chicago. As a flashlight on American conditions for "corn fed country boys and girls" it is exceedingly interesting. The fact that most of the members of this healthy family are in rebellion against conditions and opportunities which might seem exceptionally good, should be noted as especially significant in the mother's plain and unvarnished tale of her family life. Names are, of course, withheld.—Editor Solidarity.

Editor Solidarity:

You must excuse my language; I have not been in this country long enough to speak the English good. But I thought I ought to write you a letter to tell you not to put such things in the paper about CORN FED COUNTRY BOYS being sold as slaves in this country of America, for that may be so in Silesia, where I came from, but it is a lie in this country, and you know it. I raised boys both places, and I know better.

My boys in Silesia are there yet, working for a big man who owns all the land about the town, and they get no education and work awfully hard, and we are saving up enough money to bring them over as soon as we can, me and my second husband. But our boys in this country are smart. One is working on the street car line, and every time he passes our house he waves his cap at me; while the other boy is a reporter on a big paper in Chicago and gets \$18 a week. He is going to get married to a girl who is from Marshall Field's as soon as they save up a thousand dollars, so they can furnish a flat. We started on a hundred crum. I don't think they need that much, but his girl is very proud, and says she won't get married unless they can start out right, for she can stop work any time she wants to and keep house for the assistant manager of her department. He keeps his girls lovely, too, she says, only she is not that kind of a girl. She told our boy that the assistant manager said her fellow ought not to read your paper, because it's an anarchist sheet; but our boy says he knows some anarchists who are just as good as the assistant manager any day, and that he only's bourgeois slop of a parasite who spends his days plucking the girls in his department, and his nights chasing chickens.

So I think my boy can take care of himself, because as a reporter he finds out a lot about the big bugs; but I do wish he would not send his copy of Solidarity to us, because it keeps my husband all stirred up and he talks so much about sabotaging the general strike and direct action I get scared that he will lose his trade, and then I can't send for my corn fed country boys to come over here and get good jobs, like my other boys. My third son helps us run the saloon, and he is a good boy, too, only I wish he wouldn't get drunk so much and run with those rough boys who will get him into trouble. He's only been arrested once, and that was for stealing coal off a freight car; but I guess that was not much because all the other boys do

ETTOR AND GIOVANNITTI Before the Jury at Salem, Mass.

Speech stenographically reported and published verbatim in a 120 page pamphlet. Revolutionary to the core. A scathing arraignment of the wage system. Nicely bound. Large type. 25c per copy; \$10 per 100. Send all orders to VINCENT ST. JOHN, 307-164 W. Washington St., Chicago Ill.

ON THE FIRING LINE

Our new pamphlet is now ready for distribution. It is very neat in appearance and is printed in large type. The contents are as follows: The McNamara Case and the Corp.; The Lawrence Strike; The Ettor-Giovannitti Arrest; The Question of Violence; Enemies of the Working Class; What the I. W. W.?, The price is \$3 per hundred or 5c the single copy. Address Industrial Worker, Box 2129, Spokane, Wash.

that in our end of town.

But I do wish you would write something in your paper about girls, because my daughter stays out so late nights, and she has been in trouble a couple of times already, but she has a fellow who calls to see her with an automobile, and she says she could marry him any day if he wanted to, but she don't want to get married because she has a chance to go on the stage and to be a big singer and wear diamonds and fine clothes just like a lady. I am so worried I don't know what to do about her with those grand ideas in her head.

But I have written you more than started out to, so please, Mr. Editor, for the sake of a mother from the old country, don't say again that the boys will be slaves if they come to America.

HOW TO JOIN THE I. W. W.

Any wage worker, wishing to become a member of the Industrial Workers of the World, may proceed in the following manner:

1. If you live in a locality where there is a union of your industry or a mixed (recruiting) union already in existence, apply to the secretary of that local union. He will furnish you with an application blank containing the preamble to the I. W. W. Constitution and the two questions which each candidate for admission must answer in the affirmative. The questions are as follows:

"Do you agree to abide by the constitution and regulations of this organization?" "Will you diligently study its principles and make yourself acquainted with its purposes?"

The initiation fee if fixed by the Local Union, but cannot be more than \$5.00 in any instance, and is usually \$1.00 or less. The monthly dues cannot exceed \$1.00 and are in most locals from 35 to 50 cents per month. If there is no Local Union of the I. W. W. in your vicinity, you may become a Member-at-Large by making application to the General Secretary, whose address is given below. You will be required to answer affirmatively the two above questions, and pay an initiation fee of \$2.00. The monthly dues are \$1.00 for Members-at-Large.

3. If there is still no Local Union of the I. W. W. in your vicinity, you may become a Member-at-Large by making application to the General Secretary for a Charter Application Blank. Get no less than TWENTY signatures thereon, of bonafide wage workers in any one industry (for a Local Industrial Union) or in several industries (for a Local Recruiting or mixed Union) and send the charter application with the names to the General Secretary, with the \$10.00 charter fee. Supplies, constitutions and instructions will then be sent you, and you can proceed to organize the local.

Join the I. W. W. Do it now. The address of the General Secretary of the I. W. W. is VINCENT ST. JOHN, 307 Mortimer Bldg., Chicago, Ill.

KANSAS CITY LOCALS

Local 61, I. W. W., has opened up headquarters at 521 E. Missouri avenue, Kansas City, Mo. All wage slaves coming to Kansas City please take notice.

Half-tone enlargements of Joseph J. Ettor that will make a fine picture for framing—size 12x8—may be had at a cost of \$1 each. Address Wm. Yates, Central Bldg., Lawrence, Mass.

Local 16, Detroit, announces a special meeting for Jan. 27, and urges all members to be present. Also please note that after Jan 1 meetings will be held on Wednesdays instead of Fridays. No meeting Jan. 1. Card party and lunch Jan. 8. Everybody come.

Local 358, I. W. W., has opened temporary headquarters at 1481 Court A, between 144th and 151st Streets. All lumber workers making Tacoma their headquarters are requested to call on the new local. A. J. Amols is temporary secretary.