

THE WORKERS IN FRANCE: GERMAN POLITICS

By CAROLINE NELSON

(Written in 1913 that there is no difference between a republic and a monarchy. There is a very little difference in the way the ruling class is served. There is a great deal of difference in the social psychology of the two. The republic is a revolutionary tradition that to all appearances have changed things; they have taken their measures, but the new or otherwise forcibly, escorted him off his sacred seat, and tried them for the ideas that the king's industry of necessary. But in the monarchal countries they have performed no such sacrilegious, and are made to believe that it is impossible and undesirable. In the monarchal countries anybody connected with the state ruler, no matter what he does, he is shielded by the sacred rights of a sort of kingly protection. A newspaper editor takes his life in his hands in writing him up, especially in this case in Germany, where the Kaiser is above all law and all constitutions. In a republic the state officials are subject to the people's searching inquiry, as they are supposed to be honest. In a monarchy an editor is also supposed to serve that same entity, and he is not a public job and a show of rivalry, it happens that in a republic the people get pretty well along up, while in a monarchy they are safely hidden, and the ordinary dweller in the land believes that they are good, while the ordinary inhabitant of the land is thoroughly convinced that all public officials are more or less scoundrels and they want reformed. I have here two very differently psychologically situated people, though there may be very little difference in their daily economic activity. Here is where our materialistic conception always slips a cog. The rule insists that only the immediate economic condition forms the basis of working class. He leaves out the tremendous social power of the past social history and the social relations in which the worker finds himself and which shape his mind, through which he has the illusion in which he finds himself. Until the working class writer and agitator has himself that kind of materialistic folly, he must make a fool of himself, and constantly be aware of those he tries to instruct to the detriment of the working class itself.

The French workers are naturally the most revolutionary workers in Europe, while the German workers are on the whole the most conservative. Oh, yes, I can see the socialist in America making very faces by this statement, but the fact is less true. The ordinary worker in the Scandinavian countries, the French and the American worker would call radical, but he is a very radical man. The German worker, the capitalist knows this, and he is never tired of praising the German worker as the most satisfied and economical creature. That is the cause of the great commercial rise of Germany.

Of course, the first place that one naturally visits in France is the Bourse du Travail or the Rue Chateau d'Eau. It is a large, pretentious looking building, and the latter is kept there and paid for by the government. "How comes it that as a settled country France needs a translator in the labor exchange?" This was the question that I asked. "Zilles, who spoke a half dozen languages fluently. "It is necessary," he said, "because workers from all our neighboring countries come here to find employment. Capitalists constantly have agents out in Italy, Spain, Greece and the Slavonic countries to find men to send to France to get the high wages. There is practically no end to the cheap labor that is sent to France from those countries, because the workers have such large families that they need the standard of living that we have. The capitalists pay very much the same for the labor of the French worker against worker in the form of foreigner against native. Preaching hate-hatred, they are very much more than have profited to hate one another up, in both a profitable and pleasant occupation that is not confined to America.

What is in America are most anxious to know is naturally all about the Confederation Generale du Travail, but as I have written in full details about it previously, I shall merely say over it here. It is perhaps most workers know, the Bourses du Travail or labor exchanges in France have played a part in the other working in an organization has ever played among the workers. The hands to run the government for their own working class in the world have tended to change one kind or sets of officials after another. The French government in the national and municipal government, and all served them very much alike after the same pattern, and that includes the socialists—the ones and the others. The French government gave the workers—democrats. Thus it came about that in the French workers' movement, there grew up a strong suspicion against all officials, including the labor official. The labor official of France needs to apply for a job with large pay, such as he does in any other country, and he is mostly paid for the love of the cause and do his official work very often after his day's work for the capitalist class. The French worker would not pay high dues in his labor organizations, but he is very ready to apply to the municipal governments to furnish the workers with a building for their headquarters. They could hold their meetings, keep a library, and they could have technical instructions in their different trades, etc.

Already in 1875 the workers in Paris sought the municipality to set a building aside for the jobless workers. They received no such official contempt. For eleven years the seat was left to sprout in the worker's

mind, and its flower looked very different from the first sprout; it was to be a tall, straight, fully developed building for all their necessary activities. The municipal authorities appointed committees to look into the matter with the result that the present labor exchange was built. The workers understood that the officials did not do this because they loved them. Less experienced workers might have taken the officials in and in that case the labor exchange history would have been a very different one. The exchanges were so many bones thrown to the workers to mollify them as to control them politically. The officials thought that this institution would form a permanent lamp votes, which could be used by them to keep themselves in power. This completely failed.

By the use of their force the republicans, while it wrote "Liberty, Equality and Fraternity" on its public buildings, even its public churches, held that labor organizations were unlawful and un-democratic, and had the police constantly breaking up these organizations, until in the year 1884 they were morally and legally permitted the workers to organize, but it had so many loopholes to serve for the revolutionary social leaders with much suspicion and mistrust. It demanded that the organization should be a permanent lamp votes, which could be used by them to keep themselves in power. However, organizations now ignore the law without the authorities daring to interfere with them. In the law of 1884, even because those in power found that it would not be very long than to withhold it any longer. Here therefore no friendship between the bourgeoisie and the workers.

From Paris the labor exchanges spread into the different towns. In 1884 they had the same force in testing an exchange going than that it immediately became a center for education and political activity. It gathered the local workers together for all different trades, which enabled them to carry their propaganda on to the workers in their own towns. Free lectures became also the most radical centers, as no particular care of workers had to be catered to in order to get a hearing and get them to pay the fee. The French workers here developed their most radical political ideas.

The Bourges in time formed a federation. This federation came in conflict with the national labor movement, that to a great extent was controlled by the different socialist politicians. As local labor centers the Bourges workers were very active. The authorities, who insisted that inasmuch as the commune helped to support the workers, they had the rights over their activity and propaganda. This led to a strong anti-political movement in the Bourges, as all brands of officials annoyed them. The Bourges workers were very active and to free themselves from the control of the national labor movement. Some of the independent Bourges and the communal workers were very active in the management, which confused the authorities. It was naturally the most revolutionary workers, who were very active in the work and this is still going on in France, not only in the Bourges, but the control of the municipal authorities. But this must necessarily be a slow work. But this work was the authorities in turn throw out the candidates that according to their local socialist party. The Bourges workers in Paris is no exception. The Bourges workers were thrown out of the Bourse du Travail some years ago because it was too revolutionary.

This state working class institute thus became a source of the greatest concern to the municipal authorities. It finally became the nursery ground for anti-state socialists. It is at the Bourges that was created a fertile soil for economic socialism—SYNDICALISM. The Bourges workers, organized as capitalist parliamentarism out, as it proposes to create its own parliamentarism among the working class industrial organizations. This kind of socialism is therefore one of the bitterest plagues that both socialists and capitalists have to swallow.

It is just here where the great conflict of the communal authorities and Bourse du Travail center itself. The Bourges have the latent power to finally take the authority out of their hands to run the government for their own benefit through their economic power, and that is the aim of the Bourges workers. Now comes the question what was the dominant thought or idea that radiated out from the Bourges center. The political socialist is every ready with the answer that it was anarchism. It was not that. The answer is that it was the idea that now has become known as syndicalism. It was not that this name was deliberately coined to express a new social doctrine, but it simply means in France that a law permits the workers to form syndicates, and that the law forbade them to force the parliamentarians to give, by the use of the law that forbade them to do so. It makes every union of workers a political party, and he may be a milk-water political official. Thus the name syndicalism in France does not mean what it has come to mean in general the world over in other countries.

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Economic Socialism; for syndicalism fights for socialism on the economic field, and in its organizations seeks to build a new society within the framework of the old one. The syndicalist program then is not to capture the political state, but to render it useless by replacing it with a new order that is based on the economic field. The syndicalists therefore do not expect to gain anything by electing representatives to the capitalist parliaments, for by such representatives they simply become co-workers in the capitalist state, and by actual co-operation they have learned that such co-operation in general works out in favor of the class in power, and the last analysis the workers' representatives in the capitalist parliaments acquire the state psychology, as they have to do in the name of state protectors and promoters. As such as state destroyers they will not be tolerated in the capitalist parliaments, and moreover the capitalist state will remain as long as capitalism remains on the economic field. The mere capture of the capitalist parliaments, merely the capture of the decorative machinery that is not under the command of the parliaments, though the parliaments are used so much by the workers to suck the vitality out of the workers to feed the army and navy, and the more so materially. More could be said on the illogical idea of the political party, regarding the parliamentary power of the workers in the capitalist parliaments. This is a waste of time and no time on capitalist elections to their parliaments, and they seek to establish their own parliaments in their local and national organizations that the society direct the capitalist parliaments. The law that they pass there are used so much by the workers out in spite of the law passed in the capitalist parliaments, and the strength of the syndicalist movement is therefore the foundation of syndicalism or the new society, while the foundation of the old society is the power to kill in mass murders, to the privileged class in their private and public life.

The leading spirit in the Bourges du Travail federation in France was Ferdinand Pelloutier. In 1892 he was elected to the Bourse du Travail as a political socialist and in turn an anarchist, the experiences of these different schools were handed him in the syndicalist camp, where he declared that neither political socialism nor anarchism would free the workers. On the contrary, he expected the workers economic and political to grow, and that they could overtake the whole of the world. He believed that the syndicate of workers that should undertake each in their special line all production and distribution. He included syndicates of art and sciences, health and instruction, in fact all human activities, and he expected to be carried on by organization of workers in syndicates, and these syndicates are formed naturally by economic interest and its relation. The syndicates are naturally what we call street lies, which is at the present time the Bourges, and then nationally and internationally. The local organization is autonomous and can act at any time upon its own initiative and without the national organization to sustain it through its national officers. The officers here have the servants and not the rulers. They are to answer the call of the workers that are the most active and the most energetic in the organizations elected to rule. The officers here have to trust the workers themselves, the workers trusting the officers to do the right thing. In a defeat the blame falls on the workers and not on the officers. It is a servatism that is now eating the heart out of the organizations can find no root in syndicalism.

But what is more to the point. At the present state of capitalism, the workers in order to win must act at the right moment, the socialist party can act, without giving the bosses any warning the better chance of the workers. The workers do not know or are incapable of judging and understanding the social situation in which they are working and suffer; it is useless for them to appeal to officials to be allowed to act, as they are not so early know, and they undertake to move a lot of workers that are not so morally, and the workers would know what to do. The autonomous action in syndicalism thus the workers on their own responsibility, whereby they first of all develop their own resources and moral and mental equipment, which are the main weapons in the battle. Of course, all local centers are interrelated socially and economically with all other centers in the world, and that the natural relationship factor that precedes one local center taking advantage of another and the interrelationship class; talk about such at this time is only childishness.

But the French workers in giving birth to syndicalism did not do so without many troubles and trials. They were opposed by the political socialist, and the national labor organization, and the national labor organization. Besides that France has a large number of millionaires, and the workers of the capitalist authorities. Nothing that France has a large number of millionaires, and the workers of the capitalist authorities. Nothing that France has a large number of millionaires, and the workers of the capitalist authorities.

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the agricultural workers are called. While the syndicalist in Europe give Plutcher full credit for his work they do not give him when he claimed that for each trade in a local district there is not to capture the political state, but to render it useless by replacing it with a new order that is based on the economic field. The syndicalists therefore do not expect to gain anything by electing representatives to the capitalist parliaments, for by such representatives they simply become co-workers in the capitalist state, and by actual co-operation they have learned that such co-operation in general works out in favor of the class in power, and the last analysis the workers' representatives in the capitalist parliaments acquire the state psychology, as they have to do in the name of state protectors and promoters. As such as state destroyers they will not be tolerated in the capitalist parliaments, and moreover the capitalist state will remain as long as capitalism remains on the economic field. The mere capture of the capitalist parliaments, merely the capture of the decorative machinery that is not under the command of the parliaments, though the parliaments are used so much by the workers to suck the vitality out of the workers to feed the army and navy, and the more so materially. More could be said on the illogical idea of the political party, regarding the parliamentary power of the workers in the capitalist parliaments. This is a waste of time and no time on capitalist elections to their parliaments, and they seek to establish their own parliaments in their local and national organizations that the society direct the capitalist parliaments. The law that they pass there are used so much by the workers out in spite of the law passed in the capitalist parliaments, and the strength of the syndicalist movement is therefore the foundation of syndicalism or the new society, while the foundation of the old society is the power to kill in mass murders, to the privileged class in their private and public life.

(Written in Europe in 1913) At the present writing, the optimistic work condition in Germany has increased the army of workless workers in the last few years, and consequently terrible suffering, as the German workers with all their economic and political activity, and the wages, even after meat and butter and eggs are pretty well cut out of their daily bill of fare. The three named articles are rapidly becoming the property of the workers, and the workers are pretty well cut out of their daily bill of fare. The three named articles are rapidly becoming the property of the workers, and the workers are pretty well cut out of their daily bill of fare. The three named articles are rapidly becoming the property of the workers, and the workers are pretty well cut out of their daily bill of fare.

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the role the Junkers or the feudal lords still play in Germany. Some hundred years back the Junkers lived in fortresses, whence they sent forth with their bound slaves to plunder the merchant carrying on his sea and land by the tradesmen or burghers—in the language of the French, the bourgeois. But the growth of the capitalist system with its revolution and social upheaval put a stopper to this gentlemanly pastime, and the Junkers were by no means put out of business. They are still there, and calmly waited until the big capitalist developed, then they made common cause with him, and the Junker spirit upon which the German empire is practically founded bloomed forth into new life. Continued On Page Four.

THE MAN WHO IS AFRAID TO LOSE HIS JOB

A Book of Workers By A Worker, That Portrays His Mental Make-up.

Books often convey more indirectly than they do directly. They present pictures and facts, which, when taken into consideration with other pictures and facts, help the imagination and reason to form a true estimate of conditions. A book of this kind is "The Ragged-Trousered Philanthropists," published by Stokes Co., N. Y. City, and written by Robert Tressall, from the standpoint of political socialism. The book is an arraignment of capitalism, in the guise of fiction. It is intensely realistic and well written. It turns on the daily lives and discussions of a group of unorganized building trades workers of England, to whom the State, as the sole beneficent employer of labor, is commended as a solution of all their ills and the ills of the working class in general. Especially noteworthy is the book's portrayal of the state of mind, or psychology, of the men who have to depend on a job for a livelihood, no matter how unsteady that job may be. The constant terror, the abject fear and cowardice, over the prospect of losing one's job—in brief, the blighting effects of working class dependence on the capitalist class, together with its awful suffering in times of unemployment—was never better shown than in "The Ragged-Trousered Philanthropists." The depths of Labor's degradation under Capitalism is brought home with a force that admits of no doubt. It is not only convincing, but crushing as well.

It is here the first indirect effects of the book manifests itself. Given the labor degradation portrayed, as typical of England, one begins to realize the tremendous importance of the recent big industrial strikes in that country. As Tressall portrays the English working class as a people who are, physically, mentally, or spiritually, of self-assertion or revolt—a dead, hopeless submergence from whom nothing can be expected except further decline that pulls everything down along with it. To illustrate:

Owen, the hero of the book, is at odds with the ideals of political socialism; but they warn not his co-workers. So he grows ironical and bitter at them; THEY, THE RAGGED-TROUSERED PHILANTHROPISTS, who give all that they produce to the capitalist and keep only the rags for themselves. Hear how he berates them:

"As Owen thought of his child's future, there sprang up within him a feeling of hatred and fury against the majority of his fellow-workers.

"THEY WERE THE ENEMY—those ragged-trousered philanthropists, who not only quietly submitted like so many cats to their miserable slavery for the benefit of others, but defended it, and opposed and ridiculed any suggestion of reform.

"THEY WERE THE REAL OPPRESSORS—the men who spoke of themselves as 'the likes of us,' who, having lived in poverty and degradation all their lives, could not see that what had been good enough for them was good enough for their children; they had been the means of bringing into existence.

"He hated and despised them, because they calmly saw their children condemned to hard labor and poverty for life, and deliberately refused to make any effort to secure better conditions for them than they had for themselves.

"Owen laughed bitterly to himself. What a very comical system it was.

"Those who worked were looked upon with contempt and subjected to every possible indignity. Nearly everything they produced was taken away from them and enjoyed by the people who did nothing. And then the workers bowed down and groveled before those who robbed them of the fruits of their labor, and were childishly grateful to them for leaving anything at all.

"No wonder the rich despised them and looked upon them as dirt. THEY WERE despised. THEY WERE dirt.

"And they admitted and gloried in it."

It takes a mighty big force to move such a mass. That industrial unionism, as it prevails, is, in fact, the state of its members than is present day organization along industrial lines. The former is too remote and of questionable value; the latter is here and now a grim reality as Italy, for instance, has only recently and tragically shown.

The second indirect effect of the book is the value it gives in the thought of the American reader, to the rebellious migratory workers of this country. Here is a body of workers who don't know what a steady job is; who are always in a most precarious economic condition; who know not the awful debasement of the workers of England, as portrayed in "The Ragged-Trousered Philanthropists." These migratory workers, by means of organization in the I. W. W., have effected many reforms, as in the hop-picking conditions of California, for instance. They have won the right of revolt and revolution where they are most likely to go out or be banked by capitalist agencies. In so doing they have evolved a literature of their own. Their songs, crude though they be, possess the satirical and elemental virtues that marked the beginning of bourgeois and other literature. Yet they are distinctive products of the movement that brought them forth. In fact, the American migratory workers afford a striking contrast to the conservative workers of Tressall's England, whose only virtues (sic) are abject submission and self-effacement in the face of a master class. May our migratory workers ever preserve this country from such a humiliation! And may our other fellow-workers in this country resort, as did the real workers of England, to industrial union action in order to shake it off, should they ever have to succumb to such an inhuman condition.

"The Ragged-Trousered Philanthropists" is not only indirectly but directly good to read. Owen's definition of poverty is the best we have ever read:

"What do you mean by poverty, then?" asked Earton.

"What I call poverty is when people are not able to secure comforts, pleasures and refinements of life: leisure, books, theatres, pictures, holidays, travel, good and beautiful homes, for themselves all the benefits of civilization—the necessities, good clothes, good and pleasant food.

This does not agree, inferentially, with the definition that declares him who has fewest wants; but then it is the only definition of poverty that modern development makes it worth while to subscribe to, especially on the part of the workers, who produce all these good things, yet are often without the necessities of life; and ALWAYS without that comfort and certainty which their productiveness should secure to them under any system.

Robert Tressall, the author of "The Ragged-Trousered Philanthropist," is declared by his editor, "a socialistic and socialist painter, who wrote his book and died." The book, then, is a working class contribution to working class literature, that is, a book of the workers, by a worker. As such, it is to be welcomed. It is another proof of the ability of the working class to do all things WITHOUT that comfort and certainty which their productiveness should secure to them under any system. We need no capitalist writers to set forth our cause so long as the Robert Tressalls continue to multiply. May their number never grow less!

SOLIDARITY

AN OUT-OF-WORKER'S STORY

Fellow workers, employed and unemployed, listen to the story of my unfortunate life.

My father and mother worked very hard to keep me happy. With the help of my parents and nature, I grew up strong, healthy and fine, like an oak. After the death of my father, who died of a horrible disease, I was forced to look for a job to support myself and my beloved mother.

I went to the house in whose mine my father spent his life. The boss looked me over, touched my muscles, handled me just like a buyer does a horse. He told me to work hard, like my father; by doing so he would promote me.

They sent me down into a dark gloomy mine, which seemed to me like a grave. From overwork and lack of air I got sick with a common miner's disease. They put me to the hospital where I was supposed to get cured. In two months the doctor told me to look for work, in spite of the fact that I wasn't well yet.

Half sick, I went to my former boss; he told me he could not use me any more. I asked him why? "After my father spent his life and I spent my youth working in your mine, where you draw profits and live in luxury, while I am in poverty. Now you act worse towards me than you would towards your own old dog."

But all that he told me was for my own good, he said. Discouraged, I looked for another job. Everywhere I saw multitudes of unemployed. Everywhere, I saw a sign, "No help wanted."

Half starving, I asked people for help. Some called me a vagrant, some told me to go to the church for help; everybody despised me. I went to a church. I told my story to the priest; he asked me if I was a Christian; when I was last at church. "Father, I'm hungry; why don't you feed me instead of examining me?" He did not come for confession, and said something to the effect, "Come, you hungry and unhappy, to my house." No answer. He showed me the door. I went to the judge and told him the same story. But instead of giving me something to eat or advice, he asked me my name and booked me as a vagrant. "Annoyed over my name," "On the rockpile, that tramp! I'm afraid he'll make trouble."

I worked three months on the rockpile, harder than for the boss. I was thankful for the bread and water which I got. Later they told me I was free; that they couldn't support any more. Discouraged, helplessly, I decided to commit suicide.

While thinking about it, I met a young ragged fellow with a smile on his face. He seemed to be a common laborer. As if reading my mind, he caught my thought and asked me what I was going to do. From the first I tried to get him to talk to me. He kept quiet for awhile, then began to tell something new, something I had never heard before. He told me that he was in the same condition, and how he found his ideal. About his work for the labor movement. About industrial unionism. Capitalism. I became interested and asked him to take me to their organization.

First, he bought something to eat. Shortly afterwards, I began to work with zeal for the labor movement. I joined this revolutionary organization, the Industrial Workers of the World. I knew the present and past conditions of the workers. I told the workers at street meetings, debates, propaganda groups, what I thought and what we should do for the welfare of the workers and all humanity. I agitated among the unemployed, telling them where there is no work and nothing to do, where there is plenty of food, shelter and clothing, and help themselves, regardless of property, government or religion. I told them there is no law for the hungry. That in order to obtain results, we must organize. One man alone is helpless; a multitude of men with the principle of solidarity and our own energy fearful. I told them it is better to fight and die for an ideal, like a hero, than to die for nothing, like a slave.

I feel better since I found my ideal regardless of all hardships I meet. I know that what I have to do is to organize into a movement. All police, militia and other upholders of capitalism will fade from the earth. Justice, equality, fraternity will exist. Happiness will reign in the world.

The time is coming.

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leaders. These leaders cry discipline just as loud as the ruling class cries out for law and order, and between this organized discipline in the unions, and the organized law and order in society, the working class stands utterly helpless not only in their own time, but in the time of one set of chains to break the workers now have two sets and that their own making is not the least galling and binding, because it is forged in the name of liberty out of the workers' own hopes and self-sacrifice.

This kind of organization with its benefit system and collective bargaining that binds the worker to his master for his own good cannot but serve the ruling class, as it prevents the workers from making a fight at the most opportune time, even with the leaders' permission, and at the same time insures him against actual want for a certain length of time when he is sick or out of work. At the same time it makes him a meek socialist reformer, who goes about begging for a crumb from the parliamentary table.

These labor organizations' bureaucracy also fools the workers by getting out statements, reports, etc., showing how much wages have arisen and how much the working time has been shortened in comparison. And when we realize that the workers themselves pay to have their own time, and their own life is too narrow and too much used up to insure him against actual want for a certain length of time when he is sick or out of work. At the same time it makes him a meek socialist reformer, who goes about begging for a crumb from the parliamentary table.

From 1896 to 1912 among the best paid workers in Germany wages increased 25 per cent, while the length of life during the same period increased 25 per cent. And while the hours have been shortened the "Taylor system" with its intensive work and rest intervals, by this method the worker is speeded up to his last knot of strength every morning and the work is so fast that it literally pays the capitalists to have machinery run fewer hours, when at the same time he can get nearly double the amount of work out of the human machines than he could get in the past.

CAROLINE NELSON
STOCKTON MARINE WORKERS

(Special to Solidarity)

On Oct. 1, Local 5, Marine Transporters, I. W. W., at a special meeting, was presented to the Inland Transportation Co., demands for shorter hours and better wages. These demands were without the aid of a strike.

Although organized only two weeks, Local 5 is in excellent shape, having over 150 members with more coming. Its president, Frank H. Hallett, has been elected secretary. Address: Box 524, Stockton, Calif.

BOHEMIAN READERS, NOTE.

The Bohemian paper, "Prumyslovny Delnik," has suspended publication for a time, owing to the lack of support. But the work of education is going on just the same as ever, and the Bohemian committees have formed here in Chicago, whose purpose is to translate all the pamphlets and literature of the I. W. W. into our language, thus distributing the literature among the Bohemian people. In a short time we expect to be able to do some constructive work. Then a "Bohemian Proletariat" will follow, and others in succession. Send your orders now for price list and number of booklets you want, to the secretary of the Press Committee, Joe Rada, 1408 W. 19th St., Chicago, Ill.

GEORGE NOVAK

A fellow worker writes from Great Falls, Mont.: "An enclosing a slipper and a shoe, I have been loving city council of Great Falls have free speech. They have proposed an ordinance that is to be regulated" district to cover the down-town corners and by soap-boxers and street speakers. I am glad that the city council has not profited by the experience of Spokane, Kansas City, Portland, Seattle and other coast cities, so they must be shown. Our president mayor is a bull moose and favorable to votes for women, but must we get a permit, or can we expect him to grant one without the regulated district. We shall see. It is plain that the proposed amendment is aimed at preventing I. W. W. street meetings. It may be necessary to put Great Falls

Dan Donohue requests W. B. Anderson to forward Donohue's name, care of Local 64, 232 Cedar ave., Minneapolis.

A telegram to Washington states that the free speech fight in Des Moines has been won. Particulars have not been given up to the hour of press.

Bill Workman Jack Wialk will please communicate with H. W. Wright, 121 S. Hill st., Jackson, Mich.

Joseph Axelrod is requested to send his present address to Solidarity without delay.

T. W. W. PAMPHLET IN SWEDISH

The Scandinavian Branch of Local No. 322 has printed a pamphlet in Swedish, "The 'Labor Organization'" written by S. G. Johnson. It is written in a simple and interesting manner. Price 10 cts. To Locals 5 cents a copy. Send orders with cash to GUST HILL, care of P. O. Box 511, Canada.

The last edition of Patriotism and the Worker by Herve is now completely out of stock. It is a masterpiece when ordering literature. We intend to reprint this pamphlet, as soon as finances permit in this country. It is another reason why there must be increased support forthcoming every year.

Wm. Bronkey and Charles Hutchins are requested to contribute to the fund for the I. W. W. in Sacramento, Calif. Important business.

The \$1,000 Fund

Total October 7,	\$535.03
Wm. Cook	1.50
Henry Town Local 565	2.00
Wm. Richardson	1.00
Ovar Ely	1.00
A. O. Twenley	1.00
Henry Town	1.00
Wagners	1.00
Hans S. Kogan	1.00
N. T. Herbst	1.00
A. Castellani	1.00
Total October 14th,	\$536.03

The last two weeks show a marked increase in the donations to the \$1,000 fund, but yet not sufficient to meet the piled up indebtedness and allow for new work. One pamphlet, Patriotism and the Worker is entirely exhausted and the number of New Song Books on hand at this time is only 2,800, with no means of getting out a new edition in either case, without a delay. We must have \$500 by the end of this month to take care of back bills and ones which will make us feel fresh again. More than that this amount is owed us for literature and bundle orders, but we are unable to collect same when desired. In nearly each case the locals are sorely trying to pay up their bills but have been hit too hard by the unemployment of a great part of the membership to do so at the present time. So far about 500 have but to late to help in the present crisis. There remains only the donations to this fund to tide us over until we can get the money to allow Workers have contributed by far the greater part of the total receipts to this fund. We want to urge every reader to send in his/her contribution this week, anything from 25 cents up. It is important that YOU act at once. A dollar now will be worth two after suspension. We hate to mention the possibility of suspension, as there is no reason for it with a realization of the gravity of situation on the part of each of us. Let us hear from you.

The following is a list of Local Unions receiving a Bundle order of 100 copies or over of Solidarity each week. Locals whose account is not paid for current month will be discontinued from this list.

Seattle Locals	450
Battle Mine Worker's Union	300
Sacramento, Cal., Local 71	250
Kansas City, Local 61	200
Minneapolis Locals	200
San Francisco Locals	200
Local 341, Chicago	150
Butte Workmen's Union	100
Stockton Local 73	100
Spokane Locals	100
New York City	100
Philadelphia, Local 8, Br.	100
I. N. I. U. M. T. W.	100
Portland, Ore. Locals	100
Local 25, Chicago	100
Total Bundles, issue of October 10, No. 248	3,918
Is your Local a "Live One"?	

The Live Ones

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