

# ONE UNION. ONE LABEL. ONE ENEMY.



VOL. 4., NO. 127

SYDNEY.

June 23rd 1917. ONE PENNY.

## Queensland Organisers at Work.

Following upon the incidents as related in the last article sent to "Direct Action," it was omitted that Brown and Jackson last Tuesday night addressed a huge concourse of workers at Alligator Creek Meat Works. A magnificent reception was accorded the speakers, their talk being punctuated frequently with applause.

The small supply of literature was readily snapped up by eager buyers.

Last Sunday night saw one of the greatest stunts ever enacted in this burg. Great excitement prevailed during the week in anticipation of something extraordinary happening on Sunday. On the Thursday evening previous, a meeting was advertised to take place on the beach near the band stand. A heavy-weight John, acting under instructions from the Mayor, had the venue changed to the edge of the sea. This action being mooted abroad and not knowing what counter-action we intended, the minds of the workers, police, municipal councillors and Harbor and River Board members were much agitated; consequently an enormous crowd assembled on Sunday night. Readers must understand that the band plays on the beach from 8.45 p.m. until 10 p.m., and the only chance for us was to commence at 7.30 and finish at 8.40 p.m. We received the office that did we speak near the stand the arm of the sea would embrace us. However, just to attract the crowd we placed a hurricane lamp in a prominent position near the regular forum. A huge crowd gathered in the vicinity. Promptly at 8 o'clock Jackson picked up the light, and the procession commenced its journey seawards. Stanley West, like the Galilean of old, spoke to the multitude from the water. Dressed as a parson and declaiming in parsonic style, West administered the ether with telling effect. Even the "ranks of Tuscany could scarce forbear to"—laugh.

Harvey was the next speaker, and had barely spoken five minutes when an inspector with a bodyguard of husky uniformed assistants pushed through the crowd and demanded a cessation of hostilities under a pain of instant arrest. Harvey left the stump, and Jackson announced that the meeting would be continued at a spot some quarter of a mile further up the beach, outside the enclosure. Then commenced a second procession. The crowd still followed the light carried by Jackson. A halt was called, and the operations restarted to the tune of a mighty cheer. Jackson, Harvey, and Brown spoke with such telling effect that our friends the enemy, reinforced the police, a motor car was requisitioned, but fortunately was not used; no one being arrested.

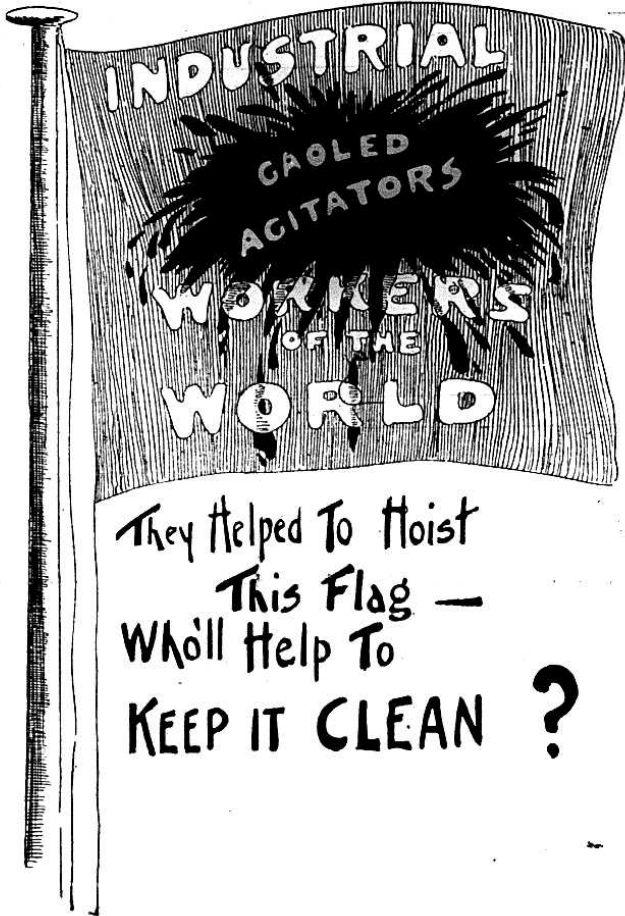
The appeal for the collection brought in £4 11s 1d, 112 songs books, and 120 "Direct Actions" were sold. Next Sunday afternoon Jackson is billed to lecture in the Theatre Royal. The Mayor in his infinite wisdom has decided to prevent it. A great crowd is sure to roll up, as tickets are selling rapidly.

The workers have received a stirring up, and they are so agitated, because of police and Mayoral oppression, that a demonstration which will live long in the memory of Townsville is due on Sunday next.

Jackson attended the Theatre Royal on Sunday morning for the purpose of addressing the Waterside workers on behalf of the Defence and Release Committee. The Chairman told the workers present that the Mayor had admitted that in the event of Jackson being admitted, they would be debarred from holding their meetings in the Theatre Royal. As a consequence, Jackson was turned down, but will be at the pay office along with Brown on Tuesday and Wednesday, to raise funds from the Waterside workers.

On Sunday next, if turned down at the Theatre Royal, we intend having a procession to a spot to be selected where Jackson will deliver his lecture. Everyone is discussing the I.W.W. The organisation is receiving a great boost, and future prospects are bright.

Yours in action,  
GEE BEE.



LATER.  
JUNE, 7th.

Tuesday and Wednesday being pay-day at the various shipping companies, Jackson and Brown attended to receive subscriptions from the many Waterside workers. A few more donations are expected, and the amount should easily reach the £14 mark.

Whilst Brown was collecting down the Adelaide wharf, Jackson made his way to the Railway Workshops for the purpose of addressing the men there. The germ of imbecility had evidently made a virulent attack upon the Railway officials, for immediately Jackson showed himself at the gate, an abject slave, who had gone without his dinner in order to do his master's bidding, barred the way. The slave, growing white about the gills, and attempting a show of firmness, ordered Jackson to remain outside. Jackson told him to go and get his stomach lined with a feed, an possibly he'd be in a better humor. At this juncture a message came through for Jackson to make a flanking movement and attack the enemy in the rear. A river runs close to the works, and a boat was needed to insure success. A boat was found, but no oars. Meanwhile, the slaves behind the barrier were excitedly watching events, and the officials, fearing for their existence, rang up the police. Jackson made a detour of 300 yards, floundered through, ankle-deep in mud and at last reached a heap of ashes, from which spot he delivered a stirring address to highly interested auditors. "John," carrying out his master's orders, and looking decidedly sheepish and uncomfortable, came hopping through the mud to take up a stand near the speakers. Why the action we know not. Possibly, he wanted to act as chairman. The whole incident shows to what extent the insular, narrow-minded, biased snobs will go in order to stop their slaves from hearing the truth.

Their action, however, is not unwelcome, for it only goes to advertise the movement, and develop a keen interest in the good work being done. It also impresses the mind of the working plugs with the fact that they are living in the most free and enlightened democracy the world has ever seen. Glory be!

On Tuesday evening Brown and Jackson had an engagement at Alligator Creek. Being busy on the wharves, it was impossible to catch the mid-day train. Not to be outdone, a pony and sulky were hired, and the Creek made in record time. Many of the boys had retired for the night, but the vigorous beating of the gong brought them from their beds to the usual forum. It is a real pleasure to address the men at the Creeks as a result of the propaganda the movement will be strengthened by the addition of some fine sturdy militarists. Song books have been eagerly bought, and on our arrival the Alligator Creek Choir was busy singing wobbly songs with great gusto. Being convinced that an organised effort to win the right of free expression throughout Queensland will shortly be made, and knowing the necessity for publicity, a two-third column article was sent to the "Standard" and "Truth" (Brisbane), setting forth an account of the disabilities encountered in Townsville. If some of our "sturdy democrats" (?) remain obdurate and insist on "democratically" destroying free speech, they'll be right up against a deuced snag immediately the sugar season is over.

VERB SAP.

P.S. - The Alligator Creek workers at the meeting described above donated 1% in order to cover cost of hire of pony and sulky which amounted to 10s. 7s therefore will be accounted as collection.

G B.

MELBOURNE.

On June 10th, F. W. Wilson lectured on "Imperialism." The lecture gave a masterly outline of the causes that led up to the present war, showing the subtleties of "dollar" diplomacy and high finance. Germany's need for territorial expansion was touched upon; and in conclusion the lecturer emphasised the necessity for a mutual understanding between workers of different countries. Interesting discussion revealed strong sentiments in favor of the repudiation of national debts.

The meeting on the Bank was large and enthusiastic; and the singing of "Long Haired Preachers" evoked much amusement. Fellow-Workers here are full of enthusiasm, and a fine spirit of optimism prevails as to the future of Industrial Unionism.

A. E. B.

FOREIGNER OR I.W.W.

A bald-headed man, answering the name of Benjamin Goldberg, who was born at Leeds, England, served seven years in the British Army went through the South African war; and can boast of having several war medals; was arrested in Townsville, N. Queensland, last week for being a foreigner.

Goldberg interrupted at a recruiting meeting and even went so far as to ask the speaker if he had ever been a soldier. Result was that Ben. got fitted, and was afterwards arrested. When it was discovered who Ben. was, and that the alien charge would not hold good, he was immediately charged with being a member of the I.W.W. This charge in the opinion of the "beak" was infinitely worse than being a foreigner, as was later shown.

Result: One month's free board and lodging at the State's expense.

Ben is at last rewarded for all his scraps for the Empire, and is to be the guest of His Majesty for one month.

## How Like Australia (?)

BANQUETED IN JAIL.

On Sunday, April 22nd, the rebel women of Seattle gave a banquet to the Everett prisoners in the County Jail. A long table was placed in the corridor of the jail, and after this was set the boys came from their tank and were forced to run the gauntlet of the women who prepared the feast; but in this instance they came thru smiling, and if there were any ill-effects they were due to too much hand-shaking. The feast lasted two and one-half hours, and was very much enjoyed by the boys and more so by those who had the pleasure of serving them.

Elizabeth Gurley Flynn pronounced a benediction in the true Flynn style. When their appetites had been partially appeased Fellow Worker Flynn made a short talk, telling the boys of the activities on the outside, and also gave them the latest developments of the Mooney case. Caroline Lowe was then asked to speak, but she requested that the programme be turned over to the boys, who then sang, "Hold the Fort," and many other songs.

Just as the ice cream and cake were being served, Fellow Workers Thos. H. Tracy, who had taken his deputy out for a long walk, returned to the jail. He was greeted with cheers, and then invited to join the jolly gathering. The boys were greatly pleased to have Tracy among them, even for a short time, as they had not seen him since the trial started.

A general social time was then had until the boys went back to their tank, when the hope was expressed that the next banquet might be held at Dreamland Rink.

"Where is it written in the Constitution... that you may take children from their parents... compel them to fight the battles of any war which the folly or the wickedness of government may engage in?"—Daniel Webster.

## Direct Action



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## "Herald" Economics.

There is nothing gets the boss so much as the demand for a shorter work day.

The agitation for shorter hours which has been spreading in New South Wales has been causing some stir amongst the employers of labor.

Even the "Sydney Morning Herald" has blundered into the discussion, and a nice mess it has made of things. In its issue of June 11th in an editorial, this journal of bossdom attempts to show the "fallacy of shorter hours."

After a few spasms in an attempt to find his level, the "Herald" scribe, who seems to have been dug up from some antique show, says: "If the hours were reduced from eight to six the opportunities for pleasure would be increased. But would the workers make use of these opportunities rationally? Men are not all built in the same mould, nor are they all saints." What profound reasoning!

The "Herald" economist is afraid that if the toilers got two hours a day less toil, they might become irrational. How terrible! Anything that militates against the interests of the master class will be termed irrational. But we will look at it from a broader viewpoint. Does the "Herald" scribe not know that what is called rational by one man is very irrational to another: what is health giving to one will mean death to another; what is good and moral to one might be bad and immoral to another. One man might spend his time at the sports ground or the athletic club, another will prefer the library and the lecture hall; one will spend his time in his garden and his home, another will be found at a vaudeville show. But who is to say what is rational and what is not; which is moral and which is not?

But perhaps this "wise guy" on the "Herald" staff believes that the time of some men would be spent in the drinking saloons, gambling dens, and other places of evil. We admit that that might be so, but we want to know, Mr. Leader Writer, how can that argument be used against the shorter work day? Why should thousands of workers be condemned to work long and excessive hours because some toil stunned slaves cannot follow the path of rectitude?

If our "wise economist" had lived in the days when 12 hours constituted a day's work, and some one suggested to reduce the hours to ten, he would no doubt have raved about the impracticability of the thing. He would have spoken about the immoral effects that any extra leisure time would have upon the race.

It has not yet been shown where the unemployed, who have plenty of spare time, have acted "irrationally," or become degenerates. The unemployed is made up largely of unskilled workers, and they seem to be the people our "virtuous" friend on the "Herald" seems afraid of, but they have given no cause for the line of "reason" this confused economist trots out.

The next "weighty" thrust is that less

hours a day would not absorb the unemployed. No argument is advanced as to why the unemployed would not be absorbed, but we will suppose that he had an idea at the back of his mind somewhere, that new labor-saving appliances and speeding up would be introduced. The installation of labor displacing machinery is the natural sequence to a shorter work day, but it will take years before all the industries can be equipped with the new machines that will do the work in six hours that was previously done in eight hours. In the meantime, thousands of out of works get a job.

It should be plain to all that if two hours a day less was worked on every job, thousands more men would be needed to meet the demands and keep up the output.

The worker is always justified in reducing his hours of toil while there is a profit being made out of his labor.

Yes, a shorter work day will absorb the unemployed for the time being, and it is the duty of the working class to fight for less hours, not only as a temporary benefit, but because it is a big step along the road of emancipation.

The master class apologist continues: "If it is continued indefinitely we would come down to a one hour day, which has only to be stated to show its ridiculousness."

Since this "intellectual giant" has mentioned it, we might ask: Why would a one hour day be ridiculous? If all the necessities of life could be produced in one hour with everybody working, how is it ridiculous?

It is the "Herald" scribbler and his ideas that are ridiculous.

We must either work eight hours a day or be out of work is the way some bright slaves reason, and it is to this ignorance that the "Herald" guy is pandering.

A one hour work day seems strange to some people because they have not experienced it. Anything new is repulsive to some people.

The aboriginal in the bush will not believe that there are oceans with thousands of miles of water until he has seen them. A child from the slums can hardly believe the grandeur inside a palace. Motor cars and aeroplanes were once thought of as being ridiculous, and the dreams of some madman, but it was because they had never been seen. Anything that has not been tried at first seems strange, but it only needs familiarity and experience to know that it is alright.

A one hour work day sounds a bit out of place to some people, because they cannot see how it might be possible, but it is far from being "ridiculous."

When industry is properly organized, and machinery is greatly improved, and every able adult is doing some useful work a one hour work day is quite feasible.

But we do not intend to go so far at this moment, we were only following out the "Herald" scribe's argument. We will be very pleased if we can only get a six hour day for the time being.

We now come to the pet argument of all opponents to the shorter work day. It is: "Less work, less wages." This argument has been flung around for years by all the believers in exploitation. The "Herald's" economist makes a very poor attempt to imitate men who have gone before. He says: "If wages are not reduced in proportion to the reduced output, the cost of the commodity produced would be increased. Bread would advance, butter would be increased, meat would be dearer, we should pay more for our clothes, additions would be made in railway fares and freights. In short all departments of life and living would be affected."

There is no doubt that a shorter work day would affect the life and living of the working class, but the effect would be highly beneficial.

It does not require much study to find out how wages are determined. Wherever men have worked for wages, the employers have been forced, through economic necessity, to give their slaves enough to live on. The wages of the working class are regulated according to the price of the necessities of life. The boss is forced to pay his slaves enough in wages in order to keep them up to the physical and mental standard so they may be able to perform their daily tasks. If the boss wants efficient workmen he must pay an efficient wage. No matter how high prices may soar, wages must of necessity rise, too, or the workers would deteriorate, and that is against the boss's interest.

With less men competing for jobs, the workers would be in a position to demand

# LAW AND ORDER.

(By Harry Melrose.)

"The social crimes of one age become the religion of the next." The truth of this utterance has been proved in cases innumerable. Men who have been persecuted and condemned for violating existing laws, have a decade later been extolled as heroes.

Knowing this to be true, it is wonderful the way in which the proletarian mind, bulldozed as it is by capitalist institutions, political, clerical, judicial, etc., clings tenaciously to existing social institutions. The highest ideal of animals is to secure food and shelter for themselves; but surely that of man, the ruler of the universe, should soar higher. Knowing as we do that when placed beneath the unerring and relentless rays of scientific investigation, these puny, man-made laws lose their vaunted "holiness," it sets one wondering whether the average wage slave should be pitied for his seeming ignorance, or treated with contempt for his abject cowardice, or is it criminal apathy, in submitting so quietly to the things that bind him, for most assuredly he is bound by the manacles of law and authority. But why this snivelling servility to the greatest curse of mankind?

One writer says: "To get rid of the superstition of law, it is but necessary to examine it in all its aspects, to trace its origin and development, to study its results in operation."

Let us see: The necessity for law arose with the inauguration of slavery, and the institution of private property. Previous to the inception of slavery it was the inviolable custom of the victors to eat the prisoners of war. But after years of cannibalism, men discovered that it was more profitable to set the prisoners of war to till the soil, and perform other useful labour for him, than it was to eat him, and thus slavery arose. As the most powerful warrior usually captured the most slaves, it was natural that he was given grants of land, on which to work his slaves, for it was by common assent of the people that the slave, if he must live, must work for his owner. The right of inheritance coming about this time, we have thus wealth and power, concentrated into a few hands. But how to guard these properties gained by murder and plunder, from either the less fortunate or perhaps jealous members of the tribe, or from the unfortunate slaves themselves. The institution of law arose. Laws were passed by the influential and powerful few, and received the blessings of the priests or fetishes of the day, in return for concessions from these powerful warriors. It was not difficult to make the people believe in these laws, for the priests had long held sway over their minds before the institution of slavery, and steeped as they were in ignorance, superstition, and bigotry, they were quickly made to see and believe in this holy alliance of earthly and heavenly laws. Thus were laws made "holy."

The soldiers and slaves of the masters, being ever at his service, and the penalties for disobedience to these laws being of such a speedy and frightful nature, such penalties receiving the full sanction of the church, very few dared disobey. Thus the law enforced on a people whose minds were twisted by religious superstition, and fears of eternal punishment hereafter, assiduously preached by the church, and whose bodies were owned and relentlessly controlled by their powerful masters, became from its inception the greatest curse that ever manacled humanity. After centuries of slavery and serfdom, during which latter the laws were administered with the same cruelty, the divine right of kings and priests to their power, and this divinity now forms a halo round law and parliament.

But where is the difference in its administration? Merely this: Where they

were formerly few they are now many. Its aims are the same, to guard the interests of the privileged few against the possible attacks of the vast propertyless masses. We find that law had its origin in force and murder, it owes its perpetuation to force, yes, and murder, and to the mental and bodily enslavement and degradation of the people.

Right through the pages of that bloody drama that men call history, we find those pages soiled and reddened by the blood of the crushed and broken masses, crushed and broken in the interests of law and order, that the privileged few may satisfy their rapacious lust for gold and glory.

Instruments of the most horrible torture have been pressed into its service—the rack, the thumbscrew, the guillotine, the hangman's rope, etc., the most fiendish devices have been employed to find the tenderest nerve of the suffering victim, limb torn from limb, the living flesh torn from the bones of the unhappy wretch who was unfortunate enough to come within its grasp.

Crimes of the most horrible nature have been committed by the state, with the full blessing and co-operation of the church.

Whether it be the tortures of the Middle Ages or the Inquisition, the massacre of Glencoe, the shooting of the miners at Featherstone, Carnegie's bull-pen outrages, or coming to more recent times, the murders of the miners at West Virginia, Colorado and Johannesburg, the clubbing of the workers of Dublin, the state as a law dealing institution has a lot to answer for. What are the crimes of the individual alongside crimes like these? How can a people be expected to respect a law which ostensibly created to suppress crime commits such crimes as these?

Instead of the respect it asks for, it should receive the whole-hearted condemnation it deserves. The thumbscrew and rack are gone, but the soldier's rifle and bayonet, the policeman's club, and the hangman's rope are doing the work of suppression and murder.

While there is a class composed of a privileged few, and a huge majority of humanity composed of toiling, half-starved millions, torture must always go hand in hand with law.

When a body of workers dares to assert its manhood, when driven to desperation by inhuman conditions they decide to strike, the soldier and policeman are always immediately brought to shoot and flog them into submission. These need no proof, as they are taking place in our present day and generation.

Witness the inhuman prison conditions of the present time. Witness the so-called reformatory treatment, where youths, for a trivial breach of the law, are herded with criminals of the lowest type.

All laws are unjust, for if they were not why the necessity of a standing army of soldiers, policemen, and hired assassins to uphold them? It is true that what the sword has gained the sword must hold. While there is a privileged class in possession of the earth and a vast army of wage-slaves to be kept in subjection, repressive laws are necessary, and until the workers realise this and throw off the thralldom of wage slavery, the damnable indignities of law and authority will be enforced.

The first act by which law or parliamentary function in the interests of all humanity, that act will be its last, for there will no longer be a class to be kept in subjection, the worker will have come into his own, and will stand erect in his might, recognising that all laws are rendered inoperative by the disobedience of the masses, and instead of the snivelling cry of respect for law and the powers that be, a mighty war will sound the slogan—Liberty for All!

The argument runs: Wars was an institution which had Divine sanction in the Old Testament; therefore, it cannot be morally wrong. This proves nothing; on the same basis one could logically prove the morality of slavery, polygamy, and facile divorce.

—Rev. W. S. KOLLINS.

more wages. Shorter hours and higher pay always run together.

Fellow workers, you have everything to gain and nothing to lose by a shorter work day. Fight for it and work for it.

N.R.

Where is the perfect state,

Early most blest of late,

Perfect and bright?

'Tis where no palace stands,

Trembling on shifting sands,

Morning and night.

'Tis where the soil is free,

Where, far as eye can see,

Scattered o'er hill and lea,

Homesteads abound;

Where clean and broad and sweet,

Market, square, lane and street,

Belted by leagues of wheat.

Cities are found.

R. LUCHANAN.



## The Purpose of Organisation.

(By A. S. Lave.)

Workers of Australia, get up and start doing things. The workers of other countries are on the move; let us move with them! Our conditions are anything but what they should be, for the hours are too long and the pay too short to permit us to live as human beings should live. There are two classes in Australia, as in all other countries, where the capitalist mode of production operates, and which enables the one class to live in idleness whilst the other must work hard and long for a bare subsistence—and sometimes not that. Those who do no useful work own and control the machines of production, the natural resources of production, the natural resources of this country, and constitute the ruling class. Those who operate the machines and win wealth from the natural resources constitute the working class.

The ruling class exploits the workers of two-thirds of their product, because the workers must (under capitalism) sell their labour power (a commodity) to the boss for so many hours per day or week, and are robbed of that portion of their total product, over and above that part of the workday necessary for the production of values (commodities), equivalent to the necessities of life, or sufficient to reproduce them as wage-labourers. The workers, it is true, receive the value of their labour power in the shape of wages, but wages are only the monetary expression of so much food, clothes, and shelter necessary for the labourer to maintain himself and perpetuate his labouring power. Moreover, the proportionate part of labour's entire product that the wage-labourers receive in the form of wages is a relatively diminishing quantity, and will continue in that direction unless the workers wake up, organise their power, and compel the ruling class to take less of the surplus wealth by reducing the hours of the workday.

But some unthinking workers say: "What about the capital the employers have invested? Surely they should have some return?" A perusal of the foregoing, however, will prove beyond doubt that the capital of the master class is the unpaid labour of the working class, to whom it rightfully belongs.

The ruling class uses the two-thirds of labour's product (capital) by re-investing it in purchasing new and more modern machinery, and in buying up other natural resources, such as coal mines, forests, and oilfields, etc. This means that they are gobbling up all the resources of the world with that which labour has produced, and using it to further enslave and exploit the workers. The most peculiar part of the matter is that when the wealth producers ask for more of that which they produce with their own hands and activities, the ruling class put up a howl that can be heard from the North Cape to the Bluff, to the effect that the workers are going to rob them of the interest on their capital.

As I have pointed out, the ruling class plays the part of skimmers. All they have been taken from us, and it is therefore impossible for us to take anything from them that does not belong to us. All they have been stolen from the workers, and it can be truly said that they do not intend to divest themselves. It is up to us to organise to take it back. The very first thing we should do is to shorten our hours of work, say, to forty hours a week for a beginning, and force a minimum wage right throughout Australia. This can only be accomplished by organisation on sound industrial lines. If the workers of this country are to ever better their conditions, they must do it as a class, and the only way to fight as a class is to organise on the basis of the class struggle, and not on craft lines, as heretofore. Let us get busy, and organise the workers into ONE BIG UNION for the purpose of bettering our conditions here and now. Once we can get the working class to act together, the ruling class will have to go to work!

Who is it speaks of defeat?  
I tell you a Cause like ours  
Is greater than defeat can know—  
It is the power of powers.  
As surely as the earth rolls round,  
As surely as the glorious sun,  
Brings the world moon wave,  
Must our cause be won.

FRANCIS ADAMS.

## Tracey Acquitted!

### First of Everett Free Speech Prisoners Freed.

By CHARLES ASHLEIGH.

Seattle, Wash., May 5th.—Thomas H. Tracey after a trial lasting exactly two months, has been acquitted. It is also exactly six months since the red outrage of Bloody Sunday on November 5. The fifth seems to be a significant date in this case, and on November 5th was the trouble; on March 5th Tracey's trial started, and on May 5th he secured his acquittal.

#### JURY DELIBERATES 21 HOURS

The case went to the jury yesterday, Friday, at 11.30 a.m., and the verdict was handed to the clerk of the court at 8.30 this morning. The Los Angeles sleuth, Malcolm McLaren, was rushing up to the court room to hear the verdict when he met Tracey himself, returning in freedom! The famous "detective" did not look very happy at that moment.

#### DEFENCE ATTORNEYS MAKE GREAT SPEECHES.

Prosecutor Black and H. D. Cooley spoke for Snohomish County and Fred Moore and George Vanderveer for the Defence. Of the two, Vanderveer spoke first, his speech lasting about two hours and a half. Vanderveer reviewed the evidence regarding the shooting, the position of the boat and the identification of Tracey in a most masterly manner. He showed the utter breakdown of the State's case, and he poured ridicule upon the absurdly conflicting stories of the State's identification witnesses. He also threw the white light on to the foul perjury of ex-Sheriff Devoe McRae. Vanderveer's keen incisive mind was at its best in this. He wound up with a strong plea for verdict of Not Guilty, in which he gave the social and economic basis of the trial, and said that the great struggle of labor would go on whatever might be done in the court. Vanderveer was much affected, and broke down several times during his argument.

#### MOORE DEMANDS NO COMPROMISE.

Fred H. Moore, chief counsel for the Defence, spoke for five hours. His speech was not merely a defence of the prisoner Tracey, but a masterly arraignment of the social and economic conditions which have produced the outrages of Everett. He quoted from the report of the Industrial Relations Commission in this connection. Moore also pleaded that the jury be not prejudiced by the fact that the prisoner and most of his witnesses were of those who have no settled abode. He showed that the migratory worker was an essential product of modern industrialism and

that his labor is indispensable. He said, in part—

"They were men from the four corners of the earth, whose only claim to your consideration is that they have built the railroads, that they had laid the ties, that they have dug the tunnels, that they have built the railroads, that they have harvested the crops."

Moore urged the jury to return no compromise verdict of second degree murder or manslaughter. He stated that his client wished either a verdict of guilty of first degree murder, or an acquittal.

#### GREAT REJOICING AMONG THE WORKERS.

The victory of the first case has caused great jubilation among the workers of Seattle. At the Industrial Workers' hall, at the Labor Temple, and other gathering places of labor, there is universal congratulation. The Seattle daily papers are carrying great red full-page headlines, "I.W.W. NOT GUILTY!"

(Thomas H. Tracey was the first out of a batch of 73 to be tried at Seattle for murder.

On Sunday, November 15th, 1916, a boat load of I.W.W. men were taking a trip to Everett to hold an I.W.W. meeting, and exercise their constitutional rights of freedom of speech.

Upon arrival at the wharf the chief of police advanced with a posse of gun-men and shouted, "You cannot land here. Who is the leader?" Immediately the reply came back from the boat: "We have no leader." That was the signal to act, and the chief raised his gun and a volley rang out from the armed thugs on the wharf. Four I.W.W. men were killed, and several seriously wounded. During the excitement one of the murderous thugs was killed by a bullet from the police on the opposite side of the wharf. The death of this thug led to the arrest of the 73 I.W.W. men on the boat, and all were charged with murder.

The Everett free speech fight, which is now well known as the Everett massacre, is of international importance, and has raised the workers to a state of indignation throughout the whole of America.

If Fellow-Worker Tracey is innocent, then the rest of the 72 men are innocent also. Because they were all on the same boat, and all were arrested under the same conditions.

Some day, perhaps, the authorities will go too far, and murder too many workers, and then—? (Ed.)

## Some Points I Like About the I.W.W.

(By H. CLARK NIKOLA.)

In the first place let me say I am not a member of the Industrial Workers of the World! I am an outsider, and because I am NOT what is economically known as a "Wage Slave," am not, therefore, eligible for membership. I am, however, in full sympathy with the ideals of the most advanced section of the workers. I believe the worker is entitled to the full product of his labor, that production should be, and would be, in an ideal state for USE, and not for PROFIT. This being so, it is not strange that in my study of labor organisations, I should look for the kind of organisation that is most likely to show the possibility of bringing that ideal into effect. Now, most of the craft unions in my opinion are fundamentally wrong, because they have no realisation of the "class" of the working class, that of replacing capitalism with the co-operative Commonwealth of the future. They "lack vision," they are LOCAL and PAROCHIAL in their aims and objects, and as such are of NO REAL DANGER to the employing classes. The cry for a shilling a day rise is of no consequence to the "boss." Now, for a few of the things that are so refreshing when one studies the I.W.W. First, it is so transparently HONEST. No expediency, no compromise. "The working class have nothing in common with the employing class," no traffic with that middle class. "A fair day's work for a fair day's pay." The boss is never willing to give a fair day's pay for the simple reason he could not do it, and remain the boss; a fair day's pay is all the worker produces; nothing less. Therefore, the total abolition of the "wage slave" system is inscribed upon the banner of the I.W.W. Second, the world-wide vision of the International Unity of the Workers' Cause—no wage worker too humble for the I.W.W.; no sex barrier; no nation too degraded; no skin too

dark. The worker's NEED is his PASSPORT into the One Big Union—the RED TICKET—his MAGIC WAND to industrial freedom. All this is such a contrast to the limited nationalism of the Labor Party; it gives an ideal to the worker and makes the Australian Labor Party platform, puny, sordid and selfish in contrast.

Four.—Its sturdy anti-militarism. Here, at least, is one union that has not been bewitched by gaudy uniforms and political catch cries; one union that has its eyes wide open to the fact that Militarism is but the mailed fist of capitalism in all countries of the world; that is used against Labor's first claims. The I.W.W. has consistently refused to contribute to this enemy of working-class liberty and progress.

Five.—Its education propaganda. The I.W.W. seeks by its lectures, books, pamphlets, and papers, to make each member a class conscious rebel against oppression, lying immoral code, and hypocritical snobocracy of the middle and master class. Every fighting class-conscious proletarian is to the I.W.W. a Labor advocate; every exploiter, every profiteer, every political parasite is labor's enemy.

Yes, Freedom, I love you, my soul thou hast fled.

With the flame that redeems from the clay, Thou hast given to me, as to Moses inspired, A glimpse of that land, bright as day, Whither Labor must journey, though each foot of the road

Swagat blood from the graves of our best, Where, built upon Justice and Truth, the abode

Thou preparast awaits the oppressor.

JAMES CONNOLLY.

## The Cow's Lament

J. CANDISH.

My dear Mrs. Cow, being worried by Sectional Unions, and other cares, dropped me during the small hours of the night in a paddock, which had been fenced by

Australian Workers' Association.

After being allowed to run with my ma for a few days, I was taken from her by a member of the

Farmers' Union, and weaned by a member of the Dairymen's Union.

During my heiferdom I was cared for by members of the

Rural Workers' Union.

I met my first gentleman cow under the auspices of the

Drovers' Union.

When calving, I was attended to by the Veterinary Workers' Union and was afterwards milked by one of the members of the

Dairymen's Union.

Then I was fed with food milled by the Millers' Union.

The water used for drinking and standardizing my milk was laid on by members of the Plumbers' Union,

and my shed was built by the Carpenters' Union.

The utensils used for milking me were made by the

Tinsmiths' Union,

and the cart used for delivering my milk made by

Blacksmiths' and Wheelwrights' Union. My milk was delivered by one of the members of the

Dairymen's Union,

sold as a drink by the Waitresses' Union, and also as a condensed product by the Shop Assistants' Union.

It was sterilized by the Factory Employees' Union,

and kept up to standard by one of the Health Inspectors' Union.

The products of my milk (butter and cheese) were made by

Factory Employees' Union, and delivered to customers by the

Drivers' Union.

The whole was controlled by the Federated Employees' Union.

My butter, cheese and milk were taken across to other lands by the

Transport Workers' Union,

Engine Drivers' Union,

Officers' Union and Railwaymen's Union. The communications regarding me were sent by

Post and Telegraph Officials' Union, and shipped across the seas by the

Masters' Union.

Marine Engineers' Union, Seamen's Firemen's Union,

Lumpers, A.W.U., Carters, Customs, Civil Service and the Tally Clerks' Union, and they were controlled by the

Shipping Ring.

When leaving the dairy business for the stock market I was sold by the

Auctioneers' Union, and my notice of sale was attended to by the

Typographical Union.

I was driven from one business to the next by members of the

Drovers' Union,

and, while fattening, the

A.W.U.

looked after me. When leaving the fat stock business on my final journey I was killed by a member of the

Slaughtermen's Union.

My carcass was sold by the Butchers' Union,

and cooked meats were sold by the Small Goods' Union.

My skin was dressed by the

Tanners' Union,

and made into leather for boots by the Boot Operators' Union;

also for harness and belts by the Saddlers' Union.

My horns, bones and blood were taken by the

Chemical Workers' Union,

and the accounts of the lot were taken and kept by members of the

Clerks' Union.

I, too, was milked and killed by

Sectional Unionism.

So here's to the

One Big Union,

for my future posterity and the coming generation of workers.

Yours,

Mrs. COW.

To say: "My country, right or wrong," is to renounce humanity and defy God.—Rev. Alfred Robson, B.A.

# Harmonising Conflicting Interests. Work and Wages.

## Justice Higgins and Professor Irvine on Labor Problems.

A paper by Mr. Justice Higgins on the promotion of better relations between capital and labor, was read at a luncheon of the Million Club yesterday.—"Herald" report, June 2nd, 1917.

His Honor stated that what was wanted was common sense on both sides, mutual concession; not war, but peace, based on reason and justice.

Let the workers remind His Honor that such ghastly sentiment has been vomited forth for more than a century by honorable touts of the exploiters, with great success to the exploiter and dismal pauperism for the workers.

His Honor said it was true that arbitration had not wholly stopped labor troubles. He would say with full knowledge, however, that Arbitration in Australia had stopped many serious strikes. Why this mealy mouth utterance from his Honor? Has his masters asked him to justify his position as a long-salaried harmoniser that lacks efficiency? We think so, since the masters through their daily advertising sheets, are complaining that there are strikes in plenty since arbitration has been established. His Honor has a slippery hold on that good job. It is a good job, and it has a charm also. Think of the fascinating moments when before his Honor stands a bashful woman of the working-class, explaining the qualities of her underwear, so that harmony may be based on the lowest minimum of wages. Your Honor your masters are recognizing that the conflict between them and the toilers is Not Now, or Ever Has Been, waged in those nice comfortable Arbitration Courts. They know that the great conflict between Capital and Labor is being fought on the Industrial Field; in every hole and corner of the mines, fields, factories and workshops of the world. Therefore, THE MASTERS have determined that Arbitration must give way to Industrial Conscscription. Justice Higgins warned his masters, "Don't treat the union officer as an interloper, interfering between your employees and yourself." His Honor advised them to encourage meetings between employers and employees (at this Million Club, we don't think). However, to discover the full significance of the above we must note the following passage in his Honor's paper with regard to unions. He stated they made a great mistake in not giving more power to their executive. Branches "should not be allowed to take serious action without the sanction of their Executive." I hope none of the branches take a week off to look for the logic in the latter passage. Of course, from the Masters' point of view, it is really logical, and may prove convenient, pending the introduction of industrial conscription.

Justice Higgins' warning—"Don't treat union officers as interlopers"—amounts to this: It is more profitable to "buy" the union officers out than concede decent conditions to all your employees. His Honor's idea of meetings between employers and employees is that the EMPLOYEES will depute their officers to represent them; then if the workers will give full power to their officers, and the masters treat the officers as "cool, calm, reasonable, level-headed men," and not "interlopers." Ha, presto! Harmony is accomplished. His Honor, to emphasize his statement that the workers should not be permitted to take "Direct Action," said that when the men stopped operations, they were in reality striking a blow at the Australian public.

Now, what appears to the very narrow vision of His Honor as the Australian public, is in reality, employers, whose profits alone Judge Higgins is concerned about.

When the employers' profits sink and dividends fall, they stop operations at once and cast the workers out upon the unemployed world in hundreds, "unmindful though a weeping wife and helpless offsprings mourn." By so doing, the employers are, in very truth, striking a blow at the Australian public. But in regard to this most cowardly thrust, His Honor is as silent as a bloated mouse in a wheat stack.

His Honor next went on to say that he knew of certain literature imported into Australia that prompted strikes; such teaching in Australia was mere stupidity, where other remedies were provided for the settlement of disputes.

Even the tribunals His Honor is bolstering up are the product of strikes. If the workers of the past had peacefully submitted to exploitation, the exploiters would have had no need whatever for "Harmonising Tribunals" that have and must fail to harmonise.

We are engaged in a world-wide class struggle, and it is useless to squeal. We must fall in line; you, Mr. Higgins, in the masters' line; I, in the workers', and let it again be repeated that "common sense" brotherly love, "Christian devotion," "reason and justice" nor any such maudlin sentiment can enter as harmonising factors in this historic struggle.

Professor Irvine, of Sydney University, next took the floor. The professor said the Australian system had failed to bring about

industrial peace, or an understanding between capital and labor. He would like to see more attention devoted to cooperation profit-sharing and other means of harmonising conflicting interests. Now, Professor, the Australian system (as you must know) is precisely the same as the rest of the world's capitalist system. The systematic exploitation of the wage-workers, per medium of the wage system.

One would expect that a Professor of Economics would recognise that "cooperation" and "profit-sharing" were economic impossibilities within a structure that is based on profits. Moreover, we have watched results of similar experiments in England, America and other industrial countries, and we discovered that as harmonising factors they failed most miserably. And just as conflicting interests in Australia cannot be harmonised by ARBITRATION, and a BABY BONUS, so must co-operations, profit-sharing, insurance, workers compensation, anti-striking, and the establishment of baby clinics fail also. In reference to Professor Irvine's system of profit-sharing and other methods of harmonising, we find they are not original.

An American Journal of September of last year informs us that the Australian manufacturers purposed sending a commission to America to study American methods, which consist of co-operation, piece-work, premiums and bonus systems. Professor Irvine says these are harmonising systems, but the American Journal, with more honesty of purpose, informs us that the reason of the Australian commission was to study THEIR methods, with a view to introducing same into Australia as to put industry on a more profitable basis in the Commonwealth.

However, we must thank Professor Irvine for two most important admissions. First, that there is a class struggle as manifested in the conflicting interests between capital and labor. Second, that the workers' wages were barely sufficient to keep pace with the continually rising cost of living. In the past the "Professors from the I.W.W. University" have been called "mad, irresponsible atheistic agitators"; they have been charged, convicted and sentenced for treason and "conspiring to overthrow His Majesty's Government," and finally their university was declared an illegal institution, "all because they mentioned that there was a class struggle" and that the workers received a wretched, starvation wage.

"Yes, there is a class struggle, and the struggle is historic in nature, and world-wide in scope. It is, therefore, perfectly stupid to seek to quiet the workers by assuring them that there is no ground for strife in Australia and that the interests of the masters and the workers are identical. The only interest the Australian master has in the workers is that the workers are a subject of exploitation and the limit to their exploitation is not determined in any shape or form, by arbitration, or any other harmonising tribunal.

The interests of the Australian masters are identical with the interests of the masters of the world, and the interests of the Australian workers are identical with the interests of the workers of the world. But the respective interest of workers and shirkers are in deadly conflict.

It was full recognition of the continual and ghastly nature of the struggle that spurred militant members of the working class on to laying the foundation of the modern working class movement, whose slogan is no compromise, and abolition of the wage system, as expressed by the Industrial Workers of the World. The I.W.W. has not been legalised in any part of the capitalist world as yet. This legal act will be gazetted and enforced simultaneously through the industrial world by the most divine economic might of the working class. Might legalise all institutions. By the might of one institution, a weaker institution is proven to be illegal.

As to the second admission of our worthy Professor, namely, that the wages of the workers barely keep pace with the rising cost of living. This is interesting. It is a revelation. In the past we have been told that high wages was solely responsible for the high cost of living and when the "workers" attempted to resist a reduction in their wages the officers of the law have downed them with such force that one would think the capitalist system was going into bankruptcy.

Now, on the authority of a "distinguished Professor of Economics," the workers will feel justified in resorting to any means whereby they may effect an increase of wages to enable them to nearly keep pace with the rising cost of living. Wages are always based on the rough needs of life. If the price of this rough stuff goes up, and wages remain constant, it is logical to say that the workers must perish. But the workers do not perish (in the above sense), because there is such a thing as the first law of nature, "self-preservation." The workers endeavor to conform to this very natural law, which is manifested in strikes and industrial conflicts. Whatever their nature, it is the wage system (the basis of capitalism, and all its institutions) that

(To the Editor).

Fellow-Worker,—This letter is the outcome of reading an article in "Direct Action" over the signature of "Matade" entitled "Work & Wages." I wish to open up a discussion on the theory—that an increase in wages is, or is not, beneficial to our class. I believe that we, of the Industrial Workers of the World, really ought to cease this worship of authorities, ought to reason upon statements made by these authorities, and discard them if found illogical. Many students of economics approach a work of the "Das Capital" or "Value Price and Profit" standard, with the idea that the author stands so high as an authority on economics that to attempt to criticise any part of those works would be sacrilege. This attitude of accepting statements from high sources as facts is bad, for the simple reason that it may cause a sound, solid worker to direct his energy and intelligence in propagating an idea which will lead to nowhere AND PRODUCE NO BENEFICIAL RESULT. The article in question dealt in particular with the problem of a rise in wages, and after Marx it stated that: the workers should not be "misled into the idea that a rise in wages is of no benefit to the working class," etc. Now, I am one of those persons who is misled by this. I do not believe that we, as a class, benefit by an increase in wages. I have not believed this for years, and further I claim that Marx drew his conclusions from an assumed premise: that commodities are produced in quantities (not fixed) say 10, represented, say, workers 2, capitalists 8, and that an increase in wages would make it, say, workers 3, capitalist 5. This premise I claim to be wrong. A rise in wages, in my opinion, NEVER REPRESENTED ANY PROPORTIONAL INCREASE FOR THE WORKERS OF the commodities produced. I claim further that Marx introduced such a complexity of unnecessary terms, in outlining his theory, that he lost himself and all his followers in the forest of terms he created. I will take by way of analogy, Citizen Weston's bowl of soup, which Marx spurned in his "Value, Price and Profit." Suppose the total product of labor to be represented by a bowl of soup, and to simplify matters suppose that the producers (the workers) received one-third, leaving the capitalist two-thirds. The capitalist by virtue of holding and controlling the tools of production and controlling the medium of exchange (the real cause of the trouble, in my opinion) pays the workers in form of wages, say one pound—or one anything for that matter—and it costs the worker that one pound to buy back the one-third of soup—WHICH IS ESSENTIAL TO CREATE THE STRENGTH TO FURTHER PRODUCE. Suppose now that the worker becomes dissatisfied with his share of the soup, and being GULLED BY THE SUPERSTITION that by means of an increase in wages he would fare better—demands two pounds instead of one—the capitalist would then raise his price to two pounds, which would leave the worker in exactly the same position. The above is a simple illustration of the modern relationship between master and slave, the medium of exchange being the connecting link which can BE RAISED TO ANY MAGNITUDE, and still the RELATIVE VALUE REMAIN THE SAME. We will now take the same analogy (the soup), and treat it in a different manner. We will not increase the wages; we will reduce the soup by SHORTENING THE HOURS from say, 3 to 2, thereby producing one-third less, which must mean that the capitalist (seeing that the worker must have one-third) will only have one-third of the original quantity. We, the workers, after another stretch of mental exercise, seeing that the capitalist, who produces nothing, enjoying the same quantity as ourselves, we decide to further reduce the hours to one, with the result that we, workers, receive the FULL PRODUCT OF OUR LABOR and the capitalist—well, he died whilst trying to live on air. I claim that an increase in wages is a MYTH WHICH MARX HAS FORTHEURED. We produce too much and a SHORTER WORKING TIME IS THE REMEDY, and what we ought to advocate. It is the only means whereby the drones and their satellites will be compelled by the LAW OF ECONOMIC DETERMINISM to labor or starve. A Yes! Certainly! Marx was our greatest authority on economics—but then, Marx was only human. You "Matade" and the rest of the Marxian students, what about it? What is the real solution of this problem, you students who have racked your brains to solve the mysteries of etymological terms and the elusive power of numbers? What is the answer?

Yours, etc.

JOHN RAWSTRON.

begets industrial conflicts. If we wish to end the conflict we must abolish the wage system.

Let me say that capitalist professors, honorable justices, or distinguished statesmen, can never end the conflict. The ending of this, the most brutalising conflict known to mankind, is the grand historic mission of the working-class.

THOMAS RILEY.

The working class and the employing class have nothing in common. There can be no peace so long as hunger and want are found among millions of working people, and the few who make up the employing class have all the good things of life.

Between these two classes a struggle must go on until the workers of the world organise as a class, take possession of the earth and the machinery of production, and abolish the wage system.

We find that the centring of the management of industries into fewer and fewer hands makes the trade unions unable to cope with the ever-growing power of the employing class. The trade unions foster a state of affairs which allows one set of workers to be pitted against another set of workers in the same industry, thereby helping to defeat one another in wage wars. Moreover, the trade unions aid the employing class to mislead the workers into the belief that the working class have interests in common with their employers.

These conditions can be changed and the interests of the working class upheld only by an organisation formed in such a way that all its members in any one industry, or in all industries if necessary, cease work whenever a strike or lockout is on in any department thereof, thus making an injury to one an injury to all. Instead of the conservative motto, "A fair day's wage for a fair day's work," we must inscribe on our banner the revolutionary watchword: "Abolition of the wage system."

It is the historic mission of the working class to do away with capitalism. The army of production must be organised not only for the every-day struggle with capitalists, but also to carry on production when capitalism shall have been overthrown. By organising industrially we are forming the structure of the new society within the shell of the old.

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ANSWERS TO CORRESPONDENTS.

### ANSWERS TO CORRESPONDENTS.

D. Sinclair.—Received. Thanks. Appear next week.

T. Ross.—Very good. Will use when things cool down a bit.

Tim S.—Your literary effusion died from suffocation in the W.P.D.

J.J.—Yes; he is not a bad fellow—to him self.

S.S.—Just as well you sent your screed through the post. The writer of such should be ashamed to show himself.

G. Harvey.—The ground has been thoroughly covered by a previous report. Thanks for clipping.

K.Q.—Yes, madam, there are a million evils to be cleaned up, and Industrial Unionism is the broom that will sweep the world clean.

Peter W.—Some good ideas, but not fit for publication in present form. Will rewrite it when I get time.

W.B. (Mexican Revolutionist).—Received your epistle. Will use it later on, but it will have to be severely mutilated.

A. E. Brown.—Received. Thanks. Appear next week.

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