

## Direct Action

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## Why Strikes?

If one were to take notice of the venal press of bossdom, or listen to the wild ravings of mercenary politicians, he would be led to believe that the working class was never more happy than when it was on strike. But it is not so.

In sheer desperation and impotent fury, the industrial magnates of this country have given their hirelings and henchmen a free hand in trying to subject and begot the working class.

To all those who look and learn, it is very apparent that the bosses can see Organised Labor becoming more powerful, and in a frantic attempt to maintain their supremacy and parasitical existence, they are using all the nefarious designs imaginable to keep under the growing intelligence of the working class.

Whenever a section of the working class raises its head in protest against unbearable conditions, the press of Plutocracy sets up a howl that can be heard in all corners of the continent; the politicians rant and rave with indignation; and the mercenary tools of Fat and Co. spit venom and hate.

Logically, the employers of labor cannot be blamed for using every agency at their command in endeavouring to maintain their state of idleness, and discredit the efforts of the working class. On exactly the same lines of reasoning, neither can the workers be blamed for using every means at their command to get more of the good things which their labor produces.

If it is right and lawful for the exploiters of labor to continue increasing their profits and growing fat upon the sweat and blood of labor, why, in the light of common sense, is it wrong and unlawful for the toiling masses to try and better their conditions?

The "S.M. Herald" of August 1st, in an editorial, says: "Probably at no time in the history of this State have signs in the industrial world been as suggestive of trouble as at present. . . . We are threatened with strikes which will bring everything almost to a standstill."

The "Herald," like all other respectable journals of conservatism, when industrial trouble is impending, rushes in with its jaundiced eye, and abuses the workers for disturbing the peace of the community. All sorts of foul and venomous epithets are thrown around, and the workers concerned are looked upon as having committed some unspeakable crime, because, forsooth, they dared to ask for a few crumbs more of what their labor produced.

Why do strikes happen? What is the cause of industrial troubles? Surely no one is so insane as to believe that strikes are precipitated by the workers for the sheer joy of the thing? No one with a fair and impartial mind will believe that the toilers purposely cause strikes because they are disloyal or of a criminal instinct. Strikes are too expensive to the workers for them to indulge in them for a mere innovation. Strikes have often meant suffering and starvation to hundreds of workers; strikes have brought anguish, hunger and pain into hundreds of homes. The workers know full well what strikes mean, and are just as anxious to avert them as any one else.

Who is to blame? What is the cause of this industrial turmoil?

The real cause of strikes cannot be foisted upon the working class. The blame for industrial disturbances cannot be levelled at the heads of labor agitators. The root of the whole trouble lies in the present system of private ownership, and the cause of the periodical outbreaks lies at the door of the capitalist class.

Look at the rapacity of the industrial kings; watch the insensate thirst for gold by the master class; see the bigotry, hate, and tyranny of the exploiters of labor; notice the persecution, victimisation and insolence of the profiteers and dividend mongers, and then ask who is the cause of industrial strife?

Go to the Chamber of Commerce, the Employers' Federation, or the Stock Exchange, and there will be found the real disturbers of industrial peace, and the men who are guilty of causing strikes. If these captains of industry would only lessen their hold upon the necks of the workers, and be willing to grant the just demands of the toilers, there would be no need for strikes.

The "Herald" continues: "The slacker and the industrial thief will have to go, and the man who does not give a fair day's work for a fair day's pay is a public enemy." Good. So say all of us. Where is the slacker? He will be found at the Millions Club supper, or a Chamber of Commerce banquet. The slacker is the idler who spends his useless life rioting in the affluence and luxuries which the working class has produced. The slacker is the parasite who lives upon the profits wrung from the sweat and blood of the toiling millions. This menace to society "will have to go," says the "Herald." Very good. It will be found that the I.W.W. is always ready and willing to assist in any fight that will rid society of such parasitical growths as the "slacker."

We now come to what the "Herald" calls the "industrial thief." It does not need much explaining to know who is the "industrial thief." He is known only too well. The "industrial thieves" are found among that gang of commercial pirates who rob three-fourths of the wealth produced by labor. The "industrial thieves" are those desperadoes who plunder the products produced by women and children, and flaunt their stolen wealth in the face of the outraged poor. The "Herald" says that this "gentleman" has got to go. Good enough. It will always be found that the I.W.W. is only too willing to lend a hand to wipe off the earth such vile and unscrupulous criminals as the "industrial thieves."

The "Herald" next says that "the man who will not give a fair day's work for a fair day's pay is a public enemy." Precisely. Too long have the working class been toiling and moiling and only getting a bare subsistence wage, while the idlers—these "public enemies"—have been reaping in profits which stagger the imagination of working men. It is now time that the working class was paid a "fair wage" for the labor which it performs day after day, and that the "slackers" and "industrial thieves" had their unfair payment stopped, and they were put to some useful work. Why should these "public enemies," who toil not, neither do they spin, receive such huge sums every week, while the useful class, the toilers, who sustain society and produce all the comforts and luxuries of life have to live upon a starvation wage?

The I.W.W. is out for a fair deal, and will always be found fighting for the abolition of these "public enemies."

The "Herald" concludes by saying that "the spirit of intolerance is dominant everywhere and sure as sunrise to-morrow Australia will pay to the last farthing in some deadly day of reckoning." How truly speaks the "Herald." The master class is so obsessed with this "intolerant spirit" that it has committed some atrocious acts. "A deadly day of reckoning" must surely follow in the wake of such cruel and unscrupulous acts of which the master class has been guilty.

The I.W.W. is out to abolish this "intolerant spirit," and bring about the day when all will be working harmoniously together for the common good of all.

This struggle and strife cannot go on for ever, and a "deadly day of reckoning" is coming for all the supporters of this brutal and vicious system of capitalism.

The One Big Union can right all the wrongs. Unite under the banner of the I.W.W. and help to speed the day of the Industrial Republic, where intolerance, exploitation, and crime will be no more, and the whole world will be surrounded by universal peace and plenty.

N.R.

## THE GOLD RULE.

When W. M. Hughes, in his frantic attempts to discredit the P.L.L. nominees at the recent elections, used the universal argument that the P.L.L. was financed by German gold; that it was an organisation in the pay of German agents striving for the overthrow of the Empire, the press and platform agents of the P.L.L. cried like children and protested with all their windbag vote-catching vehemence that they were loyalists, imperialists and militarists to the backbone, but when Labor man Blakeley, during the debate on the Unlawful Associations Bill, broke new ground and averred that the I.W.W. was really in the pay of the pastoralists and were accepting the pastoralists' gold for stirring up strikes in order to defeat the Arbitration Court, the same P.L.L. apologists smile between their sobs and hint that very probably this may be quite true.

To make lying slanderous charges against political opponents is quite within the domain of political morality. No politician feels hurt when you slander his moral character unless that slander is calculated to lose him votes and then he waxes white with rage. You cannot hurt him unless you threaten his job—this he'll fight like hell to retain; but don't expect him to fight for anything else, and don't expect him to fight for the working class.

Billy Hughes was fighting for HIS job when he slandered the P.L.L.: he consciously told lies about his old friends because he had visions of a dirty, dingy room in Mary street with a bundle of old umbrellas in the corner, and, God knows, that is enough to make any one tell lies.

But to get back to Blakeley and his political argument: Blakeley knows he's

telling a lie when he accuses the I.W.W. of accepting the pastoralists' gold as payment for playing the pastoralists' game towards breaking up the Arbitration Court. We have yet to learn that the pastoralists desire the abolition of the Arbitration Court; as a matter of fact THEY DON'T, and they are not opposed to openly admitting as much, and only quite lately they stated they were working to keep the old officials of the A.W.U. in power.

Blakeley meant to say that the I.W.W. by opening the eyes of the workers was making the bulldozing of labor a very difficult problem, and Blakeley wants their votes because he wants that job.

Many A.W.U. members haven't yet forgotten that the I.W.W. took the pastoralists' gold last year, but they didn't take it for stirring up strikes to please him; they took it by forcing from him a 25 per cent. rise in wages for shearers and shed hands; where the vote-chasing Blakeley would have the shearers get 24 a hundred for shearing the pastoralists' sheep, the I.W.W. got them 30/. Blakeley, just as much as Hughes, dreads the day the mob of vote holders will refuse to be humbugged by political schemers who profess to have the interests of the workers at heart, but who will crawl to any depths to catch their votes and stoop to any tactics to hold the job. Blakeley, no more than Billy Hughes, would stick to his party if he thought that by sticking to it he would lose his political job; let the workers get into a hole and he'll desert them as surely as did Hughes. Not that it matters, of course, but that is his makeup.

A. MACK.

## The Unlawful I.W.W.

The Federal Government is about to attempt a death blow at the I.W.W. Well, what if they do attempt such attacks? They are nothing new; in fact the killing of the I.W.W. is a matter of quite common order, and has been so for years past. Of course, the politicians who are launching this so-called new aggressive move are only putting forth the views of the capitalist class, and that class which the I.W.W. is out to exterminate, are, no doubt, feeling the spread of I.W.W. doctrines. Hence, their demand upon their servants to issue a manifesto or frame a law (which is the same thing), declaring that they intend doing things. Let them go ahead. In other countries, long before the I.W.W. was thought of in Australia, the gaol, the gun, the bayonet, and everything of a devilish invention was brought to bear upon working-class organisations, but in face of all this they thrived and grew. And why? Because man can only kill and gaol man, but it is impossible to kill and gaol ideas. The ideas of I.W.W.-ism have grown from a state of society which rests upon the foundation of private property and depends upon force and authority to maintain the recognition of private property. Come what may, so long as such a state of affairs exists, then so long will there be unemployment, poverty, and crime. And it must follow that so long as these social evils exist, just so long will there be men to study a solution of the problem, and they must eventually arrive at the conclusion that industrial solidarity, alone, having as its aim the overthrow of capitalism, is the only hope of the working class. Call it what you may—I.W.W.-ism, X.Y.Z.-ism, or a christian

endeavor society, it is an idea of a modern and evolutionary order, and has come to stay, germinate and progress.

It appears that the main objective of the latest farce is to blindfold those workers who are not in it, against the power of industrial solidarity by holding up everything that is outrageous and vile, and thus declaring it to be an unlawful association, or a gang of bandits or criminals. Well, even that won't suffice. No organisation can justly and logically be held responsible for acts of individuals belonging to it, and further the need for INDUSTRIAL SOLIDARITY remains untouched, and is not supplied in any way, and so long as the need exists then just so long will it have its advocates. The real live rebels are not alarmed by the latest move, because it merely is a magnitude of bluff, and it will not elicit much attention from rebels. In fact, it would not be wise to pay any attention to all the scare-crows, doled up by Fat, as it tends to change the course of their agitation from industrial unionism to that of legal discourses, and the real object of the ONE BIG UNION is thus lost sight of. They gaol many men for fifteen years and other periods, without any act of this kind being on the law book, and they always did and will, so why should the I.W.W. be concerned by this law or any other law that interferes with their propaganda? There is this to be considered, Mr. Boss, even if you do drive us from speaking and acting openly, then mind, and don't be alarmed, if some people do things secretly. In that case, they would have been forced by you to do it. Wait and see! E. L. ROYALS.

## The Job.

What sort of an organisation do we need? It must not be a heterogeneous mass held together by a centralised officialdom such as outlined by the P.L.L. Conference.

Our organisation must be a power so decentralised that the workers will have full control over their particular job. Our organisation must be a duplicate of the factory, mine, mill, and transport.

Everywhere the masters have their representative on the job. We must organise in such a way, as to limit the power of the boss. By this means we can break down the industrial slavery and move towards industrial democracy.

An organisation that confines itself to passing resolutions against political and industrial tyranny will cut no ice. Passing resolutions against labor agitators being jailed will not do much good. All the anti-militarist resolutions have not prevented war.

The job is the place to organise.

JAMES LAWRENCE.

"Respectability is the death of all working class movements."

# AN INJURY TO ONE AN INJURY TO ALL.

DIRECT ACTION

AUGUST 11th, 1917.

## What we Want?

We are the brewers and delvers who toll for another's gain,  
The common cled, and the rabble, stunted of brow and brain,  
What do we want, the gleaners of the harvest we have reaped?  
What do we want, the neuters of the honey we have heaped?

We want the drones to be driven away from our golden hoard,  
We want to share in the harvest, we want to sit at the board,  
We want what sword or suffrage has never yet won for man—  
The fruits of his toll God promised when the curse of toll began.

Ye have tried the sword and sceptre, the cross and the sacred word,  
In all the years, and kingdom is not here yet of the Lord.  
We are tired of useless waiting; we are tired of fruitless prayers;  
Soldier and churchman and lawyer—the failure, is it theirs?

What gain is it to the people that a God laid down His life  
If twenty centuries after His world be a world of strife?  
If the serried ranks be facing each other with ruthless eyes,  
And steel in their hands, what profits a Saviour's sacrifice?

Ye have tried and failed to ruled us; in vain to direct have tried  
Not wholly the fault of the ruler, not utterly blind the guide,  
Mayhap there needs not a ruler, mayhap we can find the way,  
At least ye have ruled to ruin; at least ye have led astray.

What matter if king of council or president holds the rein,  
If crime and poverty ever be links in the bond-man's chain?  
What careth the burden's bearer that liberty packed his load,  
If hunger presses behind him, with a sharp and ready goad?

There's a serf whose chains are of paper, there's a king with a parchment crown;  
There are robber knights and brigands in factory, field and town;  
But the vassal pays his tribute to lord of wage and rent;  
And the baron's toll is Shylock's, with a flesh and blood, per cent.

The seamstress bends to her labor all night in a narrow room;  
The child, defrauded of childhood, to tows all day at the loom;  
The soul must starve, for the body can barely on husks be fed;  
The loaded dice of the gambler settles the price of bread.

Ye have shorn and bound the Samson, and robbed him of learning's light;  
But his sluggish brain is moving; his sinews have all their might.  
Look well to your Gates of Giza, your privilege, pride and caste,  
The giant is blind, but thinking, and his locks are growing fast.

### THE GAMUT OF THEFT.

Taking £1,000,000 is called Genius.  
Taking £100,000 is called Shortage.  
Taking £50,000 is called Litigation.  
Taking £25,000 is called Insolvency.  
Taking £10,000 is called Irregularity.  
Taking £5,000 is called Defalcation.  
Taking £1,000 is called Corruption.  
Taking £500 is called Embezzlement.  
Taking £100 is called Dishonesty.  
Taking £50 is called Stealing.  
Taking £1 is called Total Depravity.  
Taking a loaf is called War on Society.  
—“Exharcus.”

### TO FRIENDS IN PRISON.

They boast they have you fast  
“Neath lock and key;  
These men who think you bound  
And themselves free.

How little do they know—  
These dull-brained men,  
Who think your souls are shut  
Within their pen.

The very gods must laugh.  
Their thoughts to see:  
‘Tis THEY who are the bound,  
And YOU the free!

—T. W. MERCER.

When a man becomes advanced in his ideas or his actions, it is remarkable how soon he loses his fair weather friends. But why worry, for everyone you lose you gain the aid and help of men and women who have never seen or heard you, but understand you in the struggle for better and nobler days.

## Industrial Unionism.

Revolutionary Industrial Unionism—that is, the proposition, that all wage workers come together in “organisation according to Industry”; the grouping of the workers, by the workers, in each of the big divisions of industry as a whole into local, national and international industrial unions, all to be interlocked dove-tailed, welded into One Big Union of all wage workers; a big union bent on aggressively forging ahead and compelling shorter hours, more wages and better conditions in and out of the workshop and as each advance is made, holding on grimly to the fresh gain with the determination to push still further forward—gaining strength from each victory and learning by every temporary set-back—until the working class is able to take possession and control of the machinery, premises, and materials of production right from capitalists’ hands, and use that control to distribute the product entirely amongst the workers—such is the aim and teaching of the I.W.W.

This conception of working class unionism is not the wild dream of a handful of radical trade unionists, fanatically trying to force their ideas on to the rest of Labor; nor is it some complicated scheme worked out on paper by a few cranks, and impossible in practice. It is a crying necessity to the working class; a method of organisation which, when studied, commends itself to an intelligent worker; a truly scientific way of organising on thoroughly up to date lines, according to the evolution of industry; a unionism which must be adopted by Labor if Labor is to move forward.

Industrial Unionism is a growth, a plant, so to speak, whose seed was deeply embedded in the soil of capitalism, and bound to come up. A young plant, truly, but virile and sure to thrive and flourish until, as the full-grown tree, it blossoms out into the Industrial Commonwealth, the Workshop Democracy which shall be the foundation of a future society such as mankind has never known.

Industrial Unionism is revolutionary—because it is based on the Class Struggle and aims to bring about a social revolution by shifting the control of production from the capitalists—the non-producers—to the workers—the producers. A small portion of the population controls the means of life and buys labor as cheaply as possible. The vast majority of the population in order to live at all, have to sell their labor—as dearly as possible. The working people, on the average, only get enough to just live on out of the vast total of what they produce, while the capitalist class revel in luxury, extravagance and waste. Therefore, a struggle goes on ceaselessly for the product; a struggle which can only be ended by the workers taking possession.

The only way the workers can add to their bare subsistence which they receive is by combination—by organisation.

Ordinary unionism as we know it—trade unionism—does not aim at ending the struggle, but tinkers with conditions, barter for bits of the product instead of claiming and struggling for the whole. It therefore perpetuates the wage system with its necessarily ceaseless struggle. Furthermore, trade unionism has the

workers split up, and mis-organised so as to be worse than if they were not organised at all. Trade unionism does not advance the workers—it keeps them back.

The Labor movement to-day, with its wretched tin-pot unions, each only covering one small section of one industry—and often overlapping and jealous of other unions in the same industry; acting spasmodically, incoherently—when they act at all; going, as a rule, cap in hand, at long intervals, to ask for some slight increase in wages—not to really better their conditions or standard of life, but to catch up to the increased cost of living, and often failing in that; undertaking agreements, which are in reality but promises to turn down, seab on, their fellows; bureaucratically governed by officials who are sometimes unscrupulous and often ignorant enough; with their affiliations and so-called federation—foisted in the name of one big union, but functioning only to further the political ambitions of the leaders—presents a sorry travesty of what militant Labor should be.

Industrial Unionism as advocated by the Industrial Workers of the World is very badly needed by the working class.

It will be said that the federations referred to are a move towards one big union of workers; at any rate an attempt to evolve the unions in that direction. True, big federations of labor have developed, notably in England, France and America, but, in the main, their successes have been very meagre and then only in so far as they have approached the Industrial Unionist plan of organisation by industry, and by industrial or inter-industrial action. The best of them are still dominated largely by craft union ideals, out of date methods, and are led by the nose by their officials, besides lacking the support of the rest of the working class. The best of the federations will have to transform their machinery, develop education and spirit among their membership and fling the “fair day’s wage” motto away. Even then they cannot go far beyond the rest of the working class. If they have served any useful purpose in developing the one big union idea, that purpose is done. Federation must go by the board. The boneshaker must make way for the motor-bike.

Revolutionary Industrial Unionism embraces every individual unit, section, branch, and department of industry. It takes in every color, creed and nation. From Scandinavia to New Zealand, from Moscow to Frisco it appears to every worker, and forges a mighty weapon of freedom.

Revolutionary Industrial Unionism—I.W.W.-ism—organised efficiency. Every worker in one industry; every industry part and parcel of the one great whole.

And in the forging of the weapon we get paid, “not in the sky when we die,” not in the distant Utopian future, but as we go along; for every fight won, every advance made through efficient organisation can be held by the same means, and will be reflected in better conditions, better homes, more of the good things we should have, or as the Yankee reb, said: “We’ll have more pork chops.”

F. H.

## The Outlaw.

I am an outlaw.

The crime?

What can it matter to you who swim with the current always and accept herd tradition as inviolable law just what crimes I committed?

It may have been an accident of birth?

A two precipitate arrival upon the earth by a hapless infant, whose coming has not been sanctioned by bell or book is still a crime for which the infant is made to suffer.

It may have been the injudicious selection of parents. Actions which are the “natural” results of high-spirited youth” in the children of Mr. and Mrs. Potts-Point are “crimes” when committed by the off-springs of Mr. and Mrs. Surrey-Hills.

It may have been the careless selection of friends.

Not every son or daughter of God can eat with the publicans and sinners and go their way without condemnation. From the saints and elders who sit in the seat of the righteous and always eat above the salt!

It may have been a reckless determination to speak the truth in all things.

A man may be without honor, without soul and without sense, yet if he keeps a still

tongue in his mouth, or peradventure, can he convincingly, even those nearest him may fail to find out his weakness.

Few men dare to say: “I am afraid.” And men and women alike are condemned who dare to be true to themselves.

It may have been the breaking of the written law. For the step between the social crime finishable by ostracism from the “best society” (which exists even in boot-blackening and rap-kicking circles) and the crime classified by the law makers and punishable by jail, is but a short one.

And I am an outlaw.

A price is on my head.

Every man is against me, and my hand is against every man.

What to me are the achievements of civilization! The long white roads and the low white fences. The cottages around which cluster the laughing children or in the mansions in which are locked the priceless treasures of the past performances of the man?

My possessions are less than those of the most primitive man. Like him I have my strength. The earth, the sea, and the sky. Unlike him I have not the fellowship of my kind, nor the right of children of my own.

For I am an outlaw!

JENNIE SCOTT GRIFFITHS.

## The Hungry Men.

Out on the roads they have gathered, a luncheon hold in his den,  
To ask for a hold on life as sure as the wolf’s dined through men,

Their need lies close to the quick of life as the earth lies close to the stone;  
It is as meat to the slender rib, as marrow to the bone.

They ask but the leave to labour, to toll in the endless night,  
For a little salt to savour their bread, for dozes water-tight,  
They ask but the right to labor and to live by the strength of their hands—  
They who have bodies like knotted oaks, and patience like sea-sands.

And the right of a man to labor and his right to labor in joy—

Not all your laws can strangle that right, nor the gates of Hell destroy.

For it came with the making of man and was kneaded into his bones,  
And it will stand at the last of things on the dust of crumbled thrones.

—EDWIN MARKHAM.

## Promises.

There are some people, who, when they speak, tell the truth, and their words are believed by all and their statements taken as genuine. On the other hand, we have people who, when they talk, indulge in fabrication, and their words are looked upon with doubt, and their statements disbelieved.

The actions and behaviour of different men, place them in different categories, and their past reputation determines largely whether any faith can be placed in their speeches.

It matters not who a man may be, from the humblest peasant to the King, if that person is honest in his ideas, and is prepared to stick to his principles, no matter what the cost, he must command respect from all fair-minded people; but when a man is dishonest in his intentions, and is at all times ready to side-step, twist, and rat for a few dirty pieces of silver, he can only gain contempt. There is an old saying which runs: “If a man betrays you once, shame on him, but if he betrays you twice, shame on you.” But some workers are not satisfied with being betrayed twice and thereby bringing shame upon their heads, but they are prepared to be betrayed scores of times, and then hold out their hands to their betrayer for a friendly smile.

Someone said that “a nod from a king was a feed for a fool,” but it appears that there are still a few tollers in Australia who are prepared to place faith and trust in the fair words and oily speeches of black-legging politicians.

If there is one politician in Australia above all others which the working-class should distrust, and look upon everything he says as meant for their undoing, that politician is William Morris Hughes.

In a speech in the Federal House in connection with the Government shipbuilding scheme Billy got off the following bit of slobber: “In the past, piece-work has been used by some employers to oppress the workmen and to reduce wages. But I pointed out that organized labor to-day stood in quite a different position to that which it formerly occupied. Organized labor to-day is a mighty power in the land which no one could oppress and no one could destroy. It could commit suicide, but no power outside itself was strong enough to slay it. They must not be frightened of shadows or memories of a dead and buried past. They must look at facts as they were and not listen to the poisonous doctrines preached by certain wild extremists in our midst. If they did, the power of organized labor would surely perish. . . . To talk of piece work lowering wages when organized labor was strong and alert, and when the principle was surrounded by the safeguards which the Government policy assured, was absurd.”

The foregoing is another one of those slimy speeches at which Billy is an adept. He endeavors to assure the workers that all is well and the future looks bright, and at the same time is attempting to insert the thin edge of the wedge, which, in time, would play havoc amongst the organized workers.

If the above speech had been made by someone who is reliable, it would have been all right, but coming from Billy it is looked upon as so much bunk, as Billy is no longer trusted by the great majority of the working class. He has been long enough in Australia now, for the tollers to know what he is, and anything he might say or do is looked upon with suspicion. Billy has shown his hand so often, and proved himself to be the tool of the master class and the enemy of the working-class, that he is no longer trusted and all his sloppy speeches cut no ice.



# The Australian Money Trust.

By FRANK ANSTEY, M.H.R.

[On numerous occasions it has been pointed out in "Direct Action," that Parliament is controlled by an industrial oligarchy, and that politicians only acted as a committee for the master-class. It has been stated that the Real Government does not sit in Parliament House, but in the hills of the industrial magnates. We have stated that Australia is ruled by the financial giants and not politicians.

The following article by Mr. Frank Anstey, member for Bourke, in the House of Representatives, appeared in the "Labor Call," July 26th, and is very illuminating as to who rule Australia, and the part politicians play in legislation.—Ed.]

Australia is a country in bondage, not merely to the foreign bondholder, but to a small local group financially powerful, and every day becoming RICHER AND RICHER AND MORE POWERFUL.

These men control the great industries. They are behind every pool, scheme, ring, compact and combine. They control the banking system of the continent, and all the depository agencies of the people.

They control the insurances and investments of the people.

They control the market upon which are bought and sold the securities in which a large part of savings banks' deposits are invested.

The savings banks are collecting agencies for the speculative "Money Power."

All liquid savings of the people flow in rivulets to the reservoirs of the private banks.

The States of Victoria, South Australia, and Tasmania constitute an economic unity.

The economic centre is Melbourne.

The Metal Gang constitute the Economic Junta ruling these three States.

Their names are: W. L. Baillieu, H. C. Darling, Harvey Patterson, F. C. Hughes, James Harvey, M. C. E. Mucke, Ed. Miller, Frank Snow, Kelso King, R. G. Casey, W. M. Jamieson, Edward Fanning, J. L. Wharton, Bowes Kelly, H. H. Schlapp (of Knox, Schlapp and Co.), and D. E. McElroy.

These men control the lead, tin, silver and copper output of the mines at Broken Hill, Mount Lyell, Cobarr, Concurry, Chillaroo, Moonta, Wallaroo and Mount Morgan; control Tasmanian copper, Pioneer tin and all smelting and refinery works in connection with the metallic products of this continent.

These men, either directly or through their associates and business dependents, control every bank that has its headquarters in Melbourne, and nine-tenths of the Life, Fire, Loan and Trustees agencies of the three Southern States. They dominate, in conjunction with the Sydney section, every loan floated in Australia, and every institution that operates a loan.

These men, through their interlocking systems of directorates, are the Brewery Combine, Timber Combine, Dunlops, Amalgamated Zinc, Dalgety's, Goldborough, Mori's, Emu Bails, Electrolytic Smelting, Elder Shenton, Elder's Metal, and scores of others.

The control by this group over the banking, insurance and mercantile loan agencies of the Southern States is every day drawing nearer to unlimited and unrestricted monopoly.

This group, in conjunction with the Sydney section, constitutes the financial backbone of every ring, trust, combine, and price-raising monopoly on this continent. Their control of a long chain of banks, of currency, of the people's savings in every form, furnishes them with facilities to "finance" every industrial depression, every market manipulation, every glittering confidence trick of which the multitude are victims.

They control savings, insurances, investments and industrial capital in the States of Victoria, South Australia and Tasmania to the extent of some £200,000,000.

They are the economic masters of those three States.

The States of New South Wales and Queensland constitute an economic unity.

The economic centre is Sydney.

Sugar and Gas Monopolists constitute the Economic Junta ruling those two States.

Their names are: James Burns, Robert Philip, Adam and James Forsyth, J. T. Walker, J. R. Fairfax, of the Burns, Philip Combination; Levy, Cohen, Moses and Myles of the Sydney Gaslight Monopoly; W. C. Watt, Knox, Kater, Mackellar, Binnie Buckland, Cowley, Black and Onslow Thompson, of the Sugar Squeeze.

These men control the 250 branches of the Bank of New South Wales, the 200 branches of the Commercial Banking Company of Sydney, the A.B.C. Bank, the Bank of North Queensland, the A.M.P., and nine-tenths of the Life, Fire, Trustees and Loan Agencies that operate in the two States of New South Wales and Queensland.

These men, by their control of a long chain of banks, insurances and mercantile loan agencies, are masters of the whole economic life of the people. They control savings, insurances, investments, and industrial capital of over £200,000,000 in those two States.

The Sugar and Gas Gang of the two Northern States, and the Metal Gang in Melbourne, stand in the same relation to the democracy of Australia as Standard Oil, the Beef Trust and the Steel Trust stand to the people of America.

No nation can be really free where such a financial oligarchy controls the savings and investments of the people.

Yet it was to these mining magnates and market-riggers, to these manipulators of banks and insurances, to these dear friends of Beer, Soudheimer, and Aaron Hirsch that a Government of Labor in 1915 went for "advice."

It was to these men that the Labor Government of 1915 went for ideas on how to save the nation.

Salvation through the pawnshop.

And when you have mortgaged your soul, and assigned your offspring to bondage, you are asked to console yourself with the reflection that you have stimulated in the pawnbroker "the most lofty sentiments of patriotism."

At £4 14 4 per cent.—patriotism.

Plus a remission of taxation equal to an other ten shillings per cent, making £5 14 4 per cent.

That's patriotism—militant interest.

It was a Labor policy so "patriotic," so "national," that the "Argus," in its issue of July 16, 1915, gave it its sweetest blessing. It said:

"The fact that the Federal Treasurer (Mr. Fisher) has conferred with the leading bankers, and others vested in financial operations, is a guarantee of sound finance."

That's "sound finance"—because it was born of the "advice" of the bitterest enemies of Labor and of everything for which the Labor movement stands.

Why not go to land monopolists for advice on a land policy?

Why not go to the slum landlord for advice on housing?

Why not consult swindlers on swindling, pickpockets on honesty, prostitutes on purity—and establish codes of virtue, honesty, and decent standards of life, according to their ideas and their "advice"?

## THE MARKET RIGGERS

Yet to men who traffic in money, as swindlers in sweat, and monopolists in monopoly, the Labor Government of 1915 went for advice on how to finance a continent, on their "advice" the Labor party act.

You could understand these things, being done by a gang of Tories.

But what the Labor Government did financially was exactly what W. L. Baillieu, Bowes Kelly, John Grier, Harvey Patterson, Ed. Miller, Jim Harvey and the rest would have done if they were in power.

They had no need to be in power. The Labor Government of 1915 acted on their advice.

# Work and Wages

"The latter part of the 14th and the first quarter of the 15th century was the real golden age of the English worker. . . . A worker with a wife and two children, could live 52 weeks on 15 weeks' work—that is the correct way, to reckon benefits."—J. Rawstrong.

Why, that period was the real golden age J. R. did not let us know, for in doing so he would be building up my side of the question and knocking his own down.

H. M. B. Gibbons points out in his Industrial History of England that "after this great insurrection (the Peasants' Revolt of 1381), came what had been termed the golden age of the English labourer. . . . The wages of a good agricultural laborer, before the Plague, had been £2 7s 10d per year as an average including the labor of his wife and child; after the plague his wages would be £3 15s per year. An artisan, working 300 days a year, would get, say, £3 18s 11d before 1348, and after that date £5 15s 7d.

Now, Fellow-Worker Rawstrong, explain yourself! Firstly, you state that "a rise in wages is not beneficial to our class," and secondly, you state that "that is the correct way to reckon benefits." Mainly by a rise in wages in one instance from £2 7s 10d per year to £3 15s, and in another from £3 18s 11d to £5 15s 7d. Not forgetting what you stated in your first article, "that if the workers receive an increase in wages the capitalists would raise the prices of commodities, thus leaving the relative position of the slave and boss the same as before."

Gibbons accounts for the golden age, "because the workers' wages were increased," which was followed by—what? "A rise in the prices of commodities to the extent that the relative position of slave and boss would be as before the rise?" No! According to Gibbons, "Food was cheap and abundant." And according to Thorold Rogers, "the articles that entered into the consumption of the slaves (fish and salt rose by nearly 100 per cent. admitted) remained about the same." And he distinctly states that "No Act of Parliament could be devised by which the producer could be able to compel the consumer to pay more for bread, beer, beef, mutton, pork and poultry."

Again you state that "the Australian toiler, who is out of a job for about two weeks is dodging around to the nearest 'Iky Mo' to pawn his wife's boots." I wonder could he, or the English worker, seeing that a rise of wages is not a benefit, set along without pawning the whole of his wife's wardrobe, were history composed of all John Rawstrong's and wages were to-day still fourpence to sixpence a day?

Again, Rawstrong states "England at this period (1814-1859) was changing from an agricultural to a manufacturing country. . . . the shortage of agricultural workers resulted in 40 per cent extra being offered to them in the shape of wages?" Then he goes on to prove beyond all shadow of a doubt that a rise in wages is followed by a rise in the prices of commodities. Here it is: "In 1846 Peel passed his Free Import Bill for corn. For three years, a duty of 10s per quarter was imposed. And at the end of this period—1849—it was free entirely. This accounts (for the dear? Oh no?) for the cheap wheat." The contradiction in the above is as clear as noonday, for J. R. is proving "that a rise in wages is followed by a rise in prices of commodities," points out, "that after the repeal of the corn laws, wheat fell in price."

"This question," says Rawstrong, "How it was possible in England for the years 1849 to 1859 for the agricultural workers to receive a 40 per cent increase, and yet 'wheat to be cheaper?'—Marx has been answered many times. 'Matade.' Marx was wrong in many instances."

Marx may have been wrong in many cases, but it is quite evident that J. R., and the rest who have "often" answered this question, are wrong when they prove, that a rise in wages is followed by a rise in prices, by explaining that after a 40 per cent rise in wages, prices rose not, but fell.

As to the way out of the difficulty, J. R. asked, what is "the best and only way out?"

In answer to this, I doubt if I could do more than quote from my article in "D.A." of March 24th, entitled, "O.B.U. and Parliament," which can only be brought about by education of the workers in the fields, factories, mines and workshops, not only for the necessity of One Big Industrial Union, but the necessity of a shorter work day, followed by a rise in wages, thereby cutting down the surplus of the master class," until the point is reached, where wages will be that high, the work day that short, and the organization of the working class that strong, that they will once and for all take control of the means of production and the earth, and run them in the interests of humanity and not in the interests of a few parasites."

MATADE

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## STATEMENT OF PRINCIPLES.

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.

## ANSWERS TO CORRESPONDENTS.

- H. Clark Nickola, G. H. James Pope, Matade.—Copy seized during raid.
- T.S.—Received. Thanks.
- J.S.—Good. Keep plugging away.
- G.G.—We suppose the bosses' press will let you know when anything happens. So far, all's well.
- Wyatt Jones. Next week.

Published by Tom Barker, of 28 Francis Street, Sydney, for the Workers' Defence and Release Committee, at 403 Sussex Street, Sydney, and printed by H. Cook and Co., 200 Castlereagh Street, Sydney.

## Domain Demonstration, Next Sunday.

Hear All About the Strike.

Wobbly Band will Disturb the Atmosphere.

ROLL UP.

It is stated on authentic authority that the master class have decided to dispense with champagne during the period of the war. Go, ye workers, and do likewise!

## SUBSCRIPTION RATES

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Rally, working men, to the I.W.W. We want you today within our ranks. The gigantic work of education is a labor for many hands. It is a work for brave hearts and undying optimism. But it is towards the freedom of the race, towards the consummation of which poets for centuries have sung, and seers have dreamed. Our ranks are open to MEN AND WOMEN.

SYDNEY, August 11, 1917.

# In What is the Card System?

The Card System, or as it is called in America, the Taylor System, was first introduced into the U.S.A. by Superintendent Taylor at the Midvale Steel Works, a branch of the Steel Trust, in the year 1905.

It was first applied to men shovelling coal. A shoveller of huge physical proportions was selected for experiments. His motions were scientifically analysed by expert physical culturists, and every movement noted. The selected method of shovelling was then enforced on all coal shovellers.

Experiments were made with shovels of different sizes, and the amount, weight, and distance noted. The standard was then set for all shovellers, and different rates of pay were introduced. The expert shovellers received five cents an hour more than the less expert, and the less expert received five cents an hour more than the men who did not keep pace with them.

Gang bosses were appointed over every five men who were to watch how often different men became exhausted, as physical exhaustion is a common thing under this system.

The shovellers at last rebelled, as working under the Card System meant that in a few years they would be complete physical wrecks or would be dead. Under this inhuman system the allotted span of life is very short.

This system was next introduced into the engineering depot. A gang boss was appointed for every five men. The bosses, only having five men under them, would be continually watching and exhorting them to greater efforts. A common saying was: "Say, guy, what's holding you back? This job has been done much faster than you are doing it." If the workman dared to answer back, he was instantly discharged for insubordination. At last, only the most servile workmen were left on the job. The shop was also honeycombed with spies with the intention of reporting to the Chief anything that was said or done and also making one man distrust the other. No one knew but that the man alongside him was not a spy.

The Gang Bosses had in their possession cards itemising the work, number of pieces, nature of material, time started, time finished, and remarks about the actions of the workmen re speed, ability, etc.

These cards are never seen by the workmen after being filled in by the gang boss. The gang bosses rush from one to another

anxious to know how each boss is getting on, as the boss who can show the best output gets a bonus over and above his wages.

The workmen are only allowed five minutes a day to leave their machines, and anyone who exceeds the time limit, no matter what the cause, is dismissed for "wilful neglect."

Electric buttons are placed handy to the machines which communicate with the tool room, store room, etc. A boy answers the bell, and the workman tells him his requirements.

Many men through having to stand at the machine all day (for being away more than five minutes meant dismissal) broke down in health, and were forced to lay off for months.

In the United States of America, not a single Government shop, or a union shop, works under the card system. All efforts to institute this system into the Government work shops in America has failed. All union shops also always resist to their utmost any attempt to introduce the card system. The unionists of America know full well that work under this system would be hell, and life would not be worth living, hence their refusal to work under it.

When the United States declared war on Germany, Samuel Gompers, president of the American Federation of Labor, was summoned to attend a conference with the United States Government to discuss the labor attitude in connection with the munition works. Gompers gave the Government the guarantee that the workers would do their best on the understanding that the card system would not be introduced. Any attempt to introduce the card system would mean that the workers would immediately "down tools."

This brutal and cruel system cannot be tolerated by any sane man or woman. It is scientific exploitation. It is a systematic form of intensified slavery. It is an expert system of wringing the last ounce of energy out of the human frame. It will mean unemployed on the one hand and overworked and physically exhausted beings on the other.

If this system is introduced into Australia, it will mean in a very few years we will be a race of moral, mental and physical wrecks.

For the welfare of the nation, for the health of the community, for the future of the race, let us hope that the odious card system will not be introduced.

