

Strike On! At Kalispell and Somers, Mont., Don't Be a Scab--Workingmen Stay Away!

INDUSTRIAL WORKER

VOL. I

SPOKANE, WASHINGTON, THURSDAY, JULY 29, 1909

One Dollar a Year

No. 20

LABOR EXCHANGE

NEWS ITEMS

Miss Blaine of 434 is getting fat in the Pullman penitentiary, and he is "buying" chickens of the other prisoners.

The maddest Palouse of the season: Five men hired out of Unlontown to work for a laborer named Durham. He fed them three times a day on HOT WATER, DRY BREAD AND SPUDS.

John Mohr of No. 222, is agitating at Colfax and Pullman, and there is not a pot gang in the country that has not got a crowd of I. W. W. men in it. It will be only a short time till we have the ranchers up against it.

The southern part of the Palouse country is the very worst place for a man who looks for work in the harvest fields. There are hundreds of men in Walla Walla, and the ranchers are getting men from \$1.75 to \$2.00 per "day" of sixteen hours, and the grub is scarce and rotten.

A faction of No. 92, Portland, is at Kiona, and there is nothing doing at Kiona, and all that sap-brush country back of Kennewick and there is full of deadly typhoid fever, from the bad water. Patton met an old Chicago policeman, who shot strikers in 1886. The critic is on the hum and half crazy. Glory to God!

Don't forget to get into a wheat warehouse, and learn how to skin the ranchers on grades, and weights. If the boss of the warehouse is any good, he will whack up with you; if not, tell the ranchers that have been skinned, and drive away the boss' trade, and then the grain company will fire the boss. This is no bull-con. It goes!

The Industrial Worker has received hundreds of letters from the boys in the southern Palouse, Colfax, Garfield (the lynching town) and every jerk dump in that section is rotten. If an I. W. W. man is willing to peddle out literature and agitate, there are enough things to eat, so he can live well in the jungles; but as for working there, it is against the religion of a Red.

The I. W. W. bunch at Pullman, are sticking up for \$3.00 per day, but there are an extra large number of eastern suckers—with suit cases—who are glad of a job at any price. But persistence will put the crimp in the Pullman wages, and it will not be long before the workers will be able to let their wheat rot on the ground or make them pay all they expect to get for the crop, to get it harvested.

The average wages in the Palouse are \$2.00 for haying, and \$2.50 for harvest. The average hours of work are from 14 to 16, or even 17, out of the twenty-four.

Things in the Big Bend country are a better proposition than in the Palouse. Ranchers are offering from \$2.50 to \$3.00 in Sprague. A bunch of I. W. W. men ought to go to Sprague and look the stiffs from going out for less than \$3.00 or \$4.00 per day. "There's a way" to keep a making scab from hiring out at less than the wages in the jungles.

The suckers who are hanging around Missula looking for a chance to take up land, will get it in the neck if they go to Lolo, in the Bitter Root Valley. The spotted fever, which is the same thing as typhus, is killing the people like flies, and the real estate agents and the newspaper men will not print a line about these deaths, for fear it will hurt business. A whole party of ten surveyors died in less than a week near Lolo, not over a month ago. Lolo is where the N. P. R. will start a new line too. But workingmen are cheap, and a scab can't get typhus fever. No such good luck!

M. Anderson of Industrial Union 434, Spokane is at Pullman, and the place is holding its reputation as the very worst of all points in the Palouse country. A man should keep away from Pullman—even the Missouri yaps are disgusted. It is simply impossible to eat with a Pullman rancher. They are the degraded offshoots of the East, and humanity has ceased to pour out its dregs into the Pullman country. The most degrading thing for a workman is not alone the sleeping in the strawstack with the pigs, but some of these Pullman ranchers are even in the habit of asking the workingmen to eat with their families! There are a bunch of I. W. W. men in the jungles at Pullman, and they have posted up a notice in the town that "Farmers looking for help, apply at Jungles No. 1 and No. 2, between 12 m. and 6 p. m. Wages demanded: \$3.00 for ten hours. All kinds of help furnished to farmers with good references." This has so scared the anti-farmers, that the Sunday Spokane Review devoted a whole column to telling about the outrageous demands of the "hoboes," and that they ought to be willing, in Pullman, to work 16 hours a day.

THE PALOUSE.

Wined Jungles, Palouse Headquarters of I. W. W.—Bureau of Distribution of Anti-Hoosier Literature. Tuesday, July 20th, 1909.

Asked Fellow Worker Spaulding to make a demonstration against the city of Endicott. Operations were immediately begun and Spaulding jumped the Portland passenger with his supply of 50 papers.

His entrance into the city was marked by wild demonstrations of joy on the part of the hoboes. Five I. W. W. men of the lumber division of Montana were there to greet him. Every slave received a copy. The hoosiers who stood around were mystified and still remain so, because of the proclamation issued by myself, that no hoosier be permitted to see the sacred writings. Spaulding returned on the next train—a passenger from Spokane.

I was unsuccessful in my attempt to board her, because the brakeman stood on the blind and would not permit me to board her. However, it did not make a great difference as it was late and the boss had retired about that time, and the jungles of La Crosse, are out of the city. So I waited till Monday morning and rode the Portland passenger to La Crosse.

I gave every hobo in town a copy. Some were afraid to take a copy. Several I. W. W. men



SLAVERY IS THE PILLAR OF LAW—CAN THE PORTLAND SLAVE-DEALERS BUY THE JUDGE?

are in La Crosse. Spaulding has gone to work haying and I am now the chief cook.

Conditions.

La Crosse, a small town on the O. R. & N., is full of men. It has two employment agencies and the ranchers, and all of them belong to the farmers' union and hire their men from the employment offices. These offices charge a fee of 50 cents.

Harvest is not yet under way, but most of the ranchers have their men. The ranchers began by offering \$2.00 but the men held back, and the farmers raised to \$2.50—that is for header-box drivers.

The ranchers refuse to hire the men on the streets, but the men have them going now. Only the scabbiest will go and pay for the job. The employment offices are run by the two real estate men, and one is running the grain insurance company. The other is agent for the Hartford Fire Insurance company. I credit myself that I did some good while I was there, and the few men that stood against the employment agents have made good impressions on many.

La Crosse is a better town for harvesting than Winona; it is also cheaper. Meals, 25 to 35 cents. About 150 men are lying about town. One of Tom Maloney's separated union men is there, a Swede by birth—a scab by choice. He is just crazy with the heat for a job. He was unloading a car of cordwood for \$1.50 a day.

Grub is said to be very poor on the ranches. Pork; morning, noon and night. Try and keep men away from La Crosse. Starbuck is a dirty hoosier town. All combine work, wages \$2.00, load and unload; sack-sewers \$2.75 and \$3.00; full of men.

Washuena is another no good yep town. Chock full of men. Wages \$2.50 and \$3.00; engineers, \$4.50.

Meeker is the poorest of all the towns; five miles south of La Crosse. No jungles; no chickens; completely on the bum.

Winona—nothing doing yet; one or two haying; wages \$2.00.

Endicott—nothing doing for three or four days. I am getting fat, but I am not in much of a condition to work. Too bad!

CHAS. GRANT.

LABOR EXCHANGE NOTES—PORTLAND.

Tillamook job pays \$2.25 for muckers; \$2.50 for skimmers; \$5.25 for board; \$1.00 hospital; open job.

Twohy Bros. at Grass Valley, Oregon, railroad construction: Muckers, \$2.25; skimmers, \$2.50; board, \$5.25; hospital, \$1.00.

Logging camps are beginning to open up down the river and work can be had from \$2.50 up to \$3.25 with board around about \$5.25 per week and \$1.00 hospital fee.

Concrete work here in Portland pays from \$2.25 to \$2.50; considerable work at the present time, but can't tell how long it will last.

IN CALIFORNIA.

Holtville, July 10, 1909.

The cantaloupe came on in good time this year. The slaves received from \$2 to \$2.50 and from 25c to 35c per hour and board. The rush is now over and the hoboes will keep on rushing to cooler climes.

Work is plenty (and pay "good.") Thermometer is high. Are offering \$45, \$50, \$2, \$2.25 and board; \$3 and \$2.50 in towns without board.

THOS. WALSH.

LATEST NEWS FROM STARBUCK.

The farmers refused to hire any of the men who came to Starbuck of their own accord. The reason was: They had an understanding with an employment agent in Walla Walla, and so today the bunch arrived from Walla Walla's employment agency, but like good hoboes they all pulled out! All they signed with the agent for was to get the ride and save the hardships of beating it. Now the Starbuck farmers are up against it, and are begging the men whom they ignored a few days ago, but the men are nice and clear, and know they have Mr. Hoosier over a barrel.

THE BOSS LOGGERS, ORGANIZE IN SEATTLE

BY FRED W. HESLEWOOD.

On July 20, in Seattle, loggers from five western states met and completed their organization. Everything was discussed which would tend to stop any leaks in their money bags, from the curtailment of production to the food supplied the workers who produce all the wealth.

In speaking of sanitation, one of the prof-mongers delivered himself of the following gem, so that the man who feels the timber and handles it until it reaches the saw can be prepared to tighten up in the harness and produce more profits:

"Sanitation pays," said Dr. W. C. Belt of Troutdale, one of the best known physicians connected with the logging industry. In his address, "Camp Sanitation," which opened the afternoon session. "It is good business to keep your men in good health, for unless they are, they cannot work up to their full efficiency. You loggers lose a big percentage of your pay roll by lack of proper sanitation and good board. All men should be inspected by physicians and a clean bill of health required before they are employed. It's a business proposition to keep the slaves healthy. That is, there is more profit in it. If there was more profit in keeping the slave sick, then the same logic would hold good for more sickness."

Dr. Belt says that the loggers have not had good board and the sleeping apartments have not been sanitary, because there has been a leak of profits.

This industrial union of capitalists will look after their men, because the ordinary logger or lumberjack don't know enough to organize and look after himself. The bosses' union stands now for better food, better sanitary conditions and more logs. If it didn't mean more logs (more profits) there would have been no excuse for all these bosses meeting in Seattle. It means more wages and shorter hours, with the ultimate object of getting the full product of your toll, then there is no necessity for the workers organizing industrially. The master will look after your food and see that the best is provided. The kind that will pull the saw the best or take a good lift on the peevy. Beans and pork, for instance, with enough vegetables thrown in the keep out the scurvy. Don't think you are going to get stuffed olives and quail on toast, or oranges for dessert. There is not much muscle to be had out of such trash. The boss will look after the luxuries.

Horse Feed, Etc.

The matter of feeding horses will be taken up at another session. A better quality of oats is recommended by a horse doctor and the stables kept cleaner, as dirty, filthy stables cause sickness among the animals, especially diseases of the feet, such as scratches and such diseases retards the work of the horse every stable and a physician in every bunk house to measure your food and see that there is no doubt but what if the beans and oats are kept clean, there can be a higher state of efficiency obtained from both man and beast in the logging camps. Those who are not "47 feet around the chest" and able to eat the same food as a horse, may in future keep away from the logging camps. Those who can't pass the physical examination as prescribed by Dr. Belt can put their trust in God and sing "Jesus saves, Jesus saves."

It was good business to feed a chattel slave well. It was good business to have a doctor examine the slave before the boss bought him. It was good business to keep the home of the chattel slave clean.

All this applies to the lumberjack with the exception that if the negro slave got hurt or sick he was well looked after, as it was good business to keep the man from dying. With

loggers and lumberjacks it is good business to kick the cripples and sick slaves out on to the street and hire a healthy one, one that will meet the requirements of Dr. Belt. Chattel slavery never made a millionaire. Slaves were too expensive. Wage slavery makes hundreds of millionaires. Slaves are cheap.

Preachers, politicians and fire-crackers are all great helpmates to keep the workers in ignorance and celebrating something they don't possess.

Say, Mr. Logger, if Industrial Unionism is good for the boss to figure more profits out of your hide with, do you think Industrial Unionism would not be a good thing for you to figure some of his profits into your pocket with? Don't you really think it would be good business?

THE SOMERS STRIKE.

Stay Away from Somers, Mont.

(By F. W. Heslewood.)

The nearest approach to hell on earth is at Somers, Mont. The principal industry at Somers is sawing railroad ties for Jim Hill. Jimmy owns everything around Somers including the water, docks, sawmills, county roads, and all the land that the town is situated on. Jimmy also owns the United States postoffice and nearly all the judges and lawyers in Flathead county. When he wants a few dozen thugs to intimidate the workers when they demand more pay, he gets the drunken sheriff to deputize all the moral degenerates that are not in the penitentiary in Montana. Jimmy says this bill. If a person wants his mail from the United States postoffice it is necessary to break the law of Jim's injunction by trespassing on the company's property. The injunction is on until Gabriel blows the horn. It's a handy thing and will do for the next strike.

Kalispell and the Flathead valley is at present a seething mass of Rubens, who are looking for a farm for 25c. Even this bunch of scabwills refuse to work at Jimmy Hill's sawmill. Probably they will when they discover the fact that 37 farms will not supply 200,000 people. After the farms are ditched out to the lucky Rubes there ought to be scabs galore—but up to date Jim can only operate one shift of his sawmill. Just what a man wants to work in Somers for when he can get twice the pay working as a harvest hand is a mystery. Probably believes that it is an honor to scab. If you are looking for work and want to go to hell to get it, go to Somers and scab. If a company town, company store, company doctor, company wood, company water, company light, company house, company bank, company roads, company postoffice, a lot of company suckers called scabs and a company high board fence around hell. The air is free to those in hell. God hates the place so much that he blew the peak off the Roman Catholic church. This is proof that God hates a company town on earth.

The only people allowed in Somers are scabs, Pinkertons, deputy sheriffs, sheriffs, lawyers, judges and proachers. A fit bunch for heaven. Birds of a feather flock together. If you are not in a hurry about going to hell, kindly stay away from Somers, Mont.

EUREKA.

"Doing something for the workingmen" is a great fad with a lot of people who seem unable to understand that about the best thing that could be done for a workingman would be to let him have a fair opportunity to do things for himself.—The Commoner, July 2, 1909.

Chloroformer Bryan, editor of the Commoner, should at least have a second to it. Many had known for years that the great Commoner was always willing to let the workingman do something for himself, but many blind followers depending on the great Commoner to do something for them, now that they have it direct from Bryan's own mouthpiece, know that if they want better conditions they will have to do it themselves. Those that could not see before, awaken. Arise to action. The greatest living faddist says so; so there.—H. L. Gaines.

"Leave to live by no man's leave underneath the law."—Rudyard Kipling.

PORTLAND I. W. W. FIGHTS JOB SHARKS

Driven to desperation, the Portland employment sharks have combined together for the purpose of obtaining an injunction against the I. W. W. on the grounds that we are ruining their business and making it impossible for them to skin the workers in this neck of the woods.

The documents have been served on us and we are called before Judge Morrow in the circuit court on Friday morning, July 30, 1909, to state why an injunction should not be granted against the Industrial Workers of the World, all of its officers and supporters, restraining them from agitating against the employment agents, etc.

We will also be prohibited to sell the Industrial Worker in the town or to distribute any literature in any way derogatory to the employment sharks or the employers of labor.

This is freedom—for the shark and the boss. The union has secured as attorney, Col. C. E. S. Wood, who so ably defended us before, and there is no doubt that we will have an interesting time, but we are compelled to fight this case to the bitter end and then bite the end off.

Am enclosing a clipping out of the morning "Oregonian," which states the sharks' side of the story. Our side will come out later.

The I. W. W. is winning here, and our power is being felt in and outside the town in such a way that the masters are trembling in their boots at the growing class consciousness of the workers who have given over praying and votin' for the real goods—direct action through the I. W. W.

E. J. FOOTE.

(From "Portland Oregonian.")

LABOR AGENCIES ASK PROTECTION.

Start Suit for Injunction Against Industrial Workers of the World.

ORGAN SAID TO BE RABID.

Paper Called "Industrial Worker" is Quoted in Complaint as Making Anarchistic Comments on Employment Agents of the City.

The fight between Portland's employment agencies, represented by the Portland Employment Protective Association, and the employment bureaus operated by the Industrial Workers of the World has been taken into the Circuit Court. John F. Logan and John H. Stevenson, attorneys for the association, filed an injunction suit yesterday afternoon. If this is won it will take all the "thunder" out of the I. W. W. paper known as the "Industrial Worker," and will effectively prevent members of this organization from making anarchistic utterances and charges against other employment agencies than their own on the street corners without danger of arrest.

The defendants in the case must appear in court next Friday to show cause why an injunction should not issue. H. J. Bennett is the nominal plaintiff, and the defendants are Walter Th. Nef, W. W. Mitchell, B. Lorton, John Doe Johnson, Richard Roe Fountain, E. J. Foote, John Doe, Richard Roe and others. Bennett sues for himself, C. R. Hansen, Jr., Joseph Hanley, E. P. McCroskey, John Cxon, E. W. Eldridge, Al Bovins, L. T. Lewis, James H. Taylor, John A. Mortenson, Bert E. Eva, Louis O. Orstad and all others similarly situated.

Charges Are Sensational.

The charges and counter-charges made by the parties to the suit are of a most sensational nature. Bennett charges that the avowed object of the I. W. W. is the destruction of all employment agencies except those of the I. W. W. and that they have succeeded to an extent in their purpose by liberal and libelous lying. The I. W. W. members, on the other hand, refer to their competitors as "sharks, bushwags (bourgeois), robbers, thieves and blackmailers." According to Bennett they have circulated their organ throughout Oregon, Washington, Idaho, Montana and California, besides spreading anarchistic banners; circulars and placards over the same territories. Bennett says these have so prejudiced the minds of workingmen against him that it is difficult for him to carry out his contracts to supply laborers where needed. Not only have workingmen been prejudiced, he says, but they have been intimidated.

Some of the utterances of the Industrial Worker are made a part of the complaint, and are as follows:

Does the shark love you? Well, sure! Sunday afternoon last the union held its street meeting on the slave market in front of the Canadian employment shark's office; the swamper acting at the instigation of his master, the chief shark, butted into the meeting.

The I. W. W. is the real union to get real food for a hungry stomach—law or no law.

It is up to you to know how to starve out the soldiers of your masters' government and to lift up your flag, the red flag, over the tottering temples of cruelty, known as class laws. We simply say that the political government, from its structure, form and purpose, is incapable of managing the industries of a nation. The Government is the police department of the employer. • • • But we must begin to take as much as possible every day, and always remember that although we are not able to take the farm away from the farmer—not yet—still we must keep this in view. The final aim of the I. W. W. is revolution.

Though cowards flinch and traitors sneer, We'll keep our red flag flying here.

The men who conduct the Columbia, the Canadian, the Red Cross and the Hanley & O'Neil employment agencies are thieves and robbers.

Not only will the I. W. W. be compelled to censor this class of matter should the injunction be granted, but they may not harangue on the street corners near employment agencies, nor visit them in an effort to make a boycott effective. No intimidations, insults or threats to workers or others near the employment bureaus will be tolerated, in case the injunction issues.

NOTICE!

Industrial Union No. 434, Public Service Workers, meets in I. W. W. hall, Spokane, every Wednesday at 7:30 p. m.

C. M. CONNERS, Rec. Secy.

Our Fellow Workers, Preston and Smith, Are Still In Prison

INDUSTRIAL WORKER

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JAMES WILSON Editor
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The Industrial Worker is published by workingmen. We have no capital. Subscriptions and orders must always be prepaid.

Entered as second-class matter April 8, 1909, at the postoffice at Spokane, Wash., under the Act of March 3, 1879.

Why is it a disgrace for a workingman to be idle, and at the same time a disgrace for an employer to work?

Where will you spend the winter after the harvest—in a cheap lodging house, or in a comfortable home?

The last resort of scoundrels is patriotism. When they have no more grafts to resort to, they turn to "working class politics."

Our only interest in the employers' government is to supplant it. It is our duty to abolish a government which is against our life, liberty and our happiness.

The French General Confederation of Labor held an election for Secretary in place of Niel, the politician, on July 12. It will not be known what the result is, till the French official organ arrives.

The past week has been a banner week for the Spokane police force. There has not been a policeman arrested or shot for breaking up another man's home. Things are improving, and it won't be long till "our" officers stay sober for weeks together.

A "friend" in Colorado writes, "that we are losing subscribers and money by attacking the politicians; that there are good politicians and bad ones." The politicians are like the deacons: all deacons are good, but there's a difference in deacons—some deacons are worser!

Up to date there are about 50,000 suckers for every claim in the Indian land opened to settlement by the U. S. government. There is no escape from the class struggle, and it will be the making of a lot of the eastern suckers to have to pack their blankets this winter. Experience!

What has the I. W. W. ever done for the workers? The I. W. W. has helped to unite the working class, and teach them their class interests. It has got bigger wages and shorter hours in many places, and it has forced the hand of the enemies of the working class, and the traitors of the separated unions. We are just beginning.

Some of the delegates to the convention of the Western Federation of Miners think that "industrial unionism" would be a good thing some time in the future, but they resist the attempts of a number of the revolutionary delegates to help the cause of the unity of the working people, here and now. Beware of a man who is willing for you to unite some time in the distant future, but who will stab you today. He is a traitor.

An old man of 73 stole something in New York, and told the judge he did it, to get into the state prison, so that he could have a home for the rest of his life, and not have to break rock in the workhouse. The judge refused to send him to prison, because he could not work. This old man should go to the churches, and then after they have kicked him down the steps, they might have him arrested and jailed.

The police and deputies, the Pinkertons and the constabulary are clubbing the strikers in the tinplate mills in Pennsylvania according to the old accepted plan. Violence is always used by the employing class against the workers, but the saints tell us to turn the other cheek when smitten. Men have a natural right to defend their lives and their families against any government, or state on earth. The American will shoulder a gun to defend the government of his enemies, but it would be a sin for him to defend his wife from outrage by the American militia.

Don't think for one minute that Mayor Pratt is on the side of the working people because of all that bluff about the "city wage scale," etc. Pratt has an axe to grind, and the Washington Water Power is friendly to Pratt. This last ought to be enough for a sensible workman without any bluffs on the part of Pratt. The fact that Pratt is a mayor of a town in which you have no property or rights makes him the enemy of the working class, and it is nothing to the workers what the name of the mayor is. A policeman's club is just as hard whatever the name of the brute who carries it!

The separatists of the Hughes, Cody, Maloney aggregation of "comrades" are busy planning what kind of clothes the slaves ought to wear on their employers' labor day—the day when the slaves rejoice that they have no manhood. We suggest that the long and short-handled shovel "unions" have their heads shaved like the old-time slaves, have rings through their noses, and crawl along the streets on all fours, while the brave blue-coated police herd them. Hughes, Cody—if he is sober—and Maloney should lead the bunch in the dress of circus clowns. Hughes should carry a red flag, striped with yellow. "Socialists!"

The General Executive Board of the I. W. W. is at present composed of the following members: T. J. Cole, 609 Anne street, Blue Island, Ill.; J. J. Eitor, 45 Delano street, New Bedford, Mass.; H. L. Gaines, 4565 Garfield avenue, St. Louis, Mo.; Francis Miller, 12 Rosemont Terrace, Lymanville, R. I.; Thos. Whitehead, 308 James street, Seattle, Wash. Also the general secretary-treasurer, Vincent St. John, 310 Bush Temple, Chicago, Ill., and the assistant secretary-treasurer and General Organizer Wm. E. Trautmann, 250 W. 125th street, New York City. The duties of the General Executive Board are described in the third article of the Constitution.

The National Industrial Union of Foodstuffs Workers of France have sent circulars by the thousands all over the country, and are carrying on an agitation to do away with the night work, especially that in the bakeries. The circular points out the bad effect of the night work on the bakers and foodstuffs workers, and the fact that it is entirely unnecessary. The competition among the employers, and the attempt to get the trade by furnishing warm bread in the morning are the original causes of the practice, which should be abolished. If the French fellow workers are as successful in this attempt to improve their condition as they have been in the others in the past few years, there are about 85 chances out of 100 that the bakers will win out. Compters in France now, and he is trying to persuade the workers that they are well enough off now. The French are onto Sammy, however, and he had better come back to America, the home of the willing slave.

The last number of "The Appeal to Reason," a political paper which is widely read by small business men and farmers, and which is much opposed to direct action—except when it was advocating a military expedition to rescue Haywood, Moyer and Pettibone—has a large circulation. The managing editor of this paper, besides being a "comrade" is also a sharp business man, and knows how to work the suckers to a finish. "The Appeal to Reason" is an A. F. of L. paper, first, last and all the time, and has not hesitated to lie about the industrial union when told to do so by the A. F. of L. machine. Now, however, that the interest in industrial union is growing, it occupies about half a column in large, bold-face type advertising that an "industrial union of the I. W. W. at Bingham, Utah, has subscribed for 1000 of the "Appeal!"

There is no industrial union of the I. W. W. at Bingham, Utah, and the editor of the "Appeal to Reason" knows this fact. It has been advertised in connection with some men who were parading under the name of the I. W. W. to grind their political axes, some time ago. While it is an insult to the I. W. W. to suppose that any of our union would subscribe for 1000 of such a lying, grafting sheet as the "Appeal," the politician who runs the paper, thinks that it is of great importance to pretend that the I. W. W. supports him and his political schemes.

This article was inserted in the "Appeal to Reason" to mislead the working people into thinking that the I. W. W. supports the socialist party, and the "Appeal to Reason." It was a willful falsehood on the part of the editor of the "Appeal to Reason," and no apology is expected of people who will lie about a labor union, while pretending to advocate fair treatment of the working people. The "plutes" will have to go some to outdo this crooked sheet when it comes to treachery to the working class. The editor of this precious rag, "the dear old Appeal," has now a tin halo as a martyr. Compters has another like it. Both are tarnished and full of dents.

"The Appeal to Reason" is busy confusing the working people about their "political" rights, while the American Federation of Labor is busy dividing the working class on the economic field. It may be a "trump card" that will

"scare the bull-dog, and make the red-headed girl angry" to think that a union of the I. W. W. would support the "Appeal to Reason."
We hasten to inform our readers that there is no union of the Industrial Workers of the World at Bingham, Utah, and that this pretence on the part of the "Appeal to Reason" is a lie out of whole cloth. The politicians are crooks and knaves, and will resort to any means to fool the workers.

"ALTER OR ABOLISH IT"

On page 3 of this week's "Industrial Worker" will be found an article from the Spokane Review of Portland, Ore., otherwise known as the "Portland Oregonian." The moral tone of this paper is such that it gives encouragement to the rising young men of this country to enter the medical profession, and while the study of the treatment of venereal diseases has a wide field of clinical demonstration in Portland, it does not detract from the industrial importance of Spokane. The market for iodide of mercury and iodide of potassium is good in both places. Our citizens of the Inland Empire, including the gossippers have need of the friend indeed, the casual quack, and of the advertising specialists who pay liberally to these sheets of patriotism.

It should be cause for rejoicing that the "Industrial Worker" is singled out for attack by our contemporary, the "Portland Oregonian." This gutter sheet is advocating an injunction against the I. W. W. in Portland for the reason that the Union has hurt the business of the employment sharks. The organizer, Fellow Worker E. J. Foote and other members are to "answer" to the judge in Portland for attacking the robbery by the employment sharks, of thousands of workingmen. The "Oregonian" is helping the sharks violate the law of the United States, and persecuting the Union which is demonstrating that all the law of America is at best a farce, and a hissing in the ear of the working people. The "Oregonian" says that the I. W. W. will be "compelled to cease the kind of articles which appear in the "Worker." This is some of the freedom of the press of this land of negro slavery—and syphilitic politicians.

In a way, it is unfortunate that many of our members are out at work in the country and the small towns. Nevertheless, it is quite likely that enough recruits can be hurriedly called to violate openly any injunction granted against us in Portland, and any law against the right of free speech. We speak of this, as a natural right. We deny that we have any rights as American citizens, and it would be cowardice for any workingman to claim any legal redress.

The outcome of this last attempt of the employing class and their feudal flag, the "stars and stripes" may be temporary victory for our enemies, or, as is likely, success for our Union members. The final outcome must be the abolition of the class rule which, in this country, is expressed by the employing class.

In regard to this last organized outrage by the employment sharks of Portland, we invite and ask all true men to go to Portland with the firm determination openly to violate any injunction granted against us, and to fill the Portland jail. The day of heroism is not past, and even if the militia be used in Portland against the starving workingmen, what have they to lose? The forty thousand martyrs of the Paris Commune will have their chorus swelled, and the day of the Red Revolution will be hastened by every tear and drop of blood from the working class.

Is it nothing to you, all you who pass by? The I. W. W. is engaged in demonstrating to the world, this class of the world that there is no god except the god of force. This god requires but the sacrifice of himself. The only Palladium of Liberty is the organized force of the working class in themselves. Today, this is industrial—bread-and-butter—force. Military resistance is out of the question. This latest outrage against the I. W. W. in Portland is simply a new set of credentials for the organizer, and increased membership for the union. The I. W. W. is not an "anarchist" organization; it is not an atheist organization, and neither is it a Methodist or Baptist reform club. It is not a collection of freaks and mental perverts that compose the thousands "ists" and teach the thousand "isms" of the dreamers of all shades of opinion. The I. W. W. is a industrial—bread-and-butter—force. The "flags" of our enemy interest us no more than the flags of the automobile that runs over a "sium" child in the city. But speaking of flags, we have one flag—the Red Flag—and its color is that of the blood of the martyrs of the working class in all times and in all places, and it is indeed, very moist, right, and our bounden duty, to have a symbol which speaks of the unity of every rebel under the sky. The "Portland Oregonian" is assisting the employment sharks of Portland to rob the workingmen. This is brave, patriotic, and "law-abiding." The I. W. W. is protesting—and acting—against this robbery. This is anarchistic, subversive and wicked!

It is to be hoped that this Portland judge is honest—even more honest than Mann of Spokane, the lawless patriot. But why these long articles; these outbursts of glory and abuse of the I. W. W. men in Portland? Does the Oregonian remember the Portland strike of the I. W. W. which closed every mill in the city? Or is it pure and simple love for the crazy-quilt, called the American flag? It is because the employing class realize that the growth of the I. W. W. means extinction to the grafters, and like a chorus of frogs in a foul swamp at night, the employing class belch forth abuse, lies—and injunctions against those workers who have the manhood to rebel!

The "Industrial Worker" invites every independent-minded man, every worker whose back is not crooked with submissive slavery, and every one of the tens of thousands of victims of the employment sharks, to go to Portland to violate openly this injunction if issued against the I. W. W. As for the "censoring" of this paper, the employing class may go to the devil; we'll print what we like. If they suppress the paper, we know how to get it out just the same, and it will help the circulation better than anything we could do. There are plenty of I. W. W. men who are able to edit a working class paper, and the jail may yawn itself to sleep before the last fighter is behind the bars. Come on with your injunction and your "censorship" and be damned!

THE WOMEN WORKERS OF THE WORLD

"Ehret die Frauen; sie flechten und weben Himmlische Rosen, ins irdische Leben."—Schiller.
(Honor the women, they weave and weave Heavenly roses into the earthly life.)

True respect for women is mostly confined to the working class. Strange as it may sound to the unthinking, and the unobserving, a woman or girl is safer from insult in any crowd of workmen, however plain and rough, than in any crowd of idlers, however well-dressed and worthless. To take the modern miniature of Sodom, Spokane for example; decent women may pass up and down Stevens street—even among the spiritless slaves who are saying mass to the job signs of the employment sharks, and not a man who would breathe a word of offense. How many women do not look down and feel nervous and apprehensive as they pass the crowd of loafers at the corner of Howard and Riverside streets, and these loafers are the very cream of Spokane society—yess, more, they are the refined cream, the Limburger cheese of the town. The same thing is true in all cities; it is the workmen who are chivalrous, and the loafers who are curs. The sharpest note in the battle hymns of all nations has been the call to defend "wife, home and children," but how could this affect our modern American employing class? What a task! "To defend wife?" Which wife? Which one of the modern employing class concubines could stir the spirit of bravery in the breast of a spaniel? The task is too great; too much responsibility! Love of home and wife may do well enough for a plain workman, but our advanced employers, with their plural marriages, have not bravery and "love" enough to go "round."

In all ages, women, from their comparative bodily weakness, have been treated as inferiors. St. Paul says that "it is a shame for a woman to speak in the church." Paul was right. It is a shame not only for women, but for men to speak in the church, which has been and is, one of the chief influences used to keep the female sex in submission. "Let her ask her husband at home" for information, says Paul. Fancy a woman asking an A. F. of L. scab, with a brot the bag of information? Men have fought and bled for religious liberty for themselves, but our advanced employers, in gaining the baubles of suffrage and theoretical "political" rights. The modern suffragette agitation among women may cause some of the men to smile, but they are following where the political "socialist" saints have trod—the ballot is the way, the truth and the life!

But even the struggle for the ballot, empty in itself, shows that the spirit of discontent is influencing the women workers of the world. Women long for independence and liberty. The more intelligent and pure the woman, the more her mind revolts from the thought of marriage as an economic necessity—a means of getting a supporter, a living. The ancient joke about the "old maid" has not its origin in any nature; reproach against a woman who prefers to live single, but the unmarried woman is supposed to be in worse position materially, than her married sister, and this notwithstanding that marriage for money and social position alone, is legalized prostitution.

Great boasts have been made about the refining influence of Christianity on the lives of women, and the noble example of the early women Christians who were martyrs. But what can be said of the church, which in all ages has canonized the rich women of the world who have built shrines to the virgin, and which church has burned the Joans of Arc?

To those scientists, who would compare the human species to the other animals, it were well to point out that modern thought, culture and custom has reversed the order of nature. In Nature, it is the male who attracts, and the female who chooses. The gaudy and beautiful plumage of the birds is best developed in the male. The lion has the mane, the lioness none. The economic relations of the birds, and of the animals are natural, and the female tiger's claws will hold the prey as well as the male's. But in modern life, the woman is not on an equality with the man in the struggle for existence. A thousand rules, laws and customs prevent. What then, the outcome? The woman is forced to depend, more or less, on the support of the man who has her at an advantage in the struggle for bread.

Books have been written; sermons have been preached on "women's rights," as if women's rights were a thing distinct and apart from the rights of humanity. The ground of controversy has been trampled hard in the discussion of just how many crumbs of liberty should fall to our mothers, sisters, daughters and wives, and even today, any attempt at liberty and equality for women is mostly met with a smile—or a frown—from the "lords of creation." Napoleon once asked Madame De Staël why she, as a woman, took so much interest in the law. She replied: "Because the law hangs us!" So much interest in the law? No wonder she was banished. Now, while we regard the struggle

after the ballot—the attempt to take part in the class government of the employers—as a chase after the wind, on the part of the women, any movement which stimulates the natural and long depressed desires of women for equality shows a healthy tendency. After the brilliant results obtained by the "ballot" on the part of the modern workman, the wonder is that any one should value such a worthless toy. But experience teaches all of us—except the politicians who never learn anything, and never forget anything. The unrest of society is due to industrial causes. Only economic freedom will elevate women. Even a moderate, instead of the present wage-scale in the shops, and the department stores, would largely obliterate the "restrictive" district and the house of prostitution. If it is true, that men generally go drunkards through poverty, it is even more true that women sell themselves for the same reason.

Not until the mothers of the race are economically independent of their fathers, can there be general equality and mutual respect in the relation of the sexes. Not by pinning the scarlet letter on the breast of the victim of lust and avarice; but by unfurling the scarlet flag of working class emancipation, can women as well as men be regenerated and enabled. The unhampered association of the sexes, and the abolition of the conditions which herd men like cattle from the refining influences of women, and which segregate the women in the mills and the factories, will be a social purpose. The monastery and the convent of the middle ages were the feeders of the brothel, and the same causes produce like results today.

The independence of women from trying to rely on the bread-getting powers of men, may be the cause of fewer marriages for convenience, but the marriages of mutual love and respect will starve the divorce lawyers and courts.

The I. W. W. includes women as well as men who work for wages. It is customary to require no initiation fee for women, and the dues are one-half of the dues from men. Every woman member has an equal vote and vote in the union. If it is a "shame for a woman to speak in the church," it is an honor for a woman to speak in the meetings of the only organization which stands for true freedom for women—the Industrial Workers of the World.

THE UNREADY

It would seem almost unthinkable, that the working man or woman, who has nothing on earth, and no hope for the future, should hesitate to take part in any move to better his condition in common with those with whom he works. The unpreparedness of the workers to enter an organization for the purpose of bettering themselves may proceed from a number of different causes, which can all be finally laid to the charge of ignorance of the possibilities of the case. The cramped habits of thought that are the outcome of the mental and bodily slavery, destroy the hopefulness and the imagination of the working people, and the systematic lies and slander hurled at the revolutionary labor organization deceive many. Among the misleaders of the working class are those past-masters in deceit, the labor fakery. The agitation by the industrial union, both in America and abroad, compels the attention of the paid deceivers of the workers. At their masters' bidding they are glad to point out that industrial union of the working people is an impossibility. There is no attempt, as a rule, on the part of these wretches, to prove what is obviously false, that the workers ought not to unite at all. But their usual position of hypocrisy is this: that while the plan of industrial union would be a good thing if it could be carried into effect, the working people are not "ready" for it, and ought to content themselves with the broken fragments of the out-of-date craft organizations. We see Compters, the professional spy and divider of the working people of America, paid a large sum to go to Europe, and explain to the workers of France, that they ought to love the bayonets which stab them, and reverence the masters' flag of cruelty and tyranny. That he has been greeted by boots and jeers and has met the execration and loathing of our French fellow workers is one of the most encouraging signs of the times. Then, too, there are those who are connected with organizations not entirely capitalist in origin and rule, who pose as friends of industrial union in the abstract—in the moon, for instance—but who find fault with the Industrial Workers of the World because it has not already fulfilled its object. The slanders against our officers, the sarcastic jibes at the poverty of our members, and the well-paid and greasy sympathy for "the poor deluded direct actionists" are true to the yellow color of treachery and cowardice. If the working people were to be misled by these creatures, these vultures who fatten on the carrion of the towers of Silence of working class misery, the world would indeed groan for light. But the very fact that only the shortcomings of the I. W. W. are mentioned; that only the failures of incomplete attempts at freedom are the texts of these croakers' sermons, shows their desperate straits to find an answering argument against the instinct of the working class of the world.

The I. W. W. is not perfect. If it were, capitalism would long since have heard its death-knell. The I. W. W. when "perfect" means a perfect human race, and it is hard to conceive of any form of society at any time which shall not be capable of advancement. But "my stick will do to beat a dog with." Any organization of working people which has the power and the system needful to threaten the employing class, let alone dethrone them, will be the subject of these sinister attacks.

The best praise that can be sung or said of the I. W. W. is that it meets with these attacks from the enemy and the enemy's spies.

The working people as a class are not unready for the I. W. W. It is as false as it would be to say that a hungry man was "unready" for a good meal. The working people of any form of society at any time which are not unready for the I. W. W., and it simply remains for those who appreciate the possibilities and the already accomplished facts of the revolutionary economic body to publish the same to the workers of all the world.

The I. W. W. is no better and no worse than the members who compose it. It is regulated and organized by the workers themselves, and the flaws which can be found in it are as nothing with the wholesale treachery of the Goñpers, the Mitchells, the Tafts and the leaders of the separated warring crafts. The outcry against industrial union must mean something. While there is so much smoke there should be some fire. The workers are indeed ready to place in a holy and trample under foot the fat tyrants who drink the tears of women and children and whose laws are the expression of cruelty incarnate.

"Sail on, O Union, strong and great;
Fear not each sudden shock and shock—
Tis of the wave, and not the rock,
Tis but the flapping of the sail,
And not a rent made by the gale!
Humility with all its fears,
With all its hopes of future years,
Are all with thee, are all with thee!"

THE INDUSTRIAL DEPARTMENTS

According to the present constitution of the Industrial Workers of the World, there are thirteen industrial departments. Art. 1, Sec. 2, Par. 5, says: "An Industrial Department shall be made up of National Industrial departments of closely kindred industries appropriate for representation in the general administration, and assigned thereby by the General Executive Board of the Industrial Workers of the World."

Sec. 3 of the same Article also says: "An Industrial Department shall consist of two or more National Industrial Unions aggregating a membership of not less than 10,000 members. The Departments shall have general supervision over the affairs of the National Industrial Unions composing same; provided, the General Executive Board shall have power to control those departments in matters concerning the welfare of the general organization."

The thirteen Industrial Departments, as at present outlined, are as follows:

- Department of Mining Industry.
- Department of the Transportation Industry.
- Department of the Metal and Machinery Industry.
- Department of Glass and Pottery Industry.
- Department of Foodstuffs Industry.
- Department of Brewery, Wine, and Distillery Industry.
- Department of Floriculture, Stock and General Farming Industry.
- Department of Building Industry.
- Department of Textile Industry.
- Department of Leather Industries.
- Department of Woodworking Industries.
- Department of Public Service Industries.
- Department of Miscellaneous Manufacturing.

Of course the I. W. W. has the form of organization which is adapted to the changing conditions of industry. The employers' control of industry being centered in fewer hands every year, and the industries are becoming united in closer bonds. There has already been discussion as to whether it would be better to have fewer industrial departments, and have them more inclusive.

The General Organizer and Assistant Secretary/Treasurer of the I. W. W., Wm. E. Trautmann, has just published a pamphlet together with George Schleevels of New York, which is entitled, "Industrial Combinations." This booklet is written in the clear, forcible style of all of Fellow Worker Trautmann's works, and should be read by all members of the I. W. W. The book suggests that there be six, instead of thirteen Industrial Departments, as follows:

- 1. Department of Agriculture—Soil, Forests and Water Exploits.
- 2. Department of Mining.
- 3. Department of Transportation and Communication.
- 4. Department of Manufacture and General Production.
- 5. Department of Construction.
- 6. Department of Civil Service and Public Convenience.

The advisability of thus condensing the scope of the Industrial Departments is well portrayed, and this subject should be considered by the membership as the Union increases in power and size.

These pamphlets, "Industrial Combinations," are for sale at 250 W. 125th St., New York City. Write to George Schleevels at the above address for further information.

WOMEN ARE FREED TO LEAVE SPOKANE

Fifty-Eight Arrested in Lodging House Agree to Quit the City and Are Released. POLICE CHECK THEM OUT. Tickets for Pasco and Coast Points Are Displayed by Departing Prisoners.

Passing out of police headquarters with credentials, for their early exit from the city, 58 women of the underworld, convicted of vagrancy before Justice Mann in the police court in the Saturday morning session, shook the dust of Spokane from their feet and departed on the westbound trains.

All of the women were taken from the Monica, Ideal and Pioneer lodging houses, on lower Howard street, in a raid made by the police Friday night. They were tried in a job-lot in the police court and sentenced to serve 10 days in the city prison and pay \$10 and the costs of the prosecution. None of the women paid the assessment and all were remanded to the city jail.

Agree to Leave City. Finding that the capacity of the jail was taxed beyond the limit Chief of Police Sullivan took counsel with Justice Mann, with the result that it was ordered that the women would be allowed to come out from behind the bars providing they would leave the city. All took advantage of the release order, which was communicated to the prisoners at 7 o'clock last night. Shortly after it went into effect the prisoners began to file out of the jail to the desk, where an extra force attended to the details of shipping the undesirable.

Inspector Lewis was the first official in the line encountered by the departing ones. He restored to them their handbags and purses' contents less the fine and costs assessed by the judge. In cases where there was not enough to pay the demands of the law the women were required to make up the deficiency in cash before they were allowed to go.

Show Railway Tickets. From the inspector they were passed along to Walter Hogan, desk officer, where they were required to show railway tickets on which they were to go on the first train out of the city. After that part of the program they proceeded to the station of Captain Miles, where their departure was recorded in the regular way, their tickets punched, and they were admonished to leave promptly and not to hurry back.

Of the banished women 48 presented tickets and announced their intention of going as quickly as possible to Pasco. Seattle was named as the destination of one and 10 had tickets through to Portland.

Arranging for the departure of the women the officers in charge of the work were engaged actively three hours, and when the last of the aggregation had gone on her way a count of the cash showed that \$890 had been paid in for the benefit of the city treasury.

In the trial of the women several of them testified that they had been informed by the proprietors of the three lodging houses that they had arranged for police protection and would not be molested.—Spokane Review.

MURRAH FOR PASCO.

The police arrested 58 women in the Monica, Ideal, and Pioneer lodging houses Friday night. They were tried in a job-lot and all found guilty of vagrancy (same as the man in Sandpoint). They were all fined \$10.00 and costs and 10 days in jail. They decided to pay the fine in jail, but the jail wouldn't hold them all, and they were turned loose providing they would leave the city. They were short their fines when their handbags and purses were returned to them. Robbed by gum. The city treasury is richer by \$890 and 48 of the 58 that were found guilty in a job-lot left for Pasco. Pasco must be short of funds in the city treasury, else: Why this exodus to Pasco? How does a policeman know that all of 58 women are guilty of leading an immoral life? Sure, they know. The most of them were collecting fines before they ever saw the police force.

After Pasco gets her's, the 48 victims of capitalism will be ordered to another town, where they will be allowed to ply their usual vocation, until they can donate to the sidewalk fund, so that the koodle-zoodle ladies of society will not dirty their skirts, while on the way to church, where they can thank God for all the good things that have been bestowed upon them in the past week.

Huff the cement sidewalks in the cities of America ought to have stamped deep into them, "Built by prostitutes." This might have a tendency of keeping those who dodge the tax collectors (including Rockefeller who paid that \$29,000,000 fine) from walking on the sidewalk. \$890.00 from 58 women. By God! that's travelling some. The church members will soon have no taxes to pay. Won't that be lovely, and won't Pasco be glad to see them?

The Spokesman-Review wants to know: "What good is a policeman?" It is to laugh. 58 homes ruined by Capitalism. What? Had no homes? Ain't that nice? The millions who stood in the bread lines last winter (because they had worked themselves out of a job) would no doubt be able to make beautiful homes for the vagrants that have gone to pay the taxes to Pasco. Cheer up, you like it! FRED W. HESLEWOOD.

RIGHT OR WRONG.

The question as to whether an act is right or wrong concerning social and economic changes is discussed more among workers than among capitalists. The average worker will rather try to square such changes with his conception or sense of justice than with the scientific

and practical merits of them. His conceptions of justice are generally false, because he has been taught from his early childhood that his economic and social interests and the interests of the ruling class are identical. In other words he has no other education than that which the capitalist class has given him. The rulers—the capitalists—are conservative and it is that conservative or patriotic spirit of the ruling class which they have carefully planted in the mind of the worker.

We have only one kind of right, and it is the kind which is true to facts. But, we have many opinions in all respects. Take a space for example: People will get in to arguments because each one will stick up for his own opinion, but, finally they will measure the space and find out the correct dimensions and the arguments are settled. Now when we consider the two classes in society (wage-workers and employers) in relation to this illustration, we find the same thing: A conglomeration of opinions. Karl Marx discovered the real basis upon which we must settle the arguments in this respect. It is: "Labor produces all wealth." All wealth must, therefore, accrue to the laborers—the working class. Only a minority of our class understands this, and the majority are ignorant in this particular. The capitalists, on the other hand, are less interested in the question as to whether it is right or wrong to skin the workers. They say when they skin, "That's business." They ignore the above question. They know that might makes right. The giraffes who have the longest necks will live because they can reach up and get the leaves—the food—of the trees while the short-necked ones die from starvation. It's the survival of the fittest. The capitalists know that "God" helps those who help themselves. They organize into corporations and trusts, not to establish right, but to acquire more and more power, through which they are able to inaugurate and maintain such social and economic conditions as they consider practical and good to themselves, regardless of the question whether they are right or wrong. They will force the unorganized and the disorganized workers to accept low wages, long hours, brutality and degrading slavery. They will force the workers of one nation to go to war against the workers of another nation, to commit every crime from homicide to petty larceny, in the name of patriotism, without consideration of "right" or "wrong." Might makes right! It is the most powerful one of the two classes in the respective nations that decides in conformity with what it considers practical; right and wrong plays no role whatever. The intelligent minority of the workers know that, although they have acquired knowledge regarding each individual right they are still unable to change conditions to their satisfaction without economic power. They know, that they can only get what they have power to take. Freedom, right, justice and power are identical terms in this respect. If we had the power to fly, we would do it. The power which the working class possess is their power to produce and distribute the resources and luxuries of life. The production and distribution of this wealth can be controlled by and for the workers exclusively, through industrial organization and common understanding. This power can be acquired through the I. W. W. and right can be established through might, to conform with science. E. S. NELSON.

NEXT WINTER.

The churches, the missions, the religious bodies of all denominations peculiar and otherwise, are making themselves hoarse, and the air blue, with their exhortations to save people—chiefly working people from their sins. Their aim as far as we can see is to stop thinking for ourselves, to cease discontent, and accept the horrible present conditions with thanks and to always bear in mind the story of "The rich man who went to hell, and the poor man covered with sores who went to heaven."

So don't worry about a job; don't kick on the long hours, and above all be contented with the wages you are paid!

Never stop to think there are more men than there are jobs for. Do not try to lessen the army of unemployed. Let starvation come, and crime as a consequence. Do not forget that these are the experiences. God will be the worrying!

So brother, just you pray! Shout hallojaha and amen. Roll and shake as though with the ague. Jabber in strange and unknown tongues. Let glory roll from your lips, so you can be heard two blocks away. Do this and watch the conditions improve. Beg money from the poor homeless men to pay hall rent, and salaries; beg clothes from the rich and poor—then sell to the very poor.

And if you are an employer, keep on explaining, pay wages smaller than the workers can subsist on; be a land shark; why, be anything that will bring you money and ease. And though you may not be consistent to the doctrine preached by Christ, do not let that worry you; just so long as you get the dough. So you, Mr. Employer, pray! tremble! shout! and smile upon the slaves before you call them brothers and sisters. Then watch the times improve and, above all, notice the identity of capital and labor!

And when in the dead of winter, when our wives and little ones are perishing with the cold, when the father has no work and the children cry for bread, when homeless men die on the streets and the blood of the workers congeals in their veins, then thou shalt know the promise has been fulfilled: "God has done the worrying," and you are having the experience!

God is Might.

Get right with yourselves, and all things will be added afterwards. Organize, get what belongs to you as a worker, your interest is identical with your fellow worker. Pray if you must. But for your sake, my sake, and his sake—we are the three divine persons—don't lose sight of the goods down here. CHAS. GRANT.

EVOLUTIONARY STATEMENT.

I did not intend it to be understood in any narrow sense.

An embryo may have to pass through phase before final organism is evolved. The embryo proper is that from which the perfected organism directly evolves. Thus craft may have to in some cases pass through a transitory period of open shop. Again it may change directly from craft into industrial.

The intelligent among the rank and file imbued with the grand principles of industrial union will not tolerate the economic falsehoods of their labor misleaders.

Thus forcing sympathetic strikes and continuously changing their battle front. The invigorating truth is that all labor thought moves in all these directions. J. FLOYD.

"There is in human affairs one order which is the best. That order is not always the one which exists; but it is the order which should exist for the greatest good of humanity. God knows it, and wills it. Man's duty it is to discover and establish it.—Emile de Lareleye.

A political socialist is the new premier of France. What good will this do the workers? A politician is a politician—that means a crook.

OUR PHILOSOPHY IS FOR ALL WORKERS

"O philosophy, thou guide of life, thou searcher after wisdom!" Thus wrote one of the ancient Romans. Thoughtful men, in all ages, learning by their experiences, are agreed that man needs philosophy, needs to be a philosopher. "Fix upon that course of life which is best; custom will render it delightful," so the Chinese philosopher Confucius admonishes us. Philosophy might be termed the summing up, and the living in accordance therewith, of the mental and physical experiences of man, including the logical deductions that flow therefrom. To cease to do evil, learn to do well, is the verdict we reach upon reflecting all the foolish, thoughtless, haphazard and chaotic things we have done in our life. And that is philosophy. It is well, then, to be a philosopher, well to overhaul ourselves from time to time, and put our "house" in order. It pays, in every sense. Whoever, then, would wish to adapt his life to the ascertained facts of life and things, which philosophy reveals, he first must endeavor to see what are the fundamental first principles upon which to rear a rational, philosophical life. Herbert Spencer, the great evolutionary philosopher, in his work on "Education," says: "First, be a good animal." Now, that is the sense of sense, and so evidently true that the simplest-minded person can at once concur in it. "First, be a good animal." There we at once get down to bed-rock in philosophy. Spencer was an invalid all his life, and probably because of this did he vividly realize how great a handicap to an active, worthwhile, rational life is the lack of sound, animal health. So "be a good animal" is excellent advice; especially so, seeing that it is in accord with the conclusion of Modern Science—namely, that man is before all, primarily and fundamentally, an animal, and not, as Sunday school biology teaches, somewhat of a fallen angel. To be a good animal, to be healthy, one must live hygienically, and avoid, as the pestilence, both regular and irregular medical quacks and their false theories of health and disease. Hygiene is the science of health, and the allopathic or drug system is nothing but jargon. The only curative agent is the vis medicatrix naturae—the healing power of nature within the body itself. The same power that grows your hair and nails, builds a new skin under a cut or wound, is the only power that cures disease. No greasy messes called ointments, no poisonous things called drugs, can cure or restore to bodily health. The idea that they could arise in ignorance, and is now perpetuated for profit. The three great doctors are pure air, exercise and correct diet. "The proof of the pudding is in the eating."

Unhealthy Slaves. I know, beforehand, the difficulties the wage-slave encounters in trying to be hygienic, and adopt a rational diet. At times, maybe generally, it is practically impossible for a proletarian to do this, but whenever possible, it is worth while to avail oneself of the opportunity. Anyhow, it is well to know about this matter of hygiene, for it will save many a worker from being duped and victimized by medical graft and humbug. "A word to the wise is sufficient." Passing, then, from this important matter, let us touch upon other things pertaining to true philosophy. The true way to reason or philosophize correctly is to proceed from the ascertained facts about life and the universe that we have on hand, and not, like the metaphysical dreamers and charlatans, to indulge or engage in weaving elaborate theories. Modern science has discovered two great cosmic laws: the conservation of energy and the indestructibility of matter. Prof. Ernst Haeckel, in his great book, "The Riddle of the Universe," has convincingly demonstrated to us that the cosmos or universe is one substance, "infinite in extent and eternal in duration." This substance is in eternal evolution, and humanity is but a transitory, phenomenal part of this sum total of things. The unifying, unifying theory of evolution is accepted today by all thinking persons of good reputation, and to lose. The existence of "God," of a "Supreme Being," and allied subjects, belong to the domain of pure speculation, although, it would seem, that Haeckel's "Law of Substance," negates the reality of such. However, we are not concerned with such matters here, for philosophy should deal only with demonstrated facts, thus working from the bottom up, and not indulging in "balloon ideas." The religions of the world, as concrete facts, are all explained by evolution, and "The Materialist Conception of History" clinches the matter. It is this living world of reality that interests us most today, and we seek knowledge in order to have more life, more liberty, more happiness. As proletarians, we have an existence, but no liberty and no happiness. Naturally, we seek these two most precious things, for life is hardly worth living without them, and it is easily possible for us to have them today, if only we do that which is required, viz., abolish the capitalist system of production for sale, for profit, and inaugurate the Worker's Industrial Republic, through the revolutionary economic organization of the working class. At this point we reach something that is of prime interest to us, and, under the present circumstances, the most satisfying of all.

The Future Society.

For the establishment of the industrial commonwealth not only means the emancipation of the toilers from the terror of wage-slavery, but the freeing of the whole human race from the dark and terrible, evil of today, countless in number. If material class-interest did not move us to effect the Revolution, then, I assuredly believe, the "ethical impulse" within the noble emotions and sentiments of the human heart, our very manhood—or call it whatever you will—would urge us, impel us, to declare for it, work for it, fight for it, die for it. Was Heine not right in saying: "We do not take possession of our ideas, but are possessed by them. They master us, and force us into the arena, where, like gladiators, we must fight for them?" Humanitarianism, sentimentalism and so forth, are not to be condemned as such, but only when they are "up in the air," not utilized in a scientific manner. Don't be afraid to own you have uplifting emotions, because some one will dub you a freak. He who so dubs you is himself the freak, for he has got hold of but one end of the matter. Nay, on the contrary, be proud of it, for your morality is scientific and rational, and, therefore, laudable. Think what the Revolution means, over and above emancipation of the toilers from wage-slavery. It will mean the Brotherhood of Man! To this have all the great and noble of mankind aspired.

"Olden sages saw it dimly, And their joy to madness wrought!"

And I do not wonder at it! Here is the highest satisfaction, the highest compensation, in working for such a cause! Fellow workers, comrades, let this be double incentive to us in our mighty and noble work of emancipation from wage-slavery, for our cause is the cause of all, and our hope the hope of the world! On with the work, organize, agitate, educate; spread the gospel of Human Freedom, and marshal recruits for the industrial army of emancipation, and thus be prepared for the final emancipating act. H. S. CARROLL.

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THE SCAB "INTERNATIONAL." Here is a clipping from the Spokane Chronicle: "No evidence is to be found of the headquarters of the International Brotherhood of Woodmen and Sawmill Workers, which was organized by James E. Roach, general organizer of the American Federation of Labor, with headquarters at Missoula, Mont. The organization was effected by Mr. Roach last spring, previous to his coming to Spokane. "An inquiry as to the place of the international headquarters at the Garden city of Montana by a Chronicle representative brought the information that the headquarters are no longer being maintained there. "Whether the organization had been broken up could not be learned, as none of the members could be found in Missoula. From all indications, however, the new organization is, to say the least, not in a prosperous condition. It was the object in the first place to make Missoula the headquarters of the international, which was to become one of the regular affiliated international of the American Federation of Labor. "This "international" bunch of scabs which was sent into the lumber districts of Montana to scab on the I. W. W. and which outfit was supported by the lumber companies, while the I. W. W. men were fired and went down the trail in the middle of winter, rather than join it, has been warmly supported by "Comrade" Hughes, the near-socialist editor of the Spokane Labor World. Hughes believes the "workers of the world ought to unite" but that does not prevent his backing up a bunch of scabs. "Direct action" is all wrong if practiced by revolutionists, but it is all to the good when practiced by Hughes' union, the A. F. of L. to scab on the I. W. W. "Comrade" Hughes—"The cats" Hughes has only one life to give to his master!

FROM BEN REITMANN. New York, July, 1909. My Dear Wilson: The "Worker" is a joy unto my soul. Send the Industrial Worker to enclosed addresses. \$2.00 enclosed. Wish I could send you more subscribers. I would suggest that you put the "Public," Chicago, Ill., on the exchange list. Louis F. Post is the editor. Good luck to you, brave boys. Emma Goldman sends her best regards to you. "Disrespectfully," BEN L. REITMANN.

The stern behests of Duty. The doom-books open thrown: The heaven ye seek, the hell ye fear, are with yourselves alone. —J. G. Whittier.

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