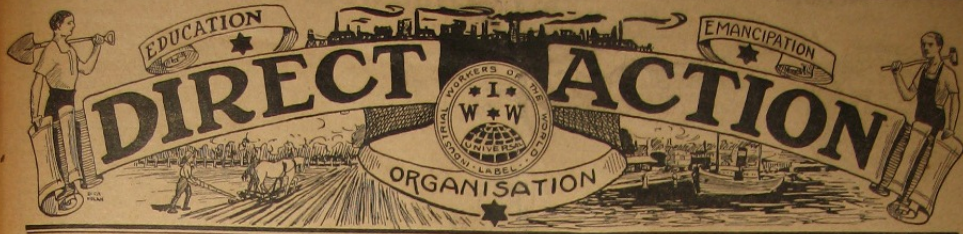


# ONE UNION. ONE LABEL. ONE ENERGY.



VOL. 4., NO. 153

SYDNEY.

July 14th, 1917. ONE PENNY

## Queensland for the I.W.W.

**CLONCURRY.**  
Gordon Brown and O'Shanessy last week proceeded to Charlies' Towers and there held two meetings. One in the park at 3 o'clock on Sunday afternoon, and the other one at 8 p.m. next to the Miners' Hall.  
F. W. O'Shanessy spoke for half an hour in fine style. His language was direct, simple and convincing. Every word was clearly spoken, and was heard at a loss during the whole of his talk. I am convinced by his showing he will make a very capable propagandist. Gordon Brown ably outlined the conspiracy charges—the case for the 12 men in jail—during the afternoon, and dealt mostly with Industrial Unionism during the evening. No collection was taken at either meeting. Sales of literature, £2 4s 6d.

While Brown and O'Shanessy were making a frontal attack on the enemy's position at Charlies' Towers, Jackson made a wide detour of 642 miles from Townsville, and made a surprise attack at Kiriata (Prize-land) mining camp. The meeting was a great success from every standpoint. Collection, £2 4s 6d. Sales of literature splendid.

The following Thursday a meeting was held by Jackson at Seleya, which is 592 miles west from Townsville, and the 1898 "BESS" heads who relied on the machine have not got over the effects of the 50,000 roll work. Collection, £3 17s 6d. Literature sold, 356. The weather was very cold at Seleya, which place is very small and the meeting was held in a local hall. Jackson arrived back in Cloncurry on Friday, and will open out on Sunday night. The local rebels endeavored to secure a hall, but failed, and the meeting will be held in West's large circus tent, and it will be "Cigar Day in Hissie" in Cloncurry on Sunday next. Dodgers have been circulated freely, and a big roll up is expected. Jackson leaves Mt. Culbert on Monday morning at 4 a.m., and will receive the best welcome there, as there is plenty of rebels up that way. Enclosed you will find list of names collected to date. Please acknowledge same in the columns of "Direct Action." Subscription lists have been sent out to seven shearer sheds, and good results are expected.  
W. J.

### TOWNSVILLE.

F. W. Jackson has drawn the banishment of prejudice from the workers' eyes, which was a formidable ornament prior to his arrival. There is now a burning desire for literature dealing on the I.W.W.

At a meeting on Allington Creek, Mt. Work's of eighteen a thousand sales, a resolution censuring the local Mayor for not allowing Jackson and Brown free speech in Townsville, and demanding his arrest, was carried.

Of course, we know the Mayor will smile on receiving it, but however, it goes to prove the sympathy of the Creek workers towards the I.W.W.

On Jackson's return from Cloncurry, it is almost a certainty that a Local will be organized here.

There is now a fierce demand for "Direct Action," and all that gets it as a right, who will not be denied. Men sending the paper or there will be hell to pay.  
E. O'SHANESSY.

## Telegrams.

Melbourne—Increase "Direct Action" order to fifty dozen each week.—STEVENS.

Adelaide—All "Direct Action" sold out. Send twenty dozen extra next week.—GILLIGAN.

Mt. Culbert—Collections this week nearly twenty pounds. Sold thousand song books, and forty literature. Increase "Direct Action" bundle.—JACKSON.



## When the Sleeper Awakes.

### Thanks.

The exceedingly good turn which the Federal Executive Council and Mr. Webster, P.M.G., had done "Direct Action" in prohibiting it through the post should not be allowed to pass without some word of thanks. We would be ungrateful and heartless things if we did not recognise the value of a free advertisement, and the splendid boost which these gentlemen have given to our little paper. We therefore give thanks where it is due. We wish the gentlemen all sorts of good luck in their endeavours to bring before the general public the little paper known as "Direct Action." It is good to know that we have such eminent men on our side, and that they are anxious to push the sales of that militant journal of the working class. Since these gentlemen have been acting as advertising agents the sales of our paper have almost doubled. Almost every dividend order has been increased, and hundreds of orders are leaping upward. Go to it, boys, the paper is the thing that counts, keep the circulation rising, and before long we will have a daily. Hooray for Mr. Webster!

Hold is the task when subjects grown too  
Instruct a tyrant where his error lies—  
"Popes" "Homer"  
Instead of being crushed by the machine, life should be made rarer and happier and nobler by them.—Jack London.  
Every heart contains perfection's gem.  
The wisest of the sages of the earth  
That e'er from the stores of reason drew,  
Science, and truth and virtue's deadliest  
Were one but weak and inexperienced boys.  
—SHELLEY.

### Not Guilty.

#### BILL COOMBS ACQUITTED.

After three unsuccessful attempts to put Fellow-Worker Coombs behind the bars on a trumped-up charge, the Minister for Justice (7) has at last decided that Coombs is not guilty, and he (Coombs) has been notified by the "Department of Justice" to that effect.

This case has been commented upon several times already in "Direct Action," and no doubt readers are familiar with the facts of the case. It is pleasing to know that the Authorities are still sending men to jail on political charges, that now and again one escapes through their fingers.

## The Pimp.

You dirty, stinking, leech-like scum,  
You yellow stunk with veiled eye,  
I know who'll set you when you die,  
You'll never go to live on high,  
Where little cherubs spread their wings,  
And angel choruses sing golden strings,  
And twang the harpists' golden strings,  
You ermine-furry, pig-faced nut,  
You plain stunk with veiled eye,  
I know who'll set you when you die,  
Down to a place below you'll sink,  
Where dogs and dicks and P. Ps. sink,  
In a pit of hell as black as ink,  
You lathsome, shamless, weak-beaked gluck.  
— J. S. D.  
Oppression makes a poor country and a desperate people.

## Melbourne.

The week's activities at Melbourne have been very active. On Saturday, June 29, a social evening was held to welcome the arrival of F. W. Miller. F. W. Alf. Wilson occupied the chair, and in a few felicitous remarks introduced "Monty" to the audience. A varied programme was then rendered as follows: Opening chorus, "Workers of the World, Awake!" song, "Where the Yarra River Flows"; F. W. Williams: corral solo, P. W. Parrel; address, F. W. N. Jeffries; speech, Percy Branton, an old time friend of "Monty"; chorus, "Long Haired Freshers"; violin solo, F. W. V. Crisp; address, F. W. Miller; quartette, "Organise, O Toters"; "Buffy Darkies" (ensemble); banjo solo, F. W. J. Pope; recitation, "St. Peter"; F. W. W. Dobbin; address, F. W. Laidler; chorus "Solidarity."

During the evening refreshments were dispensed by lady fellow-workers, who also were responsible for decorations. A very enjoyable evening was spent. On Sunday afternoon a big crowd assembled at the "Bank" to hear our veteran Labor agitator relate his reminiscences of a long and active life, with special reference to incidents of the Barmack Stockade. In the hall at night, P. W. N. Jeffries lectured to a good audience on "The Sure Path." The lecturer dealt with statements made by General M. Fisher on the previous Sunday, during the course of a debate on Political Action, wherein the latter postulated a necessity for a revolutionary political party. In advocating industrial organization, our fellow-worker charged the capitalist class with misdealing society. He also dealt trenchantly with certain criticisms of the I.W.W., that have appeared recently in socialist publications. Questions and discussion followed, and elicited a somewhat novel view from a political "barometer" present that political and economic organisations were both necessary, the first to deal with "social matters" and "affairs of honor," and the latter with economies of industry. Special meetings have been arranged for F. W. Miller, and Melbourne Local is looking forward to a good time. Literature sales and collections are satisfactory.  
A. R. B.

### LITHGOW.

We are going along in this township. We meet every Tuesday night at the Trades Hall, where we have some very good times. After business we throw the meeting open to anyone who care to come in. In the past we've often debated all phases of the class struggle. The result is that visitors being unable to refute the I.W.W. logic, come to the point form and are saved. Owing to the great order, I think that the next general meeting ought to reconvene in this township to receive our movement by the P.M.G., and ought to (in consideration of this benevolent action) make him honorary member of the I.W.W.  
J. RAWSTRONG.

Before man made us citizens read Nature made us men.  
—LOWELL.

Art thou a statesman,  
And canst not be a hypocrite? Impossible!  
Do not mistrust the virtues.  
—DRYDEN.

Whoever will overturn the liberty of a nation must begin by subduing freedom of speech.  
—GORDON.

Ignorance is the curse of God;  
Knowledge the wing wherewith we fly to heaven.  
—SHAKESPEARE.



## Direct Action

I.W.W. is truly democratic and free from all officialdom.

Most of the trade unions are organised from the top down, and the officials run the union, while the rank and file have very little say. The trade union movement being dominated by the "heads," who always another any progressive move, cannot possibly be democratic. It might be contended that the ballot is conducted on democratic lines, and the members have the opportunity to "out" the officials at the half yearly election. But is that so? The manipulation of the ballot is an unexcusable thing in trade union circles. Graft and corruption is a common thing, and is very hard for the ordinary members to clean up.

The officials in the trade union movement is an old and firmly established institution, and the only way to shift it is by cutting off the supplies.

So long as the trade union movement has respect for leaders and trusts some official good, it can never be democratic. The leaders always have, and always will, use the movement for their own personal ends and self aggrandisement.

In the I.W.W. there are no leaders, no "big" superior men, no priests. Hero worship is a thing that is discouraged, and the limelighter gets a very poor reception. It will be argued that if the trade union movement is so backward, why not the I.W.W. cannot get set up and push it forward? This is the old story. It will never cease while there is the slightest semblance of a trade union in existence. There will always be found some one who will hold on to the rotten, obsolete institution and cry: "Come and help me keep this aloft," when a well equipped and modern institution shows him the way of escape.

The I.W.W., with its laws and sense of principle, its honesty of purpose, and the loftiness of its ideals should recommend itself to all progressive unionists. When we see its scientific structure, its modern methods, and its solidarity of its membership, we ask, How can we need the most advanced and progressive organisation played out institution and trying to perpetuate a union which has served its purpose and which is outworn? The very idea is suicidal.

Those who talk of boring from within are either personally interested in the continuation of the craft union idea, or they are not familiar with its growth, work and influence of the I.W.W.

To attempt to fight the boss through the craft unions with their obsolete methods and cumbersome machinery, when a well equipped, modern and scientific organisation like the I.W.W. is at hand, is like wanting to wade through a quagmire when a solid metal road is provided.

These are the days of science. If we would reject antiquated scientific methods, the I.W.W. is the best thing in working class organisation. Therefore, we want it. Speed the day of the One Big Union.

N.R.

There is only one cure for evils which now plague freedom producers, and that cure is freedom. Where a prisoner first leaves his cell, he cannot bear the light of day, he is unable to discriminate colors, or recognize faces. The remedy is, to accustom him to the rays of the sun.

The blaze of truth and liberty may at first dazzle and bewilder nations which have become blind in the house of bondage. But let the rays come, and they will soon be able to bear it. It is a very good thing to make them bear it. In a very few years the most hostile theories correct each other. The scattered elements of truth cease to contend, and begin to coalesce, and at length a system of justice and order is educed out of the chaos. Many politicians of our time are in the habit of laying it down as a self-evident proposition that no people ought to be free until they are fit to use their freedom. The maxim is worthy of the fool in the old story, who resolved not to go into the water until he had learned to swim. If men are to wait for liberty till they become wise and good in slavery, they may indeed wait for ever.

—MACAULEY.

Despotism is to me the worst and most perpetual of all bad governments, man is not made to be ruled, as is decreed by the old. Both ancient and modern history prove that there never was one which was not an attempt to mankind, and the disgrace of human nature.

—MONTESQUIEU.

Liberty with danger is to be preferred to slavery with security.—SALLUST.

## Unlawful Associations.

Unlawful Association? What a group of criminals' must the I.W.W. prove to be!

How the stupid fill with fear at the mention of the magic letters!

Yet a one-time unlawful association now counts its adherents in hundreds of millions.

Reading the historical advance of the human race warns us that the I.W.W., in being classed as Unlawful, does not occupy a lonely position. It is the first of a class, and whenever arose an organization that threatened the power of the ruling class, that class lost no time in declaring such organization unlawful. Long ago we explained that the I.W.W., whose Frankish declares for the overthrow of the wages system, was an illegal body, and long ago we pointed out that an organization which declined to rely on the machinery which capitalism had generously placed at the command of the workers for bettering their position in life, would some day have to face all the engines of repression which the masters of the world control.

Nothing is lawful. Nothing is respectable in capitalist society which threatens the power and privilege of the master class; the I.W.W. is a serious menace to the supremacy of the ruling faction—the political traps of bonds have been admitted, this time freely, during the last few years—and hence it has to carry the direful stigma of criminality.

But we are not worried over the extra label; we are going right on—unlawful or not—we are not going to let the objective of welding into a solid fighting body the downtrodden of the earth, and we firmly believe that less than a quarter century will vindicate our purpose.

The I.W.W. must go on; it must grow; it cannot be killed! Its roots are in the economic soil of the wages system, and neither the stake, the rack, nor the dungeon can stay its progress; nothing short of the disappearance of the capitalist system itself can bring about the passing of the I.W.W. organisation!

At this as a short history of another unlawful Association, separated from our own time by nearly 2000 years of incivillisation, should prove of interest to an awakening proletariat. Although not commonly known, it is nevertheless a fact that the now great Christian movement took its rise from the economic soil of Judaism, that country which for years been buffeted through slavery by various conquering nations, and 2000 years ago found the people the subject slaves of Rome. Being somewhat similar to our present working class, who depend on politicians to rescue them, the Jews were ever watching for a God to appear who would lead them out of bondage and destroy their oppressors. That God has not so far, but is now being watched, the politicians whose we have been watching for so anxiously never will "turn up."

Thus, no doubt, thought Jesus the carpenter, and he straightway began an agitation with the object of overthrowing the Roman rule. Realising the subjection of the working class of Palestine he threw down the tools of trade and became henceforth a revolutionary agitator. For a couple of years he travelled the high seas and byways of the country districts, and endeavoured to arouse his inert, ignorant countrymen into action against

the powers of Rome. So superior to themselves did his stupid countrymen deem the new agitator that they delayed him to be the very God they had been watching for. He at first stoutly denied the honor, and, although many recognized him as the carpenter from Nazareth, he persisted in calling him the God of the Jews. But vanity eventually proved his undoing, and with an apparently enthusiastic multitude of followers, he occupied the temple in Jerusalem—the stronghold of the ruling class—and began to preach his revolutionary tenets. At first he excited only curiosity, but eventually the rulers realised the extent and purpose for which he was "stirring up the people"; that they decided he must be got rid of. Accordingly they indeed one named Judas—who did he live to-day would probably be a politician—to betray the hidden place of the holy orator. Arrested by the detectives, deserted by his thousands of multitudes, such as were the arrested I.W.W. men deserted by the cheering drawing room revolutionaries of Syria, he was crucified on a charge of sedition. But the fight went on. Thousands of the Christians were carried in chains to Roman slavery, and ere long Rome itself was aflame with the "new hope."

So dangerous did the Christian revolutionary movement become that the Roman empire decided on a savage crusade against it with the help of suppression; about the middle of the third century a Roman magistrate found Thrasucus Cyprianus guilty of being a leading Christian, and sentenced him to death in the stocks.

"That Thrasucus Cyprianus should be immediately executed as an enemy of the gods of Rome, and as the chief and ringleader of a criminal organisation, which he had seduced into a resistance against the laws of the most holy emperors, Valerian and Gallienus."

Sentences of the class by the thousands did not kill the idea, and a later Emperor—Constantine—being wise in his generation, determined to use strategy; he embraced the Christian doctrine, which had been somewhat toned down from its incivillising original nature, and by a liberal distribution of "posts of honor" to the leaders, bought over the movement. Eventually the movement for which the carpenter of Nazareth had been the first to die became, instead of a working class force battling for emancipation, the chief buttress of the rulers of society; so it remains to this day—a neutralised relic of an early working class struggle.

Many brilliant movements have met the same fate as the first, and all that rely on leaders will meet that fate. We of the I.W.W. realise the inherent danger and are hoping to guard against it by the education of all. All must be ready to look after their own interests.

Our fight has not yet started, as we develop our strength we must be prepared to fight down the brutal savagery of the master class. There are many ways to fight, but we must win, and there is only one way to fight to win, and that is by scientific organisation on the economic field; a cautious determination backed by solidarity can alone overthrow the working class. Let us get busy!

A. MACK.

## 'Tis the Neva Tearing Loose.

BY VICTOR HUGO.

(A PREDICTION OF THE RUSSIAN REVOLUTION.)

We are in Russia. The Neva is frozen. Heavy carriage roll upon its surface. They improve it, they play on its streets. They improve it, they play on its streets. They improve it, they play on its streets. They improve it, they play on its streets.

There is winter, there is ice, and they shall last forever. A gleam pale and wan spreads over the sky, and one would say that the sun had died.

But no, thou art not dead, O Liberty! At an hour when they have most profoundly forgotten thee, thou shalt shoot bright and shining rays, thy best, thy life, on all this mass of ice beneath his eyes and feet.

Do you hear that dull rattle, that crackling, deep and dreadful? 'Tis the Neva tearing loose. You said it was granite. See it spurt like glass. 'Tis the breaking of the ice.

tell you. 'Tis the water alive, joyous and terrible. Progress recommences. The humanity again beginning to march. 'Tis the river, which retakes its course, uproot, mangled, strikes through ice, crushes and drowns in its waves not only the empire of czar Nicholas, but of relics of ancient and modern despotism.

Thou treads of water floating away? It is the ice that is broken, it is the water that is free. 'Tis that old rock, built stout! It is the old code of capitalist laws and morals. That old code is sinking! It is a fountain whose water has become necessary.

See these all passing by, never more to return, for to this immense engulfing, for this supreme victory of life over death, what has been the worst necessary.

One of thy strokes, O Sun!

One stroke of thy strong arm, O Labor!



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Democratic  
Unionism.

During the last few years in Australia, many changes have taken place in the industrial world, but one of the most notable is the growth, spread and influence of the I.W.W.

This militant organisation of the working class has been subject to much comment and debate in the press, platform, and pulpit. The I.W.W. has been the subject of much animated discussion.

Some individuals have spoken about "falling upon the I.W.W. with the ferocity of a Bengal tiger," and others have been just as determined to defend its principles. An organisation which can command so much time and attention from all sections of the community, must be of some importance.

The real cause of all this acrimonious discussion is because the I.W.W. rejects the morality of capitalism, and refuses to fall in with the conventional and conservative ideas of trade unionism.

If the I.W.W. would only "trust and obey," and listen to the advice handed out by "trusted labor leaders," all would be well, but the "wobbly" bucks against the orthodox instructions of capitalism, and believes in thinking and acting for himself. That, forthwith, is the cause of all the trouble.

The I.W.W. is the most organised and constructed, totally different line to the trade union movement. It is very different in its ideals and aspirations to the Trades Hall fraternity. Its methods of conducting the class war are vastly different to all other labor bodies.

The I.W.W. is the product of modern capitalism, and its ideals are of the New Age. The trade unions are the product of early capitalism, and its aspirations are confined within this profit making system.

The I.W.W. claims to be the only democratic organisation in existence, and the only union which is striving to see democracy applied to industry. As in complete contradiction to the trade union movement the I.W.W. organises from the bottom up. It carries on its activities principally amongst the unskilled workers. By organising the lowest paid workers and bringing better conditions for them, it has the tendency to force the act democracy grades and "arbitrators of labor" to get busy and fight for more concessions if they would keep ahead of the "common law."

The I.W.W. is organising from the bottom up, and giving full power to the general membership to transact the business of the organisation, is laying the foundation of a real democracy.

It is impossible for the officers of the I.W.W. to dominate or side-track the organisation as they have no more say than the humblest member. Our paid officials receive no more than the average wage existing in the place they are working, and are responsible for them to rise above to the rank and file. Our organizers never speak, but they have no vote in the conducting of industrial troubles.

It should now be plain to all that the



# Chartist Chant.

Trails is growing—Hearts are glowing,  
With the flame of Liberty;  
Hark! is breaking—Thrones are quaking—  
Lo! the trumpet of the Free!  
Lo! is lively whisp'ers breathing,  
Freedom wandered drearily—  
Hail, in faith, her laurel wreathing—  
For the day when there shall be  
Freedom shouting—"Victory!"

Now she seeketh him that speaketh,  
Fearlessly of lawless might;  
And she speedeth him that leadeth  
Brethren on to win the Right.  
See the slave shall cease to sorrow—  
—Cease to fall in agony  
—Over land and over sea—  
—Brethren, shout—ye all are free!"

Freedom bringeth joy that smetheth  
All day long, and never weary;  
No more sadness—all is gladness  
In the heart that she inspires;  
For she breathes a soft compassion  
Under the tyrant kindled rage;  
And she saith to every nation—  
—Brethren, cease wild war to wage;  
Earth is your best heritage."

Though kings render their Defender  
Titles, gold and splendours gay—  
Lo, thy glory, warrior glory,  
—Like a dream shall fade away!  
Gleam, now for him of healing  
On the bleeding soul that hurt;  
Brethren, love for brethren follow,  
—Shall proclaim, from shore to shore,  
—Shout—the sword shall stay no more!"

# Capital.

I am the Golden Calf, thy present God,  
Law and state are mine, for I created them.  
Mine are the gorgeous tentacles, the brothels  
and the jails.  
Mine are the marble marionettes and the  
lovels mean and bleak.  
Mine are the lively narts, the mines and  
smoky factories.  
And mine the mighty forests and yellow  
fields of grain, respondent as a heliport  
upon a summer eve.

Lo! now the shrill-toned whistles shriek  
to rouse the slaves, and out they roll to cook  
my food, make my clothes, plow my fields,  
fire my ships, move my trains, paint my  
pictures, sing my songs, pray my prayers.

And yet 'twas I who brought thee forth  
from savagery, delivered thee from superstition,  
endowed thee with a comic vision.  
Therefore,  
Thou shalt have no other gods before me.  
Thou shalt make for me graven images of  
all things beautiful that are in the heavens  
above, or on the earth beneath, or that thou  
shalt see in thy marvelous mind.

Thou shalt not speak my name with  
content, for he shall be accused insane, who  
holdeth me in contempt.  
Thou shalt mock at Charity and Kindness,  
Compassion and Love; thou shalt not let  
the specious offerings of Truth and Honor beguile  
thee to worship them for their own sake,  
for I am a jealous god, visiting the poverty of  
the parents upon the children of those thou  
dost hate.

Thou shalt not shirk on the job, for the  
loss loves a willing slave.  
Thou shalt not strike, nor bear witness to  
the fellow that the wage is low, the  
hours long, the task arduous.  
Nor shalt thou covet this overseer's man-  
sion, nor his music, his food, warm soft  
rampant, his yacht, and limousine, nor shalt  
thou wonder why hath he them.

For my sake thou shalt sacrifice, thyself,  
thy brother, and thy sister, thy son and thy  
daughter, thy people and thy Christ, for verily  
I say unto thee, no man doth wrong, who  
steals me.

But who ate him, perverse and stubborn,  
who deneth, who say layful dues, for he shall  
be cast unto dungeons of steel, and delivered  
unto tortures unending and keen, and when  
to his wife, and woo to his children, for they  
shall be scorned and mocked at by the mil-  
lions who obey and serve me.

Thou shalt there be walking and gnashing  
of teeth.  
Behold,  
Various are the causes which contribute to  
the fictitious depravity of man. Defective  
and erroneous education corrupt him; the  
prevailing examples of a depravate commu-  
nity corrupt him; his own innate corrupt  
ness more than all other causes combined—  
—KNOX.

# The Shorter Work Day.

A motion was put to a meeting of the  
Trades and Labor Council in Sydney for a  
few days ago, with a view to fighting for a  
six-hour day. The mover, in speaking for  
his motion, proved beyond doubt the need  
for the workers taking up a higher status in  
civilization.

But I fear his thinking has advanced along  
the visionary track, and he has, therefore,  
peddled the material obstructions that im-  
pede the workers' advance to a higher civil-  
ization. The material obstruction is the craft  
class organization with which the working  
class movement is blighted.

It may be contended that now the crafts  
are linked up by federations, they are in a  
position to combat the masters, but there is  
no ground for the contention. That is the  
basis of the unions remain the same, and the functions  
based on primitive production. They are  
unable to vote the "brain" the craft class  
into Parliament, and thereby limit the scope  
of the workers' activities against the boss.

The reduction of the hours of labor is  
plainly a revolutionary move; hence must  
be organized as a revolutionary body, an organ-  
ized body, is the only way to overcome  
disputing the formidable dimensions of the  
obstruction. Moreover, all the trades and  
crafts councils are not only non-revolutionary,  
but they attack revolutionary advance  
with a greater display of ignorance and brut-  
tality than the most violent boss.

Was it not from the Trades and Labor  
Organizations that the Bengal Tigers sprang?  
The object of the Tigers was to devour the  
Revolutionary Unions. The Bengal Tigers  
six-hour day seems to have overlooked these  
points.

The Industrial Unionist is not opposed to a  
six-hour day. That goes without saying;  
but he is opposed to a ten-hour day, which  
is the minimum of hours worked in Australia  
up to the present.

The capitalists annually display their wares  
in Australia and to do so utilize that in-  
stitution known as the "democratic demon-  
stration." But intelligent workers are no  
longer deceived by the shadowy glimmer.  
The stern reality of the "nine and ten hour  
day" has undeceived them.

The most important point from the work-  
ers' point of view is, that it is LABOR that  
is consumed in those departments of  
industry where the long hours are recognised  
as fair hours by both the kind masters and  
intelligent workmen. This is the emancipation  
of child labor, the emancipation of the  
children from the industrial struggle, must  
take precedence to every other effort to im-  
prove the social status of the working class.  
While the emancipation of the children from  
industry is not a revolutionary move, never-  
theless, the detrimental effect it would have  
upon the masters' interests would cause the  
masters to oppose it with all the force born  
of the industrial character of THEIR ORGANISATION.

Seeing that the OFFICERS and COUN-  
CILORS of the thousand and one little  
trades unions that are only "democratic  
demonstrations" are giving up service to re-  
volution, while deliberately ignoring the re-  
volutionary movement that is permanently  
established in Australia, we are forced to the  
conclusion that the "democratic" is a  
six-hour day, it is necessary to have due re-  
gard to the three phases of the wage ques-  
tion, viz, the MONEY, the REAL, and the  
SHARE.

## A Vision of the Future.

(By Robert G. Inveroll.)  
I see a world where thrones have crumbled  
and where kings are dust. The aristocracy  
of lineage has perished from the earth, and  
no more will a slave. Man at last is  
free. Nature's forces have by science been  
enslaved. Lightning and light, wind and wave,  
fire and earth, are all the obedient tools for  
the human race.

I see a world at peace, adorned with every  
form of art, with music's myriad voices, thrill-  
ing, while the eyes will with bliss love and  
joy, in a world in which no exile exists; no  
prisoner sorrow; a world on which the gib-  
bets' shadows does not fall; a world where  
work and rest go hand in hand, where the  
poor and trying to live bread with a needle—  
the needle that has been called "the asp for  
the breast of the poor"—is not driven to the  
desperate choice of crime or death, of suicide  
or shame.

I see a world without the beggar's out-  
stretched palm, the miser's heartless, money-  
sated, pitiless wall of want, the livid lips of  
the creature who dies of scum.

I see a race without disease of flesh or brain  
—slavery and fair married harmony of form  
and function—and, I see the world, with  
its deeper and deeper, carries the earth; and  
over all in the great dome shines the great  
star of human joy.

RELATIVE WAGE; During a given period  
to go great a length here we will agree that the re-  
lative wage is the all important phrase. This  
is the statistics of the relative wage. The  
struggle is to be contented over which the class  
struggle is to be contented over which the class  
workers in the MONEY FORM which the  
workers to the fact that what they are really  
working for is food, clothing, and shelter;  
that these necessities are the real wage.  
They are also deceived into believing that if  
the amount of money received has increased,  
that their real wage, their standard of living,  
has gone up. But this is not so. We have  
the statistics of the relative wage to prove that  
while the cost of the needs of life, "the real  
wage" has gone up something over 48 per cent,  
the price of labor, the money wage, has gone  
up only 35 per cent. During the same  
period, that actually the real wage  
had fallen 12 per cent. for the period.  
The important point for us to consider is that  
even though the money wage had kept pace  
with the cost of living, and had, therefore,  
been 48 per cent. during a given period,  
that nevertheless the relative wage (the all  
important phrase of the wagequestion) could  
have fallen 100 per cent. during the same  
period. It is understood that the relative  
wage expresses the relative economic stand-  
ing between the working class and the em-  
ploying class and the class struggle is the  
contention over the economic interests of the  
two opposing classes.

According to Mr. Knibbs, the Common-  
wealth Statistician, the workers in Australia  
in the first two years of their day's work they  
would reproduce the equivalent of what they  
will receive for their whole day's work, whatever  
the number of hours. Now to simplify mat-  
ters, let us agree that the workers are pro-  
ducing money. Again let us suppose that  
wages on an average is 8/- per day. Then  
according to Mr. Knibbs, the workers in two  
hours will produce 3/6. If the hours are eight  
per day he will produce 24/-. If the hours are  
ten, 45/-.

Now to bear out my earlier contention that  
owing to the craft nature of our organization  
an effort to establish a six-hour day at this  
justure would mean much work. We have  
justly to be contented over which the class  
workers organized power to send up their wages  
even 20 per cent. in the one effort. Yet in  
the act of reducing the hours of labor to six,  
allowing that the eight-hour day was a fact,  
that the workers would be working their re-  
lative wages up just 1/6 per cent. and since  
that the eight-hour day is only recorded on  
calendar banners and that ten hours is the  
"real" effort to reduce the hours to the  
six-hour day, it would increase the relative  
wage 200 per cent. or, in other words, it  
would be an effort to decrease the master's  
profits 200 per cent. Now, while we will not  
abdicate our right to increase the relative  
wage, we must, however, for the sake of the  
determined unit effort of the masters in  
combating such an advance of the work-  
ing class, and in regarding the united force  
of the workers, we must respectfully regard the  
disorganised state of the workers. The im-  
mediate business of the militant work-  
ing class agitator and advanced thinker is to  
concentrate their efforts for the purpose of em-  
ancipating the workers from the workshops,  
but to accomplish this education and organiza-  
tion towards the ONE BIG UNION is abso-  
lutely necessary. The I.W.W. is the One  
Big Union in embryo.

THOMAS HILEY

The glad hour comes, when the locust drums  
Shall pierce the slumbrous air  
And a wild alarm, calling us to arm  
Shall sound out everywhere.  
On hills and lakes, and in the breaking break  
And the black of night spreads past  
A shout shall rise to the startled skies,  
That that day has come at last—  
The day when clashes the workman's pay.  
The wage of a thousand years.  
And the life and the limb that they took at  
whim.  
And the cold and the want and the tears,  
Shall be paid for then to the working man  
As they rise up in their fire  
To seize the lands from the grasping hands  
That have clutch'd the workman's pay.  
These men shall fight for their own birth-  
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As they rise up in their fire  
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These men shall fight for their own birth-



# A Modern Paradise. Politics and the Proletariat.

(BY FRANK ANSTEY.)

The persistent refusal of the Australian workers to be satisfied in that station in life in which he has placed God to place them from the free piece of Australia (land) for a reward. If we could only get in Australia those conditions which Mr. McPherson, M.L.A., declares in his Saturday's "Age" we should be in conditions no better than those of our country. Mr. McPherson has returned from India, where labor is "cheerful, cheap and docile," and strikes and agitators are unknown.

We think we can improve even upon Fiji. We do to think it is necessary to go so far away from a model for our future Fiji is a capitalist heaven, well worthy of our emulation. Those who have read the Rev. T. W. Burton in his "Fiji of To-Day" will know about it. Those who have read the latest Indian papers will know the latest improvements.

The British Government took possession of Fiji in 1874. Shortly afterwards the Colonial Sugar Company appeared upon the scene and commenced industrial operations. The "Van-couper Fiji" and other companies, followed by the Colonial Bank, and other financial, economic and political factor throughout its history.

The Fijians refused to be ground in the mills of civilised culture.

The sugar companies, therefore, made experiments with races from other parts of the world, but even these proved too costly for the economical spirit of capitalistic enterprise.

THE RECRUITER.  
So the recruiter went to India and imported some 40,000 coolies. For five years the coolies are bond slaves, herded in compounds (three men in a box, 10 x 7). The companies report. The coolies are "too much like bread-eaters." The Rev. Burton said that the conditions are productive of evils outside the deencies to describe. "The sins that are rampant, and bestiality runs riot." To cure this state of things, women were imported. One woman must serve a minimum of four men. She is called a "vassal." The "vassal" is a creature of low caste, and gives rise to quarrels, murders and suicides. Some managers try to diminish this trouble by a system of appointment. Mr. J. C. F. Andrews, speaking at Allahabad (India), Jan. 27, 1917, said that one manager described the system as his estate thus:—

"I divide the women amongst the men, telling so many men that they must go to this or that woman. This eases the sexual quarrels."

In spite of the importation of women, the average to-day is only about one to six men. The Rev. Burton says that the coolie compound is "the most degrading sight on earth." It is a human pteryx—a cesspool of human obscenity. In this hell children are reared. They run around naked, and when they reach 12 months are put into the mills or fields work. SLAVERY.

Men, women and children work under the task system. It is slavery in everything but name. The hours are from 5.30 in the morning till 6.30 in the evening. 120 per day for men and 50 for women. Out of this they have to buy their food and clothing. They receive 34 per lb. so that a woman works half a day for a pound of rice. The only way the coolies can save is by a process of cultural self-starvation. If, through weakness, they cannot perform the allotted task, wages are correspondingly reduced, so that the average

earnings of some men fall as low as fourpence per day.

The Rev. Burton points out instances, of Simon Legree. A mother and child, suffocated with a horsehair. A coolie spills some lime on his overseer standing behind him in the mill. The overseer picks up a bucket of wood and bashes in the face of the coolie.

The conditions are degrading. Murders are common. They are 30 times higher than in India; but, happily, owing to sexual or racial differences, the coolies murder much less each other. They are divided by the differences of Brahminism, Buddhism and Mahommedanism. As men of different creeds are compelled to herd together, the differences are accentuated and unanimity of action is rendered next to impossible.

HELL.  
The conditions are depressing, and outside, especially amongst women, are of common occurrence. The Rev. Burton said: "The coolies laugh at our Christianity. They salute our flag and spit venomously on the ground the moment our backs are turned. They despise the conditions under which they live as 'Narak'—hell."

The year after the Rev. Burton wrote his book on "Fiji of To-Day" the Rev. George Brown, general secretary of the Methodist Mission, issued his report (1914) and he describes how the Methodist Church has accepted Fiji for 83 years—how it now possesses in the Fiji group 800 churches, and has spiritual control of 90 per cent. of its population, and then he goes on to say:—

"One of the most marvelous facts which the historian will have to record is the wonderful work of God which has been done in Fiji, and the glorious success with which he has blessed the labor of His servants."

After we had read the Rev. Burton's "Fiji of To-Day" and the Rev. Brown's "Fiji of Yesterday," we obtained the conditions under which they live in Fiji—and the Rev. Stephen's denunciation of the strikers and strikers whose standard of life must be reduced unless they are ordered in the brickyards of Pharaoh—we felt that the road to the salvation of Australia is still open.

And when we read McPherson's joyous description of the coolies, who strike not, who do not work, but are cheerful and docile on next to nothing a day, we are glad to say that there is no stone; that the war may yet produce most excellent results, and that we may yet realize in Australia "the glorious success which God has blessed the labor of His servants."

At the present time in Fiji, the coolies, after they have done their five years in "Hell," refuse to work any longer for the white man. They prefer to work for a Chow, a Jap, or a Syrian native. In India the recruiters are finding it impossible to obtain sufficient coolies to go to Fiji, owing to the reports sent back to India. Only a few hundred have been sent this year—not enough to fill one ship.

Strong evidence is being made to the British Government from all over the world, to prohibit this traffic, but to impose decent conditions of life in Fiji. The Colonial Sugar Corporation has got its representatives in England seeking the justification of the system. While side the Church is taking in this controversy is not yet known.

—In "Labor Call."

SOME "BERNARD SHAWISMS."

Every practical man (and woman) is a potential scoundrel and a potential god.

The characteristic that runs a man in one class make him eminent in another.

It is not killing and dying that degrades us, but not living, and accepting the wages of degradation.

Sexually neutral is Nature's contrivance for perpetuating its highest achievement.

Even a stupid general can win battles when the enemy's general is a little stupider.

When the military man approaches the world locks up its spoons and racks off its winking.

The stupid system of violence and robbery which we call Law and Industry.

We had the world full of a magnificent delirium of artistic futility.

Visibly as common as humanity; but like humanity, it sometimes rises to genius.

They made him a baronet for that. He gave half a million to the funds of his party. They made him a baronet for that.

Several interesting points were raised in a debate held in the I.L.W.U. Hall at Melbourne on June 24. The subject was: "Is Political Action Necessary for the Working Class?"

A hatter for the Socialist Party, taking the affirmative, argued that the working class must have a revolutionary political organization for the purpose of assuming control of the military and other powers of oppression. Once a political party gains control the capitalists can no longer exploit the working class, and thus the new order of society will come about peacefully. While admitting the necessity for industrial union organization, he pleaded for the popularizing of the political movement, so as to get the "crowd" or "mob" on the side of the revolutionists.

The argument showed clearly that the Socialist Party is a society and not exclusively working class organization. The attempt to build up a revolutionary movement on the "mob," taking in exploiter and oppressed, is one of the weakest devices of Socialism. A revolutionary political party is an impossibility, because the very fact of a Socialist Party going into power will convince the capitalists for the older parties are no longer competent to handle the business interests. Property owners must therefore transfer their support to the new party in power in order to protect themselves from the revolutionary movement which will continue to grow outside of the Socialist Party. The Socialist Party will, therefore, become the party of a united capitalism, and must protect the interests and solve the problems of the bourgeoisie. Working sympathy for Socialism may have led the workers must evaporate as soon as the latter repudiate the scientific Socialist plan of salvation—as soon as the non-political revolutionists attack capitalism in their own way.

Thus the organized solidarity of the working class, at the point of production, is seen to be the one essential factor, reducing political parties and political action futile and impotent.

The one plea put forward by Socialists, the argument upon which they depend when all others fail is but wild swallowing, rainbow-eating, shadow-chasing spookery.

The I.L.W.U. is right when it says to the working class: "Organize upon the job for job control; for controlling the job you control all else."

The Socialist Party is a mere appendage of capitalism, destined to go the same way as the Labor Party. In admitting capitalists to its ranks, it practically denies the class struggle. It is destined to become a party of owners and exploiters, and its "revolutionary" spirit will be smothered in reforms and palliatives.

A. E. BROWN.

WHY?  
I walked along a street, and against a curb were drawn many cars, and from each passed, not from all the cars. Satisfied, I was not like little boy and no dog; I knew he was a little boy, for I heard someone say so.

I walked along, and lo! I came to another street. Here were no cars, but a policeman passed me as I turned the corner. Here were some little boys—and girls, too. Nice? Oh no! They played in the gutter, and they were dressed in rags. The real nice boys' fathers owned the street they lived in. One child was selling papers. What matter if I did not go up the street in the police van. I bought the paper. With the cry of a starling infant in my ears, and the vision of those little dogs before me, I read "Revolution in ——" and I understood.

C. H. EDWARDS.

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SLAVES WELCOME

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 organize as a class, take possession of the earth and the machinery of production, and abolish the wage system.

We find that the centering of the management of industry 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 enables 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 and the employing class in misled the workers into the belief that the working class has interests in common with their employers.

These conditions can be changed and the interests of the working class upheld only by an organization formed in such a way that all its members in any 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 organized not only for the everyday struggle with the capitalists, but also to carry on production when capitalism shall have been overthrown. By organizing industrially we are forming the structure of the new society within the shell of the old.

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Sec.-Treas.

ANSWERS TO CORRESPONDENTS.  
F. M., Adelaide.—Received. Thanks.  
J. Butler, Sydney.—We know nothing about it. We are only concerned with the teaching of Industrial Unionism.  
T.S.—Of course the labor politicians will do so to the same as the rest. Haven't we always told you so. Why cry about it? Organize industrially and you can laugh at all politicians.  
Shina Hill.—We tried to get your article into this issue, but another power willed otherwise, and that is the reason for its appearing in its mutilated state.  
J. R., Lithgow.—Received. Appear next week.

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