

WORLDWIDE REVOLUTION FOMENTED BY I. W. W.

OBSERVER IN VANCOUVER CAMP STUDIES REMARKABLE METHODS OF INDUSTRIAL WORKERS.

BY MICHAEL J. WESTOVER

It was a camp of the Revolution, that strange bivouac near Vancouver, which I visited in the rugged mountains where men were engaged in heaving a railroad through almost impassable barriers thrown up by nature.

We laugh sometimes at the frequency of revolutions in our little Central American neighbors, but right now there is a strong, persistent movement aiming for revolution, the "great revolution."

Its promoters were no parlor socialists, the men of this camp, where 1,500 laborers lived in gulch huts, refusing to return to work although the very men on strike had been paid higher wages for their work than that type of laborer had ever before received.

They had been serving in construction gangs and as shovel men, and received a minimum of \$2.75 a day for the shovel men and as high as \$11 a day for those work on the tunnels.

But a fair wage for a fair day's work does not interest the leaders of the Industrial Workers of the World except in such cases where the motto may be used as a war cry to breed discontent among workmen. In this case it was important.

This statement is made in full knowledge and with the sanction of leaders who organized the camp in the mountains. "Revolution is our watchword," says Vincent St. John, president of the I. W. W., "and all our efforts are bent toward revolution. Wages, hours of work interest us only incidentally as they may serve to lead individual strikes, but what we are really about is a campaign of education to teach the workman his power, so that when the time comes to declare the great general strike—the I. W. W. leader always assumes a dreamy, prophet-like attitude when he speaks of the great strike or the great revolution—he will know his potency, realize that he has the power to coerce the whole world."

repudiated by the American Federation of Labor and by the different craft unions. "The craft and labor unions want a fair wage for a fair day's work," says Vincent St. John. "Why should we strike for that? Why should we receive a wage at all while some one else takes the profit? When the great revolution comes we will own the industries of the world and operate them, and no man will be permitted to do more than enough work to make his living. There will be no accumulation of capital."

During the last year the jails of Pacific coast cities from San Diego to Prince Rupert almost continually housed I. W. W. leaders. Sometimes they were crowded three in a cell. When it became known that the authorities were locking up organizers who delivered themselves of inflammatory speeches there was a rush of self-sacrificing I. W. W. members to the towns where trouble was afoot, and these promptly got themselves locked up.

"Is it true," I asked the organizer of the I. W. W. camp, "that you pay \$20 a month to every man who goes to jail?" "Yes," he said. "They are serving the general good, and for every man who goes to jail there are a thousand converts."

I showed him a handbill advocating a three hour day. "You know that is impossible," he said. "A doctor couldn't practice his profession on that schedule a single day. Neither could a nurse nor a teacher nor a railroad conductor live on those work hours. You could not run your own home with your wife for partner one day on that schedule. She would rise at six, we'll say, and quit at nine. How about dinner and supper and bedtime for the kiddies?"

"No," he said, "we couldn't run life on that scheme; but you mistake our motives. We are not striking for a three hour day. We are not striking for bigger pay. We are not striking for local government. We are striking for public ownership of all industry and for the abolition of the profit system. We are striking to educate all workers to their power. When they realize that the world would stop if they stopped work—it means the great general strike. It is the revolution."

The meetings in the camp were secret and, indeed, most of the organization work of the I. W. W. is secret. They maintain a sort of secret service which accumulates a vast amount of knowledge, and often is able to inform the governing body of the intentions of the capitalists; they happen to be fighting.

coast from Ferrer's organizations in Barcelona, followers of Hervé from Paris and from Mann's "Radicals" of London. Then he told some stories, not very pretty ones, of how freight cars or consignments of merchandise had gone astray unaccountably. It was usually to punish a division superintendent.

"As an organization we do not advocate force," said the camp organizer. "Rifles and rifles are not for us unless the other side forces us to them." "I heard an inspired leader make a speech in which he said:—

"If non-union men come in while we are on strike it is just possible that stones may roll down the mountain side, quite by accident. If tenderloins come to camp do not repulse them. Welcome them and give them a cup of coffee. There might just possibly be something in that coffee, sugar, of course."

the whole world. Labor is a world army today. We've got wise to the folly of laborers underentering one another and fighting one another because they happen to have been born under a different sky. Labor is a unit today. Long ago laborers fought for feudalism and the overlord took the profits. Yesterday laborers fought

The "orator" served time for these words, and it was just such insidious utterances which started the whole "free speech" and "free assemblage" trouble in British Columbia and along our own Pacific coast.

I was struck in the camp by the appearance of the strikers in contrast to the men who usually go on strike with the labor unions. Hundreds stalked through the tenement streets, and there were scores of Japanese. There was scarcely an American by birth, and very few who were Americans by naturalization. This is typical of the I. W. W. Its ranks are composed mostly of the cheap foreign element of labor.

"Don't you object to these men coming in and undercutting your labor rates?" I asked.

"We recognize neither race, color nor creed," answered the organizer. "We welcome every laborer of every nationality in

for capital and the overlord took the profit, but today labor is going to fight our members going to the labor and to-morrow labor is going to take the profits."

"If labor is, as you say, a big world unit today why does the American Federation of Labor not recognize you?"

"How is it," he shot back, "that the churches did not recognize the Salvation Army at first? They had to be educated up to what the Salvation Army was doing. They had to see their members going off with the Salvation Army to work. Now, we have done for the industrial world what the Salvation Army has done for the religious world."

"We have organized the rabble, the shavel brigade, the manual toilers, the men shut out by the exclusive labor unions, the unskilled proletariat of the whole world; and when you come to think of it the unskilled are the fellows who build your railroads, and work your lum-

in the first year from France and England to California and British Columbia which our members did not organize. The same people who organized the Pacific coast strikes; and when these are over you will see simultaneous strikes in a dozen other places. You will see the day that when a dock strike occurs in England, dock strikes will simultaneously occur in America and France and Germany, as they did to a slight extent this year. That is the way labor is going to fight in the future—a solid world unit of simultaneous strikes in the same craft till the big general strike comes."

When I remarked that his one idea seemed to be to strike, no matter what the cause, he said:—

"It is. We must continually strike. If there were no grievances, no wrongs, we could not incite our men to strike. If there were no grievances, no wrongs, we

couldn't have any propaganda. We couldn't get any followers to fill our benches and lobbies to us; but when we have the grievance, then we are going to use it to swing the whole labor world into a marching army. As to demands and arbitration and contract, what general ever won a battle by letting the

they know what he was going to do? Ten years ago 'arbitration' and 'contract' meant something to the labor world. So did the ballot; but we have been fools long enough. What have contract, arbitration, and ballot done for us? We spun the wheels! Once it awakens to its power, labor is in a position to dictate, not ask.

"You will say the accumulation of wealth means that some person has saved out of his living wage. He has worked sixteen hours a day when others worked only eight, and his capital represents years of that excess work and excess saving. You will say that his profits, which he takes while he gives us only a living wage are nothing more than compound interest on arrears and years and accumulations of excess work.

"And that is exactly so. That represents the capital system, and that is what we are fighting. It isn't shorter hours or better pay, or this or that, we are fighting for. It is to transfer power from the capitalist side of the line to the labor side of the line. When that is accomplished we will eliminate feudalism. No man will be allowed to work for more than his living. There will be no unearned increment, no profits to recreate a capital system."

It was suggested that some men might really enjoy work and not hate it as the I. W. W. seems to. When asked what would be done in a case like this the camp leader said:—

"We would forcibly prevent it. Present conditions are the result of our political stupidity. We propose to remedy all this, and the working classes of the world now purpose taking over the resources of the entire world for collective ownership and operation.

"You noticed the number of foreigners in the camp, especially the Hindoos and the Japanese. We used to oppose the admission of cheap Asiatic labor, or cheap alien labor of any sort for that matter. So we kept the cheap labor out but admitted the cheap products of his work. Better admit the cheap labor at once. There is no fear of the half baked bourgeois abjecting with him. Let him come in and swell our ranks. He will organize with us and increase the votes that are going to bring about the great revolution."

"What are you going to do if you fall in this present strike?" I asked.

"We will resort to sabotage," said the organizer. "That is, we will go back to work, but we will idle away the hours, confuse orders and in every way possible interfere with the progress of work."

That is what these men in the mountain camp are striving for—the great revolution. Revolution is their watchword. As William Thompson, general organizer of the I. W. W., said recently:—

"The question of right or wrong does not enter into it. We will take what we are strong enough to take. If the government interferes we will defy the government. Our flag is the red flag of brotherhood, and when it triumphs we will come into our own. Health, happiness and prosperity will be realities. No man will work more than another and no man will enjoy more of the world's benefits than another. The working man will own the world and he will run it to suit himself."

"It is a question of what are we strong enough to take? not what is right for us to take?"



Preaching Revolution in Their Mountain Camp.

SCIENTISTS HARNESS HUMAN WILL TO MOVE A BOARD

WHEN all pride ourselves upon our strong will power. We all feel that we can make a man sitting ahead of us in the street car turn around if we look at the back of his neck long enough and will him to turn. "See that pretty girl sitting three seats ahead of me? Watch her make her turn round!" We have all heard, possibly, and we thought nothing of it when the young lady in question did extra ground in response to the silent will. Yet, it is true, this fact is far more scientifically extraordinary, as Mr. A. J. Halloway indicated, than the crash of asteroids and the end of our earth in space. For the latter events have analogies, the former none.

If, then, the human will can be exerted in the manner described it is a remarkably important event, and still more important if it could be proved that the human will is a definite physical energy, capable of moving certain material objects, or of being registered by means of a moving needle or a scale. Yet this is what has been accomplished, and the will thereby proved to be a physical energy, a new force, just as new as electricity or magnetism, but a thousand times more interesting, since we all possess it within ourselves!

That the human will is a physical energy can be proved by means of a specially constructed instrument, which is illustrated. The instrument in question was invented by Professor Alruiz of the University of Upsala, Sweden, known as a careful observer and for his works upon psychology. These instruments are not sold. Only two of them exist in the world.

One of these is in Professor Alruiz's laboratory, and the other is in the possession of Mr. Hereward Carrington, of New York city, a well known psychic investigator, who brought Eusapia Palladino to the United States for investigation several years ago. Ever since that time Mr. Carrington had been quietly carrying on a series of experiments in an endeavor to prove the reality of the Italian medium's manifestations by antipathetic methods; and he believes that he has at last found an in-

strument which will demonstrate beyond all doubt that the will of a certain percentage of persons can be proved to exert a definite physical pressure; and he hopes to prove this to the sceptical world soon.

The appliance is simple enough, and lacks all the elaborate and delicate contrivances which one would expect in an instrument of the kind. It consists simply of two boards: one placed flat on the table, and the other balanced on two wooden pins which project from the lower board. The long end of the upper board is supported by a string attached to a spring balance. In this position the upper board weighs five ounces. It cannot be made to weigh more. The hands are placed on the short end of the board. If any physical pressure be exerted on this end of the board it will have the effect of making the long end of the board go upward, which is precisely what is not wanted, for it will make the board weigh less. The greater the pressure of the hands the less the board will weigh. If the hands be taken off altogether the board weighs five ounces. It cannot be made to weigh six or seven or more ounces.

If at any time the scales register a pressure of six or more ounces, it must be due either to a pull upward by the fingers or a pressure exerted at the long end of the board. The fingers cannot pull upward, by reason of their position on the board; the hands were always examined carefully to see they contained nothing sticky. It was always light enough to see that no threads or hairs were employed. Besides, these experiments were not conducted upon professional mediums, but with persons who were interested in the subject from a scientific point of view and who possessed the suitable temperament. Every one cannot move the board; only a certain percentage of those who try possess the peculiar power, whatever it may be, to cause a definite deflexion of the spring balance, in obedience to their silent will.

Professor Alruiz tried the board with several of his friends, and among them found three or four who could cause definite movements of the balance. He then tried several women of good family, and again he found a certain percentage who could move it. He then took the board with him to the Psychological Congress, at Geneva, and tried several of

the members of the congress before the scientists assembled.

Of those who tried he found one in particular who could cause a continued depression of several grammes, purely by an effort of will. She would look at the board, wait some time to "charge it up," and finally look at the far end of the board and cause it to descend, as though invisible rays emanated from her eyes and pressed the board downward in response to her silent will. If she did not look at the board it was not depressed.

These experiments were seen by all the attendant scientists, and the facts were thought to be established beyond question by those who saw them.

The following is an account of one of these trials with two women as subjects. Both placed their hands on the board in the manner he hopes to elaborate his theories of length and publish them in an exhaustive treatise here.

Mr. Carrington believes the movements noted in connection with this board are extremely important scientifically, and that the proof that the human will is a force is one of the most important in the whole history of science; and it is a truly wonderful fact, I am persuaded, to prove to the world many months have passed, by means of the little instrument which I have in my possession.

of the experimenters. It was noted that better results were obtained if one of them cried "Now," when the board was to be depressed. The desire to sleep was strong after these trials, often noted in psychic experiments. In one instance the subject really did fall asleep during the experiment. An odd fact which should be noted in this connection is that no results were obtained unless the subject looked at the long end of the board while the will was being operated.

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Indians in Arizona Invoke Rain God with Dance of Serpents

ABOUT the middle of August the Moqui Indians of Arizona held their annual snake dance in an effort to appease the God of Rain, so that he would send showers to ripen their dying crop of corn, for Arizona had been shriveling under a long drought.

The Great Snake God who lives in the San Francisco mountains, whose rattling tail is thunder and whose forked tongue is lightning, they believe can send rain. The Moquis are an intelligent tribe who learned sun worship from the Aztecs and snake worship from northern ancestors.

Nine days previous to the dance the Snakes, priests of the tribe, scour the desert, bagging between two and three hundred venomous snakes, chiefly rattlers, from four to five feet in length. They are washed and cleaned in the sacred brook and imprisoned in the Kis, the sacred temple.

On the day of the dance the snakes are put in a tepee made of cottonwood brush. Just before sundown hundreds of Indians, the matrons and maidens of the tribe, and many American tourists gather on the roofs and walls of the adobe houses.

At once fifty Snakes or dancers begin chanting a weird song which none but the priest can understand.

Suddenly the high priest springs to the front, and, with many genuflections, makes a long appeal to the Snake God for rain so that his children's crops will ripen.

The high priest plunges his arm into a mass of writhing serpents, draws out one half a dozen and hands them to the nearest of the snake dancers. This continues until all are supplied with reptiles.

Round and round they go. The dance rapidly turns to a frenzied demonstration, the carriers often have two or three snakes in their mouths and their in each hand, the bite of any one of which is enough to cause the death of an ordinary man. The chant increases to shouts and screams, the snakes maddened by this unusual treatment, writhe about the dancers' necks, through their long black hair, and hiss continuously.

At sundown the high priest gives a signal and the dancers throw their snakes into a pile and draw back. But one dancer is known to have been bitten and he recovered.

The dancers, after liberating the snakes, dress themselves of their garments and troop back to the mesa for their annual cleansing bath in a sticky black fluid, which is supposed to be an antidote for bites of the rattlers.

Such is the snake dance at Arizale, in the new State of Arizona, within a few miles of a large town.



The members of the congress before the scientists assembled.



Line Up Waiting Word from the Priest to Snuff for Snakes!