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# Seattle Worker

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## We've Been



## Here Before

Editorial Committee:

Chair: FW Phil

Editor: FW Noah

Layout: FW Kristin and FW Steph

FW Gordon G., Bremerton

FW Red

FW Sean

FW D.C.

FW Cedar

FW J.D.

Email: [seattleiww@gmail.com](mailto:seattleiww@gmail.com)

Social: [facebook.com/seattleiww](https://facebook.com/seattleiww)

[twitter.com/seattleiww](https://twitter.com/seattleiww)

Phone: 206.429.5285

Mail: 1122 E. Pike Street, #1142

Seattle, WA 98122

Website: [seattleiww.org](http://seattleiww.org)

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[seattleworkeriww@gmail.com](mailto:seattleworkeriww@gmail.com)

Cover image from the 1912 Lawrence textile strike.

We, the fellow workers and members of the Seattle Worker, wish to remember this November the tens of thousands confirmed dead, the hundreds of thousands now experiencing famine, and the millions suffering under both genocide and occupation in the Gaza Strip, and those who have been abducted and abused in captivity from the West Bank by the Israeli government and the IOF.

We recognize that long before October of 2023, the people of Palestine have suffered forced displacement, theft, massacres and occupation at the hands of the Israeli government, whether by legislation or by military violence, and violence at the hands of Israeli settlers intending to displace or eradicate the Palestinian people from their own lands.

We recognize the ongoing conflicts and genocides in Sudan, the Congo, Myanmar, and others that have gone unaddressed by the Global North, and we mourn those who have suffered and died in these regions from the same horrors that are facing those living in Gaza.

We recognize both the previous and ongoing genocides of the indigenous peoples of Turtle Island/the Americas, and stand in solidarity with those fighting to reclaim the lands that were stolen from them, and to restore their role as stewards of the ecology of these lands.

We recognize these crimes have long been committed or supported by the United States and many other nations, with the interest of creating neocolonial powers that are loyal to the interests of American, Israeli, and European business interests and geopolitical aims, over the well being, health, and freedom of the peoples of these nations.

We recognize that no labor union or movement can adequately meet the needs of the working class if it cannot or will not act alongside indigenous peoples, in the interest of restoring their rights to life, land, independence, and freedom from violence at the hands of capitalists and colonizers alike.

We will continue to encourage our union members and our communities to organize and take action in order to end genocide, to take back the lands that were stolen and plundered from indigenous peoples, and to fight for a world where all peoples can live and work in harmony with the Earth, as stated in our unions' Constitution.

## In Memoriam, and Solidarity

# There Is No Struggle Without Memory

FW Colin M.

**W**hat is history? Opinions differ.

It is not just a record of our past, it is also the path we took to arrive at the present.

Any goal in this life can be achieved more easily with knowledge of how others have attempted it before. All knowledge is historical knowledge, in that it has all been passed down from past experience.

Everything has a history to it, from science to sports, from agriculture to art, from war to work. Nothing we do is uninfluenced by what came before, whether we know it or not.

However, there is history and there is "History". There is what happened, and there is what is remembered about it. The two must necessarily differ. Not everything can be recorded, and even if it could be, not everyone can or would want to devote their time to knowing everything there is to know about our past. Given this, the version of history that makes it into most people's heads ends up being a series of summaries, silences, and total fabrications (or, if you prefer, myths). These popular understandings and misunderstandings of history become narratives that motivate people in various ways.

What makes someone an American? A Mexican? A Buddhist? A Christian? A socialist? These are shared narratives we know that shape our experiences. These narratives, inherited from our ancestors, drive us to lead our lives in different ways. Just as such narratives play a large role in when nations go to war or make peace, what technologies are pursued or abandoned, what forms of art become popular or fade from popularity, they also play a major role in the rise and fall of different types of social orders.

Right now our social order involves most of us working most of our waking hours for a small number of people who (through our labor) control almost all our society's resources. We are also, like so many past societies, in the process of destroying the ecological basis for our own existence. Can we escape our current predicament? How we answer this question depends on our understanding of our past.

The most popular historical narratives do not suggest that we will overcome our world's present crises, or at least, not without a lot of bloodshed and a distinct set of winners and losers. History is, as it is often said, written by the victors, and the victors of yesteryear are the ones who set the stage for the world as it now exists. However, the saying is an oversimplification. History is not the sole property of victors. And there is another saying, "the victor is not victorious if the vanquished do not consider themselves so."

Those of us whose deepest desires include a brighter, more free, more humane world for all living things often ask others to join us in imagining such a brighter future. However, what sort of future can be imagined is limited by our conception of what is possible, which is shaped by our understanding of what has come before. Perhaps, rather than starting with imagining a brighter future, we should first strive to reexamine and remember our past.

Our current moment in history is riven with ideological conflict, all of it rooted in different understandings of our past. The social consensus has fractured, making the social order that rests on it unstable. Some beat the drum of a clash of civilizations, others preach for a return to various traditions, while others still predict a collapse, or a revolution, or both. Just as before, this heightened conflict in worldviews, rooted in rival historical narratives, will reach a climax from which a new social order and consensus will emerge. Those of us who want the new social order to be free, equal, and in harmony with the earth have our work cut out for us. We need to organize, yes, but in order to organize, we must also remember.

The more one learns about history from everyday people's perspectives, aka people's history, or history from below, the more one appreciates that the struggle to live in freedom and equality is every bit as ingrained in us as the tendency to bow and scrape before bosses and kings, if not more so. Learning about the social struggles of our past can inspire and inform our struggles today. It must, if we are to win.

Workers in the most essential trades and industries have always associated and organized to fix the price of their labor and improve their conditions, but often fought for more than that, too. The most essential workers have always been, and still are, those who grow and harvest food. For these workers, who comprised most of industry for most of history, demands were often similar and rebellions cyclical. They seized back the land from their exploiters,

and burned all debt records. Chinese historical records abound with examples of such agrarian revolts - many of which were successful - but the exception here is the exceptionally good record-keeping, not any unique proclivity to revolt. Similar revolts undoubtedly happened everywhere there was harsh agrarian exploitation.

Organized labor is all too often written out of history, especially pre-modern history. Ancient Rome had labor unions and strikes, as argued by Sarah Bond in her book "Strike: Labor, Unions and Resistance in the Roman Empire". The Secessions of the Plebs - general strikes of a sort - resulted in significant concessions made by the nobility soon after the establishment of the Roman Republic. Yet then, as now, solidarity was limited. Trades were not guaranteed to act in solidarity with other trades, let alone in solidarity with workers outside their own culture or polity. They did not have a shared understanding of their history. Then as now, workers could go on strike and still support the empire as a whole. Roman nobles were careful to maintain total control over "foreign affairs," and just like their current-day counterparts, undoubtedly stirred up many of their wars to demobilize the classes they were exploiting when they felt their own class position was being threatened.

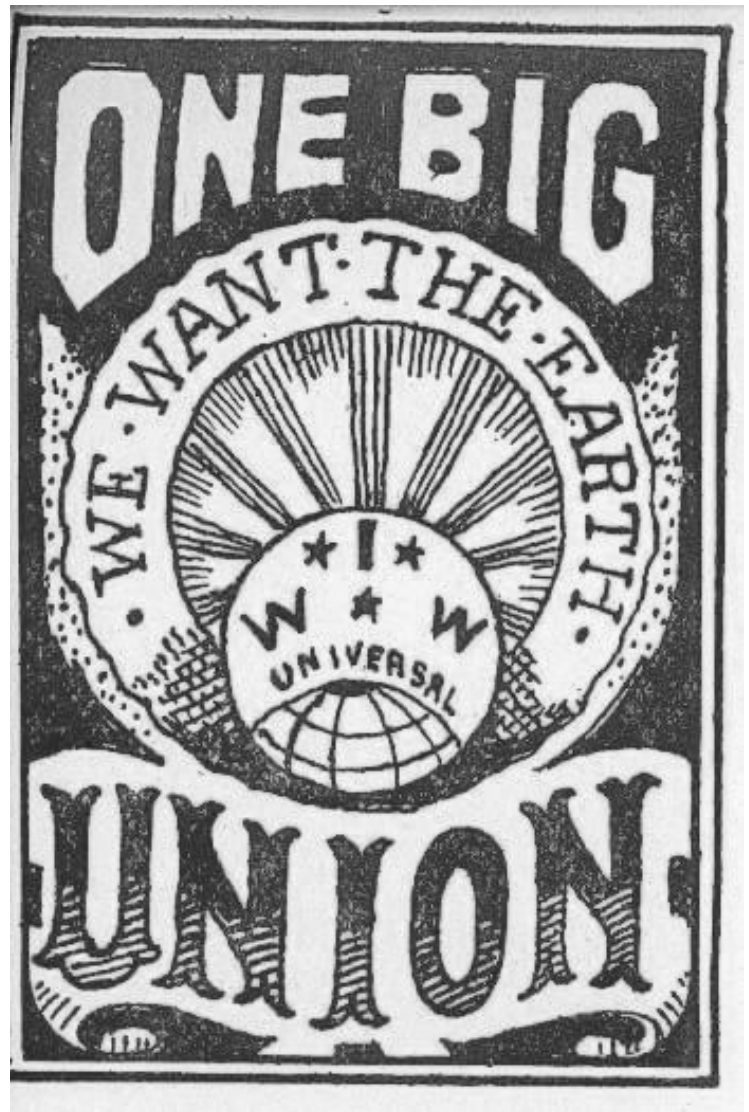
As empires and economies grew, more and more workers in more and more industries became essential in one way or another. During the height of tobacco smoking, cigarette and cigar factory workers in places as far flung as Cuba and Iraq were some of the most tightly organized and militant. There is no reason why coffee workers today could not attain similar levels of organization and social power, given their similar role.

Learning and sharing history from below is not only inspiring and eye-opening, it is foundational to maintaining a conscious and continuous struggle for social emancipation. There is always more to learn, and always more people to reach with the true history of humanity's age-old struggle. As long as our notions of history and culture are shaped more by our rulers and exploiters than by socially conscious solidarity movements, universal solidarity will always be just out of reach.

How can we avoid the same old mistakes? The same way all knowledge is shared, one person at a time. Seek out history from below yourself. Even if you know a lot, learn more. There is always more to learn, more hidden inspiration and lessons to uncover. How many people that you know have heard about the

1919 Seattle General Strike? How many even know about the 1999 Battle of Seattle? History is not all big events, however. It is the small ones too, if not more so. Big upsurges in struggle, the kind even the most white-washed histories cannot ignore, are made possible by many little ones over time.

We are all part of a larger struggle, one that began long before we were born and will continue after we are gone. To play a valuable role in it, we must understand it. We must also pass it forward. Anyone can create a historical record, so as long as you're organizing, make sure to take notes and keep them somewhere safe. We never know what might happen, or who else our actions in this life might inspire later on. We better write it down, just in case.



# The Old Timers: Our Older Membership & the Spirit of the IWW

FW Noah

One of the first realizations I had upon becoming an IWW member was that my branch had significantly more older members than I initially anticipated. A lot of leftist or left-wing political organizations are often stereotyped as being populated by predominantly younger, eccentric and adventurous people with a radical edge, who hold steadfast to a broad set of values and who are emboldened to change the world, one sit-in or petition at a time. Contrast this with the common stereotypes of your average union member: a white, blue-collar hard-hatted rough-knuckled man, who works in heavy industry or another manual labor-intensive environment, with the machismo and presumptuousness of your average American conservative.

I have often found it hard to characterize broadly the membership of the IWW, just because of how many different kinds of people you might find at your next branch meeting or local potluck. Some IWW members are driven by their politically or ideologically specific interests, ranging from a strong desire to be a part of the labor movement to anti-capitalist and revolutionary motivations. Others enjoy its practical approach towards workplace organizing and bottom-up union structure, and many members include those who are part of the “traditional” trade unions but recognize that there is more to unionism for the working class than the next contract negotiation.



The fellow workers who stand out to me the most, though, are those that we could charitably call "senior citizens". There are a sizable number of retirees and older folks in the IWW, who have their own history of activism and workplace organizing that they bring to the table. Many of them have had decades of such experience, and are often eager to share their experience and histories with younger or newer members for the sake of their own education, and to offer them skills and insights that they might otherwise not be lucky enough to have. The older members of the IWW are very much the spiritual backbone of this organization, and for more than just their contributions to the next union potluck or the stories of unionism's past.

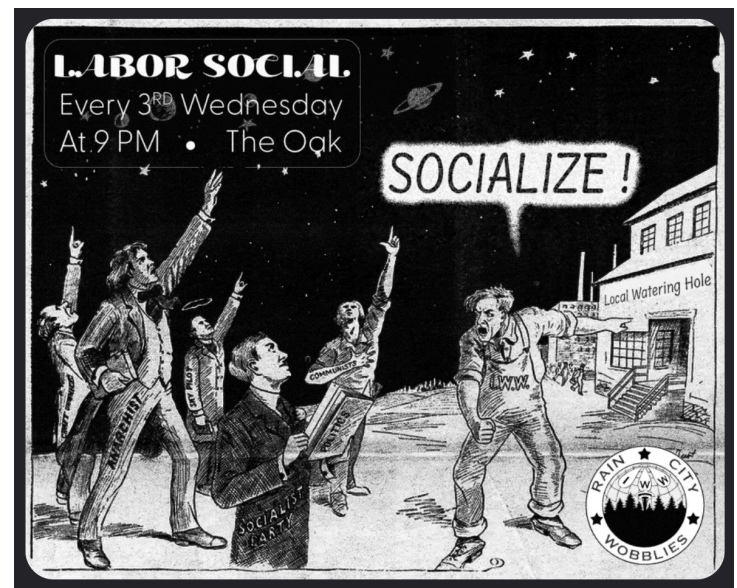
Shortly after the so-called heyday of the IWW - ranging from its founding in 1905 to the brutal repression by the capitalist class and the decline of the union in the late 20s and early 30s - the IWW began to face the very real possibility of becoming an extinct organization. During its decline, it was very quickly overtaken and overshadowed by the AFL (later AFL-CIO), and its radical class-conscious approach to unionism had become all but a faint glimmer in the memories of those who remembered it. By the height of the McCarthy era and the Second Red Scare, the IWW had barely a couple hundred card carrying members at best, and few if any organized shops. While this did not exempt them from the prying eyes and targeted repression of left wing-activists and labor organizers by the House Unamerican Activities Committee, the IWW managed to survive by the commitment of this small collective of union members and organizers, who still recognized the great value of an organization like the IWW to the interests of the American working class.

While the IWW managed to regain some notoriety during the decades of rebellion and radicalization that was the 60s and 70s, its continued and current regrowth into a vibrant and productive organization would not have been possible without the continued interest and efforts of those who helped make it the organization that it is today. We fellow workers who carry a red card in our pockets now are only lucky enough to do so because of the fellow workers who came before us and did the same for decades, regardless of the violence, repression and dismissal from their own communities and from their own country. Those who carried the torch before us were seldom recognized by wider society for their efforts and achievements in agitating, educating, and organizing their fellow workers and communities. Many of them died and were buried in the relative anonymity of the average worker - and if they felt the violence of the strike-breaker or the policeman, were buried in unmarked graves where no one would be able to find them or recognize them. Despite these challenges, the light of a better future for the working class, by the working class, remained strong in their hearts and evident in their actions.

Whether at your local IWW branch or in your community, there is an entire plethora of older union members who have continued to raise up the IWW and its cause as vibrantly and as passionately as they did when they were young workers themselves. No matter how repressive or dreadful or lack-luster the circumstances, these fellow workers continue to show up for each other and their fellow unionists, to provide the morale, the guidance, and the passion for the IWW that the younger membership needs. Many of these older members have had to face marginalization, discrimination, and hardship that many of us today are lucky enough to experience more rarely than they did.

One day these older fellow workers will go to their last union meeting, sing their last song from The Little Red Songbook, and find their final rest away from this world that - much like many of our own bodies - has been so scarred and plundered by the excess of capitalism. It would be the greatest disservice to the union to not recognize these fellow workers for their labors as well as their love, while they are still here with us in the fight against all that ails the workers of today.

This November, let's not just pay our respects to the ones who died. Let's show some respect to those who lived through it and are still lucky enough to be with us today.



# Remembering Lucy Parsons

x348565

This November, I remember Lucy Parsons — anarchist, revolutionary, orator, essayist, mother, seamstress, and newspaper editor. She became famous as a widow of a “Haymarket martyr,” anarchist Albert Parsons, and later for her own writings and orations. The Chicago police called her “more dangerous than a thousand rioters” and, after her death, they disappeared all of the books and papers they could find after a house fire tragically took her life in 1942

Why was her speech so dangerous? She sought to liberate the downtrodden—or rather, she spent her life urging them to take direct action in liberating themselves.

In one of her more famous essays, “To Tramps,” she spoke to the 35,000 unemployed Chicago workers, who had been dying by starvation and exposure, and by throwing themselves into the river in despair.

*“...stroll you down the avenues of the rich and look through the magnificent plate windows into their voluptuous homes, and here you will discover the very identical robbers who have despoiled you and yours...”*

Another of her better-known essays, “The Factory Child,” uses moving Victorian prose to decry the horrors of child labor.

*“O factory child! What can be said of thee, thou wee, wan thing? ‘Tis thy teardrop which flashes from the jeweled hand of the factory lord. ‘Tis thy blood which colors the rubies worn in his gorgeous drawing room.”*

*“Some day . . . brave hearts and strong arms will annihilate the accursed system which binds you down to drudgery and death. Only then will the factory door to gender childhood be forever closed, and the schoolhouse be flung open, and all the avenues of art and learning be opened up to children of the producing many.”*

A less well-known essay is surprisingly relevant today.

“Wage-Slaves vs. Corporations: What are You Going to Do About It?” takes aim at the funds spent by a life insurance company to influence elections. She writes:

*“Oh, I think I hear you say, “Why, I am going to use the ballot, the freeman’s weapon, and elect good men to office, who will seize the boa constrictor-like trusts and control them. Are we not free-born American citizens?”*

*“Oh, are you though? Not too much assurance, please.”*

After explaining the political corruption, she asks:

*“What are you going to do about it?”*

In 1865, before Juneteenth, Lucy and her family had been enslaved by a doctor named Talliaferro, who had moved the family to Texas in an effort to keep them enslaved. After the Civil War ended, Lucy’s family moved to Waco, Texas, where she secured her formal education in the first school for Black children.

Freedom after the Civil War was precarious. The countryside was full of white vigilante violence, Ku Klux Klan atrocities, kidnappings, and efforts to press freed Blacks into involuntary apprenticeships. At the same time, though, freedom must have seemed just over the horizon. Black people got the vote, and in places they were the majority, elected Black politicians. Globally, too, 1867-1871 was the time of the publishing of Marx’s “Capital” and the Paris Commune. Lucy met Albert Parsons, a white man and former Confederate child soldier, and they got married.

Then the door slammed shut for the couple. Neo-confederates came into power in Texas and outlawed interracial marriage. In 1873, Lucy and Albert fled to Chicago, where they became socialists, anarchists, and communists. The political labels changed, but they all signified the goal of a better society. Lucy worked as a seamstress and began publishing her work.

In 1877, the same year Reconstruction ended, railroad workers across the United States struck over a series of wage cuts that stole half their income and left them starving and desperate. Police, business owners, deputized militias, and the federal government banded together to break the strike.

Rutherford Hayes, the Republican president, called in the National Guard for the first time the U.S. military had been deployed against strikers. Business owners and newspapers called for strikers to be poisoned, hanged, and shot. Dozens of Chicago workers were killed. Lucy's husband responded with incendiary speeches of his own, and the local police advised him to leave town, on threat of murder.

All these experiences built into Lucy Parsons' political analysis. Along with many other socialists of the time, she saw commonalities between chattel slavery and wage slavery, and between slaveowners and industrialists. She had seen the emancipation of enslaved people by military might, and then she had seen the failure of the ballot box to preserve liberty. She had seen extreme violence used to repress freedpeople and strikers.

And so began her lifelong project of emancipation.

*Author's Note: Lucy Parsons had a profound impact on the formation of the early IWW. She spoke at the founding convention and edited the first, unofficial, newspaper. Look forward to a future article with more of her story!*

***Read more:***

Lucy Parsons, An American Revolutionary by Carolyn Ashbough

Lucy Parsons Freedom Equality & Solidarity Writings & Speeches, 1878-1937, ed. Gale Ahrens

Goddess of Anarchy by Jacqueline Jones



**Mrs. Parsons!**  
WIFE OF THE  
**Condemned Anarchist**  
WILL DELIVER A  
**FREE LECTURE**  
—AT—  
**KUMP'S HALL.**  
Tenth and Main Sts.,  
**Monday Evening, Dec. 20, 1886.**  
At 8 o'clock.

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Everybody should avail themselves of this opportunity to hear the most Talented and Eloquent Woman of the age. **FREE, FREE.**

# Colonialism & Wealth: How Our Elites Keep Us Divided

FW Cedar Bushue

**T**he problems facing our country and other western imperialist countries are nothing new, these problems have been going on since at least the Romans. I think a lot of it boils down to a quote by President Johnson: "If you can convince the lowest white man he's better than the best colored man, he won't notice you're picking his pocket. Hell, give him someone to look down on and he'll empty his pockets for you." In the current day, this is how our elites have maintained power. In 1492, when Columbus began enslaving the local indigenous peoples, western imperialism really started. In 1607, when immigrants from England landed on what is now America's shores, the indigenous people welcomed them, and were repaid with genocides, rapes and other forms of desecration. Latin America, Africa, and New Zealand are other examples of western colonial projects.

Ever since our inception as a country, our government and elites have been genocidal monsters, with the support of our military. I think part of why a large majority of our white populace didn't stick up for indigenous peoples or try to stop the massacres of indigenous people, the enslavement of Africans and the mistreatment of other marginalized minorities, is that they thought (and many of us still do) that they won't come for us next. It goes back to Johnson's quote; it's divide and conquer. In the video on Middle Nation by Shahid Bolsen (an admittedly controversial figure, but the West has no room to talk), "America's Abnormal Violence," Bolsen goes into the history of genocides committed by western countries. Hitler was a son of Europe, he was not abnormal in his bigotries, and many America's capitalists, as well as Europe's, worked with him. This is the same playbook that Trump and our governmental uniparty - with the backing of the 1% - are using against the 99%. People forget that Fascism was horrific for 99% of the German people; they either were put into the camps themselves, had people they were close to put into camps, and/or had family whom the Nazis sent to die in the war. We criminalize poverty, only to have private business interests profit from our prison industrial complexes, such as GeoGroup and others that are invested in by businessmen (Musk, Bezos, Buffet, etc).

Our government is doing the same thing that Hitler did: separating us into small groups, and making us think that they'll stop with just

targeting one group. This is why we need to have mass general strikes and organize as workers and communities. Another video on "How Vietnam Defeated Fascism, So Can You" by Luna Oi!, is helpful to learn on how Vietnam organized to defeat Facism and can be used as a model in other countries. Another video, which goes into how military members, both veterans and active duty, are constantly screwed over by the private healthcare system as well: "Shameful State of Veteran's Care Exposes Hypocrisy of Political Class" by Due Dissidence. I've also heard that at least 1 in 4 military families are food insecure ('Soldier's Angels' on youtube). White supremacy and hatred towards immigrants are very expensive habits, as farmers, particularly those in the midwest and the south are finding out.

Another aspect of fascism is that if you do not fight it, you eventually become a victim of it regardless. Ignoring genocides of indigenous peoples, the destruction of black towns and communities (at least 120 black towns), and persecution of other marginalized minorities is how we find ourselves in this position. If we are to survive the downfall of the west that is coming, we must band together as communities (<https://itsgoingdown.org/dont-just-do-nothing-20-things-you-can-do-to-counter-fascism/>). Source is on how to build sustainable communities against our now-overt fascistic government. Over the past few years, I have become involved in 'landback' projects with the Duwamish Tribe. The pandemic showed me many aspects of our country and culture that I am not proud of, and made me want to help save what I can. Banding together is how we survive and challenge the elites, otherwise, we die or stay wage slaves.

A note on what actual direct action looks like: Italian workers are trying to shut down the country through sabotaging the economy, by cutting off docks, shipping weapons and other aid to Israel, in order to support the liberation of Palestine and the Gaza Flotilla. They intend to join forces with other European dockworkers, such as those in Greece, to threaten their economies if anything happens to the Gaza Flotilla. All 'permitted' protests have never shown to do anything against an openly fascistic empire. Shutting down economies and building worker power is how we take back control, sabotaging the economy through mass boycotts, strikes, mutual aid programs, and other forms of

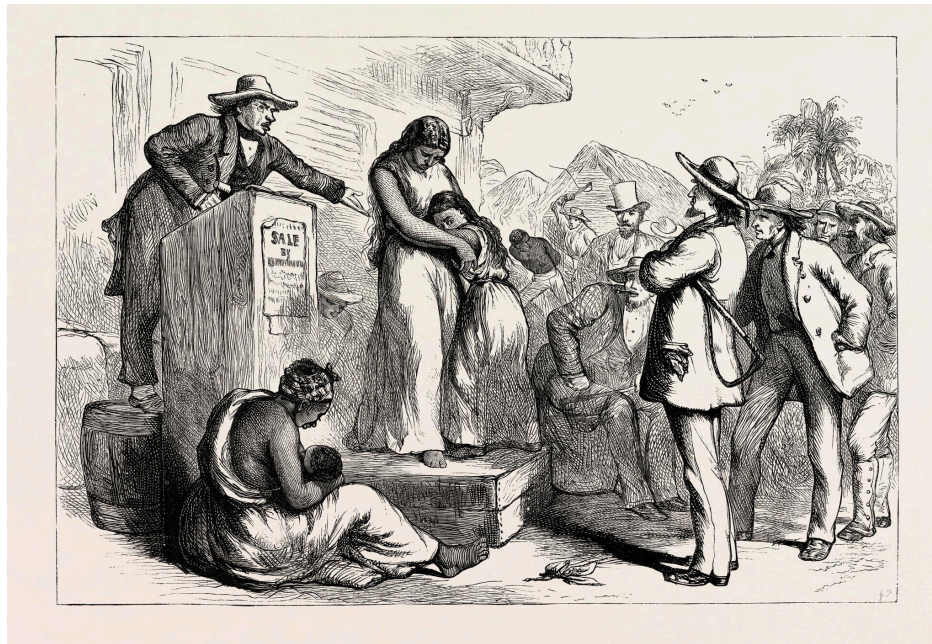
infrastructure protest. The only way forward is to build a mass movement of people who want to survive, and would only stand to starve if the elites have their way. If we don't, we will be killed by the poisoning of our food, air, water, and other forms of privatization in the western world on a scale that makes what Israel is doing in the Levant for the past majority of a century look tame by comparison. We need to focus on class war, not culture wars.

When Margaret Thatcher was in power, she talked about 4 jobs that, if they went all on strike at once, could shut down an economy: The fire service, the health service, and the transport sector. She also mentioned police, but we've had strikes of them in communities where they didn't notice much in the news. Examples of these are Dockworkers, because of the bottleneck for supplying countries. Another one was public utility, like electrical workers and other public utility workers, anything not easily replaceable to do with our Military Industrial Complex, anything that is not easily automated. These are parts of society that heavily benefit the wealthy, and if you shut that down and let the general populace know why you are shutting it down and who to blame, you can also get more support as a movement. This is also a good time to start having community bonding sessions such as potlucks, movie nights, information gathering, etc.

This relates to me personally, as one side of my family stems from the working class and other is the ownership class. I want to say that my grandmother's family on my dad's side was probably in the 1% of wealth in this county, and that my dad's family benefitting from that was still probably in the top 2-3%. From knowing the 1%

personally due to my upbringing, there are some aspects about their lives you should know. As a rule, they are colonial, white supremacist, fascist, genocidal murderers, and are not as one would describe as moral in that regard. They seek the deaths of the military members both serving and retired, such as those living in East Palestine or Flint, Michigan, or working with burn pits in the Middle East. There are also less social services available for them. I see many vets on the street, because we can't have our taxes pay for social services anymore as it might be misconstrued as "socialism". The reason that capitalists subtly hate cops and the military is that they resent having to rely on and pay anyone who's human, regardless of if those people are traitors to the working class. Hence the need for AI to involuntarily 'cull' these people when the tech is ready.

As a final note, if there is one consistent message that the 1% would want to pass along to all of us, it's "We would like you to go kill yourselves. We shall keep poisoning you, and making your families more and more food insecure; that ¼ families who are facing food insecurity will only grow, as we hoard more for ourselves (not to mention the ever-growing number of homeless vets and ones with PTSD). We've always thought this way, and we've just had to have a veneer of civility until we could get to developing AI systems capable of replacing you. Take from this what you will." I, myself, used to be a member of a wealthier family (think the wealthy part was hoping I'd be a Senator and help usher in the next stage of imperialism). As such, I held this view for a majority of my life, and ironically, took AmeriCorps to break my brainwashing.



# In November, We Remember

Members of the IWW and innocent bystanders who were killed while organizing, striking, taking direct action, or for carrying a Red Card between 1907 and 1974. This list is an ongoing project by FW DJ Alperovitz (x364631). Corrections and updates may be sent to FW DJ care of the Seattle Worker at [seattleworkeriww@gmail.com](mailto:seattleworkeriww@gmail.com).

## REST IN POWER, FELLOW WORKERS

- 1907** \* Unidentified I.W.W. \*
- 1909** \* Stjepan 'Steve' Horvath \* George Hruska (Mollhasser) \* Anton Gubernet \* Mickel Tysowski \* Frank Namet \* John Suter \* Unidentified strikers \* Andrew McCormack \*
- 1910** \* Samuel O. Chinn \* Charles Main \* F.J. Ferry \* Joe V. Palmer \* William Mewis \* Unidentified I.W.W. \*
- 1911** \* Kōtoku Shūsui \* Antonio Fuertes \* Jesús R. Pesqueira \* Henry Bordet \* Luis Rodriguez \* Stanley Williams \* Simón Berthold Chacón \* Caleb A. Barton \* John LeTual \* W.E. Clark \*
- 1912** \* Anna LoPizzo \* John Ramey \* Three Lawrence Miscarriages \* Gust Gustafs \* San Diego Baby \* Michael Hoy \* Joseph Mikolasch \* Asbery Decator 'Kate' Hall \* Zacharia 'Rye' Martin \* John J. 'Mac' McGuire \* Paul Ferro, bystander \* Charles 'Leather Britches' Smith \* Jonas Smolskas \*
- 1913** \* C. Kellog \* Valentino Modestino, bystander \* Emidio Bacchiocci \* Unidentified workers \* Nicoletta Pantelopoulou, bystander \* Robert Neuman \* John Schurschmidt \* Charles 'Carl' Paulus \* Vincenzo D. Madonna \* James 'Whitey' Donovan \* Alfred 'Nels' Nelson \* Rafael Adames \* Gregory Popoff \*
- 1914** \* Antonio Musoini aka L. Morrie \* Albert V. Roe \* Arthur Caron \* Samuel Olsen \* Hiram Frank Johnson \* Clarke Wallace Connell \* Arthur V. Hunt aka 66 \* Arthur J. Giantvalley, bystander \*
- 1915** \* Jack Whyte (White) \* V.J. Bradley \* Roy 'Doc' Joseph Horton \* Joe Hill (Joel E. Hägglund) \*
- 1916** \* James McGill \* Unidentified I.W.W. \* Ivan 'John' Alar \* Tuomas 'Thomas' Ladvala, bystander \* Frank Wells \* Henry Burke \* Joe 'Jack' Bradley \* Walter Young \* William D. Brown \* Felix Baran \* Hugo Gerlot \* Gustav Johnson \* John D. Looney \* Abraham Rabinowitz \* As many as 7 I.W.W.s, believed to include FWs Fred Berger, William Coleman, Tom Ellis, Edward Raymond, Peter Viberts, and Charles Taylor \* Frank Franz \* Roland Nickolas Kennedy \*
- 1917** \* Marciionas Petkus \* Michal Soltys \* Karl August Ialminen aka Salma \* George W. Shoemaker \* James Fox \* Nick Luona \* Pete Jurcich \* James H. Brew \* Frank Thornton \* John Cline \* Franklin Henry "Frank" Little \* Robert Williams \* Kjalmer Holm \* Charles E. Brown \* Thomas Simon \* Mrs. Niglia Simon \* Joseph A. Fricker \* Verner Nelson \* Unidentified I.W.W. \* Mike Jzlik \* Kaisa Kreeta Jackson, bystander \* "I.W.W John" \*
- 1918** \* Unknown numbers \* Clifford Lyle Donaldson \* Mel Hathaway \* Nestor Junkala \* John S. Walker \* Pasquale Marsico \* Joseph Schoon \* Fred Warn \* Kosti 'Gus' Kangas \* Edward Burns \* Charles Erdmann \* James Nolan \* Robert James Blaine \* Henry C. Evans \* James Robert Gossard \* Frank Travis \* Otto Frederick Schmidt \*
- 1919** \* Murray \* James Patterson \* Eustacio Di Chellis \* Silverio Di Chellis \* Amedio Nanni aka James Pargin \* Domanick Palumbo \* Michael Palombo \* 10 unidentified I.W.W.s \* Joseph "J.A." Kelly \* John Washington Cochran \* Almer Charles Adams \* Max Rosenstein \* Carl Swenson \* Carl Swanson \* Unidentified I.W.W. \* George Winski \* Nathan Wesley Everest
- \* 2 Unidentified I.W.W.s \* James Anderson \* Hugh Bernard Haran \* Thomas W. Manning \*
- 1920** \* Ole Hansen \* Felix Jovanovich \* Ernest Holman \* Stanley Perelak \* Godel Stein, bystander \* John Pikolosky \* José Domingo Gómez Rojas \* Joseph 'Joe' Bagley \* John 'Jack' Hunt \* James 'Jimmie' Sullivan \*
- 1921** \* F.B. 'Whitey' Clark \* Unknown numbers \* I. Lelmul \* Arthur A. McDonald \* Clarence Goodwin \* Fanya Anismovna Baron \* William B. Bousfield (Bousfield) \* William Sparks aka William Kelly \* Tomás Martínez \*
- 1922** \* Paul Bednarcik \* C.J. Dilley \*
- 1923** \* Frank Hastings \* Edmund Taylor \* William J. McCay \* William "Big Heavy" Sander \* Abraham Shocker \*
- 1924** \* William Weyh \* Joe Coya \* Marcos Martinez \* Lisa 'Lizzie' Sundstedt \* Olin B. Anderson \* Thomas Simon Suchla \* J.A. Teal \*
- 1925** \* Frank Gustav Wermke aka. Frank Werner \*
- 1926** \* Primo Tapia de la Cruz \* Guy F. Stoneburner aka Eaton E. Shonnon \* Unknown numbers of I.W.W.s \*
- 1927** \* Jerry Davis \* John Eastenes \* Rene Jacques \* Frank Kovitch \* Nick Spanudakhis \* Mike Vidovitch \*
- 1928** \* Llamado Clemente Chávez \* Salistino Martinez, bystander \*
- 1930** \* James McInerney \* Herbert 'Bert' Banker \*
- 1931** \* Byron Kitto \*
- 1932** \* Elmer Stuart Smith \* Jack Vennetter \* Unknown numbers \*
- 1935** \* Arthur Gerald Ross \*
- 1936** \* John A. 'Johnny' Kane Jr. \*
- 1936-1939** \* Unknown numbers of I.W.W.s \*
- 1937** \* Edward A. 'Ted' Dickinson \* Mike Stetz \* John Deck \* Raymond Albert Steele aka Raymond Burns \* Vladimir Sergeyevech 'Bill' Shatov \* Heinrich Bortz \* Stepan Semenovich Dybets \* Harry F. Owens \*
- 1938** \* Robert Charles Watts \* Ivan Alroy Silverman \* 2 unidentified I.W.W.s \* Herbert Schlessinger aka Harry Davis \* Lawrence K. Ryan \*
- 1940** \* Dalton Lee Gentry \* John 'Jack' Beavert \*
- 1944** \* Ignatius Frank Vidmar \* Steve Scherback \* Andrew Mike Hrezik \*
- 1950** \* Georgy 'George' Andreytchine \*
- 1973** \* Frank Randall 'Randy' Teruggi \*
- 1974** \* Francis Bernard 'Frank' Gould

**EDITOR'S NOTE:** Though not included in FW DJ's original list that we print annually, we at the Seattle Worker would also like to honor the lives of bystander Heather Heyer, killed in 2017, and Fellow Worker Manuel 'Tortuguita' Teran, killed in 2023. The struggles of our past carry on into the present. The work of liberation still has its martyrs.

## About the Seattle IWW

Founded in Chicago in 1905, the IWW is open to all workers. Don't let the "industrial" part fool you: our members include teachers, social workers, retail workers, construction workers, bartenders and computer programmers. Only bosses and cops are not allowed to join. If you are currently unemployed, you can still join. We are a volunteer-driven union, and this means we run the union. Membership dues are used to maintain the union and assist organizing campaigns. As a result, monthly dues are low. To join, visit:

<https://iww.org/membership/>

### Take the Organizer Training!

The Organizer Training 101 (OT101) is an intensive, four-day training that teaches you all the basic skills and tools they need to build an organizing committee at your workplace—from the ground up. You will learn what constitutes a union, how to have one-on-one conversations with coworkers, the basics of labor law, and how to organize and carry out a direct action.

The Seattle General Membership Branch holds regular trainings—free during the pandemic. If you'd like to be notified of the time and date, visit:

<https://forms.gle/q9edxoGrEVXhMVd89>

### Organize Your Workplace!

The Industrial Workers of the World want to help you improve the conditions of your workplace. If you have questions, or would like to begin organizing your workplace, visit:

<https://seattleiww.org/organize-your-workplace/>

# Preamble

## To the IWW Constitution

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 the working people and the few, who make up the employing class, have all the good things of life.

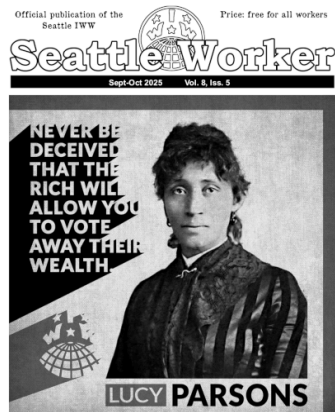
Between these two classes a struggle must go on until the workers of the world organize as a class, take possession of the means of production, abolish the wage system, and live in harmony with the Earth.

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

These conditions can be changed and the interest of the working class upheld only by an organization formed in such a way that all its members in any one industry, or in all industries if necessary, cease work whenever a strike or lockout is on in any department thereof, thus making an injury to one an injury to all.

Instead of the conservative motto, "A fair day's wage for a fair day's work," we must inscribe on our banner the revolutionary watchword, "Abolition of the wage system."

It is the historic mission of the working class to do away with capitalism. The army of production must be organized, not only for everyday struggle with 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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