

SALE ON PANTS \$5.00

DURING JULY, \$12, \$10 and \$8 PANTS

No More, No Less - - Work and Fit Guaranteed

DAVID WEIL & CO., TAILORS

2217 1st Ave., Seattle Phone: Main 5227, Ind. 45159

The House of Quality

We do exactly what we advertise - we run no fake sales.

Under the system known as the "sliding scale system" pianos are marked from \$50 to \$200 high, then fake sales are advertised and the public is told of "great reductions." The reasons for holding these sales sound so plausible that the poor unsuspecting buyer is sometimes entrapped. Somebody has to pay for the advertising of these sales. Do not be caught.

Our system is absolutely one price. Let us show you how we do it.

Sherman, Clay & Company

1408 Second Avenue

The Royal Market

Wholesale and Retail Jobber in

Fresh and Cured Meats

Phones Main 2051-Ind. 701 315 PIKE STREET

Spring 1907 Regal \$15 Suits Now Here

THE HUB

615-17 First Ave. Seattle, Wn.
On the Square Opposite the Totem Pole

Wallin & Nordstrom

Well Known Shoe Dealers

New Location Arcade Building, 1327 Second Avenue.

Drugs Help Us We'll Help You

Give us your trade, we will treat you right
Both Phones, 982 Free Delivery

Swift's Pharmacy

Second Avenue and Pike Street - - Seattle, Wash.

Fruit ICE CREAM SODA 5c Candies
Always Fresh Best in the City Best for Least Money
BOSTON CANDY KITCHEN
913 Second Avenue - - Near Madison Street

LOWMAN & HANFORD CO.

STATIONERY

ENGRAVED CALLING CARDS

THE LARGEST STOCK OF MISCELLANEOUS BOOKS IN THE NORTHWEST

616-620 FIRST AVENUE SEATTLE

Star Paint and Wall Paper Company

LATEST AND MOST POPULAR PAPER HANGINGS
Distributors of Sherwin Williams Celebrated Paints
1303 SECOND AVENUE SEATTLE, WASH.

UNION BAKERY RESTAURANT

GOOD THINGS TO EAT

217 Pike St. Both Phones Main 880

DR. G. M. HAWKINS, Physician and Surgeon—Phone Sunset Queen Ann 139. Hours, 2 to 4 and 7 to 9 p.m.
105 Fifth Avenue N., corner Denney Way, Seattle, Wash.

DR. SAMUEL JOHNSON STEWART, Physician and Surgeon—Residence 913 Twelfth Avenue S., Beacon Hill. Office 609 Pioneer Block, Pioneer Place, Seattle, Wash.

THE FARMER OPERATE

It is now a month since Comrade Riggs accepted my challenge of his definition of "labor cost" and "surplus value."

I have no apology to make for not writing this article sooner, as my time has been very much taken up in my work as organizer for Local Tacoma.

Comrade Riggs says he is writing primarily for "propaganda and tactically" to help Socialists who have not as much time to study as he has and that therefore he will not spend too much time on technicalities and definitions.

DEFINITION NECESSARY.

In this connection I will say that I do not care to quibble over technicalities, but I do insist that before one can intelligently discuss a proposition he must be able to define what he is talking about. This, I maintain, Comrade Riggs has not done.

HERE TWADDLE.

Taking Comrade Riggs' definition of labor cost; the value of commodities is determined by the value of labor-power, or, the price—money expression of value—which the capitalist class pay for labor-power is the general measure of value.

Accepting this premise all reasoning about the general laws of political economy tumbles into mere twaddle.

What we think is just or equitable is out of the question. The question is: What is necessary and unavoidable with a given system of production?

SCIENTIFIC INVESTIGATION.

I maintain that as the exchangeable value of commodities are only social functions of those things, and have nothing at all to do with their natural qualities, we must first determine what common social substance all commodities consist of.

To produce a commodity a certain amount of social labor must be worked up in it.

A man may produce an article, or his own immediate use, to consume himself. He creates a product, but not a commodity.

To produce a commodity a man must not only produce an article satisfying some social want, but his labor itself must form part and parcel of the total sum of labor expended by society.

WHAT VALUE REALLY IS.

A commodity therefore, has a value, because it is a crystallization of social-labor, or in other words, the value of a commodity is determined by the amount of necessary social labor time—labor cost—expended in its production.

The value of one commodity is to the value of another commodity as the quantity of social-labor fixed in the one is to the quantity of social-labor fixed in the other.

WHAT PRICE IS.

Price is but the monetary expression of value. We all know that the market price is the same for all commodities of the same kind, no matter how the conditions of production may differ for the individual producer.

WHAT SURPLUS VALUE IS.

A commodity is composed partly of paid labor and partly of unpaid labor; the capitalist sells both and consequently makes a profit by selling the commodity at its value—the unpaid labor contained in this commodity is surplus value.

WHAT PROFIT IS.

Having ascertained what determines the value of commodities, we are prepared to draw certain conclusions and I assert without fear of successful contradiction, that profits (surplus value) are derived by selling commodities at their labor cost of production, that is, in proportion to the quantity of social-labor realized in them.

If you can not explain surplus value upon this supposition you can not explain it at all.

SEEMING PARADOX.

This seems paradox and contrary to everyday observation.

It is also paradox that water consists of two highly inflammable gases, and that the earth moves round the sun.

Scientific truth is always paradox, if judged by everyday experience, which catches only the delusive appearance of things.

TWO COSTS.

I repeat therefore, that the cost of a commodity to the capitalist, and its labor-cost are different things, and that normal and average profits are made by selling commodities not above, but at their actual cost of production.

BUYERS AND SELLERS.

Now to conclude, we find upon the market a set of buyers possessed of land, machinery, raw material and the means of subsistence, all of them, save land in its crude state, the products of labor and on the other hand

a set of sellers who have nothing to sell except their laboring power, their working arms and brains.

The one set buy continually in order to make a profit and enrich themselves, while the other set continually sell in order to earn a livelihood.

Thus we see two contending classes in society, the one wanting more surplus-value, the other a better living.

THE FARMER A CAPITALIST.

The farmer owns land and sometimes buys labor-power and exploits labor. He therefore belongs to the capitalist class and at least has the same desire if not as much power to rob labor as the Standard Oil Co.

CLASS OF SMALL FARMERS.

The fact that the small farmer can retain only a small part of what he and his family produce as well as what he robs from the labor which he hires does not alter this fact, but simply emphasizes the fact that manufacture has superceded agriculture, that the economic power of the farmer is waning and that the more powerful element of the class to which he belongs exploit him of all he produces himself as well as what he exploits from labor, save a bare subsistence.

NOT THE QUESTION.

Comrade Riggs says up to date it has not been proven that farming can be done more economically by the collectivity than by individual enterprise. Perhaps not; neither has it been proven that the railroads can be more economically operated by the collectivity than by individual enterprise.

That's not the question. I'm not concerned in whether wealth could be produced more economically or not by making collective property of the land and the industries.

The question that concerns me, as a wage-laborer is: Will collective ownership of these things abolish the wage system, place me on an economic equality with other men and guarantee me the social value of the labor which I perform?

RAILROADS FIRST.

Comrade Riggs thinks it would be a great injustice to the workers outside the railroad industry, should that industry be taken over first and the railroad workers get the full product of their toil. He needn't fear, such a calamity will never befall society. A study of historic development teaches us that within the existing order itself an evolution is going on which makes for the new order of things and when the time comes that the working class are sufficiently conscious of their interests to send their own representatives to the halls of legislation they won't quibble about which industry to over-run first, they'll take them all, including the land.

NO DISPUTE HERE.

Comrade Riggs says if you show the farmer that he can under the new regime—buy what he uses at his labor cost, he will take off his hat and hurrah for Socialism. No he wouldn't, Comrade, because if you did that you would simply be pointing out an economic fact.

What you mean is, that if you show the farmer how he can buy commodities at their cost to the capitalist he will take off his hat and hurrah. Don't dispute that for a minute, in fact I have always contended that the farmer is not interested as a class, in the abolition of the wage system, but simply in a more equitable distribution among his class of the wealth extracted from labor.

I have not the least doubt but what the farmers as a class would welcome that kind of a condition, but I ask you to stop and consider, that even were it possible to establish such a state of affairs, the working class would still be slaves and no better off than today.

NO FALSE ECONOMICS.

No, let us not confuse the minds of the farmer by teaching them false economics, rather let us point out to them the logical trend of capitalist development.

Show them that as a factor in capitalist society they are becoming poorer or financially weaker economically, that standing alone they not only can not enforce the demands that would improve their condition, but that on the other hand they are doomed to ever-increasing rapacity, to be reduced into tenant farmers or into the ranks of the propertyless proletariat and that therefore their only escape and their only means of escape, known as their present economic slavery, is for them to join hands with the working class (who have the power to enforce their demands) upon a revolutionary program to be known as the present plan of production and distributing wealth may be supplanted by a more sane and practical economic system known as the co-operative commonwealth.

EMIL HERMAN.

For New Castle, Pa., had about forty members at the end of the year. At the end of July the membership roll numbered 207 in good standing.

THE GROTE-RANKIN CO.

Complete Furnishers of Homes, Hotels and Steamboats

The Proper Place to Buy Furniture

Is the place where quality is given due consideration, prices are fair, service is prompt and treatment courteous.

In the short time we have been in Seattle, we seem to have gained a reputation for selling

"Good Goods at Reasonable Prices"

as well as for making it easy for the laboring man to enjoy the pleasures and comforts of a well-furnished home by paying what he can when purchases are made, the balance being paid in installments at intervals to suit purchaser.

You are perfectly safe in buying at the Grote-Rankin Store, as every effort is put forth to see that store service is the best, that goods are marked fairly, and that every customer is satisfied, no matter how small or how large his purchase.

Watch our advertisements in the Daily papers for Special Bargains.

The Store
That
Saves You
Money



Everything
to
Make the Home
Comfortable

Calhoun Denny & Ewing

Insurance and Real Estate

ALASKA BUILDING SEATTLE

Enterprise Hardware Co.

HARDWARE THE TOOL HOUSE

PLUMBING TINNING PAINTING

We Guarantee Every Tool We Sell

Phones: Main 4702, Ind. 2974 409 PIKE STREET

Two Books You Should Read

THE TERRIBLE TRUTH ABOUT MARRIAGE and THE PINKERTON LABOR SPY

25c Each

THE SOCIALIST 14 News Lane

Good Health Assured If You Eat At The VEGETARIAN CAFE

214 Union St. Seattle

THE ONLY PERSON WHO VOLUNTARILY GIVES SOMETHING FOR nothing is the Wage-worker. I do not pretend to do that but when you buy a Diamond, Watch, Clock, Artistic Jewelry, Silverware or me, or have your eyes fitted with glasses by me, I try to treat you in a way that makes you a permanent customer. My light experience and long experience in the business enable me to serve you economically.

Chas. Lampe 422 Denney Way
Corner Fifth Avenue, North
On Cedar St. and Virginia St. Car Lines Phone, Independent 4784

Two hundred Seattle Boosters

have pledged themselves to support the advertisers in "The Socialist." Are YOU getting any of their trade?

SEATTLE SHOE MFG. CO. and QUICK REPAIR WORKS.

Repairing of All Kinds Neatly and Quickly Done

Best Work in the City Guaranteed.

2011 First Avenue, Seattle

FIRE INSURANCE

I still represent the NORTHWESTERN MUTUAL FIRE INSURANCE COMPANY and can save you money on your house and furniture.

J. D. CURTIS

1010 E. 4th St. Phone North 1682

The Abbot Barber Shop and Baths

Everything First Class

B. H. KAST, Prop. 303 PIKE ST.

DR. FREDERICK FALK, Physician and Surgeon—Office hours 10:15 a.m. to 4 p.m. Sundays and evenings by appointment. Phone: Office 1526, Residence 1567. Main 1549, 301-303 Washington Blvd., 105 First Avenue, Seattle, Wash.

STENOGRAPHER AND TYPIST

MRS. L. M. HARR, Expert Stenographer. Verbatim reporting a specialty. 507 Peoples' Savings Bldg. Building, Phone, Independent 2078.

SERIES OF SOCIALIST LECTURES

delivered by Vincent Harper in Seattle which attracted wide attention. The Social Unrest interpreted in the light of classical theory. The Three Jaws. The Modern Shylock. The Modern Hamlet. The Modern Lear. The Modern Don Quixote. The King's Fool. From the Terrible. The Two Brothers. The Modern Job. \$10 each or \$2.00 for the set. Address HARPER LECTURE, 507 Peoples' Bank, Seattle.

THE BROWN DENTAL PARLORS—

Dr. J. J. Brown, 713 First Avenue, Parlor 1-4 Union Block, is pleased to announce that he is now giving his personal attention to his dental practice and may be consulted from 8:30 a. m. to 6 p. m. daily; Sundays from 8:30 to 12:30.



The Socialist

Published Weekly by
Truett Printing Co., 14 News Lane, Seattle Wash.
Entered as second-class matter April 11, 1907, at the postoffice at Seattle, Washington, under the Act of Congress of March 3, 1879.

SUBSCRIPTION RATES:
United States and Possessions—One year, \$1.00; six months, 50c; three months, 25c; single copies, 5c.
To Foreign Countries—One year, \$2.00; six months, \$1.20.
Weekly Bundles—For one year—5 copies per week, \$1.25; 10 copies per week, \$2.00; 25 copies per week, \$5.00; 50 copies per week, \$10.00.
Special Bundles—10 to 50 copies, 1 cent apiece; 50 to 100 copies, 2 cents apiece; 100 to 500 copies, 15 cents apiece; 500 to 1,000 copies, 1 cent apiece.

All remittances should be made payable to "THE SOCIALIST," Seattle Wash.
All business communications should be addressed to "THE SOCIALIST," Seattle Wash.
Communications intended for the Editor should be addressed. Rejected manuscripts will not be returned unless stamps are enclosed.
Communications intended for publication should be mailed in time to reach "The Socialist" office not later than Monday.

HERMAN F. TITUS, Editor
VINCENT HARPER, Special Editor
ERWIN B. AULT, Managing Editor
ALFRED WAGNER, Business Manager
MATTHEW W. TITUS, Advertising Manager
RYAN WALKER, Cartoonist
JOHN F. HART, Cartoonist
RICHARD KREUER, Washington State Editor
THOS. J. CONNOR, Idaho State Editor
THOS. A. BLADEN, Oregon State Editor

Special Contributors.
D. BURGESS, Slave Market Reports
JAS. D. CURTIS, Socialism and the Schools
EDWIN J. HOBBS, Socialism and the Law
E. C. JOHNSON, Socialism and the Church
EMIL HERMAN, Socialism and the Farmer
E. L. RIGG, Socialism and the Farmer
C. W. HARRIS, Socialism and the Middle Class
A. B. CALLAHAN, Socialism and the Middle Class
EVERETT LLOYD, Socialism and the Press
O. V. STAFF, Socialism and Literature
VYSTARBYE BOWEN, Socialism and the Home
MRS. FLOYD HYDE, Socialism and the Home

"The Cause of the Factional Fight In the Socialist Party of Washington"

Under the above title a little pamphlet has been sent throughout the party in this state.

Its sole object is to show, in its own words, that "no one man who has done more than all others, regardless of his politics, to disrupt and disgrace the Socialist Party in America, is H. F. Titus." The insinuation is made that this man Titus is "a spy in the service of the capitalist class."

The only Proof Presented for this terrible charge, the worst that could be made against any man, that of being a traitor to that class which is the Hope of Humanity, is that he edits a paper which has always attacked and exposed every Fusion tendency in the Party.

In fact, the pamphlet is quoted as an open attack on "The Socialist." In so many words it says: "Don't support a paper which insists on acting as a judge or a critic for the party."

That is, Don't Support "The Socialist" because it is always charging people with Fusion.

"The Socialist" pleads guilty and so does its editor. Wherever "Fusion" has shown its head in the Socialist Party, this paper has hit it and hit it hard. We believe most comrades will say, "DO support a paper which insists on acting thus."

But the real reason for this pamphlet is the expulsion of Local Seattle for endorsing Walter Thomas Mills' Fusion tactics in Victoria.

It is published by Mills' friends and in the interest of the Mills party, and by prominent stockholders in the company which publishes that paper.

It is an attempt to divert attention from Mills to Titus. Mills is charged with Fusion. The British Columbia Socialist Party made the charges. Its Secretary came over to Seattle with charges and proofs. Local Seattle refused to listen, under the leadership of Mills and the authors of this pamphlet.

The Washington State Convention after full discussion, declared Mills under charges and refused to act as delegate. The State Committee announced Local Seattle to be in violation of the party constitution. At last, after exhausting every method prescribed by the Party Constitution, the State Committee withdrew Local Seattle Charter. Now a referendum is called for on the question, shall the State Committee be sustained?

At this point, when Mills is on trial before the State for Fusion tactics, this pamphlet is issued, insinuating against the personal character of Titus, without the slightest proof except that he is always attacking somebody for Fusion.

The proper thing to do under these circumstances would seem to be to send out a pamphlet showing that Mills was not guilty of the Fusion charges by British Columbia, but that he was guilty of being the devil himself, what has that to do with the charges against Mills preferred and sustained by the Socialist Party of B. C.?

The pamphlet in question may be taken as Mills' only reply to the charges against himself. At any rate, it is written by a man who has worked hard in glove with him and is personally interested in his success.

Now instead of attacking "The Socialist" and its editor, WHY DOES NOT THIS PAMPHLET SHOW TO THE WAITING MEMBERS OF THIS STATE THAT MILLS WAS NOT GUILTY OF FUSION AS CHARGED? But the only reply still, supporters have to give in their whole 22 pages is contained in these words of theirs: "WHY ALL THIS BOSH ABOUT FUSION?"

If it is, show, so to be bold. Don't write 22 pages only to say all our Fusion talk is "bosh" on one page and use the other 21 to declare Titus a Demon.

As for the unproved central libel of the pamphlet that Titus is a Traitor, it is crowded with misstatements of facts—which will be recognized by every one in Seattle. For example, on page 7: "The Seattle Socialist was started by Local Seattle as a campaign sheet."

Who fact is Local Seattle never had a thing to do with "The Seattle Socialist" from start to finish.
Yet this pamphlet, addressed to the ignorant, begins with the solemn statement: "We shall make no statements that we cannot prove to be ABSOLUTELY TRUE."

Another sample on page 8: "Pike St. Branch was composed of those who desired to use party funds in the publication of the paper."

Fact: Never a cent of party funds was spent for the paper, nor was such a thing ever asked for, nor thought of, nor suggested.

Another sample line on page 11: "Less than six of the hundred new members of Pike St. Branch ever paid the second month's dues."

Fact: That the large majority of that hundred are still members of the party and some of them, the Committee T. F. Burns, of Tacoma, are among the most active and useful in the Party.

The entire pamphlet is honeycombed with pure fabrications like the facts above given. We have a letter asking if we will publish a communication pointing out the lies one by one in this pamphlet. No. We cannot do it, as there wouldn't be space enough left for anything else in the paper.

By Vincent Harper

Comrades, Ladies and Gentlemen:

On these Sunday evenings we have been turning our attention to the past, showing our money, and without argument you will agree with me that you and I are living in a period of universal social unrest. No sciences are too dead, no customs too divine; no antiquity too holy or revered to resist the irresistible domination of every man and woman in this world who has the common sense and a clean heart to understand for himself and himself all claims that have been made whatsoever upon his intellect. Matters pertaining to religion, citizenship, government, traditions, class power—in fact everything—are being thrown hither and yon in this glorious, scorching, melting pot of analytical dissolution and when the mass comes we marvel at the crystals that have been formed.

It is in an age of social unrest and I am trying to bring before you that social unrest in the light of certain classic types. I am asking you to notice these different types as they pass across the stage of our life. But day evenings—types taken from the classics as familiar to you no doubt as they are to me, but whose mission is often not understood.

THE JEWS.
I have already brought to your notice The Three Jews of History, the three best types of that magnificent race. A chosen people verify the Jews. Chosen for their innumerable good traits. Under the stress and strain of persecution they have still survived and retained their original characteristics. Moses, Jesus of Nazareth, and Karl Marx. We looked at them the first evening.

HAMLET.
The next night we looked at a very different type. Hamlet, the prince of Denmark, from Shakespeare's immortal play, and the model of brooding, introspective and dejected Hamlet strolls across the stage in solemn black, contemplating the rottenness in Denmark. We find him instead of reciting that rottenness, instead of cutting deep into the heart of the rottenness, we find him moping and brooding and contemplating and day and night he is busy with himself until he ends up not only in not refuting the rottenness of which he is aware but bringing down with his ear the very plumes and pillars of the temple. His sweetheart, his mother, his best friend, the King himself go down in the fifth act in the tremendous wreck, the result of human vacillation.

And right here in this audience there are five hundred Hamlets who, in the face of the fact that Socialism has given them, are still vacillating and hesitating and doing nothing to better the conditions and clean out the rottenness in Denmark. And while you are vacillating Ophelia goes mad and is destroyed; your mothers and wives and daughters are dragged down from the pedestal on which they should stand while the greatest minds of the age urge you to take your position with the advance guard of the illumined intellects of Europe and America and the whole world, of which we are a humble outpost, urge you to affiliate yourselves with this advance guard of the free and courageous.

If you do not wish to see the wreck and ruin of this society.

DEAR OLD JOB.
The next night I spoke of still a different man, dear old Job. Job of the bolts. The reason that I dragged the patriarch down through the thousands of years that separated us from his ancient times to put him in the light here in Seattle, was that he has always been held up as being a patient man. Even James the apostle says "You have heard of the patience of Job."

Hamlet the vacillating mind, seeing the rottenness in Denmark and yet afraid to do the only thing that can cut that rottenness out of the body politic. Job the patient man, the man to whom the messengers came to tell him that his flocks and herds and slaves and children and wife and his houses burned up and his fields laid waste. From riches to poverty, from health to bolts, from being wealthy and favored to being the helpless (Job of Satan) and his devil, and still he sits upon an ash heap scraping his bolts with potholders, and saying "All things come of God."

Waiting for some divine influence to come and rescue him out of his misery, and in this hall this minute I can see that the vast majority of you down there are looking now for the source of these difficulties—your presence here to listen to a radical

thinker like myself is evidence of that. There is something rotten in the air and you look for the source and do not look for the solution in the philosophy nor have the courage to take Hamlet's rapier and plunge it into the rotten heart of who claims to be the King.

You say "Let us elect Teddy for four years more and he will bust the trust and when Andy does his little girl will have only thirty cents. Trust the old parties, they will do something."

And so you remain patient; fill up your stomach and your head won't work. But in Europe things are different. People in Seattle think I am a radical man, but twenty-five years ago when I was but a college student I heard things uttered so much in advance of what I am saying here that I should think of me a very mild, old-fashioned man.

Take for instance the Dago, Italy with her night nights, and peaceful quiet atmosphere—Italy has twenty-five million people, no army, no parliament and we have not a single member in congress.

Goberli got on the arm of the King's arm and the girls chuck you under the chin and say "Now don't go to hear that radical Harper. It is a disgrace to be mixed up with those Socialists. If you have Socialism in your heart, don't let people know it." And you are patient and say away.

KING LEAR.
This leads us to the King of whom I am to speak tonight. A king with all a king's untitled power. For King Lear was not only Edward the Seventh or even Kaiser Wilhelm the Second, merely figureheads and puppets controlled by parliament, but all the time of Lear the king was every inch a king. His word was as imperative as God's. And yet you see this king moved by the most pathetic instincts of altruistic and unselfish love that finally led him to abdicate his power and suffered his very flesh and blood to rob him of his power and even of his mind. He was blind and finally he is struck physically blind and on the verge of madness.

Mad, a king of sirens and tatters while they for whom he had abdicated his power make him mad. And finally he is struck physically blind and on the verge of madness. Mad, a king of sirens and tatters while they for whom he had abdicated his power make him mad. And finally he is struck physically blind and on the verge of madness.

Mad, a king of sirens and tatters while they for whom he had abdicated his power make him mad. And finally he is struck physically blind and on the verge of madness.

Mad, a king of sirens and tatters while they for whom he had abdicated his power make him mad. And finally he is struck physically blind and on the verge of madness.

Mad, a king of sirens and tatters while they for whom he had abdicated his power make him mad. And finally he is struck physically blind and on the verge of madness.

Mad, a king of sirens and tatters while they for whom he had abdicated his power make him mad. And finally he is struck physically blind and on the verge of madness.

SHAKESPEARE'S MIGHTIEST TRAGEDY.

For a moment now, according to my usual practice, let me refresh your memory a bit. The play is Shakespeare's mightiest tragedy, perhaps with a barely possible exception of one of Shakespeare's other great tragedies of history can equal it. This has taught us to go with the rapier that springs from out its scabbard to smite a wrong and a wrong it smites. The heart break of a noble mind so overwhelmed that reason itself totters. The poor old king at last realises what he has done and he is no longer loved and for whom he gave up everything that he held dear, are the cause of his present miserable condition.

For a moment now, according to my usual practice, let me refresh your memory a bit. The play is Shakespeare's mightiest tragedy, perhaps with a barely possible exception of one of Shakespeare's other great tragedies of history can equal it. This has taught us to go with the rapier that springs from out its scabbard to smite a wrong and a wrong it smites. The heart break of a noble mind so overwhelmed that reason itself totters. The poor old king at last realises what he has done and he is no longer loved and for whom he gave up everything that he held dear, are the cause of his present miserable condition.

For a moment now, according to my usual practice, let me refresh your memory a bit. The play is Shakespeare's mightiest tragedy, perhaps with a barely possible exception of one of Shakespeare's other great tragedies of history can equal it. This has taught us to go with the rapier that springs from out its scabbard to smite a wrong and a wrong it smites. The heart break of a noble mind so overwhelmed that reason itself totters. The poor old king at last realises what he has done and he is no longer loved and for whom he gave up everything that he held dear, are the cause of his present miserable condition.

For a moment now, according to my usual practice, let me refresh your memory a bit. The play is Shakespeare's mightiest tragedy, perhaps with a barely possible exception of one of Shakespeare's other great tragedies of history can equal it. This has taught us to go with the rapier that springs from out its scabbard to smite a wrong and a wrong it smites. The heart break of a noble mind so overwhelmed that reason itself totters. The poor old king at last realises what he has done and he is no longer loved and for whom he gave up everything that he held dear, are the cause of his present miserable condition.

course that is awful, but it has been the heart of it. They killed to destroy their hearts, and so do you, dear ladies. They felt as you feel, that they hadn't a stitch to wear and they were so poor; they were ambitious and so are you; they were romantic and sentimental, and so are you; they fell in love and married, and so did you or so will you.

And after they were married they found that their husbands, who, having married king's daughters, naturally expected that the old king would come to the front, they found that things were not going as smoothly as they would like, so they planned to see what they could do to gradually get away their others right.

And so they wanted it all; the husband of one wanted the kingdom. He was all right; he had the Seattle spirit. He wanted the whole business—so do you.

But at first they simply coaxed away more and more money from the old king, but at last they got the old man to sign away everything in the world. He has nothing left in the world.

What is his kingdom to him? What is the wealth of Rockefeller compared to the up-turned baby face of one of his grandchildren? I saw the old man just as his first grandchild had died of the fever. I saw the old man just as his first grandchild had died of the fever. I saw the old man just as his first grandchild had died of the fever.

What is his kingdom to him? What is the wealth of Rockefeller compared to the up-turned baby face of one of his grandchildren? I saw the old man just as his first grandchild had died of the fever. I saw the old man just as his first grandchild had died of the fever.

What is his kingdom to him? What is the wealth of Rockefeller compared to the up-turned baby face of one of his grandchildren? I saw the old man just as his first grandchild had died of the fever. I saw the old man just as his first grandchild had died of the fever.

What is his kingdom to him? What is the wealth of Rockefeller compared to the up-turned baby face of one of his grandchildren? I saw the old man just as his first grandchild had died of the fever. I saw the old man just as his first grandchild had died of the fever.

What is his kingdom to him? What is the wealth of Rockefeller compared to the up-turned baby face of one of his grandchildren? I saw the old man just as his first grandchild had died of the fever. I saw the old man just as his first grandchild had died of the fever.

What is his kingdom to him? What is the wealth of Rockefeller compared to the up-turned baby face of one of his grandchildren? I saw the old man just as his first grandchild had died of the fever. I saw the old man just as his first grandchild had died of the fever.

What is his kingdom to him? What is the wealth of Rockefeller compared to the up-turned baby face of one of his grandchildren? I saw the old man just as his first grandchild had died of the fever. I saw the old man just as his first grandchild had died of the fever.

What is his kingdom to him? What is the wealth of Rockefeller compared to the up-turned baby face of one of his grandchildren? I saw the old man just as his first grandchild had died of the fever. I saw the old man just as his first grandchild had died of the fever.

What is his kingdom to him? What is the wealth of Rockefeller compared to the up-turned baby face of one of his grandchildren? I saw the old man just as his first grandchild had died of the fever. I saw the old man just as his first grandchild had died of the fever.

What is his kingdom to him? What is the wealth of Rockefeller compared to the up-turned baby face of one of his grandchildren? I saw the old man just as his first grandchild had died of the fever. I saw the old man just as his first grandchild had died of the fever.

What is his kingdom to him? What is the wealth of Rockefeller compared to the up-turned baby face of one of his grandchildren? I saw the old man just as his first grandchild had died of the fever. I saw the old man just as his first grandchild had died of the fever.

What is his kingdom to him? What is the wealth of Rockefeller compared to the up-turned baby face of one of his grandchildren? I saw the old man just as his first grandchild had died of the fever. I saw the old man just as his first grandchild had died of the fever.

can very long prevent the total overthrow of everything we know now as society. The Seattle press will agree with me when I say that there is not an educated man in the world tonight who will not agree with what I have said, and who does not realize the fact that there is something rotten in Denmark.

It is true that the issue is ahead of us; we are not making it. Do you suppose if I had, as indicated by the address of the prevaricating chairman, the eloquence of a Demosthenes or Cleon or Mark Anthony,—do you suppose that if I had the logic of Webster so that I could sway men, not little handiwork here, but if I could go over the earth lecturing to millions, do you suppose that I could do one solitary thing to the people to rouse them to action or to prevent them from doing what they see fit?

The masses are wrought into one solitary thing to the people to rouse them to action or to prevent them from doing what they see fit? The masses are wrought into one solitary thing to the people to rouse them to action or to prevent them from doing what they see fit?

The masses are wrought into one solitary thing to the people to rouse them to action or to prevent them from doing what they see fit? The masses are wrought into one solitary thing to the people to rouse them to action or to prevent them from doing what they see fit?

The masses are wrought into one solitary thing to the people to rouse them to action or to prevent them from doing what they see fit? The masses are wrought into one solitary thing to the people to rouse them to action or to prevent them from doing what they see fit?

The masses are wrought into one solitary thing to the people to rouse them to action or to prevent them from doing what they see fit? The masses are wrought into one solitary thing to the people to rouse them to action or to prevent them from doing what they see fit?

The masses are wrought into one solitary thing to the people to rouse them to action or to prevent them from doing what they see fit? The masses are wrought into one solitary thing to the people to rouse them to action or to prevent them from doing what they see fit?

The masses are wrought into one solitary thing to the people to rouse them to action or to prevent them from doing what they see fit? The masses are wrought into one solitary thing to the people to rouse them to action or to prevent them from doing what they see fit?

The masses are wrought into one solitary thing to the people to rouse them to action or to prevent them from doing what they see fit? The masses are wrought into one solitary thing to the people to rouse them to action or to prevent them from doing what they see fit?

The masses are wrought into one solitary thing to the people to rouse them to action or to prevent them from doing what they see fit? The masses are wrought into one solitary thing to the people to rouse them to action or to prevent them from doing what they see fit?

The masses are wrought into one solitary thing to the people to rouse them to action or to prevent them from doing what they see fit? The masses are wrought into one solitary thing to the people to rouse them to action or to prevent them from doing what they see fit?

The masses are wrought into one solitary thing to the people to rouse them to action or to prevent them from doing what they see fit? The masses are wrought into one solitary thing to the people to rouse them to action or to prevent them from doing what they see fit?

The masses are wrought into one solitary thing to the people to rouse them to action or to prevent them from doing what they see fit? The masses are wrought into one solitary thing to the people to rouse them to action or to prevent them from doing what they see fit?

The masses are wrought into one solitary thing to the people to rouse them to action or to prevent them from doing what they see fit? The masses are wrought into one solitary thing to the people to rouse them to action or to prevent them from doing what they see fit?

The masses are wrought into one solitary thing to the people to rouse them to action or to prevent them from doing what they see fit? The masses are wrought into one solitary thing to the people to rouse them to action or to prevent them from doing what they see fit?

The masses are wrought into one solitary thing to the people to rouse them to action or to prevent them from doing what they see fit? The masses are wrought into one solitary thing to the people to rouse them to action or to prevent them from doing what they see fit?

are the Can Men and if these Can Men would only bind themselves to the Seattle press will agree with me when I say that there is not an educated man in the world tonight who will not agree with what I have said, and who does not realize the fact that there is something rotten in Denmark.

It is true that the issue is ahead of us; we are not making it. Do you suppose if I had, as indicated by the address of the prevaricating chairman, the eloquence of a Demosthenes or Cleon or Mark Anthony,—do you suppose that if I had the logic of Webster so that I could sway men, not little handiwork here, but if I could go over the earth lecturing to millions, do you suppose that I could do one solitary thing to the people to rouse them to action or to prevent them from doing what they see fit?

The masses are wrought into one solitary thing to the people to rouse them to action or to prevent them from doing what they see fit? The masses are wrought into one solitary thing to the people to rouse them to action or to prevent them from doing what they see fit?

The masses are wrought into one solitary thing to the people to rouse them to action or to prevent them from doing what they see fit? The masses are wrought into one solitary thing to the people to rouse them to action or to prevent them from doing what they see fit?

The masses are wrought into one solitary thing to the people to rouse them to action or to prevent them from doing what they see fit? The masses are wrought into one solitary thing to the people to rouse them to action or to prevent them from doing what they see fit?

The masses are wrought into one solitary thing to the people to rouse them to action or to prevent them from doing what they see fit? The masses are wrought into one solitary thing to the people to rouse them to action or to prevent them from doing what they see fit?

The masses are wrought into one solitary thing to the people to rouse them to action or to prevent them from doing what they see fit? The masses are wrought into one solitary thing to the people to rouse them to action or to prevent them from doing what they see fit?

The masses are wrought into one solitary thing to the people to rouse them to action or to prevent them from doing what they see fit? The masses are wrought into one solitary thing to the people to rouse them to action or to prevent them from doing what they see fit?

The masses are wrought into one solitary thing to the people to rouse them to action or to prevent them from doing what they see fit? The masses are wrought into one solitary thing to the people to rouse them to action or to prevent them from doing what they see fit?

The masses are wrought into one solitary thing to the people to rouse them to action or to prevent them from doing what they see fit? The masses are wrought into one solitary thing to the people to rouse them to action or to prevent them from doing what they see fit?

The masses are wrought into one solitary thing to the people to rouse them to action or to prevent them from doing what they see fit? The masses are wrought into one solitary thing to the people to rouse them to action or to prevent them from doing what they see fit?

The masses are wrought into one solitary thing to the people to rouse them to action or to prevent them from doing what they see fit? The masses are wrought into one solitary thing to the people to rouse them to action or to prevent them from doing what they see fit?

The masses are wrought into one solitary thing to the people to rouse them to action or to prevent them from doing what they see fit? The masses are wrought into one solitary thing to the people to rouse them to action or to prevent them from doing what they see fit?

The masses are wrought into one solitary thing to the people to rouse them to action or to prevent them from doing what they see fit? The masses are wrought into one solitary thing to the people to rouse them to action or to prevent them from doing what they see fit?

The masses are wrought into one solitary thing to the people to rouse them to action or to prevent them from doing what they see fit? The masses are wrought into one solitary thing to the people to rouse them to action or to prevent them from doing what they see fit?

The masses are wrought into one solitary thing to the people to rouse them to action or to prevent them from doing what they see fit? The masses are wrought into one solitary thing to the people to rouse them to action or to prevent them from doing what they see fit?

are the Can Men and if these Can Men would only bind themselves to the Seattle press will agree with me when I say that there is not an educated man in the world tonight who will not agree with what I have said, and who does not realize the fact that there is something rotten in Denmark.

It is true that the issue is ahead of us; we are not making it. Do you suppose if I had, as indicated by the address of the prevaricating chairman, the eloquence of a Demosthenes or Cleon or Mark Anthony,—do you suppose that if I had the logic of Webster so that I could sway men, not little handiwork here, but if I could go over the earth lecturing to millions, do you suppose that I could do one solitary thing to the people to rouse them to action or to prevent them from doing what they see fit?

The masses are wrought into one solitary thing to the people to rouse them to action or to prevent them from doing what they see fit? The masses are wrought into one solitary thing to the people to rouse them to action or to prevent them from doing what they see fit?

The masses are wrought into one solitary thing to the people to rouse them to action or to prevent them from doing what they see fit? The masses are wrought into one solitary thing to the people to rouse them to action or to prevent them from doing what they see fit?

The masses are wrought into one solitary thing to the people to rouse them to action or to prevent them from doing what they see fit? The masses are wrought into one solitary thing to the people to rouse them to action or to prevent them from doing what they see fit?

The masses are wrought into one solitary thing to the people to rouse them to action or to prevent them from doing what they see fit? The masses are wrought into one solitary thing to the people to rouse them to action or to prevent them from doing what they see fit?

The masses are wrought into one solitary thing to the people to rouse them to action or to prevent them from doing what they see fit? The masses are wrought into one solitary thing to the people to rouse them to action or to prevent them from doing what they see fit?

The masses are wrought into one solitary thing to the people to rouse them to action or to prevent them from doing what they see fit? The masses are wrought into one solitary thing to the people to rouse them to action or to prevent them from doing what they see fit?

The masses are wrought into one solitary thing to the people to rouse them to action or to prevent them from doing what they see fit? The masses are wrought into one solitary thing to the people to rouse them to action or to prevent them from doing what they see fit?

The masses are wrought into one solitary thing to the people to rouse them to action or to prevent them from doing what they see fit? The masses are wrought into one solitary thing to the people to rouse them to action or to prevent them from doing what they see fit?

The masses are wrought into one solitary thing to the people to rouse them to action or to prevent them from doing what they see fit? The masses are wrought into one solitary thing to the people to rouse them to action or to prevent them from doing what they see fit?

The masses are wrought into one solitary thing to the people to rouse them to action or to prevent them from doing what they see fit? The masses are wrought into one solitary thing to the people to rouse them to action or to prevent them from doing what they see fit?

The masses are wrought into one solitary thing to the people to rouse them to action or to prevent them from doing what they see fit? The masses are wrought into one solitary thing to the people to rouse them to action or to prevent them from doing what they see fit?

The masses are wrought into one solitary thing to the people to rouse them to action or to prevent them from doing what they see fit? The masses are wrought into one solitary thing to the people to rouse them to action or to prevent them from doing what they see fit?

The masses are wrought into one solitary thing to the people to rouse them to action or to prevent them from doing what they see fit? The masses are wrought into one solitary thing to the people to rouse them to action or to prevent them from doing what they see fit?

The masses are wrought into one solitary thing to the people to rouse them to action or to prevent them from doing what they see fit? The masses are wrought into one solitary thing to the people to rouse them to action or to prevent them from doing what they see fit?

THOSE RED LOCALS

Locals Yelm, Tacoma, Shalawaka, Bellingham, and others, are the State Committee in revoking the charter of Local Seattle. They have all adopted resolutions and sent them to the press. They will appear, in part, later in "The State" next week. This week we have but space to chronicle the fact that they have acted.

The police of New York City on the 10th of August, 1907, arrested about thirty men, some of whom were with the Socialist Party by arresting nine comrades, each speaker charged with having uttered words of sedition, and each charged with having uttered words of sedition. The police will not say as usual and the agitation will increase.