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Ninth Year—No. 423

Seattle, Washington, Saturday, May 29, 1909

To Organize the Slaves
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Own Emancipation

Price Five Cents

ON TO VICTORY!

Once again "THE SOCIALIST" is late but this time it is not because of financial stringency. Job printing came in upon us the latter part of the month to such an extent that we were absolutely swamped. But we are all happy, nevertheless, for it means that with another month of work like the one just passed we can stand out the word to you that we are out of the woods for good, and from that time on it will only be a matter of building the paper up and making it the best in the country.

We are solving our financial problem through the job printing department, but we must not forget that the paper in order to be of any use, must have readers, and readers are of no use unless they are enough interested to pay for their subscriptions. Therefore, it is up to you comrades on the outside to get the readers. We are going to give you a bigger and better paper from now on and we want you to reciprocate by giving us a bigger and better audience.

Next week we will publish in full Karl Kautsky's brilliant pamphlet on the "Historical Achievement of Karl Marx", complete in one issue of the paper. This feature of the paper is becoming popular, and we shall from time to time, regularly if possible publish like pamphlets.

Our next extra-special edition will be dated August 14, and will signalize the completion of our ninth year and the beginning of our tenth. There will be a page of historical matter—a story of the development of the Socialist press and of this part of the Socialist press in particular.

We want to begin our tenth year with just one thousand more subscribers than we have now. You will have to get them, because you know just who needs to read "The Socialist" and you can reach them—we can't.

You have two months to work. Begin now.

ber opening night in Seattle there was applause at one point in the play, and to me that applause was very significant of the change in people's attitude toward what constitutes woman's sphere.

AT TACOMA

HAYWOOD HEARD IN BRILLIANT SPEECH.

Noted Labor Leader Addressed Large Audience in Eagles' Hall.

William D. Haywood, the noted labor leader whose sensational trial and acquittal in Boise two years ago of conspiracy to murder Governor Steuneger attracted the attention of the entire labor world, addressed a huge audience at Eagles' hall last night, and with his wonderful magnetic personality instilled into his hearers even a greater spirit of social equality than had filled their veins before.

Haywood took for his subject "The Conspiracy of Labor." He began slowly, elaborating clearly on the more intricate portions of the machinery of the labor fight. He told of meetings held and men who had been drawn to the place out of curiosity to hear the famous labor leader's eloquence.

ment of Tacoma time in times of labor trouble.—Tacoma Times.

LINCOLN'S BIRTHDAY

By J. W. McSlarrow

Dr. McSlarrow, even when sick and confined to his home, wrote the following crisp letter to the Seattle "Daily Star" under date of February 5, 1909. It shows the man most admirably. Note the verse at the end.—Ed.

Editor Star: I am a newcomer in Seattle, and I need help. No, it is not of clothes I want; I have plenty of those; but I want to find an appropriate recitation for a schoolgirl for Lincoln's birthday. They are planning some kind of a celebration of Lincoln's birthday at the Cascade school, and my daughter, who is a pupil in that school, was directed to "get up" something to recite upon that occasion.

"In the early days of our race, the Almighty said to the first of mankind: 'In the sweat of thy face shall thou eat bread,' and since then, if we except the light and air of heaven, no good thing has been or can be enjoyed by us without first having cost labor. And inasmuch as most good things have been produced by labor, it follows that all such things belong to those whose labor produced



DR. J. W. McSLARROW

He died a Proletarian and was proud of it. He might have been a Capitalist, but he was too social a man. With the strongest individual characteristics, a positive thinker with an aggressive will, yet his altruistic instinct dominated him.

He spent the most of his life of 66 years practicing medicine in the swamps of Missouri and Arkansas, where the Doctor must go at any hour of day or night and for any call from poor, rich alike. He was a well-read and skilful physician, always keeping in touch with the latest discoveries and devoted to his profession.

He literally died for the Wage Slave. He was never more than a physician. He was always public-spirited in the best sense. He joined the Old Fellows because the spirit of Fraternity seemed to him to find expression in that order, and opened a printing office for the purpose of publishing a monthly magazine in the interests of Old Fellowship.

In pursuit of the same unquenchable impulse to be a Social Man, Dr. McSlarrow had more than the support of the Knights of Labor and of the "New Church," subornating his professional duties to the larger mission.

But he was never fully satisfied till he found the literature of Scientific Socialism and identified himself with the Proletarian Socialist Movement, to which that literature introduced him. Through past 60 years of age, he gave himself heart and soul, to furthering "The Cause."

He literally died for the Wage Slave. He was never more than a physician. He was always public-spirited in the best sense. He joined the Old Fellows because the spirit of Fraternity seemed to him to find expression in that order, and opened a printing office for the purpose of publishing a monthly magazine in the interests of Old Fellowship.



HAYWOOD DATES

Sedro-Wooley May 23, Olympia 24, Tacoma 25, Aberdeen 26, Elma 27, Centralia 28, South Bend 29, Buckley 30, Wilkeson 31, Edmonds' June 1, Bellingham 2, Blaine 3, Friday Harbor 4, on the road 5.

Dates to be filled: Seattle June 6, Stanwood 7, Burlington 8, Anacortes 9, Roslyn 13, Cle Elum 14, Ellensburg 15, North Yakima 16, Sunnyside 17, Walla Walla 18 on the road 19, Spokane 20, Colville 21, on the road 22, Davenport 23.

THE WOMAN

By Bessy Fiset

Two weeks ago I said I would tell about the women's street meeting in the next issue of "The Socialist." This I failed to do owing to the fact that last week's paper was only half size and there was not room for "The Woman." (Isn't it awful how women are pushed out of the way on the slightest pretext?)

They graciously accepted the services of Joe Blicay to help them out and actually allowed two of the men comrades to carry the stand and literature. One of the women got up, after a half hour of sea-sickness and a queer feeling in her legs, and gave a short talk on the "Progress of the Millonaires." After that the women's part of the program consisted of selling literature to the amount of \$3.70.

Maybe you think this is a setback. Not a bit of it! The women are more determined than ever and have made up their minds that they are going to speak on the streets and make a "success" of it, or die trying!

The Woman's State Committee is planning to hold a big street meeting in Everett some time during the convention. Don't you think that will be fine? By the way, speaking of Everett, the Women's Study Club of that place has gotten out the following card:

WOMAN WILL VOTE.
Does She Realize Her Needs in Society?
Her Economic Wants?
You Are Invited to Join the WOMAN'S SOCIALIST STUDY CLUB.

This card, printed in bright red on white card, is very effective. I can tell you, with a club doing good work, as an sure this club is, and with the women who come to the convention from various parts of the state, we should have a splendid meeting.

Dr. Matthews says: "The real mothers of the country realize that the country's greatest need is workers. The real, refined, influential Christian mothers are not asking for an extension of woman's sphere. They are not asking for the privilege of mixing in politics or casting a ballot. They realize their sphere is all inclusive and that the throne upon which they sit is the one to which the world must come and pay homage."

Isn't that beautiful? I am just finding out that it is occasionally possible to get \$10,000 a year for being "a fidl" with the gift of gab. Among the things a mother—a Christian mother—has to teach her boys is to "shun the woman who spreads the net and uses enticing measures to capture the innocent boy," but not a word about warning the girls against men (of his own type) who live off the virtue of the working girl.

Same old thing! "The woman gave me of the apple and I did eat." At Ella Nalimova's marvelous performance of "The Doll's House" on

Nothing ancient is their story, 'e'en but yesterday they died, Youngest they of earth's beloved, last of all, the earliest dead.

In the grave where Jranis thrust them, lies their labor and their strife, But weeping from their sorrow, Mourn not, therefore, nor lament it, that the world outlives their life.

Some have name and fame and honor, learned; they were and wise and strong; Some were nameless, poor, unlettered, weak in all but grief and wrong.

Named and nameless all live in us; one and all they lead us yet, Every pain to count for nothing, every sorrow to forget.

Hearken how they cry, "O happy, happy ye that ye were born In the sad slow night's departing, in the rising of the morn."

Fair the crown the Cause hath for you, well to die or well to live Through the battle, through the tangle, peace to gain or peace to give."

Ab, it may be! Of meemeth, in the days that yet shall be, When no slave of gold shall 'twixt the breadth of sea to sea, Of, when men and maids are merry, ere the sunlight leaves the earth to forge.

And they bless the day beloved all too short for all their mirth, Some shall pause awhile and ponder on the bitter days of old, Ere the toll and strife of battle overthrew the curse of gold.

JOHN McSLARROW

By GUS'AW BANG

Translated from the Danish in "Social Demokraten" by Arthur Jensen

1 Socialism and Anarchism

The general conception of Anarchism is, that it is more far-reaching in its demands than Socialism, in other words, that it is an extremely radical and revolutionary movement.

That is correct only in as far as its outward appearance, its revolutionary sounding phrases and the violent means employed by it, are concerned. It is not an expression of a proletariat, which, boldly and fully conscious of the mission it is called on to perform in the history of the world, strives forward toward a new and higher social order, which shall release the restrained forces in Capitalist society; but that of a petty bourgeoisie, which feels itself stunted and subdued by the superior power of organized Capital in society, notes its own decay advancing further year after year, and, in its hopeless despair, seizes at every possibility, which apparently may revive the old conditions of the age of handicraft, when the petty traders and shopkeepers were unhampered by Capital—seizes at every idea reflecting such a possibility, and clings to it with the same passionate impulse of self-preservation, as that of a drowning person who grasps at every piece of timber floating toward him.

First Difference.

The first and most important difference between Socialism and Anarchism lies in the absolute opposite premises, from which they respectively strive toward the overthrow of existing social conditions.

While Socialism is saturated with the doctrine of evolution, bases its whole conception and all its practical activity on the fact, that the social structure is constantly changing form in accordance with certain determined historical laws, and therefore inquires into the nature and mode of operation of these laws, observes how they appear in existing society and sees how, with the certainty of a force of nature, they move in the direction of a new society, in which the means of production will be collectively owned and used as collectively, a society the advent of which should be facilitated and hastened—not because it will mark the maximum of human welfare and human culture, for such an absolute impassible height will never be reached, since development is constantly moving forward, past newly gained results; but because it will mark the next great advance in the history of civilization and will convey a higher degree of welfare and culture, than it is possible to attain under present conditions—while Socialism thus is in absolute harmony with all scientific thought, Anarchism is purely Utopian in character.

It does not endeavor to investigate the social conditions, which, naturally, will be brought about as a result of economic development, but arbitrarily seeks to construct a future society as the ideal, the one which is most in harmony with human nature.

Historical evolution is the basis of all Socialist investigation, while the abstract human nature is the basis of all anarchist thought.

Human Nature Variable.

Anarchism does not comprehend that human nature is a product of historical development. Aside from a small number of the most elementary instincts, that whole gigantic composite idea, which we encounter as "human nature," is extremely changeable, being wholly determined by the social environment, in which man lives. Note how differently the instincts and acts in the modern industrial city from what we did in the medieval villages, in the ancient Greek trading centers, or in the prehistoric dwelling place, how different the various interests, passions and desires are which animate man; how differently we judge about good and evil, honor and dishonor.

A deed, which under certain social conditions is considered as most honorable and conveys the highest regard to the person who performs it, because it is in harmony with the interests of society, may under different social conditions be condemned as detestable, because of its anti-social character. Among certain primitive tribes a young man is not considered worthy of associating with adults, until he has committed a certain number of thefts; medieval chronicle writers laud the warriors who on their crusades to foreign countries murdered peaceable peasants, spared babies, disgraced women and tortured their victims in every imaginable manner; and I wonder how some of our shining lights in society, for instance the stock gambler, the industrial baron, or the military officer, will be regarded in the future.

But it is not alone the changing social forms, which each makes its impression on the mind and breeds its peculiar form of human nature, but the same difference is again found between the instincts and acts in the modern society; the Capitalist and the Laborer maintain entirely opposite views on a great many various phenomena; the ideas of right and wrong, and of good and evil are divergent on a number of points; what to one seems the most natural thing in the world to the other with abhorrence; what leaves one perfectly cool and unmoved, arouses deep felt joy and admiration within the other—every thought and feeling, their whole nature, is influenced by and formed in accordance with the social conditions under which they live and work.

Without understanding this constant transformation and change, the anarchist regards human nature as something eternal, something unchangeable, something which is and always remains in the same form, with the same qualities, like a mathematical quantity. The thing which he sets out to do, is to discover that form of human association which best corresponds with human nature

and then to announce this discovery as a gospel; people will flock around him, will be seized by the new idea, because it corresponds with their innate nature, will make the new thoughts a reality and adapt themselves to the new social order—and then the maximum of social welfare and culture will have been reached, never to be exceeded.

Capitalist Human Nature.

But when the Anarchist thus labors with abstract human nature as a basis for his theory and when he endeavors to discover a new social system which forever and for all eternity and not alone under certain given historical conditions will best comply with the labor, natural desires of all mankind, he becomes a victim of self-delusion. That human nature which he uplifts to the position of something general and imperishable, is neither general nor imperishable; it is nothing but what is bred by the peculiar surroundings and social conditions of the class which he himself represents, the petty bourgeoisie—that petty bourgeoisie, which is being impoverished and subdued in competition with organized Capital, and now with sad reflection looks back at the independence and liberty it enjoyed in the good old days. When the Anarchist imagines that he is advocating the cause of all mankind, he is in fact only making himself spokesman for the class instinct of the petty bourgeoisie; when he imagines that he is prescribing a future stage of society, he is in fact only describing in a glorified and beautiful form the old conditions prevailing during the age of the guilds; when he regards himself as extremely revolutionary, he is in fact at bottom deeply reactionary.

Vacillating Bourgeois.

The petty bourgeoisie, within which the Anarchist ideas have been generated stands between the great bourgeoisie and the proletariat and it has on its character the impression of this intermediate position. Karl Marx in his book on revolution and counter-revolution in Germany has given a splendid analysis of the class character of the petty bourgeoisie, an analysis which, in spite of the more than fifty years passed by, still holds good in every respect.

The petty bourgeois feels homeless in existing society, he swings between the hope of rising into the well situated classes and the fear of sinking down into the proletariat or deeper yet into the almshouse. He becomes vacillating in his politics, can be loyal to humiliate before a strong feudal or monarchial form of government and form one of the strongest pillars of reaction, but on the other hand can be carried off by violent democratic movements, when the question is to combat a purely capitalist regime. He is a victim of constantly changing and apparently conflicting feelings, without firmness or consistency in his efforts, one moment inclined to combat the proletariat in conjunction with the ruling class and the next moment taking the opposite position—just because his own social position, being undecided, draws him in opposite directions. He will not find his permanent rest in the modern class struggle, until his unstable position gradually becomes clear to him, and he gives up all political independence and steps into the political organization of the proletariat.

Anarchist is Bourgeois.

The anarchist idea is one of the convulsions which are the natural effect of the peculiar class position of the petty bourgeoisie. It reflects a series of feelings and emotions passing through the mind of the petty bourgeois.

When he dreads the fall into the proletariat it is not so much the length of the workday nor the size of his income, that he reflects on—many a small trader and shopkeeper is chained to his work for a longer period per day and receives a smaller income in the course of a year, than the majority of skilled workmen—as it is the loss of his economic independence. While a wage worker is employed in a shop that belongs to somebody else, dependent on the working rules, compelled to work a certain number of hours under certain set conditions, the petty bourgeois in his own business needs account to no one but himself, regards himself as a free man, as master of his own household. It is this economic independence and the liberty which appears to him as the most precious gem, when comparing his own lot with that of the proletariat. And when he can not help but plainly notice how all this, through economic development, is more and more becoming a mere sham, a self-delusion, how his own existence is being undermined in his competition with organized industry, he is seized by a desperate hatred toward factory industry, the great enemy of the whole modern Capitalist system, with the State, the Capitalist state, as its foremost representative. But being tied by his class instinct to the old form of society and enmeshed in its tradition, he can not, as the proletariat, look beyond the limits of existing social conditions and acknowledge that personal independence can no longer be maintained in the old form, but must be given an entirely new form in accordance with modern conditions. He reaches back and shapes his ideal in the image of the old guilds, where the individual traders lived as free men, each in his own shop, worked and exchanged their goods, enjoying the full product of their labor.

But in order to realize this ideal, the state with all other institutions in Capitalist society must be abolished and absolute "Anarchy," i. e. complete lack of government, ushered in. This goal once reached, unhampered human nature will bring forth social conditions as natural and as worthy of human association as possible. In the next article, we will view the first and most prominent of all Anarchist philosophies, the Frenchman, Proudhon.

2 Proudhon

Various authors have at different times, more or less clearly and consciously, declared some sort of Anarchy the ideal form of society, but the Frenchman, Proudhon, was the first to attract general attention with his Anarchist philosophy. In the early forties. Proudhon is with good reason called the father of the Anarchist movement; all later Anarchist philosophers have based their conclusions on his thought. And right here, at the fountainhead of Anarchist teachings, the middle class origin is seen plain than anywhere else.

In 1849 Proudhon published his first and also his best and most valuable piece of work, entitled, "What is Property?" a question which he answered with the famous sentence "Property is Robbery."

OPPOSED SOCIALISM.

This is a shrewd agitator's clever phrase, in general of doubtful scientific value, and in the particular connection in which Proudhon in his entire activity as an author places it, indubitably false. Simultaneously with his setting off of this literary bombshell against property right, which he thus brands as a crime, he appears as the most zealous defender of private ownership in the means of wealth production, and the most offensive opponent of all Socialist proposals of collective ownership. He attacks only the financier's right to property in interest bearing capital and the landowner's right to property in rent yielding land, while on the other hand, the property right of the small peasant and the petty trader in their means of production, he sets out to restate in its old glory and dignity, for this, he holds, is the very basis of every ideal, happy and just human society.

DEFENDED SHOPKEEPERS.

Being a thoroughbred representative of the petty bourgeoisie, Proudhon sees the social problem through the visual angle of the Parisian retail dealer and shopkeeper; the competition of the factories and department stores against the small shopkeepers and dealers, the heavy interest charged by the banks, the oppressing rent, these are the conditions which are reflected in his criticism. He does not find the source of social misery in the mode of production, in the form, through which owners of capital are enabled to control the labor power of others and lay claim to the product of their labor, but in the mode of exchange, the form by which commodities circulate and are exchanged.

PROUDHON'S ARGUMENT.

The value of commodities is determined by the amount of labor required for their production, and if they were only exchanged according to this, their value, everything would be in the most beautiful order, each individual producer, which disposing of the product of his toil, would receive the full equivalent as compensation therefor. But that is not the way it is done. In practical life the price of a commodity is constantly swinging away from its value; a small minority of men is ever enabled, by their means to loot the rest of the people and cheat them out of a part of the values they have created, and which rightly belongs to them. It is this property in great Capital which thus incessantly gives occasion for theft and robbery is therefore in itself, the cause of all social evils. In accordance with this view is from that of the proletariat. When attempting to analyze the social evils in modern society, Proudhon does not place himself in the factory among the workers, who suffer alone, exploited by Capital; the conditions revealed there he regards as only a variety of the general social conditions, the conflicts arising there, he regards as only a variety of the general social conflicts. He takes his starting point in the exchange of commodities, in the shopkeeper's stock of goods; he sees, thinks and judges as the small storekeeper who, when offering his goods for sale, finds that the market is gatted with factory-made products, which are offered so cheaply, that he himself must sell at a loss, besides having the rent and the interest to the bank hanging over him. It is the viewpoint of the petty bourgeois which he applies to the social problem—and the same thoughts, which involuntarily force themselves upon the petty bourgeois, under circumstances as related above, also stand before him as the solution of the entire social problem.

PROUDHON'S IDEAL.

The question is to find a social order, under which commodities can be justly exchanged, so that equal values may be exchanged for equal values. Once such an order is found and the social problem will be a thing of the past; every producer will get what he earns without deduction in any form, and general happiness, liberty and justice will prevail. The value of commodities must be "constituted," i. e. made a reality, made the governing law of exchange. With "the constituted value" a harmonious relation between man and man will appear. The individuals will be free producers, independent of one another, exchanging the products of their labor with those of others, always getting the same value back as they have respectively produced, through their creative labor. All fraud and injustice will be things of the past. Reciprocity will rule, that "mutuality," which is the basic principle of neighborly love will become the guiding one; every individual will do unto all others, as he desires that all others should do unto him.

ECONOMIC BARBARISM.

This is the ideal society as imagined by Proudhon. It

is in fact only an idealization of the present Capitalist society, a transformation in such a way that the interests of the petty bourgeois become the underlying interests of the entire social household. While Socialism aims to abolish production of commodities for sale and replace it with social production of things for use, for the immediate supply of the social wants, Proudhon aims to immortalize commodity production and only regulate it, amputate its irregularities and unnatural outgrowths. While Socialism will conserve and further develop social production with its systematic cooperation, brought about by Capitalist development, thus multiplying the productivity of human labor, Proudhon will go back to the primitive production of the past, separating the single individuals from one another, as isolated, economically independent producers, each manufacturing his special kind of product in his own shop; he has a terror of machine production and fiercely attacks factory industry, not because of its exploitation of human labor power, but because of a principle, because he deprives the individuals of their freedom of action; he does not comprehend, as the Socialist wage worker does, the great future possibilities it presages for the welfare and culture of mankind, but as the reactionary petty bourgeois, sees only the shadows cast by it. Proudhon's "Constituted Value," which shall remedy all social injustice and evil, means the absolute isolation of production on a small scale, means economic barbarism.

ABSOLUTE ANARCHY.

"The ideal society," thus transforming everybody into absolutely free independent commodity producers, will abolish the state and all its institutions and introduce political Anarchy, the absolute absence of all authority and all government.

Proudhon makes a distinction between the social and the political constitution and places them in sharp antagonism toward one another. The social constitution depends on the equilibrium of the various economic forces and interests, it is framed in every human being and forms the condition of human progress. The political constitution, on the other hand, rests on authority, oppression and rule. It is used in the first instance as a satisfactory social constitution, which singlehanded could regulate the mutual human intercourse, and it is in its very nature anti-progressive and reactionary. But when the social constitution is carried out to its highest degree of perfection, by virtue of the "constituted value" and the just value exchange, the political constitution will become superfluous and disappear—there will no longer be any use for prices, judges, administration or representation; absolute Anarchy will be the only natural form of human association.

PURE UTOPIANISM.

The purely utopian character of Proudhon and the entire Anarchist doctrine, its complete lack of conception of historical development, is in its best instances shown as glaringly as here.

Socialist philosophy also makes a distinction between the political and the social constitution and admits, that conflicts sometimes exist between them, but it does not regard them as absolute contrasts; on the contrary, the political forms are only the natural reflections of the predominating mode of production, of the economic conditions, the social constitution; with the mode of production developing to a new and higher stage, a social conflict arises between the social and political constitution, a conflict, which in the end results in the disappearance of the outworn political forms and the appearance of new forms to fill the requirements of the new time. The Anarchist sees things quite differently. From his viewpoint all human history has hitherto been one great mistake, people have not understood the law of reciprocity, which is the only natural basis of human association; as a miserable makeshift they have been forced to resort to the state in all its forms, from the despotic monarchy to the democratic republic, in order to hold society together; after the Anarchist philosopher once has discovered the laws of true social life, humanity can rid itself of the state and all its institutions and introduce a state of Anarchy, which is the natural element for human nature.

IGNORES CLASS STRUGGLE.

Proudhon's utopian view of society corresponds precisely with his complete lack of conception in regard to the significance of the class struggle in social evolution. The introduction of Anarchy should not be a result of a proletarian class struggle, but of a peaceful cooperation between all strata of society, between laborer and manufacturer, between the propertyless and the proprietorial classes. By virtue of its "justice," its "ideal," and its "logic," Anarchism appeals equally to everybody; it expresses the general want of abstract human nature, and not that of the oppressed and exploited classes. It is again the instinct of the petty bourgeois appearing, the petty bourgeois, who is not directly involved in the great social struggle between Capital and Labor, but, standing with one leg in each camp, thinks himself elevated above the social contrasts.

HIS "PRACTICAL" MEASURE.

On a single occasion has Proudhon given vent to the idea of a measure, which might make the transition to the ideal society: A "bank of exchange" is one to be established to issue loans without interest, to any one, for the purpose of founding independent enterprises. The loans were not to be paid in cash nor in common banknotes, but in the form of checks, which were to have full validity between all members of the bank, and it should not be necessary to return any part of the loan, until the business had been worked up to a paying basis. With these checks, the debtor could then buy tools, raw ma-

The Socialist

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WASHINGTON.

State Executive Committee, S. P. of Wash. Meeting May 9, 1909.

Called to order at 12:30 p. m. by Chairman Bue with all members present: Martin, Steele, Smith and Whiting.

The minutes of the State Committee meeting of April 18 were read by Acting Secretary Jensen, and after a correction in the date of the State convention, were adopted.

The Chairman announced the presence of W. H. Waynick of Bellingham, newly elected temporary State Secretary, and Waynick was installed in office, two members of the S. E. C. Martin and Steele, dissenting.

Courades Barth, Jensen and Waynick were appointed as a committee to audit the accounts of former Secretary Krueger.

A charter application from comrades at Malo was received, and as there was a shortage of 20 cents in the required fee, the secretary was directed to have the Malo comrades correct the error and then issue the charter.

A request from Davenport for charter blank and making information pertaining to the organization was received, and the request was referred to the Executive Committee. C. A. Lindahl of Marlborough was referred to membership at large.

Following bills for trying fare of State Committees attending the National Convention at Seattle, Wash. were read: Longmire, Yelm, \$2.50; L. W. Longmire, Yelm, \$1.96.

Communications from former State Secretary Krueger and on other local matters were read and referred. State Organizer Waynick made a report to last report, route from Seattle north to Wickwaukan, Anacortes, and south to Mt. Vernon.

Added books and started accounts with eight new locals. Second route from Milltown south to Seattle. Was on the road 15 1/2 days holding two propaganda meetings and six organization meetings.

Started accounts with eight new locals, organized one local of 17 members, re-instated one local of 15 members, and elected 23 members at large. Total membership, 60. Receipts—Lectures, \$7.86; dues, \$11.00; literature, \$5.85; total, \$24.71. Expenses—Fares, \$2.06; hotel, \$7.50; meals, \$12.24; total, \$12.88. Wages for trip, 16 1/2 days, \$49.50.

A communication was received from the National office relating to the legal contest that is being waged against the filing of provisions of the primary election law of Minnesota. The National organization has advised that Washington State organizations on a basis of 15 cents per capita on the membership.

It is ordered that Washington State organizations on a basis of 15 cents per capita on the membership. It is ordered that Washington State organizations on a basis of 15 cents per capita on the membership.

Submitted as an amendment to the State Constitution as a substitute and known as Sec. 10, 11, 12, 13, 14, 15. In cities with more than 20,000 inhabitants shall be granted to locals, when properly organized at the rate of one for every 20,000 inhabitants on a basis of 15 cents per capita on the membership.

DR. YITUS has resumed the practice of medicine. Rooms 313-314 Hovey Bldg., corner Third Avenue and Pike Street.

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Encouragement from Florida. St. Petersburg, Fla. Dear Comrades: My subscription will expire with number 408. Under the same cover I am sending you \$1.00 for renewal. Of course, I mean renewal of "The Socialist".

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State Committee in removing State Secretary Jensen for incompetency is reversed.

Secretary Waynick introduced a resolution which was concurred in by the Committee: "That all party cards be hereby notified that Local No. 1 (Seattle) is the accredited English sub-division of the party in Seattle."

That P. E. Mathias of Idaho, the secretary, was instructed to write to State Secretary T. J. Conrad of Idaho.

A request from Local Seattle for Secretary of Joseph B. Biscay, Floyd Hyde, W. W. Waynick, and A. B. Callahan was granted.

The following from State Committee Member Ala. Gatchell was read: "I am glad to hear that the State Committee of Washington is holding a referendum on pending state constitution."

Minutes of State Executive Committee May 23, 1909. Called to order at 1:30 by Chairman Barth with all members present: Martin, Steele, Smith, Whiting.

Minutes of May 9 were read, and after an alteration in the part referring to Martin and Steele as dissenting, the minutes were approved.

It was stated that his objection was not intended to be read and was cleared toward Waynick, but consented to a hearing as provided for in Art. IV of the state constitution.

In the application for a charter from comrades of Aberdeen, it was found that the applicants had not the required number of signatures.

A letter received from the national office requesting the names and addresses of party members in Washington in order that the official all-appeal might be mailed to them.

The State Secretary was directed to send a circular letter to the secretaries of the list at an early date.

Addresses will send these names and addresses without further notice. It will save labor, time and cost at the state office.

Bills were allowed as follows: Trustee Printing Co., stationery, \$2.60; W. W. Smith, 75c; E. E. Martin, \$2.50; A. H. Barth, 75c.

Committee Members Smith and Martin were appointed to canvass the ballots on state convention in the "dum" motion by Steele, seconded by Whiting.

"First, that the action of the state committee electing Comrade Waynick as Secretary of the party is null and void, although he was formally notified of his election over two weeks ago."

Comment by Hale of Payalpa: "I do not believe in the motion, first, because it is a motion to nullify the notification spoken of was a motion to stay away from headquarters of the party."

Comment by Bostrom of Bellingham: "I vote no on this motion because it is a motion to nullify the notification spoken of was a motion to stay away from headquarters of the party."

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from Ralph Korngold, now in California, asking for dates in Washington after July. Comrade Korngold rated as a good speaker, and locals in their application in July should send adequate expenses.

In reply to a letter from Geo. P. Hibbard, now holding meetings in Idaho, the secretary was instructed to write to State Secretary T. J. Conrad of Idaho.

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