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The Socialist

To Organize the Slaves
of Capital to Vote Their
Own Emancipation

SEVENTH YEAR — No. 327



SEATTLE, WASHINGTON, SATURDAY, MAY 25, 1907

PRICE FIVE CENTS

THE "REVEREND" HARRY ORCHARD--QUICK "CON"--VERSION IS A HUGE JOKE

EDITORIAL DISPATCH FROM BOISE.

BOISE, Idaho, May 23, 1907.—There will be another wait of two days to get a new panel of jurors. Sixty have been summoned to get the ten needed, provided both sides exercise all their peremptory challenges. Jury is not likely to be finally completed before Monday.

General expectation among the reporters that Debs will be here tonight. There is no foundation for this rumor. He may not come at all. His call a year ago to invade Idaho created much local prejudice in this state. His presence here might influence the minds of jurymen who associate his name with violence.

A reaction against the spectacular exhibition of Orchard has already set in. The miracle of his conversion was too business-like. McParland as Professor of Biblical Exegesis is too rich a joke. All the world will soon be laughing at the transparent religious fraud, who got worldly-wise newspaper reporters to write him a moral bill of health. The Reverend Harry Orchard, ex-assassin, now candidate for Orders.

New road to heaven. Commit twenty-six murders. Confess. Charge them to some innocent men. Read ecclesiastical history. Be canonized, pardoned, become a famous preacher of salvation and a hero to sentimental women of both sexes.

HERMON F. TITUS.

LOOK FOR THE RED EXTRA--ON THE STREETS OF SEATTLE AND PORTLAND SATURDAY

NOTES OF THE TRIAL

By HERMON F. TITUS.

Editorial Correspondence from Boise.

These notes are written early Monday night and cover the preceding week of the Great Trial now in progress at Boise, Idaho.

On Wednesday nights I shall send a special dispatch covering Tuesday and Wednesday, and Saturday morning another special for the Saturday "Extra" of "The Socialist," bringing everything of importance up to that date.

I make these explanations that the readers of "The Socialist" may know what to expect.

The last week of the trial has dragged along day after day in the same monotonous road, about as bad as a ride across the sage brush benches of this Southern Idaho country. But, like those same benches, these stretches of questionings addressed to prospective jurors are full of richest possibilities. Sage brush land with proper irrigation becomes brilliant with rich vegetation. So with these long hours and dull days which repel the crowd of careless listeners. If you only bring a keen understanding to your task you will see here the most important work of the whole trial.

The selection of each juror may mean life or death to our Comrade Haywood. I will now try to show you how and why.

As pointed out in my last Saturday's dispatch, Haywood is not to be tried by a jury of his "peers." His peers would be his fellow working-men.

When the jury system was evolved in history, it was based on the assumption of a society formed of free and equal units. To be tried by one's peers was to be tried by one's equals and companions in the same rank of life.

For instance, in early American history, when nearly every citizen was a landed proprietor, when America was a country of farmers, each producing for himself all he needed for subsistence and therefore independent of one another, no jury could have been selected to try a man in one state which would not understand and appreciate conditions in another state.

But industrial conditions in the United States have changed all that. This is no longer a nation of agriculturists, free and independent. The

census shows that the wage workers now dominate the country. Manufacturing pursuits have built cities in place of farms, in which millions of men toil for the bare living known as wages.

Yet farm life continues, though under reduced and pinched conditions. But the point I want to make now is this, that farmers do not understand wage workers, and vice versa. The economic conditions of the two classes are so entirely different that a jury of farmers cannot be called "a jury of his peers" for a wage worker on trial for his life. They do not and cannot comprehend the terrible struggle in progress between capital and labor in the factories and mines of the land.

So far as they do comprehend this struggle for bread, the farmer's sympathy is with the employer rather than the employe. For he has to hire men for wages a part of the year, at least and his interest is to pay as low wages as possible.

This fact of classes in our modern society is disclosed at every step of this slow process of choosing a jury to try the wage worker Haywood for his life. Bankers and business men at once confess to such a pronounced prejudice that they are excluded by the law which requires that no juror shall have either "actual bias" or "implied bias." The business class here in Boise is set out clearly and distinctly as on the side of Capital. All these jurors belonging to that class are easily excluded on account of holding decided opinions as to the guilt or innocence of the accused. It often takes not above two minutes of questions, even by the Prosecution, to elicit such positive answers as to prejudice against the prisoner, that Judge Wood, on challenge by the Prosecution and without a word from the Defense, orders them to "Step Aside."

You inquire why are the wage working jurors not fit to fill the bill and to serve without bias?

The reason is, no wage workers have been called, or at least practically none. Not a single Labor Union man has entered the box! And yet, on the theory of the jury system, that every man has a right to be tried by his "peers," the entire jury should

consist at least of wage workers, if not union men.

Herein is revealed the tremendous power which rests in the hands of the sheriff of Ada County who is authorized by the law of Idaho to select whatever men he likes to serve on these special venues or panels.

The regular panel lasted only two days. Then this special panel of 100 jurors was selected by Sheriff Hodgkin. I wrote last week that he was said to be a fair and brave man, but he would have to be superhumanly fair and preternaturally brave to rise superior to his environment and select a panel composed of equal numbers of wage workers, farmers and capitalists. Yet that would be the only fair and brave selection.

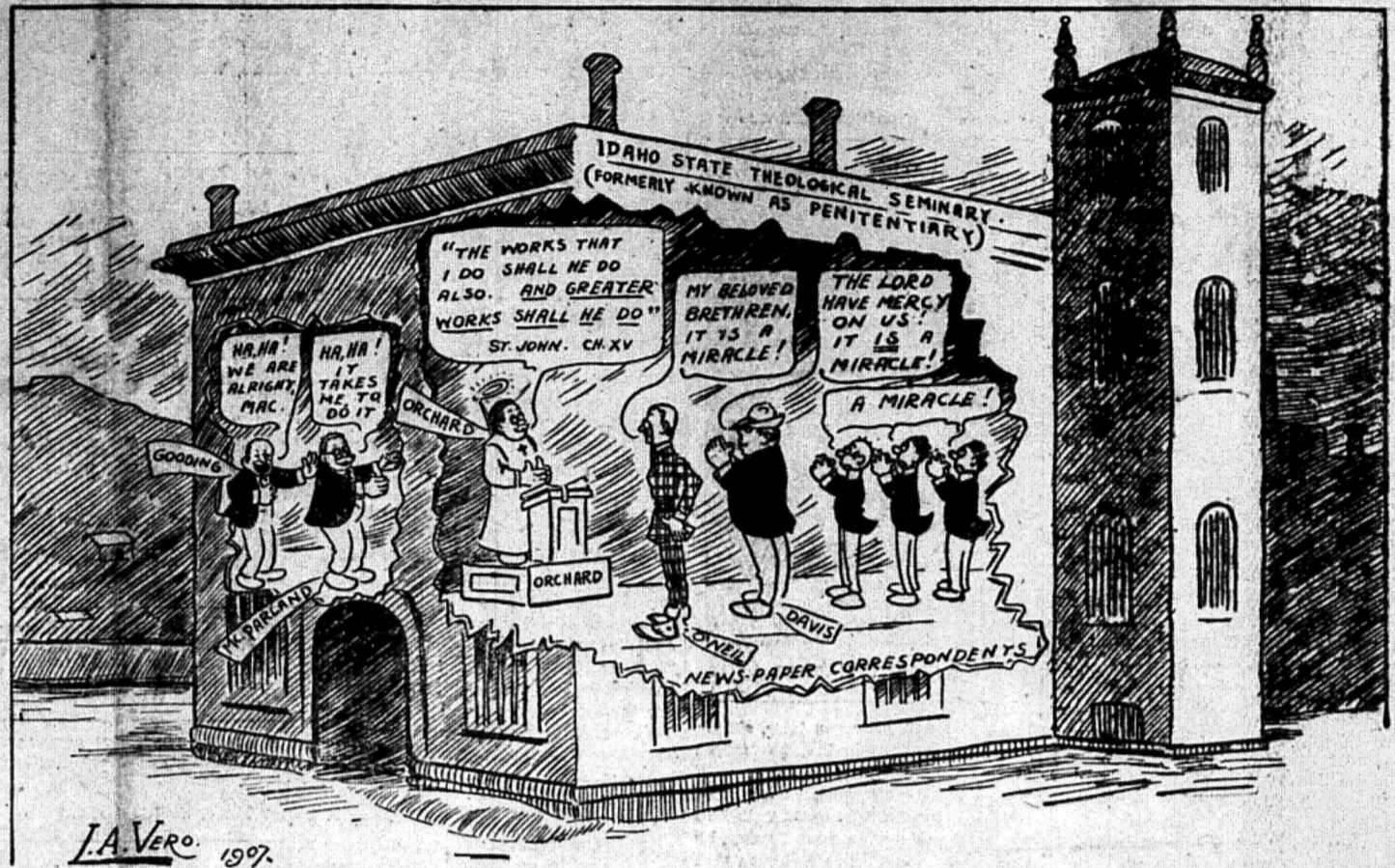
Besides omitting wage workers from this venire of 100 men, the sheriff also omitted all new comers, or rather selected all old residents, most of them having lived here at least 10 years and many of them over 20 years. The vast majority were also Republicans in politics. Such a selection insured a homogeneous jury, that is, a jury soaked with all the views and prejudices and class feelings of Southern Idaho.

To further illustrate the advantage to the Prosecution of this sort of selection, it should be remembered that the leading lawyers for the State, Hawley and Borah, are also very old residents, one for 20 and the other for 40 years. They are the pride of this section of the state. These jurors have been accustomed to regard Joe Hawley as the greatest man in the Democratic party, a standing candidate for U. S. senator, and Bill Borah, now U. S. Senator, as an equal light in the Republican party. Local pride, as well as common class interests, is thus exhibited on the side of the Prosecution in the minds of Sheriff Hodgkin's jurors.

These conditions alone constitute an enormous handicap on the Defense. Differing class conditions, rendering the jurors incapable of understanding the underlying facts of a wage worker's existence, to whom the Class Struggle is an unknown event in a far-off world, these alone make it hard enough for Haywood to face his jury. Add to this their Local Pride, their State Pride of old residents and their Party Pride of Republicans, fortified by Gov. Gooding, Sec. Taft and President Roosevelt, and the balances weigh heavy enough against our comrade.

Worse yet. The one conviction, the one fact above all others which has become conspicuous through all this tedious questioning of over a hundred

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A MODERN MIRACLE

It is increasingly evident the Prosecution is to depend on Orchard for its case. He is their King pin. But jurors have declared again and again their prejudice against his testimony. Everybody despises him. He is a confessed murderer, cowardly assassin, a reptile all contemn.

From the first, McParland presented him as under religious conviction for his sins. McParland told us it was memory of his mother's teachings which made Orchard confess.

Now, after a year's careful seclusion and coaching, Orchard is put on exhibition as a graduate student of theology. Gov. Gooding, Pinkerton McParland and Warden Whitney are the trainers and exhibition managers.

In a word, the Idaho State Penitentiary has become the Idaho State Theological Seminary. The faculty is as follows: Right Rev. Frank Gooding, President and Professor of Ecclesiastical History.

Very Rev. P. McParland, Professor Emeritus of Biblical Interpretation.

Rev. Warden Whitney, S. T. D., Professor of Hebrew.

Under the teaching of this reverend triumvirate during the

last year, we beheld the Rev. Harry Orchard, candidate for Holy Orders in the Salvation Army. (So the latest report from his clerical adviser and chaplain tells us.)

It is enough to make a horse laugh. But it may affect the simple minds of the religious men on the jury.

For a year Orchard has been studying church history as he formerly studied bombs and assassinations. He is pretty smooth and has had smooth instructors.

He is playing a game to escape the gallows.

But the richest phase of the situation is that depicted in our cartoon. These shrewd and experienced men of the wide world, famous correspondents for great journals, are made the theatrical dupes of McParland and Orchard as easily as the women and girls of Caldwell in the fall of 1905, before the tragedy, who thought Orchard "perfectly lovely."

They should have seen him when the rest of us saw him a year ago, cringing in the Caldwell court room, as I have described him elsewhere.

But the cross examination will uncover him!

AN APPEAL TO PORTLAND WAGE-WORKERS

You are about to exercise the most important duty as a citizen—that is, to vote. The most intelligent vote, is one where a person recognizes his own SELF INTEREST and votes for that party that expresses it in their platform.

The difference between the Republican, Democrat, Prohibition and Union Labor parties and the Socialists are two important questions of interest to the working class which are plainly expressed in the Socialist party platform and entirely absent in the others.

The Socialist Party is International, taking in the workers of the whole world, regardless of race, color, creed or sex. While its tactics differ in different nations, its fundamental principles are the same the world over.

These are:

First—The public ownership of all land for individual and society's use, thereby eliminating all RENT. The public ownership and democratic management of all the instruments of production and distribution for the use of all of society. This abolishes PROFIT and INTEREST and with it the WAGE SYSTEM.

Second—The Socialist Party is absolutely opposed to fusion with any other political party, and none of its candidates are allowed to accept the indorsement of any other political party. It stands for and recognizes the working class alone.

MUNICIPAL POLICY.

Recognizing that under this system the worker is entitled to relief, we declare this to be our Municipal policy.

LABOR UNIONS—As the private ownership of the labor-saving machinery has brought about a class of workers who are partly or wholly unemployed, thereby rendering competition very keen and reducing wages to the bare cost of living, therefore, it is to the interest of the workers to organize into Labor Unions and sell their labor collectively. We pledge ourselves if elected to office to legalize all their demands that are for the interest of the working class.

FRANCHISES AND SPECIAL PRIVILEGES—All candidates to the Council and the candidate for the mayoralty, when in office, will refer all applications for franchises or special privileges to their party for advice, and will act under their instructions. This eliminates all possibility of graft.

All municipal work, whether by contract or otherwise, shall be done by Union Labor under an eight-hour day. In this way we guarantee a workingman's and not a business man's administration.

We favor more playgrounds for children, public bath-houses, open-air concerts and all measures that will benefit the worker and his family.

THE MAYORALTY CANDIDATES.

Workers, let us call your attention to the different candidates for mayor.

Tom Devlin, who is a chronic office-seeker and a corporation machine politician, has never in his career, and even in this campaign, declared himself for the working class. From his past record it would be foolish to expect any favors for the workers. His only interest is to hold office, and, if elected, in ease of labor troubles, would take the part of the capitalist class, who are interested in his election. It is common knowledge that he is a tool of the corporations.

The present mayor, Harry Lane, has shown his dislike to organized labor in the street car strike, and has never, during his term of office, done anything for the working class. He is indorsed by the Municipal League, the president of which is the president of the Citizen's Alliance. This man, Sam Connell, it was, who fought the woodworkers' and building trades' strike a few years ago. As a capitalist it is his interest to grind as much profit as possible out of his employees, and as president and active worker of the Citizens' Alliance he opposes all labor unions; in fact, every effort of his own or other workers to better their conditions. Have not he and his class always dictated the policy of Mayor Lane, and will they not do so if he is re-elected?

Workers, the above mentioned candidates are no friends, nor have they any interest in common with your interest as a worker. And the same is true of all other candidates on the Republican, Democratic and Prohibition ticket. If you look over their records and platforms you can easily see that they do not stand for your interests. Therefore, we ask you to read the platform and declaration of principles of the Socialist Party and vote the ticket straight.

The only party in the world that openly declares itself for the working class, and for the working class alone.

BY ORDER CAMPAIGN COMMITTEE.

PORTLAND SOCIALIST TICKET

Mayor M. E. DORFMAN, Clerk
Auditor J. W. PETITT, Wageworker
Treasurer A. EHALAINEN, Wageworker
Municipal Judge OTTO NEUMANN, Carpenter
City Attorney THOS. SLADDEN, Hobo Blacksmith
Councilman-at-Large J. D. SMITH, Secretary I. W. W.
Councilman-at-Large J. T. McDONALD, Wageworker
Councilman-at-Large JOSEPH FRANKLIN, Horseshoer
First Ward B. PEDERSON, Wageworker
Fourth Ward GEO. L. PRIOR, Wageworker
Fifth Ward H. F. FUCHS, Tinsmith
Sixth Ward E. K. JONES, Sawmill Hand
Seventh Ward A. SALMELA, Wageworker
Eighth Ward McHENRY, Trunk Maker

All party members are requested to support these candidates, who have been elected at a party referendum and are all members who have been in good standing one year or over.

PORTLAND SOCIALIST PLATFORM

We, the Socialists of the City of Portland, in convention assembled, do hereby reassert our adherence to the principles and program of International Revolutionary Socialism.

In view of the fact that the Working Class, by their intelligence, industry and skill, create every object of wealth in the world, yet are, through the private ownership of the tools and means of production and distribution, denied access to the very wealth which their own hands alone have created; and as we be-

(Continued on Page Three)

THE THREE JEWS

Extracts from a Lecture by Vincent Harper on this Subject, Prepared for "The Socialist"

Tonight I have proved my courage right on the very start by picking out three men whose thought has, for thousands of years in the case of the one, two thousand years in the case of another and a half century in the case of the other, surged and swayed the minds of humanity.

Three men who have grappled humanity in such a way that the whole of humanity has felt the grip of their fingers.

Three men whose intellectual progress has gone far toward shaping the intellectual tendencies not only of their own age, but of all succeeding ages.

Three men, upon whom, just like Socialism, it is impossible to remain neutral. You cannot remain neutral with regard to these three just as you cannot remain neutral in regard to Socialism when it is mentioned. You meet a man and in a minute your hand goes out and you say "Comrade," and there is either an answering hand pressure, or his face grows long and he begins to argue and sneer.

Got to take sides on Socialism. Got to take sides on these three men.

I am going to speak tonight of Moses, of the Nazarene, and Marx. This is a nice bunch! Moses, Jesus of Nazareth and Karl Marx—the three Jews who rise like mountain peaks above that magnificent race of theirs. That race which, while it may be assailed by sneering opposition of all other races, by the contumely, injustice and cruelty of other races, goes on and on and on and on, imperishable, transcending, incomprehensible, powerful and that penetrates as we know to the farthest corners of the earth and always preys upon that portion of the community in which it finds itself; and which looks across the ages and embraces in its literature the costliest, the rarest gems that the world has ever seen, that grandest book that mankind possesses, which has been lifted clear out of literature, and of which it is said, "Such work as this must be divine work; the work of Spirits, not the work of Jews. It is God's work."

Jews—Jews, whom you cannot persecute out of existence; "Dog of a Jew," whom you can kick and spit upon and revile and strip from him all the rights freely accorded to other men, but who goes on and on and on. Take ten of these twelve tribes and scatter them like the sands upon the seashore; they will gather together; you will see their noses and their money everywhere. Those wonderful noses that smell out opportunity where we, the Christians, mount after; those wonderful noses which, as old Tristram Shandy tells us, mean hooks that hook right into life and will not let go. This marvelous race which today is doing a large part, and that the better part of the thinking for the emancipation of the other races, and which bears the brunt of opposition and persecution uncompromisingly and unrepiningly.

The general subject of my course is The Social Unrest. I was talking two or three days ago in a group of men, largely interested in real estate, and men of wealth, and by some miraculous chance personal friends of mine, who have not yet grown cold to me and who unobscure themselves to me. One of them remarked that he had noticed my cards in the windows and asked me what I was going to do. I said: "I am going to give a course of lectures on The Social Unrest."

"Why, good God, there is no need for social unrest if you and a few others would only keep still."

"There is no social unrest, and why should you and Titus and a lot of others stir up a social unrest?"

It is all in your mind's eye, Horatio. There is no social unrest. Isn't it amazing how these men talk. Last night I picked up a little clipping from one of Jack London's articles:

"You do not hear the tread of our millions; you do not hear the advancing armies; you do not realize that our leaders are in council and our heroes are buckling on their armor, and that our martyrs have already died, and that the great army of the Proletariat, not only in unrest, but in revolution, is marching on."

And then you read later on, after having passed Moses, of that Supreme Man that ever walked the earth. A man who, if it is true, gives his life for me, and I am not quite sure that he ever heard of me, upon the Cross of Calvary.

I tell you in all seriousness I never heard of any man that I would sooner give my life for than that simple Carpenter of Nazareth. That man who faced precisely the same barriers that we are to face, the State and the public opinion, and told the Government that it came from Hell.

He scored the government and said that it had become corrupt and tyrannous and that the churches were robbing the people. He scored the priest, the bishop, overturned the tables of the money changers right in the temple, and stood there, heard by no one except the common people—

his own class—and denounced them all.

Who was hung between two thieves—and by whom? By the reverend clergy, by the aristocrats, by the bankers, by the editors, by the best people of First Hill Jerusalem. And who was the man who hung between two thieves—



VINCENT HARPER

hung, as I will show you later, simply and purely, not because he talked about the beautiful Heaven with golden streets (because, as a matter of fact, if Jesus Christ could walk into Dr. Matthews' church some Sunday, he would be the most surprised man that ever walked into the church. He would say: "Harper, what is that man talking about?" And I would reply: "Jesus of Nazareth, he is preaching about you." "I never heard about those things before," would be his comment).

He was destroyed between two thieves, because he called thieves thieves, because he talked of justice; because he pointed out exactly who the robbers were that robbed the people; because he stirred the common people to revolt and told them to rise.

He said that the millionaire went down and that Lazarus, the Socialist, in the corner, went up. And he took harlots and bums and sports and dead beats and even rich young men—he did not draw the line at any kind of degenerate. He took these people right close to him and made them his friends. So he was promptly ostracized, and almost as promptly crucified.

And the third Jew, Karl Marx, in the little room in the slums of a great city, writes his book on "Capital"—that book which at this moment is like some great Gibraltar of perfect philosophy upon which leans day by day the glorious ranks of an emancipated humanity.

Alone, unnoticed in the Houndsditch, London, he sits and ponders over the social conditions of the times and gives us his wonderful work. "And yet his very name is a reproach wherever professors in their \$25,000 per annum chairs recline and prepare their lectures to deliver to the people, in which they declare that which is proper to declare."

Why, I suppose, that if I stood on the corner of Second and Pike Street, and said, "I don't believe in the Ten Commandments, I don't believe in the Ten Commandments, I don't believe in the Ten Commandments," the combined force of churches, the newspapers, the universities and the schools, together with public opinion, would denounce me even more bitterly than it is now denouncing me.

If I should get up on that same corner and say, "I don't keep the Ten Commandments, I don't keep the Ten Commandments, I don't keep the Ten Commandments," everybody passing would say, "Neither do we, you fool, what are you talking about?"

Jesus would see some tyrant—aristocrat—stretched out before his table, with all the vizards brought to tempt his palate; with all his concubines and dancers, with everything that wealth and influence could procure, seeing him lie there Jesus would say to him: "You are a robber, and let me tell you a vision I see. I see you in Hell, and you are looking up there and you are begging for a drop of water to cool your tongue. You are a thief, a liar and a braggart."

Jesus would make interesting conversation for the Chamber of Commerce. I wish to God that I could hear Jesus Christ address the Senate of the United States. But I won't hear him, but what I will hear, is what? Some representative of his, one of God's ambassadors, open the Senate with prayer, "We thank Thee, O God, for the prosperity that thou hast vouchsafed to pour upon this country."

And then he goes into the clerk's office and gets a check for \$50. There is the religion of today.

The work of Jesus Christ is now a total wreck. If you could peek into the records kept in the Divine

archives, you would find this said of the Christian religion: "Set sail two thousand years ago, and after numerous wireless messages and reports from incoming vessels, as to her voyage, she disappeared and has never more been heard from."

Oh, but you say, we have just finished a Half Million Dollar Cathedral and then we have just dedicated at Richmond, Va., a magnificent Six Million Dollar Church, every penny of which was given to God by that saint, Mr. Thomas F. Ryan.

Tom stole every cent he has got and the newspapers have been telling us about it all. Lawson told us just how he got it all; and when Tom went to the Bishop of Richmond, Va., and said: "I hear you want a cathedral. Well, just watch me. Here is half a million for the glory of God, every cent of which was directly and immediately robbed without even the presence of anything else, from the people who owned it." Then these thieves, this Ryan, the worst kind of hypocrite and speculator, are lauded to the skies in the newspapers.

Do you see that priest come out and denounce these thieves and say: "No, our Prince of Peace was born in the manger, we can worship Him under the canopy of Heaven?" Oh, No! Tom sat in the front pew the day his cathedral was dedicated.

The failure of Jesus Christ is the one terrific tragedy of history, because he is the one man who could have made the world right, if sentiment could have made things right.

But sentiment can't make things right, and while no one takes any notice, one man, Karl Marx, in the Houndsditch, London, is writing a book that will influence humanity to throw off the yoke of oppression and to save the world by the only method by which it can be saved.

You cannot save the world until you save it; that is all there is to it. You cannot save a man until you make it possible for him to live the life of a human being. And the way to make a human being feel like a human being is to give all of the human beings on earth an equal opportunity to live.

After 2,000 years, the Christian religion, with the exception of a small minority of followers, has faded out of existence; but the quick imagination, the spiritual evolution, and simplicity of Christ's teachings have, however, colored all of our literature and art.

In the brief space since 1867, since Marx wrote his book, "Capital"—something like forty years ago—there are some 7,000,000 men who voted this year for the complete and total annihilation of the existing system, in order that the Co-operative Commonwealth might be brought into effect.

Aside from these 7,000,000 we know that there are many in Russia and other countries, where the franchise is limited. I have no hesitation in saying that 25,000,000 men are today imbued with the doctrines and teachings of Marx. This Jew steps to the front, and what does he propose? He simply proposes the placing of mankind upon an economic foundation, first, last and all the time. A foundation that shall be secure, that shall be staunch, that shall be firm. History of men all points out, and all the schools of writers that have sprung up have proved and proved that the overthrow of all economic and political structures of the past has come right from the economic foundations.

We have tacked above our doors "God Bless Our Homes," and then we have tried to keep these home together upon an utterly impossible foundation. Altruism will never again reach anything on earth so beautiful, so holy, as that which Jesus of Nazareth exemplified, and yet today the religion which bears his name has left our great city of Seattle a veritable hog trough in which it is the strongest snout gets the most swill; and as these snouts swish in the swill, they fight at the other snouts that try to get a little smell of it.

Yet the church comes along with the holy water and sprinkles it over all and says, "We must protect property." In other words, an archbishop, a direct apostolic representative of the Carpenter of Nazareth, tells us here at the beginning of the twentieth century in the United States of America that we must protect private property.

He does not get up in the Chamber of Commerce tomorrow and ask for measures that will take children from the factories, to put woman back upon her pedestal of freedom from which each form of civilization has dragged her lower and lower, to give the working man his rights. Oh, no, you must do something to check the growth of Socialism and these higher ideals, because property, property, PROPERTY, must be protected.

And that is the disciple, the typical disciple, of the Nazarene who said: "It would be easier for a camel to

pass through the eye of a needle than for a rich man to enter the Kingdom of Heaven."

Other things being equal, I promise to support the advertisers in "The Socialist."

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Seattle Advertisers

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SOCIALIST PARTY PAGE

Conducted by ERWIN B. AULT

The latest move of Wappy's in the street speaking line is to prohibit the use of stands or boxes. You can speak on the streets all right (at the places he, in his infinite wisdom, says you may), but you will not be allowed to use anything that will enable you to be heard. The members of the Socialist party have not begun their street campaign yet, but they will soon, and Wappy will have to keep his eyes open to see that none of his self-made "laws" are cracked.

And speaking of Wappy, reminds us that we still have several copies of "The Terrible Truth About Marriage," the book which Wappy ruled off the newsstands because he said it was immoral. The postoffice department does not seem to agree with Wappy, for we are sending the book through the mails regularly and will be pleased to send it to you for the price, 25 cents.

While we are on the subject, we might as well state that Wappy is trying his hardest to stop the sales of "The Socialist" on the street. Comrade Bob Anderson, one of the best newspaper hustlers in the country has been ordered off the street and told to keep his mouth shut five or six times, but he is not to be bluffed and keeps on selling three or four hundred papers a week himself. He says the sales are better after the people see the "cop" tackle him and tell him to quit.

Anyone in the city of Portland who wishes to subscribe for "The Socialist" can do so by seeing Tom Sladden, State Secretary, at 309 Davis street, that city. That's the local Socialist headquarters, too, and you can buy other literature there.

Tacoma people can subscribe for "The Socialist" at the office of the State Secretary, Richard Krueger, 2305 1/2 Pacific avenue.

We have just laid in a supply of "The Pinkerton Labor Spy," the terrible arraignment of the Pinkerton Detective Agency by the former stenographer of McFarland, Morris Friedman. The price of the book, postpaid, is 25 cents, and every workingman ought to read it.

And while business is the order of the day, this is a good place to say that hundreds of subscribers who began taking the paper during the latter part of the campaign in Idaho will be dropped from the list this week. They will be notified by the receipt of a copy of the paper stamped "subscription expired" and when they receive the hint and send in their own renewal and the subscriptions of a few of their neighbors. A club of five for three months for a dollar.

The Seattle City Executive Committee last Sunday gravely considered the adoption of a resolution denouncing the attitude of "The Socialist" in the Mills matter, but for some inexplicable reason the counsel of the wisest ones prevailed and the resolution was stamped "expired." It was stated, however, that it was not because "The Socialist" should not be denounced, but because it would not be "politic" to denounce it at this time. See the nigger?

The Third Ward Branch meets Monday, May 27, 1937, at 8 p. m., at 528 30th avenue. Members are requested to be present.

Prof. M. F. Knox, the mental science teacher, has had his Garden of Eden at Bryn Mawr entered by the serpent of Socialism and he is going to stamp it out at one fell blow next Sunday evening at 7:30, when he will speak in the college hall at Bryn Mawr on "Socialism and Individual Cooperation." It is stated Walter Thomas Mills will debate with Mr. Knox.

Sev. M. Dehly, long a member of the S. L. P., and once an instructor of the writer in the mysteries of printing, died May 17 of heart disease. Comrade Dehly was an earnest, if mistaken, Socialist, and the local S. L. P. loses in him one of its staunchest supporters. His son, A. G. Dehly, is

in Seattle and is a member of the Socialist party.

The "Weekly People" this week has a cartoon (?) signed "Armer, S. L. P., after Dore." If Dore was alive and could defend himself it would be "Dore after Armer" (with a club).

Washington

\$235.95 was required to pay the bills of delegates to the recently held State Convention. This is \$10.00 more than was available for the purpose; the whole amount was paid, however, thus creating a deficit covered fully by the accumulation during May. It is not likely that in future conventions will be held as early as was the case this year.

The proper time for our annual convention is the first week in July, thus taking advantage of the cheap rates granted by the various railroads at that time and securing consequently better attendance.

Of this sum the delegates of eight locals, or 10 per cent of all the locals, received \$175.75, or nearly 70 per cent of the total; or in other words, received back nearly all the money they had paid to the State office for dues during the year. In one instance one local received more than that local's dues amounted to during the year.

Ten per cent of the locals received 70 per cent of the money, and 90 per cent of the locals received 30 per cent—while, by the way, is a beautiful reminder of the present prosperity creating system under which we are struggling for an existence.

Suppose four or five small locals organized in Stevens County, say in May, with about five or six members each, and each of these locals should send a delegate to the convention in June or July. The railroad fare of these delegates alone would be about \$150.00. And after the convention they would be left with nothing to contemplate, but is by no means unreasonable to suppose. Or on the other hand what, for instance, is there under our present form of organization which will prevent a scoundrel from that or any other district who may wish to enjoy a trip to Seattle paid for by the Socialist Party at about convention time from organizing a fake local somewhere in a backwoods country.

Even from a purely business point of view the necessity of a more thorough systematic organization is apparent.

By the way, this unequal distribution of our yearly savings reminds us of another fact. Recently we have heard of some very bitter complaint from certain quarters of the party about the unequal distribution of free literature by the State office.

Who were the plaintiffs? In every instance comrades of locals who received the benefit of an unequal distribution of wealth and so far nobody has heard of any complaint, and that none will be forthcoming can be guaranteed in this instance.

The State office receives from National headquarters 25 copies of the Official Bulletin monthly, and as soon as Centralia comrades discover a system by which these bulletins can be equally divided among the eighty locals in the State and they make the State office acquainted with that fact, an equal distribution will then be guaranteed. But up to that time the same policy which has prevailed in this office in the past will be carried out now and in the future, namely outsiders flow and the weaker locals will flounder, and others better get a hustle on to themselves.

It is highly gratifying to report that Local Tacoma proposes to "DO THINGS" in the future. Recently at a special meeting called for the purpose to devise ways and means whereby the local will be enabled to employ a paid organizer, the ways and means were devised. An organization committee, consisting of Comrades Mrs. Grace Lewis, T. F. Burns and R. Krueger, was elected, and Local Tacoma hereby serves final notice upon all the locals in the state that it is "A GO."

The original plan was an experiment to have one month's trial. Tacoma comrades will have none of that. Aggressive work is to be carried on from now on and for all time to come. The comrades may prepare themselves.

selves to hear a like report from Aberdeen next week. When we consider that the English speaking branch in Aberdeen is made up from seven members who propose to employ a paid organizer, they are deserving of the highest praise. It's the quality again and not the quantity that counts. Let's remember that, Comrades.

Good news is coming from Local Everett, where Comrade Burgess is the paid organizer. There the comrades have passed the experimental stage and they now propose to keep the good work up.

With all this tremendous noise going on all around the sleeping locals, we wonder how long they will enjoy their slumber, full of beautiful dreams.

All this noise around here in the woods has been carried all the way over across the mountains into Lincoln County. The State Secretary has accused Local Harrington of being dead, but Comrade Unbewust, the secretary of that local, will only admit that they have been sick-bed for seven months. He has paid the doctor bill in full and all the comrades are well again and propose to stay so.

Two weeks ago the comrades were invited to take part in a free discussion in connection with a proposed picnic and to advance plans and make suggestions. So far two locals only have responded. Arlington says it is a good thing, and Everett goes it one better—they suggest the place for the picnic, Whidby Island. As the speaker for the occasion the services of Comrade J. B. Osborne, of Oakland, Cal., can be secured at about that time.

The State office is in receipt of a letter from Comrade Osborne, asking for twenty cents in the Sound country on a financial basis of three dollars a day and expenses. He also announces that subscriptions for the Daily World are coming in well and the publication will begin on June 20th.

In a recent issue of "The Saturday Evening Tribune" we noticed an article no doubt intended to serve as an advice to Socialist locals, not to meet for a business meeting if there was no business to transact. However, as this probably well intentioned advice can not apply to Socialist locals, at least could not possibly be heeded by such, and because all Socialists must know that they will always have business to transact, we take it for granted the advice was intended for locals of the proposed Social-Democratic party. They, of course, will never have any real business to transact, unless the manufacture of slates and the like whereby to capture the control of the future party is called business.

In the same issue of that paper the editor in all solemnity says: "It was amusing to see the convention unseat the delegates from Bellingham, the only town where the Socialists have elected Socialist councilmen." It is unnecessary to comment here upon affairs in Bellingham; suffice it to say that the city of Bellingham has been without a Socialist local since July, 1936.

The tremendous excitement recently on the Chicago Stock Exchange has failed to affect the prices of stock in the State office. The Perpetual Campaign Coupon Books can still be purchased by locals as well as individual comrades at the same figures: 75 cents a book, and the profits on the same are still 100 per cent.

An investment in these Coupon Books means an investment in Seattle or Tacoma tide flats all to pieces. The benefits derived from that class of investments are everlasting; even a panic can not deprive you of the results of present investments; but you must hurry to avail yourselves of the opportunity before the rush comes that may deprive you of a chance.

The trial of our comrades in an Idaho jail is apparently going to be a tremendously expensive one for the defense, the party it is our duty to support. The workingmen must raise the funds so long as we permit state legislatures to appropriate funds for the prosecution only.

The comrades in Arlington have recognized that fact. Through their secretary, Comrade Morris, they forwarded recently their tribute of love and appreciation of the worth of our comrades, Moyer, Haywood and Pettibone.

We don't know who will be the next that may have to go through the same ordeal. It may be you, comrade. So let's do whatever we can. Each local should be represented on the contribution list in the next financial report.

RICHARD KRUEGER.

Idaho

Socialist State Headquarters, Emmet, Idaho.	
April Financial Report, 1937.	
Receipts—	
Local Albion	\$1.00
Local Bellingham	6.25
Local Boise	15.00
Local Burke	3.50
Local Carlin Bay	2.40
Local Central Ridge	3.15
Local Council	.90
Local Emmet	1.50
Local Fall River	6.00
Local Glenn's Ferry	4.50
Local Lewiston	2.10
Local Nez Perce	1.10
Local Rathdrum	1.50
Local Rigby	1.90
Local Rupert	1.80
Local Russell	1.35
Local Wallace	3.20
National Finnish Translator—	
Local Elo	1.27 1/2
Local Mullan	1.37 1/2
Bal. on hand 4-1-37	.32
Total	\$58.47
Expended—	
Bal. on hand 1-1-37	\$6.00
Total	\$12.47
Expended—	
Postage	\$2.15
Money orders	.95
Dues stamps	15.00
Ex. Comm. expenses	2.80
State Organizer, expenses	11.00
State Sec. Treas.	25.00
Total	\$66.00
Summary of Receipts—	
Dues	\$32.80
Extra dues	19.45

Special Org. Fund	85
Supplies	1.05
Reinstatement fees	4.00
Total	\$90.15
Liabilities—	
Dues to Nat'l Office	\$.20
Expenses Ex. Com.	3.05
Expenses printing	26.50
Expenses State Org.	13.20
Expenses Nat'l Del.	120.00
Total	\$222.95

Fraternally submitted,
THOS. J. COONROD,
State Secretary-Treasurer,

Business

The Business Manager will hereafter try to insert weekly news of the office—news that will interest our stockholders and supporters. All who are interested in our enterprise are asked to ask about it. We will gladly supply such information as is necessary to a full understanding of our business and how it is conducted.

We have received word from Secretary-Treasurer Dr. Ely, of Toledo, saying that the plant of the Toledo Socialist Publishing Company was on its way to us. Comrades Stember and Miller were kind enough to attend to the packing and shipping of the plant. We want to thank Dr. Reed, the other officers and the Board of Directors for their consideration and dispatch in this matter.

As soon as the plant arrives the typographical appearance of "The Socialist" will improve.

"The Socialist" is being sold by newsboys on the streets of Seattle, Tacoma and Portland. Selling a weekly regularly on the streets is a new venture for "The Socialist," and will prove very profitable from a financial and advertising standpoint.

More than one thousand copies of our first issue were sold on Seattle streets.

Our street sales at present average four hundred copies.

"The Socialist" can be bought at all Seattle news stands.

Bob Anderson, who has charge of the street sales, took a trip to Portland for us May 11 to more firmly establish our street sales there. He took with him 1500 copies of our paper.

We are issuing a special edition each week only to sell upon the street. We may be called upon to issue more than one special a week. The special edition contains the latest Idaho news and is partly printed in red ink with EXTRA in the letters across the top. Our regular weekly edition includes all the news that is printed in this special, but it reaches our subscribers a little later.

Comrades Hyde and Thomas, of Seward, Alaska, have been added to our stockholders. Many Seattle comrades will remember Ernest Hyde as a Socialist who knows his A. B. C. of Socialism.

John Downie has just completed a proof press stand and a drying rack for our print shop. We were saved about twenty-five dollars. Comrade Downie donated his services.

Our print shop has just turned out printing to the amount of \$178 for the Star Paint and Wall Paper Company.

Lowman and Hanford have been added to our advertisers. Socialists are great readers. Lowman and Hanford sell all kinds of books and magazines.

Sherman, Clay and Company, the best piano house on the coast, is also a new advertiser. Comrades who intend buying a good piano or other musical instrument should visit this house first.

Every stockholder and supporter of "The Socialist" should be a selector in one of the following three lines:

- Sell stock in the Trustee Printing Company.
- Solicit subscriptions for "The Socialist."
- Solicit jobs for us to print.

Three Jews

get through the eye of a needle than for a man with property to get into the kingdom of heaven." Well, the archbishop has a lot of property. He knows that his church is property and his salary depends upon property, and, of course, he must protect property.

I can do no better than to quote the duty towards my neighbor as taught by the church. The church says that this is my duty towards my neighbor: "To love him as myself, to honor and succor my father and my mother; to honor and obey the civil authorities; to submit myself to all my betters; to order myself lowly and reverently to all my spiritual pastors, and teachers and masters; not to covet or desire other men's goods, but to remain and labor truly to get my own living in that state of life into which it has pleased God to call me." Isn't that beautiful? Doesn't that sound like the Chamber of Commerce? Don't you almost look at the bottom for the signature of J. W. Colman, Jacob Furth, Theodore Roosevelt? Just listen to these words: "To order myself lowly and reverently to all

Portland Ads.

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Fruit, Confectionery
Cigars and Tobacco
120 N. Third St., Portland

SIXTY BOOKS OF MARXIAN SOCIALISM, no two alike, and the International Socialist Review six months, will be mailed to any address in the United States for one dollar, provided this advertisement is mentioned. Charles H. Kerr & Co., Co-operative, 254 Kinzie St., Chicago.

The Terrible Truth About Marriage, by Vincent Harper
Get it.

Other things being equal, I promise to support the advertisers in "The Socialist."
Signed,
ONE HUNDRED BOOSTERS IN PORTLAND.

Socialist Headquarters

309 Davis Street

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Business Meetings Every Tuesday Evening at 8 p. m.

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PORTLAND SOCIALIST PLATFORM

(Continued from Page One)

lieve that the vesting of this power to withhold from the masses, by a powerful few, the surplus value which has been created by these masses, leaving them but a bare subsistence, is a privilege granted by a political force, the creature of these dominant few, the capitalist class; and as we further believe that this Class-Government, this private creature of the dominant few, of a necessity must become the public servant of the democratic whole:

Therefore, we assert that the Socialists of the City of Portland enter the political field as a fraction of the International Socialist Movement which aspires to wrest from the capitalist class the powers of government and to use these powers in the interest of the Working Class.

Our aim in doing this is the abolition of all laws which vest in the individual the right to own privately what is needed for use by all.

In other words, the abolition of the wage system.

With this aim in view we place in the field a ticket which is composed of dues-paying members of the Socialist Party, all of whom must have been members of the party at least one year. We demand of them that they pledge themselves, if elected, to act in accordance with instructions from their party organization and not as individuals.

And so without any attempt to mislead any person we lay before the voters this declaration of our principles and aims.

If you believe in the taking over of the tools and means of production and distribution by society and the rendering to the worker of the full value of his labor, vote the Socialist Ticket as a whole and not for the Socialist as an individual.

If you believe in the private ownership of these social necessities, vote against the Socialist Ticket.

We stand before the voters, not as non-partisans, but confessing to a belief in the strongest kind of partisanship. Our only viewpoint is a class viewpoint. We stand for the interest of the Working Class. For the Capitalist Class we have no concern.

my betters, to all my spiritual pastors, teachers and masters; not to covet or desire other men's goods; oh no, but to remain and labor truly to get my own living and to do my duty in that state of life into which it has pleased God to call me."

So, if it pleases God to call me into a wage slave condition and it calls Mr. Furth where he gets \$8 of the \$10 I make, I am to order myself lowly and reverently and not covet Mr. Furth's \$8 which I made, but I must be thankful and grateful and remain in that state of life into which it has pleased God to call me.

An archbishop once told me a little story of an Irishman who was tramping through Montana, and who had not had anything to eat for three or four days. He went up to a door and rapped, and a woman came to the door. "Good morning, could you for the love of God give me something to eat? I have not had anything to eat for three days," said the Irishman. "Why, you poor man, haven't you had anything to eat for three days?" "No," "Well, just sit down on the doorstep and I will get you something."

away with the food, but Pat, when he opened his eyes, he said, "Well, thanks be to God I have me appetite left anyway."

So that is what the church would tell us: "Matthews can be heard speaking to eight or nine hundred women every day, because women in large numbers of both sexes attend, and anybody who has stopped thinking would be entertained for a long while. Matthews told them the other day to look out for Socialism, look out for Titus, and for that man Harper who has all his wives scattered around. They will upset Seattle's ethics. We don't want that kind of Socialism, we want Christian Socialism, which means my \$8,000 salary."

Just think of it—\$500 a month; \$500.00 a month. Isn't that glorious? and then he must have a lot of good old women there and they "will go down into the tenderloin district and talk to the women there and say, "My poor child, if you will only love Jesus, it will be all right, only love Jesus." And the women reply, "Wappy, the Chief of Police, will be down here and I will have to pay him \$45.00 per week, so I can't help it." Christian Socialism! Our duty towards our neighbors. It has pleased God to make them laborers, and instead of being discontented they must be content, for they have their appetites left even if the dog has got the meat. It is so sweet to tell people of how lovely things will be in Heaven. Oh,

yes, what we want is Christian Socialism, but I don't hesitate to say that if that same Moses, or that same Jesus Christ were in Seattle tonight they would be horrified at the dissipation and crime that is going on.

My duty towards my neighbor, as the church says, is to order myself lowly and reverently and to thank God that I have my appetite left anyway, and the teaching of the Socialist is this: "Live every day so that you can look every man in the face and tell him to go to Hell."

Which means, that I don't want your charity, I don't want your Heavens, I don't need your Chamber of Commerce, and I don't need your Courts of Law. I am a man; a man, and all that I need is opportunity and an equal opportunity for all men; and when a man is free he won't need law, he won't need jails and policemen, and he won't need to be sent to Hell. The trees don't and the flowers don't and I am a brother to the tree. I am in the Universe, part of the star dust. "All's right with the world; God's in his Heaven." There is no trouble and we shall have different things. And you can cheat and steal and lie and pay your dirty little newspapers to malign us, and can bribe your Courts, but you cannot and you shall not keep back the rising tide of Social unrest, which will remain unrest until in a new Seattle and a new land you find justice which rests and can only rest upon the principles of an economic equality.

The Socialist

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HERMON F. TITUS, Editor; VINCENT HARPER, Special Editor; ERWIN B. AULT, Managing Editor; ALFRED WAGENKNECHT, Business Manager; HATTIE W. TITUS, Advertising Manager; RYAN WALKER, Cartoonist; JOHN F. HART, Cartoonist; RICHARD KRUEGER, Washington State Editor; THOMAS J. COONROD, Idaho State Editor; THOMAS A. SLADDEN, Oregon State Editor.

Special Contributors: D. BURGESS, Slave Market Reports; JAS. D. CURTIS, Socialism and the Schools; EDWIN J. BROWN, Socialism and the Law; E. C. JOHNSON, Socialism and the Church; EMIL HERMAN, Socialism and the Farmer; E. L. RIGG, Socialism and the Middle Class; C. W. BARZEE, Socialism and the Middle Class; B. CALLAHAM, Socialism and the Middle Class; EVERETT LLOYD, Socialism and the Press; O. V. STAPP, Socialism and Literature; EVSTAFFEFF ROSE, Socialism and Art; MRS. FLOYD HYDE, Socialism and the Home.

What Is It To You?

Does it mean anything to you to have an uncompromising revolutionary Socialist paper in the Pacific Northwest? If it means anything to you are you willing to help establish one that will be financially secure? You know "The Socialist." You have undoubtedly subscribed for it for many years. You know just where it has always stood, and stands yet, in all encounters with the enemy Capitalism, as well as all encounters with those comrades who have consciously or unconsciously sought to lengthen the life of Capitalism.

SLAVE MARKET REPORTS

By D. Burgess. Our masters, those compassionate, kind, good souls, who so much love the square deal, tell us that competition is the life of trade. But some of us observe that the fierce competition of the slaves to get masters in San Francisco results in death. But we do not suspect our masters of misrepresentation. They are too plous to misrepresent.

NOTES OF THE TRIAL

(Continued from Page One) In the face and reprimanded a juror for not speaking loud enough to be heard. Nor to report any other simple matter of fact occurring in the court room from day to day. This question of "Contempt of Court" has been one of the events of the week and deserves a fuller discussion than I can now give to it. On Friday, May 16th, when court convened at 10 a. m. the first thing Judge Wood did was to call attention to the newspaper reports in the "Statesman" of that morning. He was evidently excited, not to say mad. He said the "testimonials" to Orchard's character signed by two Eastern newspaper reporters and an interview with the chief executive of the State, both published in said paper, were calculated if not intended to influence the minds of the jury then being selected. If they were so intended, the judge jerked out with significant emphasis, "there is a way to reach it." He meant, of course, that he, the judge, in the exercise of his supreme power within his jurisdiction, could order the arrest of parties in contempt and punish them for such contempt.

THE HAYWOOD FAMILY

By HATTIE W. TITUS

So much has been said about the man "whose greatest crime is loyalty to the working class," his invalid wife, and his two daughters, that many may think they have read all there is to know about them. But no, some of the most interesting facts about this most interesting family have never been published. I think anybody who is really interested in this man about whom the whole world is talking is desirous of learning about the family influences which have surrounded him in the past and which surround him now. A stranger to Haywood, a German, when he saw Haywood for the first time in the courtroom, exclaimed: "Mein Gott! That man never could have done it!"

A "SQUARE DEAL"

By TOM SLADDEN

The square deal I wish to bring to the attention of the working class is the square deal that the Officers of the Western Federation of Miners are getting in their trial at Boise, Idaho. Some working men appear to be falling into the trap and really believe that all the assumed friendship for honesty, which has but recently made its appearance in the conducting of that trial, is real. A slight digging beneath that hypocritical veil which these agents of the capitalist class are wearing in this, their executive session, should be enough to convince anyone who is open to conviction that the defense in that trial are not getting a square deal and what is more are not going to get a square deal unless you, the working class, keep wide awake. The only deal that they are going to give you is just such a deal as your watchfulness will force them to give.