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The Socialist

To Organize the Slaves
of Capital to Vote Their
Own Emancipation

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THE SEATTLE MEMBERSHIP COMMITTEE

An Appreciation -- By A. B. Callahan

Now that the present controversy is practically ended, I desire to say a few words to the Socialists outside of Seattle, about the membership committee, which has become more or less famous. I believe there is nothing about which our friends throughout the state and elsewhere have been so much misled as in regard to this institution.

In the first place, it is believed by a good many to be altogether an innovation. This is a very grave mistake. Membership committees exist everywhere in Germany. They have them in Milwaukee, and while we differ broadly with Comrade Berger on what we believe to be his Middle Class program, there has never been anything but admiration for his ideas of organization. Membership committees exist in many other Locals in the United States. All thinking Socialists recognize that with the growth of Socialism we must give more care in the admission of members. Those who read the foreign news know that a league has been formed in England of Anti-Socialists for the purpose of gaining control of the Socialist movement there, and if the plan succeeds, it is very certain that it will be imitated here. In the meantime, it is certain that nearly every Local has had experience with freakish and unorganizable, if not actually inimical persons, whose admission has done the Local more harm than good. It can safely be said, I think, that membership committees in the Socialist Party of the United States, in city Locals, will become more and more numerous, as the years go by, and the movement presents more and more, a panorama of seemingly green pastures to the old party politician.

I was never, really, a member of the membership committee. I served temporarily once in the place of John Downie, when he was absent at the National Convention, and once, in the summer, I sat near Comrade Gorthagen and Comrade Downie, at a session of the committee, while Comrade Ault, the third member of the committee set type some four or five feet away, and listened. I asked some questions, and to this extent, only, I took Comrade Ault's place.

I think that on one or two other occasions, I may have said something to an applicant while he was with the membership committee. In addition to this, however, I was with a carshot when most of the meetings of the committee were held, to my annoyance, frequently, for it interfered with work I had to do. I had brought my typewriter and mimeograph to Local headquarters, then in the same room with "The Socialist," when I was elected secretary of Local Seattle, they have been used by the officers of the Local ever since and consequently I was there myself nearly every evening, not only while I was Local secretary, but since. And I think I can say with certainty, just what the policy of the committee was, and just what were the views of each individual member.

Those of you who have read Karl Kautsky's "Historical Achievement of Karl Marx"--translated by Ernest Untermann--will remember that Kautsky said this of Marx:

"Marx welcomed every proletarian in the proletarian organization, who came with the honest intention of taking part in the class struggle, no matter what views he might hold on other subjects, no matter what might be his theoretical motives, or what arguments he might employ. It was immaterial to Marx whether such a man was an atheist, a good Christian, a Lassallian, or what not, whether he understood the theory of surplus value or whether he considered it quite superfluous."

"But he acted quite differently toward the men who came as teachers and spread ideas that were apt to destroy the unity and strength of the class struggle. . . . Their influence seemed to him pernicious under any conditions. . . ."

The recommendations of the Seattle committee as to applicants were, largely, this theory applied to practice. As a matter of fact, very few applicants were refused admission. From the first, it was agreed by the great majority in the Local that the Mills worshippers who were Mills worshippers, who believed that the committee committed a crime when it withdrew the charter, and that the first thing to be done was to fight the question all over again in the state and get Mills back, and that admission in to the Local in this spirit, should not be taken in again while they held this view. As I recollect it, the question came before the Local first upon the committee's report on the application of Mallory, a boss barber, who was very

much a Mills worshipper. The question as to whether those should be excluded who favored the admission of the Mills worshippers was never made an issue in the Local, and no one was ever refused recommendation by the membership committee on that account. Former Mills men who were proletarians were welcomed if they were not Mills worshippers and Barney Kubaski, president of the Tailors Union was one of these. D. Z. McClure was another who did not turn out so well. And the question as to whether the Mills worshippers, "coming as teachers" (and coming also to fight) came first before the Local on the application of Mallory. Doctor Brown made a vigorous fight for Mallory, and was caught red handed in conscious falsehood, in the debate over the committee's report. From that moment the issue was drawn in Local Seattle, and continued to be the issue at practically every meeting of the Local until Brown was expelled.

It became acute after the admission of Fuhrberg. Fuhrberg is the proprietor of a large saloon, employing about seven or eight bartenders, and is one of the most abject of Mills worshippers. He favors the readmission of Mills, with apologies, not to the Socialist Party of Washington, but to Mills. Mills, to Fuhrberg, is the king who can do no wrong. Local Seattle, never, upon principle, favored the admission of employers who held Fuhrberg's views. The feeling was strong amongst many of us, that Fuhrberg owed his admission to influences that may be said to be purely capitalist, and we felt the necessity of drawing some specific line, and educating all our members to it. Resolutions were then drawn which clearly stated what we believed then should be the Local's position, which provided that no more of those who had been twice guilty of fusion tactics, or condoning fusion, should be admitted for at least six months. These were submitted at a following meeting of the Local and adopted by a strong majority. It was believed that this would bring to a final termination the issue which divided us, and its settlement would, we thought, permit us to go to work for the upbuilding of the Local. On the contrary, however, Brown, Parks and their followers refused to abide by the result and realizing that they were in a hopeless minority, "filibustered." They took advantage of every position they held in the Local, carrying on a fight that could not possibly win, as they lost numbers every week by their tactics. Their conduct merely resulting in injury to the Local, with the intention, we see now, to induce the state membership to believe that we were incompetent, and secure the withdrawal of the charter. They advised Socialists who were not members not to join. They opposed our ticket in the school election, to the disgust of non-Socialist members of organized labor, after the ticket had been endorsed by the Central Labor Council. Parks and his wife took the addresses of new applicants as their names were read in the Local, and visited them the following day.

I am not sure that I have related these events in their chronological order, but I am sure that I have narrated them accurately.

It became certain, eventually, that certain persons were using positions on committees solely for the purpose of injuring the Local and hindering its growth. A resolution was passed removing from office the officials and committeemen who were engaged in this line of conduct, and demanding that the others quit fighting the Local and go to work for the party. The membership of Local Seattle was at this time nearly a hundred and fifty, and those who favored the admission of the Mills worshippers never at any time numbered thirty-five.

Both sets of resolutions were submitted to referendum of the Local membership and carried by about a two-thirds majority, although a simple majority was all that was necessary. Only a few in all, and, as I recollect it, not a single wage-worker, was removed from any committee or from any office by this resolution. One individual who was fighting the Local strenuously, and in the most underhanded way was allowed to remain on the auditing committee, in order that the minority, even though they were fighting the Local, should have the full knowledge of the Local's financial affairs. These people, continually outvoted, nearly two to one, began to make the most disorderly scenes in the Local. They not only called for divisions on nearly every question, though they knew that

MANIFESTO

Of the Women of the Socialist Party of the State of Washington

Present economic conditions enslave the women, even more than they enslave the men, of the Proletariat!

In view of this fact and because there is a middle class equal suffrage movement misleading the women of the Proletariat, it is time the women of the Socialist Party published their views, their principles, and counteract this middle class influence and educate the women of the working class to understand their economic position and where their true interests lie.

To this end the Socialist women of the State of Washington present the following manifesto:

The Socialist Party stands for nothing short of the complete political, economic and social emancipation of women.

The ballot in the hands of woman under Capitalist government would be used to protect women of property in their property rights.

Such a use of the ballot would in no wise benefit the women of the Proletariat.

Unless the women of the working class understand where their true interests lie, the ballot in their hands will only serve to increase the power of their economic enemies.

For several thousand years, since the origin of the monogamous family, women have been more or less economically dependent on men. This fact establishes a lower standard of living for women than for men, and has a controlling influence in determining the price of their labor power in the labor market.

Employers recognize this fact of women's economic dependence, and because of it they force their wages down to even less than a living wage.

Women therefore provide the employing class with the cheap labor they demand, while many are forced into prostitution, (legal or illegal, as the case may be) because of the less than living wage their employers furnish.

Women of the Working Class can secure their emancipation only through the abolition of the wage system, which makes of them as wage earners, and as economic slaves of wage earners, worse slaves than the men themselves.

It is the mission of the women of the Socialist Party to educate the women of the Proletariat along class lines, to show them that their interests are diametrically opposed to the interests of the employing class, and to convince them that there is no hope for them except to unite as a class to help overthrow the present Capitalist government, abolish classes, and establish a state of society wherein the means of producing wealth will be owned by the producers of wealth and used for the producers of wealth.

METHODS AND OUTLINE OF WORK

1. Holding propaganda meetings whenever and wherever possible.
2. Sending out Revolutionary Socialist women as lecturers.
3. Educating women in Revolutionary Socialism to take the platform.
4. Propaganda among Unions.
5. Propaganda among Teachers.
6. Formation of Study Clubs.
7. Organizing the children of the Proletariat in order to educate them along class-conscious political lines so that when they get the ballot they will know how to use it in their own interest.

In all of these methods and in the outline of work proposed, only such women as understand the uncompromising revolutionary character of the Socialist movement should be placed in charge.

We cannot guard too carefully against confusion and disruption. We cannot afford to jeopardize the solidarity of our splendid revolutionary movement in this State by admitting to membership any and all who are merely discontented with present industrial conditions.

Socialist women of Washington, we have a great opportunity! Private ownership of the means of production has proved unfit to survive by its degradation of women alone, to say nothing of its slaughter of little children.

The abolition of the wage system means so much to us and the children, that we should do every thing in our power to bring it about.

Women of the Proletariat, unite. You have nothing to lose but your chains, you have a world to win.

THE WOMAN'S STATE EXECUTIVE COMMITTEE.

Have You a Women's Stamp On Your Card?

they were outvoted nearly two to one, they not only appealed nearly every decision of our chairman, seemingly merely for the purpose of preventing the Local from transacting such business as required its attention, but also openly defied the chair, and on one occasion, four of them jumped to their feet and sang something over and over in a sing song chorus. It was for this that a number of them--none of them wage-workers--were finally suspended from membership. Some of them continued to attend the Local meetings and created disorder, and it was for this, finally, that Parks and his wife had to be ejected.

This historical digression is necessary to a full understanding of the guiding policies of the membership committee.

Very few applications, as I have said were adversely recommended by the membership committee, which, of course, never had "power to act" and could only report back to the Local. One of these was Schmidt, a lawyer, who claimed to have been a Socialist in Germany, and, like Downrachack, claimed to have sat at the feet of all the leading Socialists of Europe. It was discovered by the membership committee, that since he had come to the country, Schmidt had been president of the German-American Republican Club and up to a few months ago was, and I am inclined to think he still is, a prominent republican politician. Most of this, Schmidt subsequently admitted to the membership committee.

The greatest good accomplished by the committee, however, was in get-

ting acquainted with the applicants, and getting them acquainted with us. Of course they were asked what they had read on Socialism, but many were recommended to membership who had never read anything on scientific Socialism. The importance of reading the literature of the movement was, however, impressed upon them, and in one or two cases, applications were held in abeyance, by their own consent, while the applicants read certain literature--I think never, however, except in the case of middle-class applicants who were imbued with middle-class ideas. They were asked sometimes, it is true, what papers they read. It is not true that the "Chicago Socialist" was "knocked" although it may have been that some of the members of the committee, to some applicants, criticized some of the editorials and policies came under discussion. Editor Simons has been pretty soundly criticized for his unjustifiable and untruthful statement in the National convention, "that we were a little unscrupulous." Personally, I am a friend of the "Chicago Socialist," and have never "knocked" it anywhere, although I realize that, as with every Socialist paper, even our own "Socialist," it would have to be changed more or less to suit me exactly.

I do not believe the question was ever asked, "Have you any prejudice against Titus?" I do know that applicants were recommended for admission who were known to be opposed to Titus. It is not true that the member-

ship committee refused to recommend applicants for admission because they were opposed to any of us. On the contrary, many wage-workers were recommended for admission who we did not believe agreed with us, especially on the question of the admission of the Mills worshippers.

While our enemies have always lied very cheerfully about the number of our members, the Local has never since a year ago last winter--the Local was organized in November preceding--been so small as they have claimed. That it has not had more members has not been at all due to the membership committee. It has been due, partially, to the fact that the charter has been twice withdrawn, but more to the fact that we have had a small group of "organized enemies inside the Local, bent on making the Local an undesirable organization to belong to, and pursuing a course of conduct calculated to disgust new members as fast as they joined. A couple of weeks after the expulsion of members of this group, ending with the expulsion of Dr. Brown, we elected fifteen applicants to membership, and we have had new applicants at every meeting, and applicants of the right sort.

Since the expulsion of those who were fighting the Local, and the elimination of the question of the admission of the Mills worshippers, the constitution has been so amended that all applicants are admitted without reference to a standing committee. There was much that was excellent about the old system, how-

No space to tell about International Labor Day Special but it will be a hummer. Regular rates. Order now.

"PEOPLE OF INFLUENCE"

"The Socialists of this town have made a mistake. They have never sought to get people of influence to join the Party." So say some members of the Socialist Party in many places.

How about it? Are they right? Or are they dead wrong?

Who are these "People of Influence," that some Socialists think we ought to win before we can hope to succeed? They are those of some social standing in the community, who possess some rank, who are looked up to by the rest, and who therefore have "influence." They are not workmen, that is, men who work for wages, who wear overalls, who have no "property," who live from hand to mouth. These are never "People of Influence."

"People of Influence" are merchants, bankers, judges, clergymen, manufacturers, mill owners, real estate dealers, who wear good clothes, live in fine houses, have "refined tastes," go to church or to the club, belong to the Social set, and never wear overalls. In a word they are typical bourgeois men and women, whose ideas, ideals, morals, standards, judgments, interests, are derived from the capitalist order of things.

On the other hand there is the multitude in overalls, the proletarians, people of no "influence," no social standing, no rank, "no account."

Which class does the Socialist Party want? That is a vital question. Shall we cater to the Business Class, the "People of Influence," or to the Wage Class, the people of no "influence."

All over the United States, there is a tendency in the Socialist Party to appeal to the "People of Influence." If this tendency prevails, the American Socialist organization becomes such in name only. For the International Socialist Movement is based distinctly and distinctively on that bottom class in modern society, the people of no "influence," the Proletarians, the Wage Workers, the "Man in Overalls."

That is why Socialism is revolutionary. The present "People of Influence" are to lose their influence. The people of no present influence are to overthrow them. The bottom class is to constitute itself the top class. The non-property class is

to dispossess the property class. Proletarianism is to revolutionize the world by capturing government, property, power, and thus all "influence."

Does that startle you? Then you are ignorant of the merest ABC of Socialism. For Socialism is the Proletariat, the great Man in Overalls, coming of age, capturing and controlling this whole world.

Never fear but he will have "influence," too much of it for the other fellow, even in your little communities. Whenever and wherever a dozen wage-workers get together as Socialists, resolved to abolish the wage robbery which keeps them in the condition of propertyless slaves, you will see how tremendous an influence they will exert.

They will distribute economic and scientific literature proving their own resolution to be the true source of Capitalist Property. Thus they will educate and draw into their ranks other dozens of Proletarians who will likewise proceed to educate, educate, organize in the streets they will speak in "social tones" in shops they will speak in "social tones" in shops they will be most active. On arbitration committees they will be most clear sighted and aggressive. Inside a year or two such a resolute, intelligent dozen of Proletarians will make themselves felt to such an extent that every capitalist paper in the city will be denouncing them as "dangerous to Society," every capitalist tool and spy to be had will infest their ranks to destroy their organization; every fake "Labor Leader" will denounce them as anarchists; in fact, such a group of revolutionary wage-workers will acquire so great an "influence" in any town or city, that there will be one constant fight raging about them and among them, in order to prevent their awful influence spreading to all their brother proletarians till capital itself loses its ancient grip on every wage worker's throat.

No! If you really want to get "People of Influence" make yourselves into People of Influence. You who have nothing to lose but your chains, no influence, no property, unite to break those chains, and you will suddenly find yourselves the most important and influential members of society.

THE WOMAN

By Bessy Fiset

The Suffragists of Washington are justly elated over the result of their recent fight to get their bill through the Senate.

According to Mrs. Jarmuth, their success was practically wholly due to the influential women members of the Equal Suffrage Association who had a "pull" in the House.

Mrs. Pick, of Seattle, was the most ardent worker there and the women owe a great deal to her unflinching loyalty and energy during the struggle.

I do not think there is a doubt about the success of the measure when it comes to a vote, although the suffragists expect to have to put forth a great deal of effort.

The Socialist women of Washington, unlike the Socialist women of many other states, have taken little or no part in this fight on the part of the middle class women for the suffrage, not because we have been the less interested, but because we felt that any time taken from our educational policy was detrimental. Our movement, standing as it does for complete emancipation of both sexes, rises head and shoulders above any movement for the so-called political emancipation of one sex, in our estimation. But while we have not been active in bringing about the victory we can at least rejoice with the women who have accomplished it.

In the April installment of "The Woman's Invasion" running through "Everybody's," mention is made of the condition of women after three or four years of incessant standing. It is an awful thing that women are rendered sterile by work they are compelled to do in order to earn a living, of course, a shameful thing, but no more shameful than the conditions hundreds of women are forced

to live in at "home" causing them to wish that they could not bear children. Not being able to produce children, and not wanting to produce children, are both highly unnatural to womanhood and the same system is responsible for both.

I don't know about the percentage of working women who are unable to have children but I do know that a very large percentage of married women accept motherhood as an inevitable misfortune, and are willing to do most anything to escape from it. Women with money are able to escape from it, women without money are not, and there you are. And all the time infanticides grow. Divorces multiply. Prostitution increases and the old world wags on.

I was once employed in a big department store in Philadelphia, and at the same time I was the proud possessor of a diamond ring (that was a time when the "flesh pots" looked awfully good to me).

One morning when there were no customers in sight I thought it a good time to clean said ring, so picking up a piece of tissue paper I went at it, at that junction the huge vrago, known as the head of the department, sailed into view and demanded to know what I was doing. I told her I was cleaning my ring and at that I got a forceful dissertation on the duties of a shop girl. If I had nothing to do I was to take the stuff out of the show case and put it back again, that Gimbel Bros. was not paying me to stand there and polish a ring, in fact, if I had a diamond ring I didn't need the job and I'd better get out and let some girl have it who needed it; that a working girl had no business with a diamond ring anyhow, and a lot more which I cannot remember.

It is needless to say I did not give my lady gay a chance to come at me again and all my life since I have had a fearful resentment toward that woman. It is only since I have become a Socialist that I have come to realize that the "fore lady" was only a natural product and in turn was being pushed by someone else.

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WHAT WE STAND FOR

STATEMENT OF PRINCIPLES

Human life depends upon food, clothing and shelter. Only with these assured are freedom, culture and higher human development possible. To produce food, clothing or shelter, land and machinery are needed. Land alone does not satisfy human needs. Human labor creates machinery and applies it to the land for the production of raw materials and food. Whoever has control of land and machinery controls human labor, and with it human life and liberty.

Today the machinery and the land used for industrial purposes are owned by a rapidly decreasing minority. So long as machinery is simple and easily handled by one man, its owner cannot dominate the sources of life of others. But when machinery becomes more complex and expensive, and requires effort of many workers, its influence reaches over wide circles of life. The owners of such machinery become the dominant class.

In proportion as the number of such machine owners compared to all other classes decreases, their power in the nation and in the world increases. They bring ever larger masses of working people under their control, reducing them to the point where muscle and brain are their only productive property. Millions of formerly self-employed workers thus become the helpless wage slaves of the industrial masters.

As the economic power of the ruling class grows it becomes less useful in the life of the nation. All the useful work of the nation falls upon the shoulders of the class whose only property is its manual and mental labor power—the wage worker—or of the class who have but little land and little effective machinery outside of their labor power—the small traders and small farmers. The ruling minority is steadily becoming useless and parasitic.

A bitter struggle over the division of the products of labor is waged between the exploiting propertied classes on the one hand and the exploited, propertiless class on the other. In this struggle the wage working class cannot expect adequate relief from any reform of the present order at the hands of the dominant class. (As adopted by the National Convention, this should read after the words, "present order": "or from the dominant class of society.")

The wage workers are therefore the most determined and irreconcilable antagonists of the ruling class. They suffer most from the curse of class rule. The fact that a few capitalists are permitted to control all the country's industrial resources and social tools for their individual profit, and to make the production of the necessities of life the object of competitive private enterprise and speculation is at the bottom of all the social evils of our time.

In spite of the organization of trusts, pools and combinations, the capitalists are powerless to regulate production for social ends. Industries are largely conducted in a planless manner. Through periods of feverish activity the strength and health of the workers are mercilessly used up, and during periods of enforced idleness the workers are frequently reduced to starvation.

The climax of this system of production are the regularly recurring industrial depressions and crises which paralyze the nation every fifteen or twenty years.

The capitalist class, in its mad race for profits, is bound to exploit the workers to the very limit of their endurance and to sacrifice their physical, moral and mental welfare to its own insatiable greed. Capitalism keeps the masses of workingmen in poverty, destitution, physical exhaustion and ignorance. It drags their wives from their homes to the mill and factory. It snatches their children from the playgrounds and schools and grinds their slender bodies.

DR. TITUS has resumed the practice of medicine. Rooms 313-314 Huesy Block, corner Third Avenue and Pike Street.

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les and unformed minds into cold dollars. It disfigures, maims and kills hundreds of thousands of workingmen annually in mines, on railroads and in factories. It drives millions of workers into the ranks of the unemployed and forces large numbers of them into beggary, vagrancy and all forms of crime and vice.

To maintain their rule over their fellow men, the capitalists must keep in their pay all organs of the public powers, public mind and public conscience. They control the dominant parties and, through them, the elected public officials. They select the executives, bribe the legislatures and corrupt the courts of justice. They own, and censor the press. They dominate the educational institutions. They own the nation politically and intellectually just as they own it industrially.

The struggle between wage workers and capitalists grows ever fiercer, and has now become the only vital issue before the American people. The wage-working class, therefore, has the most direct interest in abolishing the capitalist system. But in abolishing the present system, the workingmen will free not only their own class, but also all other classes of modern society: The small farmer, who is today exploited by large capital more indirectly but not less effectively than is the wage laborer; the small manufacturer and trader, who is engaged in a desperate and losing struggle for economic independence in the face of the all-conquering power of concentrated capital; and even the capitalist himself, who is the slave of his wealth rather than its master.

The struggle of the working class against the capitalist class, while it is a class struggle, is thus at the same time a struggle for the abolition of all classes and class privileges.

The private ownership of the land and means of production used for exploitation, is the rock upon which class rule is built; political government is its indispensable instrument. The wage-workers cannot be freed from exploitation without conquering the political power and substituting collective for private ownership of the land and means of production used for exploitation.

The basis for such transformation is rapidly developing within present capitalist society. The factory system, with its complex machinery and minute division of labor, is rapidly destroying all vestiges of individual production in manufacture. Modern production is already very largely a collective and social process. The great trusts and monopolies which have sprung up in recent years have organized the work and management of the principal industries on a national scale, and have fitted them for collective use and operation.

The Socialist Party is primarily an economic and political movement. It is not concerned with matters of religious belief.

In the struggle for freedom the interests of all modern workers are identical. The struggle is not only national but international. It embraces the world and will be carried to ultimate victory by the united workers of the world.

To unite the workers of the nation and their allies and sympathizers of all other classes to this end, is the mission of the Socialist Party. In this battle for freedom the Socialist Party does not strive to substitute working class rule for capitalist class rule, but by working class victory, to free all humanity from class rule and to realize the international brotherhood of man.

WASHINGTON PLATFORM

The Socialist Party of the State of Washington endorses the Principles of International Socialism and of the Socialist Party of the United States.

For the campaign of 1908 we present to the voters of this state the following declarations of our principles and program:

1. The Socialist Party is primarily the party of the Proletariat.
2. We recognize the Class Struggle between the Proletarian Class and the Capitalist Class as the supreme fact of modern civilization.
3. We recognize this struggle as a struggle for the possession of the world's wealth and for all the benefits of human progress.
4. We recognize the historic mission of the Proletariat to be its own economic emancipation through its political victory over the Capitalist Class.

The growing solidarity of the Proletariat industrially in Labor Unions and politically in the Socialist Party is a sign of this ultimate victory.

5. We recognize the increasing incapacity of the Capitalist Class to control Society.
6. We recognize the industrial crisis which this country is now experiencing, and of which a financial panic is the least significant feature, has in this state as well as all others reduced the dependent Proletariat to such desperate straits that it is inconceivable that they should tolerate their condition, did they rightly comprehend the underlying causes. The exploiting of the Proletariat of a part of their labor product results in their inability to absorb the wealth they have created. This is known as the fallacy of markets and a so-called period of over-production is followed by a reaction of which the present industrial stagnation is an example. The improved methods of production which should logically result in shorter work-hours and better living wages for the workers actually results in a smaller number being employed. Thus there is a permanent unemployed problem which is intensified by the recurring periods of industrial reaction. As these crises result in acute misery to the Proletariat and are wholly the result of the capitalist mismanagement of industry, the enforced idleness of the workers must be relieved by immediate employment of jobless men on works of public utility.

This failure of the Capitalist Class in their conduct of the affairs of society is a sign of approaching social dissolution.

6. We assert the victory of the Proletarian Class over the Capitalist Class will not only emancipate the victorious class, but abolish all other classes as well.

Society will then be organized as one class, all enjoying together the splendid fruits of human invention.

7. We propose that the Proletariat shall conquer political power and use that power to take possession of all such wealth as is now used by the Capitalist Class to force the Proletariat to surrender the wealth it creates.

The ownership of the instruments of wealth production, such as factories, mines, railroads, machinery and land, gives the Capitalist Class its power to amass all wealth in its own hands. The Socialist Party proposes to transfer that ownership from the Capitalist Class to the Proletarian Class and to use political power to that end.

This is the Proletarian Revolution. 8. We know that such a Revolution cannot be accomplished in any one state. We must win full political power in the entire nation. Executives, legislatures, courts and armies must all be captured by the Proletariat in order to effect its appropriation of all property used as capital.

9. But we propose to force from the Capitalist Class, while it is still in power, such concessions as we can. Whenever Socialist Party Candidates are elected to office, the Party guarantees they shall advocate every measure which will alleviate the poverty of the Proletariat and improve its conditions.

10. As such measures calculated to improve Proletarian conditions under Capitalist rule and to assist the Proletariat in achieving its complete triumph, we advocate and demand:

- (a) Immediate public employment of the unemployed at the State's expense at full union wages on such works as irrigation, reforestation and road building.
- (b) Preservation from capitalist destruction, of natural resources such as mines and forests, in order that abundance may be preserved for social use after the Revolution.
- (c) Abolition of Court injunctions in Labor disputes.
- (d) Abolition of all Oriental im-

BOOSTERS' CLUB

Article 1—Name.
Section 1. The name of this organization shall be "The Socialist Boosters."

Article 2—Object.
Section 1. The objects of this club shall be to give "The Socialist" such a big boost that it will be placed on a good paying basis where it has never been because of lack of funds. (2) To induce all subscribers to ultimately join the Socialist Party.

Section 2. Ways to Boost: By getting subs for the paper, orders for literature, printing and typewriting, or donations. All the above named are to be sent to the office of the Trustee Printing Company, publishers of the Socialist, Box 1908, Seattle, Washington.

Article 3—Membership.
Section 1. All people in sympathy with the Socialist movement and anxious to learn more about Scientific Revolutionary Socialism are eligible to membership in this club, provided they agree to live up to the rules of this organization and sign one of the pledges.

Section 2. People desiring to join this organization should notify the Chief Officer (Circulation Manager) of such desire.

Section 3. No person may be admitted to membership in this club without first sending in a year's subscription to "The Socialist" or the equivalent. All donations sent in must be real money, nothing but money being accepted as a donation.

Section 4. Membership shall be divided into two classes, viz.: The Active Class and the Associate Class. Active members will be required to turn over to the Circulation Manager a sub each

week for at least three months, or an order for printing, literature or typewriting. Associate members shall send in subs or orders whenever possible.

Section 1. The officers of this organization shall consist of Oliver (the typewriter); F. Mathias, Literature Agent; Mallin List; E. B. Ault, Manager of the Trustee Printing Company; and the Circulation Manager.

Section 1. Meetings shall be held at least once each week. All members must send in communications by Saturday, if possible.

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