

Join The Union of Your Craft

The Socialist

Join The Party of Your Class

THE WORKINGMANS PAPER A CARTOON WEEKLY

To Organize the Slaves of Capital To Vote Their Own Emancipation

Published by The Socialist Educational Union

116 Virginia Street, SEATTLE, WASH., MARCH 27, 1904

50 Cents a Year

The number on the label opposite your name in the number with which your subscription expires

This is No. 190

THE WAY IT IS

When the Workingmen Vote for Capitalists



SLAVE MARKET REPORTS

Conducted by D. Burgess.

Why do Socialists agitate?

Why does water run down hill?

Truth is a sovereign and its disciples must become its heralds, and this is why Socialists are incessant agitators.

St. John Dix will be taken to Walla Walla today. This will close an incident which should be a lesson to those who are inclined to toy with other men's money.—Reveille.

We have no disposition to defend or apologize for Dix, but we want to point out the inconsistency of the Reveille. This paper keeps standing at the head of its editorial column the following:

"Figures on Whatcom County's Manufactories."

Table with 2 columns: Category and Value. Includes Total number of manufactories (189), Total number of persons employed (9,024), Total annual payrolls (\$3,221,650), Total amount of capital invested (4,867,800), Total value of products (\$8,160,642).

Nine thousand and twenty-four persons create \$8,160,642, but they only get \$3,221,650 for so doing. The balance is stolen by the Reveille crew.

Foshay—"The bent pin on a teacher's seat is the turning point of many a boy's career."

And so the bayonet point may yet take the parson from his pulpit and set him to doing useful work.

Thousands of this issue will go into the hands of slaves who have never before seen it. All such are cordially invited to subscribe for "The Socialist" for at least one year. This paper means to correctly represent the interests of the wronged, oppressed and despoiled workers. Give it your aid and encouragement.

Davenport—I have never known a Socialist to hate kings so badly that he would not take two or three from the bottom of the pack if no one were looking.—Los Angeles Times.

No doubt that the writer who perpetrated the foregoing was hired to be bright, but instead he is stupid. Socialists do not hate kings, nor do they

hate presidents and emperors. They direct their attacks against the system which produces those excesses.

The parsons tell us a whole lot about pearly gates, gold paved streets and holy angels, but all we can see through their cant and hypocrisy is the glittering, cold, cruel bayonets of the soldiers which these parsons and their masters send against us.

To the Slaves of Tacoma "The Socialist" says: "You are being robbed; arise and free yourselves." And some of the slaves are shouting back: "We will, we will, with your help."

The "respectable," "the better class," "the upper circles," in Tacoma, whose garments are dyed with the blood of the slaves, whose houses and whose church edifices are stained with the red blood of these same slaves, look with horror and contempt upon any attempt of the slaves to emancipate themselves. It is these supporters of the church who maintain the militia which is used to murder the slaves when they seek for conditions which would enable them to live better lives.

The parsons are arising in their might and telling all who are childish enough to listen to them that Socialism is at variance with religion. Our answer then is, "You would better put your religion into harmony with Socialism if you would perpetuate your religion."

All can see that Socialism is the dominant force in the world today, and whatever resists this force must be overwhelmed. Get out of the way or get ground to powder.

A thing is good or bad accordingly as it benefits or harms us. A good political party is one that benefits us, a bad one injures us.

A good religion benefits us, a bad one injures us.

The slave of today is robbed of all but a miserable existence. None of the existing political parties prevent this; none of the existing religions prevent this. To the slave, therefore,

all existing political parties are bad, all existing religions are bad for the slave.

Some of the masters are alarmed at the steady growth of Socialism, and they tell us that it is a menace to our civilization. One who is conscious of the tyranny, oppression and injustice inherent in modern civilization cannot be greatly alarmed to know that it is menaced.

The capitalist denies the existence of classes in society, but in such expressions as "betting his position in society" he bears unconscious testimony to their existence.

The church edifices of Tacoma are stupendous monuments to the extent of the robbery of the slave class in the mills and factories of that city.

Whatever else Jesus was, he was not a capitalist.

The masters tell us that they are Christians and then they send their armed and trained murderers to kill the slaves. The slaves do not like such Christians.

Amid the busy, rushing throng that pushed and crowded along First Avenue the other day, I noticed a woman whose frame was bent, whose eye was dimmed and whose face was carved with hideous lines of care, sorrow and anguish. On that sad face and in those sunken eyes was written enough to condemn and damn modern life. One could readily see evidences of refinement, of a sweet and tender disposition, but she had been forced to toil as a menial to support helpless ones, and society permits those for whom she thus toils to rob her of much more than she gets. So little does she get for her services that she and hers are clothed in coarse and cheap garments and they are forced to live amid surroundings that brutalize and debase. She is battling bravely against the monster which is slowly but surely bearing her down to a life of degradation. Society smiles; she mourns and perishes.

In Tacoma the slaves arise from their hard couches early in the morning, swallow a little coarse food hurriedly, seize their battered dinner pail and hasten away to the mill, the factory or the shop. When the hoarse whistle sternly commands the slave to begin the battle, the master rolls languidly over for a fresh nap.

At eight o'clock he quietly prepares for his morning's meal. His table is daintily prepared and elegantly embellished. The master sips his choicest wines, tastes the rich viands and after pleasantly chatting with wife, children and guests he languidly lights his Havana, steps into his coach and is wheeled to a well-lighted, comfortably warmed and well-ventilated office, where upholstered chairs await him.

Sometimes this master tells the slave that he works as hard as the slave and takes more risk. Some of the slaves believe this pipe dream, but the slave who is a Socialist no longer believes in dreams and miracles, and it is this skepticism that alarms the master. He realizes that when the slaves are disillusioned and see things in their true light the power and distinction of the master will have vanished.

JOBS ELUSIVE.

That reported saying of the late Mr. Hanna that "there are two jobs for every man who is willing to work" does not seem to be true of the Puget Sound country. My son went out on a search for an employer one day last week, and when he came home he said, "Well, I was just ten minutes too late; another fellow was ahead of me; just fifteen of us after one job. I never saw so many men looking for work in Tacoma before. I was talking to a prominent Republican over there and he says he never saw so many, either, and getting worse every year. I asked him what he thought was the cause of it, and he said he didn't know. It occurs to me that perhaps that is the reason the Republicans offer no remedy for existing conditions. It is hard to prescribe a cure when the cause of the disease is unknown. I was present at a meeting of a certain club one evening last

summer when a Republican raised an objection to Socialism "because there are men who will not work." "Yes," I assented, "there are men who will not work, and there are two classes of them. There is the class that tramps the railroads or rides on dirty, uncomfortable freight cars; that wanders from door to door asking for left-overs and cast-off clothing, and there is the class that rides on palace cars and automobiles and walks only for recreation. That fares sumptuously every day and wears the finest of clothing. These two extremes are the result of a cause. What is that cause? And what do the Democratic and Republican parties propose to do with these two classes of men who will not work? Like Betsy Short, he "giggled." I have often heard it said that "the way to a man's heart is through his stomach," and I am quite convinced that the way to some men's brains (women's too) is through the same organ, so I feel very hopeful that when these dear Republicans begin to feel the pangs of hunger (that "full dinner pail" contract will soon expire) their mental capacity may become enlarged to such an extent that they will be able to discern the cause of their emptiness. It seems characteristic of the old parties that in raising a question against Socialism it is always one they themselves cannot answer. But the question that is being forced upon us at present is not so much what are we going to do with the men who will not work as what are we going to do with the men who are willing to work but cannot find employment? MATTIE ALLISON.

BEAUTIFULLY LESS.

Enclosed find money order for \$2.75. The harsh criticisms of last year (of The Socialist) are growing beautifully less. It is steadily winning its way to the intelligence and hearts of the slave class with whom it is becoming more and more a welcome visitor.

With best wishes,

J. P. ROBE, State Secretary, of Nebraska.

A fellow in one of our meetings asked, "Is it not true that Socialists have scored a failure in life?"

Answer—It is probably true that most Socialists have failed to accumulate wealth. They have been forced into a game of grab, where cunning and unscrupulousness get higher awards than directness and honesty. Like the losers in all games, we have grown tired and seek to change the rules of the game. "Anything wrong in that?"

I found a slave in Tacoma who said he was getting all he deserved. His clothes were faded and threadbare, his wife was overworked and disheveled, his children were not attending the schools, but were creating wealth in the factories or else helping to make profits for their masters elsewhere. This slave evidently thinks more of his master's wife and children than of his own.

The advertisers in this paper have never had any reason to complain. Our subscribers and friends have seen to it that our advertisers were well patronized.

Who Drenched Paris in Blood?



MORE "P.-I." SMOKE.

When the Seattle Socialists join in celebrating the anniversary of the senseless and brutal Commune, which drenched Paris in blood at the time when the Prussians were at its gates, they give an excellent illustration of their ideas of patriotism.

With a slight change in wording, we fully agree with this random remark of an uninformed capitalist editor. It should read as follows:

When the Seattle Socialists celebrate the anniversary of that proletarian and noble Commune, which alone held Paris in peace and stood for the National honor when the Prussians were at its gates, they give an excellent illustration of their ideas of patriotism.

The Seattle Socialists stand for the working class and therefore they celebrate that glorious rule of the working class of Paris, which the editor of the Seattle Republican daily knows nothing about.

This editor is like a Pharisee of the year 60, who wrote of Jesus of Nazareth as a fanatic and criminal who stirred up a rebellion in Jerusalem and was crucified with two others of his kind.

The history and meaning of the Paris Commune has been written from the standpoint of the contemptible Versailles government, the brutal Bourgeois government, which indeed "drenched Paris in blood," shooting down defenseless thousands of working men, women and children by the soldiers under the infamous Gallifet.

For the enlightenment of the editor of the "Post-Intelligencer" and of those who may be equally ignorant, we quote from Prof. Geo. D. Herron's great speech in Feneuil Hall, Boston, delivered March 21, 1903, and now published as a 10-cent pamphlet, by The Comrade Publishing Co., 11 Cooper Square, N. Y., under the name "From Revolution to Revolution." We recommend the reading of the entire speech by every Socialist at this particular time prior to our National Convention.

Prof. Herron on the Paris Commune. I do not think that I need to tell the story of the Paris Commune, as it is called, to an audience of Social-

ists. You know the story of how the people of Paris arose in revolt, in the autumn of 1870, against the surrender of the city by the government of France to German conquerors; how the popular uprising against the Germans without the walls soon developed into the armed protest of the city against the centralized and corrupt authority of the French State; how, as the alarmed propertied classes withdrew from the struggle, and as its burden and tendency depended more and more upon the working class, it became proletarian in character and economic in its purpose. The word "commune" really meant "community"; it was the term by which the townships or groups of townships in the city were known in France. The revolt of the Commune of Paris against the Germans, and against the usurping government of France, was a community seeking to restore something like the ancient privileges of an independent free city of the Middle Ages. As is ever the case, the real labor and fighting devolved upon the wage-workers, from whom was drawn the best of what was known as the French National Guard. The frightened "defenders of order and property" made terms with the government of the miserable Thiers at Versailles, and abandoned the real defenders of Paris to their fateful struggle. Then came the betrayals, the misleading of the leaders, the final failure, and the governmental murder of men, women and children to the number of thirty thousand. By the time the spring of 1871 was past, the capitalist class that had betrayed the revolt had appropriated all its fruits. It is a strange story, this lucent epoch of the Paris Commune; and it is history's supreme tragedy. There is no martyrdom so splendid, no sacrifice of a people so great. There is not any protest of the common life against oppression so disinterested and so

THE WAY IT MIGHT BE

If Workingmen Voted for Themselves



truly noble, so worthy of being sung in epic and told in story, as this mighty martyrdom of the working class of Paris in the spring of 1871. It makes the high tides of human feeling and action. It is a spectacle that surpasses in significance almost every other martyrdom of history—the spectacle of a whole people going not only to death but to accepted oblivion, to foreknown obloquy and disgrace; a whole people dying in an ecstasy of devotion to a betrayed and lost cause—girls and children leading in this sublime abnegation.

And in what kind of a light do the communards still appear to the world? The novelist and the historian, the politician and the priest and the king, and all the retainers of the ruling class, have stamped the Communards with infamy. The Paris "Commune," in the popular mind, was a time of red and meaningless terror; a time when the sheer lust of killing and stealing and burning took possession of the people. It is supposed that the ruffians and thugs, the assassins and the offscourings, of the nations gathered together in Paris in order to glut themselves with crime, with the blood and goods of the propertied and the respectable.

And yet, as any sane or scientific study of the period shows, the time when the working class was in actual control of the affairs of Paris, free of its own leaders and getting along without government, administering society through the simple law of association for the common good, was a time of unequalled human order, elemental law and real liberty. At no other time or place has life been so free and safe, with so small an average of human misery, with so large a fund of secure fellowship, and with so hopeful and common a well-being. Even capitalist properties were more sacredly protected by the Commune than by the capitalist administration itself. Indeed, that brief time when the working class was triumphant in Paris, when it arose above traitors within the walls and the foreign foe without, when it dismissed or ignored the government and became its own law and order, is a sort of oasis in the long desert of human exploitation and tyranny; a sort of glad and beautiful moment, a momentary and prophetic springtime, in the long procession of the changing forms of parasitism and hypocrisy and brute force which we know as law and government.

In the glad day when truth can stand on its feet and face the world

unafraid, naked and unashamed, and when the poet comes who shall sing the true epic of the time which we today celebrate, those few days of the working class administration of Paris will be seen as the forerunner, the John the Baptist, of the better days that will come under the co-operative commonwealth, when these evil days of capitalist misgovernment, with its prostitution of the common life, shall have passed away forever.

THE WAY TO CHASE THEM.

Editor Ballard News—Dear Sir: I see in the columns of your paper that there have been formed in this city both Republican and Democratic campaign clubs. And of course the object of these clubs is to educate the voter as to his interest in disposing of his franchise. Now there is also a club (better known as a local) of the Socialist party, who have the same object in view. Now we are sure that you will agree with us that an exchange of ideas is one of the best methods of education. Therefore, we, the Socialist Local, of Ballard, challenge either or both the Democrat or Republican clubs of Ballard, through their officers, for a joint debate or series of debates upon any of the economic or political questions affecting the voters of this commonwealth. We will furnish hall and should prefer to meet Sunday afternoons at 3 o'clock, but will meet any time. The above mentioned clubs may arrange the question or questions so as to take either the affirmative or negative side of the question. We only ask to debate from a Socialist standpoint, should the officers or members of the above mentioned clubs not consider it beneath their dignity to debate with common laboring men upon these questions which we hold to be of vital interest to the laboring man. We cordially invite any representative of any political party to occupy 30 minutes' time at our Sunday afternoon meetings commencing March 13 and continuing every Sunday until the close of the campaign in November. These invitations are extended to Democrats, Republicans, Prohibitionists, in fact, to any party or persons opposed to the principles of Socialism. Should these invitations be accepted we would ask at least one week's notice. J. C. ROBBINS, City Organizer, Socialist Party, Ballard.

BROWN'S WASHINGTON TOUR COMPLETE.

Edmonds, Friday, March 25; North Yakima, Saturday, March 26; Prosser, Monday, March 28; Sunnyside, Tuesday, 29; Belma, Wednesday, March 30; Spokane and county, March 31 to April 3; Pomeroy, Tuesday, April 5; Clarkston, Wednesday, April 6; Colville, Friday, April 8; Orient, Saturday, April 9; Northport, Sunday, April 10; Spokane, Tuesday, April 12; First Montana date, April 13.











# WORKINGMEN OF TACOMA

Vote for Yourselves. Mark Your Ticket Thus:

REPUBLICAN TICKET.	DEMOCRATIC TICKET.	SOCIALIST TICKET.
○	○	○

## THE PLATFORM

Adopted in Convention, February, 1904

The Newspapers of Seattle are afraid of this platform. They seem to think it hot.

### PLATFORM.

"WORKINGMEN OF ALL COUNTRIES, UNITE! YOU HAVE NOTHING TO LOSE BUT YOUR CHAINS; YOU HAVE A WORLD TO GAIN!"

We, the Socialist Party, of Tacoma, in convention assembled, proclaim our allegiance to the Socialist Party of America, and affirm our unflinching adherence to the principles and the program of international revolutionary Socialism.

In presenting our candidates to the working class and those in sympathy with it, we base our appeal upon the following declarations and our PLATFORM OF PRINCIPLES:

1. Labor produces all wealth.
2. Under the present economic and political conditions labor's share in the wealth which it creates is merely a mean and uncertain subsistence.
3. So long as the present organization of industry remains the capitalist class will monopolize the machines of production and will appropriate, through the wage system, the wealth created by the working class.
4. This appropriation of labor's wealth by the capitalists is so complete that it enables them to live in luxury and idleness.
5. As a necessary consequence of this exploitation of the laborers by the capitalists—this expropriation of all property out of the hands of the toilers into the private ownership of the holders of capital, there is an inevitable war between the interests of the working class on the one hand and the interests of the capitalist class on the other.
6. This class struggle between the wealth-makers and the wealth-takers will endure so long as our present system of production for profit continues.
7. In this conflict between the workers and the capitalists, labor is disarmed on the economic side, all the instruments of production and distributing wealth being owned and controlled by the holders of capital.
8. There is only one weapon with which the working class can successfully oppose the capitalist class—and that is the BALLOT.
9. This fact demands as an inevitable conclusion the organization of the working class into a political party that shall be, everywhere and always, distinct from and opposed to every political party not founded entirely upon the interests of the working class. The Socialist Party is organized to meet this demand, and is therefore the party of the working class. We recognize that in a municipality our power for permanent relief of the working class is limited; but
10. The Socialist Party, when in office, shall always and everywhere, until the present system of wage-slavery is utterly abolished, make the answer to this question its guiding rule of conduct: Will this legislation advance the interests of the working class and aid the workers in their class struggle against capitalism? If it does, the Socialist Party is for it; if it does not, the Socialist Party is absolutely opposed to it.
11. In accordance with this principle, the Socialist Party pledges itself to conduct all the public affairs of this city in such a manner as to promote the interests of the working class.
12. In conclusion, we appeal to all working men to study the principles of Socialism, to vote with their class at all elections until they overthrow the power of capitalism, abolish industrial classes in society, terminate forever the class struggle and inaugurate the Co-operative Commonwealth based upon this fundamental principle of justice:  
**TO EVERY WORKER THE FULL PRODUCT OF HIS LABOR!**

## THE TICKET

For Mayor—JULIAN W. SMITH, Carpenter.

For Comptroller—GEORGE TRUST, Carpenter.

For Treasurer—BERT WILLIAMS, Teamster.

### COUNCILMEN.

First Ward—J. V. MUDGETT, Machine Man.

Second Ward—JOHN SEYBEL, Longshoreman.

Third Ward—WILLIAM A. CROLE, Blacksmith.

Fourth Ward—JAY YORDY, Saw Filer.

Fifth Ward—A. H. BARTH, Moulder, long term.

Fifth Ward—D. M. GANO, Grocer, short term.

Sixth, Seventh and Eighth Wards—no candidates.

For Mayor.



JULIAN W. SMITH.

Born in Minnesota, 1858. Common school education. Apprenticed himself out at 18 to learn carpenter trade. Worked at that until 1884. Went to Dakota to buy wheat and sell farm machinery. Learned then that there were two distinct classes, and a struggle for existence. Married his present wife Irene Smith in 1887. Moved to Seattle in 1889. Went to San Francisco in 1894. Joined the S. L. P. in 1895 and the S. P. in 1900 and has been an active worker for the cause of Socialism for the last 10 years. At present belongs to carpenters union of Tacoma where he has been a resident for the last four years.

For Comptroller.



GEORGE TRUST.

Born Denmark, 1847. German parentage. Common school education. Came to this country 1886. Learned carpenters trade. Made himself familiar with different kinds of machinery for grain elevators and flour milling. Took charge in 1877 as millwright La Grange Mill, Red Wing.

Minn. Took course of bookkeeping with the intention of going into business.

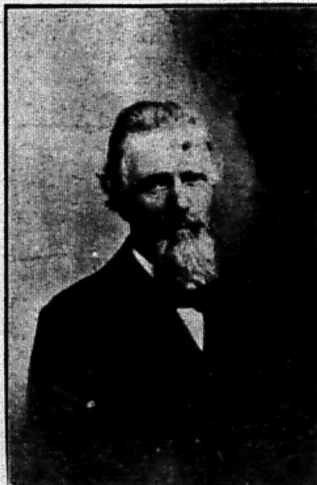
Came to Tacoma 1887. Has resided here ever since. During the panic commenced to look for the cause and found that government must be reconstructed in order to establish a more just economic system based upon justice to all mankind. Commenced to study scientific Socialism. Joined the Social Democratic party that afterwards changed to the party of today. Affiliated with the United Brotherhood of Carpenters and Joiners of America, Local Union 470 of Tacoma at the time of its organization. Took architectural course with the International School of Scranton, Pa.

For City Treasurer.



BERT WILLIAMS.  
Born in Minnesota, Nov. 22, 1875. Was always a wage slave.

For Councilman, Fifth Ward—Short Term.



D. M. GANO.  
Born in Ohio, moved to Wisconsin in 1861; when the Civil War broke out, enlisted in Co. A, 8th Wisconsin Vols., known as the "Eagle Regiment." In the war three years and two months. Got married. Moved to Iowa in 1872. Lived in Iowa fourteen years. Became a Greenbacker. Been in the reform movements ever since. In 1884 moved to Washington, bought a farm near Parkland. Lived on the farm eighteen years. Bought some property in Tacoma. Keeps a grocery store at 720 South 40th and Yakima. Raised a family of nine children. "I am proud of my children. They have all accepted the beautiful garb of Socialism."

For Councilman, long term, 5th Ward.

A. H. BARTH.  
Iron moulder by trade, a member of Iron Moulder's Union of North America since 1889. Member of Local No. 180 of Tacoma. Age 36. At present employed at Atlas Foundry and Machine Co.

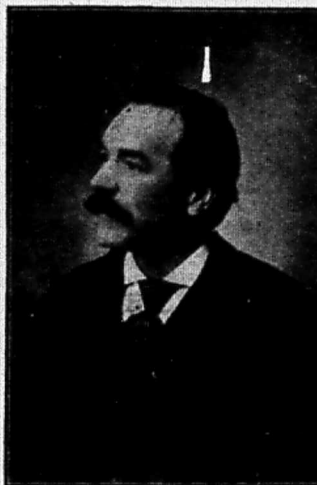
For Councilman 3rd Ward.



WM. A. CROLE.

Born March 25, 1852 St. Louis, Mo. Have been a Union man all my life. In 1872 joined Brotherhood of Locomotive Firemen. 1884 joined the Knights of Labor in St. Louis. 1893 joined the American Railway Union in California. 1902 helped organize the Blacksmith Helpers Union in Tacoma. Is in good standing in Blacksmith and Helpers Union No. 417, A. L. U.

For Councilman Fourth Ward



JAY YORDY.

Born in Pennsylvania in 1853. Removed with his parents to Illinois in 1858. Has traveled extensively in the United States. Has followed the lumber business most of his life. Is a student of psychology, believing that as we are able to fill the hearts of mankind with truth and love, selfishness and falsehood must abdicate their realm and when all men have the truth of the universal brotherhood of man in their hearts we shall have true Socialism. A staunch Republican till he identified himself with Social Democracy, Socialist Labor Party. If elected will stand by Socialist principles and will faithfully serve the people.

"Governor Odell says he lost \$100,000 in the shipbuilding trust, but he does not say where he got this money."  
—Tacoma Daily News.

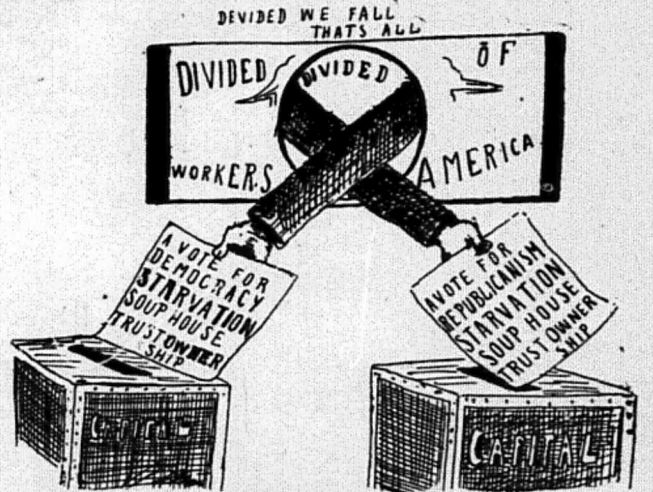
But the News knows that Odell robbed the worker of this sum or else he got it from those who robbed the worker, and yet the News has frequent sermons on religious duty and moral integrity. Such sham and hypocrisy are slowly teaching the slaves to shun these prostitutes.

## UNITED WE STRIKE

UNITED WE STAND  
WE GAIN OUR DEMANDS



## DIVIDED WE VOTE



### COMING IN

Everett, Wash., March 13, 1904.  
Editor "The Socialist": In a late issue of "The Socialist" I noticed the statement that the California Comrades had contributed cash to pay half the outstanding debts against the paper, but I have seen no mention of further contributions towards wiping out the balance of the debt.

Comrades, our paper has a plenty with which to contend without being compelled to carry this debt through the fierce battle to be fought in the coming national campaign. Our masters are not going to contribute toward our success. We must pay our own way out of the small daily allowance received by us as "our share" of what we produce. Though at times some of us slaves have had to swallow pills that were exceedingly bitter, the fact remains that the case was correctly diagnosed and the proper remedy prescribed. "The Socialist" has truly proven itself the watchdog for the slaves, and we must rally to the support of our faithful friend. Let's start (and end) a fund at once for the elimination of this debt against our paper. I believe the amount needed is at least \$250.00. (And I know from experience that the paper could use thousands without any effort at all.) Let "The Socialist" acknowledge receipt of contributions until the amount is received. Let's be up and doing and see how quick we can raise this money. Don't wait for someone else, Comrade, but send it in quickly. I enclose \$5.00 to start the ball rolling. Who'll be next? In the words of Ingalls, Comrades, let's "Up with our flag, Let'er stream on the air, Tho' our fathers are cold in their graves. They had hands that could strike, They had souls that could dare, And their sons were not made to be slaves."

DeFOREST SANFORD.

The above proposition is already bearing fruit. Several comrades have responded this first week. The first is Dr. J. E. Wright, of Sacramento, Calif., \$5. Then Jerry Daniels, of Licking, Wash., sends in ten subscriptions, \$5. Then J. B. Welzenbach, Moline Ill., orders cards, \$5. That is a quick response. Comrades, we prefer you should take cards or send subscriptions, rather than make a donation outright. Will not 50 of our comrades rise at once and send us \$5 each to wipe out our indebtedness? We renew and extend for one month our offer of 20 cards for \$5. Think, this means 20 new votes for Socialism, next fall. We guarantee "The Socialist," in six months time will make a Socialist of any wage-worker who reads it. It never fails. Now, comrades, it is up to you!

FROM DR. WRIGHT.

Sacramento, Cal, March 7, 1904.  
My Dear Doctor:  
"The Socialist" is O. K., and I WANT to see it not only live, but be FREE. Briefly and hastily, I would like to be one of fifty (50) on the Coast or else, where, to take \$5 in postals or advance \$5 to put "The Socialist" on a cash basis. There ought to be 49 others willing to make this small effort to put on a sound financial basis the only

straight-out Socialist paper on the Coast. I think 2 or 3 others may be found in Sacramento. Throw out the dragnet, and let us see what the result may be. Any five in one locality might take a dollar in cards each, making the \$5, and by putting them where they will do the most good, make the others pay for their education, thus doing a good work at the expense only of the effort. It ought to succeed.

I will see what can be done here along the lines suggested above.  
Fraternally,  
HENRY E. WRIGHT.

SEMI-MONTHLY BULLETIN, NO. 4.  
Socialist Party of Washington,  
March 22, '04.

Dear Comrades:—  
See that every member in good standing has the privilege of voting on each and all of the referendums. We need this voting practice bad. Take a glance back over your books and see if your membership are square on the books, and report to me on blanks recently sent you, the exact condition of your Local. We need that "arrangers" sadly, and on an occasion of this nature, you can get many to pay up—if properly approached—for the privilege of voting; especially should every TRUE Socialist be begging to "gird on the armor" for the fall campaign, in "dead earnest."

How About That Delegate Expense Fund?

The State Committee at its December meeting, called upon the membership in general for a monthly contribution for six months, 30 cents from each member, to assist in defraying the expense of our delegates to the National Convention, to be held in Chicago, on May 1st, but so far only half a dozen or so Locals have paid any attention thereto, and but \$7.00 or \$8 has been received therefor. What will your Local do about it? Are you doing anything in the way of literature distribution or general propaganda work? This is the ideal time for seed-sowing in more ways than one, and the Soldiers of the SOCIAL REVOLUTION should see to it that the dimes that could be spared at this juncture might equal dollars later. This is without doubt the heavy end of our "JIMMIE HIGGINS" job, comrades mine. If we fall in this we fall in much. On with the war!

Comrade Scurlock has been called home to welcome the arrival of twin Socialists in his family, and may not be able to take the field for some time; much to the regret of the Stevens county and other comrades. We trust the youngsters will soon be able to hold their own, and that the new State Organizer's detention will be brief. Comrade Angus writes from Prosser as follows: "Prosser Local wishes the State to know that it will poll more STRAIGHT Socialist votes this fall than any other precinct in the State of the same size."

Here's a dare for you, comrades: It's up to you (especially if you're from Missouri) to compel Comrade Angus to "SHOW ME," that there are at least a couple of other places in the "Evergreen State" that may "GET BUSY" before falling flat before this party football, thinks that Socialist votes that are not "STRAIGHT" have no right to be called such, and can guarantee Local Prosser "A RUN FOR ITS MONEY." Local Lopez Island swears they will carry their precinct. Send in more bolted-down briefs like this, comrades, they're inspiring. Will endeavor to have the tabulated returns of several past Referendums, and other interesting features in the next Bulletin.

Now I'll tackle those neglected letters.  
E. E. MARTIN.  
State Sec'y-Treas. S. P. of Wash.  
1016 Stewart Street, Seattle.  
(Phone Black 7456.)

## GRAND FINAL RALLY At Tacoma

SUNDAY EVENING, April 3, 1904

At Foresters' New Hall, Over the Post Office

### SPEAKERS:

THOS. C. WISWELL, of Seattle.

HERMON F. TITUS, Editor of "The Socialist," Seattle.

Bring all your Workingmen Friends

### SAN FRANCISCO NOTES.

(Continued from Third Page.)

workingman of America is identical with that of every other workingman in every other capitalistic country in the world. And this is the answer and the only answer that ought to be made to the objection that Socialism is of foreign importation. One cannot be loyal to the workingclass and at the same time support and defend the capitalist system and its institutions.

On Tuesday night, when Dr. Baker failed to appear, comrade Wilson said that he found it necessary to "shake the fighting spirit out of him and get ready to make a Socialist speech instead of a debate"; but when Friday night came he failed to "shake" it back again. The debate lacked the features which constitute the difference between a debate and a lecture. Instead of attempting to answer Dr. Baker's arguments or objections Comrade Wilson simply made a Socialist speech which would have been perfectly in order if Dr. Baker had been ten thousand miles from San Francisco. One seemed to feel that there was a disposition to spare Dr. Baker but the audience wouldn't have it that way, and when the Dr. in his closing remarks after telling about the failure of Socialism in Australia asked the question "Do you want to try that in America?" from all over the house came a tremendous YES! YES! YES!

This time the old Dr's confusion partook of rage and he perorated with these words, "There, I knew you wouldn't play fair to the end, I knew you wouldn't."

Comrade Stitt Wilson addressed the San Francisco Local at the celebration of the Paris Commune. It is to be

regretted that those who were at the debate did not hear Comrade Wilson on that occasion: they would have gotten a better conception of Socialism than what they did the night of the debate.

The Volunteers of America (an offshoot of the Salvation Army in this country) have given us an example of their christian charity in San Francisco. They have asked the Board of Supervisors to pass an ordinance restricting the hours and places for holding street meetings. The time and places of course suit the convenience of the Volunteers.

The capitalist class are perfectly willing to let the Salvation Army and Volunteers hold street meetings. It is their business to clean up the victims of the system, they render good service to our economic masters and the masters will see to it that they are protected and guarded in their work.

For weeks the San Francisco Labor Council has had a man in front of Johnson's restaurant carrying a sign announcing a boycott on the aforesaid restaurant. But there was a change in the program last Saturday. The man who carried the banner found a companion by his side. In the upper left hand corner was the figure 5, in the upper right hand corner was a figure like the sharp in music, in the lower right hand corner was the number 04. In the center was a large circle inside of which was a large 17 and a right angle bisecting the upper part of the circle. Across the bottom was Citizens' Alliance. Some passer-by asked the man carrying the banner what it meant and he replied that the Citizens' Alliance was a secret organization. It is very evident that they are doing business in San Francisco.

The Citizens' Alliance is determined to break up the labor unions and kill the Socialist movement, and it depends entirely upon the working class as to whether they shall succeed or not. The Alliance will give the sleeping workers such a shock some of these days as to make them wonder where they're at and what they have been thinking of all the time.

During the month of April Mr. Lewis and I will conduct a course of lectures every Tuesday evening in Turk St. Temple on the Socialist classics. During that month we will confine ourselves to German authors. The first lecture will be on "The Communist Manifesto," by Marx and Engels, the second, on "Woman" by Bebel, the third, on "From Utopia to Science" by Engels and the fourth, on "Value, Price and Profit" by Marx. Students of Socialism are especially invited to attend these lectures. We are especially anxious to make these meetings instructive as well as entertaining. Mr. Lewis will give the first third and fourth and I will give the second lecture. Admission free.

### THE MAN FOR THE AUDIENCE.

The audience which greeted John W. Brown at the Grand opera house in Seattle, March 20, 1904, was a very large and appreciative one, but it could not come under the usual designation of "wealth, wit, beauty and fashion." The jewels that shone were not such as beauty and fashion adore, the audience was not distinguished by the cost and splendor of its gowns. Pride and ostentation did not abound.

It was a workingman's audience and the speaker was a typical workingman, possessing the simplicity and directness of his class.

The spontaneous applause with which the speaker's crisp, direct, truthful utterances were received, was a tribute not only to Brown but to the comrades who for four long years of earnest agitation have been preparing this audience for just such speakers as John W. Brown.

The dignity, the pride, the mask of piety of our exploiters would have been shocked at some of the utterances of the speaker, but it was just such utterances that were most loudly and most heartily applauded.

The workers are growing tired of robbery, even though done behind the mask of religion. Piety, downcast looks and mincing words have become decidedly hateful to all who are conscious that these are but masks worn to still the rebellious while the wearers of the masks participate in the robberies, and Brown made this quite plain, that the masters do not hesitate to use the most sacred and the most holy names and beliefs as blinds for exploitation of the ignorant slave.

These revelations were a distinct shock to such in the audience as had believed that a preparation for the higher life consists in demure looks, monotonous and deliberate expression, the giving of alms and such other trivialities as are indulged in by those who in such ways contribute to the robbery of the slave.

There were no husks on Brown's words and they blistered when they struck minds not prepared for the naked truth, but ninety-five per cent of his audience was delighted with the direct, earnest, thoughtful and forceful expression and manner of the speaker.

This is the sort of speakers to keep in the field till people understand that Socialism is a real workaday propo-

sition and no fad or dream or theory or higher life.

The Republican Daily of Seattle known as the "P.I.," had a column report of the Socialist commemoration of the 33rd Anniversary of the Paris Commune, held in the Grand Opera House last Sunday afternoon.

The only reference to the speech of the occasion was this: "John Brown, of Connecticut, wandered on the stage and talked about an hour and a half." The rest of the account was composed of "smart" attempts of a fresh reporter to cast ridicule on those who participated in the program, especially the two ladies who took part. Miss Florence Huebner, only 13 years old, probably the most brilliant pianist of her age in the city, who rendered two selections from Schumann and Mendelssohn, was described as "giving some fancy touches on the starboard side of the piano" and as selecting "a piece which gave her a chance to do some cross-handed playing," etc., etc., and this is seriously written as news in a "great cosmopolitan newspaper!"

But such petty treatment, making no pretense of decency, only serves to injure the paper which allows it. Every sane reader of the "P.I." must have followed this account with astonishment and disgust.

The rendering of "The Man in the Overalls," by the Socialist Chorus of workmen dressed in their own overalls, made the hit of the day. As one of the audience said: "That made me feel how real this movement is, a serious uprising of the actual workers." Even the "P.I." kid had to admit that the chorus had "a lilt and swing that caught the crowd." We understand this chorus proposes to go on and "do so Some More."