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Socialism
means the public ownership of
All the means of Production and
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patchwork and WILL NOT
abolish wage slavery.

The Socialist

THE WORKINGMAN'S PAPER

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It is the Christmas holidays in Seattle. On the streets are swelling crowds of loungers staring at window after window wherein the thrifty merchant has heaped cheap and shiny baubles and installed automatons of clowns or a real flesh and blood Santa Claus in the hope of inveigling a strolling fly into his web of profit, profit, profit! Off the streets, in the dim factories, in the muddy trench, in the clanging boiler shop, toil other crowds, long hours, and for little pay, whose labor alone makes it possible for the drones on the street to saunter and gaze and purchase. Here is a window filled with Christmas gifts, and the window is darkened by the pushing, struggling crowds of children, who flatten their noses on the glass to get as near as possible to the treasures for which they all yearn, though but few will ever possess. Small children cry and tug at their mother's shabby dress and can only be induced to leave, tearfully and empty-handed, by threats of whipping or promises to "see about it." On the street edge of the sidewalk stands an aim-seeker with a box labelled "To buy 500 poor children Christmas dinners," and between him and the window the jostling, idle throng, the envious, despairing children, the waiting merchant, who wonders why they all don't come in and buy—at his price—form a kaleidoscope of a competitive-system Christmas that should bring tears to the eyes of angels and nerves to new and stronger effort, those who know of the only power that can bring happiness and joy to all on all days of the year, instead of unappreciated luxuries to the few and degrading poverty to the many. That power is Socialism.

WONDER if the capitalist press, which ignores large Socialist meetings and prints columns about small single-tax meetings, would do so if it was thought for a moment that the success of the single-tax would in any way interfere with the fleeing of labor. The capitalist editors are sufficiently class-conscious to recognize their own material interests, and to defend those interests, too.

OCCASIONALLY some economic idiot gets up and gleefully celebrates the fact that a new trust has arisen to fight the old one, hence the trust question will settle itself by fighting itself to death. It really makes no difference which one lacks, one will survive to see us, and I never knew, a black slave being particularly benefitted by a change of masters. He always worked—for someone else—as the white slave does—and he never got—like the white slave also—more than a bare existence. A workman who thinks a fight between two trusts has any interest for him, no matter who wins, is in sad need of a slight education on economic matters.

I WOULD like to kindly suggest to the Society of Aid for Poor Children that maybe if there weren't so many individuals of both sexes doing nothing more useful to the community than holding up begging signboards and knocking up contribution boxes in "the half of the poor" there wouldn't be half so many "poor" to worry about. Did you ever think of that, my sympathetic and loving, but all-fired ignorant brother and sister?

ONE may easily be pardoned for imagining, in view of the apparent inability of the editor of the Times to think of any other word than "whelps" to apply to the Socialists, that his associations have been less with gentlemen than with dogs.

The Night Before Christmas



Uncle Sam---"An jest Think! Them Boys is called Twins!"

The query, "Who made it possible for the Times to 'give' its employes turkeys?" still remains unanswered. Billingsgate is not yet generally accepted as argument, even though editors of democratic papers and Tammany politicians may ignorantly think so.

WHAT A picture! Hanna, Schwab, Archbishop Ireland, Gompers, Mitchell, Sargent, holding a love feast, and trying to fix up a scheme whereby the conflict between labor and capital may be brought to an end! What hypocrisy, what venality, on the part of the "labor leaders"! What folly, what idiocy, on the part of the workmen who so weakly choose as economic representatives men so ignorant of economics that they can not or will not see that the conflict between labor and capital MUST continue as long as employer and employe remain. To maintain the latter means to maintain the wage system, and the perpetuation of the wage system means the perpetuation of injustice, of exploitation, and of the robbery of the workers. No doubt the big capitalist class would like patch up a peace, i. e., that the workers may remain contented with wages. For the capitalist class, ever studying their own material interests, know, even if the ignorant workmen do not, that it makes no difference in the end whether wages be high or low, \$10 a day or 10 cents. The capitalist class, as the owners of all the necessities of life and the means of producing them, will always demand, as the price of those necessities, every farthing deled out as wages to labor. It is a little more bothersome for the capitalist class to apply itself to the additional bookkeeping necessitated by paying out and taking in the large sum, but capitalist greed

and capitalist self-preservation are fully equal to the occasion. Besides, that bother, irksome as it to the capitalist class, who had rather not be troubled by such trivial details, is still far preferable to being thrown off the backs of the workers entirely, as will happen when the working class vote consciously for Socialism. So no wonder the robber class meet in conference with "labor leaders," in the hopes that those "leaders" may keep their following blind to the real cause of all their misery and uncertainty of life, and the cause, too, that will mold and rot every patchwork scheme that may be presented by either capitalist or labor leader, both of whom wish to still longer sit in the saddle. That cause is the Wage System. Stick a pin there, my pure and simple capitalist labor brother. The Wage System must go. Any other proposition is a delusion, a snare, an added strength to the hands of the master class, and will leave a bitter, brown taste in the mouths of those workmen who are foolish enough to take unwholesome and poisonous concoctions from the hands of economic quacks.

A WELL-DRESSED, portly and satisfied-looking individual has been standing around our streets lately, holding a big transparency appealing for pennies to help buy Christmas dinners for 500 poor children. And Seattle isn't so large, either. The number of little children who will either have to have Christmas dinners given them or go hungry, when Seattle grows to the point prayed for by all factions of the capitalist class, can be but faintly imagined. Seattle is succeeding as a business town. Somebody is prospering and raking profits unto themselves. If you say it slow and think real hard "profit to one" rhymes splendidly with "poverty to many."

SAY, sister. If you're stuck for something to surprise your sweetheart, send in a subscription for him for The Socialist. It will do him more good than a sockful of sweetmeats.

"CHRISTMAS presents, I off," is a cheering announcement to the prosperity-stricken wage-slave who has been wondering how he is going to fill the stockings at home.

THE "labor conference" in New York reminds me very strongly, somehow, of the ancient band of asses who sent a committee to their master to ask more straw for their stalls at night, believing that their burdens by day would be lessened thereby.

UNCLE SAM.

A sensation has been created by Life Young, editor of the Des Moines, Iowa, Capital, who nominated Theodore Roosevelt in the national republican convention at Philadelphia. He recently visited the Pennsylvania mining regions and studied the labor problem in all its hideousness. Then he went forth and declared that the remedy for strikes and for the misery of the working class will not be found in a change from a republican to a democratic administration, nor from a democratic to a republican administration, nor any other proposition within the system of competition and private ownership of the tools of production and distribution. "The only remedy," said Mr. Young, "is the co-operative system and the public ownership of the means of production."

The bookkeeper who had worked twelve hours a day for thirty years paused to look at the captivity of a canary. "How pathetic!" he exclaimed. —[Life.

The Passing of Populism.

There will be no populists in the next congress. The senators yet holding their seats who were elected as populists have returned to either the democratic or republican parties.

The movement which at one time polled nearly a million and a half votes, is dead, so far as any future force is concerned. The new congress will be composed entirely of democrats and republicans. The passing of populism deserves some comment.

The movement was mainly confined to the agricultural districts, and it was in the agricultural states where their success was attained. It was what might be regarded as a rising of the middle class or small property holders against the capitalist class or large property holders.

The farmers and small business men of the country districts were being ground down by the railroad magnates for the benefit of the trusts and large capitalists of the country, and they sought the aid of the government to relieve them of the exactions. Their main efforts were directed towards the government ownership of the railroads. They hoped to increase their profits as a result of cheap transportation.

They had no relief to offer the wage worker under their control—except through the time-worn "jolly" of all capitalists, the mutuality of their interests. They argued with their workmen that their increased profits would result in increased wages, and many of them voted the populist ticket under that delusion, a delusion which exists very largely today.

With the growth of capitalism, however, the strain under which these small business men lived either broke them up entirely and made wage workers of them, or with the Spanish-American war and the extension of foreign markets the strain was gradually lifted until they regained something like their former position, and forgetting their former misery have gone back to the old parties.

The wage workers had nothing in common with the populist movement; it was merely an attempt of small capitalists to overreach and pull down the large capitalists, and like all middle classes they made use of the wage workers in their efforts to accomplish it. The passing of the populist movement makes the contest clearer between the capitalist and the wage worker, between capitalism and socialism.

The next "third party" to obtain a seat in the United States congress will be the Socialist Party. Like all other parties it is merely the expression of an economic interest, and if that interest remains intact and continues throughout our industrial growth, then the Socialist Party will continue to live and grow. In that will lie the main difference between Populism and Socialism, so far as its representative capacity is concerned. The development of capitalism put an end to the economic necessity for the populist party; while the same development constantly augments the economic necessity of the Socialist Party.—[Missouri Socialist.

We are crowded with too much faith in our great men. We have left the job of running the world absolutely in their hands, and they have, figuratively speaking, run us into the ground and sealed the hole up with a sticking plaster of poverty, and the few who are still running around on the surface are hungry, but still whooping patriotic whoops for great men, on an empty stomach.—[Montrose Enterprise.

Col. A. J. Blethen
Editor Seattle Daily Times

A Socialist Editor
Reasoning with the Wild Man

Shoes! Shoes! Shoes!
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Which
is the
Anarchist
? ?



Socialists are "Whelps," "Brainless Whelps," "Whelps," "Whelps," "Whelps," "Whelps," "Whelps," "Whelps," "Whelps!"

SHOULD JOIN THE ANARCHISTS.

An alleged Socialist journalist in New York has been shooting a fellow who won't agree with him. That socialist is a good deal like a lot of "brainless whelps" we have in Seattle who claim to be socialists. As a matter of fact these "brainless whelps" know as little about what "true Socialism" means as they know how to interpret the teachings of Christ. The other day the Times casually remarked that "it gave its employees 600 pounds of turkeys for Thanksgiving" whereupon one of these "brainless whelps" shouts: "Where would the Times have gotten the means to do this had it not been for the labor of the men who received the benefit?"

And yet every man in the employment of the Times, and who received the benefit mentioned is paid according to the "value which he himself sets on his own labor!" Because the Times doesn't "go into bankruptcy," this socialistic "whelp" claims that the Times is "defrauding its employees." Dollars to doughnuts that the fellow who said this couldn't earn two dollars a day in shoveling gold gravel where ninety per cent. were the pure stuff! It takes a lazy, shiftless, ignorant whelp to make an assertion of the kind quoted! They are right on the border line of "Anarchists." If they happen to propagate their species, the chances are more than even that the progeny will be "anarchistic anyhow."

In other words, they are too lazy to work—too cowardly to steal, but not above living off the product of their own kind—and when one of this species of animals, which it is a charity to call a "whelp," gets the chance to say anything, he invariably says it against a man who has "saved a dollar" for a rainy day.

If these dirty, ragged, loafing whelps had their way there wouldn't be one brick upon another in Seattle today! Why? Because no man can get any improvements upon real estate without "capital." There can be no "capital" where there has not been "savings." The son-of-a-gun of whom we are speaking puts the man who "saves his earnings" instead of spending them in riotous living, alongside of the tyrant the oppressor—the man who has no right to live on earth because he has a dollar in his pocket!

That class of alleged "socialists" should be treated as "common Anarchists," and banished from civilization to some uninhabited portion of God's earth, with no restriction of law—of public sentiment, and no curtailment of social conditions—for none would exist in the land suggested.

There this enemy of every moral, religious and decent condition of civilization would have a chance to work out the horrible problems which his own rotten and infamous mind suggests. Horrible as this idea may seem, it is a truthful illustration of the condition of the world as it is. The modern socialist who hides his true condition and sentiment beneath a cloak of falsehood and hypocrisy. May America be soon freed from this class of whelps!

Many of us go blocks out of our way to trade with the advertisers in the Socialist. We are glad to do such a little thing as that for our great cause.

Socialism is the only hope of the race.

CHARITY OR ROBBERY.

The following is the squib published in The Socialist two weeks ago which called out the remarkable anarchistic editorial quoted in the opposite column: "Who besides the Times gave their employees 600 pounds of Thanksgiving turkey?"

So an evening capitalist daily in Seattle struts and spreads its tail feathers. But this is what we want to know: Who besides the employees of the Times made it possible for this saint of a paper to distribute these paltry pounds of turkey and call it "giving"? Do you admire the pickpocket who robs you of a dollar and then "gives" you back a nickel?

We print the ridiculous and hysterical diatribe from the Seattle Times, only to draw renewed attention to the point we made in our criticism of the turkey episode, namely, that all this charity business of Thanksgiving and Christmas is only a sop thrown by the robber to the robbed. The Seattle Times is not the only sinner. Carnegie with his Ten Million Gift for a National University at Washington is playing the same "pickpocket" game. Where did he get his millions? Out of the men who worked in his mills and mines. So when he establishes an "Institute" or a "University" for the benefit of the people, he is a robber getting glory for surrendering a portion of his booty.

The ordinary Capitalist imagines he is a saint and really can't see the point we are making. He is utterly ignorant of the economic truth which the Socialist insists upon. He really does not know what the word "Exploitation" means. He is dazed when you say "Surplus-value" to him. "Wage-slavery" he thinks is an anarchistic phrase.

Hence when he is called a pickpocket he thinks you are insulting him, calling him a vile name, and does not dream you are telling him the simple truth.

In a great speech in the German parliament a few days ago the German socialist, Bebel, declared there were two nations in Germany, the nation of the plunderers and the nation of the plundered.

This was no rhetoric nor any impassioned overstatement. It is a declaration of indisputable fact—true not only in Germany but of every civilized nation, especially true of the United States.

Capitalism is legalized plundering. It is a system of masters and slaves wherein the man who works for wages is the slave and the "owner" of the plant is the master. It is a system of organized injustice of which every man, even if he participates in it, should be heartily ashamed.

This is what we had in mind when we called The Times proudly giving turkey to its employees, a pickpocket giving back a nickel after stealing a dollar.

This Printing Company has a big plant. Its printers and clerks and red porters must work for somebody who has such a plant. No little print shop can run a daily paper. It requires great presses and costly linotypes and expensive buildings. The company which has possession of this "capital" has absolute control of the men who work for wages. There are plenty more printers and clerks and reporters eager to take their places. These modern machines have thrown so many men out of employment that the proprietors of the plants have always the whip hand.

Therefore the wage-worker under this modern system must take what his employers choose to give. "The Times" slap at "Union Prices" makes

no difference with this general law. All that the wage-worker can get, Union or no Union, in the long run, and on the average, is a bare living.

But he produces a great deal more than a bare living. By means of the wonderful modern machine, a few men turn a hundred thousand papers every day, not the little 4-page affair of old days, but a 20 or 30-page edition, a magazine, a library, crowded with costly advertisement.

Who produces all this value? The printers and clerks and reporters and editors.

Who gets all this value? The two or three men who constitute the company.

Why are they able to get so much and leave so little for those who do the work? Because they, by hook or crook, have got possession of the plant, the big machinery of production, without which the workers cannot work. It is this private ownership of the essential means of production which perpetuates that wage system of modern times by which the worker is robbed of the larger portion of what he produces and by which consequently the millionaires and billionaires are created.

Did the proprietor of "The Times" "save his earnings," as he says, and so get his capital? No, he could not have earned enough in the few years since he came to Seattle to be the owner of this plant.

He got it in various ways which we will not tell. But what we do tell is this, that he and all his capitalist brethren are in the last analysis making their riches out of the surplus value created by those men who toil for wages or salaries but who cannot receive the full product of their toil because the capitalists control their means of livelihood, the modern tool of production, and so compels them to make him rich.

This is what we call the organized and legalized plundering which constitutes the very atmosphere of capitalism. We demand justice in place of this robbery. We demand that every worker shall have the full equality of his work. We demand that things shall be made for use and not for profit. We demand that Social Production shall be accompanied by Social Distribution.

And we despise your so-called charity of Turkeys or Universities, as an insult offered by the robber to his victims.

Socialism the Remedy.

It is a sad commentary on the system under which we live to see well-educated and intelligent young men following a body of men who are peacefully striking for their rights, inciting them to riot and murder. This was done by newspaper reporters in the steel workers' strike. They had orders from their "superiors" to create a sensation which would sell papers and throw discredit on the strikers.

Conditions which will drive a man to thus demean himself are in need of a radical change. It is the duty of every honest young man and woman to insist in bringing about such a change.—[The Young Socialists, Equality, Wash.]

Socialism—A theory or system of social reform which contemplates a complete reconstruction of society, with a more just and equitable distribution of property and labor—[Webster's Dictionary.]

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ORGANIZING FUND.

Receipts.	
(Not previously reported.)	
J. W. Blakeley, West Seattle, Nov.	1.00
Frederick Brokehoff, Everett, Dec.	.50
"C. A." Seattle, Dec.	.50
A. McL., Chalmers, Nov.	1.00
Alex. Connor, Freeland, Dec.	.50
J. R. Graybill, Everett, Nov.	.25
Chas. Guenther, Whatcom, Dec.	.50
H. L. A., Seattle, Oct. and Nov.	2.00
Willard Hyde, Fairhaven, Nov.	.65
Adolph Lindauer, Seattle, Oct.	.50
U. C. Moore, Seattle, Nov.	1.00
Wm. Menzel, Granite Falls, Dec.	.50
Jas. Nelson, Dec.	.50
Wm. O'Keefe, Seattle, Nov.	.50
Wm. Redmond, Everett, Nov.	.25
"The Socialist," Nov.	5.00
Geo. W. Scott, Seattle, Dec.	1.00
Mr. and Mrs. Schwert, Seattle, Dec.	.50
N. Sorenson, Fairhaven, Dec.	.50
Hattie W. Titus, Seattle, Dec.	1.00
Local Yelm, Nov.	1.05
Total this week	\$19.20

Comrade Gilbert's report was mislaid this week and did not reach us at all. But he will be in Seattle this week and we may expect a lot of good news of his work in the next issue. Meantime, the payments on the organizing fund should all be paid for Nov. and Dec. before Jan. 1, so as to make a clean sheet for the New Year.

RESOLUTIONS OF STATE COMMITTEE.

"Whereas, Local Whatcom has placed a municipal ticket in the field, and adopted a platform distinctly capitalist, and pledged to conduct an administration, if elected, in the interest of the taxpayers, rather than the working class;

"Resolved, That a special meeting of the State Committee be called on the 22nd day of December, at 220 Union Street, Seattle, at 2 p. m., for the purpose of taking such action as may be deemed proper, and that any member of the Socialist Party in the State is invited to attend and take part in the discussion.

Ten weeks of this paper for ten cents. Try it.

The Socialist is the strongest advertising medium in Seattle.—Pike street merchant.

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DIVES AND LAZARUS.

Did you ever hear of Dives, who lived in Palestine?
A marvellous rich man was he, well clothed in superrine.
His table gorged with wealth of food; his wines by gallons ran.
No wonder he grew sleek and stout, just like an alderman!
Another man named Lazarus, homeless and sick and poor,
In hopes to beg the rich man's crumbs, lay at the rich man's door.
He heard the sounds of mirth within, but not a friend had he
Except the dogs, who licked his sores in silent sympathy.
You'll think it strange that such a thing could happen here below,
But this was in a far-off land—a long, long while ago.
Now Dives daily feasted, and was gorgeously arrayed,
Not at all because he liked it, but because 'twas good for trade.
That the people might have calico he clothed himself in silk,
And surfeited himself on cream that they might get the milk;
He fed five hundred servants that the poor might not lack bread,
And had his vessels made of gold that they might get more lead.
And even to show his sympathy with the deserving poor
He did no useful work himself that they might do the more.
You'll think this very, very strange, but then of course you know
'Twas in a far-off country—and a long, long while ago.
Now Lazarus at length became too weak with death to strive—
He evidently was not one of the fittest to survive—
So on one chilly night, about a quarter past eleven,
He looked up at the silent stars, and died—and went to heaven.
Now Dives, too, was waxing old, and presently fell ill,
Whereon a lawyer was called in to make a mighty will;
And when Dives' sons and daughters came to hear his last farewell,
He bade them follow in his steps, and died and went to
I don't think God would venture now to treat a rich man so.
But this was such a long way off—and so very long ago!

— Luke, Jr.

Destruction of the Home

Every year the number of divorce cases on the dockets of the courts increases. This is a sad commentary upon our boasted civilization. The destruction of the home means the death of civilization.
The increase of divorces has but one explanation: It is the result of our commercial system. Among the rich marriage contracts are made to gain more wealth and social power. Hence it is that the American heiresses nearly all marry the rotten, titled aristocracy of Europe. No one can suppose that they all fall in love with the foreigners. The fact is that all those marriages are purely commercial. There is no love in them. Those women sell themselves for money and social prestige. They are not one whit above the harlot who sells herself for bread.
There is another class—the middle class—among whom many marriages are contracted solely for money. They cannot marry in the class who are financially above them, even if the love exists. They cannot afford to go down the social ladder and marry in the class below them, even if love runs that way. Self-preservation, financial and social, would force them to ignore love for one who is further down in the financial class. Self-preservation, under this commercial system, forbids that the voice of love shall be heard, unless it happens to come from their own class.
There is another class—the proletariat—the wage-earning class. In this class, also, marriage is largely a commercial consideration, especially among the women. weary of the struggle for existence, they turn to matrimony, in many cases, through the hope of get-

ting rid of the slavery necessary to make a living. Love cuts no figure in the case. It is a question of economics.

Through the classes of society economics rule in matrimony with a rod of iron. The result is that a large per cent of marriages are destitute of love. The parties are tied together by commercialism, which is as cold and cruel as the grave.
Many of these parties hide their unhappiness and live together till death ends their wretchedness. With many others the marriage tie is unbearable, and they appeal to the court for divorce.

As capitalism has grown the number of divorces has increased. The Socialist knows the cause. The Socialist is the only one that can point out the remedy.

Socialism will destroy capitalism and establish economic equality. Classes in society will disappear, and the commercial consideration which controls matrimony today will entirely disappear. Marriage will be the result of mutual affection and the home will be come most sacred. Hearts bound to gether by love will make society pure and happy.

If private capitalism long continues the home is doomed to destruction and civilization will be destroyed.

Socialism is the only force that can protect the home. Yet there are a lot of fools who are asserting that Socialism would destroy the sacredness of the home. These fools and hypocrites, while pretending to have great love for the home, are voting and working for the capitalist system, which has prostituted marriage upon the altar of commercialism, as is shown by the records in our divorce courts.

In an agricultural portion of the country there is always a smaller per cent of divorces than there is in the cities. The reason is that on the farms the struggle for existence is not so hard as it is in the cities. But right here in Texas the number of applicants for divorce is very large. The number of divorce cases in some of our counties ranges from 10 to 55 per cent of the total of all cases in the court dockets.

But, as the Southern Mercury says, "This is what the preachers have been voting for. It is the natural fruit of the selfish competitive system. The increasing army of prostitutes, on one hand, and men who do not marry, upon the other, is also attributable solely to the competitive system. Most of the men who do not marry are afraid that under this competitive system they could not support a family.

Thus at every point the sacredness of the home is attacked by this damnable, capitalist system. But this is what the preachers have been voting for. Every time they vote a democratic or republican ticket they vote to destroy the home.

The preachers must get in line with the Socialist movement and help us to inaugurate the cooperative commonwealth, under which "a more orderly state of society" will exist, or the thin mask of hypocrisy will soon be torn from their faces, and they will be classed as the enemies of the home and of civilization.—Dr. W. L. Thurman in Social Economist.

Stay on that Box.

If the class-conscious worker, with his "rough appearance and uncouth manners," perched upon his soap box, using "such bad English," has brought the Socialist movement to its present success, he is perfectly able to handle it still. He must not get down off that box; if he does, he abdicates his throne to the middle-class reformers just as sure as he is a foot high, and don't you forget it. The wage workers have not become so well educated within the short period of a year or two as to require perfect grammar and brilliant oratory to make them understand the class struggle and how it affects them. If it is the wage worker who must rise to the positions heretofore occupied by his teachers, preachers and bosses, positions in spite of the fact that the present occupants will attempt to hold onto them by shouting for Socialism in the abstract and nothing more.

For thousands of years the workers have listened! It is now time they did a little talking and acting for themselves.

It is all right to "lift Socialism out of the mud," but unless the wage workers do the "lifting" by thinking themselves in a social and economic sense, we fail to see how the wage workers will be benefited by Socialism! Keep your places on the box, boys!—[Wage Worker.]

CAPITALIST "PURIFICATION"

Tammany was to take a hand in purifying New York's "red light" district before the real thing reformers get a chance. One Churchill, a police captain, announces that "there are one thousand objectionable women within my jurisdiction. I will drive every one of them under cover."

And driving it "under cover" is the very best that can be done with this cesspool of vice, this fostering sore of civilization, by any capitalist administration, whether labeled "reform" or otherwise.

Suppose these wretched women are driven from the haunts where they have enjoyed the "protection" of the police, they must find retreat either in the residence districts of the well-to-do or in the swarming tenement warrens of the poor; but in neither case will the evil be eradicated or even mitigated.

In the first instance, the well-to-do will raise a hue and cry if their neighborhoods are contaminated with the nests of soiled doves, nor will they consider the purification complete until the social evil is hidden among the denizens of the slums, whose misery and poverty are its creators.

Objecting, as the reformers do, to the Tammany system of "protecting" vice, it is to be presumed that, once under cover, it will be allowed to flourish unmolested—a fair presumption, since in the whole category of reforms advocated by Seth Low and his office-hungry satellites there is not even the suggestion of a cure for this terrible social disease.

O, the hollowness, the sham, the mockery of reform! Once the most degraded of the unfortunate inmates of red-light resorts were innocent and pure. But the capitalist system, with its demand for profit, profit, profit, and still more profit, with its long hours of labor and low wages, crowded tenements and fetid atmosphere, make even vice a relief.

Let the covering-up process continue, and some day the smouldering fires will break forth with inexhaustible fury and engulf the beneficiaries of the system.

Red-light districts would not exist in a society where the workers had a right to the entire fruits of their labor. The same system that makes a millionaire creates a thousand paupers; and capitalism is the source of vice and crime. Socialism will abolish the effect by removing the cause.—[Exponent.]

The recent wreck on the Santa Fe furnishes an excellent example of the murderous methods of the competitive system. The dollar is the first consideration, human life second, or not at all. Don't say these accidents cannot be prevented, or that you don't know where to place responsibility. You know they can be prevented. When human life is first and the dollar second all these accidents will cease.

Some are caused by lack of signal stations; some by worn machinery; some by overworked train-crews; some by cheaply-laid or worn-out roadbeds; all by criminal negligence which could and would be avoided if profits were not curtailed by the extra precaution. Greed of gain lies back of it all. The particular collision was a head-on affair. It could not have happened if all trains moving westward were on one track and all eastbound trains on another. The profits of the Santa Fe for last season were \$54,000,000, enough to parallel every foot of track in the system. Why don't they do it? Because the courts—their courts—will exonerate them from all blame, and you haven't the manhood to take the business into your own hands. If corporations have no souls Uncle Sam has. We have five transcontinental roads; if the "community of interest" plan were perfected conditions might be somewhat improved, but Gov. Partington Van Sant says no.

Man or Dollar, which?—[Undercurrent.]

Socialism—A science of reconstructing society on an entirely new basis, by substituting the principle of association for that of competition in every branch of industry.—[Worcester's Dictionary.]

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