

To Organize the Slaves of Capital to Vote their Own Emancipation

Socialism demands the public ownership of all the means of Production and Distribution.

The Socialist

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THE WORKINGMAN'S PAPER

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Is "Public Ownership of Monopolies" Socialism?

By Geo. A. Eastman, Editor "The Wage Worker."

Detroit, Mich., April 29, 1902. Editor The Socialist, Seattle, Wash.: As you ask socialists everywhere to answer whether public ownership of monopolies is socialism, I hope I may be pardoned for sticking my nose into the controversy between yourself and J.A. Wayland. No, not only yourself and he are involved in this discussion, but every socialist, and every reformer in the land is or should be interested. It is one of the vital questions with which socialists have or will have ere long to deal.

From the time man was first subjected to his fellow man there has been a constant struggle, naturally, between the subjector and the subjected. The many schemes inaugurated by the master to bring harmony between himself and the chattel slave are innumerable; and feudalism was a compromise. The slave thought that as a serf he would be free. Ask the "Appeal army" if such was the case.

After the dawn of feudalism, which like all other compromises, failed to relieve the producer from his exploiter, there was a constant desire on the part of the serf for freedom from the immediate sod upon which he was born. Capitalism promised him this, and he enlisted in capitalism's defense. Ask the "Appeal army" if it freed him from the exploitation of a master?

From the time the first peddler made profit upon the first article he sold—that purpose there has been a struggle between him and the ones he succeed, until today the whole world is up in arms against the profit lords who have supplanted the feudal landlord.

The capitalist class, the profit class, realize this situation, and are as willing to compromise the matter as was the chattel lord, or the feudal lord. Capitalism exists from the fact that the capitalist can buy and sell the means of production; it doesn't matter whether they sell to large or small bodies, the fact that they have the right to sell, carries with it the right and the necessity that such sale be to their advantage. Ask the "Appeal army" if the whole capitalist class would sell their right to the industries to the working class. What would the working class pay them with but the product of the toil of future generations? Ask them if they are green enough to suppose that any deal which the capitalists will agree to will not leave in it the clause for the protection of themselves and their property? No, public ownership of all industries, if brought about by capitalist society, would mean that the capitalists would be the public, and the proceeds remain the disfranchised American colonies; exploited that the "public" may be abundantly provided for without work with its own hands, in the line of imperialism. I am fully convinced that the editor of the "Appeal to Reason" has never yet grasped the real truth of what the socialist movement is; because he does not understand what is meant by the word capital; and, notwithstanding the fact that he attempts to fight capitalism, he fails most dismally to clarify his readers much upon the real significance of the term capital; hence, their confusion. Ask the "Appeal army" how they can fight capitalism, without bumping up against the capitalists, and how can they "fight capitalism" without fighting capital? The "Appeal" does not understand that the word capitalist is a correlative term to capital; and therefore, if the "public" would own all the capital, as it suggests, and the public would be the capitalist, and as capitalists live from that which they exploit from labor, it necessarily follows that "public ownership of capital" inaugurated by a capitalist political party, or by capitalists, would mean the continuation of the exploitation of the class and the exploited class. Would this be socialism? This is what the "Appeal" teaches its readers. So I can not say, that I have ever seen such mush in "The Socialist," for

which every working person in the United States should be thankful. Keep up the fight. Fraternally, GEO. A. EASTMAN.

MR. MADDEN TAKE NOTICE.

Butte, May 3, 1902. Editor Socialist, Dear Sir: Enclosed find nine subscriptions, all that I could rustle for you at present. These subscriptions are from Republicans and Democrats, who, as one of them said, "have no use for Socialism, but they are willing to put up to" help you out in your fight for a free press, and free speech." Madden will find that his course will be a boomerang as far as your circulation is concerned. We are getting along nicely here. Yours, P. J. COONEY.

CONFLICT THE LAW OF PROGRESS.

We do not know who wrote the following admirable article. It appeared anonymously in "The Whistling Islander," Freeland, Wash., addressed to its editor, De Forest Sanford. Whoever he is we invite him to write for The Socialist at his earliest convenience.

Comrade: I hasten to reply to your most welcome and discerning letter of the 10th inst. pointing out my errors. They exist without doubt. We have a fierce fight before us. We may as well accept the inevitable and prepare for it. It is not a question of motives, but of intelligence. A man may do a very reprehensible thing with good motives; he may do a good act with evil motives. To me it is very manifest that we must first discern the facts and then their relation to economic evolution; and perceiving these facts and the logic of events we must persistently teach the truth though the heavens fall.

Our party can not hope to escape the fate of all other revolutionary parties—to be torn and rent by internal dissensions. Conflict is the law of progress. We may, and I believe we will, use discretion and that as a result our internal conflicts will be of inestimable value to us. To illustrate: You believe a certain cause best. It is your duty to urge a consideration of this. I may hold opposite views, but I, too, must urge a consideration of my theories. As a result there may be a modification of both views which will be infinitely better than either without such modification.

The interests involved are almost infinite. Progress is in the direction of democracy. Democracy demands that the interests and aspirations of everyone shall have due consideration. Consequently there is sure to be commotion, strife, turmoil. I think this inevitable. It is even desirable, but we must teach self-control.

Let us take truth for our compass and moderation for our helm, and then await results with tranquility. We can gain nothing by compromise. No man is to be our master; we must study, compare and judge, each for himself. When I say myself I mean to include both sexes and all conditions. Neither Titus, Wayland nor any other is to enter into our domain—the right to judge for ourselves. It is their right and their duty to present their case just as it is our duty to present ours, but then their empire is limited just as ours is limited, by the rights and duties of all others.

There is sure to be a mighty din, but noise and bluster will not have so much weight as logical, patient moderate persistence. I believe, as you, that a sensible person ought to be able to see that modern society is dividing into two distinct classes along economic lines, but then I am sure that many persons do not yet see this fact. We must, I believe, teach the truth as we see it. Our purpose is to discover the cause for existing injustice, poverty and misery on the one hand, unearned wealth and luxurious idleness on the other, and the class struggle does reveal the causes. We must teach this, insist on it. I believe Wayland to be acting in good faith. I feel sure that most of those who oppose him are acting in good faith, but as I have remarked

elsewhere, it is not a question of motive, but a question of intelligence. Who is right? Tell me and I shall support the cause he represents. This is not a question of personal ambitions. I care nothing at all for individual interests of anyone. I do not consider my own personal interests and shall think just as little of the interests of any other individual. If we cared for our own interests, immediate interests, neither of would have espoused this most unpopular cause. Now let us keep the end steadily in view and not allow ourselves to be veered by petty personal quarrels, nor by any other display of passion.

Subscriptions come in by the hundreds. Make it thousands.

TO DO AWAY WITH PROFIT.

We are constantly requested to give our approval to cooperative schemes having as their basis the elimination of profit. They would establish a trust minus the capitalist. There is one word to be said to them all. Can you conduct business successfully in competition with the fellows who run the capitalist trusts? If you can not, then you are doomed. If you can, then it is a wonder they have never found you out and sought your services. You are a genius if you can beat them at it at their own game. You can command a better salary than Schwab, and, if successful, it is to be feared the cooperators would soon find you employed by a capitalist trust.

Two hours every Sunday in May to back the Kid!

Students Are Candid. The Socialists of Seattle, who hold public meetings every Sunday evening, are calling extensively on members of the faculty for lectures and addresses.

The Socialists, though composed almost altogether of laborers are students, every one, and appreciate an intellectual discourse. The meetings are held for the purpose of discussing in an intelligent open way the problems of society and of government. To attend the lectures or to contribute the body one need not be an advocate of the principles of Socialism. At the conclusion of a discourse free discussion is allowed to all. The example of the Socialists should be followed by a larger number of American citizens in general. As long as a political discussion is confined to the heated period of a campaign, little good will be derived.—"The Pacific Warer" Students' Paper, University of Washington.

A STORY.

Told by George D. Herron in a Public Speech.

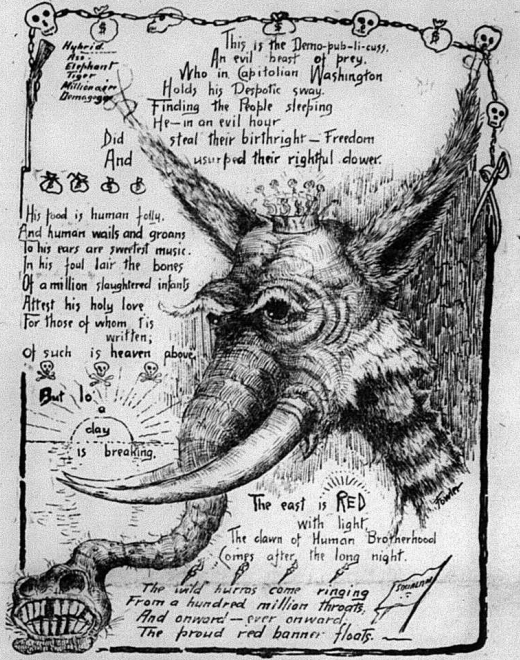
"A heavy dray broke down in the street, and a man was crushed and held captive beneath it. On top of the dray was a load of merchandise, and on top of the merchandise was sitting a lot of monopolists. A crowd of men gathered about and began to discuss how to relieve the man crushed by the dray. They stayed so long and discussed so long that the people finally created them into a legislature. Then they called in a lot more men called political economists, who decided that the man had always been so crushed; it was his natural condition, and it was Atkinson said it would overturn civilization to let the man get out from under the dray; and so it would.

"Next, chairs were endowed in universities to teach that the man was not fit to survive, or that he had too much overproduction on top of him; that even if he got out he could not walk, because of lack of experience in walking. Then came the theologians, who said the man's heart was bad, and he must be saved before the stuff could be taken off. Finally, that if his heart could be got right, he would not need to have the weight taken off. And the theologians secured a life job for centuries, just for preaching that the man could not possibly be anywhere than where he was. Finally a man came along and said: 'Why, take the stuff off and let the man go free.' What do you suppose they did to that man?"

A voice from the gallery cried: "The crucified him!" And neither the speaker nor audience dissented.

Month of May, Madden Memorial. How is that as a mouth filler?

A Capitalist Monster



A Window Into Hell.

Some of our good friends think some of our cartoons too "brutal." But we are dealing with brutal things.

Take the cartoon on this page. Does it seem too horrible and make your blood creep and shiver? You think the respectable congressmen and executives at Washington, Republican and Democratic, are treated brutally in this picture!

Can you see "The Elephant," "The Donkey" and "The Tiger"? Whose face is that at the end of the creature's proboscis?

But these respectable parties uphold the capitalists' system which smother children by the thousands and refuses to give them air and light.

Read what Mailyly writes in another column from the halls of the state house in Boston. They will not let the children go.

But read what occurred in Philadelphia last week.

A deaf and dumb boy, Isador Bacus, was running the elevator in a branch factory of the American Tobacco company, a five-story brick building, occupying an entire block. The poor boy's head was caught by the descending elevator. In the excitement somebody raised the cry of fire. A panic ensued. Down the narrow, crooked stairs rushed—who? "Twelve hundred persons at work at the time of the accident," says the Associated Press dispatch, "ninety per cent of whom were girls whose ages range from twelve years upwards. What happened? Fifty-one seriously injured in the panic crush at a turn of the stairs. Eight killed. These are their names and ages: Mary Geneva, aged 15 years; Helene Lolinia, aged 12; Elizabeth Tartine, aged 12; Annie Rosenschneider, aged 18; Louise Despei, aged 16; Ida Green, aged 18; Annie Ford, aged 13; unidentified woman about 25 years old, whose body is at the morgue.

Seven girls and a young woman "unidentified."

Just a window opened into the hell

of modern profit production. The American Tobacco company and all its magnates make their money from these children's ruin.

Workers, these are your "scabs," these girls, these immolated children! You can never settle this question by your unions. There are too many girls born who must live somehow. They are your own daughters, helping earn a living for your own family. No capitalist party will enact a law forbidding this hell. What will you do?

Vote for that party which stands for the children and for you, the only organization which will emancipate your class, your own Socialist party. Refuse to "scab" at the ballot box. There is no other way.

SOME HINTS TO PARENTS.

One of the ever-returning questions to parents is: What trade shall we choose for our boys? Parents cannot be too careful, lest they lead their boys astray, and put them to a useful occupation, for people who live off their own product never amount to much.

The best trade is that of a bondholder; it requires but little knowledge. To be a member of the Ocean Transportation Clique is not bad either, for he can always count on government subsidies. Another commendable trade is tenement house owner, for he gathers high rents with little expenditure of energy, and has the right to carry his nose five inches higher than the common citizen. Less commendable are the trades of doctors, inventors of manageable airplanes and the like. Very remunerative but uncertain is the trade of the diplomat. Besides, the boy can become an artist, even if he has no talent, provided he has a few rich uncles in the art dealers' line. (From the German of Wahre Jacob.)—Unearthed by WM. DE LILLY, Arlington, Wash.

I hope Madden will shut the Socialist out of the mails and out of the U. S., along with all people who have so little brains as to affiliate with such trash.—From letter received this week. No name signed.

It is easier to inherit a million than to earn a dollar.—Pioneer Kalender.

How much do you bet on the Kid?

# THOUGHTS, By Your Uncle.

"Socialists" who do not believe in "class-consciousness" ought to read capitalist papers. The Seattle P.-I. couldn't find room to mention the celebration of the International Labor Day, the first of May, in which millions of workmen participated, including a gathering of thousands of Seattle workmen within a block of the P.-I. office, but it padded out its editorial columns with a long mention of the growth of a national bank. If that isn't class-consciousness, what is it? Will Bostrum, Lux, et al. please answer?

When there is a split in any organization because of radical difference in belief as to the principles of the organization, going so far, in some cases, as to actually deny the fundamental principles upon which the organization is based, how can "harmony" be effected except by those who uphold the principles of the organization compromising a part of those principles? Respectfully referred to those who desire to wait until the Utah comrades and ex-comrades "harmonize" their differences.

The Seattle P.-I. is perturbed over the conundrum: "Where does all the money come from that the bums blow in?" That's easy. It's what they have left after the class the P.-I. belongs to has sandbagged their moral senses and picked their pocket.

Henry O. Havemeyer, the sugar magnate, isn't going to take any chances with either an ungrateful posterity or stern Socialist justice. He and his wife have erected a \$200,000 public schoolhouse at Greenwich, Conn., as a memorial to themselves.

There's one thing in which capitalism is different than Socialism, and it also illustrates the difference between capitalist public ownership and working-class public ownership. Seattle capitalists and others who object to the little thieves are agitating for a new big city hall and jail. What horrible things these Socialists must be who want the community to build new and nice dwellings for workmen and women before they become dishonest. Oh, no. The capitalist class do not object to public ownership as long as it either aids them to continue plundering or will protect them from both victims and small-fry imitators.

It will cost you \$100 in Seattle to mutilate a shade tree, but if you only own a mill or a mine you can mutilate a human being beyond recognition every week or so and it won't cost you 100 cents. Queen capitalism, a shade tree worth more than a man. But then, you know, you can get mines for nothing, and shade trees cost money, and you have to wait for them to grow.

Wonder how long it will take our prohibition friends to realize that to cut out the liquor brigand, leaving him to join forces with the meat, sugar, iron, coal, wool, cotton, and the thousand and one other highwaymen, does not in any way lessen the burden of existence.

Though strikes continue to be struck with increasing continuance and strenuousness, it appears not to affect the prosperity editorial of the capitalist press, though suggestion gets its work in among the mass of the people just the same as it does with the subject who eats candies because the hypnotizer makes him think they are candy.

National Committeeman Boomer has sent the following communication to the National Secretary: Seattle, Wash., May 2, 1902. Leon Greenbaum, Nat. Sec. Socialist Party: Comrade—As various comrades who cannot be thoroughly conversant with conditions in Utah, have seen fit to enter protests and objections on the Utah matter, it is but fair, before letting the affair drop, to allow me to add one final word.

First, in regard to the protest of the "caucus" of 19 delegates, there were not 19 delegates. There are no organizations at Nephi, Eureka, Plateau or Park City. Neither did Brigousse, of 59th precinct, Murray, represent anything. He was not even a member of the party one week before the caucus, refusing to join the 59th precinct branch when I organized it, having as an objection the signing away of his right to vote for some "good" man on a capitalist

ticket. H. W. Lawrence, who agitates for a money plank, and doesn't believe in classes, J. L. Whittemore and Ben Johnson, are not members of the party, having refused to abide by a majority vote of Salt Lake local. The only true claim that could be made by them as to representation would be Ogden, Murray, Logan, Coyote, Cedar City, Salina, Sandy, Elsinore and Kingston, while half of the delegation from Coyote and Sandy refused to have anything to do with the voters. There are but 14 locals in Utah, and 9 of them (I have since heard from Mt. Pleasant) stand by the national organization and International Socialism.

Hope of "harmony" in Utah by mingling the two elements is ridiculous. Mr. King of the "caucus" voters visited the regular convention and made a statement that they had no fight with persons; the difference of opinion was one of tactics, etc. He did not believe in dues, nor in this everlasting talk about the class struggle. Lawrence takes the same position, so does Elsinore.

How can a party, standing for a class system and a class-conscious membership, ever become or remain harmonious by taking in as members persons who, before they get in, object to these principles?

In spite of Mr. King's assertion that they had no personal feelings against anyone, attacks on myself, my character, and on my alleged beliefs, have increased rather than otherwise.

I shall take no notice of them any more than to refer all those who may be morbidly curious to any of the various places in which I have lived and worked for Socialism for nearly 20 years.

The question is not one resting upon my personal character, assuming, for a moment, the belief of argument, that I have one. The question, and the real question, and the question which the Utah brothers seem endeavoring to avoid by throwing the mud of abuse upon the trail, is: Do or do not the protestors from Utah believe in the principles and platform of the Socialist Party? Are they willing to accept them and work for them until they are changed by a majority vote of the whole party? That is the real issue, and I submit, from my experience in Utah, that those who are now objecting, are not willing to accept the principles and platform of the party, or even to agree, save with mental reservation, to live up to the pledge of membership.

Remember, comrades, those who were active in manipulating and increasing the disunion in Utah, and who now would pose as the only Socialists, were those persons who refused to circulate our own party platform and literature, and instead, distributed by the thousands, a platform of another organization, demanding a money plank and altruism. By no sign have they yet signified their intention to repudiate such treachery. It is humiliating the party and ourselves to even recognize a protest from such a source until first they have purged themselves of treason by repudiating their action of distributing said reform and reactionary literature and became members in good standing of Salt Lake Local, which latter organization is now nearly a hundred strong, and which has unanimously condemned the distribution of other literature than our own.

To force Salt Lake Local to accept Lawrence, Johnson, Whittemore, Crane and others as members until the stain of their treachery and the remembrance of their taunts and threats remain, would be an insult too great to be borne by the many honest men and women of that local, who have stood bravely for the class-conscious programme while those who now "protest" did all in their power to make the movement one of maudlin, middle class sentiment.

The charter should be issued to Lehi headquarters. It is their right as Socialists to have it. It will be dishonour upon the name of the whole Socialist Party if it is denied. The granting or denial of this charter will really mean, shall the Socialist Party be a revolutionary, working-class party, or shall it, while disguised in the proletarian cloak, be the wolf of middle-class desires preying upon the poverty and necessities of the workers?

Let no comrade fool himself with the belief that the Utah controversy means anything else.

The Socialist Party has reached the parting of the ways. It is to remain true to the workers or will it sell its birthright for a mess of pottage?

The national referendum on the Utah charter should be taken. Give the whole membership a chance to vote. Let us see of what sentiment the Socialist Party is composed.

GEO. E. BOOMER, National Committeeman, Washington.

May 31 the S. E. U. has its fourth grand entertainment, to close the month. This is the month of our Madden Memorial. Have you sent in your little subs?

## AN OPEN LETTER TO AN OLD POPULIST.

Kasaan Alaska, April 13, 1902. Editor "The Patriarch":

The account of your experience "Amongst the Workmen at Carpenters' Hall" was very interesting to me, especially your comments on "Pat Kennedy," and would like to say a word in defense of that which challenges your condemnation; that is, his "extreme teaching." You say: "They (the Socialists) propose to reach the topmost round of the ladder at one bound, which means violent revolution," etc. No intelligent Socialist expects to reach the "top of the ladder" at once; the most we expect to do is clear away the rubbish which has accumulated around the ladder, so that those who come after us may have access to it and climb at their leisure.

Please allow me to refresh your memory from a page of ancient history. Turn back to 1868. I call it ancient because greater changes have occurred in industry and commerce since then than in the preceding 2,999 years, and the burning question with which we have to grapple today is Production and Distribution.

In 1868 the question of currency came on to the stage, which culminated in the Greenback party in 1872. The central idea of that party was money, in sufficient quantity to meet the demand of trade on a cash basis, to be issued and controlled by the government. With us—Greenbacks—human progress hinged upon that issue, and we fought like Turks, but to no avail.

About the same time the farmers, being pinched by the railroads, organized the Grangers, with the view of bringing transportation under government control, only to meet with dismal failure all along the line. A little later came Henry George onto the stage with his remedy for all our ills in government control of the land.

And so we fought the enemy in three separate camps—when we were not fighting each other—money, in sufficient quantity to meet the demand of trade on a cash basis, to be issued and controlled by the government, and hence should be administered first; or, in other words, his measure was more important than the others, and all agreeing that it were better to get "one thing at a time," or "take one step at a time." Each wanted to be first.

But still the greatest octopus parasteth the even tenor of its way; the money changers have secured the "gold standard," the railroad kings have continued to "consolidate" and demand "all the traffic will bear," and the landlord spreadeth himself like a "green bay tree." Realizing how little we were accomplishing by the "one step at a time" process, we decided to pool our issues and make a grand jump of three steps at once.

Government control of land, transportation and money was the basis of the Omaha platform adopted in 1890, and what has happened? Greater strides towards absolutism by the capitalist class than in any previous 1,000 years!

And still you ask us to keep in the same old rut. And why?

Because to get out of it and make a many demand for justice means "violent revolution!" Having such a keen appreciation of "masculine virtue," I will call your attention to the attitude of Patrick Henry in the legislative hall of Virginia in 1775. After scoring the effeminate weakness of those who were so fearful of the effusion of blood as to content themselves with petitions for the "rights of Englishmen," he exclaimed: "As for me, give me liberty or give me death." He knew full well that a demand for liberty at that time would be rejected and violent revolution would follow that demand, yet he did not shrink from it.

That declaration of Patrick Henry is the sentiment of every true Socialist, and yet everyone can truly say with Danton: "I, too, am in favor of peace, but not the peace of slavery."

In conclusion, let me say that no man, esteeming his blood to sacred to be shed in the cause of humanity, evades or shies will be a leader in human progress.

R. F. ROWELL.

"When everybody is an office holder, there will be no more office holders."—Jaures.

"The fundamental viciousness of the capitalist system \* \* \* is the confiscation by the possessing classes of the surplus-value produced by the waging workers."—Vandervelde.

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Address of the Rev. Dr. Blindin at the Presbyterian Conference.

Brethren of the Presbyterian Church:

What I am going to say and to propose will apply to every Christian sect everywhere throughout Christendom. And when I say that we are approaching a crisis I hope I may not be considered an alarmist. It requires but little observation to become convinced that if I do not better ourselves we will soon have to face consequences of a nature most grave, threatening our very existence as ministers of the gospel. For years we have labored diligently, denying ourselves of needed rest from our arduous and manifold duties, and have resorted to every means to induce the masses to attend Divine worship. We have given them Bible revisions, fairs, concerts, ball parties and various other attractions, but all to no avail. We have tried every way to reach the masses; and it does seem to me that some of them would like to reach for us. Why, just the other evening I heard one of those blatant disturbers of the public peace, a Socialist, calling attention of a large crowd of godless men to the 13th chapter of Ezekiel, and actually holding up our profession to ridicule. Being godly men, we must be patient. But it is very difficult to patiently hear such innuendoes, when we have labored so hard in the vineyard of the Lord. Now, since all attractive inducements have been abortive, as the empty seats amply testify, I humbly propose a drastic measure. I propose a general strike of all the clergymen of every sect in the United States. Let us issue an ultimatum that unless the masses agree to regularly attend church we will close the door of every church indefinitely; and I am confident that by a little solicitation we could enlist the co-operation of a large per cent. of the lawyers, doctors and business men, and inaugurate a sympathetic strike that would paralyze the industry and commerce of the whole nation. Suppose we shut off all preaching, and get some of the lawyers, doctors and business men to throw down their tools and walk out with us, that would become of the farmers, artisans, mechanics and laborers? A strike—a sympathetic strike—is the only thing that will bring them to an appreciation of the great importance of our labors. They will soon come to us on their knees and beg us to resume operations. This, brothers, is what I propose and which I hope some present will put in due form as a motion to be acted upon at this session.

VORTEX.

People pronounce the silly sallies of the capitalist bright; they assure him his genius needs not the science of the learned; poets invoke his inspiration; artists avail his criticism upon their knees; women swear to him he is their ideal; philosophers reason his vices into virtue; and political economists discover that his idleness is the source of all activity. Because he has made him My chosen one, every body sees in the capitalist the incarnation of virtue, of beauty and genius.—Lafargue.

He has laboring cattle—men, women and children—to till the land, to smelt the iron, to weave the cloth; he has foremen and superintendents to rule the toilers; he has learned men to do his thinking. The capitalist's own work runs into the sewer exclusively.—Lafargue.

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You are hereby summoned to appear within sixty days from the date of the first publication of this summons, to-wit, within thirty days after the 6th of April, 1902, and defend the above entitled action between the plaintiff and defendant, and the custody of the minor children of the plaintiff and defendant, and that the plaintiff may have awarded to him all property, real and personal, belonging to him, and which may have been sold or assigned of the defendant therein wherever said property may be located.

Witness my hand and seal of said court.

The object of this action is to obtain a dissolution of the bonds of matrimony existing between the plaintiff and defendant, and that the plaintiff may have awarded to him all property, real and personal, belonging to him, and which may have been sold or assigned of the defendant therein wherever said property may be located.

Witness my hand and seal of said court.

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