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THE WORKINGMAN'S PAPER

To Organize the Slaves of Capital to Vote Their Own Emancipation.

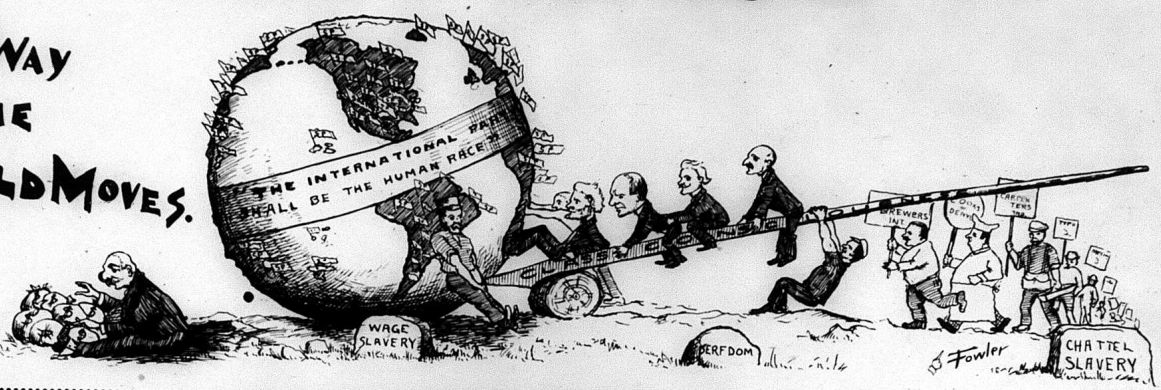
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1164 VIRGINIA ST., SEATTLE, WASH., AUG. 24, 1902

This is No. 107

Milestones in Human Progress.

**THE WAY
 THE
 WORLD MOVES.**



going to throw away my
 the workingman said when
 the Republican ticket.

If as another workingman
 he voted the Democratic

fools, they both threw away
 votes. For what possible good
 workingman get from the Re-
 an or Democratic parties?

reckon it up now. What can
 did you vote for to go to con-
 gress two years ago—if you happen to
 mber? If you live in Washing-
 was it Cushman, the Republican?
 If, what has Cushman done in all
 four years in congress for the
 kingman? Just write and ask him
 tell you what he has done for the
 rking class, will you? And send his
 ply along to **The Socialist** and we
 nominate to publish it.

Or did you vote for Robertson,
 the democratic lawyer, who claimed to be
 the special friend of Labor? Well, he
 never was elected, any how. So you
 threw that vote away, just as much as
 if you had voted for the Socialist can-
 didate.

And a good deal more so. For no
 Democrat will ever be elected to con-
 gress from the state of Washington
 again. So you voted for a losing

cause. And if you had voted for the
 Socialist candidate, you would have
 voted for a growing cause, a winning
 cause.

You laugh at that! He laughs best
 who laughs last! And the Socialists
 will laugh last.

The rats forsake a sinking ship, you
 know. Have you noticed how many
 shrewd Democratic politicians have
 left the Democratic party in the state
 of Washington lately? There is Will
 Thompson, the Great Northern attor-
 ney. And there are the Harts. And
 even Dick Warner, poor "Silver Dick,"
 who stood on the opposite side of the
 street in Everett the other night when
 a Socialist was speaking and hooted
 out, "Who killed McKinley?" only to
 be answered, "A Republican."

All these and many others are hasten-
 ing to get into the Republican band
 wagon, and deserting the old Demo-
 cratic stage coach. They have not the
 courage to join the Socialist party.
 They might, if we would take up with
 some "Public Ownership" scheme that
 gave some show of an early success,
 like the Populist uprising. But this
 working class party, they want none
 of that in their's, and so they have no
 place to go but the Republican party.

To their good horse sense shows
 up when they turn their backs on the

Democrats. There is no leadership,
 no political mission, no common inter-
 ests, to bind together the discordant
 elements of the once powerful Demo-
 cratic party. Between Bryan and
 Cleveland there is a great gulf fixed,
 and both of them are in a political
 hales. They both prate about Jeff-
 erson and Jackson and other things
 equally ancient and out of date.

So you see, if you vote for a Demo-
 cratic candidate, you might as well
 vote for Andrew Jackson, or any other
 dead man. You throw your vote away
 into the last century, if you vote
 for a Democrat.

The Democrats will come talking to
 you about the tariff, free trade, the
 destruction of the trusts, and such gray-
 headed drivel. You know now, what
 any one but a man in his second child-
 hood would know without telling, that
 you can no more destroy the trusts
 and go back to small concerns, than
 you can return to horse cars and de-
 stroy electric power, or destroy reaping
 and threshing machines and restore
 sickles and flails.

So don't think for a moment of
 throwing away your vote on any can-
 didate labeled Democrat. If you must
 be a fool, be at least a respectable Re-
 publican fool, who wears modern
 clothes.

But, you workingman, what's the
 use of being a fool at all? Why throw
 away your vote on a Republican?
 What can he do for you, except to go
 on robbing you? That is what he
 stands for, the present system of
 things, which keeps you down and
 keeps him up. If you vote for a So-
 cialist, you vote to put your master
 down from off your back, make him
 work like yourself, and make yourself
 rich like him.

The Republican party has no use for
 the workingman except to get rich and
 keep rich by means of his work. They
 will never let you get anything but
 wages. They will have the finery and
 you will have the drudgery. They say
 to you, "We will give you work, if
 you will give us riches." Our interests
 are identical, they say, just as the fleas
 say to the dog. You work for us and
 we will let you work for us, just as
 the slave-owners said to their slaves.
 You keep us wealthy and we will let
 you have enough to keep you alive.
 That is all good Republican doctrine.
 If you like it, you workingman, vote for
 the Republican candidates.

Do you really think that if you vote
 for what you don't want, and get it,
 you are better off than if you vote for
 what you want, even if you don't get
 it the first time?

And don't you know if you keep on

voting for what you want, you are
 sure to get it some day? That's the
 way with workingmen's votes. The
 more they vote together, even if they
 don't win the election, the more they
 get what they want. In Germany the
 working class, by voting the Socialist
 ticket right along year after year, have
 been getting scraps thrown to them year
 after year to try and stop their voting
 for what they want. But it won't
 work. Those German workingmen
 learned many years ago from Marx
 and Engels and Lassalle and Liebk-
 necht, to vote for what they wanted
 and never to vote for what they did not
 want. Result: The Socialist party is
 the largest single party in the German
 empire, and is bound to win the whole
 thing pretty soon. American workers
 might learn a thing or two from their
 hard-headed German brothers.

On which side of that rolling world
 in the cartoon would you rather be?
 With Morgan in its path or with the
 agitators and workers pushing it
 along? Now, if you vote the Republi-
 can ticket, get on the wrong side of
 the world, you will get crushed, "as
 sure as the world." Better vote with
 those who move the world.

"And that's no josh, either." The
 working class is the only "essential
 class," as Simons puts it in his A B
 C article below. The working class is
 the class of the future. The capitalist

class is now a block to the progress
 of the world, and must therefore get
 out of the way. "For Humanity
 sweeps Onward" always, and each
 class—disappears as its mission is ful-
 filled.

See those milestones of progress
 which the old world has passed. Slav-
 ery was first. Then the slaves became
 wage-slaves, and that's where we are now,
 under the dominance of the capitalist
 class. That class has done a great
 work, developing and combining indus-
 tries, making riches beyond the dreams
 of prophets. But now, it is hindering
 wealth production, compelling multi-
 tudes who might produce more wealth
 to go unemployed, because it cannot
 sell at a profit.

Therefore, because it is a hindrance
 to the production of wealth and happi-
 ness for mankind, the capitalist class,
 represented by the Republican party,
 is doomed to extinction.

So, will you throw away your vote
 on a dying cause? If you want to
 be on the winning side, vote for Social-
 ism, vote for the working class, vote
 for the ownership of wealth by all the
 people and not by a few of the people,
 vote for yourselves and for your chil-
 dren, vote out the Old, vote in the
 New.

The A B C of Socialism . . . No. 2 By A. M. Simons



A. M. Simons,
 "International Socialist Review."

future stage of society, need not detain us
 long, for while it is still the more popular
 and common meaning of the word it is
 really almost meaningless. No Socialist,
 and least of all the scientific revolutionary
 Socialist, ever dreams that there is going
 to come a day when one can say, "Yesterday
 was capitalism, today is the Cooperative
 Commonwealth." Hence they leave to ca-
 tastrophic utopians the task of telling "what
 will happen under socialism." By the way,
 it is interesting to note that it is always
 just the "step-at-a-time" opportunist Social-
 ist who really adopts the "catastrophic hy-
 pothesis." He is the one who continually
 tells us how this, that and the other thing
 will be run "under socialism," as if he ex-
 pected some morning to wake up out of capi-
 talism into a society labeled Socialism.

Socialism a Social Philosophy.
 But it is in the sense of a social philosophy
 that the word Socialism has really come to
 have its present tremendous importance in
 the world of thought and action. It is in
 this meaning, the acceptance and understanding
 of which, in a large degree, differentiates the
 modern scientific Socialist from the senti-
 mental utopian who formerly bore that name.

In this sense there are two essential points
 in the meaning of the word, which are com-
 prehended in the philosophy expressed by
 the word Socialism.
First Point—"Economic Determination."
 The first of these is what is commonly
 called the "Materialistic conception of history,"
 or, since this expression tends to com-
 fuse the idea with metaphysical materialism,
 the idea of the material basis of history, with
 which it has little or no essential con-
 nection, it is now coming to be known as
 "Economic Determination."

This expression as accepted in the Social-
 ist philosophy is simply a recognition of the
 fact, now universally admitted in the realm
 of biology, that the way in which any or-
 ganism adapts itself to its environment and
 secures its subsistence from that environ-
 ment, determines every portion of its or-
 ganism. If we admit an exception to this
 law in biology we destroy all possibility of
 ever making that subject a science, because
 if Nature can afford to use material for
 any other purpose than the securing of the
 best interests of the organism, she may in-
 dulge in any sort of a freak expression and
 all law in nature is gone.

It is because of the discovery of this law
 that we have a science of botany, zoology,
 or any of the related sciences of life. It
 is upon this law that the whole doctrine of
 evolution rests, and the very fact of its uni-
 versality in these realms raises a strong
 presumption that it will be found prevailing
 in the field of social life.

It was the discovery of this law and its
 application to sociological thought by Carl
 Marx, Lewis H. Morgan and Frederick En-
 gels that made possible that science of so-
 cial evolution called socialism.

Just at the present time it has become
 quite the smart thing with a little knot
 of cheap thinkers in the Socialist camp,
 who desire to secure a notoriety by doing or
 saying outrageous things to deny the name of
 science to modern Socialism. But if the
 word science has any application in the
 realm of biology then by every law of an-
 alysis and every principle of verbal inter-
 pretation it should be applied to the system
 of thought and mode of investigation dis-
 abhorred by the thinkers enumerated above.

Second Point—"The Class Struggle."

The second fundamental thought of So-
 cialism in the sense in which it is now best
 used is embraced in the discovery of the law
 of social evolution through the class strug-
 gle. By this it is meant that each method
 of production brings to the dominant social
 position some one social class. By this it is
 meant that each method of production brings
 to the dominant social position some one
 social class. This class is the one which
 under that method of production is most es-
 sential. But as the tools of production are
 improved and the method of their utilization
 changed a new social class is made essen-
 tial. This new class struggles with and over-
 comes the old and social advances another stage.

Capitalist Class No Longer Essential.

The importance of this law at the present
 time lies in the fact that the capitalist class
 by abdicating its function as the organiz-
 ing, directing class in industry has ceased
 to be the socially essential class. At the
 same time the change in the manner of
 production from individual to collective pro-
 duction and the organization of the laborers
 in great industrial productive armies inde-
 pendent of an owning class, now useless,
 so far as the productive process is con-
 cerned, has made the laborers the essential
 economic class. Therefore, in obedience to
 these two laws it is certain that the time
 is not far distant when that class will be-
 come socially dominant and take possession
 of all the instruments of social control. They
 will, then, as the capitalist class does at
 present, control the state, determine public
 opinion and set social customs.

The Next Stage.
 But an examination of the present stage

of industry and manner of production shows
 us that the next change in the organization
 of industry will be in the line of a transfer
 of ownership in a highly concentrated form
 from individuals to the collectivity. Now
 it also happens that this change is one which
 will be of tremendous benefit to the laboring
 class and hence they have a strong incentive
 to work in accord with social development
 to hasten the action of the laws we have
 just explained.

Also Revolutionary.

This philosophy constitutes the base of
 modern, scientific Socialism. Since this
 transfer of social classes will constitute a
 reversal of a large number of social institu-
 tions, it is also called revolutionary. And
 in every sense which this word has in the
 English language there is no more proper
 place in which it can be used—a fact I
 would call to the attention of some persons

who seem to be inclined at present to revise
 that language, at least so far as the vocabu-
 lary of Socialism is concerned.

Socialist Principles Pervasive.

The principles of this philosophy are now
 invading every field of human thought. They
 are reflected in the present cry of "back to
 the people" (which is simply another way of
 calling for proletarian domination and capi-
 talist overthrow) in art, literature, music,
 handicrafts, history and pedagogy.
 Once that a laborer has become thoroughly
 conscious of the truth of these principles,
 the manner of their operation and the func-
 tion which his class is to play in the working
 out of these laws—once in short he has
 become "class-conscious," he is a Socialist
 for keeps, for his Socialism is grounded upon
 the everlasting rocks of truth and fact and
 not upon the shifting sands of sentiment
 and day-dreams.

A. M. Simons

Organizer Latimer Arrested!

the Constitution Follow the (Special Dispatch to The Socialist.)
 Flag in Port Angeles? Socialists
 Forbidden to Speak on Street. —
 Obey the Higher Law of Freedom.
 The Cappys Take to the Woods. City Marshal notified Comrade Latimer
 not to speak on the street.
 The speech was made and the speak-

(Continued on Page Four.)

TACOMA, APRIL 28th, 1902

Dear Comrade—The following paper was read at the Third Annual Reception of the Tacoma Women's Study Club by the Study Director. It was thought, although it contains nothing new to your readers, it might be suggestive to other women, as outlining the work a woman's club has been engaged in during the past year, and invite them to form clubs for the lines stated.

Fraternally, IDA W. MUDGEET. The purpose for which the Tacoma Women's Study Club was organized is the study of Social Economics, although on account of circumstances surrounding such a Club, the object did not become immediately well shaped and defined. The founders of this club recognized the pressing need of a more thorough understanding among the women of the fundamental basis of the social structure, for only through such a knowledge could there hope to be discovered the causes and the remedies of the many social abuses that daily come to our notice.

So many evils surround us, that for the sake of humanity and posterity, for the preservation of civilization itself, a remedy must be found. The great evils which comprise the Study Club were constrained, therefore, to enter the field of the humanitarian and do their share in the great work of enlightening the masses. History shows us that when the wealth of any nation is concentrated in a certain small per cent of the population the downfall of that nation, or civilization, is foreshadowed and its ultimate annihilation is certain.

Many societies there are whose object is the alleviation of distress social and individual, whose aim is simply to relieve and not eradicate the evils which are the object of their concern. The special work of this club, however, is to attempt, by a thorough analysis of the component parts of social structure—as viewed in the light of all past times and in that of the present—to arrive at a knowledge of its very causes. There are societies of men but very few societies of women that have such an object in view.

A serious study will soon reveal that the method of producing the social evils upon which life depends is the fundamental cause from which all other social effects arise, and these effects react upon the primary cause to further aggravate it. The system of industry upon which any society rests determines primarily its moral, mental, and religious state.

Says John Stuart Mill: "Whenever there is an accident class a large portion of the morality of the country emanates from its class interests, and its feelings of class superiority. The morality between Spartans and Helots, between the aristocracy and the masses, between princes and subjects, between nobles and roturiers, between men and women, has been for the most part the creation of these class interests and feelings; and the same sentiments thus arising from the moral feelings of the members of the ascending class, in their relation among themselves."

If we investigate the constitution of life among savage tribes we find a series of social customs, even a determining of relationships, flowing out of their industrial habits. Their laws of inheritance, their customs regulating the names of persons, their customs regulating sex relations, and all the structural features of their society arise out of their method of food supply and distribution.

In states of barbarism we find modified habits in the regulation of social concerns; but we also find a modified method of industry, the method which induced the barbarous state arises.

And we find this to be equally true of civilized states of societies, although their structure being so much more complex, the relation of things are not so easily or plainly discovered and traced.

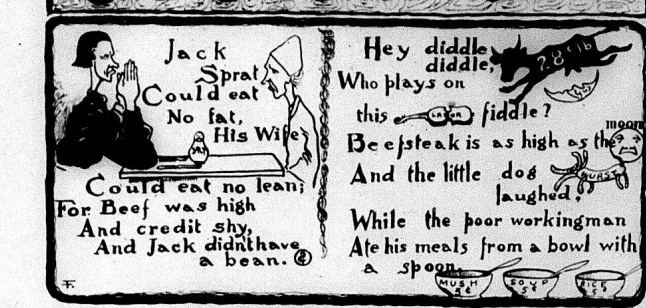
The barbarous state grows, by more or less well defined steps, out of the savage state, though the general change in industrial methods, and the civilized state grows up as surely, by like means, out of a primitive one. The transition from the barbarous state that arise out of an imperfect industrial method are more abundant and continuous in their character, whether any than those arising out of savage or barbarism, because the conditions are more complicated and far reaching.

The attention of the humanitarian is constantly directed toward the study of the past, and many attempts have been made to reach a solution of their cause. It was not, however, until the laws of evolution, as applied to structural development, was formulated by Charles Darwin, that any real radical solution could be reached. For the same law is the key-note of the development of organic structure and social structure; for society is indeed in the same total of a group of organisms. The whole must partake of the character of its parts. This law is not entirely clear, whether any line of social abuse arises wholly out of extant industrial conditions, or are in part survivals of more ancient forms. However that may be, there are many effects plainly traceable to present forms of industry, and even if more or less remote, where there, they are to be eradicated by the same means that will do away with those results arising entirely out of extant industrial methods.

The social form of abuse that arises out of the civilized state, which is quite unknown to savagery and only partly to barbarism, is the servitude of the masses of mankind to the few through dures of physical need.

The civilized state has known three forms of industrial methods, slavery, upon which all the ancient civilizations were based, serfdom, which was the industrial method of feudalism, and upon which rested the social structure of the new world from about 800 A. D. to 1500 A. D., and the present form, wage system, upon which rests the structure of capitalism, through the

THE DITCHERS STRIKE



Organizer latimer Arrested. The New Hope.

The innocence of the engaged couple is proverbial. Take any pair of lovers from this gray old country's rank and file. John is young, he has faith in his own brain and brawn and in his undying affection for his lass. Jane is young, worships her hero and can see no flaw in the path.

They launch bravely into the newly wedded life. This faith, to them, is as the dawn to the peach, as the gilt to the butterfly wings—a thing of beauty and a joy—but not forever.

Ten years later John wears the look of the hunted. Out before day, back before dark, struggle as he will he finds to his dismay that he is in a losing fight. He finds the entire economic world held in the grasp of a strong, white hand. The fingers of that hand close on his neck, and the ability to relax is a lost art.

From the force of the squeeze one would judge it to be a laboring hand, but that is a mistake for no toil stains bluish its eternal whiteness. He will be flung to his dismay. A solitary adorns a finger and a ring of gold sets deep in the flesh, flabby flesh with the exception of its set of squeezing muscles, extraordinarily developed by long years, perhaps generations of its unique exercise.

For this freak John has no name. He simply gives of his life blood and of the life blood of his family. His fellow men under the same pressure give up their life blood and the life blood of their families for the nurturing of the cruel, round white hand.

John feels that he is in an unequal fight. Something is wrong. He becomes bitter, having little more sympathy than he has the flenchy fingers against which he is contending.

Jane's beauty is fading. There is neither love light nor the light of hope in her eyes. She sees the jaws of the hunger-wolf each day pressing hard on her threshold. In accordance with the law of nature, little ones have come, but to the poor Jane there seems to be no law, human or divine, by which she may sustain those children.

Hemmed in on all sides by dire necessity, her entire time is occupied in keeping an appearance of cleanliness, something upon the table and garments to cover their nakedness.

Where are the dreams of that first paradise? Long ago the visions of a home vanished. Long ago they realized that their hopes had been beyond realization. Modern-day hopes they were, too. The average family does not expect to count its millions, but would be happy could it but count a few hundred against the rainy day.

Now this pitiful pair, with tear-dimmed eyes, stands by to wish another pair of lovers Godspeed. Perhaps in time to witness the marriage of their own children, wondering if the offspring can better solve the riddle of existence.

Foolish parents, foolish children, foolish children's children. Know you not that you must sacrifice your hopes, your dreams, your lives to the cruel, round white hand, for it is sacred. And so its grip tightens.

But out of these dead hopes has sprung Phoenix-like a new hope, strong in proportion to the wrongs that gave it birth, and in proportion to the wrongs whose mission it is to end. It calls now in clarion tones to the Johns and Janes the world over, to all you will feel the pressure, unite. Sometimes it calls by pen, sometimes by paper, sometimes by the voice of a neighbor, but always it calls unite. Often it calls in vain, for the hopes of those high hopeless are shattered. As they have been bound down by a common wrong, so they shall be upheld by a common aim. Hopeless, helpless, all shall rise one day in a mighty burst for freedom. The cruel hand shall waver from the white light of the self-

Good street meeting Saturday night. Mr. Latimer spoke to a big audience. Sunday evening Boomer addressed an enormous crowd. The campaign is opened from now on. We will roll up a good vote this fall.

Dick Warner made a break at the meeting. We challenged him to public debate. We furnish him all we ask him is to come up in the city of Everett.

"Time works wonders." Give us subjects to work on for six months or a year, a Socialist can be enlisted every time.

If you get this paper as a sample it is an invitation to subscribe, of course.

Editorial: Following you will find the nominations at Everett, August 17, by the Socialist county convention.

State senator, Carson Thompson, Arling; Rep. 4th District, John K. Graybill, Everett, and Chas. Seawright, Mattly; Rep. 5th District, Fred Vanderhof, Arlington; Louis Gottlieb, Snohomish; Sheriff, U. O. McLaughlin, Lowell; County Clerk, August Steh; Greiner Park, Treasurer, John Morris, Arlington; Auditor, Richard Rosinger, Snohomish; Prosecuting Attorney, left open; W. M. Parker, Stanwood; Cedar Schools, left open; Oregon, John Ek, Copd; Surveyor, left open; Commissioner, 1st district, Tom Jenette, Silvana, 3rd district, George Menzel, Granite Falls; Justice of Peace, Sam Berger, Everett; Constable, Dan Penner, Everett.

This convention being the first in Snohomish county, was a perfect success and harmony prevailed throughout. Nominees are all AI men. Graybill, for representative, is a member of the Sailors Union and delegate to Trades Council of Everett.

Seawright a member of Typographical Union. Fred Vanderhof, Shingle Weavers Union; Samuel Berger, Printers Union; Penner, Carpenters Union, and so on, all recognize the class struggle, so that every work-er can vote the straight ticket. Convention also ordered committee to support state committee all they can and accept no outside speaker that is not endorsed by state committee. Vote for Socialism!

JOHN R. GREYBILL, Sec. Local Everett. Good street meeting Saturday night. Mr. Latimer spoke to a big audience. Sunday evening Boomer addressed an enormous crowd. The campaign is opened from now on. We will roll up a good vote this fall.

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BRAS, Photographer.

614 First Avenue, Seattle. The Socialists emancipated and out of its nerveless grasp shall arise the workers. Life, liberty and happiness shall they melodiously chant, to the right to which there shall be none to say them nay. They shall build houses and inhabit them; they shall plant vineyards and eat of the fruit of them. They shall not build and another inhabit; they shall not plant and another eat.

They call the new hope SOCIALISM. ONE OF "THE CLINGING VINES". Consult our advertisers. It won't cost you a cent.

For "silly sentimentalism in Socialists" take The Socialist once each week. One comrade says eight doses cured him.

Every time you send us a six months' subscription we will send you a button if you say so, and you can get some Socialist to wear it.

Advertisement for 'The Socialist' newspaper. Includes the text 'Step at a Time Look at us Now!' and 'SOCIALISM IN STATE OF WASHINGTON'. There are several small illustrations of the newspaper cover.