

# Washington Socialist

WORKERS OF THE WORLD UNITE! YOU HAVE NOTHING TO LOSE BUT YOUR CHAINS. YOU HAVE A WORLD TO WIN

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MARVIN SANFORD LOAN COLLECTION

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MARVIN SANFORD LOAN COLLECTION

No. 212

## VAST AUDIENCE FILLS EVERETT THEATRE TO HEAR DEBS

### LARGE AUDIENCE IS ADDRESSED BY DEBS; SPEAKS OF WAR

(From the Everett Daily Herald) Eugene V. Debs, thrice candidate for president of the United States on the socialist ticket, addressed an audience that filled the Everett theatre yesterday afternoon, to hear him. Prefacing his address was a brief statement by Maynard Shipley that the socialist movement was educational, and Debs offered nothing new. Shipley declared the class struggle in the United States has at this time created a more terrible warfare than the conflict in Europe, having as a difference only the form. Socialism, he said, would set free not only the people but the souls of men.

Human brotherhood, said Debs, has ever been the dream of the philosopher, the hope of the prophet, never realized, but about to be through the development of the socialist party. Never, he said, had a people been self-governed, and that government is denial of freedom. The realization of the lofty ideals of the socialists, whereby would come a division of dollars according to socialist ideals, would solve every human problem.

Between dividends and wages, he said, is an irreconcilable conflict; that men grow rich because they produce nothing and others remain poor because they produce everything. He stated that 4,000,000 workers are idle in the United States now, and that with a record cotton crop in the south and idle textile mills in New England, and starving workers wanting opportunity to join the cotton and the mills in wealth production, these constitute

### DEBS AROUSES WORKERS FULL HOUSE GREETS OUR 'GENE'

#### Makes Telling Points

When comrade Debs stepped upon the stage of the Everett theatre last Sunday afternoon, he received a tremendous ovation. The house was full, and the vast audience listened to our 'Gene' with rapt attention. Debs scored the capitalist system as an outgrown institution which no longer serves the interests of humanity, and urged his hearers to unite with the Socialists politically, and with their brother wage-slaves industrially (unionized), for the purpose of transforming present-day society from its anti-social nature and purpose to a social democracy, under which man's better qualities will be nurtured and a genuine brotherhood of man established.

Comrade Debs was in excellent form, and everyone who had heard him previously said that Sunday's speech was even better than the stirring addresses given here on other occasions. Much enthusiasm for the Cause was aroused, and the visit of comrade Debs in Everett at this time cannot but result in a permanent advance of the local movement.

### SHIPLEY DID NOT SAY "MORE TERRIBLE WARFARE" IN UNITED STATES

#### Class Struggle in America Is "More Important"

In reporting his introductory remarks at the Debs meeting, the Herald inadvertently misquotes what the editor of this paper said. He did

not say:

"The facts, said the speaker, merely prove that the owners of the machinery of production, constituting the government and dictating the industrial and financial system, could no longer control their own system and were unable to force it to operate to produce profits and thereby keep workers busy. The system, he added, had fulfilled its purpose and that the time is at hand to supplant it with one founded on sanity, not only in the interest of the workers but for the welfare of all humanity. That the deterioration of the wage-system of wealth distribution was so apparent, and the necessity of reorganizing society on a socialistic basis also so evident, that the proposal needed no argument."

#### The Militia

Whether in an autocracy, a limited monarchy, or a republic, continuation of the capitalistic system, said the speaker, depends for its preservation upon some form of militarism. In the United States this was found in the state militia organizations, he stated, adding that the only times it was necessary to preserve order was when the workers wanted something.

Referring to the war in Europe, Debs declared it to be the outright of capitalism. Nations unable to consume their wealth products, he declared, depend upon foreign markets for disposition of the surplus. Ultimately and inevitably, he said, the struggle to control the foreign market led to war between the competing nations.

Debs said a law of the United States makes every man between the ages of 18 and 45 years a soldier, adding that this law had been surreptitiously passed, without publicity at the time, and that few residents of the country knew of its existence.

#### War and Peace

Stating that on the day when the people of the United States joined in prayer for the restoration of peace in Europe 18,000,000 rifle cartridges left New York on a ship for Europe. Debs said: "Prayers are cheap, but there is profit in powder and munitions of war." The statement was greeted with cheers and jeers by the big audience.

The only bona fide peace movement, said Debs, is the socialist movement, the church, The Hague tribunal, etc., being failures, governmental protestations of neutrality being pure hypocrisy. Only in the change that would result in an exchange, without profit, of the surplus products of various nations, could there be hope of enduring

### ABOUT THOSE DEBS TICKETS

Comrades who have not yet settled for their Debs tickets should do so AT ONCE and prevent delay. Settle at the county office, Socialist party, Everett, Wash., or write Carl Ulonska, 1612 California street.

Don't forget the basket social to be held a week from next Sunday, February 7, at 8 o'clock, Socialist Party Headquarters, 1612 California street.

The Young People's League will take part and a general good time for all will be had.

For further information call up comrade Tillie Roeder, Ind. 253Z.

peace on earth, and that this could not be until the workers had risen in rebellion against government and rearranged society on such a basis that no other man than the worker could share in the product of that worker.

## DR. MANNING'S GOSPEL OF ABSTINENCE AS A SOLUTION OF THE PROBLEM OF POVERTY

### Everett Workers Are Paid More Wages Than the Value of Their Products Says Local Philosopher

#### DR. MANNING'S EXHIBIT ON "WHY THE PEOPLE ARE HUNGRY"

People Are Poor Because They Don't Go Without What They Need, Says Lecturer

Superabundant Wealth Production Is for Benefit of Employing Class Only According to "Economist" Manning

One of the boldest exhibits of bourgeois clap-trap, masquerading under the guise of friendly advice to wage workers, was offered a none-too-intelligent public last week from the stage of the High school auditorium. Such perversions of simple truisms, twistings and contortions of facts and allusions, to suit the lecturer's economic interests as profit-monger! Such topsy-turvy reasoning (?) and absurd paradoxes! We have the lecture, as reported by the daily papers, placed on file and marked exhibit "A."

People are hungry, declared Dr. Manning, not because of what they don't get, but because of what they spend!

Cold type will never be able to convey any idea of the grim, hard, selfish, brutal complacency of the lecturer's point of view. One must need come into the physical presence of such a personality before the malevolence of his sugar-coated doctrine of abstinence and low-living could be fully appreciated.

You workers whose unpaid labor is crystallized in the billions of dollars of "capital" held by the owning class of this country, read this gem from Dr. Manning's lecture:

"We hear much that manual labor does not get its share of the products of labor. Is it not true that Everett labor is paid more than it produces—our plumbers, carpenters, masons and so-called common laborers? Considering the quality and quantity of their product, are they not paid more than their services are worth?"

#### That Bank Account

Dr. Manning is at least uncompromising to his own class when he tells them they are paying more for labor-power than they realize from its use. But then, there's that bank account to offset the doctor's claim.

One must needs have heard—understandingly—the "hard-headed business" philosophy of this candid revealer of capitalist class physiology to appreciate the sinister wish and design of the speaker. Were this same "scholarly" gentleman to have his way; had he the power to carry out his evil will toward the working class, it would not be long before American wage earners would be reduced to the low level of the mousiks of Russia, the coolies of the Orient, or the despised peons of ravished Mexico.

But let the benevolent gentleman speak for himself; he asks:

"Do wages make any difference? If your wages were doubled now, would you not spend it all? A single man getting \$1.50 a day, if he spends it all, is in better position than if he earns \$7 a day and spends it all. The \$1.50 will supply all his necessary wants and comforts, and he cannot spend the larger sum without extravagance, intemperance and waste."

#### Do Wages Make Any Difference?

There you have his hope and his prayer, fellow wage-slaves: the reducing of American wages to the \$1.50 a day standard, or less. "The \$1.50 will supply all his necessary wants and comforts," as a work animal, or mere wage slave. And we can't all "save our earnings" and become capitalists, or there would be no wage slaves left to exploit with our capital.

The "friendly" doctor seems to be blissfully ignorant of the fact that every dollar of wages not spent by the working class means that much less demand for workers to produce more commodities; means closed factories, discharged clerks, a general tendency toward an industrial crisis.

As we can't all be owners of our means of wealth production without destroying the sources from which profits—another word for unpaid labor—

are made, why give the wage slave more than the \$1.50 necessary to supply "all his necessary wants and comforts"? Why should the capitalist not become more so, through appropriating the worker's products in larger chunks per diem? If the wage slave can exist on \$1.50 a day, why let him have \$2.00 a day out of his own products? Why should not Dr. Manning, and his fellow exploiters, expropriate for themselves all of the products of the workers, just like and them back enough to supply them with the necessary stalls, hay, and oats?

Is not a wage slave who is allowed \$1.50 out of the \$10.00 a day he produces happier with \$1.50's worth of food, clothing, shelter, books, music, dental and doctor's service, recreation, travel, helping a friend out of work, supporting aged parents, than one who has \$7 a day to meet less expenses? Sure, argues the good doctor. Why seek to enjoy the good things of life as you earn them, when by going with them you can—become an employer yourself and have a good time on the other fellow's sweat. Says he:

#### Self-Denial?

"A man likes his cigar, the attractions of the theatre, hunting and fishing and sports. His wife wants a new dress, or a hat, or both, and a picture of baby, and suggests that baby's picture would be better where baby is clothed in new and more costly garments. The thoughtful man says 'No.' To obtain that which he must pay for these

the United States has created a more terrible warfare than the conflict in Europe." There could not be a "more terrible warfare" than that in which the Christian anti-Socialists of Europe are engaged. Shipley said that—"The horrible orgy of anarchy and wholesale murder which the capitalist class of Europe are indulging in at this time, has diverted the public's attention from the less spectacular, but far more important, struggle which is going on today right here in America: I refer to the class-conscious struggle of the more enlightened workers for the abolition of wage-slavery, with its degrading extremes of poverty for the many and ofordinate (unearned) wealth for the few."

#### That Bank Account

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One must needs have heard—understandingly—the "hard-headed business" philosophy of this candid revealer of capitalist class physiology to appreciate the sinister wish and design of the speaker. Were this same "scholarly" gentleman to have his way;

"Children should be introduced to work at an early and tender age and if possible taught to love it, and in a few generations mankind will see the revolutionizing of the world."

#### Why Let the Dollar "Work"?

Now if Dr. Manning is so rhapsodically in love with work; if "creative work" is man's best friend; if as a labor loving doctor says:

"Children should be introduced to work at an early and tender age and if possible taught to love it, and in a few generations mankind will see the revolutionizing of the world."

If this is true, why, then, should our apostle of hard work want to let the dollar do the work while he sleeps? As a matter of fact, the worker is not paid by the boss at all; he pays himself with a portion of the product of his own labor-power: all above his wages that he produces is not paid for at all. The unpaid—for labor power—is used to produce wealth for the boss free, hence, are called profits, or "velvet." This is the wealth which flows to the exploiter while he sleeps.

Wages are not paid out of the bosses' capital, or from his strong-box. As a matter of fact, the worker is not paid by the boss at all; he pays himself with a portion of the product of his own labor-power: all above his wages that he produces is not paid for at all. The unpaid—for labor power—is used to produce wealth for the boss free, hence, are called profits, or "velvet." This is the wealth which flows to the exploiter while he sleeps.

#### WHY "RAINY DAYS"?

#### "Something Radically Wrong"

#### SOCIALISTS KNOW WHAT IT IS

Dr. Manning says that, under capitalism, "rainy days," i.e., unemployment, are "sure to come." Of course they are. Such is capitalism. Now for the remedy: Skimp and save; make of yourself a contemptible tight-wad; go without the things you wish to enjoy; make of life a continual penance, a dull routine of abstinence, preparing for the "rainy days," which are sure to come under a system of production for profit, instead of for use.

#### WHY BE NIGGARDLY?

But why should the industrious workers deny themselves the comforts, yea, the luxuries afforded by modern machine production?

If capitalism necessitates "rainy days," unemployment, abstineness, stinginess (and meanness generally), why not abolish capitalism?

#### NATURE IS PRODIGAL

#### No Need for Scrimping

Dr. Manning, somewhat paradoxically, started off his sermon on the blessings of going without things by citing statistics showing the overwhelming prodigality of mother Nature, especially our own quarter-section of the globe. The patriotic doctor (labor-skinner) is always extremely patriotic! dwelt at length with imposing figures, upon the capacity of the American working-class to produce many times the food, clothing and shelter consumed at present by them. Then what's the matter, Doc., what do you want us to scrim and scrape for and deny the baby a rattle? Isn't there something "radically wrong" with your think tank? Or do you think the trouble lies with ours, and that we'll let you get away with your gospel of stinginess? Well, we won't

to accept for his wages, merely the cost of his keep as a two-legged domesticated work animal. Whatever he may be paid above present necessities must be laid aside, says Dr. Manning, to keep himself alive at his own expense when the bosses do not need his labor-power for the production of profits—profits for the boss: every dollar of clear profit for the boss meaning so much unpaid labor for the wage slave.

#### How Dollars Work While One Sleeps.

Any man who gets a dollar which he didn't earn, who gets it by merely owning "capital" and exploiting labor thereby, while he sleeps, takes it away from someone who earned it while awake and didn't get it. The robbery is disguised under the form of wages paid—paid out of the worker's own product.

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This is the wealth which flows to the exploiter while he sleeps.

It was not derived from "the dollar working at honest work," but from some wage-slave thereof sleeps, is by using it to work the worker! It's own intrinsic value is a use value, and not a breeding value. Money does not multiply itself by its intrinsic worth.

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#### AN AUTHORITY ON "COWARDICE"

#### DR. MANNING LECTURES COMMERCIAL CLUB

When Dr. J. F. Manning presumes to teach the people of Everett what he calls the "sociology" of Karl Marx, he is talking about something he doesn't even know the name of: Marx was not, as the learned (?) doctor alleges, "a German writer on sociology." Marx had the honor of being, however, the greatest writer on political economy that the world has ever produced. Which means that Dr. Manning had the audacity of presuming to "teach" the Marrian economy without having troubled himself to read Marx first. Doubtless he relied upon the ignorance of his audience. And it must be granted that he reckoned well, since Socialists excepted, he was able to put his fabrications over and get away with them!

#### "COWARDICE"

Mondays evening of this week the doctor was happier in the choice of a subject, when he lectured the Commercial club. The doctor took for his theme, "Cowardice." We do not question the doctor's authority on this subject. He must have felt thoroughly at home in it, judging from the way he "beat it" last week when challenged to make good in debate his ridiculous assertions. He was too cowardly to repeat them while giving some one who knows what Marx taught a chance to show an Everett audience that Dr. Manning, as a political economist, or would-be statesman, is a fraud, a rank impostor.

The Morning Tribune of Tuesday last, reporting Dr. Manning's Commercial club speech, says:

"Dr. Manning took as his subject 'Cowardice' and pointed out that business, education, capital and labor are deathly afraid of each other, while only ignorance shows a semblance of bravery."

Here the doctor is partly right, at least "only ignorance shows a semblance of bravery." That it is but a semblance of bravery was well evidenced by Dr. Manning himself a week ago, at the High school. At heart ignorance is a coward. Dr. Manning speaks here as one who knows his subject well—well enough to keep off the firing line.

The Doc. further said, to his fellow commercialists:

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### THANK YOU!

The comrades of Snohomish county whose earnest work made possible the Debs meeting are to be thanked for their untiring work in making the meeting a success.

### CAMPAIGN REPORT NEXT WEEK

Owing to an excessive amount of material on hand the campaign report of the county secretary-treasurer will appear next week. Comrades should not fail to read this report as it is an important one. Also have it read before the local.

### TWO SHORT ONES

Local Monroe will hold a dance in the Park Place hall Saturday evening, January 30. Come around and bring your friends as a good time is guaranteed.

The Young People's Socialist league of Everett, with a paid up membership of 140, pulled off their second debate last Friday evening. The debate "Resolved that the present economic system is the cause of unemployment," in which eight members took part, went off successfully. Next Friday another debate "Resolved that Socialism is the only cure for all the evils of present day society," will take place. After the debate a few games will be played by the members.

### NUMBER OF MURDERS IN RHODE ISLAND

Official statistics showing the number of murders or homicides committed annually in the various states of the Union are wanting, so no one can truthfully assert that murders are more frequent in Rhode Island than in other New England states. Unofficial statistics compiled by the Chicago Record-Herald from newspaper reports, covering the decade 1890-99, gave Rhode Island an average annual ratio of 13.1 homicides per 100,000 of population. The same table shows that there were, during the period named, 28 states and territories of the Union where homicides were relatively more frequent than in Rhode Island.

Referring to the prison reports issued every 10 years by the federal government, we find that the ratio of prisoners held for homicide, or murder in Rhode Island, was 3.9 per 100,000 in 1880; 4.1 in 1890; and 5.2 in 1904. The slight increase noted in ratio of homicides held might be due to the presence of life prisoners held since previous enumerations. In Connecticut the ratio was 7.6, in New Hampshire, 5.4 per 100,000 of population. In California, where the death penalty is in force, there were 25.3 prisoners held for homicide in 1904, in each 100,000 of the total population; in Montana, 34; in Florida, 52; in Arizona, 59.

In 1905, the warden of the Rhode Island state prison kindly furnished the writer with a list of the commitments for murder during the seven years (1898-1904). The average yearly commitments on this charge was 1.7. There were six commitments for murder during the three years (1898-1900), and but four for the four years 1901-1904. The average yearly commitments for murder and manslaughter was, for the six years 1898-1903, 2; or the very low ratio of 0.4 per 100,000 of population.

### A COMPARISON

For the year 1910 the ratio of murders in four non-capital punishment states, Michigan, Wisconsin, Maine and Rhode Island, was 66.1 per million of population. For the same year the ratio of murders in the capital punishment states was 145.2, which is more than twice the percentage of the states which use neither the noose nor the electric chair.

Racks, gibbets, halters were their arguments.—John Oldham ("Satires Upon the Jesuits.")

It is crime which brings shame, and not the scaffold.—Cornelie.

Better build schoolrooms for "the boy,"

Than cells and gibbets for "the man."

—Eliza Cook.

Now is the Daybreak! Humanity reigns!

Gone are the gallows, the bastilles and chains!

—Kernan.

One to destroy is murder by the law, And gibbets keep the lifted hand in awe.

—Young.

But whether on the scaffold high or in the battle's van,

The fittest place where man can die Is where he dies for man.

—Barry.

Make a real hit. Send the friend or sweetheart a real true and artistic photo. Myers makes them.

### WHY THE PEOPLE OF MAINE ABOLISHED CAPITAL PUNISHMENT

### Two Innocent Men Were Condemned to Gallows

As early as 1869 Hon. Thomas B. Reed delivered a speech before the Maine legislature asking for abolition of the death penalty, on the ground that although capital punishment was not an effective measure for prevention of crime, it was, he declared, all too effective as a preventive of convictions. In 1903, Mr. Reed, still a resident of Maine, assured the writer that he still held firmly to the views expressed in his speech of 1869.

Although the death penalty was not legally abrogated in Maine until 1876, it was virtually annulled by executive clemency since the law of 1837; a law which left enforcement of the death sentence almost wholly in the hands of the executive, since there was no limit of time within which he was compelled, by law, to issue his warrant of execution. "The responsibility thus created was so great, and the sentiment against the death penalty so active and aggressive," says the state librarian, Mr. L. D. Carver, "that there was no execution in this state for nearly thirty years."

In 1867 there were ten persons in the state prison under sentence of death, one of whom had been there over twenty years. "This condition of affairs," says the attorney general, Mr. Wm. T. Haines, "led the governor, in 1867, in his annual message, to suggest the abolition of the death penalty, or a change of the law so that the governor should be obliged to issue his warrant within some fixed time. In 1869 the law was passed requiring the governor and council to review the findings of the court in case of conviction and sentence of death and commute, pardon or cause the prisoner to be executed after a certain length of time from the date of the original sentence."

**Murders Increased When Gallows Was Restored**  
The effect of this law was that governors would not "cause the prisoner to be executed." So that when the death penalty was finally abolished in 1876, the gallows had been idle for about thirty years previously. In 1883, after seven years of legal abolition, the death penalty was restored for murder alone. As there were but four prosecutions for homicide during the two years 1882 and 1883 there seems to have been no practical reason for restoration of the gallows. However, it was contended that homicide would be still less frequent if the death penalty were restored. So far from resulting in a decrease of homicides, the gallows was no sooner re-established than a number of prosecutions for homicide (in 1884) rose to thirteen, the largest number since 1871. In fact, the number of convictions of murder during the two years was greater than in any two years in the history of the state, before or since. The lesson of this experiment was so obvious that the governor was induced to recommend in his message of 1885 that capital punishment be again abolished, as having no deterrent power, and as having failed to justify the claims of its advocates. After two years of heated debate the death penalty was again abolished.

**TWO POINTS RAISED AGAINST GALLONS**  
Two points were brought forward by the opponents of the gallows which were urged with great force: the irreversibility of the penalty of death in case of erroneous conviction, and the difficulty experienced in attempting to secure convictions when death is the impending penalty of guilt. The proponents of the gallows argued in reply to the first point that conviction of the innocent was so unlikely to occur as to deprive this argument of any weight. The abolitionists replied by citing the cases of Stain and Cromwell who had been duly convicted, sentenced to be hanged, and afterwards pardoned on the grounds of a miscarriage of justice. This unfortunate error having occurred in their own courts, they were obliged to give the matter earnest consideration. As to the second point, the difficulty of securing convictions in proper cases with death as the penalty, statistics were brought forward at the time which showed plainly that the menace of the gallows was far more of a protection to criminals than an effective preventive of crime.

### Percentage of Convictions Raised

### Murders Diminished

Statistics, compiled by the attorney general, show that of 227 persons on trial for homicide during the 17 years 1860-1876, 35 only, or 15.4 per cent were convicted; while during a period of 20 years subsequently to abolition of capital punishment the proportion of convictions to prosecutions rose to 64.5 per cent.

The ratio of convictions to prosecutions for homicide in Maine is very high as compared with most states in which the death penalty is now still applied. More than 64 per cent of the

### DID MURDER INCREASE IN RHODE ISLAND AFTER ABOLITION OF SCAFFOLD?

Encouraged by the increase of convictions and decrease in murders committed following abolition of the death penalty in Michigan (1848) and agitated by the discovery that an innocent man had just been hanged by their public executioner, the legislature of Rhode Island, in 1852, enacted a law which limited capital punishment to condemned murderers who should attack their keeper, as previously stated. Statistics show that in Rhode Island, as also in Maine and Michigan, overthrow of the scaffold was followed by a decrease in murder. From 1853 to 1860 there were but five convictions for murder in the first degree. Gov. Wye declared in 1864 that "conviction for murder is far more certain now in proper cases than when death was the punishment for it," a statement verified by the supreme judge, by the state attorney, and by the warden of the state prison. The records of the most populous county in Rhode Island, Providence, show that during the thirty years succeeding the abolition of capital punishment there were 17 convictions for murder in the first degree out of 27 trials, or 62.9 per cent.

Statistics, compiled by the late Professor Wayland, when dean of the Yale law school, show that in Connecticut, during an equal period of years, less than 2 per cent of the 97 persons who were tried for murder in the first degree were convicted as charged, as compared with the 62.9 per cent in Rhode Island, and 41 per cent in Wisconsin; the death penalty having been abolished in the latter state since 1853.

Mr. Andrew Palm secured official statistics which show that the number of convictions in Rhode Island for murder in the first degree from 1860 to 1870 was seven, as against nine, the 10 years previous, a diminution of 20 per cent. Meanwhile the population had increased 75 per cent (from 1860 to 1870). In the 19 years subsequent to the abolition of the death penalty (1852-71) 16 persons were convicted of first degree murder, while in the succeeding 20 years, notwithstanding the increase of population, the number of such convictions was but 18. In 1890 there was but one conviction for murder in the first degree; in 1891 the same; in 1892 there were two.

### NO LYNCHINGS IN RHODE ISLAND

The experience of Rhode Island affords an eloquent argument against the theory that lynchings increase when the death penalty is legally abolished, as this is one of the few commonwealths of this country in which the lynching-bee is unknown.

For the three years of 1908, 1909 and 1910, there were six times as many murders committed in California as in Wisconsin. Their population is approximately the same.

persons tried for homicide during the period of 20 years 1877-86; 1887-98, were convicted. During the three years 1890-92, 82 per cent of the prosecutions for homicide resulted in convictions. In Ohio during the same period the rate was 34.8 per cent. In the United States courts the ratio of convictions to trials on homicide charges during the three years 1890-92 was but 16.6 per cent.

### HOMICIDE RARE IN MAINE SINCE GALLONS WAS ABOLISHED

The annual average of homicides committed in Maine during the years 1890-99 was 2.3 per 100,000 of population, as compared with 3.9 in Massachusetts, 7.2 in New Jersey and Illinois, 8.4 in Ohio, 8.8 in Connecticut, 13.1 in California, and 8.5 in Nevada. The number of persons committed to the Maine state penitentiary during the five years 1901-1905 was, on the average, 3.4; or 0.46 per 100,000 of the state's population; as compared with 0.46 in Rhode Island (average for years 1898-1903), 0.49 in Michigan; 0.66 in Wisconsin; 0.71 in Massachusetts; 0.72 in New Hampshire (1898-1904); 0.90 in Vermont; 1.30 in Connecticut (1904); 7.1 in Arkansas; 18.2 in Arizona.

The statement appeared in print recently that there was a movement on foot in Maine looking to restoration of the gallows once more. It seems that the statement has no foundation in fact. "The sentiment of our people is so strongly against punishment," writes Mr. Carver, the state librarian, "that it may be safely assumed that the law will never again be enacted in Maine."

Writing under date of March 21, 1904, Mr. N. S. Purinton, private secretary to Governor Hill, of Maine, says, in answer to our inquiry: "Permit me to say that no bill has been introduced in any legislature of Maine for its restoration. Capital punishment is a thing of the past in our state. Our people are glad and satisfied that that question is settled forever."

### TRADE ON ROCKEFELLER AVENUE AND SAVE MONEY

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styles to select from; worth  
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## FREE LEGAL DEPARTMENT OF THE WASHINGTON SOCIALIST

Address all questions to Attorney Peter Husby, 215-16 Stokes Bldg., Everett, Wash.

Editor's Note: Free legal advice on any subject is given in this column to Washington Socialist subscribers. Are not fifty-two copies of this paper and a legal adviser for a year worth \$1.00? Tell your neighbors about this great offer.

Q. I am writing you for a little information. Please answer in the Washington Socialist. If I pay taxes on a piece of property for six or seven years, what action might I take to get said property or get my taxes back? I have been told that if I have paid taxes on a piece of property for seven years I can go to the treasurer and demand a deed to said property. Will you please let me know at once thru the Washington Socialist.

—A JOHNNIE RED.

A. There is a law in this state that provides that if a person is in actual, open and notorious possession of lands under a claim and color of title, made in good faith, and who shall also hold possession and pay all taxes on the land for seven years, he shall be held to be the legal owner of said land, according to his paper title.

I infer from your statement that you haven't got any paper title. That being the case, you should have allowed the taxes to become delinquent and then immediately paid them and taken a delinquent tax certificate, which you could have foreclosed after three years and gotten a sheriff's deed.

If you have paid taxes on the land and not taken a delinquent certificate and thereafter paid taxes with reference to that certificate, you cannot get your money back.

If you are not ousted in the meantime you can take such a tax certificate out and foreclose in three years.

If you have a bona-fide color of title and have paid taxes for seven years, you cannot be ousted by anybody having a superior paper title, but you cannot for that reason get a deed from the treasurer or sheriff. You simply have to grab a root and hang on. Possession will be nine points in that case.

## DEATH PENALTY IN COLORADO NOT NEEDED

In Colorado, as in Iowa, capital punishment was abolished for a brief period and then restored. Here, as elsewhere, there was no apparent increase in the number of murders subsequent to abolition of the gallows, but there did result a material increase in the proportion of convictions to indictment for murder in the first degree. Statements to the effect that murders increased in these states as a result of abolishment of the death penalty are false.

That this revival of the death penalty was not called for by any practical necessity, in Colorado, is vouched for by Mr. C. L. Stonaker, secretary of the state board of Charities and Correction. In his report for 1900 to Hon. Samuel J. Barrows, W. S. Prior, commissioner, Mr. Stonaker said: "Capital punishment has been abolished in this state without any apparent increase in the number of murders committed, but with a better showing for speedy trials and convictions. Since the establishment of the law abolishing capital punishment 50 per cent of murder trials have resulted in convictions."

A recent letter to Mr. Stonaker in regard to the effect of the revival of the death penalty in 1901, evoked the following reply: "All the inquiries and investigations made in this office lead to the conclusion that capital punishment, as a law, has but little to do with the increase or decrease of murder, homicide and manslaughters or assaults to do bodily harm. The causes of murder are many and the deterrent effects of law have little weight in checking these crimes."

## U. S. SUPREME COURT ANNULS KANSAS LAW

Holds Void So-Called Coercion Statute Affecting Labor Organizations

WASHINGTON, D. C., Jan. 25.—The Kansas so-called coercion statute, making it unlawful for any individual or corporation to coerce or influence any person to enter into an agreement not to join or remain a member of a labor organization as a condition of such person's security or continuing in employment, was annulled today by the supreme court.

Truth forever on the scaffold, wrong forever on the throne— Yet that scaffold sways the future, and behind the dim unknown Standeth God within the shadow, keeping watch above his own. —James Russell Lowell.

## POVERTY AND IGNORANCE BREED MURDERS

The Relation Between Steady Employment and the Crime Problem Revealed by Prison Statistics.

In 1909 the present editor of this paper was invited by the president of the International Prison Congress, which was to meet in Washington, D. C., in October, 1910, to prepare a paper on crime and its treatment, thus to form the basis of discussion on this phase of the deliberations at the congress.

Confining ourselves to the causes and cure of GRAVE crime, especially homicide and murder, we endeavored to prove that murder was fundamentally the product of poverty and ignorance; that the elimination of these two factors by society—which could be accomplished by the cessation of the robbery of the working-class by the owning class—would result in the abolition of grave criminality as a serious social problem.

To this end we made an analysis of the prison records of the United States, and proved beyond honest dispute that men and women who have even a fairly good education, good homes and steady employment at a living wage, do not commit enough grave crimes to constitute a serious social problem.

Seasonal, and therefore migratory workers, always homeless, often jobless and penniless, reared in ignorance and poverty, these are the ones who commit most of the nine to ten thousand homicides each year in this country.

A careful study of the table below gives the exact data upon which our conclusions are based:

From the accompanying table it may be seen, then, that if Maine, or Rhode Island, should contain an increasingly larger percentage of unskilled, and especially of seasonal wage-slaves, ignorant all of the time and destitute some of the time, they would become the locals of a "higher rate of homicides."

Moreover, if the general character and social status of a state's population is changed for the worse, economically, and therefore socially, murders will become more frequent, even though the death penalty had previously been abolished. In short, abolition of capital punishment cannot be offered as a cure for grave crime; cessation of hangings cannot be made to serve in lieu of social justice; in lieu of education, good wages, and steady employment. NEITHER CAN THE GALLOWS SERVE IN LIEU OF THESE THINGS.

—George Bernard Shaw.

"It is the deed that teaches, not the name we give it. Murder and capital punishment are not opposites that cancel one another, but similars that breed their kind."

—Shakespeare.

"What is he that builds stronger than either the mason, the shipwright or the carpenter?"

"The gallows-maker; for that frame outlives a thousand tenants."

—Shakespeare.

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**MOST IMPORTANT PROBLEM**

At the risk of being charged with exaggerating the importance of a relatively minor issue, I unhesitatingly declare that the question before the people of California, New York, Massachusetts, Arizona, and several other states, relating to abolishment of the penalty of death, is one of the most vital problems of the hour. Aside from the all-inclusive question "Should the Capitalist System, With Its Exploitation, Class Antagonisms and Wage-Slavery, Be Abolished?" there is not a single issue before any nation today that goes deeper into the very heart of the social problem than does this grave question of judicial homicide.

The question "Should Capital Punishment Be Abolished?" is by no means a merely academic problem, or a question only to be settled by narrow specialists in jurisprudence or penology. At the bottom, the question of abolishing capital punishment is not solely a penological nor juridical problem. It is a broad social question, involving far-reaching issues inherent in the very nature of our modern economic system.

The attitude of the average citizen, or legislator, on the question of the death penalty is merely an expression of his general attitude toward all social problems involving class rule and class antagonisms, and the stability of the institutions which spring therefrom. In other words, all the conservative elements, all the forces of reaction in society, religious, political, and economic, are lined up on the side of the hangman, irrespective of the ethical problems involved, or such pertinent questions as the efficacy of the gallows as preventive of homicide.

Crimes of violence spring from definite economic and social conditions. In a society where there is no opportunity for the poor to rise, exploitation is unknown, crimes of violence seldom or never occur, and capital punishment is resorted to only in cases where the "price of blood" is refused.

**OPPRESSION AND GALLONS FLOURISH TOGETHER**

In the early days of the ancient republic of Rome, capital punishment was virtually unknown. Cruel punishments, including the death penalty, were introduced only after the ascendancy of an oppressive military despotism and the reduction of the erstwhile free Roman citizen to economic servitude. In all ages, and among all peoples, oppression and the gallows flourish side by side. The Caste system and the death penalty, as a common legal measure for the repression of crime, both originated in India, and both rest upon economic tyranny.

As the beneficiaries of injustice and economic oppression are naturally reluctant to relinquish their despotic power, they cannot, in the very nature of the case, very earnestly desire, as a class, to remove the fertile source of crimes of violence. Not being able to remove the cause of crime without relinquishing their own class privileges, and not wishing to have attention directed to the real remedy for criminality, they would remove the effects,—namely, the criminal. The convenient and highly useful dogma of "free will," the fiction of "Sin," and the delusion that the gallows is a necessary safeguard of society, these are the "Holy Trinity" of all oppressors, ancient or modern.

And so we find today, that in all countries of the world, the great mass of the better-educated, well-meaning, progressive elements, are in opposition to the gallows as a means of preventing crime, recognizing in its hideous form not an instrument for the removal of the causes of murder, but a mere machine of terrorization, intended to frighten the recalcitrant victims of social oppression into meek and lowly submission to legalized robbery and Christianized exploitation.

Capital punishment acts as a deterrent of crime only in the case of the person killed by the state. It does not remove the systematic crime of murderous exploitation practiced by the capitalists who, at present, are the state and hire the hangman.

The white people of the southern states, or elsewhere, have only the crimes which they deserve.

**CAPITAL PUNISHMENT A MEANS OF DIVERTING ATTENTION FROM REAL ISSUE****DEALS WITH EFFECTS AND NEGLECTS CAUSES**

When the state commits homicide for the purposes—as is often pretended—of emphasizing the supreme sanctity of human life, and in order to deter other criminals from committing murder, it is but playing the role of hypocrite, on the one hand, and indulging in useless, demoralizing savagery on the other. But there is method in the state's homicidal madness.

The rulers of society well know that poverty and ignorance are the only causes of grave criminality as a social problem. Isolated rare cases of atavistic homicide might occur (for a generation or so) even though poverty and ignorance abolished. But the need of policemen on every street corner, and of thousands of jails, would cease if the workers were no longer robbed of their products; and crime as great social evil would automatically become a nightmare of the past. The masters know this. They know the real remedy for crimes of violence. But they don't want their exploited victims to know that THEY know the cause and cure of crime. They cannot apply the cure without giving up their own system of plunder through means of wage-slavery. So while they cannot safely ignore the crimes which their own robbery produces, neither will they give up their deprivations in order to abolish the causes of crime—the crime of both themselves and of their victims.

**SIDE LIGHTS ON LIBRARY BOARD ELECTION**

There remains, then, but one thing for the ruling robbing class to do: Blame the results of their own economic sins on their helpless victims. And when the victims manifest the "anti-social" tendencies which the system supported by the ruling class produces, the said exploiting class roll up their greedy eyes in holy horror against "murder," and loudly call for the hangman to punish the "criminal" for being the victim of conditions created by their own brutal greed for profit and power.

So long as the unthinking majority have their attention riveted on results, they cannot give due consideration to causes. This is why the master class, as a whole, favor the retention of capital punishment in our archaic, unscientific, immoral penal codes. They must make a kind of pretense of abolishing crime which does not interfere with their own wholesale robbery and murder; so they cling to "fear-monger agency" and the gallows, backed by nearly all of the reactionaries, whose way of making a living requires the continuance of the dogma of individual responsibility for great social causes and effects over which the individual, as such, has little or no control. It is the same old story of the thief who cried in the crowd, "Stop thief!" "Stop thief!" running after an imaginary culprit to direct attention from himself, the real criminal.

**BOSTON MOBS CHEER MURDERER**

The majority of the people of Massachusetts are in favor of capital punishment; which is to say that a majority of them are not opposed to the taking of human life. The man who advocates capital punishment believes that it is not expedient to teach that human life is, in itself, sacred: it depends entirely upon what your reason for killing a fellow being may happen to be.

So the Boston mobs, says a press dispatch, "cheered Harry Thaw on his way to New York," where he escaped from the Matteawan asylum for the criminal (?) insane. Thaw murdered a man he didn't like. So the mobs that vote for capital punishment "cheer" the assassin. Why not? The Commonwealth of Massachusetts kills two or three of its "enemies" every year, in cold blood; why should they cheer when Harry K. Thaw kills his "enemy" in a fit of jealous rage?

But there is an economic foundation to the cheers of the Boston mobs. They revere not only the electric chair, but also great wealth. Harry Thaw is rich, and electric chairs and gallows were designed exclusively for the poor.

**QUESTION FOR CAPITAL PUNISHMENT ADVOCATE:**

Name a rich man who was hanged or electrocuted by the state.

The reason why excessively savage repressive measures against law-breakers are indulged in throughout the southern states, is because of more widespread poverty, ignorance and uncivilized conditions in the south.

Causing murderers to be hanged, or killed in the electric chair, is merely a way the ruling class have of pretending to prevent further crime while they themselves continue to profit by the conditions which produce criminals.

**A BUSINESS ADMINISTRATION****And How It Worked**

A striking example of the much vaunted methods of what is termed "a business administration" was encountered by the city's sewer department during the recent heavy rains. Several basements along Oaken avenue, including the Central school, were flooded owing to a stoppage in the sewer. Finally the obstruction was located, and found to be due to a defective placing of a standpipe. Cement was carelessly allowed to drop down in the main, partially closing the passage and making an obstruction which readily caught everything that floated along. Nearby residents assert that the person doing the work was so drunk that he had to be hauled out of the ditch.

But the sewer inspector approved the job, which has since cost the taxpayers several hundred dollars. Yet, in the face of this glaring instance of inefficiency, both Clay and Kelly have voted against paying union wages to a competent man; and when the ordinance was again introduced, both hedged, and Clay wished to lay it over for a week.

Commissioner Salter says it is a simple question for taxpayers to decide. Do they wish to pay \$240 more per year and have sewer work inspected by an impartial, highly efficient workman, or would they rather save the \$240 in the salary of plumbing inspector and pay out five times that amount in damages and repairs, due to poor work?

**SIDE LIGHTS ON LIBRARY BOARD ELECTION**

The deadlock in the city council on the appointment of a member of the library board was broken by Commissioners Clay and Kelley agreeing on Mrs. W. J. Brier.

During the municipal election it was freely asserted by the reformers that Clay and Salter would work nicely together on questions of common interest. But once let the capitalist interests be endangered, and the way Clay and Kelley play the long lost brother act is indeed pathetic to behold. In several issues of the Northwest Progress it was openly and unequivocally stated that all literature distasteful to the Catholic church was barred from the Everett public library.

This action, of course, ruffled the feathers of the good Protestant ministers.

The intelligent working class members of either branch of the Christian church paid no attention to the somewhat subdued controversy.

The ministerial association proposed the name of C. W. Anguish as a member of the library board, to fill a vacancy.

The city charter provides that vacancies on the library board shall be filled by the mayor with the approval of the council. Mr. Anguish was not the personal choice of Mr. Clay, but the wires were pulled and he nominated Mr. Anguish.

Kelly and Salter promptly voted "No."

Commissioner Salter, all through the deadlock, stood for the appointment of Katherine H. Hodgins, whose qualifications for the place were of the highest; but she being a Socialist Clay could never square himself with his crowd should he make her the appointee. From an educational standpoint, Mrs. Brier may be all that could be desired; but it remains to be seen whether the lid of censorship will be raised or held down.

The pharisaical white people of the South who are responsible for the illiteracy and evil environment of so many of the negroes of their states, force their black victims to live the lives of mere work animals, shut them off from all uplifting influences that come from culture, a good home, wife and children, and freedom from unemployment and poverty; then punish them with terrible severity for conduct which is thoroughly consistent with their brutalizing treatment by the white ruling class. The cure for negro criminality is not the gallows, but cessation of their exploitation and degradation at the hands of the white profit-mongers and crime breeders.

No normal person would accept the position of hangman if sure of steady employment and a decent living at less murderous work.

We have heard well-to-do exploiters scoff at the "sentimental" repugnance of certain people to a hangman's trade.

They boasted that if no one else would "do the job" they would "take a hand at it" themselves. And why not? Seeing that they themselves helped to produce the social conditions which developed a murderer, why not also "take a hand" in removing the effects—their victims? Their souls being stained already by the blood of thousands of innocent men, women, and children, why scruple at personal execution of one particular victim of their own economic system?

## THE WASHINGTON SOCIALIST

**WE'RE GOING TO HANG A BOY**

LUKE NORTH, in Everyman

We're going to hang a boy in California—Twelve men, a regular physician, a schooled jurist, and a cityful of righteous people have condemned—a boy of eighteen. Whom the wisest of earth, its saviors, prophets, and sages, have refrained from judging; whom the Central Figure of the era (in whose name the nations are filled with temples) admonished the world to "Judge Not"—twelve men, a regular physician, a schooled jurist, and a cityful of righteous people have not only judged but condemned—a boy of eighteen.

We're going to hang a boy—

Not in passion's blinding mists, or youth's high fever that riots thru distended veins and overthrows the inner God. Not in lightning spur to lust of blood—the quick flowering of an atavistic germ from cave and forest. Not for a sudden clot that bursts a tiny vein and floods a lobe and clouds the mental vision. Not for a flashing impact on a nerve that reaches from the spleen and dethrones the clay's master.

We're going to hang a boy—

To uphold the majesty of the law, maintain the dignity of the state—a boy of eighteen—to prove that California is a law-abiding commonwealth.

Three million people against a boy of eighteen.

We will hang him to prove our courage, our virtue, and our civilization. And the church of Jesus Christ is approvingly silent.

We're going to hang a boy—

A jury, a doctor, and a "Daniel come to judgment" have condemned a boy, read his heart, searched his soul, pierced the secret chambers of his mind, laid bare the human ego, and found it all bad!

A jury, a doctor of physics, and a Daniel, have measured the surging impulses of hot youth, balanced the force of impart and impulse, read the record of the motor brain areas—

And found the boy sane and bad—quite sane and all bad, and have ordered him hanged.

We're going to hang a boy—

We hope the sentence may not stand—ah, well, we have had our orgie. We have gloated at the spectacle in court. The mother moaned, the sister screamed, the boy was bold—then cowed by the brave and manly judge, he trembled, hid his face in his hands, as the fatal words of the learned judge fell—mainly, learned, righteous judge.

(I'd rather be a wolf.)

Tho the hangman be cheated, we have had our orgie.

We have heard the mother moan, the sister scream, and seen the boy tremble!

We're going to hang a boy—

A bad boy. Why is he bad, because he murdered? Then is he sane because he murdered? Or did he murder because he was sane?

Did the doctor measure the boy's sanity by his own? Would the doctor do murder? Is it only fear of hanging that keeps the doctor from murdering? Then the boy were a braver soul. If a truer measure of the boy's sanity.

If the doctor has a better test of sanity than murder is, he is wiser than God.

We're going to hang a boy—

Unless the supreme court intervenes—or the governor. Why are we going to hang the boy? To show that murder is wrong?—but we are going to murder him. Murder means killing. We are going to kill the boy—we hope—

We kill to show that killing is wrong. We are not only a brave people—three million against one boy; we are also a sensible, rational, intelligent people.

If it is wrong to kill, why do we kill?

We're going to hang a boy—

Eighteen years from God. Take him back, God, he's bad, all bad, not fit to live with the three million inhabitants of California.

Murder is right: we are going to murder a boy. It's the boy that's bad, not murder.

Why is the boy bad? because he is sane; if he were not sane he would not be bad and we would not hang him.

Take him back, God—we reject him; he's all bad—a bad boy not fit to live with us.

STATES AND COUNTRIES IN WHICH DEATH PENALTY IS ABOLISHED

**MR. WOOD LIKED THE DOCTOR'S DOPE**

(Continued From Page 1, Col. 7.)

Michigan, 1847; Rhode Island, 1852; Wisconsin, 1853; Maine, 1876; Kansas, 1907; Washington, 1913, and Oregon, 1914.

**IN EUROPE**

Russia, 1753 (excepting for political offenses.)

Tuscany, 1765.

Finland (virtually) 1826.

Belgium (not de jure, but practically) 1863.

Portugal, 1867.

Roumania, 1863.

Holland, 1870.

Switzerland, 1874 (excepting in a few cantons.)

Italy, 1889. Code went into effect in 1890. Capital punishment not applied after 1876.

San Marino, 1848.

Norway, May 22, 1902.

No capital execution has occurred in Greenland or Iceland during the past century.

**IN SOUTH AND CENTRAL AMERICA**

Death penalty is abolished in Brazil, Peru, Costa Rica.

Nicaragua, Guatemala (virtually), and in five states of Mexico.

The testimony of authorities in all

the above countries is to the effect that no increase of murders has resulted through abolition of the death penalty. The causes of murder are economic and social and the remedy must be economic and social in nature.

**THE WORLD HELPLESS WITHOUT "THE MOB"**

"What would the boasted resources of the country be to the soft-handed gentry without the "mob" to go down into the bowels of the earth to dig out the ore and the coal; to go into the forests and bring prostrate to the earth the mighty timber, and convert it into forms of beauty and usefulness? Let the masters beware how they goad into anger that mighty working-class army without whose strong arms, skilled hands, and brave hearts society perishes of hunger and thirst, walks in darkness, and the world's giant machinery becomes but junk!"—Blanche Deacon, in Shipley's "The Call of Conscience."

Incidentally, it may be noted that while Mr. Richard P. Wood boasts of having lived