

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

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 bodies 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 a 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 constit-

perity.

These 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 outgrowth 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.

War and Peace

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.

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.

DEBS AROUSES WORKERS FULL HOUSE GREET'S 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 that 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 of inordinate (unearned) wealth for the few."

"Far more important," that's what Shipley said of the class struggle in America.

The struggle for abolition of wage-slavery in the United States is more important than the horrible warfare in Europe for the reason that the conflict in that devastated land is futile and purposeless, so far as human advancement is concerned; worse, it will turn back the upward struggle of man biologically, if not sociologically, thousands of years. And after "victory" is declared by one faction or the other, it will be but the victory of brute force and greed over intellect and progress, as represented by what was fast becoming a great international working-class movement for abolition of economic servitude and wage-slavery, and the establishment of the brotherhood of man under international industrial democracy.

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 reorganized 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 non-toe-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 uncomplimentary 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 slam.

One must needs have heard—understandingly—the "hard-headed business" philosophy of this candid revealer of capitalist class philosophy 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 moujiks of Russia, the coolies of the Orient, or the despoiled 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, appropriate for themselves all of the products of the workers, and just land 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 these expenses? Sure, argues the good doctor. Why seek to enjoy the good things of life as you earn them, when by going without them you can—so the learned doctor says—some day 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 were baby clothed in new and more costly garments. The thoughtful man says 'No.' To obtain that which he must pay for these things—both are gone forever. The cigar does him no good, and may do him harm. The pleasures of the saloon are animal rather than of the soul and degrade him. He remembers that baby will grow up, and will need education; he knows that the dollar invested in the pictures of baby wanted by his wife, saved now, will be \$3 at the time of baby's greatest need, and without effort on his part, the dollar working, at honest work, while he sleeps, and multiplying not by magic but by its intrinsic worth."

Dollars Work the Worker How can a dollar work, "at honest work, while (its owner) sleeps"?

The Socialist objects to this kind of "magic." He knows that the kind of "intrinsic worth" the doctor imputes to the dollar is its quality of being able to work the worker by owning his means of living. This is how the dollar invested is multiplied while the said owner "sleeps."

Why Let the Dollar "Work"?

Now if Dr. Manning is so rhapsodically in love with work; if "constructive work" is man's best friend; if as the 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? Why not do the loved work himself? Especially when \$1.50 a day will be sufficient for the needs and comforts of the doctor. Family? Put the children to work "at an early and tender age." No, the doctor would let the dollar work while he sleeps.

DOLLARS DON'T BREED

Dr. Manning knows well enough that the only way money can be made to multiply itself, while the owner 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." Money can't breed unless there are wage workers to be bred, exploited. A barrel of \$20 gold pieces placed in the sub-cellar for ages would not breed, would not be "honestly earning for you," while you sleep. No. Money "earns" only when it is used to employ a man to produce wealth for which he is not paid. Money becomes "capital" only when it is used to buy and own that which some one else must use in order to make a living. And when it is so employed, it is designed that the worker, the wage-slave, shall be forced, on the average,

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 tightwad; 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, abstinence, 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-skinners are always feverishly 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 scrimp 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 some one 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.

Wages are not paid out of the boss's 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 he 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." It was not derived from "the dollar working at honest work," but from some wage-slave working for nothing after he has earned the \$1.50 called his wages. He earns all he is going to get, the cost of his keep, during the first few hours of the day; the rest of the day he works for nothing, and gets it. The boss may "pay" the \$1.50, but the wage-slave has already produced the value of the money paid before he sees it, besides whatever values he produced above the \$1.50. He also furnishes the "capital" owned by the boss, since this also was derived from the unpaid labor, or profits, somewhere, and some time.

Did the Boss Supply the "Capital"? Yes, from the same place he supplied the \$1.50; from the products of wage-labor. The 19,000 millions of dollars "capital" invested in the

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 Marxian 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"

Monday 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 asseverations. 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 denigrate 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:

"We should meet ignorance and wrong by a mighty intelligence and right."

If the Socialists are, as Dr. Manning alleges, both ignorant and wrong, why does he not dare to meet one of them on a public platform and expose him? Knowing that he possesses neither "a mighty intelligence" nor the "right" attitude toward public problems, Manning very wisely makes his face to his nose, makes a grimace and runs away.

We may accept Dr. J. F. Manning as one who speaks with authority when his topic is "Cowardice."

HERE'S A THOUGHT

It is much safer to shout with the crowd than against it. That is why the crowd makes such a noise.—Printer's Ink.

The average worker votes for nothing and then kicks because he gets it.—Columbus, O., Socialist.

manufacturing industries of this country were not "saved" by the bosses out of their own products, but out of the products of the wage-slaves; it represents the values the workers produced and didn't get. Then the Muttis pay the bosses a tax of about \$8 a day for using their own machinery for a few hours a day for themselves, for their own wages; which the boss makes them think he paid out of his labor.

DIRECTIVE WORK?

Did not the bosses work themselves, besides working the workers? Some of them did. And they gave themselves mighty liberal "salaries" for their "directive ability." And they didn't stop at \$7 per diem, neither. The amount of their salaries was largely determined by what they "owned," not by what they did, by way of superintendence. It was "the dollars at work while they slept" that made them rich; to-wit, the dollars which the workers produced and did not get.

MR. WOOD LIKED THE DOCTOR'S DOPE

Carefully Evades Purport of Apologist's Address

THROWS SAND OF "ECONOMY" IN PEOPLE'S EYES

In the Morning Tribune of January 23, an obscure individual, signing his name Richard P. Wood, tries to lead the people of Everett to believe that the warp and woof of Dr. Manning's reactionary address at the High school, a week ago, was merely a desire to show the workers of Everett the folly of wastefulness and improvidence, and the advantages, on the other hand, to be derived, under capitalism, from economy, or living on a standard below one's income.

Now no one, of course, least of all a Socialist, has any argument to offer against the intelligent use of money earned, and the expediency, under existing conditions, of the more far-sighted and provident among wage earners laying away whatever portion of their wages which, through self-denial, they can manage to hoard. Manning is right in his assertion that, under capitalist misrule, the wage-workers will certainly need whatever they can save for the many "rainy" days that are inherent in this profit-monger's system of industry for exploitation only. As applied to the occasional individual, the advice of Mr. Richard P. Wood's messiah is well given; as applied to the workers as a class it is all rot, impossible of realization and viciously misleading in its false implications.

We do not, mind you, gentle reader, allow our "class hatred," "venom of jealousy," and lack of "desire for honest labor," so to mislead us as to rashly assume that either the tender-hearted Dr. Manning or his apostle of "content" under the yoke, our benevolent friend of labor, Mr. Wood, really know anything about why their advice cannot be followed by the wage-slave element as a class; this would be to impute to them at least an elementary knowledge of political economy, which neither of them can justly be suspected of possessing.

All we wish to point out here, to any one who might guiltlessly assume that we are attacking the benevolent (?) doctor's doctored lecture on the point emphasized by the philanthropic Richard P. Wood, is this: We are not opposing Dr. Manning's address on the basis of the self-evident platitudes with which his quick remedy for poverty was adulterated; we are attacking the nasty, poisonous nostrum beneath his sugar-coated pellets of what should be called, "Proverbs for those destitute of money and brains."

A Discredited Polity

Dr. Manning and Richard P. Wood are merely following the old trick of putting over a bunch of truisms, as platitudinous as a fresh "discovery" by Theodore Roosevelt, along with a mass of pure—or impure—fabrications and perversions of self-evident truths; merely to mislead and deceive. But thinking people recognize this old, dishonest method of argument. The theologians beat you to it, Doc., and Dick.

We can afford space here for just one example of Richard P. Wood's imitation of Dr. Manning's bunk. Here is the scintillant gem:—"Instead of spreading the gospel of joy in work it preaches the doctrine of shame in work."

Says he further:

"There is a certain venomous section of the working class which should be excluded from the society of decent and intelligent workers. It poisons alike the working hours and the social hours with the venom of jealousy and hatred; it inspires dissension where harmony is necessary for good results; it fills the working class with self-pity for its so-called down-trodden condition; instead of spreading the gospel of joy in work it preaches the doctrine of shame in work."

Presumably, the "it" is the "venomous section."

Somewhat "Venomous"

Now see here, isn't this statement just a bit "venomous" itself? Why not confine your criticism to the facts at issue, seeing that you are so much opposed to "a warlike feeling," and so strong on "human love," and all that? Don't be "venomous," Dick; as you yourself say,—it warps the character; biases the judgment; destroys honor; kills joy; chases hope and leaves in its barren track nothing but a desert in which no flower of (Continued on Page Four.)

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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 rate 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.

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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, the 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 GALLOWAS 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 1882, 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 discussion the death penalty was again abolished.

TWO POINTS RAISED AGAINST GALLOWAS

Two points were brought forward by the opponents of the gallows which were urged with great force: the irrevocability 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

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.—Cornelle.

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 bastiles 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.

DID MURDER INCREASE IN RHODE ISLAND AFTER ABOLISHMENT 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.

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 GALLOWAS 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, 31.3 in California, and 86.5 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."

We Socialists have set out to overthrow the last great system of production and distribution under which wealth is created abundantly by the many for the exclusive enrichment of the few.

Beware of him who has nothing to lose.—Italian Proverb. (Capitalists, please take notice.)

War is the trade of barbarism.—Napoleon Bonaparte.

The imbecility of man is always inviting the impudence of power.—Emerson.

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 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, this 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 GALLOWES SERVE IN LIEU OF THESE THINGS.

TABLE SHOWING THAT RATIO OF HOMICIDES TO POPULATION FOLLOWS SOCIAL STATUS OF PEOPLE

Table showing number of commitments to prison for homicide in 1904, and ratio per 100,000 of persons engaged in various pursuits (males only.)

Occupations Prior to Arrest (Males)	Ratio per 100,000	Committed in 1904 for Homicide	No. Persons Engaged in Industry (1900)
Laborers (not agricultural)	30.09	791	2,629,262
Miners and quarrymen	21.29	120	563,406
Stock raisers, herdsmen and drovers	18.82	16	84,988
Boatmen and canalmen	15.20	2	134,231
Sailors, pilots, fishermen and oystermen	13.41	18	131,115
Butchers	13.25	15	113,193
Livery stable keepers and hostlers	12.17	12	98,585
Saloon keepers, bartenders, liquor dealers	11.81	26	220,015
Tailors	9.95	16	108,265
Soldiers, sailors, marines	9.27	4	43,195
All occupations (average)	9.27	2,203	23,753,836
Draymen, hackmen, teamsters	9.26	50	539,932
Lumbermen and raftsmen	8.33	6	72,020
Machinists	7.95	20	283,145
Blacksmiths	7.06	16	226,477
Steam railroad employes	6.89	40	580,462
Farmers, planters, overseers and farm laborers	6.40	584	9,114,837
Carpenters and joiners	5.49	33	599,707
Iron and steel workers	5.16	15	287,241
Boot and shoe makers	4.71	8	169,393
Manufacturing and mechanical industry	4.67	270	5,772,641
Physicians and surgeons	3.20	4	124,615
Clergymen	2.77	3	108,265
All professions (average)	2.66	22	827,951
College professors	0.90		

No. 4608
 In the Justice Court Before Noah Shakespeare, Justice of the Peace, in and for Everett Precinct, Snohomish County, Washington.

John Barlow, Plaintiff, vs. Bert Anderson, Defendant.

TO BERT ANDERSON:
 In the name of the State of Washington you are hereby notified that John Barlow has filed a complaint against you in said court, which will come on to be heard at the justice's court room, in the court house annex, in Everett, Snohomish county, Washington, on the 5th day of February, 1915, at the hour of 9 o'clock in the forenoon of said day, and unless you appear and then and there answer, the same will be taken as confest, and the demand of the plaintiff granted.

The object and demand of the complaint is to recover the sum of Ten Dollars with interest for money loaned to you by the plaintiff.

You are further notified that the Great Northern Railway company, a corporation, has been made garnishee defendant herein, and that certain money belonging to you has been garnished.

Complaint filed January 4th, 1915
 NOAH SHAKESPEARE,
 Justice of the Peace.

First publication January 14th, 1915.
 3.

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SIXTY-THREE YEARS WITHOUT GALLOWES—HANGED THE WRONG MAN

How Abolition of the Death Penalty Worked in Rhode Island

MURDERS RARE, LYNCHINGS UNKNOWN

Last week we printed a letter of inquiry from Nebraska in which the present writer was asked the following questions:

"Did you know that R. I. has reinstated capital punishment? They claim that the rate of homicides in Maine and R. I. is much greater than that of other northeast states. What do you suppose causes it? Did, to your notion, abolishing of the death penalty have anything to do with it?"

To all intents and purposes, capital punishment was abolished in Rhode Island in 1852, no execution having occurred since that year. The law provides, however, that the death penalty may be inflicted in cases of attack on a keeper by a prisoner already convicted of murder (Public Statutes, Chap. 240, Sec. 2.) There have been no such attacks made.

The claim that "the rate of homicides is much greater in Maine and Rhode Island than that of other northeast states," is not well founded; nor would it be particularly illuminating if it were. Since the causes of murder lie not with the nature of the penalties threatened, but with the economic and social status of the state's inhabitants. Rate of murder does not follow severity or leniency of punishments threatened for this crime, but it does follow occupation, which is but another way of saying, "economic and social status."

Given the proportion of ignorant, poverty-stricken, non-skilled wage-workers in a state, the ratio of homicides to that population is already determined, regardless of what penalty is threatened for the crime of murder.

"What is he that builds stronger than either the mason, the shipwright or the carpenter?"
 "The gallowes-maker; for that frame outlives a thousand tenants."
 —Shakespeare.

"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."—George Bernard Shaw.

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The Washington Socialist

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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.

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.

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.

Crimes of violence spring from definite economic and social conditions. In a society where there is no opportunity for economic advancement, crimes of violence are inevitable.

Crimes of violence spring from definite economic and social conditions. In a society where there is no opportunity for economic advancement, crimes of violence are inevitable.

OPPRESSION AND GALLOWES 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.

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.

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 gallowes as a means of preventing crime.

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 murder perpetrated by the capitalist class.

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.

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.

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.

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.

Crimes of violence spring from definite economic and social conditions. In a society where there is no opportunity for economic advancement, crimes of violence are inevitable.

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.

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.

Question for capital punishment advocated: 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.

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.

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.

Why is the boy bad? because he murdered? Or did he murder because he was sane? Did the doctor measure the boy's sanity by his own?

STATES AND COUNTRIES IN WHICH DEATH PENALTY IS ABOLISHED

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.

IN SOUTH AND CENTRAL AMERICA

Death penalty is abolished in Brazil, Peru, Costa Rica, Nicaragua, Guatemala (virtually), and in five states of Mexico.

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?"

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?

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.

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.

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.

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!

We're going to hang a boy—We hope the sentence may not stand—ah, well, we have had our orgie. We have gouted at the spectacle in court. The mother moaned, the sister screamed, the boy was held—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—manly, learned, righteous judge.

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?

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'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.

MR. WOOD LIKED THE DOCTOR'S DOPE

(Continued From Page 1, Col. 7.) human love or reverence can grow." Referring back, then, by way of example, to one of friend Richard P. Wood's second-hand misallegations, let us examine the aforementioned brilliant.

Our complacent exponent of joy in work (ing others), alleges that the "section" which he so charitably characterizes as "venomous," preaches "the doctrine of shame in work."

THE WHITE STONE BATHS

J. O. SHARPLESS, Prop. Barber Shop and Baths 1905 HEWITT

THE HORSESHOE BAR

1805 Hewitt Avenue—Near Commerce Building COOK AND ZAEPFEL

CITY DRUG STORE

1910 Hewitt Ave. Free delivery to any part of the city. Ask for Green Trading Stamps.

KITTLESON GROCERY CO.

Good Things to Eat Phones: Ind. 47, Sun. 1540. 1701 Wetmore Ave.

Thompson's

Hewitt Ave., Near Maple St. Something for Everybody

BACK TO THE LAND

Do you want to swap city property for land? I want a 6 or 8-room house. Inquire at office of Washington Socialist.

Yakima Farmers' Fruit & Produce Company

Belgian hares, chickens dressed to order. Apples at reasonable prices. Yakima potatoes, Yakima alfalfa and wheat, hay at wholesale and retail. Both phones 478X Ind., 378 Sunset.

Princess THEATER

FRIDAY AND SATURDAY Jan. 29th and 30th America's Popular Star DUSTIN FARNUM in "Cameo Kirby" By Booth Tarkington and Harry L. Wilson Paramount Famous Players Special, 5 parts, 350 scenes MONDAY AND TUESDAY Feb. 1st and 2nd David Belasco's Famous Play "The Girl of the Golden West" Paramount Special in 5 parts With the Famous Belasco All-Star Cast An Evening at The Princess is An Evening Well Spent

When in Rome Do As the Romans Do Likewise, When in Everett Visit the GRAND GRAND THEATRE "THE HOUSE OF FEATURES"

BROADWAY THEATRE FRIDAY AND SATURDAY WILL PRESENT "A Battle in the Clouds" A very interesting three-part feature, will also have a Keystone comedy Commencing Sunday, January 31, we change to the Mutual Service, which will insure a Keystone comedy with each change, we will also during the week have the United Films Co. comedy for each show. We also have installed a new Photo Player, and I know the patrons of the BROADWAY will certainly appreciate this new music. We promised our patrons that with increased patronage we would give a higher class service and we ask you to come any time after Saturday and we will leave it to you whether or not we are making good. REMEMBER THE PRICE—ONLY— FIVE CENTS

Weiser's Grill A Good Place To Eat W. J. WEISER, Prop.

AUTO SUPPLIES, ROBES, TIRES, OILS, TIRES VULCANIZED. Riverside Harness Shop Phones: Sun. 1740; Ind. 562

CARL REICHEL, Prop. COMMERCE BARBER SHOP Commerce Bldg., Everett, Wash Two Good Baths

The White Stone Baths J. O. SHARPLESS, Prop. Barber Shop and Baths 1905 HEWITT

The Horseshoe BAR 1805 Hewitt Avenue—Near Commerce Building COOK AND ZAEPFEL

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