

# To Organize the Slaves of Capital to Vote their Own Emancipation

**Socialism**  
 demands the public ownership of  
 All the means of Production and  
 Distribution.  
 Anything less is but middle-class  
 patchwork and will not lead to  
 abolition wage slavery.

# The Socialist

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## THE WORKINGMAN'S PAPER

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 No. 78

### OPPORTUNISM IN BRITISH COLUMBIA.

#### Critical Time for the Movement There.—Every Class-Conscious Socialist Should Do His Duty.

##### TWO PLATFORMS COMPARED.

The two platforms printed below ought to need little comment. The ones in the B. C. platform are conspicuous enough for any Socialist to see without much help. Some two months ago the B. C. Socialists held a convention which adopted provisionally the platform of the S. P. of the U. S. Now the Executive Committee selected at that convention proposes a substitute which is being submitted to a referendum vote of the Locals in that province. In our judgment it should be defeated by a decisive vote for the one simple reason, that it carefully omits all reference to the Socialist Party as a working-class movement.

This omission is not merely an oversight. It is a deliberate rejection. For the platform for which this is proposed is a substitute had working-class politics sticking out all over it.

The committee were aware of this rejection, for they say by way of explanation and apology: "Many of the vital demands of Socialists were omitted from the platform because they belong to the sphere of Dominion legislation."

Considering just what they have omitted, this is as much as to say: The central, vital, essential feature of the International Socialist Party, namely, the class struggle, may be omitted from a provincial platform as "belonging to the sphere of Dominion legislation."

On the other hand, the fact is, the sole object of local Socialist politics is to gather the working class together in a conscious fight for their own class interests as against capitalist class interests, and thereby form a National Party with a distinct policy.

It is of no particular benefit that British Columbia workmen should vote together, and it will be a positive injury if they should happen to win an election, unless they distinctly understand that their interests as a class are directly opposed to the interests of the capitalists as a class.

This so-called Socialist platform might just as well be headed, Radical Platform, and no one would dream that Socialists had anything to do with it. A great many of our Socialist comrades in Canada fail to bear in mind the fundamental, historic, scientific fact that no political party has ever been or can ever be compacted together for common action unless based upon an economic class in society. If not based upon such a class having common interests, then when the time for action arrives, the party, if by sentimental considerations or by supposed community of interests a party has been formed, will be rent asunder by the conflicting interests of its component classes.

There is but one economic class for Socialists to appeal to, the wage-working class, the propertyless class, the proletarian class. Individuals of other classes may join us, but the vast mass of our party must be constituted of the exploited workers.

In B. C. there is the least reason for catering to any other class, for the reason that class lines are very clearly drawn there, and that the workers in Mines and Fisheries constitute a great majority as compared with the few capitalist "owners" who hold everything and rob the workers through wage-slavery. The few "gentlemen" and other drones should have no consideration whatever in B. C. The direct class appeal will be far the most successful.

Go in, Comrades of B. C., for a genuine, Revolutionary Socialist program, and take the lead in Canada, as you now have the opportunity to do, for the emancipation of the working class.

Restore to your platform such a splendid statement of the class-struggle as this, for instance:

The workers can most effectively act as a class in their struggle against the collective powers of capitalism, by constituting themselves into a political party, distinct from and opposed to all parties formed by the propertied classes."

#### TO MEMBERS OF THE SOCIALIST PARTY OF B. C.

The convention of the Socialist organization of B. C., which recently met in Vancouver, adopted a platform similar to that of the U. S. Socialist Party as a provisional statement of principles, and authorized the executive of the B. C. Socialist Party to draft a platform for this province and submit the same to a referendum vote of all the Locals in B. C.

In submitting the result of their labors the executive wishes to point out that many of the vital demands of Socialists were omitted from this platform because they belong to the sphere of Dominion legislation.

All local branches of this organization in B. C. will be asked to vote by membership, separately, on each demand of the platform and section of constitution, and forward same to the provincial secretary.

ERNEST BURNS,

Secretary, Vancouver, B. C., on or before January 15th, 1902.

Provincial Platform of the Socialist Party of B. C.

- Submitted to Locals by the Executive.
1. Direct legislation.
  2. Proportional representation.
  3. Abolition of property qualifications for voters and candidates in municipal elections.
  4. Abolition of system of cash deposits for candidates at provincial elections.
  5. Adult suffrage.
  6. A minimum wage law, fixing rates at not less than \$2 per day for

7. Reduction of hours of labor in all trades to forty-four per week.
8. All coal mines to be owned and operated by the province, in the interests of the people.
9. Graduated land tax, similar to New Zealand law.
10. Free medical attendance to all needing such.
11. Scientific and practical management of fisheries, forests and waterways in the interests of the producer.
12. Employment of unemployed labor on useful productive work.
13. Extension of powers of municipalities.
14. The education of children under 14 years of age to be free, secular and compulsory. Text books, meals and clothing to be supplied to children out of public funds when necessary.
15. Municipalization and public control of the liquor traffic.
16. Abolition of poll and personal property tax.
17. No more bonusing private individuals or corporations, with land grants or cash subsidies.

#### NATIONAL PLATFORM OF THE SOCIALIST PARTY.

Adopted at Indianapolis, July 31, 1901.

The Socialist party, in National convention assembled, reaffirms its adherence to the principles of International Socialism, and declares its aim to be the organization of the working class, and those in sympathy with it, into a political party, with the object of con-

quering the powers of government and using them for the purpose of transforming the present system of private ownership of the means of production and distribution into collective ownership by the entire people.

Formerly the tools of production were simple and owned by the individual worker. Today the machine, which is an improved and more developed tool of production, is owned by the capitalists and not by the workers. This ownership enables the capitalists to control the product and keep the workers dependent upon them.

Private ownership of the means of production and distribution is responsible for the ever increasing uncertainty of livelihood and poverty and misery of the working class, and it divides society in two hostile classes—the capitalists and wage-workers. The once powerful middle class is rapidly disappearing in the mill of competition. The struggle is now between the capitalist class and the working class. The possession of the means of livelihood gives to the capitalists the control of the government, the press, the pulpit and schools, and enables them to reduce the workingmen to a state of intellectual, physical and social inferiority, political subservience and virtual slavery.

The economic interests of the capitalist class dominate our entire social system; the lives of the working class are recklessly sacrificed for profit, wars are fomented between nations, indiscriminate slaughter is encouraged and the destruction of whole races is sanctioned in order that the capitalists may extend their commercial dominion abroad and enhance their supremacy at home.

But the same economic causes which developed capitalism are leading Socialism, which will abolish both the capitalist class and the class of wage-workers. And the active force in bringing about this new and higher order of society is the working class. All other classes, despite their apparent or actual conflicts, are alike interested in the upholding of the system of private ownership of the instruments of wealth production. The Democratic, Republican, the bourgeois Public Ownership parties, and all other parties which do not stand for the complete overthrow of the capitalist system of production, are alike political representatives of the capitalist class.

The workers can most effectively act as a class in their struggle against the collective powers of capitalism, by constituting themselves into a political party, distinct from and opposed to all parties formed by the propertied classes.

While we declare that the development of economic conditions tends to the overthrow of the capitalist system, we recognize that the time and manner of the transition of Socialism depends upon the stage of development reached by the proletariat. We, therefore, consider it of the utmost importance for the Socialist party to support all active efforts of the working class to better its condition and to elect Socialists to political offices, in order to facilitate the attainment of this end.

As such means we advocate:

1. The public ownership of all means of transportation and communication, and all other public utilities as well as of all industries controlled by monopolies, trusts, and combines. No part of the revenue of such industries to be applied to the reduction of taxes on property of the capitalist class, but to be applied wholly to the increase of wages and shortening of the hours of labor of the employees, to the improvement of the service and diminishing of the rates to the consumers.

2. The progressive reduction of the hours of labor and the increase of wages in order to decrease the share of the capitalist and increase the share of the worker in the product of labor.

3. State or national insurance of working people in case of accidents, sickness and old age, the funds for this purpose to be furnished by the government and to be administered under the control of the working class.

4. The inauguration of a system of public industries, public credit to be used for that purpose in order that the

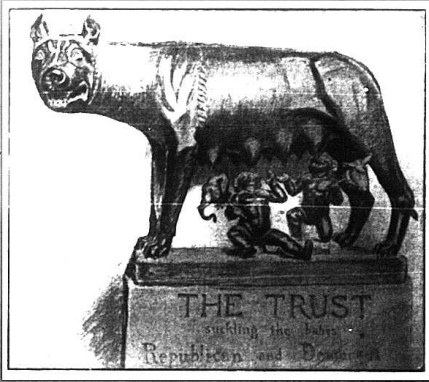
## MONUMENT

Erected 1920 on the Site of Wall Street

to the Memory of the

# Capitalist Parties

by the Victorious Socialists



workers be secured the full product of their labor.

5. The education of all children up to the age of eighteen years, and state and municipal aid for books, clothing and food.

6. Equal civil and political rights for men and women.
7. The initiative and referendum, proportional representation and the right of recall of representatives by their constituents.

But in advocating these measures as steps in the overthrow of capitalism and the establishment of the co-operative commonwealth, we warn the working class against the so-called public ownership movement as an attempt of the capitalist class to secure governmental control of public utilities for the purpose of obtaining greater security in the exploitation of other industries and not for the amelioration of the conditions of the working class.

The Northern Securities Company is the simple name for the very largest thing in railroads that ever was yet. Ten years ago it would have terrified all the natives. Now it only causes a slight stirring in the woods. Jim Hill is its President. Gov. Van Sant, of Minnesota, and Senator Turner, of Washington, are doing a little harmless baying at the moon about it. But Mr. Hill stolidly informs a waiting public that he was fighting for the North against the South and by that word shuts everybody's mouth in all these northern states, the only states that are affected. The Democratic Gov. Rogers says the blame is on the Republican Congress and the Republican Attorney General of this state thinks there is no hurry and no danger anyhow, and President Roosevelt and Would-Be President Bryan both agree the most that can be done is to secure publicity, and Presidents Hill and Schwab are perfectly willing to tell all they know about the monster whose keepers they are—and so there you are, and what are you going to do about it?

The Law of Capitalist Concentration so graphically and exactly depicted by Karl Marx 40 years ago grinds away as inexorably as the law of gravitation itself.

Meanwhile the Socialist waits his turn. The apple will fall into his hands.

Study our advertising page.

#### CAPITAL-LABOR CONFERENCE

Capital and Labor, Big Capital and Big Labor, had a conference two weeks ago in New York. Hanna and Schwab and a lot more for Capital and Gompers and Mitchell and more of their kind, for Labor, appointed a Big Committee of Thirty-Six to take general supervision of the relations of Capital and Labor. Twelve of this committee were representative of Capital, twelve of Labor and twelve of "The Public." This last dozen was made up of such men as ex-President Cleveland and Archbishop Ireland, belonging to the class of "non-productive Laborers," who are the retainers of Capital.

So on this Big Committee "Labor" has twelve representatives out of thirty-six. No wonder Mark Hanna has this to say of it:

"I consider the conference," said he, "the greatest step ever taken for the speedy settlement of disputes arising between labor and capital. The organization of capital which has come to stay was an evolution which was naturally preceded by the organization of labor, which has also come to stay, and the concentration of the interests of the two sides into the hands of a comparatively few individuals will make for the best interests of both. While we do not expect that there will be no strikes, they will be minimized as a result of the conciliation and arbitration policy."

Mr. Hanna said he expected the committee to meet during the winter to adopt by-laws and elaborate still further the scheme of arbitration.

Gaylord Wilshire complains that The Socialist advocates slavery and too much "government," because we disapprove his making Wilshire more prominent in his paper than Socialism. Oh, no, Comrade Wilshire, both now and under Socialism, every individual is at perfect liberty to make as big a fool of himself as he chooses, but he must not expect sensible people to agree with him and praise him and fight for him in his foolishness. Under Socialism no "government" will interfere with "individualism," but an "offensive" individuality will be suppressed, as now, by a defensive public opinion.

Templecks of this paper for ten cents. Try it.

# THOUGHTS, By Your Uncle.

The fact that the broom manufacturers' association has decided to raise the price of brooms gives rise to suspicion that maybe all this talk lately in the papers about the necessity of cleanliness, etc., etc., "next to godliness," was, after all, but a paid ad. for the private owners of the broom factories. The association did not decide on the per cent of increase in price. That is left to the "necessity of each individual manufacturer." In the capitalist dictionary "necessity" and "greed" have the same definition. It can hardly be supposed that they referred to the necessity of either more wages or more steady work on the part of the employees.

The past few weeks have been full of horrors for the working class. Hundreds have been blown to pieces, crushed and crushed in explosions, collisions and accidents, none of which could have occurred save under a system in which the race for profits breeds utter disregard for human life—among the workers. The employing class were evidently making themselves "useful" in other localities, as none of them shared with their employees the "equal interests" of capital and labor.

OCCASIONALLY some comrade, carried away by eager zeal and by a desire to rapidly build up the party, shows evidence of inclination to make special appeal to some of the smaller factions of the proletariat classes. Such efforts would be disastrous in the extreme. Property owners—small farmers and the like—who see and recognize the growing truths of Socialism are welcomed with the right hand of brotherhood—but, that love of seeing men brought to the truth should not blind us to the more material and less ideal basis upon which the Socialist movement must always stand if it is to be successful. By the very law of self-preservation the Socialist movement must always be in the hands of, and conducted by, the proletariat—the wage slave class—those who have nothing but their labor power to sell—and a class, too, who recognize the fact that there is absolutely no hope for them to climb out of their position as long as Capitalism shall exist. Otherwise there would be grave danger indeed. Is there not instance upon instance, proof upon proof, that the majority of men, when forced to choose between an ideal and their own material welfare of today, invariably stand by their material interests and let "high ideals" go to the dogs? They HAVE to do so or go down. If the Socialist party should ever become dominated by property owners, whether it be a wage slave who owns his own house, or a big or small farmer, then the Socialist party, whether or not, would of necessity be dominated by the economic interests of that majority. Let a move be made by the working class to establish industries or institute improvements in city or country that would call for vast expenditures and of necessity much higher taxation, is it hard to imagine with which class the property owners, of both high and low degree, would hasten to align themselves? It should be plainly understood and clearly taught that the Socialist movement is in behalf of the exploited—the proletariat. Then they who, knowing this, join us to work for that purpose, are welcome.

He alone is the surest pilot who has "nothing to lose but" his chains, and a world to gain."

SOME individual showed an unusually bright lot of idiosyncrasy in Seattle the day before Christmas by trying to blow up the Totem, a noted gambling place, with a charge of dynamite. The editor of one of the evening papers then showed still more idiosyncrasy by his treatment of the matter, handling it in a way that would tend to excuse the amateur dynamiter and throw unnecessary odium upon the proprietors of the gambling den, all to the end that that particular brand of capitalist politics

advocated by that particular paper might receive a much-needed boost in dying public thought.

"Gambling Hell-Fleecing the Workingman" is one of the least headings which it parades with a boasting and ludicrous hypocrisy. And yet this very paper supports and defends a system of national needs, have fleeced more workingmen than the proprietors of the Totem ever dreamed of doing or ever hoped to do, in even their wildest imagining of the golden goddess, and had the dynamite explosion killed everybody in the Totem and for a block around it would not have cut half so many notches on the handle of the scalping knife of capitalism as has been noticed by the Great Northern alone since the Times espoused its cause. Why is it the capitalist press cannot turn its attention from the trifling gaming devices, which no one need patronize save by their own free will, to those gigantic pure-skin games in which every worker is FORCED to risk and lose? What touching compassion hath Editor Blethen for the witless workingman who of his own desire risks his own money, and what utter and handy forgetfulness of the helpless thousands who are denied both money and jobs because the special patron saint of the Times and his brothers-in-arms scoured the Orient for cheaper labor than they could find at home!

"Stop thief!" is a good cry to raise to call attention to someone else that the real thief may plunder undisturbed. And almost every daily paper in the land howls and cries as the stool pigeon of capitalism. Why shed tears because your Christmas money, while tens of thousands of others, because of the very system the Times upholds, were so thoroughly plundered that they had not a dollar with which to buy Christmas presents for others or even a Christmas dinner for themselves, let alone money to risk at the gaming table.

The Totem, or any other gambling place, concert hall, house of prostitution, the lowest of dives, or any other of the little places of uncertain fleecing, all of them, added together, are not responsible for one-hundredth as much of the "fleecing of workingmen" as is the Times, which upholds the private ownership of our railroads, our industries, and our natural resources. By the time the man or woman worker has toiled and received the scanty wages measured by the cost of living, the system which Editor Blethen and all republican and democratic editors uphold has already fleeced them of four fifths of their wages. They produced \$10 and received, in some instances, \$2. And after having endorsed this robbery the press proceeds to throw illustrated conceptions fits because some minor hanger-on of fleecedom might possibly get a part of the trifles which the bigger fleecers overlooked, or was, for the moment, unable to steal themselves.

Under the system which the Times upholds, and against which it sometimes hollers for political effect, the gambling den is one of the chief founts of prosperity. So is the assignation house, the concert hall, and saloon. For today business is measured by the wages spent, whether spent wisely or foolishly. And the gambler, the roue, the drunkard, the spendthrift—he who spends his money as fast as he gets it—is the true patriot, the true upholder of capitalist "prosperity." Who we economists, who saves, threatens the welfare of the community and brings over our heads the black clouds of dire panic.

Why the Times should so denounce the mainstays of capitalist prosperity passes all understanding, but maybe it is wise in its own light and bath knowledge wherein it may place snares to bring to its own coffers the wealth it so jealously sees flowing to the hands of those who, while of less high standing in the community, are not greater fleecers or defenders of fleecers.

UNCLE SAM.

**CHARITY** Covereth a Multitude of Sins  
Our national holidays now serve simply as cloaks for indiscriminate and ostentatious alms-giving.

Another Thanksgiving has come and gone; and some more of the poor have been given a good Thanksgiving spread, but to the Socialist observer it seems a little sad to think that there are more poor every year to have a yawning chasm in their stomach for a Thanksgiving feast. Every winter starvation assails the poverty-stricken of our large cities, their prolonged fast, perhaps, being broken by the two great feasts of the year, on Thanksgiving and Christmas.

While the Socialist would not wish to throw stones in anyone's face, he would respectfully ask: "Is a system which flaunts the poverty-stricken dregs of the market under our noses on great public occasions like Thanksgiving day and Christmas worth being thankful for?" But I beg pardon for thus asserting myself, as it seems that now both Thanksgiving and Christmas days are for the purpose of developing the charity of the rich at the expense of the poor.

Having robbed the people the other 363 days in the year they will give back to them, or to a portion of them, a few crumbs of comfort by chucking under their vest some solid substantial viands. If the poor were not robbed or made poor by a static system of injustice they could have as good a dinner every day in the year as they now have at Thanksgiving and Christmas times, and no volunteer armies or Salvation, religionists would need to give it to them as a matter of charity, because they would have earned it for themselves as a matter of justice.

On November 28, 1901, the Record, in its account of the Thanksgiving dinner prepared for the poor of this city by the local Volunteers, uses the following words:

Without creed, sect or catechism, the hungry poor sat at the tables of the Volunteers' Army, partook of the warm Thanksgiving dinner, and thanked God that charity, the greatest virtue of all, needs no church, needs no rules of conduct, and is extended with as much love and freedom to the black as to the white, the lame, the sick and the blind—all gathered together without any cant and without any display of unctuous holiness.

If the people of the world, the wage-worker, the producer of all wealth, had what he produced and was not robbed out of three-fourths of his earnings through rent, interest and profit, the Infernal Trinity of Capitalism, he would not need to ask Carnegie to donate his moneys for libraries, nor have rich men, endow universities and schools, nor have Volunteer and Salvation armies and other charity and alms-giving societies provide a dinner once or twice a year. For he could own and run his own library as a public institution, a public library really owned and operated by the people of the city without any rich man's donations; the universities and schools could be run and operated in the interests of the people, because the people would own them co-operatively; and as a member of the industrial corporation called the Co-operative Commonwealth, doing his pro rata of service, he would have as good a dinner every day in the week as the most of him, in the class of the submerged tenth, gets on the two occasions spoken of.

Under Socialism the men who built the palaces could live in them; the people who would weave from the great looms of industry fine fabrics of silk and satin would be able to wear them; we would all be able to eat and enjoy the best and most nourishing foods because we had earned them in our productive capacity. "The poor ye have with you always" is a saying old and true, and this institutional condition we will always have with us as long as a system of things lasts which produces, on one hand, the millionaire-parasite, and on the other the pauper-victim. For to the term "poor" is only a synonym for that element in society which have been binned out of their earnings by the sick confidence game of capitalist-cunning, been eched out of the

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products of their toil by a dead-sure game wherein the cards were stacked against them and in favor of the class who hold the power of control by means of economic development.

Talking about charity reminds me that J. Pierpont Morgan is the biggest charity-giver of the age. But then he can afford to be! The following is a list of some of the things which he does in the way of charity: He gave Harvard College \$1,000,000 for a medical school, St. John's cathedral, one of the wealthiest churches in the city of New York \$5,000,000; the Y. M. C. A. of the same place, \$100,000; for a library in Holyoke, Mass., \$500,000; to preserve the Palisades on the Hudson, \$125,000; for parish house and rectory of St. George's church, of which he is a member, together with a lot more millions, \$900,000; he presented St. Paul's cathedral, London, one of the wealthiest churches in the world, with a complete electric plant. He contributed a large sum to the Queen Victoria memorial fund; and presented a large tract of land to the New York Yacht Club for an clubhouse. He has given a collection of rare fabrics to Cooper Union, of rare gems to the American Museum of Natural History, of Green ornaments to the Metropolitan Museum of Art. While living in luxury he enjoys good dinners, is a connoisseur of fine wines and smokes expensive and good cigars, and his poor dollar-a-day wage-slaves have to worry along on pig's possum and beans, with a little beer and an old clay pipe thrown in occasionally.—John A. Morris, in Los Angeles Socialist.

**ORGANIZING FUND.**  
Receipts for week ending Dec. 25:  
Dr. D. M. Angus, Prosser, Oct., Nov., ..... \$3 00  
H. N. Baumann, Seattle, Dec., 1 00  
H. O. Fuhrberg, Seattle, Dec., 1 00  
H. L. A., Seattle, Dec., ..... 1 00  
E. C. Johnson, Puyallup, Dec., 1 00  
A. F. Lindwall, Seattle, Dec., 50  
Otto Shields, Seattle, Nov., Dec., 1 00

Total ..... \$8 50  
Beginning Oct. 13, The Socialist has now collected and paid into the State Treasury the sum of One Hundred and Forty-six Dollars and Fifty-five Cents (\$146.55), thus meeting the entire salary of Comrade Gilbert on his organizing tour during this time. Inasmuch as the work now is wholly one of collecting and bookkeeping, and this office is already overwhelmed with business, The Socialist closes his connection with the fund with this last issue of the year, and advises comrades to pay their donations hereafter direct to the State Committee.

**The Worker with the Capitalist Mind**  
is described in our 4-page illustrated leaflet, which is just the thing to give away for propaganda purposes, as well as its distribution is being strictly attended. Send 10 1-cent stamps for 100 copies. There are now 2 issues out of our illustrated Socialist Magazine, The Comrade. Take a look at its cartoons and pictures. \$1 per year, 10¢ per copy. No free copies. Please send to subscribers only, Comrade Pub. Co., 1430 First Ave., Seattle, Wash.

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# A New Year's Tragedy

[From Puck.]

Socialism will change all that, Puck, my boy. Under Socialism everyone past 50 will "retire," like Carnegie.



One of Mr. Carnegie's fellow-millionaires from Pittsburgh disagrees with him in the matter of practical philanthropy. He found two friends of his boyhood in a little town in New Jersey the other day—men whose working days were over, yet who were poor in their old age—and he bought them each a comfortable home. The town in which they lived had already an excellent free library—possibly a gift from Mr. Carnegie himself—but, for all the attractive volumes on its shelves, these entirely worthy men might have known hunger and cold in their last days. They had been sober men and industrious, but they were not gifted for money-making. Such persons form a class that is very large and entirely distinct from the great mass of our indigent. It is important to remember that they are distinct; that they come to want in old age through no possible fault of their own. They have been neither dissolute, shiftless nor incapable. They have worked hard, but for pay so small that nothing could be saved.

The useless old have formed a more or less troublesome element in every state of society. The savage tribes took simple ways to rid of them. Some they buried alive and some they strangled. A few were turned carelessly out to starve. Curiously enough, this latter method, extreme in its heartlessness, most nearly resembles the civilized method. Civilization is so perplexingly top-sided. We would hardly shoot the old men and old women who have no means of support. The inhumanity of it would be too easy of detection. But we do, to a certainty, adopt the very merciful plan of condemning a very considerable number of them to starvation, or to a course of hardship that is merely starvation with a few trimmings. We take better care of our worn-out work-horses. They have hides and hoofs and bones. But our commercial experts have so far found no post-mortem use for old men and old women, and their lot continues to be less enviable than that of the superannuated truck-horse.

There is the porchouse. But the classes in question is apt to find slow starvation with independence a more agreeable finish. Now and then they reject both endings under circumstances dra-

## SOCIALISM SAVES THE AGED.

"Puck" sees and tells an awful truth in the above picture and editorial comment.

Civilization accords to its aged almost as brutal a fate as savagery itself. Civilization is another name for Capitalism. Capitalism has no place for anybody who is not efficient. The moment your eyes begin to dim or your hand begins to tremble, you lose your job. A host of younger and more efficient stand behind you there watching for you to fall out.

Capitalism pays you a bare subsistence while you are strong—taking all your surplus for itself—and drops you when you weaken.

Capitalism has no provision for the aged but Charity. And men like Carnegie prefer to establish libraries and technical schools which will train men to produce more, to make more efficient slaves, piling up more capital for their masters, than to provide for any real charity like Homes for the Aged.

But Socialism will provide for such most abundantly. Instead of allowing the rich, plump, warm, satisfied Carnegie to rob away the millions these workmen have created, Socialism will allot to every man and woman after the age of fifty who has done his part in the world's work a rich competence wherewith to enjoy "the last of life for which the first was made."

Every man and woman who works with modern means of production 5 hours a day for twenty-five years of his life, that is, from 25 to 50 years of age, has produced enough to make his declining years absolutely affluent, thus affording an opportunity for a fullness of life such as the present barbarism never dreams of—except for the Carnegies.

"The poor ye have always with you" is no longer an axiomatic truth. It is a relic of the old days of small productive capacity.

Socialism, the gospel of the new day, proclaims instead, "The poor ye shall never have with you."

## THE CONQUEST OF MARKETS.

Notwithstanding her efforts to conquer world markets, and the planting of German colonies in various quarters of the globe, Germany is now in the throes of the greatest industrial crisis in her history, and hundreds of thousands of her working class are in enforced idleness and consequent destitution.

Great Britain, in spite of the demands of the war, finds herself in almost the same condition, it being estimated that in the city of London alone a quarter of a million working people are out of employment.

In both these countries the capitalist class is alarmed at the inroads their American prototypes are making in the world markets, in which they formerly held supreme sway, and now they are becoming rampant for tariff protection to save them from the devastating influence of American cheap labor.

Granting that their fears are well founded, and that the Americans, by underselling their European competitors in both home and foreign markets, have been the cause of this great industrial depression, what will be the effect upon our own industries?

Nations, like individuals, cannot continue to be buyers without at the same time being sellers. With great European industries paralyzed by our competition, does it not follow that the workers once engaged in those industries must cease to become our customers for food and other products in the proportion that their earning capacity is reduced by lack of employment?

We cannot continue exporting products unless others can buy, and the very fact of our cheap production, driving European manufacturers from their accustomed markets, must in its reflex action recoil upon American industry by curtailing the number of possible consumers—in truth, prove a boomerang.

The condition of the European markets, whether caused by American competition or not, is one of congestion—of capitalist "over production"—and it cannot, in the very nature of things, fail to have a world-wide effect. National boundaries no longer circumscribe industrial depression or prosperity. Where all the nations are engaged in the struggle for commercial advantage, it would seem that the merest tyro in economics should be able to see that all must be subject to the same effects from like causes.

In this view of the case, who can doubt that in the natural course of events the European depression will extend like a pall over the industries of America. Idle workmen in other lands cannot to any great extent be consumers of our "surplus" products, of which, Chancellor Depew says, we have annually "two billions of dollars" worth more than we can consume."

If this surplus product is not sold abroad, it must stay at home—and then what happens? American workmen are at once in the same position as are their comrades in Europe—a condition of having produced "too much," by reason of which they suffer from having too little of the very things they have produced. What a paradox!—poverty because of too much wealth!—want because of a surplus of things wanted!

But this fight for the world's markets demonstrates that the cause of labor is the same the world over; that the workers of all lands suffer from the same system of exploitation, and that the same remedy must be applied. The remedy is Socialism. If the present owners of the means of production cannot dispose of the surplus products of labor, then the workers must assume control and produce for themselves—for use, not for profit, as the capitalists do. If they produce a surplus, then they will take a lay-off or enjoy it, instead of worrying about the conquest of a market in which to dump it.—[Exponent.]

"Take the heart of the workingman," said Dr. Tolman of New York, and a sociologist of note, "and you have taken the chord that binds man to man, employer to employee." If the capitalists were content with the heart of the workingman, all might be well, but they want the soul and all that belongs to the poor devil.—[Advance.]

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Did you ever pinch a dog's tail and then watch him turn around and bite his tail instead of biting you? You doubtless thought the dog foolish. But the working people have done the same thing for many years. When capitalism pinches the working people they always, fight each other instead of fighting capitalism.—[Social Democratic Herald.]

Comrade Cameron was at Northport, Wash., on the 20th. He held a meeting and eight new members were added to the Local. He sends Christmas greetings to all comrades. He adds: "God knows where I'll eat my Christmas dinner. But what matter? It's all for the cause."

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San Francisco gets the next term of the Training School for Socialist Workers.

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