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THE WORKINGMANS PAPER

A CARTOON WEEKLY

To Organize the Slaves of Capital To Vote Their Own Emancipation

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The New Socialist Platform

Objections Simmering Down—Omaha Questions Answered—Omaha Committee Admit Their First Error—Their Second Error Now Pointed Out—Difference Between Liberty as an Idea and Liberty in Practice—No Socialist Defends the Eighteenth Century Practice of Liberty, but Socialists Alone Defend and Preserve the Idea.

OMAHA, Neb., July 5, 1904.

Dr. Titus, Editor of "The Socialist."

Dear Comrade: We accept your correction of our interpretation of the following clause in the Chicago platform: "The Socialist party in convention assembled makes its appeal to the American people as the defender and the preserver of the idea of liberty and self-government in which the nation was born."

The committee was divided upon the meaning of the above; some thought that surely the Socialist party was not meant as the defender and preserver of the eighteenth century idea of liberty; hence having the two evils to choose between we thought that we would be charitable and choose the least, but since one of the platform committee has condescended to put us right, we beg to acknowledge the condescension. Here is the clause after the correction—**In plain English.**

"As the defender and preserver of the idea of liberty and self-government in which the nation was born, the Socialist party in convention assembled makes its appeal to the American people * * * as the only political organization that is democratic, etc." In other words, the only democratic party, and if your assertion be true (which it is not) that the small or "embattled farmers" were the dominant class, in that case you should have rounded out the sentence by saying: "As the only political organization that is Jeffersonically democratic;" for Jefferson, you know, was the individual who penned the Declaration of Independence. Ah! but Jefferson, you say, was not in the convention of 1787. No, but Jefferson and Jeffersonianism was in Virginia in 1776, when her constitutional convention disfranchised 50,000 mechanics and artisans. John Adams, another one of the immortals, was the author of the constitution of Massachusetts Bay referred to in our manifesto, which disfranchised all but 16 per cent. of her population, and who, in conjunction with Justice Story and Daniel Webster, defended the doctrine of Levi Lincoln and his followers to amend the same in the constitutional convention of 1820. (Lincoln sought to change the basis of representation in the senate from property to persons.) "By destroying the balance between property and numbers," declared Adams, "a torrent of popular commotion broke in and desolated the republic of Athens." A similar fate he thought would befall Massachusetts should she change her basis of representation. Webster said, "Of the nature of our institutions be to found government on property and that it should look to those who hold property for its protection, it is entirely just that property should have its due weight and consideration in political arrangements. Life and personal liberty are no doubt to be protected by law, but property is also to be protected by law, and is the fund out of which the means for protecting life and liberty are usually furnished." The following quotation from Jefferson's own writing, volume IV, page 480, may possibly place some comrades right as to the true character of this reactionary personage whom our Comrade Lee and others would seek to canonize: "While we have land to labor let us never wish to see our citizens occupied at a workshop or twirling a distaff. * * * Let our workshops remain in Europe. It is better to carry provisions and materials to workmen there than to bring them to the provisions and the materials and with them their manners and principles. * * * The mobs of great cities add just so much to the support of pure government as sores do to the strength of the human body."

Think you, Comrade Titus, that the interests this man stood for and which found expression in the above quotation caused the revolution? Surely not, because the revolution was a revolt of the colonies against English attempt to enforce such doctrines upon them. Another quotation, taken from Prof. Thorp's article, "A Century's Struggle for the Ballot in America," published in Harper's Magazine, January, 1897, will serve to pillor your presumptuous assertion that the same class who dominated the continental congress of 1776 did not rule the constitutional convention of 1787. "Ten years later—speaking of 1830—the struggle for the franchise was a forlorn hope in the Richmond convention. Eighty thousand white male inhabitants of Virginia were disfranchised by the property qualification in the constitution of 1776. The ideas of these non-freeholders were expressed in a memorial from the non-freeholders of Richmond. Chief Justice Marshall presented it, but voted against its favorable consideration. Two ex-presidents of the United States, James Madison and James Munroe, and a future president, John Tyler, also members of the convention, opposed the abolition of the freehold qualification. Like John Adams in the Massachusetts convention; like Kent and King in New York; like **all American statesmen of the eighteenth century**, Madison and Munroe drew their premises and political analogies from the history of the Greek and Italian republics. The separation of government from its true basis property in land would destroy the state."

That the separation of government from its true basis, bourgeois property, would destroy the state was the source of this idea of liberty which dominated all of the eighteenth century statesmen. Those of 1776, as well as the members of the constitutional convention of 1787, it was the source of the idea of liberty and self-government in which the nation was born, and which you say the Socialist party is here to preserve. How do you like the mission of your party comrades? Is it not a glorious one? But you will have to hurry, else the Democratic party, which is not democratic, will pluck the laurels from your brow. Yea! already it has anticipated the Chicago platform. It has resurrected the idea of liberty and self-government in which the nation was born by disfranchising the working class in eight states of the south.

"But don't wrangle with me," says Marx, "so long as you apply to our intended abolition of bourgeois property the standard of your bourgeois notions of freedom, culture, law, etc. Your very ideas are but the outgrowth of the conditions of your bourgeois production and bourgeois property, just as your jurisprudence is but the will of your class made into law for all, a will whose essential character and direction are determined by the economical conditions of your class." And again, "What else does the history of ideas prove than that intellectual production changes in character in proportion as material production is changed? The ruling ideas of each age have ever been the ideas of its ruling class."

Marx was certainly in error when he said that intellectual production changes in character in proportion as material production is changed, because the Chicago platform disproves this. The intellectual production manifested in the Chicago convention is 125 years behind material production. In conclusion we wish to ask Comrade Titus the following questions:

First—Are the ideas of each age the ideas of its ruling class? If so, do not these ideas die so far as the progressive elements of society are concerned with the dethronement of the class which gave them birth?

Second—If the small farmers were the ruling class in 1776, were the ideas of that age the ideas of that class? If so, how can the Socialist party be the preserver of those ideas without degenerating into an agrarian movement?

Third—Give us one single authority to prove your statement that the small farmer was the dominant class in 1776. Assumptions don't go. We want facts.

Fourth—What do you mean by the term "American people"?

Fifth—What do you mean, in the third clause of the platform, by the "working or producing class"?

Sixth—Please define who are comprised in the term producing class.

Seventh—Why did you declare in the platform for a graduated taxation of income, inheritances and land values? Was it not to gain votes?

P. S.—Since writing the above we note a statement over the signature of Comrade Herron. He says in part: "I only wish to call attention to the fact that a discussion to be intelligent or worth while must not be based upon a manifest misconstruction of the thing that is discussed."

The question before us for discussion, Comrade Herron, is not what is meant as the preserver and defender of the idea of liberty and self government in which the nation was born, the American people or the Socialist Party. The question is, Does the clause repudiate the Socialist philosophy. That it does repudiate the Socialist philosophy our manifesto has amply proven, and that regardless of which horn of the animal you attach yourself to. Be kind enough to answer the questions we have propounded, Comrade Titus.

Yours fraternally,
J. A. LA BILLE,
Chairman;
B. M'CAFFREY,
J. W. HAWKINS,
C. W. ADAIR,
P. J. HYLAND,
MARY PIERCE ROE,
G. W. RAY,
Committee.

"Idea of Liberty"--1776

REPLY BY THE EDITOR OF "THE SOCIALIST."

Again we must point out the unscientific habit of our Omaha comrades. We say unscientific rather than untruthful, because the latter word implies intention, and we do not believe they intend to deceive.

Unfair Quotations.

First, notice how unfairly they quote from the platform. They speak of the following clause in the Chicago platform: "The Socialist party in convention assembled makes its appeal to the American people as the defender and preserver of the idea of liberty and self-government in which the nation was born."

This is not the whole of the quotation. If it were, the Omaha committee might possibly be excused for the blunder they made in assuming that the platform refers to the American people as the defender and preserver of liberty. To make this partial quotation, to omit the clauses which follow, and which interpret and explain this first clause, is unfair, and hence unscientific. It is like quoting from the United States constitution as follows: "Congress shall make no law abridging the freedom of speech," and then proceeding to argue that "freedom of speech" does not include printed speech or newspaper discussion, when the very next words in the constitution are, "Or of the press."

Now, what is the whole of the paragraph in the Chicago platform which the Omaha committee quote only in part? Here it is:

"We, the Socialist party, in convention assembled, make our appeal to the American people as the defender and preserver of the idea of liberty and self-government, in which the nation was born; as the only political movement standing for the program and principles by which the liberty of the individual may become a fact; as the only political organization that is democratic, and that has for its purpose the democratizing of the whole of society."

Now, is it honest or scientific to quote the first part and stop? If the Omaha committee were in doubt as to who was meant as the defender of the idea of liberty, they had only to read on to find out, as follows:

"As the only political movement standing for the program and principles by which the liberty of the individual may become a fact."

Could any one refer to "the American people" as a "political movement"? If anyone were even so stupid or blind as that, then the following third clause would set him right: **"As the only political organization that is democratic, and that has for its purpose the democratizing of the whole of society."** Nobody could possibly be so big a fool, after reading these three clauses together, as to suppose that "the American people" and not "the Socialist party" was referred to. Why, then, did the Omaha committee omit the last two explanatory clauses, if they were really and scientifically truthful?

Superficial Study.

More than that, had they really been desirous of criticising the Chicago platform in a scientific manner, instead of making a point against it, fair or unfair, they would have tried to discover what it meant, by reading the entire first section, all of which refers to this same "idea of liberty." They would then have seen that the platform does not speak once of the facts of liberty which existed in the eighteenth century, but only of the "idea of liberty." It says explicitly in the third paragraph of the first section: "Our American institutions came into the world in the name of freedom." Why did not Omaha quote that to show what was meant in the first paragraph? It does not say our American institutions came into the world as the expression of freedom, but "in the name of freedom." Instead of endorsing the eighteenth century freedom, the Chicago platform points out that even the "idea of freedom" which they did have in the eighteenth century is likely to be rooted out from among the people by the capitalist class in possession of the government.

18th Century Slavery No Bearing.

No one denies that slavery existed, that indentured service existed, that imprisonment for debt existed, that horrible violations of human liberty existed in America in the 18th century. But most of these were atypical and in process of disappearance and distinctly contrary to the prevailing "Idea of Liberty." The numerically and politically dominant class were the cultivators of the soil. Their generic idea of Liberty was correct and the natural outgrowth of their own economic condition, as we shall proceed to show. They were not capitalists at all. Bourgeois society had not taken root in America, though many of its ideas and practices had been imported from Europe.

Let it be distinctly understood that we could paint a much worse picture than Omaha has done of the violations of human liberty in the Colonies of 1775. But let it also be distinctly understood that these facts of slavery have no bearing on the Idea of Liberty referred to in the Chicago Platform. We shall now undertake to trace the double origin in America of that Idea of Liberty which cut so large a figure in the last half of the 18th century.

The Omaha committee want to know if the ideas of each age are not the product of that age, and of its ruling class, and if these ideas do not die with the class and the age?

Where "Ideas" Come From.

We reply that some ideas, especially those that are embodied in laws and codes, come under that rule. But to apply the materialistic conception of history by such a rule of thumb as that question implies is to caricature that conception of history. To say that every idea that inhabits the brain of men in the eighteenth century is the product of the eighteenth century economic conditions and must die and be discarded by the new economic conditions of the nineteenth century, is to make a farce of the great Socialist law discovered by Marx and Engels. The idea that two and two are four is an idea that is true in the first, tenth, eighteenth and twentieth centuries. The idea that food is necessary to life might occur to a savage mind and does not need to be discarded in the civilized centuries. The idea that liberty is a good thing was known to slaves in the centuries before the Christian era, and is equally true for wage-slaves today.

The eighteenth century thinkers, like Rousseau and Paine, products of the revolutionary days of the capitalist class, when that class was in rebellion against feudalism, when that class stood for relative liberty and progress, these thinkers elaborated the abstract idea of individual liberty in the most conspicuous manner. "Liberty, Equality, Fraternity," were the watchwords of the American and French revolutions. They were right in the abstract, but not in execution. The liberty which they advocated, but did not and could not put into general practice, is the precise liberty which we Socialists will put into practice. That is what the Chicago platform maintains.

What Liberty Really Means.

Our platform goes further. If the Omaha committee had been candid and scientific enough to search for the real meaning of the platform, instead of straining to misinterpret an isolated clause, they would have found that the liberty referred to is fully explained as **"Economic independence to each man."**

This is the basis of liberty in all ages. Each man must be secure in his food, shelter, clothing, the things he must have to support life, in order to be free. The Chicago platform is very direct and full in asserting this truth. It says that liberty in the abstract is only possible when men have **"that individual property upon which all liberty and opportunity depend. It says "the promise of economic independence to each man was one of the faiths in which our institutions were founded."** This statement is in exact accordance with the cry of the colonies in 1765: "Liberty, Property and No Stamps!" Liberty without individual property was a delusion then, and is a delusion now.

Do Socialists propose to abolish this individual property without which individual liberty is impossible? It is one of the commonest charges of our enemies that we do. Perhaps no misunderstanding of Socialism is more common than this, that it proposes to "divide up" and "have all things in common," unless it is that other objection hurled at us from all sides: "Socialism will destroy individuality; it will turn men into machines like soldiers, only cogs on the great wheel of production."

Meets Two Great Objections.

Well, our platform smites these two popular objections full in the face at the very outset. It asserts that men are slaves now because the capitalist class **"controls all the sources of social revenue,"** and thus makes even the intellectual workers **"economically dependent upon itself."** This platform boldly assumes in the opening section that Socialism will make it possible for **"human beings to become possessors of private property in the means of life,"** which, it says, the vast majority are now deprived of by the capitalistic government of Republicans and Democrats.

This is that **"Essential private property"** spoken of by this platform—essential to liberty. It asserts that **"capitalism is the enemy and destroyer"** of this property and consequent liberty. Instead of Socialism standing for the dividing up process, by which individual property and liberty must be abolished, our platform charges upon capitalism **"the legalized confiscation of all that the labor of the working class produces, above its subsistence wage."**

This dependence of individual liberty upon individual property was the most natural idea to arise among the American colonists. They were chiefly men who had fled from the feudal and capitalistic conditions of Europe. In the abundance of free land in America they saw their deliverance. There was practically no manufacturing industry in America during the eighteenth century, and therefore no "bourgeois property," such as the Omaha comrades confuse with landed property.

No Manufactures in America.

McMaster says: "Up to 1807 our people had been so much engaged in commerce and agriculture that they had not begun to manufacture. In 1807 all the blankets, all the woolen cloth, cotton cloth, carpets, hardware, china, glass, crockery, knives, tools and a thousand other things used every day were made for us in Great Britain." Prior to 1789 commerce, even, was largely confined to the New England sea coast. The chief occupation from Connecticut to Georgia was agriculture, small in the north and large in the south.

We refer our Omaha comrades to any standard history of the United States in confirmation of these statements. McMaster is as good authority as any. This fact of land liberty was well understood in the constitutional convention of 1787. Mr. Pinckney's assertions were undenied: "There is more equality of rank and fortune in America than in any other country under the sun; and this is likely to continue as long as the unappropriated western lands remain unsettled." "I lay it down, therefore, as a settled principle that equality of condition is a leading axiom in our government." "If we have any distinctions, they may be divided into three classes: (1) Professional men, (2) Commercial men, (3) The landed interest. The latter is the governing power, and the other two must ever be dependent on them." With this view of the supremacy of the landed interest at the time of the Declaration of Independence, the words of Jefferson quoted by Omaha accord entirely.

Men holding land had thereby property which guaranteed them liberty. The colonists asserted that life, liberty and the pursuit of happiness depended upon their undisturbed possession and use of their property. The English government proposed to fleece them and thus deprive them of their property and liberty. Read Paine's "Common Sense," the most popular and widely read document immediately preceding the Declaration, to see how completely their ideas of liberty were based upon their material interests.

Agriculture in the Lead.

In all this agricultural class, not bourgeois or capitalist at all, the small farmers of the north were numerically far in the lead. We have no census earlier than 1790, when only three and one-half millions of inhabitants are recorded. But of 1763 McMaster says: "The entire population, white man and black, freeman and slave, was not so great as that of New York or Philadelphia or Chicago in our time."

The Omaha comrades make another strange blunder when they speak of "80,000 mechanics and artisans" disfranchised by Virginia in 1776, when their own quotation from Prof. Thorne shows the date to be 1830 instead of 1776, while the entire context of the article shows the same. Are the Omaha Committee incapable of comprehending ordinary English?

"Mechanics and artisans," in the modern sense, were a pretty scarce article in Virginia in 1776. McMaster says of the entire country in 1763: "What we call the workingman, the day laborer, the mechanic, the mill hand, had no existence as classes. The great corporations, railroads, express companies, mills, factories of every sort, which now cover our land and give employment to five times as many men and women as lived in all the colonies in 1763, are the creations of our own time."

"The Embattled Farmers."

This agricultural class of the north furnished the "minute men" of Lexington and Concord and Bunker Hill, the "embattled farmers" of Emerson's famous poem. It was among them that the revolution found the most of its soldiers and on their territory the most of the war was conducted. Washington traveled from Virginia to Cambridge to take command of his army of "embattled farmers." These men had individual liberty ingrained in them because they were **"economically independent." They had "essential private property."** Will Omaha, or any other place, tell us whenever there will be or can be any "liberty of the individual" without this "essential private property"?

That every reader may see for himself the economic independence and liberty of that day, we quote again: "Every farm house was a little factory, and every farmer a jack-of-all-trades. He and his sons made their own shoes, beat out nails and spikes, hinges and every sort of ironmongery and constructed much of the household furniture. The wife and her daughters manufactured the clothing, from dressing the flax and carding the wool to cutting the cloth; knit the mittens and socks, and during the winter made straw bonnets to sell in the towns in the spring."

From "The Cause and Cure of Hard Times," a pamphlet published in Connecticut in 1787, take this picture: "My farm gave me and my whole family a good living on the produce of it, and left me, one year with another, one hundred and fifty silver dollars, for I never spent more than ten dollars a year, which was for salt, nails and the like. Nothing to wear, eat, drink was purchased, as my farm provided all."

Marx Agrees.

This was the economic independence and individual liberty from which the Declaration sprung. This was the idea of liberty which, adopting the phrases of European writers, found expression in that declaration, and in which the American nation was born. Now, then, this generic idea of propertied liberty we contend the Socialists stand for. Marx fully agrees with this view, as all readers of the Communist Manifesto know:

"We," he says, "have been reproached with the desire of abolishing the right of personally acquiring property as the fruit of a man's own labor, which property is alleged to be the groundwork of all personal freedom, activity and independence." "We by no means intend to abolish this personal appropriation of the products of labor." "The distinguishing feature of Socialism is not the abolition of property generally, but the abolition of bourgeois property." "Socialism deprives no man of the power to appropriate the products of society."

In so many words, Marx again, in "Civil War in France," alleges **"the Commune wanted to make individual property a truth."**

The Omaha committee commit, perhaps, their greatest blunder when they quote Marx concerning "Bourgeois Property," and "Bourgeois Freedom," and apply his remarks to the farming class of the American colonies. They overlook the fact that he wrote in 1847, nearly a century after the American colonial period. He could then write: "Hard-won, self-acquired, self-earned property! Do you mean the property of the petty artisan and of the small peasant, a form of property that preceded the bourgeois form? There is no need to abolish that; the development of industry has to a great extent already destroyed it, and is still destroying it daily."

Liberty Never Realized.

Truly, the glowing expectations of liberty cherished by the "embattled farmers" were darkened and lost in the oncoming capitalist development. It would take another article as long as this to show in detail how the great landlords, the large commercial interests and the rising capitalists combined in the constitutional convention of '87 to construct an instrument which should forever shackle the "embattled farmers" or any others who should seek any "excess of democracy." See "The Socialist" of May 26, 1901.

Socialism does not propose, indeed, to return to that individual form of production which capitalism has superseded, but it does propose to restore to each individual that private property in the means of life without which liberty is an impossibility.

In the words of our platform: **"Socialism comes so to organize industry and society that every individual shall be secure in that private property in the means of life upon which his liberty of being, thought and action depend."**

Capital's Weak Point.

There is no better point of attack upon the other parties, now presenting, like ourselves, their appeal and arguments to the American people in the national political campaign, than the one here discussed. The Democratic party claims to stand for liberty! Very well. Demand of them how anyone can be free who does not control the means of life for himself and his family.

Point out the increasing poverty, misery and degradation of the wage class and the peasant class, and ask how the Democratic party proposes to give these classes wealth enough to live their lives according to the modern standard.

Point out, as our platform does, that the producing class—that is, the wage class and the peasant class—has nothing, while the capitalist has everything. Show, as our platform does, that a "world process" has developed these two classes in society, due to private property in the tools of production, and that no party has any remedy which does not propose a readjustment of property relations, that private property in the tools of production must cease. In the positive words of our platform:

"Socialism means that all those things upon which the people in common depend shall by the people in common be owned and administered. It means that the tools of employment shall belong to their creators and users; that all production shall be for the direct use of the producers; that the making of goods for profit shall come to an end; that we shall all be workers together, and that opportunities shall be open and equal to all men."

Platform O. K.

We believe we have answered all the questions asked us but the last, which the platform itself answers in its very next words. Taxation is in order to apply the proceeds to bettering the conditions of the workers.

In conclusion, it is pretty good evidence that the Chicago platform is beyond substantial criticism when the Omaha comrades can find no more vital questions to ask than the foregoing. Aside from the appeal to liberty, they have practically nothing to criticize. Even granting all that they say, to be true, the defect is still a minor one of historical interpretation, and does not touch the main portion of the platform, which is concerned with the world-process, the present class struggle, the ownership of the means of production, and the co-operative commonwealth. For the sake of brevity, the present writer proposed to Comrade Herron to strike off the whole of section one in the platform. He is glad now that he did not do so. But if it had been done the platform would remain an able and suggestive statement of Socialist principles, fit to fight our campaigns with.

Try Studying Platform.

We suggest to our comrades who have criticized this platform that they now proceed to study it and interpret it. They will find a good many expressions in it which will challenge their thought. When they have carefully pondered on some of them, they will be surprised to find how little they knew about Socialism. Take "World-Process" for one nut to crack. Read Labriola's "Essays" to find out what it means. You won't imagine, by the way, when you have got through with Labriola and the "world-process" that "the whole of history can be reduced to commercial arithmetic," or that every idea that ever emerged from the mind of man can be traced to the identical piece of eighteenth century corn bread or first century fish that formed its economic basis. The materialistic conception of history is the statement of a great social law. But its specific application to historic events is a task which even Marx undertook with reserve. Loria shows how easy it is to become fanciful and Labriola halted at the threshold.

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IN THE SUPERIOR COURT OF KING County, State of Washington.

Clara Colburn, Plaintiff, vs. Charles Colburn, Deefndant. Summons for Publication. No. 43,128.

State of Washington to the said Charles Colburn, Defendant:

You are hereby summoned to appear within sixty days after the date of the first publication of this summons, to-wit: within sixty days from the 19th day of June, 1904, and defend the above entitled action in the above entitled Court, and answer the complaint of the Plaintiff, and serve a copy of your answer upon the Attorney's for the Plaintiff at their office below stated, and in case of your failure so to do, judgment will be rendered against you according to the demands of the complaint which has been filed with the clerk of said Court.

That this action is brought for the purpose of obtaining a decree of divorce from the defendant upon the grounds of cruel and inhuman treatment, drunkenness and failure to provide for the support of the Plaintiff.

RICHARD WINSOR,
EDGAR S. HADLEY,
Office and P. O. address, Room 78 Sullivan Building, Seattle, King County, Washington.

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TEN TO ONE

Chicago Platform Carried

NATIONAL REFERENDUM.

Submitted June 1, 1904. Closed at National Office July 20, 1904. But not all the states reported on the day set for closing, as will be seen by the date of receiving set opposite those states.

	Platform. Yes.	Platform. No.	Trade Union Yes.	Trade Union No.
*Alabama	67		60	7
*Arizona	95	2	83	12
*California	419	39	318	137
*Colorado	212	28	167	79
Florida	110	1	97	10
Georgia	10		9	1
Illinois	574	75	521	91
Indiana	173	1	129	34
Indian Ter.	40		39	1
Iowa	149	10	107	42
Kansas	210	24	187	37
Kentucky	51	10	49	10
Maine	65		61	4
Maryland	4		1	2
Massachusetts	305	33	268	49
Michigan	67	23	51	35
Minnesota	180	46	156	61
*Missouri	330	6	304	28
*Montana	96		34	53
Nebraska	38	88	46	62
N. Hampshire	67	1	62	5
New Jersey	221	41	205	54
New Mexico	26		25	1
New York	634	17	570	68
No. Carolina	1		1	
Ohio	375	8	273	71
Oklahoma	224	17	193	39
Oregon	75		70	4
Rhode Island	25	2	22	1
†So. Dakota	42		35	6
Tennessee	29		21	7
*Texas	109	2	104	8
Utah	14		9	5
Vermont	26	2	27	1
Washington	317	59	226	137
‡Wisconsin	356	14	341	24
Wyoming	40		37	3
Totals	5776	549	4908	1189

* Received July 21. † Received July 23. ‡ Received July 22.

We hereby certify the above to be a correct tabulation of the vote received at the National Office up to and including the last delivery of mail before noon, July 23rd, 1904.

W. E. CLARK.
W. L. OSWALD.

OMAHA CONDEMNS PLATFORM.

We notice the Nebraska State Convention condemned the Chicago Platform in the subjoined resolutions: There were 33 delegates present representing 7 Locals out of the 50 Locals of the State. Twenty of the delegates were from Omaha and 5 from South Omaha.

D. McCaffrey, chairman of Platform and Resolutions Committee, presented resolutions offered by Delegate Deutzman, as follows:

"Whereas, The late National Convention, which assembled at Chicago, has repudiated the materialistic conception of history by the adoption of the Chicago platform, and

"Whereas, We know that the ideas of every age have ever been the ideas of its ruling class; therefore, be it

"Resolved, That we, the Socialist Party of Nebraska, in state convention assembled, protest against the adoption of the Chicago Platform and endorse the position of Local Omaha."

Above resolutions were adopted.

We also notice that Nebraska is the only state which defeated the Chicago Platform on the Referendum vote, reported elsewhere in this issue. The whole 50 Locals cast only 126 votes, 38 against the platform. We would like to know how many of this 88 were from Omaha and South Omaha. In Washington 59 out of 366 were cast against, but 44 of these came from a single branch of the Seattle Local. The opposition to the platform seems to have been confined to spots.

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The mine is located in the Wagner Creek Mining District, Jackson County, Ore., and is two miles from the Shorty Hope mine and two and one-half miles from the Ashland mine.

The latter mine has produced several million dollars and the Shorty Hope mine is working a large force of men now.

The property of the Western Star Gold Mining and Milling Co. has a better surface showing than either of the above properties. The common assays run from $4.00 to $9.00, that is, from the common rock taken from the dump.

Two streaks have been found which are very rich. One shows values to $151.92 in gold and .30 in silver. In the other streak, found in the new tunnel just run, the ore goes $1255.70 in gold and $2.91 in silver.

More next week. All who enter get a chance of winning much. We intend to be honest and open about "Lucky Thirteen." Watch next issue for a complete explanation of "Lucky Thirteen."

S. E. U. MEETING.

Regular Semi-Annual Meeting of the Socialist Educational Union, Sunday, July 31, 1 P. M., at 116 Virginia St., Seattle.

W. B. Heckman and Thos. Long have applied for membership.

This is the most important meeting ever called.

National Organizer Goebel

COMING SOONER THAN EXPECTED.

Word comes from the National Secretary, also from Comrade A. H. Axelson, State Secretary of Oregon, that National Organizer Geo. H. Goebel will be available for work in Washington at least by the 10th to 15th of August, instead of September, as had been counted on.

Comrade Goebel will enter the state from the southwest and dates in Clarke, Skamania, Cowlitz, Wahkiakum, Pacific, Lewis, Chehalis, Thurston, Pierce counties should be spoken for immediately. It is desired to make the trip as economic as possible, both for the national office, the State and Local organizations, by having the appointments as consecutive and easy to reach from place to place as possible.

Goebel's terms will be $10 flat. Locals to furnish their own posters, etc.

Speak quick, comrades.

E. E. M.

SOCIALIST PICNIC

LOCAL SAN FRANCISCO

Sunday, Aug. 28

GERMANIA GARDENS

Near the Presidio Harbor View

Tickets, 25 Cents

TO HELP "THE SOCIALIST."

Oh, wage slave class, I'd die for thee
If that would end thy slavery.
Yes, I will live for thee,
Work, sacrifice, suffer unselfishly,
And that for me will harder be
Than at thy feet to die for thee.

DONATIONS.

Previously acknowledged	$ 83 75
Oliver Everett, S. F., Cal.	1 00
S. W. Baker, St. Petersburg, Fla.	50
L. Zakshevsky, Brooklyn, N. Y.	1 00
W. E. Clark, Chicago, Ill.	1 00
W. H. Marcon, Victoria, B. C.	2 00
"W.", Chicago, Ill.	20 00
Victor Jalo, S. F., Cal.	1 00
A. Estienne, New York, N. Y.	50
A Comrade, Denver, Colo.	25
Ch. Wunderlich, Omaha, Neb.	1 00
M. Solvsberg, Sioux City, Ia.	1 00
W. B. Slusser, Cleveland, O.	2 00
G. S. Creason, Prosser, Wn.	50
Mrs. M. Allison, Puyallup, Wn.	50
H. Knust, Seattle, Wn.	1 00
J. A. Ferguson, Pt. Townsend	1 05
Chas. Rivers, Thompson, Conn.	50
Wm. Ogan, Arlington, Wn.	50
Otto Maurer, Arlington, Wn.	25
Mrs. L. A. Morris, Arlington, Wn.	25
C. J. Lamb, Dryden, Mich.	50
Monthly Donations.	
Jack Kemp, Seattle, Wn.	1 00
N. Stinson, Everson, Wn.	1.00
Alex Shablick, Charleston, Wn	1 00
Total	$123.05

One dollar credited to Mrs. H. Topman in issue before last should have been credited to J. Scott of Arlington. The donation was sent in by Mrs. Topman for him.

We thank you all.

THIS WEEK'S FINANCES.

Receipts—	
Donations (details in other column)	$ 29 20
Subscriptions	84 75
Advertisements	12 00
Old ads.	28 00
Piano installment for June	5 00
Total	$159 05
Expenses—	
Expressage and freight to and from Tacoma on No. 207	$ 3 70
Back expressage on No. 206	70
Mail list	1 00
White paper for No. 207	6 65
Linotype work for No. 207	12 55
Make-up, No. 207	2 50
Presswork, No. 207	9 75
Postage on Nos. 206 to 208	5 00
Three—Socialist	1234567
Postage on letters	1 12
Telegrams, May and June	8 90
Old linotype bill on acct.	5 00
A. Wagenknecht, salary	5 00
1 gallon benzine	35
Commission on subs.	5 00
Total Expenses	$ 67 22
Surplus for week	101 83

We thus have sufficient to pay for this week's issue, estimated at Forty Dollars, and have enough left over to pay up some back bills, whose nonpayment made it impossible to print in Seattle. Keep it up, Comrades, at the present rate and we shall again be able to throw hot shot into the enemy's ranks.

It is now absolutely certain that "The Socialist" will continue, though perhaps with changed form and changed method and changed name. The meeting of the Socialist Educational Union, Publishers of "The Socialist," at 116 Virginia St., Seattle, at one o'clock next Sunday will settle all these points.

There is one more issue to complete the 4th year of the paper. The first issue of our 5th year, Aug. 14th, No. 210, will undoubtedly announce to all our comrades and friends what to expect in the future.

FROM MANY COMRADES.

"Reduce her to the size of a postal card if you have to, and hit 'em a well with that. Enclosed 50 cts. to help out."—C. J. Lamb, State Organizer, Michigan, S. P.

"Find enclosed $1.00 renewal for myself, 50 cts. donation from Wm. Ogan, 25 cts. from Otto Maurer and 25 ct. from Mrs. L. A. Morris. I have the promise of a little more this coming week and will keep on trying."—J. W. Morris, Arlington, Wash.

"Enclosed $1.00 to apply to my account. Will remit again soon."—Jos. Lawrence, San Jose, Calif.

Jno. Beard of Livingston, Mont., is still at it., This time he sends in one dollar in the name of Comrade John Campbell.

"It fell like a pall on my spirits to see 'The Socialist' reduced to half its former size, and having now received a little money I hasten to send you $1.05 towards paying the debt on 'The Socialist'."—J. A. Ferguson, Pt. Townsend, Wash.

"I will contribute one dollar a month till the paper gets on its feet again."—Alex. Schablik, Charleston, Wn.

"Dear Comrades: Send 50 cts. Will send more when I find work."—Chas. Rivers, West Thompson, Conn.

"Am sending my subscription. Continue the good work."—Sam'l Raines, New York, N. Y.

Again Thos. Long of Kelso, Wash., sends in some money.

"Dear Comrade: I will not promise regular payments, because I am not working. I only can get odd jobs, but I will try to do all I can as long as there is life in me. The Sultan of Turkey could not stop me, so nothing else can. Enclosed find $1.25."—Ohannis Varshag, Denver, Colo.

Jack Kemp of Seattle, Wash., sends his monthly dollar.

Remember, Comrades, there is no effort to help us too small to be noticed by us. Do what you can and doing that you do the best you can. If you cannot send ten dollars, then send ten cents.

"I am glad to see the comrades responding to the necessities of the hour. To lose our state paper now would be a blow which would check Socialism in this state for years. G. S. Creason handed me 50 cts. which with my monthly $5.00 I enclose. Again I say, 'The Socialist' shall not die."—D. M. Angus, Prosser, Wn.

"Dear Comrades: We must by all means keep 'The Socialist' going. Every little helps, so I enclose two dollars in currency as my little. I hope a thousand others may do likewise. Will try and send some more next month. With best wishes and hope for your success, I am, etc."—W. B. Slusser, Cleveland, O.

"Donation $1.00."—Martin Solvsberg, Sioux City, Ia. Short but sweet.

Inquiries about the "Lucky Thirteen" contest are coming in. Watch and wait. We will have a lively time.

"We dare not leave your valuable paper die. I have been a subscriber for only a few weeks, and I love the fearless, straightforward tone and would miss it very much. Please count me in on the 'Lucky Thirteen' contest. Enclosed M. O. for $2.50."—H. A. Leeds, McMechan, W. Va.

"I have read your paper for over a year and always admired your frankness and forceful ways. Am enclosing two dollars, one for renewal of my sub. and one as a donation."—Ch. Wunderlich, Omaha, Neb.

Louis Hansan and John Fenn of Helena, Mont., cut out Debs' letter to "The Socialist," put it in an envelope, threw in a dollar to keep it company till it reached this office, and—that's all. That's enough. Give us thousands like them and our days of worry will be days which were but are no more.

"Am sending 50 cts. to renew. Don't like to see you go under, but have little to contribute owing to the BtHell we have in Cripple Creek at this time."

"I think those who won't read your paper at $1.00 per year would not read it if you gave it to them. Here is a dollar for my renewal."—Jos. Windisch, Sedro Woolley, Wn.

F. M. Smith of Northwood, Wn., sends in seven yearly subs., with money for same. Let's see—one hundred like him means seven hundred new subscribers. Seven hundred new subscribers at 50 cts. apiece means $350. And $350 means $700 worth of work we will do for the cause, and do it gladly. Do you see what it all means?

Have you renewed your subscription yet? If not, why not?

"I cannot accept commission on subs. when the paper is in need, therefore I enclose four dollars for eight cards sold."—H. C. Tuck, Oakland, Cal.

"Please accept this first pulsations of the big heart of 'The Socialist' in your mighty political battle for Socialist."—A. Estienne, N. Y.

Note that Comrade Estienne says "first." That means more coming. Thanks.

San Francisco, July 18, 1904.
"The Socialist,"
116 Virginia St., Seattle.:

Comrades—Enclosed find P. O. money order for two dollars, renewing my subscription. "The Socialist" and papers of a similar character and the clear movement are inseparable. I will remit more time to time.

CHRIS. D. MUES.

Victor Jalo of Frisco also sends in his renewal at rate of one dollar a year. More than that, he also encloses two more subs. at same rate.

"I enclose a small amount. More may follow later."—W. H. Marcon, Victoria, B. C.

"All good Socialists, I know, will gladly help you keep up your paper, and I enclose 50 cts. to make my subscription one dollar. I have got to where they call me an old man now. Am 78 years old, and if I were working or earning money how gladly would I spend it for the cause."—R. C. Rich, Sandy Creek, N. Y.

"Shall do my best to get subscribers and hope to be able to donate something in the future. Enclosed $1.00 for my renewal."—E. S. Reinert, Curlew, Wash.

"Gentlemen: "I hereby enclose a four-bit piece to pay for 6 mos. sub. to 'The Socialist' on the basis of $1.00 a year. I have recently had the opportunity of reading it, and, although not a Socialist, I do not want to see the honest a paper as yours cease to exist. Charge $1.00 a year, for it is well worth it, to be able to read what ordinary papers won't publish."—Robert Quinlan, Newman, Ida.

"Of course 'The Socialist' will live. It never had so much to do for the cause as it has now. Enclosed find M. O. for $2.00."—W. E. Clark, Chicago, Ill.

"There are a few Socialists here, but most of them are working hard like myself. Intend to do some hustling on behalf of your paper. We like its tone. Not afraid to tell the truth. Enclosed $1.00, renewal for my sub."—J. T. Dyer, Great Falls, Mont.

"I am very sorry that such a good paper as 'The Socialist' has not better support. Long life to it. Am sending M. O. for $2.00, one for renewal and place other where it will do most good."—L. Zakshevsky, Brooklyn, N. Y.

Peter Larsen of Brooklyn, N. Y., asks every Socialist in the country to do his duty. Do you know what that means? He sends one dollar.

"I enclose my mite to keep 'The Socialist' going."—O. Everett, 'Frisco.

One dollar is his mite. Comrade Everett slipped ten dollars our way some time ago.

"We know that the pockets of the Socialists who is a Socialist are very much worn, not by money carried around in them. No money accumulates in the pocket of a good Socialist, nor any other place, but we know pockets are worn by the constant digging up of the small change that finds its way into them. May they be proud their pockets are worn.

We thank all the comrades. Many are not enumerated in this column because space does not allow. But we have made a record of all and feel grateful.

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NO PAIN. We tell exactly what your work will cost by free examination. Our plates give satisfaction, comfort and natural expression.

Crown and bridge work of the best at lowest prices in our specialty. NO PAIN. Our name alone is a guarantee that your work will be of the best. Lady attendant always present.

Ten-year guarantee on all work.

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We use pure soap and water only. We make our own soap.

Using pure, clean tallow. No oil or slaughter house refuse. We employ only skilled Union help.

Your clothes sent to us last longer, wear better, look dressier, and are fed by clean methods or machinery and help. We serve you promptly, courteously and at a reasonable price.

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Is up at the Times. Our old place is in the Times. Our new place is in the Times. Give us a trial.

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7 30 p m	Everett, Bellingham, Sumas, Vancouver, Nelson, Kootenay Landing	4 45 p m
5 10 p m	Everett, Whatcom, Sumas, Vancouver, Nelson, Kootenay Landing	11 45 a m
5 10 p m	Everett, Whatcom, Sumas, Vancouver, Nelson, Kootenay Landing	10 45 a m
8 a m	Everett, Whatcom, Sumas, Westminster, Seattle, Tacoma and Associates	6 p m

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