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Marlon Craig Wentworth

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MARION CRAIG WENTWORTH

WHY WOMEN SHOULD HAVE THE RIGHT TO VOTE

M. Yo utz.

It is frequently said that Socialism will "level down" the human race; will remold all persons after one pattern until the charm of individuality is forever to be lost to society.

Nothing is further from the truth. Nothing refutes this assertion more than a study of the personnel of the Socialist movement to-day, both in this country and abroad. Socialists are pre-eminently those who are seeking after the possibility of a full self-expression. And they cover the whole gamut of social activity. Socialist women are not an exception to this rule. We find them in every walk of life, from the necessary kitchen maid to the artist in the conservatory, or on the stage. But wherever they are found they are, above all people, seeking to grow, seeking to learn, seeking to fill to the fullest their individual sphere of expression.

Among the best women artists of the Socialist movement is Mrs. Marion Craig Wentworth. Mrs. Wentworth has had great success for several seasons as an interpreter of modern dramas in Boston and other Eastern cities, as well as in Chicago, where she always is heartily received. One of her readings, "Votes for Women," by Elizabeth Robins, appeals especially to Socialists. Of Mrs. Wentworth's rendition of this play—which the author has called a "dramatic tract"—the Boston Transcript has the following to say:

"Mrs. Craig Wentworth as she stands there in her delicate beauty, herself thrilled by her possession with the theme, her slight figure shaken with her own passion and power in embodying the figures of the drama, seems like a bright, accusing angel of retribution sent by her whole sex from the beginning of the race to the present.

"The thoroughness and completeness of the arrangement, the crushing bill of particulars, the cumulative but after all common and natural catastrophe of the sex—all would become at length, absolutely intolerable but for the 'complete relief' of the coster-men and the working women, the stolid British commonplaces as to 'woman's place,' the Hooligans' interruptions at the public meeting, the speeches of the doughty women's trade union leader with the cockney dialect, a la Vesta Victoria, and the nervous tremors of the bright, little, pertinacious middle-class 'Suffragette,' with her high-pitched volubility on the platform.

"All these types Mrs. Wentworth renders with perfect distinctness, fulfilling, as has been remarked before, the unwritten law of reading in public as differentiated from acting, which draws the line unobtrusively but clearly short of any attempt at outright delineation, making rather the appeal of intelligence in the artist to intelligence in the audience, always a subtly flattering and pleasing thing in itself."

Mrs. Wentworth is herself the author of a play, 'What Is Mine,' pronounced by Frohman one of the great plays of the future. It will be produced during the coming spring in Boston, with Mrs. Wentworth in the role of leading woman.

The Socialist woman in clubs of four or more, 25 cents a year.

I do not believe that there is a thinking man or woman, or even a child, that has arrived at the age of fair judgment, that will deny the mother, the wife, the sister, the sweetheart having a right to have a hand in the making of the laws of the country in which she lives.

In the past the women of the world have intrusted the making of the laws to the men, and the men have only demonstrated their *mental indolence and political stupidity*.

Some men say: "What could the women do—that we have not done?" One thing is sure—and that is: They could not have done worse.

If fifty years ago the women had been enfranchised and the men disfranchised, *I have not the least hesitancy in saying that the country would be in a better condition than it is to-day.*

The last fifty years will constitute one of the most wonderful epochs ever recorded upon the pages of human history.

It will be a history of millions of people with the use of the ballot to make themselves free, deliberately voting themselves into slavery and bondage, who have intrusted, not only their own lives, but the welfare and happiness of generations yet unborn, into the hands of an unmerciful profit-seeking, autocratic commercial master class.

In times past the women have come to the rescue of men, when they were about to destroy themselves, and the time is at hand again when the women must come to their aid.

Oh, yes; but you say—the women consider it disgraceful to go into politics, and they are right. It is disgraceful for anyone to enter into such political conspiracies as are carried on by the two old parties, and that is the very reason why women should go into politics.

There is a deeper reason that is driving women into politics than you can see on the surface. It is what is known as "Economic Determinism." In other words, it means: That the conditions under which we make our living govern our lives and social actions.

For example: Through the development of machinery, with its consequent displacement of men, women are compelled to enter the industrial struggle for a living, and it is to ameliorate this struggle and better their conditions that makes them demand the use of the ballot, and this want unconsciously manifests itself through the humanitarian-spirited woman NOW: a little later on to be taken up by them all.

On what do you base your claim that we are free men, when the one that bears us, the mother, is in political bondage?

There is an old saying: "All things come to those who wait," but it has utterly failed so far as women suffrage is concerned, hence we refuse and do not propose to wait any longer. These are times that try the souls of men and women, and if we are going to accomplish anything we must be up

and doing, not in a spirit of timidity and semi-sincerity, but with a heart ready for any fate.

It is footprints upon the sands of time that count now, not impressions upon our velvet parlor carpets.

This is a work, a stroke, for the greater liberty of the future sons and daughters of men and women. Where is the father or mother that would shrink from the task, even though it be considered a little in advance of custom?

Better two women, two mothers, on the street demonstrating the courage of their convictions than two thousand quieted by vain custom.

Let us be courageous and take a lesson from past history, which tells us that *demonstrative* activity has been necessary to accomplish all great moves.

We cannot afford to wait. Let us decide to go into this work as we have never done before. Let us by our very enthusiasm arouse the attention of others. Let us call out the men and women, the fathers and mothers with their families, say on the public square, where we can have this subject presented to them by different speakers.

The power of public demonstration is shown and proven by the recent unemployed meetings, not only in the city of Cleveland, but it has occasioned the introduction of measures into the State Legislature to provide the city with greater home rule; that is, it enables the city to govern itself, as is in the best interests of the majority of its people.

THE BRITISH SOCIALIST WOMEN'S BUREAU.

The Socialist Women's Bureau has been appointed agent in the United Kingdom for the American monthly paper, "The Socialist Woman." One page in each number will be reserved for news of the Socialist movement among British women, and will from time to time publish portraits of leading women comrades in this country; so that without having the risk and expense of running an educational paper over here for Socialist women, we shall, through the medium of the American paper, be able to chronicle our activities, and report progress. The price of the paper is 2d. a copy, or 2s. 6d. a year by post. Intending subscribers are asked to communicate with the Reporter of the Bureau, Mrs. D. B. Montefiore, 32 Upper Mall, Hammersmith. — London "Justice."

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WHAT A MAN SHOULD LEARN OF A BACHELOR WOMAN

Lida Parce Robinson.

Now what really is the difference between the bachelor woman and the old maid? This is it: The old maid used to get her living by working for wages for society. And what a pitiful, dejected creature that old maid was; hoopskirt, corkscrew curls, lank bonnet strings and all. She "boarded around" among the family, wherever any one wanted to have some work done for nothing, and she "helped" all she could, and kept out of sight, and made herself as inoffensive as possible.

But the bachelor woman, what does she do? Bless you, she does just what she pleases to do, in so far as one can, under the present order of things. She keeps house, or boards, whichever she likes best at the moment; but she is most in her element when she has her own home. And what a spot of luxurious rest and comfort and good times that home can be. It need not be elaborate, in fact it may be very simple. Perhaps only a room or two, a chafing dish and a tea pot, or in winter an open grate and a broiling iron, with a few teacups to serve the drink that cheers, to a few good friends. This bachelor woman knows that she is no relic of feudalism, and she has no desire to maintain feudal pomp and circumstance, in the appointments of her home.

The old maid has been fairly pushed off the stage by main force. The family has ever less work for her to do at home, and less money with which to pay for her food. So the poor thing is thrust, shivering and afraid, out into the world of social production, and social interests and sympathies. Perhaps it seems a cold world and the conditions under which she must work in it are atrocious; but the atmosphere of it, if breathed with chin well up and chest high, is found to be invigorating, and a strong stimulus to thought and character. The hours of work may be long, the pay small; but they are in very many cases not so long nor so small as the hours of the woman in the patriarchal home. The task of Hercules it has been, to loosen the grip of the Patriarch. But the factory system of production has performed that task. The shortening of hours, the raising of pay and the bettering of conditions will come with time.

Under the present "mixed moods" of thought about the home, as being necessarily based on the patriarchal institution, and impossible of realization unless founded on the "conjugal relation," a man is really very helpless,—in fact, quite pathetically so, unless he happens to be a patriarch, and the major portion of a conjugal unit. If he is thus fortunate, of course, he is all right. He gets his home and himself cared for at very slight expense—(this does not refer to men of the Nabob class). But if he be not in that fortunate position, alas! his only choice is between boarding by the week, or getting his meals at restaurants. He can not have his own room, with his own table, and books and

lamp, and chairs; certainly not! Who would keep the room in order; unless indeed, the service be paid for in cold cash? And in these times, money must be handled with circumspection. He can not have his coffee urn and other things, and dispense a simple but generous hospitality, because where people eat, some one must wash dishes. And could he wa—? Um— Well—no.

A man can not, will not, do these things and so he must marry for a home. But a woman can do all these handy little stunts, and at the same time earn the money with which to maintain the establishment. She can have a home not founded on the "conjugal relation." And it is a home. Ask her. And she has no one to "manage" but herself. Do you say that we can not trust women to keep their homes "sacred," when they are thus free? But we will have to trust them. There is nothing else to do. And if these women choose, they can always marry. A mere man; not a patriarch.

But, you will ask: What is to become of man, poor dear, while woman is thus realizing her independence? Well,—the answer is that he will be realizing his independence, too. He will take to the simple life and learn to wait on himself, for one thing. He can ever learn to make his own coffee, if he has to. Then if he can acquire the gentle art of sewing on buttons, which he can if he is very, very clever, he will know the joys and dignity, not of mastery, but of independence. After which he will be worthy to marry one of the bachelor women above described.

Gradually there will come an understanding that social production, as against domestic service, for the married woman, offers a larger financial return, and hence a larger life, for both. Then will come a simplifying of domestic arrangements, and a shortening of the hours of socialized labor, home-keeping for the married will become a joy instead of a burden, and the servant problem will go to join other feudal rubbish in the scrap-heap. Then will dawn a realization that dignity and self-respect for both lie in that course which ensures the complete segregation of the economic and the love relations. Such a realization will probably never come until the reality has been achieved. Man will never really learn what independence is, until he shall attain that sublime height of being willing to pay for all personal service, while his wife pursues her special vocation, and pays her own expenses by the wages of her own industry. Then the mutual helpfulness of the home will be given and accepted as courtesy, not as duty or as service.

Can a man absorb all a woman's working power in taking personal care of himself, without incurring an obligation too heavy to be paid? Not in this world.

THE SERVANT GIRL PROBLEM. Anna Rapport.

"The goal of the servants
Is shocking, indeed!
Just picture—a servant
To be in the lead?"

They used to be modest,
And humble, and meek;
But now—just imagine—
They have their own clique.

And many of them
To a union belong
That makes them become
Independent and strong."

And the sweet, dainty ladies
Of our "better class"
Are, Oh! so unhappy!
They are in distress.

O ladies, dear ladies,
Don't frown, don't kick;
I think if the women
Who work had their pick,

They would ever the shop
To the kitchen prefer,
And seldom for housework
Would any one care.

For the work in a shop,
At no matter what trade,
Would never the girl
Or the woman degrade.

While the work in the kitchen
By "servants" is done;
Is this not a reason
The kitchen to shun?

The "servant" besides all,
Is never well paid;
She is often a cook
And a nurse and a maid.

She always has work
Not for one, but for three,
Work in the kitchen?
O, thanks, not for me.

The Socialist Woman will be one year old in May. Better send a bunch of subs. to celebrate.

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BEAUTY AND SOCIALISM

J. Ward Stimson.

Our humble, heroic, productive workers are robbed of the largest part of life's inheritance, when they are robbed of Beauty. For what is Beauty? Is it not that "perfect expression of just relations," which extends over the physical and spiritual world alike; the world without, or the world within; i. e., mankind complete—on his material, mental and moral sides of being; the universe in all its grand phases—physical, intellectual and emotional or inspirational?

No one can look out upon Nature of a spring morning, with all its transcendent beauty in glowing sunlight, bursting blossoms, bubbling brooks and singing birds, without recognizing exterior physical beauty and charm in Nature's order of material relations. Yet man must have a corresponding interior and spiritual capacity to see and feel these principles and relations, or he would not get the joy and uplift he does from them. When, therefore, he looks within himself he finds that he, too, is a marvelous product of the same Nature; possessing the same wonderful adjustments and harmonies, between the physical, intellectual and emotional centers of Being, which Nature herself possesses.

As she reveals throughout her works, those abiding principles of Beauty which are found in the orderly and harmonious co-operation of her inner and outer life, through observance of Unity, Balance and Variety, so man is built an individual unit, erect upon a central spine and center of gravity to earth's surface, but balancing rhythmically between two feet, legs, arms, eyes, ears, and hands, while the infinitely varied play of his constructive multiple fingers, and of his overflowing imaginations, ranging through all the realms of both spirit and matter, make him a marvelous living exponent of "variety in Balance and Unity."

But, in time, by experience, and by reflection upon experience, he became conscious of the wonderful world within both himself and Nature. Then, first, his real awe and progress began; and since then his entire history has been a battle between his inner and his outer life competing for "mastery"—where really there should be no war, but only mutual aid and appreciation.

No one can read the life of the blind and deaf girl, Helen Keller, with her unusually interesting and sympathetic articles in recent issues of "The Century Magazine" for this year, without being struck by the splendid struggle of the soul for its normal evolution out of material darkness into spiritual light, life and Beauty. In a strange and tragic way she epitomizes the struggles of the human race itself along the same path; and her victory, in attaining such physical, mental and moral beauty as she now evidences, is even more instructive than that of her race since she was deprived of the two highest senses, sight and hearing, out of the five with which our race was normally endowed for its progressive struggle upward. But what counts for

the greatest counter balance in her favor was the loving solicitude and wise co-operation of her nearest human friends, who strove, by kindly education of her spirit through the three humble doors—touch, taste and scent—still left open to her, to bring her to her true inheritance in the wealth of existence.

It was by intelligence, sympathy and love, that the great victory was won—again fearful odds; and one may equally admit that it will be only by the same forces of intelligences, Sympathy and Love, that the rest of mankind will come up to the full measure of joy and capacity she has already attained, and go on with her to further and more wonderful attainments. For be it well remarked, Helen was by no means at first what would be termed an "exceptionally promising" example of our race; the teacher who first undertook the difficult task of helping her soul's sad imprisonment, testified in letters written at that time to her being a most selfish, wilful, destructive, and wild little "animal"; and she herself confesses "Before my teacher came, I did not know that I AM. I lived in a world that was no world. I cannot hope to describe, adequately, that unconscious, yet conscious time of *Nothingness*. I did not know that I knew aught; or that I lived, acted or desired. I had neither will nor intellect. I was carried along to objects and acts by a certain blind natural impetus. My inner life was a blank—without past, present or future; without hope or anticipation; without wonder, joy or faith."

Here then, is, surely, the human "animal," as it is born into the world of sense perception; only, in her case, robbed of that half—that "better half" of sense perception by which we all must climb the Ladder of Life. Surely, here was an example of a human "missing link!"

Yet, today, at only the age of 28 years, behold the splendor of its spiritual victory. Probably not in the entire world of civilization, at this hour, can another soul be found more delicately sensitive to spirit, more broadly and sympathetically open to Truth, Beauty, and Faith in man; or more exquisitely poised and balanced in her faculties of judgment, appreciation and volition, even among those possessing all normal senses, and certainly not among those with only her limited "three."

Now is there not here a wonderful and most inspiring light cast upon our human, social and educational opportunities, obligations, and aspirations for ourselves and our race? If a little reasonable human sympathy and wise co-operation can do for this poor, blinded, struggling human soul, such miracles of evolutionary unfoldment; if knowledge hath such power, and pity such inspiring possibilities; then, by all the beautiful wonders of this planet; by all the pitiful struggles of our race upward, and by all the heart-hunger and aspiration of every downtrodden soul, what do we owe each other as human beings, of mutual co-

operation, education, sympathy, pity and affection?

If there were no other meaning to Socialism than this, that as a just and humane system of production and distribution, it promises to mankind the end of a blind and wasteful abuse of Nature's gifts and opportunities, by substituting mutual consideration and co-operation in bringing, to the doer of all, her wonderful and generous provisions for all; and supplying to all such wise supervisions and adaptation of the powers of all, that the few simple physical necessities of all can be satisfied, and the vaster need of the spirit reached and unfolded for the lasting blessedness of the race, it would, by itself, justify our most unhesitating and unqualified adhesion and consecration.

Until lately the race did not know that steam, coal, oil, electricity, wireless telegraphy, lay latent and awaiting our wakeful attention and application. Yet here they were, always ready for man's utilization. He had but to *awake!* Have we not, in the discovery of Socialism and the demonstrated marvels of Helen Keller's life, at last had revealed to all the earth, that in our human sympathy, co-operation and mutual helpfulness through education, lieth the "Master-key" that will unlock for our darkened and groping humanity the gate of heaven here below, the millennial dawn of the coming of the Son of Man unto his own?

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SEPARATE ORGANIZATIONS

Josephine C. Kaneko.

A California comrade wants to know if it would not be better if the women joined in the mixed locals and worked with the men, instead of having separate organizations of their own.

In answer to this query I would say that much depends upon the circumstances, both of the women and of the locals. Under favorable conditions it no doubt is better to have the men and women work together in every phase of the Socialist movement.

By favorable conditions, I mean a group of women who are advanced sufficiently to be willing to work in the mixed locals, and a group of men who are sympathetic and responsive to those needs of women which lie outside their own. Given these conditions, and the mixed local is ideal.

But the masses of women are so backward, as far as any line of social progress is concerned, and especially in the matter of Socialism, that it is difficult to induce them in any appreciable numbers to attend the mixed locals, much less to join them. They need some sort of a preparatory school in which they may train for the more arduous work of the regular branch or local.

In the separate organization the most unsophisticated little woman may soon learn to preside over a meeting, to make motions, and to defend her stand with a little "speech." She has been used to talking and arguing with women all her life; she isn't self-conscious when enacting the business of a meeting before them. After a year or two of this sort of practice she is ready to work with the men. And there is a mighty difference between working with the men, and simply sitting in obedient reverence under the shadow of their aggressive power. Women have done this thing all the centuries of their historical lives. If they are willing to continue it, what can one expect from them under the gentle and benign influence of a Socialist regime?

If the terrors and oppressions of the present day are not sufficient to drive them into co-operative activity for their welfare as a class, and as a sex, what will they do toward furthering the public weal when the Co-operative Commonwealth shall furnish them a home, and a husband who can make enough money to keep them in that home, warm and comfortable, without a great deal of exertion on their part, as some Socialist writers predict will be the case?

There is a very great deal that women need to learn about themselves, about their history, and the traditions of their sex. These things can best be learned, as a rule, in a separate organization, where the mind can be better centered upon the matter in hand. A woman's organization with alternate evenings devoted to business matters and to study, is a very good school for the average women seeking after the Socialist interpretation of life—feminine life, as well as masculine. The members of such an organization must feel, however, that their work is as essential to individual and social progress as is the work of any other progressive

society. And perhaps a little more so, since women are especially in need of intellectual development to offset the highly emotional development which has been theirs throughout the ages.

These organizations for women are especially essential in those communities where the male members of the local branch are not particularly aggressive in their sympathies with the woman part of the Socialist philosophy. We have known instances where the local was made a sort of man's club—a place where men met and talked and smoked, and split hairs over unimportant technicalities, transacted a little business, talked and smoked some more, and adjourned until the next meeting's program, which consisted of practically the same line of procedure. Sometimes these locals have a series of lectures which are good for the advanced Socialist, but cannot appeal to the mere woman who is seeking for the first steps. To be sure there are always two or three faithful women who will stick with these organizations, and go their lonely way night after night to the meetings. But, if conditions were right, I believe there would not be a Socialist local anywhere that would not have a good attendance of women compared with the percentage of men attendants.

We have to meet these facts, however, and we have to manage, somehow, to get women interested in Socialism. It hasn't been done satisfactorily so far through the mixed local. It remains to be seen what can be done through the separate organizations.

THE MACHINE'S SOLILOQUY.

Sara Kingsbury.

"If every tool could do the work that befits it, just as the creations of Daedalus moved of themselves or the tripods of Hephaestus went of their own accord; if the weavers' shuttles were to weave of themselves, then there would be no need of apprentices for the master workers or of slaves for the lords."—Aristotle's Politics.

Irony of fate! I, who was born to be the liberator of men, have all the more enslaved him.

Man has woven into me his brain and muscle. Not one man, but many. Through the ages I have evolved. By your might or your cunning? No. By the might and cunning of the inventors and scientists of all the ages that are gone. Into my form have been welded their flesh, their being. Savior, liberator of mankind they dreamed I should become.

And you, proud plutocrat, do you think I am so much iron and steel to be bought for a handful of gold? Not so. I am the flesh and sinew of a thousand heroic souls, or hearts consumed with zeal for human progress. I am the child of the inventive genius of the ages: from the inventors of the first rude tools of stone, aye, back of that, from the animal-like progenitor of the human race who first dared to use club or stone in quest of food am I come.

Hundreds have endured the sneers

and taunts of the backward-looking multitude that I might be born. I, the inheritance of the ages. And men dreamed beautiful dreams of me, that I, in my perfected state, would free their brothers from hateful toil; that women's backs would no more be bent with burdens too great to be borne. And woman would take her children by the hand and lead them into paths of noble knowledge, and their voices would be heard in the field singing hopefully, joyously, while the music of the children's laughter would mingle with the songs of birds. Beautiful they, beautiful as woman should be with the grace and strength of the forest monarch.

But greed has enslaved me. Basest of slaves, I have become the cruel driver of more helpless slaves—I who am the gift of the ages to the present hour, the rightful servant of mankind. The few have chained me to the rock of commercial greed to labor for them. They glut me with human flesh, the delicate pink forms of little children and frail women, with the souls of them crying out in hunger.

I weave fine linen and silk for you, my lady, and purest damask. The roar of my voice is annoying to your delicate ears? Your ears deceive you. It is not my voice; my voice is still. You hear my jaws crushing the bones of little children. Had you eyes to see you would know that your white damask and silk, soft to the touch, have ugly stains. Stains purple like wine. But it's not wine. Glutted with blood I have spewed it from me upon your fine raiments. And there arise from them a stench that all the aromas from Arabia could not smother.

Yet you know it not, for year by year you bring me the children by hundreds of thousands. But some there be, my fine-feathered ones, who hear in me a voice, a powerful voice, the blended cry of all who labored and traveled to bring me into being. And the voice pleads with man to free me from these vultures of greed. Their inheritance from the ages, their servant to save them from toil.

And they who first heard the voice were stoned and beaten and thrown into jail. And men spat upon them. But they had told their message and others bore it on until ten millions are now marching to free me from the pinnacle of private greed. And the blended voices of the inventors and scientists and tollers of the ages, the voice that cries out from within me has now a hopeful strain. For the great Socialist army gathers volume and impetus as it moves along like an avalanche rolling from the mountain. And it comes to free me, to restore me to humanity.

Then will men and women sing songs of freedom and the heavens will blazon with the light of humanity's glad new day.

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Managing Editor.....Kilchi Kaneko
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EDITORIALS.

The education of women grows apace. This is one of the most welcome signs of Twentieth Century progress. It foretells a broader life, greater advancement, purer living, and more wonderful achievements for the generations that are to come than the world has ever known. Many of us who are watching "the signs of the times" regret that the span of human life is so short since it will cut us off from participation in the greatness of the not very distant future. The whole civilized world is undergoing a revolution; the United States no less than Japan, England and Germany, no less than China, which is just taking its place in the march of progress. Everywhere the old, backward ruling powers are frightened out of their wits, and are afraid to think what may happen next.

And all along the line we find this progress accompanied by the awakening of women. Women and the working class. These two seem to be coming into their own at last. And it is because of the awakening of these two social factors that the conservative rulers of the nations are frightened.

The Civic Federation of the United States has formed a society for the defeat of the suffrage movement in this country, that will be under the direction of some of the richest women in the land. Why? Because the enfranchisement of the working woman—of which there are some five million or more in this country—will mean her further effort toward emancipation from wage slavery. Emancipation from wage slavery means taking the profits she makes as a worker from the capitalists, or employers, thus rendering the *private ownership* of the mines, mills and factories of very little use to any one. It is very necessary, then, that the capitalistic class defeat suffrage for women. The ballot in the hands of the working woman would also mean a pretty stout club in the hands of the mother of child slaves.

But the impetus toward emancipation, both for the working woman and

the working man, is too strong. The backward ruling powers can not stop it now. And they are learning that they can not. They have had a lesson on the matter here in Chicago, in the killing of the Averbuch boy by the Chief of Police, Shippy. Chief Shippy had no personal grudge against young Averbuch. But he had the grudge of the class he is striving to serve, against all men and women of the poorer working class, and especially of the unemployed class, which is so large in this city today. He no doubt killed Averbuch in the heat of this class antagonism. He said he thought his victim was an anarchist—a representative from an Italian anarchist "circle." He didn't know that he was a Jew until the boy's dead body lay on the marble slab in the morgue.

Under ordinary circumstances this bit of by-play would have passed without comment. Would have been accepted as such things have been accepted in the past—without question. The capitalist press gave it out that a "dangerous anarchist"—Averbuch was not yet nineteen, and afflicted with pulmonary trouble; Chief Shippy is a very large man, weighing over 200 pounds—had been justly killed by a "brave" police chief. So the world would have believed, but for the activity of the Socialist press, and the awakened faith in themselves of the working class. It has been shown by these that in so far as any has yet discovered, young Averbuch was not an anarchist, never had affiliated with any "circle," and even the lairs of the dreaded "circle" could not be found, though the police "raked the city as with a fine tooth comb," to find them. There have been no proofs thus far, that the young Jew went to Chief Shippy's house to kill him, or that he had in his possession either a gun or a knife.

These facts the working class, with their press, have brought out. In like manner was the murder of the officials of the Western Federation of Miners defeated last year. And so rapidly are the reasoning powers of the working men and women developing, that it will be more and more difficult to oppress them as time passes. These people who once were the helpless victims of inordinate Greed, are learning to look at life through the eyes of free human beings, and to demand the rights of free people.

It is knowledge, then, that counts. Knowledge about the truth of things. This knowledge Socialists are trying to gain. They have brought scientific facts to bear upon organized society as it exists today, and they know that a great wrong exists somewhere. Further, they have found that that wrong lies in the ownership, by a few individuals, of the things that mean life to all. No one gave the mines, the oil wells, the land, the great factories, to one man to hold against all other men. No one gave anybody the right to hoard heaps and heaps of grain, food, oil, live stock and coal, while thousands died of starvation and cold. The whole system of doing things is radically wrong. It is scientifically wrong. Working men and women are

learning that it is wrong. They are teaching others that it is wrong. They are printing papers, books and magazines, that tell of these wrongs. The Socialist Woman is published for the express purpose of telling women of these wrongs, from their especial standpoint. All this literature is scattered far and wide, and thousands are seeing every day just where the evils of the present system lie. Women are seeing as well as men. Women will awaken as well as men. They will help in the new education. They will work as valiantly as men for their own sex and their own class. And one day we will all enter together into the newer life—the Co-Operative Commonwealth.

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RECOGNIZE YOUR CREATOR, WOMAN

Luella B. Krehbiel.

"Shock old proprieties, cross local forms,
How indignation in a moment storms.
Lie, cheat, bribe, steal, turn orphans
out of doors,
And indignation in its armchair
snORES."

In man's primitive days he was totally ignorant of the facts of the universe, and of the laws of nature, and he imagined facts, and he imagined laws, and these imagined facts and laws became the creeds of the people.

And men have clung to their primitive beliefs, however false, while they have persecuted truth as it has been discovered, and they have formulated laws of their own, many of which have violently antagonized natural law. Man's ignorance of truth and his violation of law have filled life with in-harmony and suffering. But in his ignorance he has been incapable of logic. He has never been able to trace effects to their causes, and has spent three centuries blindly striking at effects, instead of removing causes. The wrong conditions resulting from the violation of truth and natural law have been accepted as a part of a "fixed order," established by "divine decree."

Man has held "God" responsible for much and himself responsible for very little in the affairs of his life. But we have found through centuries of study and investigation that while a power outside of man has created the elements and forces of nature, and given life to man, that man himself has the power to control these natural forces and the conditions that shape his own life.

If God is the creator, man is the arbiter of the universe. He is chaining the forces of nature, improving and creating species, and he has absolute control over those social conditions which tend to elevate or lower the masses. When men are overworked and underfed, the body becomes exhausted and in turn exhausts the brain. Wherever the burdens and opportunities of life have been equally borne, we have found a well-balanced society. It has been the people themselves who, through their indifference have tolerated the manipulation of the few that have concentrated the wealth and the powers producing the social extremes—the dregs and the scum of society.

No thorough, honest student any longer denies the influence of social and economic conditions on individual life. For many years men have been very successfully breeding up their stock, and the next step in line will be the breeding up of the human race, even though it require the overturning of several primitive and barbarous social customs.

To-day the masses of the people are as ignorant as infants of many of the fundamental principles of life. When the earlier nations began contending with each other over landed rights woman, through whom the race must be filtered, lost her freedom and became the chattel property of man. The

Phallic sect worshiped sex, but the following sects that developed with their organized church, antagonized anything supported by the earlier sect, degraded sex and subjected woman.

A stream cannot rise higher than its source, and something never yet was born of nothing; and instead of subjecting woman and stifling her intellectual and spiritual powers, her individuality and her powers should have been developed to the highest capacity, that she might have these powers to transmit to posterity. *A subject motherhood means a subject race; and woman's subjection was the most vital mistake ever made by the human race.* All through the centuries woman has proven her latent forces, and what some can do all can do under conditions that are just and equitable to woman. Her limitations are temperamental rather than intellectual; a matter of church and state manipulation instead of nature's decree.

Subjection and repression stifle every intellectual, moral and spiritual force, and a subject motherhood has filled the world with war, crime, vice, insanity, imbecility and every condition of which man and the creative forces have reason to be ashamed.

The little fellows who talked about women not having souls were too illogical to realize that if their mothers did not have souls, they could not have souls either.

Instead of woman becoming the reflection, the domestic, the chattel property of man, her individuality should have been developed, and her right of initiative maintained against all other conditions. The human race will never reach its stage of manhood until woman has been liberated and developed.

And again, man has violated a fundamental law and fallen lower than the brute. Woman has been the chattel of man, she has been unable to control her own body, and she has filled the world with weaklings and perverts of enforced motherhood. The centuries of enforced motherhood are the degradation and eternal shame of the race.

But it is urged that woman will not freely assume the responsibilities of motherhood. She would under a normal state. The only normal man is the truly great man, and we better have but a few normal men than the myriads of mental and moral deficients that we have to-day. We can expect but little of a race of sexual accidents. We can fully trust the course of only that child that is born of the inspiration of life.

The world is suffering, it is waiting—for what? The normal condition of motherhood. Woman has been so subjected, her powers so undeveloped, that she has had little to transmit to posterity. Why should she want to become a mother under these conditions? She has been so enslaved and tortured that maternity has seemed her curse. But the days of normal creation are soon to come. Women will cease to be an economic, or financial, dependent, and she will become the possessor of

her own body. Her powers will be developed until she becomes conscious of them, and inspired by them. She will become intensely interested in what she may be able to transmit in her powers of creation. Her joy will be the unfoldment of those powers in the being she has created.

It is the mother who nurtures the child into existence, and she inevitably stamps her individuality upon her child. No great man was ever born into the world who did not come of a mother of strong characteristics. We know of mothers who have reproduced beautiful faces, or artistic powers that they have much appreciated, or by which they have been deeply impressed. There is no effect in life without a cause. The day will come when we shall have a liberated, developed motherhood, which will be impelled and inspired by its own powers. We shall no longer have the child born of the enforced condition, but only of the love that makes of paternity a divine privilege. Then will the race be liberated and the world filled with peace and joy.

Socialism is the movement that has come to liberate women.

NEW BOOKS RECEIVED.

The Sanity of Art. Bernard Shaw. Benj. Tucker, New York.

Sex Mating. Mae Lawson. The Raven Press, Finley, Ohio.

Anarchism. Dr. Paul Eltzbacher. Benj. R. Tucker, New York.

Japan in New York. Anraku Pub. Co., New York.

The Constructive Program of Socialism. Carl D. Thompson. Social-Democratic Pub. Co., Milwaukee.

Some Words to Socialist Women. Mrs. D. B. Montefiore. Twentieth Century Press, London, Eng.

The Socialist Review. The Independent Labor Party. London, Eng.

BOOKS OF INTEREST TO WOMEN.

The Origin of the Family—Engels. Price, 50 cents; postpaid.

Looking Forward—Phillip Rappaport. Price, \$1; postpaid.

Woman Under Socialism—Bebel. Price, \$1; postpaid.

Love's Coming-of-Age—Ed. Carpenter. Price, \$1; postpaid.

The Rebel at Large—May Beals. Price, 50 cents; postpaid.

Ancient Society—Lewis H. Morgan. Price, \$1.50; postpaid.

Woman and the Social Problem—May Wood Simons. Price, 5 cents; postpaid.

Socialism and the Home—May Walden. Price, 5 cents; postpaid.

Imprudent Marriages—Robert Blatchford. Price, 5 cents; postpaid.

An Appeal to the Young—Peter Kropotkin. Price, 5 cents; postpaid.

Katherine Breshkovsky—Ernest Poole. Price, 10 cents; postpaid.

Underfed School Children—John Spargo. Price, 10 cents; postpaid.

Socialist Songs with Music—Charles Kerr. Price, 10 cents; postpaid.

Not Guilty—John Spargo. Price, 10 cents; postpaid.

Socialist Songs, Dialogues and Recitations—Josephine R. Cole. Price, 25 cents; postpaid.

Little Love and Nature Poems—Josephine Couger Kaueko. Price, 15 cents; postpaid.

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ELIZABETH CADY STANTON ON SOCIALISM

Elizabeth Cady Stanton was invited by Susan B. Anthony to send to the Woman's Suffrage Conference, held in Rochester, just prior to our war with Spain, a letter on "Woman and the War." Following is Mrs. Stanton's reply to Miss Anthony, which will be interesting to many who had never learned of this grand old woman's development out of the conservative suffrage movement, into the recognition and acceptance of a broader need for the votes of men and women—that is, a need of economic freedom for all. She says

"You ask me to send a letter as to woman's position in regard to the war. Many women with whom I talk feel aggrieved that they have no voice in declaring war with Spain, or in protesting against it. The vast majority of men are in the same position. Why care for a voice in an event that may happen once in a lifetime *more than in those of far greater importance continually before us?* Why groan over the horrors of war when the tragedies of peace are forever before us? Our boys in blue, well fed and clothed, in camp and hospital, are better off than our boys in rags, overworked in mines, in factories, in prison-houses and in bare, dingy dwellings called homes, where the family meet at scanty meals working ten hours to talk over their hopeless situation in the despair of poverty.

"A friend of mine visited the bleaching department in one of our New England factories, where naked boys, oiled from head to foot, are used to tramp pieces of shirting in a large vat. The chemicals necessary for bleaching are so strong as to eat the skin unless well oiled. In time they affect the eyes and lungs. There these boys, in relays, tramp all day, but not to music, or inspired with the love of country. In England they have machinery for such work, but in the land of the Puritans boys are cheaper than machinery.

"On a platform of *one idea* mothers cannot discuss these wrongs. We may talk of the cruelties in Cuba now, on any platform, but not of the outrages of rich manufacturers of Massachusetts. Under the present competitive system existence is *continual* war; the law is each for himself, starvation and death for the hindmost. My message today to our coadjutors is that we have a higher duty than the demand for suffrage. We must now, at the end of fifty years of faithful service, broaden our platform and consider the next step in progress, to which the signs of the times clearly point—namely, co-operation, a new principle in industrial economies. We see that the ~~right of suffrage~~ avails nothing for the masses in competition with the wealthy classes and, worse still, with each other. Women, all over the country are working earnestly in many fragmentary reforms, each believing that her own, if achieved, would usher in a new day of peace and plenty. With woman suffrage, temperance, social purity, rigid Sunday laws and physical culture, could any, or all, be successful, we should see no

changes in the condition of the masses. We need all these reforms and many more to make existence endurable. What is life today, to the prisoner in his cell, to the feeble hands that keep time with machinery in all our marts of trade, to those that have no abiding place, no title to one foot of land on this green earth? Such are the fruits of competition. Our next experiment is to be made on the broad principle of co-operation. At the end of fifty years, whose achievements we celebrate here today, let us reason together as to the wisdom of laying some new plank in our platform.

"The co-operative idea will remodel codes and constitutions, creeds and catechisms, social customs and conventionalisms, the curriculum of schools and colleges. It will give a new sense of justice, liberty and equality in all the relations of life. Those who have eyes to see recognize the fact that the period for all the fragmentary reforms is ended. Agitation of the broader questions of philosophical Socialism is now in order. This next step in progress has been foreshadowed by our own seers and prophets, and is now being agitated by all the thinkers and writers of all civilized countries.

"The few have no right to the luxuries of life while the many are denied its necessities. This motto is the natural outgrowth of the one so familiar on our platform and our official paper, 'Equal rights for all.' It is impossible to have 'equal rights for all' under our present competitive system. 'All men are born free, with an equal right to life, liberty and happiness.' The natural outgrowth of this sentiment is the vital principles of the Christian religion, 'Love thy neighbor as thyself.' In broad, liberal principles the suffrage association should be the leader of thought for women, and not narrow its platform from year to year, to one idea, rejecting all relative ideas as side issues.

"Progress is the victory of a new thought over old superstitions!"

SOCIALIST WOMAN'S STUDY CLUB.

The Socialist Woman's League of Chicago has outlined a series of lessons for study clubs. These lessons will appear in The Socialist Woman, two in each issue, for the convenience of clubs that wish to meet twice a month for study. For further particulars about organizing, studying, bibliography, address Mrs. Margaret Allen, corresponding secretary, 814 North Mozart street, Chicago.

LESSON I.

I. Elements of Progress.

1. Upright position. 2. Natural environment, the forest. 3. Changes of climate, glacial periods.

II. Necessities of Race Common to All.

1. Food. 2. Shelter. 3. Defense.
III. Man and Women Originally Equal.

IV. Equal Needs Supplied Through Mutual Aid.

Questions. 1. Of what value was the upright position? *Ans.* It enabled man to run and throw stones. 2. What were the first homes of mankind?

Ans. The forests. 3. What caused changes in climate? *Ans.* Glacial periods. 4. How did man respond to these changes? *Ans.* He migrated; sought new kinds of food. 5. What needs did all people have in common? 6. Did any individuals have special needs? 7. Was woman smaller than man originally? *Ans.* Earliest skeletons show that woman had equal muscular strength, as large bones and cranial capacity as man. 8. In what did man need mutual aid? *Ans.* In securing food and protection from human and animal foes.

References.

I. Darwin, Descent of Man, pp. 47, 48 (revised edition, Merrill & Baker).
II. Morgan, Ancient Society, pp. 8, 31.
III. Manouvrier, La Condition De La Femme. IV. Kropotkin, Mutual Aid.

LESSON II.

I. Elements of Progress.

1. Temperate climate. 2. Limited food supply. 9. Possibility of extending it.

II. Impediments to Progress.

1. Extreme climate. 2. Unlimited food supply; lack of incentive. 3. Too meager environment; lack of opportunity.

II. Changes in Environment.

1. Migration from forests to rivers and coasts. 2. From fruits and nuts to fish. 3. Discovery of use of fire. 4. Evidence of use of fire.—shell heaps. 5. Importance to race of discovery of fire.

Questions. 1. What is the advantage of having to work? *Ans.* It develops the organism. 2. What is the effect of climate on the human race? *Ans.* A temperate climate enables the worker to secure a reasonable reward for his work. A tropical climate enables the worker to supply his needs without work. A frigid climate does not provide the conditions for labor. 3. What causes emigration? *Ans.* Failure of the food supply. 4. What enables people to spread over the earth. *Ans.* The adoption of new foods. 5. Of what benefit to the race was the use of fire. *Ans.* It increased the available food supply, and contributed to their comfort by giving warmth. 6. What evidence is found in ancient shell-heaps of the use of fire? *Ans.* They contain remains of charred fish bones and wood.

References.

I. Natural History of Marriage, Lida Parce Robinson (soon to be published).
II. Ibid. III. Morgan, Ancient Society, pp. 19, 20, 21.

"Common Sense"

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THE VANGUARD

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DOMESTIC SLAVES

Octave Mirbeau.

People have no idea of all the annoyances to which domestics are subjected, or of the fierce and eternal exploitation under which they suffer. Now the masters, now the keepers of employment bureaus, now the charitable institutions, to say nothing of the comrades, some of whom are capable of terrible meanness. And nobody takes any interest in anybody else. Each one lives, grows fat, and is entertained by the misery of someone poorer than himself. Scenes change, settings are shifted, you traverse social surroundings that are different and even hostile, but everywhere you find the same appetites and passions. In the cramped apartments of the bourgeois and in the elegant mansion of the banker you meet the same filth, and come in contact with the inexorable. The result of it all, for a girl like me, is that she is conquered in advance, wherever she may go and whatever she may do. The poor are the human manure in which grow the harvests of life, the harvests of joy which the rich reap, and which they misuse so cruelly against us. They pretend that there is no more slavery. Oh, what nonsense! And what are domestics, then, if not slaves! Slaves in fact, with all that slavery involves of moral vileness, inevitable corruption, and hate-engendering rebellion. Servants learn vice in the houses of their masters. Entering upon their duties pure and innocent—some of them—they are quickly made rotten by contact with habits of depravity. They see nothing but vice, they breathe the nothing but vice, they touch nothing but vice. Consequently, from day to day, from minute to minute, they get more and more used to it, being defenseless against it, being obliged, on the contrary, to serve it, to care for it, to respect it. And their revolt arises from the fact that they are powerless to satisfy it, and to break down all the obstacles in the way of its natural expansion. Oh, it is extraordinary! They demand of us all the virtues, complete resignation, all the sacrifices, all the heroisms, and only those vices that flatter the vanity of the masters, and which yield them a profit. And all this in return for contempt and wages ranging from thirty-five to ninety francs a month. No, it is too much! Add that we live in perpetual distress of mind, in a perpetual struggle between ephemeral semi-luxury of the places that we fill, and the anguish which the loss of these places causes us. Add that we are continually conscious of the wounding suspicions that follow us everywhere—bolting doors, padlocking drawers, marking bottles, numbering cakes and prunes, and continually putting us to shame by invasive examinations of our hands, our pockets, and our trunks. For there is not a door, not a closet, not a drawer, not a bottle, not an article, that does not cry out to us "Thief! thief! thief!" Add also the continuous vexation caused by that terrible inequality, that frightful disproportion in our destinies, which, in spite of familiarities, smiles, and presents, places between our mistresses and ourselves an impassable

abyss, a whole world of sullen hatreds, suppressed desires and future vengeance—a disproportion which is rendered every minute more perceptible, more humiliating, more disgracing by the caprices, and even by the kindnesses, of those beings that know no justice and feel no love—the rich. "Did you ever think for a moment of the mortal and legitimate hatred, of the murderous—yes, murderous—desires with which we must be filled when we hear one of our masters, in trying to describe something base and ignoble, cry out in our presence, with a disgust that casts us so violently outside the pale of humanity: "He has the soul of a domestic; that is, the sentiment of a domestic." Then what do you expect us to become in these hells? Do these mistresses really imagine that I should not like to wear fine dresses, ride in fine carriages, have a gay time with lovers, and have servants of my own? They talk to us of devotion, of honesty, of fidelity. Why, but it would choke you to death, my little mistresses.

Once, in the Rue Cambon * * * how many of these places I have had! * * * the masters were marrying their daughter. They gave a grand reception in the evening, at which the wedding presents were exhibited—enough of them to fill a furniture van. By way of jest I asked Baptiste, the valet de chambre:

"Well, Baptiste, and you? What is your present?"

"My present?" exclaimed Baptiste, with a shrug of his shoulders.

"Yes, tell me, what is it?"

"A can of petroleum lighted under their bed. That is my present."

It was a smart answer. Moreover, this Baptiste was an astonishing man in politics.

"And yours, Celestine?" he asked, in his turn.

"Mine."

I contracted my two hands into the shape of talons, and, pretending to claw a face ferociously, I answered:

"My nails, in their eyes!"

The butler, without being asked, remarked quietly, while arranging flowers and fruits in a glass dish with his fastidious fingers:

"I would be satisfied to sprinkle their faces in church with a bottle of good vitriol."

And he stuck a rose between two pears.

Oh, yes, how we love them! The extraordinary thing is that these revenges are not taken more frequently. When I think that a cook, for instance, holds her masters' lives in her hands every day. Well, no, it must be that we have servitude in our very blood!

I have no education, and I write what I think and what I have seen. Well, I say that all this is not beautiful. I say that from the moment when any one installs another under his roof, though he were the last of poor devils, or the lowest of disreputable girls, he owes them protection, he owes them happiness.

Send ten names with a one dollar bill for ten three months' subscriptions.

WHAT SOCIALIST WOMEN ARE DOING.

Lena Morrow Lewis is making a lecture tour of the southwest.

Gertrude Breslau Hunt is giving a series of Sunday lectures at Aurora, Ill., on economic subjects.

May Beals is editing a Socialist monthly called *The Red Flag*, at Abbeville, La.

May Walden is preparing a course of lectures for Socialist Sunday Schools. These will be published in the near future.

Lida Parce Robinson is writing an extensive work on the "Natural History of Marriage."

Mrs. Marion Craig Wentworth is giving a series of readings of modern dramas in the Eastern cities. She has written a play herself, in which she will be starred by Frohman next season in Boston.

Miss Luella Twining, who is managing the speaking tour of William D. Haywood in the East, filled his dates recently when he went West to attend the funeral of his mother.

Miss Fay Krehbiel, a daughter of the well-known Socialist lecturer and organizer, Mrs. Luella Krehbiel, is a young Socialist nineteen years old, who will be starred in a Clyde Fitch play in New York this month.

Miss Anna Maley has been taking an active part in the newly awakened suffrage movement in New York. She works always from the Socialist standpoint.

Mrs. Meta L. Stern, as delegate from the Socialist party to a suffrage hearing at Albany, Feb. 19th, addressed the Judiciary Committee of the New York Senate in favor of the proposed amendment to the constitution of that State, whereby women shall be given full citizenship.

In an address to a large audience in Oakland, Calif., recently, Ida Crouch Hazlett made the statement that Socialism is essentially and pre-eminently a woman's question, because, in her opinion, while woman is socially inferior, she is organically the superior human being. Socialism would raise her to her natural place in life. Mrs. Hazlett is the editor of the *Montana News*, and a brilliant speaker.

Books for Sunday Schools and Home Use

"Socialist Songs, Dialogues and Recitations"—By Josephine R. Cole. Price 25c. Postpaid.

"Socialist Songs with Music"—By Chas. Kerr. Price 10c. Postpaid.

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DEPARTMENT OF BRITISH WOMEN'S SOCIALIST BUREAU

As announced before in this paper, this page of *The Socialist Woman* is to be devoted to reports from the British Women's Socialist Bureau. They in return are to take the agency of *The Socialist Woman* in England. Communications to the Bureau should be addressed to the secretary, Clara S. Hendin, 33 Woodfield Road, Paddington, London, W., England.

The official reports of the Bureau have failed to reach us for insertion in this number, and we will publish instead an extract from a most interesting pamphlet just issued from the London press by Mrs. Dora Montefiore, a reporter for the English Bureau, with a preface by Robert Blatchford. The title of the pamphlet is "Some Words to Socialist Women."—Ed. S. W.

MUTILATED MOTHERHOOD

D. B. Montefiore.

This Socialism of which we hear so much nowadays, may be described, not so much as a system, not so much as a dogma, but as an interpretation of facts from the point of view of the oppressed, but evolving, masses of the population. Now, in order to emphasize and interpret these facts, and to throw light on what motherhood under capitalism is compelled to be, I shall begin by reminding you that, taking our whole population of 43,000,000, one-third, or 14,000,000 of that population, at the present time lives below the level of subsistence; that is to say, in plain English, that one-third of the people have not enough food for their stomachs, nor enough clothes to their backs! What sort of motherhood do you think is possible among that one-third of the population of wealthy England? What home life is possible where the woman home-maker never knows from one week-end to another what is the scanty sum she will have at her command to lay out on bread, milk, and scraps of meat or fried fish? What home life is possible where the thought of Monday, with the fateful rap of the man calling for the rent, shakes the nerve of the woman home-maker, and drives her forth pitilessly to take her place at daybreak on Monday morning in the waiting procession outside the pawnbroker's, with some treasured bit of the home under her ragged shawl? How can the home lamp of love be kept burning under conditions such as these? How can the tender ministry of helpful sympathy, which is a mother's due in her hour of pain and need be realized in the distressful, disorganized lives, which present society, as a strong, successful, unsympathetic whole, force on the weak and unsuccessful in the daily struggle for existence?

Let me quote from my impressions of that memorable march of the women of the unemployed in November, 1905, when Mr. Balfour found courage to reply to the broken words of women, starving in the midst of plenty: "You have my sympathy, but what can I do?" And then let me remind you

women that a Liberal prime minister now fills the place of Mr. Balfour; but the wives and children of the unemployed and underpaid are still starving in the midst of plenty. "One of every three or four women," I wrote then, "carried a more or less puny, ill-nourished infant in her arms; and now and then a child would be passed from one to another, so as to give the overstrained mother a rest. Wonderfully patient and uncomplaining were both mothers and babies, for lack of everything is a stern, relentless task-master, which brings, after a time, men, women, and unconscious children to heel, and eats out the heart of honest rebellion. If you would know what it has cost us to get these women to muster in the street, and show forth their dire need before an unsympathetic world, you must first reckon how long they have gone short, and starved in silence; how long they have put up in their front windows well-washed bits of white curtains, when the clothing and furniture had gone piece by piece to the pawnbroker's; how long they had fiercely kept up the exteriors of "respectability," as measured by working-class standards; how much it had cost them to appear before parish authorities, and disclose the cruel emptiness of the squalid rooms they still called 'home,' while they begged for a parish dole to save from starvation themselves and their children. When you have undermined and beaten down fortress after fortress of these reserves, then the woman-soul, the mutilated mother-soul, will perhaps stand revealed for those who have eyes to see, and hearts to understand; and you will recognize in these gaunt, starved, bloated, and at times smitten faces, the souls of heroines, who have performed, and are prepared in their inarticulate, unconscious, but faithful constancy, to perform again and again deeds of self-renunciation, of which most well-to-do women are utterly incapable. Mutilated Motherhood! That is the fate, that is the martyrdom to which England condemns masses of her womanhood. And out of that mutilation, out of that martyrdom she seems to expect that she can breed the citizens of a great and free Empire!"

BRITISH WOMEN'S COMMITTEE SOCIAL-DEMOCRATIC PARTY.

The Women's Committee was inaugurated in the spring of 1905, on a suggestion by A. A. Watts, for the purpose of educating women in Socialism, and other matters appertaining to it. We are doing this, working on the S. D. P. programme, and getting into touch with women to whom the meaning of Socialism will be taught and the programme explained. The committee found many women, even among those whose husbands were ardent workers for Socialism, still ignorant of the real importance of those teachings, to the propagation of which their husbands devote almost all their leisure. The Women's Committee set to work to try

and teach those women our grand ideal of Socialism, with the result that the lives of many of our comrades' wives are happier and more useful, and more women belong to the S. D. P. than ever before.

We have issued three leaflets, and hope soon to issue more. We have started Women's Circles in many parts, which are conducted in a strictly business-like manner, so that when the members know enough of Socialism they join the local branch of the S. D. P. and are well acquainted with the business methods of the branch. This, we feel, is an important point, as nothing can be done without organization. The circles have lectures from comrades as well as from their own women; sympathizers also often address them. The circles work in conjunction with the local branch, in elections, social meetings, lectures.

The Women's Committee has, in addition to forming circles, held many outdoor and indoor meetings. Also we are in communication with our Socialist sisters abroad, especially in Amsterdam, where, through our little effort, a splendid organization of women has been built up.

The Women's Committee is always ready to assist anyone who applies for help in forming a Women's Circle, as we think there should be a circle in connection with every branch of the S. D. P.

For further information apply to the secretary, Clara S. Hendin, 33 Woodfield Road, Paddington, London, W., England.

WOMAN'S SUFFRAGE IN DENMARK

In accordance with the resolution passed by the International Congress at Stuttgart on Woman's Suffrage, the *Social Democracy in Denmark*, on the 9th of October, last year, immediately after the opening of Parliament, brought in a bill which demands that the universal suffrage as well as the right to sit in Parliament, shall be conferred on women for both chambers of the Reichstag—Folkething and Landsting—as well as the reduction of the age for voters of both sexes.

We proposed that the suffrage for both chambers of the Reichstag ought to be granted with the completion of the 21st year to both men and women. The suffrage must be universal, and consequently must not be made dependent on the payment of any tax.

All women would get the vote, unmarried as well as married, men equally with women who are in private service.

On Sunday, the 26th, January, there was held a big women's meeting in Copenhagen, the object of which was to support the Social Democratic demand, mentioned above, for the introduction of the woman's vote, active and passive, as well as to call on the women to take an active part in the forthcoming Communal Elections. It is

highly probable that a law will be passed, giving them the municipal franchise. In the course of the coming spring sessions of the Reichstag. The meeting was attended by more than 1,000 women—as many as room could be found for on the premises, and very large numbers besides that were obliged to go away without achieving their object.

The meeting accepted the following resolutions unanimously:

"Copenhagen women assembled on Sunday, January 26, to the number of 1,000, in Wittmachs Halls, earnestly insist that the government and the Reichstag deal at the earliest possible day with the bill brought in by the Social Democratic Section during the present session to extend the political franchise to all adults, who are in possession of civic rights, women or men. Also all unmarried women who by March, 1909, have arrived at the 25th year, are urgently requested to assess themselves for an income of at least 800 crowns in order to secure for themselves the franchise. The meeting declares it to be the duty of every participator to work for the women as a necessary means to raising the conditions of life of the working women, as well as contributing to their enlightenment and social knowledge. Further the meeting declares that only the Social Democracy and Socialism can bring complete freedom as well for the woman as the working man. Which means the complete freedom of humanity without regard to sex, race or nationality."

OUR FIRST BIRTHDAY

The Socialist Woman will be one year old the first of May. It has already grown into quite a vigorous youngster, and has got its name spread pretty well throughout this country, as well as to several beyond the "briny deep." The Socialist Woman's Bureau, of England, has asked that The Socialist Woman act as their organ of publication, giving them one page each month. While they will in return act as agents for the paper in England. This arrangement has been made, and we hope each month to give you an interesting account of the progress among women, not only in England, but on the Continent as well. Orders have come for subscriptions from Australia, Japan, China, Sweden, Canada, Mexico, and other far-away lands.

It is gratifying to know that our more remote brothers and sisters take us seriously. That they are anxious to read and to help the only Socialist women's paper printed in the English language. They no doubt are looking for great activity among us who have been the first to venture with a Socialist periodical in our own tongue.

Really, we do seem rather enterprising. And as Socialist women we should make a mighty strong effort to live up to our promise. We have the chance to build up a really *great* paper, and with the necessary energy shouldn't fall in this opportunity. If each one will do her share, the burden will fall lightly on the shoulders of all, and

the task will be a pleasant one, instead of a grind, as it is when only a few try to carry it alone.

The best and easiest way to help is by getting subscriptions. This means more readers; more readers means a wider activity among women, more intelligence, and more Socialists. Any woman, any man, who is really interested in the progress of women, is able to pick up from ten to fifty subs a month. And those who are in *deadly* earnest—and we *all should* be—ought to send in from fifty to one hundred each month.

To make it easier to introduce The Socialist Woman to new readers, a three months' trial subscription will be sent for 10 cents, silver. At this rate our circulation manager ought literally to be flooded with subs. Indeed, why not add a thousand new names to our list by the first of May, as a birthday present to this ambitious infant? Let us see if we can't do it.

You will want bundles of the May issue for distribution, too. They will sell at the rate of \$1 for 100. We will not only celebrate our first birthday, but will also make the paper a Convention number, as our National Socialist Convention meets in Chicago in May. There will be several special features, and our artist friend, Comrade Ralph Chaplin, of Chicago, is making a new letter design for the front page which he will present to us for the May issue. You will be glad to see this new title page. Altogether, the May number will be a fine one with which to secure subs. Send your orders early.

You who began your subscriptions with the first number, better renew at once. We are never able to keep back numbers of the paper, and if you would not miss an issue send in your subscription for the second year as early as possible.

Another way to help The Socialist Woman is by ordering books. We can furnish you any book you want, Socialist or otherwise, at the regular rates. Don't overlook this point.

Leaflets advertising The Socialist Woman will be sent free of charge. Other leaflets for sale are "Elizabeth Cady Stanton on Socialism," a fine propaganda leaflet, equalling that of "Frances Willard on Socialism." "Where Is Your Wife," by Kiichi Kaneko, good for propaganda in Socialist locals, second edition; "Why the Socialist Woman Demands Universal Suffrage," by Josephine C. Kaneko. Every working man and woman should read this argument for equal suffrage. Any of these leaflets 50 for 10 cents; 100 for 20 cents.

Subscription cards for The Socialist Woman, four for \$1. Always keep a supply on hand. They will assist you in getting subs.

I never feel right if I leave a Socialist meeting of any kind, without having secured a few subs. for The Socialist Woman. How do you feel when you haven't?

On account of having to pay postage in Chicago at the rate of one cent a paper on The Socialist Woman, we are unable to make the club rate of four for \$1 in this city. But we have done our best, and will mail it at the rate of 40 cents each, in clubs of four or more, to all points in the city limits.

The Socialist Woman's best workers this month are Capt. D. W. King, Winfield, Kas., who sends in thirty subs., and Mrs. Malkiel, of Yonkers, N. Y., who sends twenty-six. If each subscriber sent this many names each month, it would boom the paper considerably. Try it.

LETTER BOX.

Dear Comrades—Inclosed find 50 cents for one year's subscription to The Socialist Woman, as I need it as well as I enjoy it. I wish I could place it in the home of every workingman in the United States. Yours, Mrs. M. Weirick, Brooklyn, N. Y.

Dear Sirs—Herewith I enclose postal order for fifteen shillings. Please forward me monthly an equal number of The Socialist Woman, this amount to pay for year's subscription. Faithfully yours, F. A. Boglin, Kalgoorlie, W. Australia.

Dear Madam—Please find enclosed 50 cents as one year's subscription to your splendid little paper. I shall do what I can to extend its circulation in England. I expect to be in Chicago in about three weeks' time, and if I possibly can I trust to have the pleasure of meeting you. Cordially yours, Mrs. B. Borrmann Wells, N. Y. City, N. Y.

Dear Comrades—We had a very pleasant gathering of earnest women on Feb. 26th, and laid our plans for an organization in which we hope to take up the study of Socialism in its relation to women. I see an article in The Socialist Woman for March as it lies on the table before me, "Women's Needs," written by Agnes H. Downing. I have not read it through, but this one paragraph has caught my eyes: "The majority of women have the great maternal instinct to do, and, if need be, suffer, for others, so strong that if they once see the truth they will become the foremost fighters for the cause." It is that very instinct that first made me a Socialist. I long ago rebelled against the idea that in order to make money society could spread all sorts of temptations in the path of my husband and my children, and they and I get all the blame if they went wrong. I am in the ranks of the fighters and I am there to stay as long as there is a single wrong to combat. Yours for Socialism, Mrs. C. L. Thompson, Burlingame, Calif.

Dear Comrades—Being readers of that little paper, The Socialist Woman, we think it our duty to do all in our power to try and get as many women as possible to subscribe for it. Please find enclosed \$2.25 for yearly subscriptions of the following addresses. Hope you will hear from us soon again. Yours, Regina Stienberger, Augusta Grossmann, New York City.

Dear Comrade Kaneko—I have been afraid to say anything about The Socialist Woman at my Garrick lectures

this month because I knew we did not have enough copies. Our 100 has gone without a word. Can you bring us 50 more next Sunday morning? Yours, Arthur Morrow Lewis, Chicago.

Dear Comrades—Your statement in effect that woman has a battle as a woman in addition to her struggle as a worker is so true; and the dear "Socialist Woman" is doing so much to awaken her to this fact. I do hope—as I feel assured that you will—keep your paper from fear of narrow criticism and give it the broad, progressive policy; appeal to all women that must win. Yours, Agnes H. Downing, Los Angeles, Calif.

Dear Comrades—I received the magazine. Your poem, "A Woman," makes a great hit with me. Send five copies, please, and use the other few cents as you like. Sorry the amount is not larger. This March number is the best ever. Yours, Mrs. Florence C. Twinling, New York City.

Dear Friends—Please find the enclosed for a year's subscription to The Socialist Woman. My husband takes The Appeal, The Ripsaw, and Wilshire's, and now if there is any publication for boys we will subscribe for our little son, and then we will be a Socialist family out and out. Yours, Mrs. Ethel Bradshaw, Shawnee, Okla.

Dear Comrades—To say that I am pleased with "OUR MAGAZINE" is putting it mildly. My main regret is that I have not time to approach every one who needs it. I shall try to reach them by sample copies, and hope to reap as many subscriptions. We, in New York, or at least some of us, are debating the question whether we can gain anything by joining the Women's Rights' Club that has existed for some time here, but is just renewing activities since some of our energetic suffragists from England have stirred them up. I think that in the Socialist movement we can accomplish just as much as in a separate woman's organization, if we Socialist women do the work there that we would do in a woman's rights club. Yours, Martha Hohmann, New York, N. Y.

My Dear Comrades—I feel like I can in no better way express my appreciation of the dear little "Socialist Woman" than by sending you some subscriptions for same. If we could only get the women to reading and thinking. Yours, Mrs. Martha A. Porter, New Orleans, La.

THE NATIONAL MOVEMENT.

New York, N. Y.—Central Committee of Socialist Woman's Society met at the Labor Temple in New York on March 12. Comrade Henry presided. Report of Branches was given. Branch 1, good meeting; admitted one member. Branch 2 reported that meeting on Feb. 27th was a great success; admitted two members; received 100 tickets for the Daily Call Fair; gold watch will be raffled off for the benefit of the branch. Comrades Stern and Block reported that the first English branch was organized with 15 members. The name will be Socialist Women's Society. Branch 1, English. Branch 3 could hold no meeting. Branch 4 admitted two members. Branch 6 will hold mass meeting on 5th of April with Comrade

Stern as speaker. Initiated one member. Donated \$5 for the Daily Call Fair. Branch 7 had enthusiastic meeting. Comrades Stern and Schneppe spoke on Woman Suffrage. Admitted six members. Branch 8 had fine meeting with great success. Comrades Stern, Schneppe and Lose addressed the meeting. Collection was taken up amounting to \$10. Branch 9 donated \$3 for Fest-zeltung of Branch 5. Will hold meeting with Comrade Vanderporten as speaker on April 3. Five thousand leaflets were distributed in the different branches. Donation of \$10 was made for the Unemployed Conference. One thousand membership cards were ordered for print. Comrade Stahl was elected as delegate to the Socialist Band. Adjourned. Johanna Grei-Cramer, Secretary, 26 S. 5th St., Elizabeth, N. J.

Chicago.—The Socialist Women's League holds regular meetings each Tuesday evening at Room 312, 26 Van Buren street. The main order of business for the past month was the appointing of a committee to get up a series of lessons for Socialist study clubs, and passing on those lessons, appointing speakers to visit the various unions and other organizations with the message of suffrage and Socialism; the appointing of a committee to draw up a manifesto for national use; the paying of yearly dues and election of officers.

Great Falls, Mont.—The Woman's Mutual Improvement Club, a branch of the Socialist local of Great Falls, recently held a meeting at the home of Mrs. Patterson. The presence of several non-Socialist women was secured by inviting them as if to a party, and then cunningly revealing to them the nature of the exercises to which they had been invited. The time was spent in reading and discussing Socialist literature. The best of humor prevailed and a dainty lunch closed the program.

The Socialist local of Great Falls is one of the best in the State.

Rochester, N. Y.—The Socialist women hold their meetings at headquarters, 40 State street, on Thursday evenings. After the business meeting a social time is enjoyed. Both men and women are invited to attend the meetings. Comrade George Kirkpatrick delivered a speech March 15th, after which a good supper was served to a large crowd.

Los Angeles, Calif.—The Socialist Woman's Union recently presented resolutions to the city council concerning the unemployed of Los Angeles, in which the following appeared:

"Whereas, Our national government has seen fit to send the naval fleet to our coast, we protest against this being made the occasion of arousing through the press a war spirit in our people.

"We protest also against the call to the citizens of this city for the sum of \$25,000—or any other sum—to fete the naval officers or men. Especially do we protest against the appropriation of any sum of public money for this purpose. Such use of the people's money is illegal and should meet with public disapproval at any time. But at present and in view of the fact that so many people are without the necessities of life, it is a wicked extravagance.

"At the present stage of our civilization we have come to a time when the

best thought of the world demands peace. In our reckless vaunting of military glory we are losing an opportunity to show the sincerity of our boasted Christian civilization. Were we true to our ideals we would be leading the nations of the world in a demand for the universal peace for which we so loudly contended in the recent peace conference at The Hague.—Mrs. Mary E. Garbutt, Mrs. R. B. Thrasher, Mrs. Agnes H. Downing, Committee on Resolutions."

Moline, Ill.—A large and enthusiastic meeting of the Woman's National Progressive League of Moline, Ill., was recently held. Mrs. N. L. Slegartner and Mrs. Maas read articles on the general problems of the unemployed, and woman's suffrage. Mrs. Block and Mrs. Sullivan will write articles for the next meeting, the subject chosen being "What Is the Greatest Obstacle to Woman's Progress?" At the conclusion of the meeting the following resolutions were adopted:

"Whereas, The Woman's National Progressive League stands primarily for Woman's Suffrage; be it

"Resolved, That the members of said league make a united effort to get in touch with other suffrage leagues and clubs and extend to all persons interested a cordial invitation to attend its meetings; and, be it further

"Resolved, That all persons interested in woman's suffrage should study Socialism, because the Socialist party is the party which stands for equal suffrage, this being one of the planks in their platform, and be it further

"Resolved, That a copy of these resolutions be sent to the Moline and Rock Island branches of the Socialist party calling upon the members for help in our fight for equal suffrage for all men and women over the age of twenty-one years."

San Jose, Calif.—The regular monthly meeting of the San Jose Women's Socialist Union was held recently at the residence of one of the members, Mrs. Biglow, 849 Orchard street. There was a large attendance and the meeting was presided over by Miss J. R. Cole. An interesting program was rendered and two members were received. Another interesting meeting is anticipated for the next occasion, which will be held at the residence of Mrs. Fox, 486 South 5th street.

CLASSIFIED ADVERTISING 15 CENTS A LINE, CASH WITH ORDER

MATRIMONY—Widower, 50 years of age and alone, wishes to correspond with a Socialist woman about 45 years old. Address T. W. B., Postoffice Green Lake, Seattle, Wash.

BACHELOR OF FORTY, MECHANIC, with some means, desires correspondence with lady similarly situated. One with domestic tastes, who likes the country, preferred. Address "K," care The Socialist Woman.

ANYONE WISHING INFORMATION regarding the Socialist party can have it by addressing H. Mahlon Barnes, National Secretary, 269 Dearborn st., Chicago.

IF YOU are interested in the propagation and development of a better race, "Mother of the Living," by C. Josephine Barton, is what you want. A 50-cent book, paper bound. A few copies are left and you may have them at 20c, by sending early to The Socialist Woman Pub. Co., Chicago.