

IN THIS ISSUE Are the Interests of Men and Women Identical?
A Word To Our Comrades at the Convention.

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FERN KREHBIEL

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FERN KREHBIEL

“DOING THINGS” WITH WOMAN UNDER SOCIALISM.

Lida Parce Robinson.

Mrs. Luella R. Krehbiel, well-known Socialist speaker and organizer, has been called the Hypatia of the Socialist platform. There is a strong suggestion of the dramatic in her voice. Some four years ago I asked her how it happened that she had chosen the lecture platform instead of the stage, for her life work. She replied that the platform had held more allurements for her, but said: "I have a fifteen-year-old daughter who I believe will take up the stage as a career. She recites yards of all sorts of things, including Shakspeare, and sometimes becomes so worked up over the tragedy parts in the latter that I have to insist that she put it away for a while."

Mrs. Krehbiel's forecast about her daughter was correct. Miss Fern—whose stage name is Ruth Maycliffe—now nineteen years old, is playing in a Clyde Fitch production on Broadway in New York. She made her debut in Washington, D. C., the first of March, where she captured her audiences at once, and was entertained by the president at the White House. She also has succeeded in winning the praise of the rather strenuous New York critics. That she is a young woman of character and spirit was further proven when she turned down a high-salaried position because a certain manager was too aggressive in his attitude toward her. She is a good pianist and vocalist, has some talent for drawing, has written for the magazines, and is a good cook and housekeeper.

To the Socialist who understands many of the deeper problems of life, it might be interesting to state that Miss Fern's mother is a strong believer in stirpiculture. She declares that her daughter's present success is not the result of mere accidental talent. "I am interested in my daughter," she said, "with not only a mother's interest, but with the interest of a scientist who is watching the development of one of his pet experiments. I believe that woman, through her motherhood possesses undreamed-of possibilities in the matter of perfecting the race. I believe that Socialism will give us the opportunity to carry out this function to its highest degree."

Miss Krehbiel learned the Marxian philosophy at her mother's knee, and is an ardent Socialist. With the splendid modern plays of Shaw, Ibsen, Sudermann, Hauptman and others who will come after them, the stage offers alluring possibilities for the Socialist actress. In fact, the lives of the working people which are looming large in story and drama, can never be properly interpreted save by those who understand the fundamental principles of the working-class movement. The actress of the bourgeois mind can never know the soul of the woman of toil.

Miss Krehbiel enters upon her stage life at a very propitious hour, and will no doubt lend her splendid forces to raising the drama from its era of reactionary and airy nothingness to one of progressive and intellectual appeal.

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Formerly, when men talked with a certain sly knowingness about their inability to understand women, I thought they did it because they believed it would in some way endear them to "the sex." It was considered rather cute, and in any case it enhanced that mystery and romance which is cultivated as a stimulus to the sex attraction. But since reading the expression of some Socialist writers on the subject of woman I have come to see that it is the solemn truth men have been telling with so many knowing glances and sly winks. I find their "thought" about woman is not thought at all; but the same old mixture of sentimentality and superstition on which the vanity of both man and woman have been fed from the days of chivalry.

One man writer commiserates us on the ruination of our beauty under capitalism, because, forsooth, "our face is our fortune." And he comforts us with the starry hope that under Socialism we will no longer suffer this fundamental and fatal affliction. Does he take the universal woman for a silly milkmaid in a nonsense verse? Another declares that Socialism will "take woman out of the factory and the factory out of the home." What, then, is woman going to do; live by her sex?

Still a third writer, who quite speaks with authority, throws a good old orthodox fit about "keeping" woman and "the

right to work for, fight for and die for" woman, which proud man will reclaim under Socialism. And now comes one and avers that under Socialism each woman "will be made to reign" in a pleasant home. Excuse us! We have about served our term at being "made" to do things. And the reigning business in particular has suffered a sharp decline in popularity among those women who are in a position to choose whether they will "reign" or not. What women want, and will have, is free scope for the exercise of their faculties. They will have homes all right; but those homes will be organized for the comfort of themselves, not as places where they exist mainly as convenient economies for others. And they will not work overtime reigning in them.

This mass of hopeless vagaries that is uttered on the subject of woman's position in society is well calculated to sicken the soul of a thoughtful and honest woman. One thing may be taken for truth. When women have free access to the instruments of production, without the intermediation of sex relationships, they will not live by their sex on any kind of terms. Woman's face will no longer be her fortune. She will not be taken out of any place, nor put into any place; nor will she be made to do anything.

It is time for Socialists to leave off tilting at clotheslines on this woman question.

WHEN A MAN HAS A WIFE.

A workingman in the Montana News says: "Every married man has not got a wife: some have only a woman. There always comes a time in a man's life when he can tell whether his marriage gave him a wife or a woman. When the strike comes and things look black, and a man is being tried, when there is no money in sight, if a man has a wife he soon finds it out. For instance, there is Bill. Bill was the pride of the union. A matter came up in the works that called for a strike. Yet conditions were unfavorable for a successful strike, while the grievance was one that was unbearable. Three different committees had been sent into the office only to come back with the report of failure. Then another committee was organized with Bill as chairman. Bill made a strong plea to the superintendent—and came back victorious. The grievance was removed and no strike was called. Everybody was praising Bill. Even the women in the town heaped words of gratitude upon him for averting a strike, and at the same time removing the grievance. They talked to Mrs. Bill. 'Say, your old man's all right. He stopped a strike. All the men are talking about it. The superintendent shook his fist under Mr. Bill's nose, but he hung on till he had won out.' Mrs. Bill began to think. Suppose Bill had lost and there had been a strike. Visions of Bill looking for a job loomed up before her. They were comfortable, had no

children, had a little home and some money in the bank. Suppose the union pinoqs pue exjts juoi v [tes pinoqs lose, and Bill should lose all their little fortune?

"From that time there was a change in Bill's household. After the workday, when it came time for the men to go home, Bill did not go home as he used to. Bill went to hell. Mrs. Bill was no longer his wife; she was but his woman. There was no place in his home for Bill if he ever picked up a Socialist paper or labor paper, or mentioned unionism. His spirit and manliness were gone. Mrs. Bill did not like to have Bill pay fines, so he attended the union only as often as he had to. But the union never could get him to act on a grievance committee. Bill loved his wife. He thought he had a wife, but it was only a woman masquerading as his wife. And the woman ruined the manhood in Bill."

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A WORD TO OUR COMRADES AT THE NATIONAL CONVENTION.

Hebe, Associate Editor *New Yorker Volkzeitung*.

We, the organized Socialist women of the United States, and the many among us who are still unorganized, owing to a lack of strong, concerted action on the part of our party in behalf of our sex, we, all of us, appeal to you, our comrades at the convention.

When you have come together to revise the platform of the Socialist Party, to meet the demands of present-day problems, to proclaim again the principles for which we stand, then, comrades, don't forget the *woman question*. It is a mighty, burning question of the hour; more important than any other question before the civilized world to-day, except the labor question itself, and it is closely interwoven with the labor question, because it was born of the same source and has developed through the same conditions. When small groups of men toiled in little workshops with manual tools owned by each individual worker, there was, and could be, no labor movement in the present sense of the term; and when women toiled alone in domestic seclusion at their domestic industries, there was and could be no woman's movement. But when the small workshop was replaced by the factory, and the manual tool by the machine, when the capitalistic mode of production called man and women forth to produce social commodities side by side, then both the labor movement and the woman's movement were born. It is only natural and logical that they grow and develop simultaneously, and it is only natural and logical that they should champion each other's cause and help to fight each other's battles.

In every country of the world in which capitalism has created conditions similar to our own, we behold the woman's movement growing and voicing the demands of an oppressed womanhood. Everywhere women are struggling to obtain just recognition for their social and economic services to the state, and everywhere they are clamoring for the political rights that are being unjustly withheld from them. In Austria, New Zealand, Norway, Finland and four States of our own Union, women have already obtained their complete enfranchisement, and in many other States they have some limited form of suffrage. In England, the foremost country in the woman's movement to-day, the "suffragettes" have brought about a strong, unified, militant organization of women, such as the world has never seen, and the women of our own country are keenly awakening to the consciousness that they are not citizens of a republic, but subjects to a government of men.

Until now the women of this country have stood alone in their struggle, unaided by any potent political factor. The old political parties that are in politics for business merely, and are as poor in principles as they are rich in graft, saw no political advantage in promulgating the cause of the disfranchised women. But the strong,

young Socialist Party, with its lofty principles and its unerring fidelity to the cause of labor, the young Socialist Party that is just becoming an important factor in American politics, and will accomplish great things in the near and hopeful future—it must and shall lend aid to the woman's movement.

We know that theoretically we have your full support. We know that the Socialist Party of the United States, as every other Socialist Party in the world, recognizes sex equality as one demand of its fundamental principles. But mere theoretical recognition will not suffice. We demand of you strong, practical action. We demand that the Socialist Party shall institute an active campaign in behalf of obtaining the ballot for women. We demand, above all things, that the Socialist Party shall pay far more attention than it has paid heretofore to the organization of women within our own ranks, and that the main object of such organization shall be the bringing about of a national working woman's movement, to offset the narrow-minded viewpoint of the bourgeois women who do not and cannot fully present the working woman's side of the question.

But why—some of you ask—why should we pay more attention to the woman's movement than to any other reform movement, as, for instance, the eight-hour movement, the anti-child-labor movement, and so forth, that likewise has our moral support? You shall pay special attention to the woman's movement because it is a live and burning issue, because it is a *supreme need* of the hour. If you do not champion the woman's cause, if you do not help the five million wage-earning women of this country to obtain their political rights, *then the women will flock to those who are willing* to help them, instead of flocking around the banner of Socialism.

Let us remember, comrades, that as surely as there is a class struggle, there is also a sex struggle; and that the working woman has a double burden to bear—the burden of her class and the burden of her sex; that she is doubly exploited—as a worker and as a woman. By making the woman's cause your own you not only prove your loyalty to the exploited and oppressed, you also win over to Socialism thousands of women and the children whom these women educate. Furthermore, you so educate and influence these women that they will be enabled to use their voting power wisely and well when their political emancipation shall have become realized.

APPEAL TO REASON

The largest circulation of any Socialist weekly in the world. 50 cents a year. In clubs of four or more, 25 cents. Girard, Kansas.

WHERE IS THE MAY-DAY CHILD?

Josephine C. Kaneko.

Flowers raise dew-washed faces skyward;

Birds trill songs of pure delight;
All the young things of creation
Manifest their heav'n-born right.

All the young things save the children;
Save the flowers of human life;
These are plucked and closely crowded
In the heated halls of strife.

There their frail young petals wither;
There their slight stems droop and break;
But more human flowers are gathered,
And crushed in for mammon's sake.

In the field the daisy blossoms,
And unfolds its golden heart
To the passionate kiss of heaven,
But down in the busy mart

Are the little children gathered,
Where, instead of kisses, blows
Fall upon their hearts and crush them,
And their lives are full of woes.

In the meadows frisk the lambkins,
But the child walks staid and white
To its post beside the shuttles,
Prey to surplus value's "right."

In the woods the birds sing gladly;
But the child sings not a note;
In the mill its joy is murdered,
And its song dies in its throat.

More than seventeen hundred thousand
Of these little human flowers
Are crushed in the grasp of Profit,
In this happy land of ours.

More than seventeen hundred thousand!—
Tell us, if you can, of aught
That holds more menace for the future—
That is with greater evil fraught.

Seventeen hundred thousand children,
Pale, emaciated, weak;
Would you find the little children?
Then go 'mongst the wheels and seek.

CALL FOR WOMAN'S DELEGATE MEETING.

To All Socialist Women's Clubs and All Socialist Women, Greeting—The Socialist Woman's League of Chicago, believing in the power of organization for the furtherance of woman's education in Socialist thought, requests that all Socialist women's clubs send representatives to Chicago to a delegate meeting to be held at the time of but not conflicting with the national convention. And we request that Socialist women not members of women's organizations take part in the discussions of the meeting. We will be glad to have letters of inquiry or suggestion from any who may not be able to come. Address all communications to the secretary, Mrs. Margaret Allen, 814 N. Mozart street, Chicago.
The Committee of The Socialist Woman's League, Chicago.

Send in a one dollar bill and get four subscription cards for The Socialist Woman.

WOMAN, THE WORLD IS WAITING FOR YOU

Luella E. Krehbiel.

The statement cannot be disputed that the liberation of the laboring class is being retarded today by the indifference and oftentimes, the antagonism of the women of the laboring class.

Man's evolution and growth to an analytical, logical state of mind has been a slow process. He has expended his greater time striking at effects while he has tenaciously defended the institutions and conditions that produced those undesirable effects. He has not only denied the inevitable law of cause and effect, but has presumed that he is greater than nature—that he can establish social laws that will set aside natural laws.

The female exercises the right of initiative throughout the animal kingdom, and she exercised this right in human history down to the time when her will and freedom were subjected in behalf of property rights. The subjection of woman was the greatest mistake ever made by man. The property class has ruled both church and state, and it naturally followed that church and state declared in favor of woman's subjection, and woman, through her material dependence and hypnotized mental state, became a helpless, deficient dependent. Instead of woman taking a negative position, she should have taken the initiative in all things. It is woman who nurtures the race into being, and it is this long period of nutrition that enables her to make the race just what she is herself, and a subject motherhood means a subject race. When women amount to little, men amount to but little more. A subject motherhood has filled our world with war, crime, insanity and imbecility. Instead of woman taking a negative position, she should take the initiative and her talents should be developed to their highest capacity that she may transmit these powers to posterity.

Woman lost her freedom and her individuality when man assumed absolute property control, and she will never be liberated and the race through her, until she again becomes industrially free and independent.

Socialism is the first movement in the world's history that has admitted woman's right to an economic independence, and the first that has set forth a scientific method by which this right might become a practical reality. There are millions of women today who are sold both inside and outside the marriage state for homes and support, but in their ignorance and helplessness they know not which way to turn, and have given up in despair.

No movement can become a universal and permanent success until women become imbued with it. Woman's greatest duty is to woman, and every one who has learned the message of Socialism to the human race should be putting forth every possible effort to carry this message to every woman who is yet ignorant of it. There is a vital work to be done among women by women. The Socialist women all over our land should get into close touch and under a bond of need and sympathy should co-operate and inaugurate a campaign of education that would sweep everything with it.

Our women, backed by the locals, should band themselves together in all of our larger cities and carry our literature to the women in bondage everywhere. They should first be canvassed with literature and then invited to the local. In a number of our towns our women are holding parlor propaganda meetings, taking up the studies of history, economics, parliamentary law, and such things. These meetings are very beneficial, both in so far as gaining knowledge and giving practice in propaganda and official work is concerned. Neither men nor women will ever become active until given something to do, until allowed an opportunity for individual expression. We shall never have a permanent society until every member of that society is granted a full expression of his individuality. It is well for the women of the locals to prepare every alternate program for the locals, and the children should be used on these programs as much as possible.

There is a great work in the Socialist movement that is especially woman's work, and our women all over the land should come into close touch and sympathy, and inaugurate a campaign of education that would free the world from all the shame and degradation of economic slavery. All the work done by our women should be reported in some of our women's papers or departments.

DOES THIS CONCERN YOU?

The Daily Socialist for April 20 says: "Back of the Stock Yards, down in the Ghetto, out in South Chicago, Hammond and Pullman, and in a dozen other places in and around Chicago, men and women and children are STARVING TO DEATH." The Chicago Tribune for April 19 says that our methods of industry kill and maim a hundred times more men than fall in battle.

Now here is some food for thought for the woman who has an idea that her "sphere" in life is bounded by the four walls of her home. When men, women and children starve to death in the midst of plenty; when the industry of civilization kills and maims its hundreds of thousands every year, and when the men who control the government and the industrial situation are not equal to the emergency, is it not time then that women come to the rescue?

They are our children, the children of the working class, who are starving to death; they are our sisters, the women of the poor, who are dying of hunger; they are our brothers, those men who give their lives up every day that the rest of us may have food and clothes and shelter. None but the poor suffer these sacrifices. You who are also poor, how can you sit in your homes and remain unconcerned? You who are poor, how can you eat your bread in peace, while those of your kind suffer so long and so terribly? You, too, have suffered. You also have known hunger, and have lost a dear one in the mills? Then why in the name of your womanhood don't you make a

protest? Does virtue consist in quiet acquiescence to all the evils that assail you and your loved ones?

For your loved ones are assailed. Not a man who toils, not a woman who earns her bread, or who raises her children, can feel any sense of security under the present order of things. It is a time when all women of the working class MUST arouse themselves to a state of activity that reaches beyond the home circle. Our wrongs do not come from within our households, but outside of them; to right these wrongs we must look outside; must see what is being done there, and help in correcting it.

To confine our interest to our immediate home circle was at one time considered lady-like, even for the hard-working woman. It is no longer considered lady-like, but an evidence of narrow selfishness. Society is our home to-day. There is where our men, our boys and our girls go to learn what they know; to do their share of the world's work. We must follow our men, our boys and girls into that larger sphere of activity, if we would be true woman, real help-meets, conscientious mothers and wives. We must know the temptations they meet with; must know the danger of their labor; must know the influences that surround them; must acquaint ourselves with the progress and the needs of the times.

If we do not do this, all our meager, ignorant influence at home will be unavailing, and we will no longer do the thing we so zealously think we are doing—that is, keep our homes as the centers of life and love, of cheer and comfort and inspiration.

Let all women who would be true women look about them in the world; let them study into the conditions as they exist; let them band together for mutual helpfulness in this work of righting the wrongs of society. Then, and not until then, will they know what possibilities life holds for them, what depths of love and sympathy lie unstirred in their own bosoms; what intelligence sleeps unfolded in their brains. The world needs woman—and woman needs the world.—J. C. K.

The Socialist press of America will be placed on trial at Fort Scott, Kan., May 4, when Fred D. Warren of The Appeal to Reason is "brought to judgment" on a trumped-up charge by the federal government.

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ARE THE INTERESTS OF MEN AND WOMEN IDENTICAL?

A Suggestion to the National Convention

Josephine C. Kaneko.

It is an oft repeated phrase among Socialist agitators that the interests of men and women of the working class are identical, and therefore there should be no methods of education and appeal instituted for one sex alone; but that all efforts of this kind should be directed from one point, whether it be newspaper, pamphlet, street corner or platform, to all persons regardless of sex, creed or color.

And on this theory our educational work has proceeded, in this country at least, for the past quarter of a century. That is, we think we have proceeded on this theory. But it does not take very careful thought on the matter to discover that we have not acted in accordance with our theory at all, but have worked always as a matter of expediency along the line of least resistance with the male portion of humanity. It has never been very likely that we could reach the workingman in his wife's kitchen or nursery, or her little parlor, and as it has seemed more expedient to work with him than with her, we have followed him to his lair—to the street corner, to the trade union hall, to the saloon. We have opened our locals in localities where he could be most easily reached, and have accommodated the environment to his tastes and needs. The little room at the rear of the saloon has not been so comfortable as his wife's parlor or sitting room, and sometimes no larger, but he has felt more at ease in it when congregating with other men, so the locals have in some instances been established in the rear rooms of saloons, and frequently in other dreary, comfortless halls which are always obnoxious to women.

We have said, half-heartedly, that women could come to our locals in these dreary places. But they haven't cared to come to any great extent, any more than the men would have cared to meet in the women's parlors. It has been plainly a discrimination in favor of one sex above another. But it has always seemed a matter of expediency.

As we have chosen our meeting places in the favor of men, we have also directed our speeches and our published matter to mankind. His wrongs and his needs have filled our mouths and our newspaper columns with the exceptional moment when we have given publicity to the oppression and needs of women. This, too, has seemed a matter of expediency; we have always had male audiences and male readers, and naturally have made our principal appeal to them.

But all this belonged to the cruder days of our movement. To a time when we were willing to trim a little in the matter of principle in order to get a foothold, to force an opening wedge. This latter task has been accomplished. Our national vote in 1904 was 403,000. This is something more than an entering wedge. It is a fair foundation upon which to build for the future.

It is time now, that we cease our appeal to men alone, and give some at-

tention to womankind. It is not enough to say that "the interests of the workingman and woman are identical, therefore what we say to the workingman includes the woman also." It does not include her, so far as she is concerned, unless her part in the struggle for existence is pointed out. Unless her influence on racial and social development is clearly explained; unless we say at least one time in ten or twenty, that industry, which is the foundation of all modern progress, began with woman.

Women are tired of being "included," tired of being taken for granted. They demand definite recognition, even as men have it. They know that their interests and men's interests have not been identical since the dawn of human history, and it will take something more than a mere statement of the fact to make them believe that they can be identical under Socialism. They have got to be told, just as the workingman is told, with infinite patience and pains, that his interests and those of his employer are NOT identical under capitalism. She who was the first slave, the beast of burden, the bought and sold property of another, the forced mate of an unloved and unlovable companion, the enforced mother, the social underling, the non-citizen—she who has been exploited from the time that man first began to record his doings will not quickly believe us when we say, without further explanation, that her interests and those of her self-constituted superior are identical.

Fortunately for our propaganda and educational work among women we have illustrious teachers whose guidance we may safely follow. Engels knew that in his "Origin of the Family" lay the very foundation stones of the Socialist philosophy. Bebel was not afraid of drawing sex lines when he wrote his "Woman." Marx and all the others built upon Morgan's "Ancient Society" which is nothing, if not a history of woman in society. No Socialist dares call himself scientific unless he has studied well into the woman question. He has found deep veins of it in his sociological research. He has found that he cannot know history without learning something about woman, so fundamental is her relation to society.

If it is still expedient to adapt our work somewhat to the needs and tastes of men, in order to teach them, it is none the less expedient to adapt it also to the needs and tastes of women that we may educate them. To work along the lines of least resistance, is the quickest way to our goal, and the safest, perhaps, so long as we do not "trim" in the matter of principle. The woman problem is one of the underlying principles of our movement. The question is, will we treat it as such, and do all we can to intelligently and speedily solve it or will we treat it to a "conspiracy of silence" and leave it to solve itself as an "included" part of a man's movement?

AS SOME OF US SEE IT.

Grace Woodward Smith.

Women find it hard times all the centuries through, so far as personal liberty goes.

A woman is indeed free who has a hard choice between marrying a wage slave and competing with him in the labor market for his job.

What difference does it make to a woman how rapidly the world develops while she retains the same relative position that she has held for ages in regard to the general push?

Perhaps women do have their hands full, but still there is room in them for the ballot.

Do you think food adulterations would receive any check if women had the franchise?

A woman's idea is that it is more profitable to raise healthy boys and girls than it is to raise the general average of interest on investments.

Probably half a hundred little lives are crushed in the meshes of your beautiful lingerie outfit, lady mine.

THE UNDERTONE.

Prosperity is coming—

Give us to eat, we pray;

The workshop will be humming—

Oh, Christ! how long the day!

We are a happy nation—

Want to a maiden came;

And life's a long vacation—

A woman's bread's her shame.

We laud our country's glory,

The children moan in pain,

And chant abroad her story—

To-day a king is slain.

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Managing Editor.....Kilichi Kaneko
Editor.....Josephine C. Kaneko



TO JOIN, OR NOT TO JOIN.

With the newly awakened interest in the suffrage movement, many Socialist women are debating the question as to whether it would be wise to join forces with those sisters who are trying to settle the sex question on the grounds of "natural rights" or whether they shall not join them.

Socialist women, above all other women, are anxious for suffrage, and when any kind of an organization arises in which woman suffrage is the battle cry, it is a sore temptation for the Socialist woman to go and "join." She always consoles herself with the thought that she can talk suffrage and Socialism at the same time, on these non-Socialist platforms.

So we have received at this office letters of inquiry, of doubt and hesitancy, —yet in which breathed a strong temptation to "join,"—concerning the pure and simple suffrage movement.

Now, personally, we would not presume to give advice upon this matter. We do not know *positively* ourselves what is best, but we are going to state what we *think* is best. Even to us the idea of a "radical" suffrage movement is very alluring. That is, if it could stay radical, or progressive. But now comes Maud Malone of New York and accuses the Woman's Progressive Suffrage Union there, of which she was organizing secretary, of being *not* progressive, but in reality reactionary, toadying to the interests "that pay the bills." She says the W. P. S. U. will not allow Socialist speakers on their platform; that is, when they persist in preaching their Socialism. They will not allow, she says, an *open* platform, of which she is in favor. So she resigns.

Later comes Mrs. Borrmann-Wells, the organizer of the W. P. S. U., to Chicago —and to The Socialist Woman's home. She talks long and well. "We are not in favor of an open platform, because

all kinds of freaks take advantage of it—anarchists, free lovers, and all sorts. You do not want these people on *your* platform—why should we, who are working *first of all* for suffrage? When we women get that, we can vote as we like—and I, well, I will vote the Socialist ticket. But remember, I am not saying so in my speeches—what is the use? I only antagonize when I do it, and suffrage has enough to bear of itself."

We liked Mrs. Wells, but we had to ask her if she wasn't having a pretty hard time advocating a radical platform, and trying to keep the radicals off of it. "Yes," she said, "it is hard."

Now we believe that Mrs. Wells could put her splendid forces to infinitely better advantage if she came out flat-footedly and organized the Socialist women of this country in a *Socialist Woman's Suffrage Movement*, as Clara Zetkin is doing with such magnificent success in Germany. This is the only way in which the working women could be successfully reached. The economic basis of the Socialist is the only convincing—the only unanswerable—basis for the suffrage argument. All the rest is more or less ideological, and may be successfully opposed by other sentimental facts, or another ideology. It is little wonder, then, that the suffragists in this country have worked for sixty years with scarcely any results, as their own members testify. "It has taken us fifteen years each, to win those four western states," said one of them recently.

Since Mrs. Wells is not likely to organize the Socialist women into a national suffrage movement, why can't they organize themselves? In this work they would have the backing of the Socialist men, they could expend their efforts, their talents, their dues money, in their own midst, and all the while they advocated suffrage they would also advocate its economic basis, and Socialism, and nothing could be lost, while everything would be gained. After all, does it not seem just a little bit ridiculous for Socialist women to talk economics and politics in the Socialist movement, and then turn to an outside, middle-class organization, when they want to talk suffrage?

Woman suffrage is not only a fundamental principle of the science of Socialism, it is a question which, along with industrial development and the labor question, is forcing its way to the front for recognition. It seems to us that it ought to be discussed, worked out, solved, inside the Socialist movement.

None of us ever reaches the finality of wisdom. We do well when we catch a small glimmering glimpse of it. So it is foolish to say to any one, "You must do thus and so." However, in this matter of suffrage organizations and "joining," it seems to us that the logical thing is to organize the Socialist women of the United States in a *Socialist Woman's Suffrage Union*, and then if there is any "joining" to be done —and there will be—let it come from the other camp.

OUR LEAFLETS.

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 Kilichi 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.

TO "THE SOCIALIST WOMAN" WORKERS.

Those who have been interested in increasing the circulation of The Socialist Woman by securing subscriptions for it will be interested in the following letter:

Dear Comrade—I will reward the party that secures the largest number of subscribers to The Socialist Woman from May 15 to October 15, 1908, with a fine pair of 12-point elk antlers, which I have this day turned over to the Nehalem Local, that all may know my offer is genuine. In case my offer meets with your approval, you have my permission to advertise it to any extent you may see fit. Yours fraternally, H. B. Karr, Hobsonville, Ore.

STUTTGART CONGRESS.

We have secured a few copies of the "Reports to the First International Conference of Socialist Women," and will be glad to mail you same on receipt of 10 cents, to any address as long as they last. Better send in your order before they are gone.

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CLUB WOMEN REACTIONARY WITHOUT A KNOWLEDGE OF SOCIALISM

Eleanor Haynes.

There is no doubt in the mind of the fair thinker that the woman's club has to a large extent revolutionized the feminine world. When we compare our grandmothers' sphere of activity with that of the modern club woman, we can easily measure the progress women have made through these organizations. Our grandmothers toiled religiously, but none the less monotonously, in the four walls of their homes six days in the week, and in their best black lustrings sat modestly in the meeting-house pew on the Sabbath. The Sunday service, the prayer meeting, marriages and funerals offered about the only mental diversion they had.

Our grandmothers were good, faithful women—just as good as the club woman of to-day. But the field in which to exercise that goodness and that wonderful woman's faith and patience, was inadequate to the degree of moral virtue under which they labored. And the moral virtue was not enhanced by intellectual development. Children might work all hours in unsanitary mills and factories, as they did do in New England; women might toll their lives out for a mere pittance, and men might do but little better, but the dear grandmother knew not the wrongs of these things, and had not the methods, organized or otherwise, of finding out about them. Their "sphere" admitted of no broad social interests.

Club women of to-day have the machinery which, were they disposed to do so, they might set to work with the possibility before them of securing information upon any existing fact or condition, or of winning any moral, social or political demand they might make.

This splendidly organized force they have used to good advantage along certain lines. Especially they have utilized it in the matter of self-development. But they have not pushed it to the furthest possible development. Especially in these later days, when things in every department of social life are moving with such strides forward, the women's clubs show a tendency to fall behind. There was a time when they were progressive, radical—were, indeed, ahead of their age. To-day comes the question whether they are not likely to fall behind—to become reactionary. Especially is this true in their attitude toward the Socialist philosophy, which is unquestionably one of the dominant, if not the dominant question of the age. Too often club women in this country are positively afraid to consider even an investigation of this philosophy of the most absorbing interest, in which is included the study of biology, history, sociology and of the woman question itself.

I say the club women of this country, because the women of England and Germany and other countries across seas do not play the ostrich act in the matter of Socialism. In those countries any woman who boasts of ordinary intelligence, and especially if

she prides herself upon a little more than ordinary culture, can and does talk intelligently of the science of Socialism. She may not agree with it—often she does not. But she knows it as the American club woman knows her "Gibbon" or her art catalogue.

However much club women of the past may have progressed, however much they may pride themselves upon their radicalism and their achievements of yesterday, they cannot make one step forward to-day without recognizing this most important of all social questions. Being of international interest, it stretches like a mountain before them from horizon to horizon. They cannot get around it with closed eyes. There remains but one of two things to do in their march forward—climb over it, dig through it—or turn back and become the conservative spoke in the wheel of progress.

WOMAN AND RELIGIONS

Kiichi Kaneko.

One of the mightiest obstacles in the past in the progress of womankind was religion. And yet one thing that I cannot understand is the fact that women of to-day are still clinging to religion for their salvation.

When we read the history of the Orient we are always struck by the myriads of wrongs done to womankind in the name of religion. How many thousands of women were tortured and helplessly killed as a religious rite in India in the past ages! We can hardly read a page of Indian history without tears and deep feeling of anguish for the women who had to suffer and endure this brutal treatment.

In China, under religious influence woman was always treated as man's property, and she was openly bought and sold in public for money.

In Japan, even with her few great women who dared to step out of their so-called sphere, such as Empress Jingo, Masako Minamoto and Murasaki Shikibu, woman was considered as man's belonging, under the teaching of Confucianism.

It was their religions that made women property, slaves, and above all, the most miserable victims of human history. Buddhism, Confucianism and Shintoism were the main oppressors of women in the Orient. Wherever these religions were the prevailing factors there was always severe subjugation of women.

If we look into the literatures of these religions we easily find how low women were placed in their thinking.

Not only with Buddhism, Confucianism and Shintoism, but it was the same with Christianity. A careful reader of the Christian Bible knows that the prevailing thought of woman in the Bible is that man is her superior and therefore she must be subjected to him.

Religions of the past have done some good toward the betterment of humanity. But they have done also so much harm, and especially so to womankind.

When we investigate all religions from woman's viewpoint, we cannot help but condemn all the great religions of the world. They are, like many other things, man-made, and consequently to the interest of man only.

Woman of to-day ought to realize this great undeniable factor which kept women behind men for centuries. It is the duty of every progressive woman to give up courageously her old fashioned and sentimental religious clings and build her sound judgment and knowledge on modern scientific truth.

With religion, you have subjection. With science, you have emancipation.

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WOMAN AND THE SOCIALIST PARTY

Theresa Malkiel.

Some time ago the New York Times in one of its editorials, in commenting on the Socialist demonstrations in Germany, wondered how it was that the women there were even more persistent than the men, and cited an instance where they clung to the bridles of the police horses, thus preventing the police from dispersing the crowd.

The Times would save itself the trouble, if it would bear in mind that the main object of the Socialists, to guarantee a livelihood to everyone and thus emancipate all from a state of society in which material want makes them a mere tool of others, concerns no one more closely than woman.

A brief survey of the history of the human race will show us that the position of woman was always dependent on the general state of civilization of the people, and that it can only become just and honorable in a society free of economic dependence, when brutal strength will give way to human thought.

The degradation of woman had its origin in the most barbaric ages, and received permanent sanction from the monstrous creation of *man's ignorance, which placed a god on the throne without a goddess, and created man in the image of this god with woman created merely from a rib of the man.* What man would not consider himself as having a claim on the product of his rib? Beginning with the savage, to whom strength was synonymous with right, the submission of woman, who, during the periods of child birth was physically weaker, was self evident. Hence woman was treated as a piece of furniture! She was the slave and beast of burden of the man.

The savage state was followed by a semi-civilized period when man settled down and formed a family. Though woman became a member of the family, she had no independence whatever; on the contrary, she was confined in a harem, and as before remained the slave of the man.

In the next stage of human development, during the Greed republics, woman became more independent; she was the housewife who had control of her house, but the rights which were granted to her were dealt out by the man. She was considered as his property, or appendage, but never as his equal.

During the era of the Roman empire, when debauchery was at its height, women were tolerated; they even achieved some importance, which, however, was of little consequence, as the majority were mere playthings of the man.

On the footsteps of the Roman Empire came Christianity, which taught men to shun woman, and decreed that she might not speak at church, but could weep there—and woman has wept ever since. During the sixth century a council of learned men engaged in a long dispute as to whether or not woman had a soul.

During the twelfth and thirteenth centuries, when knighthood was in flower, woman was glorified and made an object of worship, but was still without the rights of a human being.

At a later period her position in France took on a more spiritual expression, but even then her status was far from satisfactory. In the French revolution women played a great part as champions of liberty. In general, however, they were only tolerated, used, and protected as far as men saw fit.

During the centuries that followed, woman played no role at all in the political, and very little in the social life of the communities. Therefrom the saying that the best woman is one of whom neither good nor bad is heard outside of her own home. And in that home she had to be what we call in slang "jack of all trades," she had to be in the field, in the dairy, to spin her own cloth and to be the family tailor, painter, builder, and creator of the future generations.

Gradually the human race progressed; implements after implements were invented, and woman's work at home became easier: She did not have to spin, she could buy ready made cloth; the husband and father did not need her help in the fields; she did not have to spend her evenings in plying the needle, as the machine did the work much faster. She raised her head and breathed more freely, but brief was her rest: The new inventions were one after another appropriated by a few, and the cost greater; it became necessary to utilize woman's spare time, and she was taken into the factories and mills. She became a power in human society, a power only as far as her productive ability was concerned; as a factor in shaping the destinies of the human race, she remained as passive as before. However, her entry into the army of labor brought her its reward: she got a glimpse of the outside world; standing alongside of man and often doing his work while receiving but half the wage, she began to understand her inferior position, and to rebel against it. Here she encountered a very hard problem, as she had her own, as well as the man's burden to bear. If the solution of the problem of existence was difficult as far as it concerned man, it was still more difficult in the case of woman.

Since men are makers of history, they want their turn to come first; woman cannot look to them for liberation, and how can they liberate her when they are not free themselves? Woman's true liberation will be brought about by *herself*, and its chief factor will be a state of society which will secure to her as well as to man an opportunity for the development of the native abilities of both.

The economic independence of woman as well as her ethical development, can only be attained after the conditions of the present are completely changed, and the edifice of a Socialist state erected. It is therefore woman's duty even more than man's to join in the great work of reconstruction. As man through his blindness will not see that he cannot be free as long as woman is dependent, he fails to recognize the fact that there is an invisible cord between them, and

the lower woman falls the more she draws him down. It is true that in her effort to rise she tightens the cord, and it hurts. Man suffers with the entrance of woman on a new sphere of action, but this, too, is man's fault, as he compels her to accept a lower wage standard than himself.

The desire of woman to take an interest in life outside of the kitchen is maturing in silence, and it requires but a slight stimulant to bring it to light. The world at large is beginning to recognize the fact that the woman, who never took any interest in the progress of humanity, who knows next to nothing of what is going on in the world outside of her domestic circle, is almost a useless member of the human race.

Just as we women cannot expect to be liberated by dependent men, so they cannot expect a future generation of free men to be born of enslaved women. It is women for the greater part who educate and train the future generations. The spirit with which the mother imbues her offspring in childhood is bound to reflect on its character in after life.

No woman whose heart has once been stirred to enthusiasm for liberty is capable of forgetting it over night, or to become reconciled with its opposite.

The resolutions passed by the Socialist congress at Stuttgart, urging more definite activity on the part of its members in securing universal suffrage for women, places the Socialist Party of all countries in an uncompromising position on this question.

The Socialists demand equal suffrage because they recognize the fact that in order to attain perfection humanity must possess three main factors: Liberty, right and dignity, which cannot be attained as long as one-half of humanity is dependent on the other half.

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WOMAN IN HISTORY

Lester F. Ward in *Pure Sociology*.

The series of influence which we have been describing had the effect to fasten upon the human mind the habit of thought which I call the androcentric world-view—male superiority—and this has persistently clung to the race until it forms to-day the substratum of all thought and action. So universal is this attitude that a presentation of the real and fundamental relation of the sexes is something new to those who are able to see it, and something preposterous to those who are not. The idea that the female is naturally and really the superior sex seems incredible, and *only the most liberal and emancipated minds, possessed of a large store of biological information, are capable of realizing it.* At the beginning of the historic period woman was under complete subjection to man. She had so long been a mere slave and drudge that she had lost all the higher attributes that she originally possessed, and in order to furnish an excuse for degrading and abusing her, man had imputed to her a great array of false evil qualities that tended to make her despise herself. All Oriental literature, all the ancient sacred books and books of law, all the traditional epics, all the literature of Greek and Roman antiquity, and, in fact, all that was written during the middle ages, and much of the literature of the fifteenth, sixteenth and seventeenth centuries, teem with epithets, slurs and flings and open condemnations of women as being in some manner vile and hateful, often malicious and evil disposed, and usually endowed with some superstitious power for evil. The horrors of witchcraft were nothing but the normal fruits of this prevailing spirit in the hands of superstitious priests of a miracle-based cult. Modern countries differ somewhat in the prevailing ideas about women. No statement is more frequently repeated than that in any country the treatment of women is a true measure of the degree of civilization. It may now be added to this that the treatment of woman is a true measure of the intensity of the androcentric sentiment prevailing in any country. It might be invidious to attempt to classify so widely in this respect. Throughout the historic period woman has suffered from a consistent, systematic and universal discrimination in the laws of all countries. In the early codes she was herself a hereditament, and when she ceased to be a chattel she was not allowed to inherit property, or was cut down to a very small share in the estate. In this and many other ways her economic dependence has been made more or less complete. Letourneau has enumerated many of these discriminating laws, and we have only to turn the pages of the law books to find them everywhere. When a student of law I scheduled scores of them, and could fill a dozen pages with a bare enumeration of such as still form part of the common law of England as taught to law classes even in the United States. And this is simply the embodiment in the jurisprudence of nations of the androcentric world-view, and it has been unquestioningly acquiesced in by

all mankind, including the women themselves.

The Anglo-Saxon word *woman* reflects this world-view, showing that it is older than the stock of language from which this word is derived.

Notwithstanding all this vast network of bonds that have been contrived for holding woman down, it is peculiar and significant that everywhere and always she has been tacitly credited with a certain mysterious power in which the world has, as it were, stood in awe and fear. While perpetually proclaiming her inferiority, insignificance and weakness, it has, by its precautions, virtually recognized her potential importance and real strength. * * * One of the arguments most relied upon for the justification of the continued subjection of woman is that, in addition to being physically inferior to man, the difference between the sexes has been widening during past ages and are greater in civilized than in savage peoples. * * * The difference which exists between the mean of the crania of contemporary Parisian men and that of contemporary Parisian women is almost double the difference which existed in ancient Egypt.

Accepting these statements as in all probability correct, what is the lesson that should really be drawn from them? In the androcentric regime woman dropped into the condition of a subject class and was denied much that was necessary to maintain her normal existence. * * * When we come to the historic period we have seen how universal and systematic has always been the suppression of woman and her legal and social exclusion and ostracism from everything that tends to build up either mind or body. When I reflect upon it, the wonder to me is rather that woman has accomplished anything at all. * * * M. Jacques Loubet, in his "Problems des Sexes," says: "Let no one insist longer on the modest contribution of woman to the creative work of art and science. She suffers to this day from the ostracism of centuries that man has imposed upon her, from the network of exclusions and prohibitions of every kind in which she has been enveloped, and which have ended in producing that apparent inferiority, which is not natural, but purely hereditary."

It would seem that the treatment that woman has received and still receives under the operation of the androcentric world-view is amply sufficient to account for all the observed differences between the sexes physically and mentally, and that the widening of those differences during the historic period is abundantly accounted for by the fact that the gynaeocratic stage persisted far into the human period, during which women were the equals of men except in respect of certain embellishments attending male efflorescence, due to prolonged female sexual selection or gyneclexis. When this was withdrawn man ceased to advance and woman began to decline under the depressing effects of male abuse. * * * As we contemplate these factors the wonder grows why woman did not sink still lower. The only possible reason is that, despite all, *she is and remains the human race.*

LETTER BOX.

Dear Comrades—I am interested in the stand The Socialist Woman is taking on the suffrage question. It seems to me if we Socialist women would organize among ourselves and push this question to the front, it would be better than joining middle-class suffrage organizations, paying our dues to them, and giving them our time—when they will permit us to do so as a kind of bait to catch working women. I am heartily in favor of Socialist women doing things *as Socialist women* and keeping their talents and their little money for their own organizations. Wish others might send short letters on this subject. The Socialist Woman is all right. Long live the Socialist Woman. Yours for the Revolution. Mrs. May Coomer, New York City.

Dear Comrade—I am ready to help "make a noise" about this suffrage question. If men could be disfranchised for a little while they might see how it felt. Some men—not Socialists—while they talk very wisely about why women should not vote, do not vote themselves because they don't know which way to vote, yet they presume to say that a woman who *does* know must not vote, because, forsooth, she is a woman! Someone said recently that if women were assured of good homes they would not want to trouble with outside affairs, as the majority were "like that now." It is true they are, and this indifference to social conditions must be overcome. But how?—that is the question. I think one very good way to wake the women up is to get them to take the Socialist Woman. That will do the work if anything will. Fraternally, Ethel Whitehead, Pasadena, Cal.

Dear Comrade—The April number of The Socialist Woman is exceptionally fine. All the articles are so good one can hardly discriminate. I regret that I cannot take time from other pressing demands to give the matter of obtaining subs for The Socialist Woman my undivided attention. But I look to inspiring others with the same interest and enthusiasm that I feel, thereby carrying the good work along. I know within me this little paper is destined to reach a rich harvest in more ways than one. Emma P. Gray, San Francisco, Calif.

Dear Comrades—Inclosed \$1 for which send me 100 copies of the April issue of the Socialist Woman. I have tried for the last few years to find that article of Elizabeth Cady Stanton's. Bless her heart; in all her long life of usefulness she never hitched to a post. Always up in the line of progress. I believe New Orleans boasts of the largest suffrage organization in the United States, and many brilliant women belong to it—but they just simply will not take hold of the Socialist movement. Few of the suffragists keep up with Mrs. Stanton. I am hoping to meet the comrades at the convention. Fraternally yours, M. A. Porter, New Orleans, La.

"Common Sense"

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DEPARTMENT OF BRITISH WOMEN'S SOCIALIST BUREAU

REPORT OF THE BRITISH SOCIALIST WOMEN'S BUREAU.

As the British Socialists have various organizations, namely the Social Democratic Federation, the Independent Labor Party, the Clarion Scouts, and the Fabian Society, so the Socialist women of our country, although organized with the men in all these bodies, yet have, in some cases, their own organizations as well, in order to help on the cause for which they stand. The S. D. P. has a Woman's Committee which organizes women's Circles in connection with the various branches, and the Independent Labor Party has its Woman's Labor League. The men and women of the Clarion Scouts work together in active propaganda, or at election times, and the Fabians hold their meetings and read their papers to mixed assemblies of men and women. Only the two first named parties are organized politically, and when there is a Parliamentary election, the women of the S. D. P. Circles and of the Labor League are called upon to take their share in canvassing, speaking, etc.

The object of the Socialist Women's Bureau is to receive communications through the Women's International Bureau in Germany from all Continental and other bodies of Socialist women, and to distribute such information through the Socialist and bourgeois press. Our Bureau has received the following information from its international correspondent, Clara Zetkin, and will pass it on to our women comrades in the States, feeling they will rejoice as much as we do at the steady advance of Socialist women in all countries.

AUSTRIA.—The Austrian women Socialists will hold a conference at Easter in Vienna. Their proceedings will consist of a report of the Women's Committee, the political organization of women in connection with the existing rules of the S. D. P., women's social and political demands from the legislature, women's suffrage. The Austrian women will be glad to welcome as guests Socialist women from organizations in other countries, and when it is not possible to send a fraternal delegate, a message of congratulation or of sympathy will be very welcome.

GERMANY.—A motion was brought forward in the Oldenberg Landtag by the representatives of the Social Democratic Party in favor of adult suffrage without distinction of sex. Only one Radical supported the motion out of all the representatives of the bourgeois parties, all others voted against, though the Liberals and Radicals have a majority in the Parliament.

SWITZERLAND.—The Central Committee of the Swiss Working Women's Federation has resolved to ask the executive of the Swiss Socialist Party to put the question of the introduction of a measure for universal woman suffrage on the Agenda of the next National Congress. The Swiss Working Women's League has also brought this subject before the Trade Union Federation, and have begged their men com-

rades to recommend the various trade organizations to support the same. The Central Committee of the Trade Unions has complied with the women's request, and at a joint meeting of the executive of the various national trade federations held in Olten, a resolution was unanimously passed in favor of conferring the vote on women, and it is expected that all comrades and trade unionists will do their best to give practical effect to this resolution.

ENGLAND.—The Adult Suffrage Society, of which Margaret Bondfield of the Shop Assistants' Federation is president, and E. Ward, Hon. Secretary, is carrying on in various ways an active campaign and doing its best to influence members of the British Parliament to urge on the government really democratic measures of franchise reform. The South West Ham Branch of this Society has sent up a resolution to the executive of the S. D. Party asking them to organize during the present session of Parliament a large demonstration in favor of votes for all women and all men. This South West Ham Branch is situated in one of the poorest and most hopeless districts of the East End of London; yet the women who form the Branch are class conscious and eager to demonstrate, and show that they need the vote even more than do their middle class sisters; so that they may be able themselves to help to change the miserable conditions under which a capitalist society forces them to live.

FINLAND.—The Finnish Diet has this year appointed five women to their general committee; and two of these women, Maria Raunio and Jenny Nuotio, are Socialists.

THE NEW WOMAN

Dora B. Montefiore.

Pausing on the century's threshold,
With her face towards the dawn,
Stands a tall and radiant presence;
In her eyes the light of morn,
On her brow the flush of knowledge
Won in spite of curse and ban,
In her heart the mystic watchword
Of the Brotherhood of Man.

She is listening to the heart-beats
Of the People in its pain;
She is pondering social problems
Which appeal to heart and brain.
She is daring for the first time
Both to think—and then to act;
She is flouting social fictions,
Changing social lie—for Fact.

Centuries she followed blindfold
Where her lord and master led;
Lived his faith, embraced his morals;
Trod but where he bade her tread.
Till one day the light broke round her
And she saw with horror's gaze,
All the filth and mire of passion
Choking up the world's highways.

Saw the infants doomed to suffering,
Saw the maidens, slaves to lust,
Saw the starving mothers barter
Souls and bodies for a crust.
Saw the workers crushed by sweaters

Heard the cry go up, "How Long?"
Saw the weak and feeble sink 'neath
Competition's cursed wrong.

For a moment paused she shuddering;
Her's in part the guilt; the blame—
Untrue to herself and others,
Careless of her sister's shame.
Then, she rose—with inward vision
Nerving all her powers for good;
Feeling one with suffering sisters
In perfected womanhood.

Rising ever 'bove the struggle
For this mortal fleeting life;
Listening to the God within her
Urging love—forbidding strife.
Love and care for life of others
Who with her must fall or rise.
This the lesson, through the ages
Taught to her by Nature wise.

She has pondered o'er the teaching,
She has made its truths her own;
Grasped them in their fullest meaning,
As "New Woman" is she known.
'Tis her enemies have baptized her,
But she gladly claims the name;
Her's it is to make a glory,
What was meant should be a shame.

Thinking high thoughts, living simply,
Dignified by labor done;
Changing the old years of thralldom
For new freedom—hardly won.
Clear-eyed, selfless, saved through
knowledge,
With her ideals fixed above,
We may greet in the "New Woman"
The old perfect law of Love.

SOME QUESTIONS ABOUT WOMAN.

What is a woman good for? Is her life worth while for the social service she performs or her contribution to thought; or is her value a physical one? What do we mean when we say a woman is "ruined"? In which is society more interested—her working and thinking power, or her personal value to an individual man? In what does this latter value consist that it is possible to "ruin" it? Is society playing its own game toward woman, or is it playing the game of the individual man? Which is the part of dignity and respectability for a woman—to value herself for her social productivity and her thought-power, or to value herself according to her physiological status? By which standard does a man value a woman? Why? Does he realize why?—L. P. Robinson.

THE WOMAN WORKER

Edited by Mary R. Macarthur

A monthly record of the Women's Trade Union and Labor movement in Great Britain. Articles by leading trade unionists and social reformers, including Kair Hardie, M. P.; Robert Blatchford; Pete Curran, M. P.; Geo. N. Barnes; Chloesa Money, M. P.; Margaret G. Bondfield. Invaluable to American trade unionists and Socialists. Yearly subscription, post free, 50 cents. Address Manager, "THE WOMAN WORKER," Club Union Bldg., Clerkenwell Rd., London, E. C., England.

PUBLISHER'S NOTES

The Socialist Woman ends its first year this month. Those hard days of excessive youth, so peculiarly trying to infants, it has passed and will enter upon its second year in a fairly healthy state. We, in the four walls of its nursery, who have watched breathlessly over its bad days, and smiled with satisfaction over its good ones, breathe a sigh of relief over this safe passing of its first year.

We feel that The Socialist Woman is established. That is, it is established in the same way in which all Socialist papers are established—it has lived, and will continue to live only through the effort and co-operation of all its readers. From month to month it gets its lease of life from you. This lease of life consists of a constant flow of subscriptions into the office. So long as these subscriptions come in the paper exists; when they cease, it dies. **DON'T LET OUR READERS FORGET THAT EVEN FOR A WEEK.**

There is one peculiar phenomenon in this work which we have noticed so often that it is quite worth while to speak about it. That is, when one of you stops sending in subscriptions you all seem to stop. And we are held in a state of suspense wondering if you have decided to let the S. W. die altogether. When we have about reached the end of our rope and the last stages in which the suspense becomes next to unbearable, everybody seems suddenly to wake up again, and we are raised to the seventh heaven of hope. About the time things are moving along promisingly again most everybody takes another vacation and comes another era of fear and suspense.

This is like living "from hand to mouth" with a vengeance. And this is the way The Socialist Woman has managed to get through its first twelve months. Now, we wonder if there might not be a more even distribution of subscriptions sent in. If the comrades sent in such immense lists of names when they do send, as to convey the idea that their whole era of quiet had been given to secure subscriptions, it would be a different matter. But no one has as yet done that. If they had, they would send in each time scores and even hundreds of names, instead of a dozen or so.

With determined, organized effort, it really is not a hard matter to secure subscriptions to The Socialist Woman. The field in which to work has as yet hardly been scratched. There is hardly a comrade in any town or city where Socialists live who could not gather in hundreds of subscriptions merely by the asking. Every man member of a Socialist local or branch will be glad to take The Socialist Woman for his wife, and for a woman acquaintance or relative besides, whom he is desperately anxious to have become a Socialist. Then there are any number of women in every community who are beginning to "think about things" for themselves, and they ought at once to have The Socialist Woman. Wherever

one of our readers goes there will be found ground upon which to work.

Let us treble the subscription list of The Socialist Woman this next year. We can do it easily, if we put our minds to it.

Comrade Theresa Malkiel of Yonkers, N. Y., who has secured more subscribers to The Socialist Woman than any other reader since the first of January, writes as follows: Dear Comrade—Yours of the 7th to hand. I am doing only what every Socialist woman should do—push the circulation of the only means of propaganda among women. As to making money on the subs., this is something I never did and never will do. I only ask 25c, as it is much easier to get subscribers, and my main endeavor is to get as many of them as possible, thus giving The Socialist Woman a wide field and opportunity to make converts, which, after all, is the main thing. Should I get the full price, you would get the benefit of it, as I never have yet made anything out of the movement. Please send the magazine to the following parties. * * * Fraternally yours, Theresa Malkiel, Yonkers, N. Y.

This is the spirit that makes for success. Comrade Malkiel is one of those who do not stop when everybody else stops. She pushes right ahead, turning every meeting and club she attends to advantage.

Another comrade, Emma P. Gray, of San Francisco, says: "I made a strong plea to our William Morris Club for a thousand copies of The Socialist Woman to distribute at the Federation of Women's Clubs in Oakland. I am sure much good will come from these. A new subscriber writes: "Miss, E. D. Trowbridge of Boston gave me a copy of The Socialist Woman, the first I had seen. I spoke of it to a number of our women comrades and the result is a list of ten yearlies, including my own." This comrade lives at Santa Barbara, Cal. So we have a comrade in Boston handing a copy to a comrade across the continent in California—result, ten new names. After all, interest and effort are the only requirements necessary to make The Socialist Woman the greatest paper on earth.

And now comes Comrade H. B. Karr of Hobsonville, Ore., who desires to add a stimulus to sub. getting for The Socialist Woman, and offers a splendid pair of elk antlers to the worker who sends in the largest number of subscribers between the 15th of May and the 15th of October. These antlers are 12-point and perfect, and will make a valuable addition to decorations of a den or office or, if the winner has neither of these, they may be sold at a good price. Get ready at once to work for this prize, and in every case say on your letters "PRIZE CONTEST." See Comrade Karr's letter and offer elsewhere in this paper.

Remember our three months' trial subscriptions for 10c. You ought to be able to get thousands of these.

You can help the Socialist Woman materially by placing your book orders with us.

THE NATIONAL MOVEMENT.

Chicago: The Woman's Branch and the Socialist Women's League have held joint committee conferences for the purpose of completing plans for the reception and entertainment of women visitors to the national convention. It was decided to hold a three-session meeting for women at some time during the convention which will not conflict with the time of the regular deliberations of that body. Complete arrangements cannot be made until we have the report of the committee on general arrangements. It was decided to wear badges so that the out-of-town comrades would at once know the Chicago women. Questions to be discussed at the women's meeting are "Woman Suffrage," "The Socialist Sunday School," "Women's Organizations" and "Child Labor." All who desire to do so will take part in these discussions. The Socialist women of Chicago welcome their comrade visitors to their city. Josephine Gross, Secretary Woman's Branch, care Daily Socialist, 180 Washington street; Mrs. Margaret Allen, Secretary Woman's League, 814 North Mozart street.

Seattle, Wash.—Local Seattle has recently taken a step that presages the utmost benefit to its future in appealing to the working class as a body. It has made an attempt to inaugurate a practical plan for reaching women, placing the advantages of the Socialist movement before them and getting enrolled in active work. A woman's committee of the Socialist Party of Seattle was appointed, which held a meeting with Mrs. Hazlett and plans were discussed and methods of action were decided on. Mrs. Fiset was elected secretary of the committee. The result is the Woman's Socialist Educational League, with headquarters in Room 49, Holyoke Block, First and Spring streets. The especial function of the club is the study of the woman question from the economic standpoint, from such books as "Woman and the Social Problem," "Socialism and the Home," Mrs. Gilman's "Woman and Economics," "The Home," Engel's "Origin of the Family," and Bebel's "Woman." The social feature will be introduced also, an element so lamentably lacking in the American Socialist movement.

Girard, Kan.—The Socialist women of Girard have been meeting weekly for almost a year, for the purpose of reading and discussing standard books on Socialism. Most of those attending also belong to Local Girard and take part in its deliberations, and the Reading Circle had been kept informal. Non-Socialist women are frequently invited to join, particularly if there is anything to read in the nature of the "milk" for beginners instead of the "strong meat" of the Socialist student. The most noticeable effect so far has been the aliveness of the local. The business of the party has in no way been neglected; while the feature of preserving our glorious propaganda by means of song, dialogue, reading or speech has attracted the outside to us. The book we are reading at present is Comrade Charlotte Perkins Gilman's "The Home." There are many wholesome, splendid things to be said of the

structure of Socialism. We are so pleased and confident at the breadth and strength of this coming economic system that we can well afford to think of embellishing it with many and varied expressions of brotherly love.—Mrs. E. Vincent.

Haverhill, Mass. The Woman's National Progressive League is doing a good work in the distribution of literature. During the past winter months we have distributed 130 copies of The Socialist Woman, 32 Wilshires, 91 Open Letter, 21 Christian Socialist, 6 Vanguard, 12 Appeals to Reason, 20 Chicago Daily Socialist, 4 Red Flag, 7 Worker, 140 pamphlets and leaflets of various kinds, and 14 bundles of papers and pamphlets besides. The Librarian in our Public Library has recently consented to accept Wilshire's Magazine as a gift for the reading room, from our league, every month for a year. We also helped the Central Socialist Club make a success of their annual fair by making a quilt for them. We are now making arrangements for an entertainment to obtain money for our treasury.

Pasadena, Calif. We have here a small society of which I am at present teacher. It consists of boys and girls under the age of 16. They have named it "The Boys and Girls of the Red Flag." We meet on Sunday morning, and I am endeavoring to teach the children how to conduct the meeting and the principles of Socialism. Just at present we are very busy getting up an entertainment. Ethel Whitehead, Pasadena, Calif.

New York City: Quarterly Report Central Committee of the Social Democratic Women's Society. Comrade Schroth presided at the last meeting of the Central Committee held on April 9, 1908. Branch 13, Philadelphia, reported well attended meetings; \$38.40 was gained at a theater party performance given by the branch. The branch will hold a mass meeting on woman suffrage. Branch 13, Camden, gave \$5 for their Socialist Party headquarters. Meetings not well attended, though members try their best to improve the agitation. Branch 1, Long Island City, reported good meetings and held their eleventh anniversary which was well attended. At this festival Comrades Stern and Schneppe spoke on the subject of woman suffrage. Branch 2, New York, had well attended meeting. The branch elected a delegate to the German-American Socialist League, whose purpose it was to assist German Socialist immigrants in finding the headquarters of the party. For this purpose the branch donated \$3. In one meeting held on March 25th, the first English branch called the Socialist Woman's Society Branch 1, was organized. Branch No. 3, New York City, reported well attended meetings. A mass meeting was held on the subject of Woman Suffrage. The Branch took 100 tickets and three books for the Daily Call fair. Branch 4, Evergreen, L. I., held fairly attended meetings. One new member admitted. A discussion will take place on April 30, 1908. Branch 9, Brooklyn, held two well attended meetings. One new member admitted. A discussion was held on the hearing in Albany on woman suffrage. Branch 6, Elizabeth, N. J., had well attended meetings and held a discussion on woman suffrage, whereby gained 8 new members. At this dis-

ussion Comrade Stern spoke. The May celebration will take place on April 30, 1908, and a German performance will be given called "Die Atbetterinnen." Branch 7, Newark, N. J., held well attended meetings. The Socialist party of Newark expects to build a new Labor Lyceum and are now giving out the brick books and will in the future look for lots. Branch 8, Union Hill, not well attended. One member admitted. Branch 9, East New York City, well attended meetings. Held discussion on woman suffrage at which Mr. Van der Port spoke. The comrades are trying to organize an English Branch. A delegate was elected to the Daily Call conference. Took 100 tickets, 1 book of collections and are planning to give a present to the fair. English Branch 1, New York City, at the first meeting of the branch it was said that the branch will have control of the American Ice Cream and Soda booth. The meetings are held every second and fourth Wednesdays at 104th street and Lexington avenue. A committee was elected to agitate for Branch 8, Union Hill. Reports of the delegates to the New York Volkszeitung, G.-A. Socialist League and Unemployed Conference were received and acted upon.—Martha Ortlund.

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, books, address May Walden, 619 E. 55th st., Chicago.

LESSON III.

SECOND PERIOD OF SAVAGERY.

I. Subsistence.

1. Shell fish, smoked and dried,
2. Baked roots.

II. Government.

1. The Matriarchate.
2. Gentile organization.
3. Tribe.

III. Language.

1. Growth of dialect.
2. Names, tribal and individual.

IV. The Family.

1. Organized on the basis of sex.
2. Consanguine and Punaluan.

V. Property—Communal.

1. Spear and war club.

QUESTIONS.

1. What increase of food supply did they have? Ans.—Smoked and dried shell fish, and baked roots.
2. What was the distinguishing feature of matriarchal government? Ans.—Woman was at the head of the organization, and the source of power. What was the gens? Ans.—The gens consisted of all the members of a blood relationship, descending from the female line. Of what does the tribe consist? Ans.—Of all the gentes speaking a common dialect.
3. Of what did the earliest language consist? Ans.—Of names of objects and words of one syllable.
4. Upon what was the consanguine family founded? Ans.—The intermarriage of brothers and sisters in a group. Upon what was the Punaluan family founded? Ans.—Upon the intermarriage of a group not brothers and sisters.
5. What is meant by communal property? Ans.—Property owned in common.

REFERENCES.

Ward's Pure Sociology, pp. 193, 200 548. 1. Morgan's Ancient Society, Part I, Chap. II. 2. Ibid. Ward's Pure Sociology, pp. 193-548. Engle's Origin of the Family. 3. Morgan's Ancient Society, Chap. IV. 4 and 5. Same reference as No. 2.

LESSON IV.

UPPER STATUS OF SAVAGERY.

I. SUBSISTENCE.

Increased supply and variety of food. Game.

Progressive tribes. Division of labor. Men hunting, fighting. Conducive to courage; initiative. Woman, preparation of food, care of children. Conducive to co-ordination; instinct of domesticity.

II. Government.

Development of gentile organization into phratry, tribe and confederacy.

III. Language.

Advanced to syllabical stage.

IV. THE FAMILY.

Punaluan—1. Turanian. 2. Gano-wanian.

V. Property.

Still communal. Bone and shell implements. Splint and cane baskets. Skins, bow and arrow.

VI. Religion.

Nature worship, totems, cannibalism.

At least 60,000 years, or three-fifths of the life of the human race, was passed in the three periods of savagery. Cannibalism prevailed throughout the periods.

QUESTIONS.

How was the food supply charged and increased during this epoch? By the invention of the bow and arrow; second in importance to the use of fire. What products resulted from the acquisition of game? Skins for shelter and clothing. Bones for tools, etc. How was environment affected? Left coasts and rivers to follow wild animals. Discuss the effect upon woman in changed environment. How did this change affect the government, the family, the language, etc.?

REFERENCES.

Morgan's Ancient Society. Engel's Origin of the Family.

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