

**IN THIS ISSUE: WILL WOMEN DEFEAT THE SOCIALIST MOVEMENT?
THE CHANGING FORTUNES OF THE HOME.**

JUL 1908
\$

The Socialist Woman

A Monthly Magazine

Vol. II

SEPTEMBER, 1908

No. 16



MAY M. STRICKLAND

THE SOCIALIST WOMAN PUB. CO.

GIRARD, KANSAS

U. S. A.

Price 5 Cents

50c a Year

MAY McDONALD STRICKLAND.

GERTRUDE BRESLAU HUNT.

May MacDonald Strickland is of Scotch-Irish parentage, and was born in a log house on a farm in Perry county, Ohio, in the soft coal region. Her education in the warring of economic classes began when she was yet but a baby.

She remembers watching the mine owners unloading train loads of poor laborers who could speak no English—men who had been imported to take the place of her neighbors, who were striking for a pittance large enough to enable them to live like human creatures. Some of them lived a whole winter on coarse ground feed, such as is prepared for stock, others on bran or potatoes, without butter, meat or milk, to relieve the dead level sameness of their bitter poverty.

Comrade Strickland acquired her school instruction in the public schools, and in the Horace Mann college at Yellow Springs, Ohio. Fortunately she is not one of those who ever regards her "education" as completed, but is a persistent student who now, although caring for her household, mother of two children, and fulfilling with thoroughness and enthusiasm the duties of state secretary of the Socialist party of Indiana, graduated in July of this year from the Muncie College of Dramatic Art.

While in college she met, and was married to Frederick G. Strickland, who was studying for the ministry, which profession he gave up cheerfully to become the "Pioneer Socialist Soap-box Aggravator," and if one ever asks any one who knows the Stricklands, "Is mar-

riage a failure?" he will surely get a negative answer, for their home life is an inspiration as well as a haven to any of the comrades lucky enough to know them.

After their graduation and marriage in 1896, they began settlement work in Cleveland, Ohio. They also joined the Socialist Labor party, and have progressed together through all phases of service to the Socialist movement.

Frederick and May Strickland—no one ever thinks of one without the other—have managed to raise two beautiful, bright children, Donald and Mary, in their shifting, uncertain "soap-boxers' " home, and on the small and haphazard "aggravators" income of those earlier days, and although some of us have dined with them when all the furniture was soap-box, too, the "home" one room, and the fare potatoes or beans, and not much else, no one ever saw May Strickland downcast or grumbling. They have worked in six states, and May has been active and tireless in all party work. She has been chosen delegate to state and national conventions, and has been twice elected as state secretary of Indiana.

No man could have accomplished the momentous tasks Fred Strickland has, who had a complaining or self-seeking wife. This little citizen mother is an unfailing fount of good cheer and courage, a loving wife and mother, a tireless and loyal comrade. Would, we could duplicate her a thousand times!

"WE FEW, EQUALS."

MAY BEALS HOFFPAUIR.

Editor the Southern Clarion.

The mind to which Old Walt brings no inspiration is a mind diseased by the most terrible of all diseases—conformity.

I stopped at the banker's house for my volume of Whitman. I had offered it for sale to the book committee of the ladies' club, not because I do not value it, but because my husband has duplicate copy—and because the Clarion demands every penny we can muster. As I looked about me at the banker's house furnished in the stuffy, ornate fashion of the eighties, I was glad to rescue my Whitman. I had not supposed the banker's wife and her set would care for it unless their latest lecture on culturine had told them that Whitman must be read.

But it seems that culturine has not advanced to that point. At least not in our town.

I carried my rescued Whitman out to an open field and sat down in the shade to commune with him. The passages I had marked long ago, looked out and laughed at me because I had dreamed that they might reach the banker's wife and her ladylike friends.

"I only am he who places over you no master, owner, better, God beyond what waits intrinsically in yourself."

What could they see in this but blasphemy? And the lines "To Him That Was Crucified."

"Do not mind because many sounding your name do not understand you—We few, equals, indifferent of lands, indifferent of times."

Yet we walk unheld, free, the whole earth over, journeying up and down until we make our ineffable mark upon time and the diverse eras, Till we saturate time and eras, that the men and the women of races, ages to come, may prove brethern and lovers as we are."

Strange that no Christian admires the grandest poem ever written to Christ. "Now I see the secret of the making of the best persons, It is to grow in the open air, and to eat and sleep with the earth."

This is a mild and unprofane statement, yet it could not appeal to the admirers of stuffy ornate rooms.

Even the lines in which he spoke directly to themselves were doubtless unheeded.

"Allons! out of the dark confinement. It is useless to protest. I know all and expose it.

Behold through you as bad as the rest, Through the laughter, dining, supping of people,

Inside of dresses and ornaments, inside of those washed and trimmed faces. Behold a secret, silent, loathing and despair."

And the glorious comrade-words, the trumpet calls to rebellion, how could a lady-like person comprehend them?

"I speak the pass word primeval—I give the sign of democracy—

By God, I will accept nothing which all cannot have their counterpart of on the same terms."

"I do not ask you who you are, that is not important to me.

You can do nothing and be nothing, but what I will unfold you.

Not till the sun excludes you, do I exclude you."

Only those who are fighting for the "peerless, passionate great Cause" can feel a personal message in the best of Whitman.

"Keep on! Liberty is to be subserved whatever occurs;

That is nothing that is quelled by one or two failures or by any number of failures."

"My call is the call of battle—I nourish active rebellion.

He going with me must go well armed, He going with me goes often with spared diet, poverty, angry enemies, desertions."

I, who have tasted all these ills, thought of the ladies who have tasted none of them and thankfully tucked the book under my arm and walked homeward, glad to the heart that I had rescued my Whitman.

Send for subscription cards. They are four for \$1.00, 8 for two dollars.

Any Socialist book supplied by The Socialist Woman Publishing Company. Send your order today.

Are you in deadly earnest about educating women in Socialism? What have you done to prove it?

The 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.

Will Women Defeat the Socialist Movement?

JOSEPHINE CONGER-KANEKO.

When pushed to their greatest extremity for arguments against the philosophy of Socialism, and the Socialist political movement, the opponents of this revolutionary doctrine declare that it will break up the home, disrupt the family, degrade and enslave women, and give the child into the custody of the state.

These statements are supposed to appeal especially to women, who are looked upon as the conservators of every ancient order, as the unquestioned opponents of the new and the untried. And it seriously is thought by many that the last move of the sustainers of the present system will be the enfranchisement of women for the purpose of defeating an otherwise overwhelming Socialist vote in this country.

Before accepting such a conclusion as final, however, it would be well for those wiseacres who presume to know the psychology of woman off hand, to look a little into the history of the past and acquaint themselves with woman's relation to the great world movements.

There never has been a great revolutionary epoch in which women did not figure—in which they were not combatants and martyrs. To woman Christianity owes a great part of its success. Her proselyting zeal played a weighty role in the Roman Empire, as well as among the barbarous peoples of the Middle Ages. To the influence of women is due the conversion of many of the great—Clotilde brought Cloris, King of the Franks, to accept Christianity; Bertha, Queen of Kant, and Giselda, Queen of Hungary, introduced Christianity into their countries. Through the Reformation women figured conspicuously, and were equally active during the French Revolution. As early as 1792, a woman wrote "A Vindication of the Rights of Woman", and it was women who inaugurated the movement for the political emancipation of women in America.

In all the movements, women, as well as the men interested, have worked on their own initiative, have thrown precedent to the winds, and have struck out boldly for the overthrow of established ideals, and the inauguration of a new regime.

With this work of women in the past before us—of women in many instances totally enslaved, ignorant, without opportunity of any kind—let us see what attitude the 20th century woman is taking toward a movement which has so vitally to do with her interests, as the Socialist movement has.

It is as well to begin with Germany,

where Socialism probably has its strongest hold. Here Clara Zetkin, a thorough going revolutionary Socialist, introduced in the Socialist congress held in Zurich in 1899 a resolution which resulted in an absolute break between the Socialist women of Germany and those who stood for bourgeois or middle-class reforms. This marked the beginning of the present German Socialist women's movement. As editor of "Die Gleichheit," a Socialist woman's paper, established in 1892, Frau Zetkin educated in the science of Socialism a staff of splendid women agitators, who came up from the ranks of the female proletariat, and who now form the backbone of the Socialist women's movement. The "Gleichheit" has a circulation of 70,000 in every part of the German Empire, and still retains its original high educational policy.

Although in Prussia, Bavaria, Brunswick and other of the German states, women are not allowed to join political organizations, there are, nevertheless, 10,500 women members of the Socialist political organization of Germany. The women members of the unpolitical educational unions number 10,302, in spite of the fact that against these unions the authorities have been particularly hostile, expelling the women without legal right, dissolving association meetings, closing them up in many instances, and persecuting the members.

The German Socialist congress which met in Zurich in 1896 provided for agents to work among the women of the wage earning class, educating them in unionism, and bringing them into the Socialist movement. Today there are 407 of these agents in all parts of the Empire. Aside from the large number of women directly connected with the Socialist party and the Socialist Woman's organization, there are 100,000 who are members of the trades unions, which are largely socialistic.

Finland, which is noted for having elected nineteen women to its parliament, has a "Social-Democratic Woman's Federation," a working woman's paper, "Die Arbeiterfrau," published by the federation, and 19,877 women members of the Social-Democratic party. Of the nineteen women members of the Finnish parliament, nine are Socialists. The women of the federation feel that they are in no small sense responsible for the fact that there are nineteen women in parliament, and are also responsible for many reforms in the legislature of the country.

The activity of the Socialist women

of Russia is a matter of world comment. In England women are members of the various Socialist organizations, and work in every legitimate manner to further the cause of Socialism. "The Woman Worker," a thirty-page weekly magazine, is edited by Mary R. Macarthur, a member of the Independent Labor party—Socialist—and "The Young Socialist", a magazine for children, is edited by Miss Glacier, a member of the same party. There also is the British Socialist Woman's Bureau, which receives communications through the Women's International Bureau in Germany, from all continental, and other bodies of Socialist women, for distribution through the Socialist and capitalist press of England.

In France, Switzerland, Denmark, Holland, Norway, Sweden, Australia, Japan and other countries, women are allied with the Socialist movement, and are doing valiant service for "the cause." In all these countries where Socialists hold their places in the national legislatures—and in sixteen out of twenty of the foremost nations Socialists are in national legislatures—we find them working at once for universal adult suffrage, which includes suffrage for women.

In the United States Socialists have no representatives in congress. The Socialist vote of the country four years ago, however, counted 442,402, and there is a strong Socialist organization throughout the country, which is supported by a dues-paying membership. In every city, town, and hamlet where branches of this organization are found, there also are women members of the Socialist party.

The national convention of the Socialist party, which met in Chicago on May the 10th, this year, had, out of its 214 delegates, nineteen women delegates. These women took part in all the convention proceedings, even as the men. They worked on the committees, made speeches on the convention floor, and voted on all questions. A number of the national organizers for the party are women, and women edit the party papers, and write pamphlets and leaflets for the movement. A committee of women was appointed at the last national convention to look still further after the interests of women, and to bring more of them into the party organization. To this end there exist also numerous Socialist women's propaganda and study clubs, one of these organizations alone boasting a membership of some three thousand. The Socialist

dailies, monthlies and weeklies carry departments prepared for the special interests of women, and "The Socialist Woman," although but a year old, is rapidly finding favor among the women of the reading public.

At the last International Socialist congress held at Stuttgart in 1907, there was also held the first International conference of Socialist women. This conference was held for the purpose of effecting a closer union of Socialist wo-

men of all countries. It established an international bureau, with headquarters in Stuttgart, and with reporters in each of the countries in which Socialist women are active—and this means every civilized nation on the globe.

The bugaboo of Socialism as a home-destroyer, family-disrupter and woman enslaver, seems not to affect a large and ever increasing number of women throughout the world, who insist upon working for its early inception.

The Lowest Paid Workers.

THERESA MALKIEL

In the general exploitation of the wage earner, we now and then hear a voice raised, like a cry from the desert, against some case of flagrant outrage. People have protested against the starving wage of the sales girl, the white goods maker, the neck-tie worker and more often against the degrading work and wage of the servant girl. But never before has a voice been raised in favor of the lowest paid worker, the average housewife. She works the longest hours and gets the lowest remuneration. The average toiler's work is done when the sun is down, but the house-wife's work is never done. The greatest injustice towards her, however, lies in the fact, that not only is she not compensated for her work, but, on the contrary, is considered a burden on the shoulders of poor man, who has to support her.

In spite of the fact that she is the real maintainer of the race, our great economists have proclaimed her labor non-productive, just because it never had a market value. They say: "Oh, she is supported by a man." People claim that the average girl does not bother about improving her lot, because she expects to find a man who will support her. If we would only take the trouble to look deeper into the question, these assertions would refute themselves.

It is true that the man has to bring home enough money to maintain the rest of the family, but this does not mean that he supports the woman, who often does a greater amount of work than he himself, any more than the employer, who gave him the money to bring home, supports him.

The man who is himself nothing but a wage slave, loses sight of this fact, and no sooner does he come home, than he becomes monarch of his small domain. He hands out the miserable pittance to the wife, as if he was conferring the greatest favor upon her, very often reminding her how hard he has to slave for her, while she stays at home and receives the ready-earned money. So long and so persistently has he assumed the air of benefactor, that she

herself has come to consider him in that light.

The best that can be had for the little money in her possession is always reserved for him, while the children come next and she herself last of all, with the result that she often goes without proper food, and still oftener without a necessary addition to her scanty wardrobe.

Should she dare to complain of her bitter lot, she would inevitably hear the rebuke: "Don't I slave all my life for you?" Does he slave for her?

Two individuals, both as a rule of age, agree to throw their lot together. In order to exist, a person must earn sufficient amount with which to procure food, clothing, a roof over his head, and so forth. If he wants to increase the human race he must consequently try to procure enough for those to come. This is equally true of man and woman.

Upon coming together the two realize that in order to make their lot more tolerable they must agree upon a division of labor; that is, as a rule, the man goes out into the mill, factory business, or profession, and procures through his labor a certain amount of cash. Now if he were to take that money and pay for lodging, food for himself and his children and buy ready made clothing he could hardly make ends meet. But under their agreement the woman stays at home, buys the raw materials and turns them into eatables for a much smaller sum than the same amount of food can be procured for in a restaurant; washes the clothes and saves the laundry bills; patches, mends and sews, thus saving the expense of buying new things.

Her share of contribution towards the children, who are their common property, is greater than his: He spends his time in earning enough money for their maintenance, while she has the responsibility of bringing them up physically and morally. While the man goes through life conscious of his strength as a breadwinner and master of his family, the woman as a rule plods through this weary world humiliated in the thought

that she has to look up to some one for support, and for that reason continually travels the path of self-denial. The saying: "The wages of sin is death," could with a slight variation be applied to her: "The wages of the house drudge is death." The man toils six days in the week, on the seventh he dresses up in his best, and goes forth to enjoy his holiday; one by filling himself with drink, others in different ways and forms.

The woman has toiled the week through even harder than the man. When he only turned over for a final nap, she was already up preparing his breakfast; at night when he was fast asleep, she still sat plying the needle or finishing up the week's ironing. Now on the seventh day when he enjoys his Sabbath, she has to work harder than ever; there is the Sunday dinner to be prepared, it is the only day the man has his noon-day meal at home, and he wants it as elaborate as their small means will allow. The children have to be washed and dressed, so as not to look worse than the neighbors, the house is to be tidied, that the husband may not be ashamed before his friends. In short, by the time she is through, night sets in and she is glad to lay her weary head to rest, so as to be ready for the next day's washing.

This is the life the house drudge lives for seven days in the week, three hundred and sixty-five days in the year, and all the years of her natural life. She never knows what slack or rest means, she never sees anything accomplished; as soon as the meal is ready it is consumed, and she has to go on preparing another; before she gets through cleaning one part of the house the other is ready to be cleaned over again; the finish of one wash means the beginning of another. So she goes on through life without a ray of sunshine, without human sympathy. Her own children come to look upon her as a beast of burden.

You can see her on any morning in the meat markets or grocery. Look at her bent figure, emaciated hands with large, protruding veins; at the look of a hunted animal in her eyes and the tale will tell itself. Her equal is not to be found, she is the lowest on the ladder of exploitation.

PRIZE CONTEST—\$20 CASH.

\$10.00 Cash, first prize; \$3.00, second prize; \$1.00 each for next 7 best, for those forming most words out of the "SOCIALIST WOMAN." Send 50 cents for one year's subscription to Poultry Advocate and Breeder's Guide, 474 E. 55th street, Chicago, Ill., which entitles you to enter contest, ending September 30, 1908.

The Changing Fortunes of the Home.

I—The Private Home.

LIDA PARCE ROBINSON.

The first home of the race can, of course, only be inferred from the first needs of the race. In the infancy of the human family, its primary needs were food and shelter. These were both provided by the forest. Its fruits and nuts and roots provided the former; its trees and caves the latter. For an inconceivable stretch of time our ancestors lived thus, with only the resources of nature, unaided by any art of man, to contribute to the satisfaction of their wants. It may be supposed that home was scarcely indented with any one spot or tree or cave, for any considerable time. The need to search for food would have dominated every other consideration, and any tree or cave that would offer shelter from the elements and protection from wild beasts, would have been as good as any other. "Home" would have been just about where mother was. The mother would have kept the child with her and cared for it, and perhaps the father would have adhered to the family, as long as he could do so without the sacrifice of his own needs. "Hard times" perhaps produced their crop of wife-deserters then no less than they do now. And there were no courts, to make even a slight effort to bring the wanderer home, he earned no wages, and he had no property to attach for the support of his wife and family. There was, indeed, neither priest nor justice to perform the marriage ceremony, nor law to force its recognition. So it is only reasonable to suppose that the mother was pretty much the backbone of the family, and that "home" was the place where she could get the best supply of food for herself and her children.

At length a time came when immense glaciers appeared, and the climate of the inhabited part of the earth was changed and chilled so that the supply of forest foods could no longer be relied upon for subsistence. Then the forest folk were forced to find something else to eat. Geology shows that the places that had once been mild and fruitful, were overspread with the ice-blanket. And it also shows that the folk turned to the streams and water-courses for a food supply. It discloses all along the great rivers and sea coasts, how the people congregated and made enormous heaps of the shells of the water-creatures which they ate.

The size and extent of these shell-heaps shows that here must have been "home" for great numbers of people, for long periods of time. And we know that they learned to use fire while they

lived in these places by the charred wood that is found among the heaps. Their bone implements and their rude tools of stone, which are found imbedded in the heaps, show that they began to make use of nature's products in a way that they could not do with their hands alone. Here "home" became a local habitation and we know that, instead of wandering wide for food as they would have done in the forest, they stayed in the one place on the shore and caught the food that came to them in the water. Thus the hordes were formed, and probability seems to indicate that a horde would have been largely made up of blood relations who would grow up together, and increase and multiply, according to nature's laws. All the evidence we have of this home is that which the geologic record gives us, but it tells a story of infinite interest and pathos concerning the early struggles of our ancestors.

At last we have evidence of another kind, of how people lived together in groups, at a later stage of culture. This group is called the consanguine family, and the evidence consists of words that are still found in use in certain primitive dialects, showing the relationships between the people. There were no cousins nor aunts nor uncles, but only brothers and sisters, children, parents, and grand-parents. All the people of a given generation were brothers and sisters, the child of any was the child of the whole group, and the parents of any were the parents of all. There was no mine and thine. This was a group-family in the fullest sense. Its home was a communal home. It was composed of members of a blood-relationship. They were far too dependent upon one another for defence and subsistence to develop individualism. Like children left alone in the dark, they huddled together. This home is a place of shelter and defence, of the mutual protection and support of communal life, the place of the hearth-stone, and the sharing of the day's find of food. This was what home meant to the consanguine family. Gradually the arts of life were developed around this nucleus. But for ages, this home was the only defence against attack, the only security against danger. Here the simple manufacturing was done, the fish were smoked and dried, the grasses and fibers were plaited together with the fingers to form the first artificial fabrics, the implements of stone and the bone fish hooks were made. The children learned to do all the tasks which the social life of the group required of them, and they

learned the lore of the folk, with its feuds and wonder-tales.

The language and the customs that are formed at any stage of society live long after that stage has been outgrown, and they form a record by which we can reconstruct much of the life of earlier times. As people learned to enlarge their food supply, and as life became more secure there was a tendency for the group to break up into smaller groups, and by this process two other forms of the family followed the consanguine. The punaluna and the syndiasmian. In his work, *Ancient Society*, Mr. Morgan gives an account of these families with the outline of the structure of society to which they belong.

Throughout the unmeasured period of time before the dawn of civilization the home continued to be communal, though the family group disintegrated and finally separated into pairs. The Iroquois and the Seminole Indians had their long houses consisting of a number of rooms, in each of which a family lived. The Indians of the southwest had their Pueblos, the communal homes of a large family connection. And in the communal homes the primitive processes of manufacture were slowly developed, from century to century. The life of the folk expanded while it became both differentiated and organized. The gens developed, consisting of all the family groups descended from a common ancestor, the headship of the gens residing in the oldest woman and descending through her daughters. All the gentes speaking the same dialect formed the tribe, and the tribes formed a federation. The gens, the tribe and the federation each had its council, and debated and decided its affairs in the most democratic manner. When the light of civilization began to break on the tribes of Greece and Italy, they were joined in these federations; and the "nations" of the Iroquois had formed the same kind of union on the American continent.

Meanwhile, the home remained the place of mutual support, the place where all the artificial aids to subsistence were conducted, and the training school of the young. Here the girl learned to tend the corn and vegetables in the communal garden, to gather the crops, to bring the firewood from the forests, to cure the pelts and weave the blankets, to make the clothing and prepare the food. And here the boy received the training and the discipline that made of him a mighty hunter and a bold warrior. Here the home was indeed the basis of government, and the unit of

society. The home had its representation in the councils of the gens, and the gens in the councils of the tribe and federation. It was the source of subsistence, and of education. And the

mother was its head, until near the time when civilization was reached. All that the home produced belonged equally to each, and its blessings fell alike upon all its members.

Susan B. Anthony's Reply to President Roosevelt's Race Suicide Theory.

President Roosevelt often talks with out due consideration, and this time he is particularly inconsiderate in his utterance.

His ideas on race suicide are those of a soldier, who looks upon human beings either as possible soldiers or possible mothers of soldiers. It is the idea of Emperor William of Germany. There is nothing new in the propositions advanced by the President. They are as old as the patriarchs, who, I believe, had families large enough to suit even Mr. Roosevelt.

There is not the slightest danger of the race dying out. On the other hand, there is a certainty of the race deteriorating because of overcrowding. There are already too many people on earth. There are too many morally, physically unfit to live. There are too many marriages—too many ill-considered and hasty marriages between irrationally mated men and women.

It is absurd for Mr. Roosevelt, or any other man, to say that the women of the world are evading the duties of maternity. We see on all sides cumulative evidence to the contrary. Look at the thousands, hundreds of thousands, millions of faded, tired out, physically wrecked wives and mothers, and then tell me, if you dare, that the women do not do their share in peopling the world.

That is where the women make a great mistake. This idea that a young girl should look forward to marriage as the chief aim in life, that the day after she lets her skirts down to her shoe tops she must look out for a husband, is all wrong. Likewise it is worse than wrong to teach the youth with a budding moustache that some girl in the world is sighing for him, and that it is his duty to marry on nothing a year and with no definite aim in life.

We see the sad consequences of this haphazard sort of marital contract every day of our lives. We see the fruits in discouraged men, broken down, physically wrecked women, sickly, poorly-reared children and wretched homes. For man is a selfish creature, and in the majority of instances where there is not money enough for all he spends what there is on himself, in drink and disgraceful dissipation, as like as not.

As I before remarked, Mr. Roosevelt has propounded nothing new. It is the same old doctrine handed down from the days of the Shepherd Patriarchs, through the Dark Ages, via the Pilgrim Fathers. Early marriages, the more marriages the better, big families, the bigger the better, has always been the doctrine of the lords of creation.

It is the doctrine of the polygamous Mormons in Utah. And, do you know, I don't see much difference between the Mormon with his four wives and the Pilgrim Father living with his fourth—the three sainted predecessors lying in the churchyard after presenting their common husband with their quota of children.

It is merely a difference in style, the Pilgrim Father driving his wives tandem and the Mormon his four abreast. The systems come to the same end—that is, the wives are mere slaves to their husbands and children.

Enlightenment in the latter half of the nineteenth century has somewhat ameliorated the lot of women. The change in the manner of life resulted in emancipating a vast army of women, for whom there was no use in the domestic circle. When women spun the cloth and made the clothing, slaved from morning to night over various household duties which are now done in another manner, there was employment at home for them. The new order of things sent the great army out into the world as wage-earners. The contact with the world introduced the element of independence into the lives of the sex, and pointed out the way to an honorable career other than that heretofore inseparable from babies tugging at the skirts.

Gradually women came to see that the self-supporting working woman was better off than the household drudge, who was prone to be the slave of the caprices and passions of the husband and father. Gradually woman learned that marriage was a contract with two sides to it, and that it need not be all give and no take; that she had the right to demand that the man upon whom she bestowed her hand and her help and her life be equally pure, industrious, competent and well conditioned with herself.

Another consequence of the emancipation of woman was the increasing of the age at which marriages were con-

tracted. Girls of tender years, without experience, were less often yoked in wedlock with equally inexperienced boys. Marriage began to mean, in an increasing number of cases, a contract between parties entered into with a reasonable understanding of the obligations and duties and responsibilities of both parties.

I say that the mother of a large family is in nine cases out of ten a physical wreck. One child usually satisfies the matrimonial instinct; two, or certainly three. Beyond that number the wife becomes a mother under protest. Save under exceptional circumstances a large family cannot be properly cared for by the mother. Better a small family where the children are healthy, bright, plentifully fed and adequately clothed, than a large family neglected and unschooled.

Look about you in any large city and tell me if you notice any lack of children. The streets fairly swarm with them. I don't know of a city in the land where the public purse is equal to providing school accommodations. Everywhere a large percentage of children are forced to remain out of school because there is no provision for them. To-day the children come so fast that boards of education cannot keep pace with the demand.

The big family idea was invented by man for his own selfish motives. Usually the father of a large family is living with his second or third wife. Motherhood has worn out the others. I sometimes almost doubt the wisdom of the Almighty; for, if he had intended woman to be a mere propagating machine it seems to me that he ought to have made her out of better and more enduring stuff.

My dear friend, Mrs. Elizabeth Cady Stanton, once told me that she had slaved away the best years of her life rearing her children. She had six living and had buried several. She said that for twenty years she had not known a single night of undisturbed rest.

However, neither President Roosevelt nor any other theorist will avail. The law cannot be successfully invoked. Nature in this case will take its course. Common sense spreads slowly. It will be a long while, if ever, before marriage becomes a scientific and national institution.

Every once in a while some one retorts upon me: "But you were never married, Miss Anthony. How do you know that marriage is such a galling yoke in so many cases?"

My answer is: "I have been in thousands of homes, and in each I have heard a story that I have added to my stock of knowledge."

Oh! the stories that I have heard.

Oh! the sights that I have seen.

I believe not only should there be fewer marriages, but that many of the marriages already contracted should be dissolved. In the thousands upon thousands of cases where the husband is addicted to licentiousness, it is not only the right but the duty of the woman to seek divorce.

First of all, the laws that subject woman to man must be repealed, and then girls and boys must be educated in the principles of perfect equality in the home, the school, the church, the state. There will be no escape from this unrest and discontent until women are everywhere possessed of equal freedom of choice in all matters.

They must have an equal voice with men in deciding what improvements shall be made in town or city; who shall be members of the board of education, the mayor and common council, the governor and legislators, the members of congress and the president. They must have an equal voice in the laws.

The trend of all civilization is toward the full recognition of woman as an individual and a citizen. Woman, whether married or single, must be free to act as her judgment dictates. Marriage must be an incident in her life, as it is in man's, and she must be educated to regard it as such, and not as the chief end and aim.

Every woman, therefore, should be trained to self-support and self-government; then should marriage come, having learned to live happily alone, she will accept it as an added luxury. It will not be all to her. Should her hus-

band be taken from her she will still have a purpose in life, as she had before marriage; she can return to her former vocation instead of dragging out the remainder of her existence in helpless misery.

This leads me back to the proposition that President Roosevelt's fiat, if generally observed, would cause the perpetration of much added wrong to woman. His advice to marry covers and includes all people of marriageable age—drunkards, degenerates and the dissolute. In 1875 I made an interesting computation. There were then 600,000 common drunkards in the country. The total population was then 40,000,000, which gave a drunkard to every 17 moderate drinkers and abstainers.

Granting each of these drunkards a wife and four children, and it is a notorious fact that drunkards have large families, and you have 3,000,000 of the women and children of the land helplessly, hopelessly bound to this vast army of irresponsible victims of appetite.

It is through woman's ignorant subjection to the tyranny of man's appetites and passions that the life current of the nation is corrupted, and "suicide of the race" is threatened, and not, as Mr. Roosevelt insists, through the failure of men and women to marry.

Why, does not Mr. Roosevelt know that but one in ten of the 10,000,000 women over 21 in this country are unmarried? And 5,000,000 women are self-supporting?

If the race is to be saved from "suicide," it must be saved through the intelligent emancipation of woman.

At the first woman's conference 4,000 women were organized and the "Arbeiterinnen-Zeitung" had a circulation of 2,500. In 1903, at the second woman's conference, it was possible to report 11,000 women trade unionists and the "Arbeiterinnen-Zeitung" had a circulation of 3,300. According to the report laid before the third women's conference, the number of organized women trade unionists was 50,000 and the "Arbeiterinnen-Zeitung" had a circulation of 13,400, besides which an inquiry showed that there were 4,175 women in the political organizations. Of the latter 1,237 are members of the so-called Free Political Woman's Organization, which has made a great start forward since November of last year.

Comrade Popp, who gave the introductory address emphasized the fact that the founding of separate organizations for women implied no attempt to separate the women from the rest of the party, but was simply a means to the end to make firmer than ever the bonds which bound them to the life of the party, and that not only because of the reactionary law of association which excludes women from political societies, but also in view of the fact that the peculiar conditions under which women are placed and the nature of the female sex have got to be taken into account in the propaganda.

The question of woman's suffrage was treated in a special paper which urged the comrades to make a special agitation in favor of full political rights for all women, on the same lines as are being followed by the German Socialist women.

A debate then followed on the necessity for special measures for the protection of female labor, especially mothers with children, the laundresses, and a heavy indictment was brought against the capitalist system. The press was then discussed and improvements suggested in the existing woman's organ, the "Arbeiterinnen-Zeitung." Besides that the comrades declared in favor of a special woman's correspondence that should be sent in to the party press generally, and furnish information and articles for a so-called woman's page or other institutions of that kind. The conference is to be held every two years and in connection with the conference of German speaking Socialists in Austria. The conference received with special enthusiasm messages of greeting and good-will from the comrades in other countries including the United States, England, Switzerland, Poland.

Send in your bundle order today. A bundle of five copies or more will be two cents a copy.

The Third Social-Democratic Woman's Conference In Austria.

CLARA ZETKIN

Editor "Die Gleichheit," Germany.

The Austrian women Socialists have held their third conference. They held ten years ago the first conference of this kind for the working women of the German speaking world, and each succeeding conference—they have held at intervals of three years—has been a speaking witness to the growth of revolutionary feeling among the working women of Austria.

The Social-Democratic Woman's Movement in Austria has always been at once trade-union and Socialist in character. Their efforts have always, in harmony with the spirit of the Austrian labor movement generally, been directed to the organization of the women workers, but at the same time they have aimed at making of them Socialists and class-conscious proletarian women, fight-

ing for the emancipation of their class. Their movement has never been one of pure and simple trade-unionism.

The fight for universal suffrage, it was, which gave the first opportunity to extend the propaganda of the women comrades from the women workers to the wives of the workers who are not wage-earners, but householders and mothers, and to found political women's organizations, which should become centers of a systematic work of propaganda among the women proletariat equally. Whether they pay their tribute to moloch direct, as workers in a factory, or as wife and mother, they experience the evils which the capitalist exploitation brings to them, their husbands and children. The growth of the movement is to be seen from the figures.

THE SOCIALIST WOMAN

Published Monthly by
The Socialist Woman Publishing Co.
Girard, Kan., U. S. A.

SUBSCRIPTION RATES.

Single subscription one year.....50c
In clubs of four or more.....25c
Club rates for Canada.....40c

For a bundle of 10 copies or more at the rate of two cents each. Do not send stamps for subscription when you can avoid it. Advertising rates on application.

Entered as second-class matter, July 31, 1908, at the postoffice at Girard, Kans., under the Act of March 3, 1879.

Managing Editor.....Kitchi Kaneko
Editor.....Josephine C. Kaneko



"What Women Can Do."

One John Leary, writing to the editor of *The Woman's Home Companion* for August wants to know why it is that if women are so very anxious to vote, they do not make use of the qualifications they already have as citizenesses. He says:

"When I went to school it was a rule that no scholar was promoted until he proved himself efficient in the work of his class. Why does it never occur to women who are anxious for woman suffrage that the quickest way to get it is to prove themselves efficient in the class in which they are already admitted? Woman has in her present class everything but the right to vote. She is only one class behind. She does not even seem to have learned her lesson, and to know what is expected of her since she has been admitted there. I have heard of no expression of opinion from a woman or the women of the country on the question of protective tariff or free trade. I have heard of no 'bill' prepared by them on that subject or of any of them attending congressional hearings on tariff reform. Yet it is their right. I have heard of no expression of opinion on the question of government control of railroads, or of no legislation prepared by them on this most vital of all questions. Yet it is their right. I have heard of no expression of opinion as to the Phillipine question; or the plans for deep waterways; of the Chinese and Japanese exclusion policy; of the indiscriminate admission of foreign labor; of national encroachment upon state rights; and lastly and most comprehensive of all, the money question, our national currency and banking system. Yet upon all these we men seek, are, supplicate light. Women have the right to participate in every election in all ways except voting. They can make false registration, purchasing of votes, stuffing ballot boxes, false counting, impossible."

These and many other things Mr. Leary says women can do, but he has never heard of them doing any one of them.

Now we don't know where Mr. Leary has been keeping himself, what sort of literature he has been reading, or what class of women he has been associating with. But we do know that he shows a deal of ignorance when he says that

not a single blessed woman in all this great commonwealth has chirped against or for anything that has to do with our political, financial and social conditions.

There is hardly a reader of *The Socialist Woman* who doesn't know women who have spoken and written on practically all the questions about which Mr. Leary concerns himself. There are many men who got their eyes open for the first time listening to women speak on these subjects.

And yet Mr. Leary has never heard about it. In every large city in the Union women take care of the ballot boxes in exactly the way that he says he never heard of them doing. They watch at the polls and see that there is no stuffing, no purchasing of votes, no false counting. If Mr. Leary doesn't know about these women some of the ward heelers do, to their sorrow.

Now there is just one good reason for Mr. Leary not knowing about the work of these women—and that is, because they are Socialist women. And they have never worked or taken an interest in the social, political and financial welfare of the land merely as women, but as human beings who must put up with the disorder and the injustice of the present system along with other human beings. And they have never gotten the credit for interesting themselves as women, even from the Socialists.

They have been speakers, writers, organizers, along with the other speakers, writers and organizers, without distinction of sex. In the woman's movement they have had no share, except as their party has a share, in its proffer to give political and economic freedom to women, once it is in power.

The time seems ripe, however, for Socialist women to come out not only as a class, but as a sex also, and make themselves known as positive advocates for both sex and class freedom.

A whole world full of Mr. Learys needs to recognize the Socialist women as women. In order to be recognized as women they must make themselves known in a woman's cause—evidently. There are Socialist women who have been "soap boxing" for years, talking about all the things Mr. Leary says women never talk about, and they have scarcely received any newspaper attention. One night a dozen or more of them made speeches for woman's suffrage, and next day the great dailies came out in great headlines, and with editorial comment—"WOMEN" are talking suffrage on the street corners of Chicago."

If it will do the cause of Socialism any good, or the woman's cause any good, let our women come out oftener as women, for women.

Also, too, a good deal may be done in the way of educating the Mr. Learys by writing to *The Woman's Home Companion* and telling the editor that Socialist women are doing all the things that Mr. Leary claims women are not doing, and more. And tell the Companion people that it is their business to publish this truth about Socialist women, and so inform their readers of a very vital element in their midst.

Let every reader of *The Socialist Woman* do this. If other women are not doing their duty as women who demand further rights from the government, then let it be known that Socialist women are doing their duty to the fullest extent.

And not only Socialist women in the United States, but Socialist women in every other civilized country as well.

We know what our women have done; how bravely they have worked; how intelligently they have fought for their rights, and the rights of their class. If the public at large doesn't know, it is because the editors of the journals it reads are cowardly, or uninformed, that they talk about every other subject under the sun, save this interesting and unusual one of Socialist women workers.

Write to *The Woman's Home Companion* and tell them about it. Don't let any more Mr. Learys show their ignorance by writing such stuff on "What Women Can Do," when they are already doing it.

If you want special copies of this issue send your orders in early—before the forms are torn down.

How to Get Kate Richards O'Hare's "Sorrows of Cupid" Free.

Did you ever read Kate Richards O'Hare's Wonderful book—"The Sorrows of Cupid"? If not, you must read it. It is fine for those women and men who are married or intend to marry. It tells why you are not, or may not be, as happy as you had dreamed of being in your romantic days. It tells just what kills romance in our lives. As we want each of you to read this book, we make the great offer to you as follows: Send us 50 cents for one year's subscription to "The Socialist Woman" and the book is yours. We can't keep this offer open long, so avail yourselves of it today. Go after your neighbor and all the friends you have, and have them get this book also. They need it, and they need *The Socialist Woman*. Fifty cents will do it.—*The Socialist Woman*, Girard, Kansas.

Housekeeping Under Socialism.

JOSEPHINE KANEKO.

The life the average farmer's wife leads is not a credit to the twentieth century.—*World's Work.*

Not long ago I spent a week with a family on a farm in one of the richest sections of the Mississippi Valley. The house was an old one, with immense rooms, requiring thirty or forty yards of carpeting for most any of them. There was a heating stove in each room, excepting the kitchen, where there was an old-fashioned cooking stove. It was winter time, and at night the fires were allowed to die out. Early in the morning the man of the house got up in the bitter cold, filled the kitchen stove with wood, lit a fire in it, built a fire in the dining room stove, and went out to milk, and feed the cattle.

Long before the rooms had time to become warm the housewife was out of bed slicing ham, and making up dough for biscuits. Her fingers nearly froze in the process, and her body was chilled through. An hour after the man had lit the fire in the stoves he came in from the barn, cold, hungry, and ready to devour the feast of hot coffee, hot biscuits, syrup, fried ham and eggs. The breakfast over, the dishes were piled up and laboriously carried back to the kitchen, where hot water, lifted off the stove in a heavy "tea-kettle" was poured over them, and they were washed and carried several feet to the "cup-board" and put away until dinner time.

All this work was done by the light of a kerosene lamp, since our farmers got up at five in the winter time, and at half past four many times in the summer.

After the dishes were disposed of, or before, the milk was strained into big crocks, and carried down into the cellar to keep from freezing. Other milk was carried up from the cellar and skimmed, and the cream churned by hand into butter. After the milk was attended to, the beds had to be made, and the big rooms swept with the ordinary "brush" broom. Then came time to pare the vegetables, kill and dress the chicken, and get the dinner on cooking. In the afternoon the family gathered about the stove fire, and the women folks sewed, darned, knit, or occupied themselves industriously in other ways. Then came supper time, more milk to strain and put away by lamp light, dishes to wash and carry to the cupboard, and after supper more sewing, or what not.

So passed the days and weeks of the farmer woman. One beautiful thing to break the monotony of it all was the telephone. Every few minutes some-

body called up on the "phone" and everybody's heart rejoiced. Another diversion was to "hitch up" the buggy and drive three or four miles to the nearest town. But when the roads were bad, as they often were in winter, this seemed more of a task than a diversion to one used to the more easy and rapid transit of the street railway.

The majority of farmers no doubt pass their lives in this primitive fashion. And not only farmers, but the inhabitants of small towns, and millions of the poorer people in our large cities live all their lives without the conveniences which **today are in existence** and which are necessary for the comfort and the physical and mental welfare of any housekeeper.

The people of wealth already possess these labor saving devices, and one may see them on exhibition in the yearly electrical display in the Coliseum in Chicago, or in the Madison Square Garden in New York City.

Let us fancy for the time that we have Socialism, and that it is possible for every family to have the best of the world's products. We find, then, in country and city home alike, not the old fashioned, inadequate heating stove that must be continually replenished with coal or wood, but an electric device that heats every room evenly, and all the time, if desired. There is a cooking and baking table in the dining room. The electricity is turned on to this, and without dust, ashes, smoke, or odor from wood or coal, a dainty breakfast is gotten up, and the housewife is not half frozen, either. Or, perhaps, she prefers to cook the meal on the electric chafing dish at the breakfast table, while she discusses with her husband the latest news. There is a dumb waiter operated by electricity that carries her dishes to another table where they are washed, dried and beautifully shining all in a few seconds by an electric dishwasher.

The housewife's floors are then gone over with the electric carpet sweeper, and the furniture dusted by another mechanical device. If she lives in the country she doesn't handle the milk and butter at all, for that is all taken care of at a co-operative concern, run by electricity. But her washing is done at home if she likes, and done beautifully by the electric washing machine. She puts the clothes in, turns a button, and the process of washing goes on. They are then put into a wringer which does the work of wringing for the fortunate housewife. Her flatiron is then con-

nected with the electricity, and kept hot for her while she goes over her finery—I do not know yet of a small device for ironing clothes. Her sewing machine is run by electricity and is infinitely better for her health than the old foot-power variety.

In the summer our housekeeper wants ice cream, of course. But that is no serious trouble. There is a device in her refrigerator that freezes the ice for her, and another device that makes the ice cream. It is much better than the old hand power, and the cream is just as good. Better, it is under Socialism, and it is **pure cream**. When a hot bath is wanted, a knob is turned at the cold water faucet, and the water comes out hot.

At night, if it is desirable to turn the heat off and have the bed room cool, there are electric warming pans that may be used to keep the feet and back warm. There is no more stumbling about in the night to heat the baby's bottle, for the baby's bottle is attached to an electric wire, and a turn of the screw will heat the milk in it for his little "tummy." If you want light in the small hours of the night, you turn a key at the head of your bed, and your room is ablaze with light. If you want a warm room to get up in, you turn another key, and the heat comes up in the radiators.

All of these conveniences you could have in your home today, if you had the money. Under Socialism you will have it.

But, under Socialism, there are people, who, through professional preferences, or communistic instinct, prefer to live in large apartment houses, or hotels, rather than in separate homes. Here the electrical inventions have their greatest play. Let us take, for instance, the Hotel Astor in New York City, as a model of what we may have in all hotels and apartment houses under Socialism.

The hotel contains 112 large electric motors, besides innumerable smaller ones. They lift its elevators, ventilate its rooms, freeze and cut its ice, wash its linen, burn its refuse, carry its dishes, seal its letters, cook some of its food, sew its linen, polish its silver, and do many other things for the convenience of the hotel's patrons.

This means that the enormous Astor Hotel is cleaner, more orderly, more peaceful than the individual home of the poor man can possibly be today. However, it would break most of us up financially to spend one week at this

magnificent place under the present system.

But Socialism, which will give to every man the product of his labor, and to every woman the product of her labor.

will make it possible for all men and women to have such homes as I have described, and housekeeping will be a joy to womankind, instead of the drudgery we find it today.

leads you to believe that woman is inferior to man, and therefore she is subject to man. The change of the old and absurd world view is only possible through the aid of candid and tireless scientific investigation of life, and the universe.

LETTERS TO MY SISTER IN JAPAN

LETTER I.

KIICHI KANEKO.

August 25, 1908, Girard, Kan.

My Dear Sister:

I am indeed glad to learn that you are getting interested in reading more of scientific books than the books of pure literary nature. I can imagine how hard it is for the young people to get rid of passionate poems, exciting romances and love stories. Especially for us Japanese whose temperament is inclined to be rather literary and poetical.

When I was a boy of about 18, and just learned scarcely enough to read books in the English language, I caught the spell of reading the strong, passionate poetry and literature. How often have I repeated Goeth's "The Sorrows of Werther"! How many times have I passed sleepless nights with Heinrich Heine's poems! How deeply have I plunged myself into Byron's "Manfred"! And I remember even to this day that I repeated Tolstoi's "Anna Karenina" for three times successively.

Although I do not agree with you in giving up literature entirely, I can realize how you feel disgusted with the women of pure sentimental nature, and especially the worshipers of the so-called school of "naturalism" in Japan, which is often misrepresented and confused with pure animalism.

To my mind, the women of today need more of scientific training—and men too—for the sake of a fuller development of the mind. The women of the past have read too much of sentimental literature and they lived too long on that softest kind of diet. They may be able to talk about Tennyson, Keats, Browning, and many other poets and authors, but how many women today are able to argue about Darwin, Huxley, Spencer, Weismann, Haeckel, Wallace, Lester Ward and even John Stuart Mill! Not only are they unable to discuss about them but they are often ignorant of the first lesson of the modern evolutionary theories. They—most men included too—do not know how the human race came into existence and of its evolution. They still stick to the old and absurd religious cosmology, and they do not seem to try to investigate these important questions intelligently.

This, of course, is due a great deal to the condition of the school education

today. The public school education gives too much of classical and superficial training, instead of solid knowledge of human evolution. Our school text books never give us the simplest lesson of how the race developed from its very origin. I think an easy text book on the history of man will do more good to the boys and girls of today than the thousands of Longfellows, Holmes, and Whit-tiers.

I suppose you have received a copy of Lester Ward's "Pure Sociology" by this time which I mailed you some six weeks ago. I want you to read it carefully all through, and especially chapter XIV. which is an excellent treatise on the woman question. There is no better living scholar and exponent of the subject than Lester Frank Ward. For he is the man who has expounded and introduced systematically the Gynaecentric theory to the scientific world today.

The Gynaecentric theory—the theory of female superiority—is rather too new to the average mind and we find most of the prominent scientists opposed to it. But as you read his book and carefully reflect upon the subject you will find that there is an undeniable truth about it.

If the altruistic nature of man is a higher type of human civilization, and the Socialist movement is nothing but the incarnation of this spirit as it can be proven by the study of human evolution, woman must be superior to man, as she has developed that nature through motherhood in spite of all her disadvantages. Socialism seems not to be anything else but feminism, simple and pure. And we men look as if we were nature's "after thought," or an appendix. As I read Lester Ward I often feel that I wish I was a woman!

What a great contrast between the lesson we draw from the books of this kind and the lesson we get from Confucius and the Christian Bible! Lester Ward repeatedly affirms in his "Pure Sociology" as well as "Applied Sociology" that all our differences of views of things come from our "world view." It is mighty true, I believe. Suppose you believe the cosmology of the Christian Bible what sort of conclusion will you get of the subject of woman. According to the Bible, woman was made out of the rib of man. This world view

I wish you would acquaint yourself with such works as Darwin's "Origin of Species," Karl Pearson's "Ethic of Free Thought," Havelock Ellis' "Man and Woman," Letourneau's "Evolution of Marriage," Sanger's "History of Prostitution", Westermarck's "History of Human Marriage," Morgan's "Ancient Society", Kropotkin's "Mutual Aid" along with Bebel, Engels, and Lester Ward. Excepting Bebel and Engels, they are all non-Socialists. They are men of pure science. The more you study science the more you feel strengthened by the real knowledge of man and the universe.

Nevertheless, you should not discard your literary taste entirely. For instance, reading of Suderman, Turgenief, Shaw, Pinero, Maeterlink, Tolstoi, and Gorky will be more or less refreshing and inspiring to your mind. It is not waste of time to read this sort of literature once in a while. Although you may not find as much of feminism in Shaw or Tolstoi as you may in Lester Ward. In spite of the fact that Bernard Shaw and his wife have joined the suffrage parade in Hyde Park, London, recently, he is a very poor interpreter of woman. Tolstoi is utterly ugly about woman. The mother of Nikita and the mistress of his in his "The Power of Darkness" are the types of women that Tolstoi creates, and the way he describes women in that famous "Kreutzer Sonata" is simply dreadful. Tolstoi never understood woman.

Ibsen's women are grand. He will show you "the whole world through a humble woman," as Alla Nazimova cleverly said of Ibsen. Ibsen suggests many problems of woman today. You told me in your last letter that you read Suderman's "Magda." Is it not really a strong play for woman kind? Magda is a rebel against her conventional environment and she stands fearlessly against the conventions. I would like to see the women of Japan come to that self realization. I know they are coming to that direction already. You may imagine how glad I was when I read about the four Socialist women in Tokio who recently insisted upon parading in the street of Tokio, lifting up the red flag of revolution, and are now suffering in the jail for the Cause. The spirit of Magda is the real virtue of the Coming woman. How ardently the world today longs for such a character!

Even Pinero seems to understand woman, and Maeterlink and our Gorky. Don't forget to read Pinero's "The No-

torious Mrs. Ebbsmith," Maeterlink's "Monna Vanna," Suderman's "The Joy of Living," and Gorky's "Mother." If you read these along with the other scientific literature, as I suggested to you, you will see the great significance and importance of the woman's movement which is raging all over the world today. Woman has been miserably op-

pressed and subjugated by man through their ignorance and superstition, just as the worker has been oppressed and exploited by the capitalist. I wonder who will dare to say that there is a class-conscious worker's movement without admitting there is a sex-conscious woman's movement.—Sayonara!

get into battle! This fight is yours!

You workingmen have produced so much that you can't get enough to eat.

I want to make you discontented with your miserable lot—that's my mission on earth!

Just continue in your present apathy, and you'll see the awfulest battle for bread you ever witnessed, next winter.

Men, when you go home, you'll say to Mary, "We don't know where we're at, we've got to wake up and find out."

Women are the mothers of the race. They are the fountain of government—and they ought to be ashamed of the sort of government they have produced.

I've seen babies in the factories with their hands torn off, with their hair torn off. I've stood beside their coffins where they laid with their hair torn off their little heads—tortured to death by the machines.

When he's talking about race suicide, why don't President Roosevelt say something to his own daughter—she's been married long enough to do something for her country along that line.

We must teach the science of government in the cradle. If the Socialist women don't study the science of good, pure government, we can't expect to have such a government very soon.

An old woman can scare you men half to death. I'm glad I'm not a man. You're the biggest cowards God ever made. You do all the work, you take all the orders, you make the bullets—and you bare your breasts to masters' guns—and if you are not shot down, you ought to be.

When the motherhood understands what this thing means she won't sit idle any longer; she won't go to 5-cent shows; she won't stand before the judgment seat with the blood of slaughtered infants on her hands. She'll fight!

There are none "just as good." The Socialist Woman stands alone, and cannot be duplicated.

Mark a copy of The Socialist Woman and hand it to your neighbor.

SORROWS OF CUPID.

By Kate Richards O'Hare.
There isn't a pamphlet in the Socialist literature so beneficial as propaganda matter among women as this little book. We urge you to read it. Every chapter is a gem. Price 25c. The Socialist Woman Pub. Co., Girard, Kan.

Women's Organizations.

Ida Crouch-Hazlett,
Editor The Montana News.

Women everywhere are interested in organization today, and I am sure, from my observation ever since I have been in the movement, that some rational, workable, interesting plan must be adopted to encourage, foster and attract women into organized, educational, self-reliant, class-conscious solidarity. The adjectives may be somewhat conspicuous, but the situation seems to be so nebulous at present. I am convinced that something positive should be done. The field is here, the need is here, the consciousness of the need is here. But everybody seems to be gazing at everybody else, and asking, "What kind of organization?"

Women want to organize, they want to learn organization. They want to learn Socialism. They want to learn economics. They want to be a part of the Socialist movement, and they don't want to be bossed and put into the background by a lot of men still moved by instinctive capitalistic impulses of domination; a domination based on more experience, greater knowledge, control of the political situation, and a general sex confidence.

We are confronted by conditions that exist, and not a theory. I want women to have this study. I want them to have this experience in organization. Moreover, I want them to have free, untrammelled, personal activity in the Socialist movement. This they do not have today, because of the reasons stated above—lack of experience, lack of confidence, lack of real knowledge, and lack of initiative.

The Socialist movement says they have the same opportunity as men; but it is like saying all persons have an equal chance in this republic, or all pigs an equal chance at the trough. The conditions and characteristics of women are radically different from those of men because they are women under capitalism; the product of capitalism. We must adapt our propaganda among them to meet these conditions.

I am in favor of special local organizations for women. I favor organizations directly connected with the party, if there seems to be a demand for such

at any special point, which I think would be but seldom. But such organization comes far from fulfilling the need which I have discussed above. It is not comprehensive enough in its propaganda. I think organizations like the Seattle woman's club, or the Great Falls club, seem to be eminently satisfactory and cover the ground. These organizations are for all the women who want to study economics and the Socialist movement.

They work as auxiliaries to the Socialist local, train the children's league, raise money for the local, assist its entertainments, and promote its welfare in every possible manner. It is not necessary to be a member of the party to be a member of the club. The club is a sort of recruiting station for the party.

But I am convinced of the necessity of some central bond. Mrs. O'Hare made a suggestion while in Chicago that strikes me as the most workable of any plan suggested, and that was, that these various clubs of women for the purpose of advancing Socialism combine in a federation of women's Socialist clubs—or something of that sort—the federation with no authority, only to furnish information, arrange national conventions, and encourage and increase Socialist propaganda.

I am aware that the majority of brainy women, who are working along in the movement, doing the same work as men, and in many instances better work, are impatient of these exclusive women affairs. But I am convinced of the need if we are to make the Socialist movement inclusive among women.

SPARKS FROM "MOTHER" JONES' PITTSBURG, KANSAS SPEECH.

The bankers have a mortgage on the babies yet unborn.

You'll never be a real woman until you've been in jail for Socialism.

I know Mr. Roosevelt very well. I know the lad—and he knows me.

I want you women to organize, to



Eugene V. Debs and Socialist Children of Girard.

CHILDHOOD.

EUGENE V. DEBS.

What emotion the recollection of childhood inspires, and how priceless its treasured memories in our advancing and declining years!

Laughing eyes and curly hair, little brown hands and bare feet, innocent and care-free, trusting and loving, tender and pure, what an elevating and satisfying influence these little gods have upon our maturer years!

Childhood! What a holy theme! Flowers they are, with souls in them, and if on this earth man has a sacred charge, a solemn obligation, it is to these buds and blossoms of humanity.

Yet how many of them are prematurely plucked, fade and die and are trampled in the mire. Many millions of them have been snatched from the cradle and stolen from their play to be fed to the forces that turn a workingman's blood into a capitalist's gold, and many millions of others have been crushed and perverted into filth for the slums and food for the pottersfield.

Childhood is at the parting of the ways which lead to success or failure, honor or disgrace, life or death. Society is, or ought to be, profoundly concerned in the nature of the environment that is to mold the character and determine the career of its children, and any remissness in such duty is rebuked by the most painful of penalties and these are inflicted with increasing severity upon the people of the United States.

Childhood is the most precious charge of the family and the community, but our capitalist civilization sacrifices it ruthlessly to gratify its brutal lust for pelf and power, and the march of its conquest is stained with the blood of infants and paved with the puny bones of children.

What shall the harvest be?

The millions of children crushed and slain in the conquests of capitalism have not died in vain. From their little graves all over this fair land they are springing up, as it were, against the

system that murdered them and pronouncing upon it, in the name of God and humanity, the condemnation of death.

MOTHERHOOD.

Hebe.

Slumbering unconsciously, hidden
from sight,
Ignorant still of life's pain and delight,
Germ of posterity, tiny and wee,
Bud on the tree of life—man that
will be.

Bud on the tree of life, soon to unfold,
Fairer than flowers, more precious
than gold,
Sweet is the burden and blessed the
care;
Proudly, O woman, thy motherhood
bear!

Send in a silver dime and we will mail you five copies of *The Socialist Woman*.

THE SLAVE OF SLAVES.

JOHN EILLS.

One superb June morning in this year of hard times I was passing an ugly cemetery in the vicinity of the Hub of American civilization and culture, when my attention was attracted to a shabby little company about a new-made grave. There were a man of fifty-five, stalwart and swarthy, three full grown young men, all of athletic build, a tall, pale lad of sixteen, somewhat overgrown, a young woman with her husband, a girl of thirteen and a pair of twin boys about eleven. They were kneeling by the side of the open coffin of a little woman, saying the responses to some "Hail Marys" and "Our Fathers" spoken by the undertaker. Rising they stepped forward one by one and imprinted a kiss upon the little woman's cold, white brow. Then the undertaker fastened down the lid, the long black box was slid into one of pine and lowered into the ground, and four rough laborers filled up the grave. It was all over in a minute or two, but as every shovelful of earth and stones rattled down upon the coffin box it was punctuated with a sob.

I lingered after the carriage had gone and the sexton told me the mother's story:—

"Of course it is proper that the wife should be of the same religion as her husband," he began orthodoxly: "A man is the head of his house. This woman happened to be born a Protestant. However, to change your religion for love is not to be a turncoat, for love is the substance of all religion, and when it comes it seats itself upon the throne. At any rate when Marthy Horton got engaged to Hugh Edney she willingly placed herself under the tutelage of a priest of the Church, and read faithfully the books of doctrine. But her wedding day found her still unconverted and the ceremony did not take place in the church at all. Exactly how much this difference in religion had to do with the life they subsequently lived, no man can say, but a few months after the wedding, the wife went back, a prospective mother, to her parents' home. When the baby was three months old the mother returned to her husband, and the little one was baptized 'in the faith.'

"In the next thirty years came along the family that you saw around her grave and half as many more that did not live. During all that time, with the exception of the two or three weeks at each confinement, she did all her own housework and all the family sewing. As the young folks grew older she kept up the little maternal attentions to-

ward them that she had shown them when children. It had become a habit. For example, the young man and their father always found their shirts and underwear on the bed when it was time for fresh clothing. There was always a spotless handkerchief in their coat pockets. Their clothes were systematically examined as they hung in the closets, not for letters or change, but for missing buttons and badly worn places. Each man of them had his peculiar tastes catered to in the preparing of the family meals. The mother would stand at the stove cooking dinner while carrying on a machine gun-fire of talk concerning the domestic economy.

"Yes, Hughie, the dinner is almost ready now.' 'You will find a fresh towel on the rack in the bath-room, Joe.' 'Your ribbon is in the top drawer of the bureau, Mary.' 'Won't you strain your eyes studying on an empty stomach, John?' 'Come, little chaps, and have your hands washed for dinner,' and so on and on.

To all that she added the marketing, the shopping, and the saving. She watched hawklike for drygoods bargains, bought provisions once a week in bulk at the city market, and saved enough to nearly pay for the house they lived in.

"She had her failings, of course,—this mother—who has not? She was often impatient. She was unsystematic. No one woman could have done her work with a system. That would have required three women, all graduates of a school of domestic science. When it comes to economists, sir, the managing wife who brings up a big family on a workingman's wages of two dollars or two dollars and a half a day has Adam Smith, John Stuart Mill, and Ricardo totally eclipsed. It takes the real quality under those circumstances to put money in the bank for a rainy day, while not forgetting to 'help the poor.' We are made to know what the rich do for the poor, but that is really only a trifle compared with what, from the hour of birth to the hour of death, the poor do for the poor. In a thousand quiet ways they mend the worn and torn fabric of the social structure.

"Well, with every child of Martha Horton came less comfort, more drudgery, and a further speeding up of the treadmill. She was denied even the inspiration of bringing up her children in her own faith. 'He' reared them in the strict regimen of the Church, the Catechism, and the Mass. Their prayers were of more importance than their schooling, and she set them a bad ex-

ample when she elected to stay at home.

"Ten days ago, at the central market, she fainted; but went home and worked as usual as long as she could stand. When she took to her bed the doctor said meningitis. She must be removed to the hospital. They took her, the father and sons, in a closed carriage, clad only in nightgown, petticoat and wrapper. Pneumonia set in, and within the week she died. It was a Catholic hospital. There was no minister of her faith. There was no friend with her when the spirit fled at dawn.

"The funeral was set for nine o'clock at her home. At one minute of nine the priest began his Latin prayers. At nine o'clock the service was ended. You saw the rest yourself, sir. It was as a tribute to her husband's good Catholicity that her body was admitted to consecrated ground. I do not wish to magnify her religious unhappiness, my friend, I am a good Catholic myself. But I am something else besides, and I can see that that poor woman's life was a tragedy and her early death a disgrace to civilization. She was a type—the slave of slaves. Her husband was a wage slave and her sons were wage slaves. She was one of those women whom the rulers of all lands laud to heaven for mothering a large brood—of slaves. They will likely be offered up some day in a spasm of patriotism as meat for cannon, and this will be the justification of their mother's martyrdom.

"There was no race suicide in her life. No! It was race murder. The race murdered a poor little woman. When she was young and inexperienced it offered her marriage as her one source of happiness and opportunity. And it was just a trap, a trap with a wheel in it like a squirrel cage in which she ran round and round, bringing forth her young while treading the whirling wheel. It is good for society, they say. But it was not good for the woman. She deserved that it be good for her. Her life was as good as anybody's else, and she yielded it up at fifty-three because her strength was broken on the wheel. Surely that is not the best that civilization can do! There must come a social revolution that will abolish this slavery of the slaves of slaves."

The sexton walked off abruptly, and as I turned away, the new made mound of earth and jagged stones, banked deep with floral offerings, could not hide from me the form of the woman.—The Woman's Journal.

A Word to Working Women

This leaflet by Agnes Downing is one of the very best things for distribution among department store girls, factory women, mill girls and other wage earning women. Fifty for 10c; 100 for 20c, or \$2 per 1,000. Order today. The Socialist Woman Pub. Co.

What Women Are Doing In the World.

Women in India.

An organization of women has been formed in Calcutta for the purpose of fighting against British tyranny in India. The motto of the organization is, "India for the Indian people." The *Yauganter*, an Indian paper is back of the movement, and urges the women to take their places beside their husbands in this uprising against "the rule of base foreigners."

The New President G. F. W. C.

Mrs. Eva Perry Moore, of St. Louis, the newly-elected president of the General Federation of Women's Clubs, is a native of Rockford, Ill., and a Vassar graduate. From 1876 to 1879 she traveled abroad, spending her time in England, Germany, France, Italy, Austria, Holland and Belgium. Since her marriage she has traveled extensively in the United States and Mexico, and has lived in Colorado, Kentucky, and Missouri. She has been actively interested in the St. Louis Training School for Nurses, is a member of the Board of Directors of the Provident Association, and has been chairman of its district nurse work since its inception. She is general secretary of the Society of College Alumnae and is one of the three alumnae trustees of Vassar College.

Higher Education for Women.

In spite of the fact that attempts are constantly made by the conservative press and conservative educators to keep women away from higher education in Germany, the high schools and gymnasiums for girls are on the increase, and with the increase of schools comes the increase of students. Only a few years ago there was a strenuous fight against the opening of high schools to girls and today there are such schools all over Germany. Five years ago there were only 213 schools where girls were admitted to higher education. Today there are over 300. In 1906 there were already 270. The increase is normal and steady.

In 1903 there were 53,000 girls attending high schools in Germany. In 1906 the number increased to 71,000. This makes an increase of 18,000 in three years. Today the number of girls in high schools is said to be not less than a quarter of a million.

The number of male teachers in these schools in 1903 was 1,238, while that of female teachers was 1,920. Since that time only 200 more male teachers were employed in these schools, while the number of new female teachers is over 700.

It must be remembered that the schools spoken of here are the public schools. To these must be added 675 private schools where girls are sent to

acquire a higher education. In these schools there are 85,000 students. Private schools, too, are on the increase and they, too, are employing more and more female teachers in preference to male teachers.

Woman School Inspector in Norway.

The Female Teachers' Association of Norway has memorialized the minister of education in Christiania and asked that the higher positions in connection with schools shall be opened to women. There is at present one position of school inspector vacant in the Norwegian capital and the association asked that a woman teacher be given a chance to occupy this position.

The minister promised to submit it to the board of education of Christiania and solicit the opinions of that body concerning this question. He said that it would not be against the law for a woman to occupy this position. The law does not stipulate that women shall be permitted to occupy positions as teachers only. It recognizes them as suitable for any position in connection with public education.

He indicates, however, that a bill will have to be passed concerning the salary to be paid to the inspector should the position be occupied by a woman, since the law provides that men employed by the minister of education must be paid more than women. Should a woman occupy the position it will be the first time in the educational history of Norway.

The Teachers' Association is dissatisfied with this phase of the question. Its leaders say that if a woman will be appointed it will only be after proving to be a successful competitor over a man at the competitive examination. From this they conclude that a woman should be paid the salary which would be paid to a man.

Working Women in Berlin.

The "Verein fur Weibliche Fursorge"—Association for the Protection of Women—has appointed a commission to study the conditions of the working women in the German capital. The commission reports that one of the best things the organization could do is to build lodging houses for the working girls.

In its investigations it has found that there are in Berlin 100,000 factory girls. Of these 10,000 are under the age of 16 and 90,000 are over that age. It has been found that 50 per cent, in other words 50,000, of these factory girls are boarders and roomers with strangers as they have no families in the capital.

The commission reports that as far as it could investigate the conditions in

the various rooming houses, these are not of a very satisfactory nature in any respect. They are unsanitary and in many cases not particularly moral. In fact, even these girls who are under 16 years of age and live with strangers have practically no protection or supervision from any one.

Women in Holland.

Leading women of Holland have made an appeal to their queen to intercede in behalf of the Jews who are persecuted by the Roumanian government. They ask her to communicate with the government or to see what she can do by her personal influence with Carmen Sylvia, Queen Elizabeth of Roumania, in behalf of these oppressed people.

Living in Holland these women have an opportunity to see the condition of some of the Jewish immigrants from Roumania who come to Amsterdam and Rotterdam, where they sail for America. The pitiable condition of these immigrants moved their hearts and they appealed to their queen and asked her to do something for these people.

The appeal is rather timely, as the anti-Semites or Jew haters are now very active in Roumania. Entire families are made to leave villages and small towns where they have lived for years. Hardly any time is given them to dispose of their property. Women and children are driven from their homes in the absence of their husbands and fathers who are away looking for bread.

Women in Medicine.

The University of Berlin, which has opened its doors to all women who desire to study medicine, may soon have a woman lecturer in the medical school. It is true that hardly any German women have entered the medical school in Berlin during the past few years. Of the few who did enter not one completed the course. There are, however, a number of women who hold diplomas as physicians from the Berlin University. These are all Russian women.

There are rumors that one of these Russian students, *Rossa Goldblum*, who graduated this year with honors, may become a lecturer in the university where she studied. Her graduation thesis dealt with cancer and she is said to have written a paper on the subject which astonished the professors. This may win for her a lectureship, as the faculty desires to encourage her in this work. Cancer is a disease which is rather widespread in Germany and every medical institution tries to encourage any one who studies or investigates this fatal ailment. It is hoped in this way to find some cure for it.

PUBLISHER'S COLUMN

Our picture of 'Gene Debs with the children of Girard Socialists, published for the first time, is a most characteristic likeness. Comrade Debs is passionately fond of children, and they all love him. You ought to keep an extra copy of this picture and the little gem of an article, and paste it in your scrap books. You will never have anything else so like our comrade—so like his big, warm, loving heart.

The article on "Housekeeping Under Socialism" ought to be placed in the hands of every hard-pressed housekeeper in this land. Get it there, comrades. Our women are so ignorant of what Socialism will mean for them, and this will help to show them. It strikes right home. If you desire, and will send your orders at once, we will have the article done in leaflet form, to sell at 20 cents a hundred, or \$1.50 a thousand. But let us know before the forms are torn down.

If you have been interested in the pictures of comrades we have printed in the past, you will be tremendously interested in the treat we have for you for the next issue. A portrait of Mrs. Eugene Debs will grace our cover page, and there will be a write-up by one of her dearest friends, Mrs. Jessica Reynolds, Terre Haute. There is no further need of telling you to watch out for the October number.

Lida Parce Robinson's "The Changing Fortunes of the Home" will be run serially, and when you have read all of it, you will know a good deal about this most ancient of institutions that you do not know now. Very few students are more thoroughly grounded in the ancient and modern history of the human race than is Mrs. Robinson. We are fortunate to have her as a staff writer on The Socialist Woman. Don't fail to follow this series of articles, and where it is possible to do so, get the books she refers to, and read those.

Comrades, do you know it is not hard to get subscribers to The Socialist Woman, if you go after them systematically? A few days ago we went ten miles to a meeting; three of our Girard girls "went after subs," canvassing all the men and women there, and in a few hours secured a good fat bunch of them. Get your speakers to announce the Socialist Woman from the platform, then go after your victims—and unless you are unspeakably stupid, there will be a response that will pay.

"Isn't it true that the Socialist party is doing its work more and more by

writing in place of speaking?" asked Ernest Poole in his American Magazine article on Socialism. It certainly is true. More persons can be reached by the spreading of literature, and more will read than will listen to speeches. Thousands of women are reading The Socialist Woman who never heard a talk on the woman question. "I am delighted with your paper, and want to know more about Socialism," writes a New York reader. "Send me some books about it." "The Socialist Woman has made me a Socialist, and though my husband is not one yet, I am trying to bring him to the light, too," says another. See the advantage of spreading the Socialist Woman? Every subscriber you get counts for Socialism. Every one you don't get counts that many for capitalism. Can you afford to work for capitalism in that way? Not if you are a good Socialist. Yet you are working for capitalism every time you neglect to ask a woman or man to subscribe for the Socialist Woman. Let's see how many capitalists you make in the next month. If our subscription list is light, we will know you are adding that much to the present system.

Somebody is going to get that fine pair of elk antlers offered by Comrade Karr for the largest list of subs by October 15th. Will it be you?

You can't possibly fail to send 50 cents for a year's subscription to The Socialist Woman when you can get a copy of "The Sorrows of Cupid" thrown in. Send your order today.

If your club wants an excellent piece of literature for distribution, it should order a bundle of The Socialist Woman. This equals a sixteen-page pamphlet, and is filled with the very best educational and propaganda matter. Being a monthly, the material in it is carefully prepared by many of our best writers. You cannot get anything else so excellent at two cents a copy. Remember this, when you want printed matter for distribution.

We can supply you any book on Socialism. Send us your orders, it helps the paper.

Don't fail to read our editorial, "What Women Can Do," then take our advice and write to the editor of The Woman's Home Companion, and tell him what Socialist women are doing, and advise him to publish something about it. One of the most suggestive things in the Socialist awakening is the activity of women in the movement, and this the world ought to know about.

The National Movement.

Federation of Socialist Women's Clubs.

Just prior to the national convention in Chicago the Socialist Woman's League of Chicago issued a call for a delegate meeting to be held some time during the convention. This meeting was composed of Chicago Socialist women and of women delegates and visitors to the convention. The discussion centered upon the advisability of bringing about a national organization of Socialist women, or of a federation of Socialist women's clubs, already in existence. The result of the discussions was that a committee was appointed to look into the purpose and methods of existing organizations, national and otherwise, and to report to the women at large, at the same time advising in regard to the step that should be taken toward a national movement.

Following the report of the chairman of the committee, Kate Richards O'Hare, it was decided that a federation of Socialist and progressive clubs already in existence would be the simplest and at the same time the most democratic form of national organization. The result was such an organization, with headquarters in Chicago. We are in receipt of the constitution and by-laws of the federation, and would advise our readers who are members of Socialist clubs to send for a copy. Address Annah Finsterbach, 879 Warren Ave., Chicago, Ill.

Socialist Woman's Society of New York State.

The Socialist women of New York held a conference at the time of the state convention of the party in July, which resulted in an organization called the Socialist Women's Society of the State of New York. We are in receipt of the constitution of the Society, which gives in its preamble the reasons for the formation of the organization:

"To stimulate among women an interest in the study of the nature and causes of economic dependence and its attendant oppression; to quicken in them a desire for the removal of that oppression, and to crystalize this desire into action shall be the aim of the Socialist Women's Society." The Socialist Woman was endorsed by the conference as follows: "Whereas, The Socialist Woman is the only periodical in the United States devoted exclusively to woman in her political and industrial emancipation, therefor be it

"Resolved, That this conference urges all women to further its circulation in every way possible.—Indorsed."

The Girard Local.

Perhaps the ideal local is to be found in Girard, Kansas. Ideal because it has become a social center—a real family affair. I never saw so many women and children at all the locals put together in New York and Chicago, as I have seen here in one evening. Recently we have been holding meetings on the lawns at the various comrades' homes. The house porch is used as a speaker's stand, and as it usually has an electric light holds the secretary's table, also. After the business of the meeting is over, there are talks, or a debate, by the men and women, and at least one song, usually a chorus from one of the Socialist song books. Comrade Warren says that since the women have taken hold in Girard the local has boomed wonderfully. There are frequently from 30 to 50 comrades in attendance. True to its allegiance to the cause of woman, the local recently appointed a comrade to canvass Girard for subscriptions to The Socialist Woman, paying her by the day for the work. Would that other locals were as faithful!

Report of National Woman's Committee.

The national woman's committee of the Socialist party held its first meeting upon the adjournment of the national convention, through which body it was called into existence. Being without funds, our first work was to send out a call for same. In response to our appeal have received many liberal contributions, which, however, have almost ceased in the past month. Have received four manuscripts, one of which, "An Appeal to Women," by Mila Tupper Maynard, has been published in leaflet form, and sells at 25 cents for 100, or \$1.50 per 1,000, express collect. These may be had from May Wood Simons, 180 Washington street, Chicago, Ill. Other leaflets will be published as soon as there are funds on hand to pay the bills.

Our national organizer, Margaret Prevey, is working in those states of the West, where women have the ballot.

Our committee unanimously recommends that the national executive committee place copies of "The Sorrows of Cupid," and "Woman and the Social Problem" in the hands of all national organizers, to be sold at all meetings.

The plans for local work is for the women comrades to form themselves into a committee, elect a secretary, and proceed to do whatever they may find to do in their vicinity—city or state, in the way of awakening women to the need of political organization and action of the working class man or woman.

This may be done by a house to house canvass or distribution of literature, and by street and hall meetings. This plan of work is being followed in Chicago with marked success. The state executive committee has placed Alletha Hart in the field in Indiana. Kansas is planning to place Miss Lowe in the field there. Comrades of South Dakota will circulate an initiative petition for a referendum vote on woman suffrage in the near future.

What Indiana and Kansas and South Dakota can do, other states can do. Wake up Socialist women. Wake up state committees.

The woman's national committee with the assistance of the national executive committee of the Socialist party and the financial and literary aid of a few comrades has provided the ammunition. It is up to you sister comrades to make this pioneer movement among woman a success.—Winnie Branstetter, Cor, Sec'y. Estancia, New Mexico.

What Kind of Education is Most Needed for Women Today?

Come and Join the Discussion!

Prof. Zeublin of the University of Chicago in his address before the club women in Boston recently, advised that the women of today ought to study the theory of evolution, Socialism, and higher criticism of the Bible

This advice to the club women seems to be a very sensible one, for the majority of the club women today are studying mostly soft and light literature, with a smattering of art and imitation culture.

Now we want to know what our readers think about this question. Is the study of poetry the most urgent? Are not women today fostering all kinds of religious fads? And why? Does not the study of scientific literature give women a better development of the mind?

What is the best intellectual food for women today? Science? Poetry? Religion? Politics? Let us discuss this in our next issue.

We will give you at least one page space for this matter. Every reader of The Socialist Woman is entitled to express her or his opinion. But in order to let everybody have a chance, the answers must be SHORT and CLEAR. Say, about 100 words each. We will select carefully the best. Send in before the 15th of September, and we will publish them in our October number. Address all your letters pertaining to this matter:

KIICHI KANEKO.

Girard, Kansas.

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; "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; 1,000 for \$1.50.

Send for sub cards. They are four for a dollar, one dozen for three dollars.

The Socialist Woman and "The Sorrows of Cupid," 50 cents; send your order early.

WOMAN SUFFRAGE
By Clara Zetkin.
One copy 5 cents, postpaid.
The best pamphlet on the subject. Every suffragist must read this little book. It will give you a most logical and clear knowledge on woman suffrage. Send your order today.
THE SOCIALIST WOMAN
GIRARD, KANSAS.

Sent On Approval
TO RESPONSIBLE PEOPLE
Laughlin
FOUNTAIN PEN
and
RED GEM
The Ink Pencil
Your Choice of
\$ 1.00
These Two Popular Articles for only **1.00** Post-paid to any address
BY INSURED MAIL SO EXTRA.
Illustrations are Exact Size
Every pen guaranteed full 14 Kl. Solid Gold—cut on right hand may be had in either our standard black opaque pattern, or Non-breakable Transparent, as desired, either in plain or engraved finish, as preferred.
You may try this pen a week, if you do not find it as represented, a better article than you can secure for THREE TIMES THIS SPECIAL PRICE in any other make, if not entirely satisfactory in every respect return it and we will send you \$1.10 for it.
CUT ON LEFT IS OUR famous and Popular RED GEM Ink Pencil, a complete leak proof triumph, may be carried in any position in pocket or shopping bag, writes at any angle at first touch. Platinum (spring) feed, Iridium point, polished vulcanized rubber case, terra cotta finish. Retail everywhere for \$2.50. Agents wanted. Write for terms. Write now "lest you forget." Address
Laughlin Mfg. Co.
Majestic Bldg., DETROIT, MICH.

