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LIDA PARCE

THE PROGRESSIVE WOMAN PUB. CO.

GIRARD, KANSAS

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## Woman---Comrade and Equal

EUGENE V. DEBS

The London Saturday Review in a recent issue brutally said: "Man's superiority is shown by his ability to keep woman in subjection." Such a sentiment is enough to kindle the wrath of every man who loves his wife or reveres his mother. It is the voice of the wilderness, the snarl of the primitive. Measured by that standard, every tyrant has been a hero, and brutality is at once the acme of perfection and the glory of man.

But it is a lie and a libel. The author of it is an unnatural son striking his mother, a brutal husband glorying because he is able to fell his faithful wife to the earth, a beastly father beating his daughter with his fists and gloating as she falls because he is stronger than she.

Real men do not utter such sentiments. He who does so prostitutes his powers and links himself once more to the chattering ape that wrenches the neck of the cowering female, glorying as he does so in the brute force that is his.

Yet the sentiment is not confined to a moral degenerate who writes lies for pay, or to sycophants who sell their souls for the crumbs that arrogant wealth doles out to its vassals. It is embodied and embedded in the cruel system under which we live, the criminal system which grinds children to profits in the mills, which in the sweatshops saps women of their power to mother a race of decent men, which traps the innocent and and true-hearted, making them worse than slaves in worse than all that has been said of hell. It finds expression in premiers hiding from petticoated agitators, in presidents ignoring the pleading of the mothers of men, in the clubbing and jailing of suffragettes, in Wall street gamblers and brigands cackling from their piles of loot at the demands of justice. It is expressed in laws which rank mothers and daughters as idiots and criminals. It writes, beside the declaration that men should rebel against taxation without representation, that women must submit to taxation without representation. It makes property the god that men worship, and says that woman shall have no property rights. Instead of that, she herself is counted as property, living by sufferance of the man who doles out the pittance that she uses.

Woman is made the slave of a slave, and is reckoned fit only for companionship in lust. The hands and breasts that nursed all men to life, are scorned as the forgetful brute proclaims his superior strength and plumes himself that he can subjugate the one who made him what he is, and would have made him better had

his customs and institutions permitted.

How differently is woman regarded by the truly wise and the really great! Paola Lombroso, one of the deepest students of mind that time has ripened, says of her.

The most simple, most frivolous and thoughtless woman hides at the bottom of her soul a snark of heroism, which neither she herself nor anybody else suspects, which she never shows if her life runs its normal course, but which springs into evidence and manifests itself by actions of devotion and self-sacrifice, if fate strikes her or those whom she loves. Then she does not wince, she does not complain nor give way to useless despair, but rushes into the breach. The woman who hesitates to put her feet into cold, placid water throws herself into the perils of the roaring, surging maelstrom.

Sardon, the analytical novelist, declares:

I consider women superior to men in almost everything. They possess intuitive faculty to an extraordinary degree, and may almost always be trusted to do the right thing in the right place. They are full of noble instincts, and, though heavily handicapped by fate, come well out of every ordeal. You have only to turn to history to learn the truth of what I say.

Lester F. Ward, the economist, the subtle student of affairs, gives this testimony:

We have no conception of the real amount of talent or of genius possessed by woman. It is probably not greatly inferior to that of men even now, and a few generations of enlightened opinion on the subject, if shared by both sexes, would perhaps show that the difference is qualitative only.

I am glad to align myself with a party that declares for absolute equality between the sexes. Anything less than this is too narrow for twentieth century civilization, and too small for a man who has a right conception of manhood. I declare my faith that man, like water, cannot rise higher than his source. I am no greater than my mother. I have no rights or powers that do not belong to my sisters, everywhere.

Let us grant that woman has not reached the full height which she might attain—when I think of her devotion to duty, her tender ministries, her gentle spirit that in the clash and struggle of passion has made her the savior of the world, the thought, so far from making me decry womanhood, gives me the vision of a race so superior as to cause me to wonder at its glory and beauty ineffable.

Man has not reached his best. He never will reach his best until he walks the upward way side by side with woman. Plato was right in his fancy that man and woman are merely halves of humanity, each requiring the qualities of the other in order to attain the highest character. Shakespeare understood it, when he made his noblest women strong as men, and his best men tender as women.

Under our brutal forms of existence, beating womanhood to the dust, we have raged in passion for

the individual woman, for use only. Some day we shall develop the social passion for womanhood, and then the gross will disappear in service and justice and companionship. Then we shall lift woman from the mire where our fists have struck her, and set her by our side as our comrade and equal and that will be love indeed.

Man's superiority will be shown, not in the fact that he has enslaved his wife, but in that he has made her free.

### LIDA PARCE

While she was yet a little girl Lida Parce learned in the school of experience some of the great lessons of the worker's world. Later she educated herself sufficiently to teach school in the pioneer districts of Arizona. From this she saved sufficient funds to take a college course, after which she became one of the best paid teachers in the city schools of Phoenix, Ariz.

In later life she became prominent in the club work of her city, and was an ardent suffragist. As president of the state suffrage society she helped secure the passage of the bill for woman's suffrage in Arizona, which was immediately vetoed by the governor. The study course in the club was for three years historical, and this, together with her experience in the passing and subsequent vetoing of the suffrage bill, led her into the study of sociology, and finally into the recognition of the moving force behind things, which is principally economic.

Comrade Parce joined the Socialist party in Chicago, where she is still pursuing her studies at the University of Chicago. She is a speaker of much ability, lecturing for the party, and before women's clubs of the city. She has written a pamphlet entitled "The Economic Interpretation of History," and is working on a book of rather ambitious proportions, entitled "The National History of Marriage."

### From Mr. Kaneko

A post card from Mr. Kaneko, dated September 19th, and reaching us October the 14th, says: "I have at last been taken to a hospital, where I was unconscious three days. Have been here ten days, and am getting better right along. Don't be impatient. I will be all right soon. My father is with me. Can't write much now.—Kiichi." Although this is the 25th, we have had no further word, and can only hope for the best. Mr. Kaneko wanted very much to get well, and his own optimism has inspired us with the hope that he might return to us at least very much improved in health.

When Thanksgiving comes you, too, will have much to be thankful for in the growth of Socialist sentiment the world over.

# The Teacher's Relation to the Labor Problem

BY MAY WOOD-SIMONS, Ph. B.



There are difficult problems that every teacher meets and is forced to solve. Every teacher who is an enthusiast in her work finds some of these problems such that she can satisfactorily adjust them, but many others due to surrounding circumstances, are beyond her power to alter.

First, the wide-awake teacher has felt the grave injustice done in her school room from lack of opportunity to give individual attention to each of the forty or fifty children intrusted to her. The city teacher, in a graded room, has faced the problem that with a set amount of work required of her grade and with children of various capacities it is impossible, with a large room, to do justice to all and that many a child is either held back or dragged forward with its grade and the whole has become a great mechanical machine. It is not education.

Again, the true teacher has felt how powerless she is to follow any pedagogical principles in teaching. For instance, it is well recognized that a proper system would be so arranged that technique, for example, in arithmetic, would be acquired while the child is solving some question in which he is interested and that required for its solution the particular process to be taught; that reading would be taught not as an end in itself, but acquired while the child is gaining desirable knowledge through the process.

Yet in the average school all these "instruments" with which the child works, reading, writing, arithmetic are taught without reference to use in actual life. The technique is gained, but the child is not aided to use these "instruments" in solving life problems. The gaining of technique alone is not education. The technique from the educational standpoint is of no use unless the child is led continually to use it in every-day problems.

This brings us to the removal of the school from the realities of life. The child too often feels a great gulf between the school and the remainder of his life. This is a condition every real teacher sees, but is often helpless to remove. It requires time, apparatus, excellent training on the part of the teacher and much smaller schools for the teacher to EDUCATE a child. It requires comparatively little to pour a child full of the things required in the curriculum.

Many a boy can perform wonderful gymnastics in mathematics who would be helpless in the face of the actual

solution of a concrete problem that did not fall under some specified cut-and-dried rule.

A few days ago I visited a school room. It was the last half hour of the day. The teacher looked worn and tired. The children were pale and restless. I found they were doing their arithmetic. This brings up the question of child study. It is the rare teacher who even today has had the opportunity before she goes into the school room to take a thorough course in child study that has today become an indispensable science for the teacher. Yet no teacher should be denied that most valuable equipment for her work. Such a course would have told this teacher that the child has a definite curve of mental energy for the day.

Studies of thousands of children have proven that the mental powers are greatest at nine o'clock. They fall gradually till 12 o'clock. Then after an hour and a half of rest for lunch the curve rises again at 1.30, but not to the point it was at 9 in the morning. Again, it falls rather rapidly to 3.30 or 4. Such being the case the heavy work of the day, such as arithmetic, requiring mental strain, should be placed in the morning and work requiring less concentration of attention in the latter part of the day.

So a course in child study will not only aid in the making of programs for the day, but will help solve scientifically a dozen other problems. For instance, it will aid in the handling of the abnormal child that is found in almost every school room. Such a child is too often labeled as perverse, while a careful investigation might show a physical defect that could be removed.

Again the teacher in isolated country towns is often out of touch with the large store of new and really valuable literature in psychology and pedagogy that is appearing and finds it difficult to keep alive to the great affairs of the day that will enable her to be a real educator in every sense of the word.

Why this portrayal of the teacher's difficulties? To point the fact that our boasted educational system is far from perfect; that lack of financial support cramps the training of our children, and overworks the teachers.

Into no other hands is so much of the future intrusted as to the teachers. They are making minds either to be servile and mechanical or to really think. They, through overwork, are too often unable to keep in touch with the most advanced thought of the day. Too often also they do not feel their common interest with the great body of the workers. Should they so desire they might become one of the greatest forces in social life.

They would not only study the problem of how to make the children of the workers each a vital living force by making it a thinker, but they themselves would unite into a compact body with the great working class of which they are a part.

Into the children can be instilled those principles and sentiments that accord with the working class interests. This the teacher, who is awake to the vital importance of the working class in social progress and who understands her unity with that class, can do.

Throughout the country many hundreds of teachers are recognizing their solidarity with the working class movement. They are using their efforts in the school room to train the children under their charge to grow up with working class sympathies; they are uniting individually and in bodies with the trade union movement and with the Socialist organization.

Many another teacher is still in the groove of conservatism. Not long ago a professor at one of the largest universities made the statement before his class. "There is one movement of men and women that stands for all that is best in science, in literature, in society and in the home life. It is the Socialist movement."

This is true. The workers are the living vital force in society. Their thought is permeating all literature, science and thought. The teachers of the country should look into this matter and, like many thousands of the teachers of Europe, be in the vanguard of advanced thought.

The Evolutionist for October is a number that you will want to file away with your best literature and keep. A fine little essay on Huxley comes under the head of The Evolutionist's Library. There is a stirring editorial on the death of Ferrer, and, the third installment of the debate between Arthur Morrow Lewis and Bernard, which took place at the Garrick theater. Published at 180 Washington street, by Arthur Morrow Lewis. Price 10c a copy, 75c a year. Better get this number.

The Women's Socialist Study club of Stillwater, Okla., gave a picnic in the city park October 3, 1909; had a basket dinner and singing Socialist songs. Lena Morrow Lewis spoke to us in the afternoon. She was introduced by our mayor, who is a Socialist. In a very neat little speech. Everybody enjoyed the occasion greatly and thought Comrade Lewis' speech very good. The attendance was about 300.

California sent the most subscriptions during October. It is hard to get ahead of California.

# What Should Women Do About It?

C. F. DIGHT, M. D., University of Minnesota

A young woman in Minneapolis wrote to one of our local papers asking if men should give up their street car seats to women. She said that men seemed less polite than formerly, and wanted to know the reason for it.

Reflecting on it, one thought among others, that came to me was this: That women were formerly more than now "queen of the home"; her work was mainly there; she was seen less on the streets, in the store and shop, and when met in these places or on a car or other means of conveyance, she received from men that courtesy which naturally passes between persons who meet only occasionally—entirely aside from the respect which the normal man has for woman-kind.

But of late years women and men have come to work together in shop, in store, at desk, and at many occupations; and the waning courtesy which this lady questioner notices is believed by some to be an instance of familiarity breeding contempt, especially when coupled with the ill feeling on the part of some men that woman is usurping man's place in the labor world, "stepping into his shoes" and should therefore not complain of the same treatment which men accord each other.

Seldom does a man tender his street car seat to another man, and one male of the genus Homo says that "when a woman enters the whirlpool of business where sex is not recognized, she should be treated just as other business people."

But granting that women are taking men's places and competing with men for work—marriage even being declined by her and the home disappearing as a result—she is not to blame for it. Man has driven her from the home where under normal conditions she would prefer to be and work. She was comparatively happy and contented a few years ago in making the clothes, knitting the socks, weaving the carpets and doing much of the work that the home required.

But men, in their greed for profits found, after the sewing machine was invented, that by one man owning a lot of these machines and employing men and girls to operate them, clothes could be made more rapidly and economically, and the proprietor, at the same time make large profits. Men accordingly undertook this work, with the result that the women soon found their home occupation in this direction taken from them by men. In like manner men, and the knitting machine, took from woman her home occupation of producing the socks,

and stockings and mittens that her family wore.

So it has gone on in the making of carpets and of numerous household utensils and commodities formerly made at home and by women. This is now done in factories owned by men and operated for profits, and it extends even to the making of our bread, pies and cakes which are now made by men in bakeries.

We are not objecting to labor saving methods and machinery, but simply making the point that such machinery and methods have taken from woman much of her former occupation; and many women being compelled to support themselves must seek work outside the home in order to live, and if they encroach somewhat on the sphere of men's work it is because men first encroached on woman's work and made it necessary for women to do as they are doing—to become wage earners outside the home.

Industrial evolution and our present competitive and profit-making business system drives her to this; but the worst feature of it is that these women—about 5,000,000 of them—live under a form of slavery; for the average wage earner, whether man or woman, is a wage slave. They live only as they get work and they find work only as they make profits for their employers. They are allowed to work only by permission of another, at the will of him who owns the tools of industry, the means of employment. The wage slave differs from the chattle slave in that he is the subject of a more civilized and cultured form of slavery.

The average pay of the 30,000,000 of wage earners in the United States is \$437.00 per year, and throughout Ohio wage earning women get less per week in wages than their weekly expenses for room, board and clothing. The combined income of two wage earners, should they wish to marry, does not, perhaps in one case in ten, permit them to live and make a home such as the normal person's sentiments crave and self-respect demands, much less keep pace with the elegance displayed by the wealthy class whose advantages it is natural to wish to enjoy.

This inequality of wealth and opportunity which capitalism has produced, with its resultant owning and non-owning classes, is not only creating hatred between these classes, but is perhaps diminishing the courtesy of men to women, and which worried the young woman who made the above inquiry.

Capitalism, our competitive and profit-making system of industry is

more and more demonstrating its inability to meet the needs of the masses of the people. It has created classes and disharmony; it discourages marriage; it has largely destroyed the home already, and breeds graft, crime and the political corruption that exists. When Spain showed herself incapable of ruling justly in Cuba, we drove her out. Capitalism is equally incapable of dealing justly with those under its sway, and should abdicate in favor of a better economic system.

This better system is believed, by a rapidly growing class of thoughtful people to be Socialism. Under it each worker could receive \$2,450 in value yearly, with no more work hours than now. Government labor statistics show this to be about the average that workers would receive if they got the full value of their toil, which Socialism proposes that each one who works shall directly and indirectly get, while now, wage workers receive only about one fifth of it. Under capitalism, not only those who get no seat, but the crowds that walk are increasing daily.

**What should women do about it?**  
This: Demand the right of the ballot if you wish, and thus place yourself on an equality with men. They will learn to respect you for it.

Demand the same pay that men get for like or equal service, and make yourselves as rapidly as you can financially self-supporting and independent. Men will respect you none the less for this.

Fit yourselves to be natural companions for men, and not their wards, while hailing some man as "your king, but not your lord."

But more important, perhaps, just now, than either of these is to read Socialist literature and extend its propaganda, for the conditions which constitute the Socialist state will give you the ballot, industrial independence, and start both men and women on the highway to quick attainment of such perfection, physically, mentally and morally, and in our environments, as the world has never seen.

West Coast Reveille is a new magazine to make its appearance at Chico, Calif. It is to be an up-to-date monthly without political or sectarian bias. The editor, Wenonah Stevens Purvis, is a Socialist of long standing, as well as a woman of long literary experience, and will no doubt make the magazine first class in every respect.

Can you not send at least four subscriptions to The P. W. during November?

## EVOLUTION

BY LANGDON SMITH

## I.

When you were a tadpole and I was a fish,  
In the Paleozoic time,  
And side by side on the ebbing tide  
We sprawled through the ooze and slime,  
Or skittered with many a caudal flip  
Through the depths of the Cambrian fen,  
My heart was rife with the joy of life,  
For I loved you even then.

## II.

Mindless we lived and mindless we loved,  
And mindless at last we died;  
And deep in a rift of the Caradoc drift  
We slumbered side by side.  
The world turned on in the lathe of time,  
The hot lands heaved amain,  
Till we caught our breath from the womb  
Of death,  
And crept into light again.

## III.

We were Amphibians, scaled and tailed,  
And drab as a dead man's hand;  
We coiled at ease 'neath the dripping trees,  
Or trailed through the mud and sand,  
Croaking and blind, with our three-clawed  
feet  
Writing a language dumb,  
With never a spark in the empty dark  
To hint at a life to come.

## IV.

Yet happy we lived, and happy we loved,  
And happy we died once more;  
Our forms were rolled in the clinging mold  
Of a Neocomian shore.  
The eons came, and the eons fled,  
And the sleep that wrapped us fast  
Was riven away in a newer day,  
And the night of death was past.

## V.

Then light and swift through the jungle  
trees  
We swung in our airy flights,  
Or breathed in the balms of the fronded  
palms,  
In the hush of the moonless nights.  
And, Oh, what beautiful years were these,  
When our hearts clung each to each;  
When life was filled, and our senses thrilled  
In the first faint dawn of speech.

## VI.

Thus life by life, and love by love,  
We passed through the cycles strange,  
And breath by breath, and death by death,  
We followed the chain of change.  
Till there came a time in the law of life  
When over the nursing sod  
The shadows broke, and the soul awoke  
In a strange, dim dream of God.

## VII.

I was thewed like an Auroch bull,  
And tasked like the great Cave Bear;  
And you, my sweet, from head to feet,  
were gowned in your glorious hair.  
Deep in the gloom of a fireless cave,  
When the night fell o'er the plain,  
And the moon hung red o'er the river bed,  
We mumbled the bones of the slain.

## VIII.

I flaked a flint to a cutting edge,  
And shaped it with brutish craft;  
I broke a shank from the woodland dank,  
And fitted it, head and haft,  
Then I hid me close to the reedy tarn,  
Where the Mammoth came to drink—  
Through brawn and bone I drove the stone  
And slew him upon the brink.

## IX.

Loud I howled through the moonlit wastes,  
Loud answered our kith and kin;  
From west and east to the crimson feast  
The clan came trooping in.  
O'er joint and gristle and padded hoof,  
We fought and clawed and tore,  
And cheek by jowl, with many a growl,  
We talked the marvel o'er.

## X.

I carved that fight on a reindeer bone,  
With rude and hairy hand;  
I pictured his fall on the cavern wall  
That men might understand,  
For we lived by blood, and the right of  
might,  
Ere human laws were drawn,  
And the Age of Sin did not begin  
Till our brutal tusks were gone.

## XI.

And that was a million years ago,  
In a time that no man knows;

Yet here tonight in the mellow light,  
We sit at Delmonico's.  
Your eyes are deep as the Devon Springs,  
Your hair is as dark as jet;  
Your years are few, your life is new,  
Your soul untried, and yet—

## XII.

Our trail is on the Kimmeridge clay,  
And the scarp of the Purbeck flags;  
We have left our bones in the Bagshop  
stones,  
And deep in the Coraline crags.  
Our love is old, old lives are old,  
And death shall come amain;  
Should it come today, what man may say  
We shall not live again?

## XIII.

God wrought our souls from the Tremadoc  
beds  
And furnished them with wings to fly;  
He sowed our spawn in the world's dim  
dawn,  
And I know that it shall not die;  
Though cities have sprung above the graves  
Where the crook-boned men made war,  
And the ox-wain creaks o'er the buried  
caves,  
Where the mummied mammoths are.

## XIV.

Then as we linger at luncheon here,  
O'er many a dainty dish,  
Let us drink anew to the time when you  
Were a Tadpole and I was a Fish.  
—From the Evolutionist.

## LESTER F. WARD.

Dora B. Montefiore in London "Justice."  
One of my most delightful recollections about the gathering at the new Labour College, Oxford, is my meeting in the flesh with Lester Ward, professor of sociology, at Brown University, Rhode Island. He has been traveling in Europe, and on his way back to the states was induced to spend a couple of days at Oxford, and address some of the young students, who have, under Mr. Dennis Hird, been using his works as text books in their sociological studies. Ever since some two years ago, our American comrade, Corinne Brown, brought to my notice Professor Lester Ward's "Pure Sociology," and "Dynamic Sociology." I had longed to meet the man whose learning and whose fearless honesty had given us such a wide, profound and scholarly interpretation of the social facts and conditions that surround us, and of the evolutionary changes that have led up to them. And here he was, a tall, grey-haired man of 70, telling these eager-faced young men how inevitable educationally, socially, and politically was the rise of the people. Pointing out that in their struggle they were meeting with precisely the same difficulties, the same prejudices, the same stupidities as did the middle class in their struggle; and that the same inevitable result must crown their efforts as crowned these centuries ago, of the middle classes. A cultured voice with a slight American accent, a restrained eloquence, a mass of facts, quotations, authorities, a dignity of scientific conviction, thus was the form of the vital message handed down to the spell-bound youths who are preparing for their

life work in the helping of labour to free itself from the toils of capitalism. Those women and men who were not privileged to hear the verbal message on that memorable occasion, should read "Applied Sociology" (Macmillan), which deals with the doctrine of "Intellectual Egalitarianism," showing that brains or intellect are confined to no special class, but only need opportunity. A writer in "Plebs" Magazine considers that among Lester's works, the best textbook for beginners is the "Text-Book of Sociology," and the Professor himself told me he considered his "Pure Sociology" a synthesis of all his former writings and studies. It is of special interest to women, because the fourteenth chapter sets forth in detail his famous theory, based on scientific investigation, of "female superiority" in the slow evolutionary process of the development of the sexes. The writer in the "Plebs" Magazine finishes in these words his sketch of this most genial and simple-minded great man: "When our leaders have time to master his philosophy, there will be room to hope that this earth will become a fit habitation for human beings, for its civilization will be guided by reason and flooded with beauty."

## Socialism and Education

FREDERICK E. BREITHUT.

If you ask me what Socialism will do for education, my reply is, it will remake it. It will revolutionize education as absolutely as it will revolutionize politics and industry and social morality. It will give education a plan and purpose. It will say to the professors who value the dead past more than the living present—"Eyes front!" It will teach them the supremacy of truth. It will compel them to throw down the barriers that have been raised against women, and to fully enfranchise every human mind. This, and more, is what Socialism will do for education.

"Woman-Comrade and Equal," by Eugene V. Debs in this issue, is so excellent that we have decided to get it out in leaflet form to sell at 20c per 100; \$1.50 for 1000. We hope that you will circulate this leaflet by the tens of thousands. Although it presents in a nutshell the best thought of the Socialist movement concerning woman and her place in society, there is nothing else like it in our propaganda.

Women trade unionists of Chicago will "stump the state" in furtherance of a plan to bring about the enactment of a law in Illinois making eight hours the maximum time for daily toil by women engaged in gainful occupations.

Comrade George D. Herron asks for The P W to be sent to them in Italy, and incloses \$10.

Sub cards to The P. W., 25c each.

# Missing Links in Recorded History

JOSEPHINE CONGER-KANEKO

When President Taft shook hands with Porfirio Diaz, of Mexico, on the 16th of October, last, he did it with a full knowledge that the people over whom Diaz rules are the most oppressed on the face of the earth, and that their struggles for liberty are met with the prison and the lash, with the musket and the waters of the Mexican gulf.

President Taft knows that in the prisons of Diaz men and women are rotting to death, are being eaten alive with vermin and are fed on putrid slops, for the simple act of asking for the enforcement of their own constitution, a free ballot, free speech, free assemblage and free press.

And knowing all this, President Taft, nevertheless, lent his moral support to the Mexican ruler's methods of oppression, when he shook hands with him, in the name of the American people on the 16th of October. And he acted a lie, and placed the American people in a false position before the world, for the common people of this country have no sympathy with Diaz and his oppression. The school child who reads the series of articles now running in the American Magazine relative to Diaz and his rule, will wonder how our president could do it.

When the king of England entertained last summer the czar of Russia, he knew that the wail of thousands of Russian revolutionists was at that hour being heard around the world; that these cries for freedom were being met with the hangman's noose, the prison, the rifle, by unspeakable torture, and the bitter cold of Siberia. When Edward greeted the czar in the name of the English people, he lied to the whole world against his subjects, for the English people have no sympathy with the oppressive methods of the Russian czar.

Last month, in speaking of the Kongo missionary trials, the Literary Digest said: "It is thought that the trial will be the turning point in the attitude of the United States and the other powers, and, as the Kongo News Letter (Boston) observes, bring them to a full realization of the intolerable character of the existing Kongo situation and put an end to it forthwith."

The Kongo situation, briefly, is the attempt of King Leopold, of Belgium, to grow exceedingly rich from the products of the Kongo states, at the cost of horrible mutilation and torture of the natives, who work his rubber plantations. One of the favorite forms of

punishment meted out to these people is the amputation of a hand or foot, upon failure to bring in a required amount of produce. So flagrantly open were these brutalities that no less a light than Mark Twain wrote a magazine article exposing the whole terrible facts, and calling upon the government of this country to interfere. That was years ago. The Literary Digest says that there is still hope that there will be a turning point in the attitude of this Christian nation toward the intolerable character of the situation. In the meantime the "king with ten million murders on his soul" goes marching on, waxing richer every day.

Just prior to the uprising of the young revolutionists in Turkey 30,000 Christians were slain in Abdul Hamid's kingdom. This was but the last of a long line of atrocities committed by this black-souled monster against his subjects, none of which was officially interfered with by the on-looking Christian (?) nations. Instead, just two years after the murder of 6,000 Armenians in the streets of Constantinople, the German emperor, after preaching a sermon in the Church of the Redemption at Jerusalem, said: "I seize this opportunity to cheerfully give expression to my gratitude to his imperial majesty, the Sultan Abdul Hamid, in whose sincere love for me I glory. I assure you that the German emperor will be the loving friend of the great sultan, Abdul Hamid, as well as of the 200,000,000 Moslems living in different parts of the world who are by the ties of the Caliphate forever attached to him."

This at a time when the sultan's name was a word of horror throughout the civilized world.

Now what must be the thought of every school child who reads the papers and magazines, and catches the gist of these facts from the lips of his elders? He must ask himself, Is it true that the United States is ruled over by a monster in human form? And if not, how can our president shake the hand of one who is so cruel as Diaz? How could the other rulers do the same thing? And if these are not monsters, and are doing the right and honorable thing, why is it that we children are taught that it is right to love each other and to avoid cruelty in our acts both to man and the beasts? Does greatness mean to be cruel, and are only simple, poor people to be kind and sympathetic? What can be the meaning of it? What is the connection between the beautiful ideals taught us in our schools, and the actual conduct of our kind when they have grown to manhood and greatness?

And the school child is right. The whole thing is terribly incongruous.

There are so many broken threads that can't be made to join in reason. The teacher is appealed to, and he replies it is international policy that makes kings and rulers greet each other so. International policy is explained as "something that has always existed among rulers."

The average teacher, when he is made to think about it at all, confesses that there is a missing link somewhere in our historical records. The books don't explain just what it is.

The teacher doesn't know that the books are governed by the same powers that dictate the international policy of rulers. And, of course, they cannot know this is why the missing link is not given in recorded histories.

No school book says that American private interests in the rubber wealth of the Kongo Free State made it impossible for our government to rise upon the appeal of Mark Twain and others against the intolerable situation in the Kongo country. No history records that the German emperor praised in public a being he must have loathed in private, because Germany wanted a railway built across Asia Minor. Our school books never will tell that President Taft shook the hand of Diaz in the interest of private land grafts in Mexico. Nor that the reception by King Edward of the czar in the name of the English people was purely a mercenary act.

It is this economic interpretation which the school children never get, that is the missing link in their reasoning about things. If they knew the facts they would be better men and women. Their ideals would become consistent with facts. They would learn how to overcome the difficulties. They would not go to their graves with the notion of human depravity, which is nothing more nor less than the results of man's struggle for existence under unfavorable conditions. Under conditions which are positively damning. The bread and butter needs of a civilized people cannot be supplied under the present system of private ownership of the means of life, save through channels which lead too often to the extremes of brutality. Because knowledge upon this fundamental point in life is lacking we have tried to cover its multitude of crimes with the much worn phrase, "human depravity." There is no depravity so great as ignorance.

When school teachers generally become true enough and wise enough to point out to students these simple facts about life much that is now dubbed human depravity will disappear. There will no longer exist in the young mind the conflict between the ideals it receives in the school room, and the wrongs which are exalted in real life.



## The Inefficiency of Teachers

HELEN UNTERMANN



"Teacher!" It is almost with reverence that the child mutters the word. To him the teacher is the being which will lead him into the wonders of life, will unfold his young mind, will teach him truth and reality.

The suggestions which our mind receives in early life are usually the ones which cling to us most tenaciously, consequently great care should be taken as to what these suggestions are.

The young child has absolute faith in the teachings of his instructor. His critical faculties are not yet developed and we hear the emphatic remark frequently fall from the young lips: "Teacher knows!" But when ripened to maturity a great grief, disappointment and hard struggle await him, which are the more intense the deeper the roots of the early suggestions were planted in his child mind.

As he enters into life he begins to see it for the first time with his own eyes and not with those of the teacher.

Truth and reality! Where are the two things so much valued by him? Truth and reality, such as the teacher has taught are entirely different from the ones that life teaches. He sees more and more clearly that his teacher had an imaginary conception of these two things and that life, as it really exists, has never been pictured by his instructor. Moreover, as he reflects upon the books which were studied in school, he cannot remember that anything related to science was ever mentioned by his teacher, far less was it taken up for study. And yet, has not science taught him later that conception of truth for which he so eagerly longed? And may not science be taught in a simplified manner that even the youngest mind will grasp it? Where lies the difficulty? Why did his instructor not inform him about it?

It is very hard to dispose of our illusions, and the young mind which was so thoroughly convinced that "teacher knows," is almost dumbfounded when meeting with the fact that teacher does not know. But, nevertheless, it is a fact, and although it is painful to the child, he will value the realization of this fact as soon as he understands that the lack of this realization stood in the way of his broader development.

The most prominent scientific works, such as Darwin, Hackel, Spencer, Hegel, etc., are not even known by name to many instructors. And the ignorance in regard to works of scientific Socialism is still greater. Marx and Engels, who devoted their lives to economical and historical research, have never been heard of by the majority of teach-

ers of our public schools. Joseph Dietzgen, who has solved the problem of cognition and has revealed to us the essence of the human faculty of thought, should be studied by every teacher. His works are invaluable to the molders of the young mind, since no other author points out the necessity of dialectic and connective thinking, a necessity which is frightfully neglected by the whole human race. His works unfold to us an entirely new and scientific way of thinking and understanding.

The philosophy of Joseph Dietzgen, if implanted early into the young mind, would save the child the confusion of thought from which it has to suffer sooner or later. Instead of confusion, it would arrive at an understanding of persons and things, or rather of life, such as it has never known before.

And as to the teacher! What a delight, what a joy it must be to him or her to teach enlightenment instead of confusion! But in order to do so, enlightenment must have first come to the person that wishes to impart it. Only that which we experience in our own selves is ours. And if we wish to impart our knowledge to others it surely will be far more effective if this knowledge has become a part of ourselves.

But how will light ever come to the teacher as long as she or he does not realize the existence of the two classes, the working and the capitalist class. As long as they do not understand that the interest of the two classes are not identical, and that their teaching, instead of being in the interest of the working class, is in the interest of the capitalist class, just so long will they lack efficiency in training the young mind.

Personally I am under the impression that the majority of teachers are sincere in their work, and if they once realize the cause of their inefficiency, they will use all their energy to remedy it. They will learn to see the necessity of studying scientific and philosophical works of Socialism, through which alone they can awaken to the realization that their teachings of life, and life as it really exists cannot be harmonized. These works will assure them that in order to become efficient in the unfolding of the young mind we must have a system under which we can freely develop physically and mentally and not a system such as our present one is where the dominant class determines our physical and mental growth.

The Forerunner, edited by Charlotte Perkins Gilman, will be issued this month for the first time. All who know Charlotte Gilman and her Sociological works expect much of this magazine. All of the articles will be written by the editor. Published by the Charlton Co., 67 Wall street, New York City. Price \$1 a year, 10c a copy.

### Lesson Outlines for Study Clubs.

The following was adopted by the Kansas Socialist women in their conference at Girard last June. It may serve as a suggestion to other study classes:

We recommend for study in our meetings the following course of reading:

First—Begin with John Spargo's "Common Sense of Socialism."

Second—Simon's "Class Struggles in America."

Third—Mills' "Struggle for Existence."

We recommend the writing of papers and essays on all subjects pertaining to the work of the Socialist movement. Many of these papers, if submitted to the local papers will be printed.

#### LESSON IX.

TIME.

PLACE.

Business.

Reading of Lesson: "What To Do."

Paper: "What Can Women Do to Help Bring About Socialism?"

Discussion.

Text Book: "Class Struggles in America," Simons.

#### LESSON X.

TIME.

PLACE.

Business.

Lesson: Pages 11-16.

Paper: "The Development of the Trading Class."

Discussion.

#### LESSON XI.

TIME.

PLACE.

Business.

Lesson: Pages 21-29.

Paper: "The Real Cause of the Revolution"

Discussion.

#### LESSON XII.

TIME.

PLACE.

Business.

Lesson: Pages 32-38.

Paper: "The March of the Pioneer."

Discussion.

## OUR LEAFLETS

A WORD TO WORKING WOMEN, by Agnes Downing; ELIZABETH CADY STANTON ON SOCIALISM; WOMAN — COMRADE AND EQUAL, by Eugene V. Debs; A WORD TO CLUB WOMEN, by Agnes Downing; REPLY TO ANTI-SUFFRAGISTS, by Theresa Malkiel. Any of the above, 50 for 10c; 100 for 20c; \$1.50 per 1000. FRANCES WILLARD ON SOCIALISM, 10c per 100; \$1 per 1,000.

The Modern Magazine, edited by Payton Boswell, has made its second appearance. It is a Socialist publication, the second number concurrent issue containing a striking article by A. M. Simons on "Socialist Stagnation—Are Spies in High Offices Succeeding in Disrupting the Socialist party. Every party member should read it. The magazine is published at 180 Washington street, Chicago, is 5c a copy, \$1 a year.

The great actress, Julia Marlowe, has come out in favor of woman suffrage.

Warren and Debs post cards, one of each, 10c; two for 15c.

"Little Sister of the Poor" and "Sorrows of Cupid" both 25c.

Don't forget that leaflet campaign.

## *Bit of History from Modern Ireland*

LEILA A. WILSON

It is harvest time in Ireland. The women as well as the men are busy in the flax fields. For centuries past the people in the northern part of the Emerald Isle have grown the flax and woven from it much of the finest linon of the world. Besides sharing the work of the field, the Irish women and girls have created stitch by stitch the fine laces, with which our society women so love to adorn their costly gowns, and they who make these beautiful laces, I have seen barefoot on the city streets, wrapped in somber shawls, the dainty work of their hands gone to the landlord or capitalist class, in return for a meager subsistence in some wretched little cabin.

In the country, where I am spending the summer, it is now the season for pulling the flax. As I look from the window of my little thatched cottage across the mossy bogs, where men are busy cutting turf (for this is what burns on the Irish hearth instead of coal) I see the bent backs of men and women diligently pulling the ripened strands. So steadily do they work that they seem almost a fixed part of the poetic landscape that stretches before me, with the heights of old Sleive Gallion Brae looming up in the distance, and the beautiful Lock Neigh beyond.

These are the workers of the soil. By hard labor they sew, pull, soak, dry, and scotch the stuff out of which is made the snowy linon for kings banqueting boards, the fine laces of the lady's wardrobe as well as the more substantial weaves that go so far toward making every good home sweet and wholesome. How much of this beautiful material, the work of their own hands, think you they themselves enjoy?

I chanced the other day into one of the homes of these workers, a little stone cottage of two small rooms (everything in Ireland being built of stone) in which the father, mother and eight small children lived. In the little crowded unsanitary sleeping room the only carpet was the bare damp earth, and the solitary window was but a foot square. The floor of the kitchen, the only other room, was paved with large rough stones, which even the footsteps of a hundred years had not worn smooth. On the floor of this room the turf fire smoked, shooting the sparks up into the open chimney above. Over this fire swung the iron crane on which was hung the pot of

potatoes or coarse porrage which constitutes the chief food of these people. Here all the work for the family of ten was carried on. But this was not all, the parents and children are not the only inhabitants of these rough kitchens. As I opened the door to enter this home, I was greeted by the flutter of frightened hens, one flying into the open fire, barely escaping an untimely roasting, while a pet turkey took refuge behind the baby's cradle, and I am told that if a sheep or even a pig is ill-disposed it also must share the family shelter. It was early in the morning and the mother, who had not yet gone into the field, apologized for the dirt and disorder, which was rampant, explaining that in the flax season she had to be in the field constantly, leaving her daughter of ten in charge of the babies, the cooking, etc.

Such is the home of the much oppressed Irish peasant. How much fine linon think you was in use here? Why a bit of white handkerchief would look strangely out of place in this hovel scarcely fit for decent hogs to inhabit.

But do not understand that this Scotch Irish race are a degenerate people. Though living in housing conditions equal to the worst of sweated workers in any city, the fresh air and touch with nature in the work of the soil has kept their bodies rigorous, and in their hearts a bit of song and this same race, though so important in its struggle for liberty against such great odds, as landlordism, religious strife, and foreign rule, in its own country, awaits only a better environment to come to the front in the world's affairs. It has given to America many of its greatest men, including the immortal Abraham Lincoln.

We despise this manner of life, but what has been the incentive to the poor Irish farmer to improve his home, or build shelter for his stock. His life and even that of his family is already exhausted, in the effort to pay the rent and maintain a mere existence, and every improvement he may make only gives to the landlord a new opportunity to raise the rent, which he promptly does, even to the collecting of a tax on so necessary a thing as a window, hence such miserable dwellings with so few and so small windows. The feudal system still holds the Irish race in its clutches. Landlordism even to the present day lives off the fat of the land, allowing to the producers the barest existence. But the people are awake to this evil, they have made a brave fight and recent laws have been passed by the British parliament

beginning with the work of Gladstone, which will soon free this people from the curse of a land system which belongs to the dark ages.

Now at last, after ages of long struggle are these hard-working Irish peasants going to realize freedom and enjoy the fruits of their labor? No, not at all. Already another power is fastening its clutches upon them, to hold them in slavery, though as yet they know not what it is.

I have talked to these workers in the flax fields, their backs bent and their faces careworn, formerly they tell me they received a good price for their flax, but of recent years, though the soil is as productive, and their labor as great, they receive in the market, only about half the former price. When I ask them what can be the reason for this, their simple reply is, they do not know.

They do not know, that in Belfast, the chief industrial city of Ireland a flax syndicate has been formed; that the price now paid to them for their flax is determined by the buyers and factory owners who have entered into co-operation. This new syndicate according to the laws of capitalist business must buy in the cheapest market, and if the poor Irish man cannot afford to sell his flax at the price offered, as it will not yield even a bare living, what concern is it of the syndicate? They send to Holland and other countries for the cheap flax to keep their factories going. So the flax industry of Ireland is on the wane, and the youth of the country immigrate. Thus the poor Irish farmer finds himself in the grip of capitalism, even before he is free from the thralls of feudalism. He does not yet know what is the cause of this new bondage, but this knowledge will soon be thrust upon him. Then another thing he will learn—he will see that in this principal of co-operation, which is now being used against him, lies the only hope of betterment for himself and his fellow-workmen, but it will be a co-operation of all the workers in their own interests, instead of a few owners in their private interests.

It is a significant fact that in the city of Belfast where alone as yet capitalism has invaded Ireland, is a vigorous Socialist local of 600 members. The only Socialist movement in Ireland. Socialism follows close on the trail of capitalism and is made necessary and possible by it.

When the Irish laboring men and women awaken to the folly of making fine laces and linons only to hand them over to a landlord class, as they have for centuries done, or to a capitalist class which they are now doing, they will fall into line with the Socialist movement of the world, which stands for an order of society in which, the laborer shall enjoy the product of his toil.—Ireland.



## Sketches of Russian Heroines---II.

MAY BEALS-HOFFPAUIR

### SONIA TCHEMONADOFF.

The Russian woman who espouses the cause must endure many hardships and agonies that few American women can even conceive; but our Russian sister is happily free from one heavy handicap that oppresses the American woman, especially in the south; namely, discrimination against her by her own comrades on account of her sex. It is safe to say that there was never a leading Socialist in a Russian village who would shout at his wife (banging his hand on the table for emphasis) "You shall not go to the courthouse to hear a Socialist speech." It is likewise safe to assert that no group of Russian revolutionists ever conspired to fill their hall with tobacco smoke to keep the women from attending. Some American Socialist women are strongly influenced by such men, even to the point of refusing to attend a public meeting, if the speaker is a woman.

The Russian revolutionist recognizes his sister as his equal; and, instead of joining with church, state, and parents in the effort to repress her, he tries to help her by every means in his power, even by the extraordinary measure of Platonic marriage. Many a fearless fighter for the cause gained her freedom to fight by becoming the fictitious wife of some comrade who makes no claim whatever on her property or person; and in some instances never sees her after the ceremony is performed that gives her complete freedom from parental tyranny.

Such a wife was Sonia Tchemonadoff, and her story is not only stranger but more entrancing than fiction. While yet a schoolgirl she became imbued with the mild, progressive ideas that are considered revolutionary in Russia; and graduated at sixteen, intending to devote her life to the work of enlightening the poor and ignorant. But her parents had other views. Her father was a village priest, her mother was his weak echo. Both were affectionate and sincerely concerned for her welfare, but were there ever two generations on earth that understood each other? Sonia's plan of studying in St. Petersburg in the new medical institute for women was promptly extinguished, and the poor child had to run away from home to avoid the marriage her parents were arranging for her—a marriage with a commonplace, prosperous, middleaged man. Her younger sister, Liuba, who afterward ran away from home disguised as a boy with a man's passport, was in sympathy with Sonia and helped her to get away. But her flight was brief, for she was floodbound at the first

river, where her father found her in a fisherman's hut, sleeping on a hard bench, her parcel serving as pillow, her fur coat as cover, while the fisherman's family snored on their oven. Her father was very tender and affectionate with his erring child, but he was firm. Tears and entreaties availed nothing. Sonia went home.

After this escapade, which was considered very disgraceful, Sonia was practically a prisoner in her home, spied on by her younger brothers and sisters and by the servants, and governed absolutely by her parents. At last she managed to steal one brief interview with a former teacher, and it was through her that Sonia undertook to arrange a marriage after her own heart, as she understood her heart at that tender age. While her teacher, Mlle. Kuvshinskaya undertook to find a suitable bridegroom among the Nihilists of her acquaintance, Sonia, to her parents' great joy, completely reformed. She attended church regularly, performed her social and domestic duties after the conventional manner, and even showed an armed neutrality toward her prosperous, middleaged suitor. However she began slyly to hint that she had already made her choice, while away at school, and gave them the impression that it was not only her passion for study that had driven her from home. In this way she caused them to half expect the appearance of the stranger whom she confidently expected her adorned teacher to send to her rescue.

Meanwhile Mlle. Kuvshinskaya had written to a friend in St. Petersburg asking him to find in his "circle" a bridegroom, preferably young, handsome and aristocratic. This was not Sonia's preference but her parents' and the conspirators knew that such a man would be more likely to gain her father's consent to carry the girl away from her prison. As one of the objects of the circle was to rescue people from exile, prisons, and domestic tyranny, one of them volunteered at once to undertake Sonia's rescue.

The volunteer was Sergius Sinegub, who long afterward wrote an account of his strange wooing and marriage which was lately rendered into English by the editor of the Anglo-Russian. He and his friends communicated with Sonia and arranged the following comprehensive plan of campaign. The young couple were to pretend that they had become acquainted and engaged while Sonia was at school at Viatka. Sinegub was to give his true name and hereditary position, and to assume all the finery and show of wealth that he could borrow from his friends. As only one

of the whole circle wore starched shirts and fashionable clothes they had to borrow mostly from their bourgeois friends. He was also supplied with a gold watch and chain as a present to his bride, to be returned of course if the plan was successful. Sonia was instructed to watch for him and enter the room while he was talking to her father. She was then to throw herself into his arms and exclaim, "Sergius, at last thou art here!"

This plan was carried out with surprising effect. The father turned pale and retreated into a corner. The mother went into hysterics. Sonia continued to cling to her rescuer in the most loving fashion until her mother forcibly separated them. His story, however, was very plausible; and then they had been partly prepared for the situation by Sonia's artful insinuations. They demanded that Sinegub send a telegram to his father asking his blessing. This was a poser but it occurred to him to send it instead to his oldest brother, who was a revolutionist and, fortunately, was quick-witted enough to grasp the situation and send the required message. The borrowed trinkets that he had brought for Sonia convinced them of his wealth, and so he was formally accepted as the beautiful girl's betrothed, and the poor prosperous, middleaged suitor went into eclipse.

Continued.

### Woman Candidate for State Secretary

The Socialist party of Massachusetts at its last convention, by nominating Mrs. Harriet D'Orsay, of Lynn, Mass., as secretary of state, proved that it is its policy, as well as its principle, to recognize ability and service irrespective of sex. In her brief speech of acceptance, Comrade D'Orsay said that she prized the nomination not as a tribute to herself personally, but because it indicated that the Socialist party was a live party. It had its ears to the ground. It was conscious of the rapidly increasing sex revolt and the worldwide sex struggle, and it placed itself squarely on the side of that section of the community whose sex was made the badge of servitude as it did on the side of the purely economic law, knowing by the logic of its own philosophy, that both would ultimately triumph. Through this action, she added, it again demonstrated that it was the party of the future; for its goes without saying that the political party which stands for that which is to be necessarily grows, while those parties which support that which has outlived its usefulness will die. She, therefore, was proud that the Socialist party of Massachusetts had been the first to take this unequivocal public attitude on the sex question.

## Socialist Sunday Schools

MARY S. LIVINGSTON, Superintendent Cook County Socialist Sunday School

Among the things that have to be done in connection with the Socialist propaganda, the Socialist school is one of the most important.

Why?

Because it should, and can, serve as a starting point for all other Socialist activities.

The first step in connection with Socialist schools is to make the pupils feel that the school is their own. In the Cook county Socialist Sunday school this aim was attained by helping and not hindering the youthful aspirations, and by fostering the initiative of the pupils. The pupils in turn discuss the advisability of adopting certain measures and changing others in the regular parliamentary way at their business meetings, so that all the new activities added to the school work are a logical and natural outgrowth, which is always welcomed by the school.

The motto of the school is "Justice." The aim of the school is to reach the children of the neighborhood, and through them the parents.

The school has debates by the pupils of the higher classes on timely topics, like the war, the scab, etc. The pupils have a dramatic club for the purpose of presenting small plays, and also trying their hands at writing plays. They have started a library, and they have frequent entertainments and picnics, to which the parents and friends are invited. At these socials the pupils are having their debates, recitations and music. Speakers are invited, and a general good time, and a good propaganda meeting is the result.

The question might come to many of the comrades whether the things mentioned are the only ones done in the school.

The things mentioned are only considered as part of the school work, and regular lessons are its basis. The lessons are beforehand planned by the various teachers for their respective classes. The lessons are adapted to the mental development of the children, systematic through the year, and with a view to prepare the pupils for more advanced work with each succeeding year.

Last year the school had four classes with the following topics for the year's work:

First class—Nature study with emphasis on the value of human labor.

Second class—Activities among the savage and barbarian people and their economic and social attainments.

Third class—The history of the development of the human race from the standpoint of economic determinism.

Fourth class—The history of Socialism.

Is it important to prepare the young generation so they can take up the work where we leave it off, and continue it

fortified by systematic training. Nothing more important.

Is it interesting to see the young minds expand and grow to a better and broader understanding of the economic and social questions?

Nothing more interesting.

What is the basis of Socialist propaganda if not education? Where can it be gotten with greater success and care than in a well established Socialist school?

Why should a Socialist school mean school on Sunday only?

No cause whatever. There is no necessity to limiting a Socialist school to a certain day in the week. There may be localities where other days, or evenings, are just as suitable, or even more.

Is there any reason why Socialist schools should limit themselves to pupils of a certain age? No reason whatsoever. Men and women joining the party at a mature age, or grown-up sympathizers desiring to get a deeper knowledge of the philosophy and history of Socialism and allied topics, are just as much entitled to the benefits of a good Socialist school as our youngsters are. A well established Socialist school means a center where different locals can meet, propaganda and educational meetings can be held, literature distributed, and where people of all ages can find an application for their energies and a means of mental and moral advancement.

### Collegiate Socialist Society.

Harry W. Laidler, one of the officers of the Intercollegiate Socialist society, states in a pamphlet that the organization was formed September 12, 1905, "to promote an intelligent interest in Socialism among college men and women, graduates and undergraduates." During the first two years of its existence, the society sought primarily to interest undergraduates in Socialism through the formation of study groups. It recognized, however, that it could not fulfill its mission, nor attain its maximum of usefulness, until it secured in every large city the establishment of organized centers of Socialist thought and activity, in which the interest in Socialism aroused among college students during undergraduate days might be stimulated and directed to worthy ends after graduation.

In this belief, as the first in its chain of graduate groups, the society launched the New York Chapter, February 28, 1908. The local chapter has grown steadily in numbers and in strength since its formation, and has amply justified its existence. During the spring of 1908 the chapter elected officers, adopted a constitution and by-laws, and held lectures in the Rand school, 112 East 19th street.

The chapter is planning a most active

season for the coming year. It will hold two meetings a month, from October to May, inclusive, at the Rand school and at the homes of its members. There will be a propaganda meeting on the third Thursday of each month, free to active and associate members, and a meeting for active members only on the first Thursday. The course for the propaganda meetings will embrace nine lectures by well-known speakers, on important phases of the Socialist movement and its philosophy.

The subjects of these lectures are:

October 21st—"Poverty;" November 18th—"History of the Socialist Movement;" December 16th—"Socialist Economics: Are the Teachings of Marx Being Abandoned by Present-Day Socialists?" January 20th—"What is the Purpose of the Modern Socialist Movement?" February 17th—"Socialism and Education;" March 17th—"Socialist Tactics: Are They Productive of the Best Results?" April 14th—"The Socialist National Platform: A Critical Analysis;" June 16th—"The Case Against Socialism," by an opponent.

Every inquiry concerning the work of the society will be promptly answered. Names of collegians likely to become interested in its work are requested.

The Rand School of Social Science, 112 East Nineteenth street, Manhattan, is the permanent headquarters of the society.

The sessions of the second biennial convention of the National Women's Trade Union league, which opened in Chicago on September 27th, have attracted wide attention. Miss Mary Macarthur, secretary of the British league, was a delegate, and from all points of the United States came women actuated by a desire to spread the gospel of trade unionism. The scope of the discussions and the field represented focused public attention on the possibilities of the movement.

Miss Macarthur asserted that the Suffrage movement in England is of the middle class; and she pointed out that according to the provisions of the bill which the suffrage leaders now have before parliament, only five per cent of the organized working women would be enfranchised.

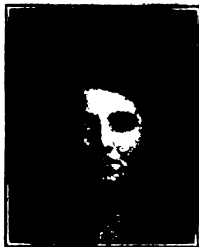
Milwaukee has raised the teachers' salaries fifteen per cent. This was made possible by a bill passed by the legislature this year increasing the money available for school purposes from three and a half to four mills for the next two years, and to four and a half mills thereafter.

When one realizes the subjects that came before the convention, and the earnestness of the delegates, it is easily recognized that organization among women to maintain the principles of unionism is a medium of strength that cannot be overestimated.

"Long live the modern school," cried Francisco Ferrer, martyr, as he faced the soldiers who were to shoot him to death.

## The National Movement.

### Work of Woman Organizer.



Following is a list of chairmen of women's committees appointed in the state of Pennsylvania:

Spring City, Mrs. J. C. Hogan.  
 Royersford, Mrs. L. Ayers, 712 Church St.  
 Phoenixville, Dr. E. A. Nelson, 216 First avenue.  
 Pottstown, Mrs. Henry Reifsnnyder, 393 North Evans street.  
 Lebanon, Peter Trompeter, 415 North Eleventh street.  
 Lancaster, Mrs. J. K. Hartman, 749 East Chestnut street.  
 Harrisburg, Mrs. Lilly Ommert, 628 Boaz street.  
 Reading, Mrs. Norah Biehl, 958 North Eleventh street.  
 Beaver Falls, Mrs. C. Well, 2004 E avenue.  
 New Castle, Mrs. Zula Williams, 138 Walnut street.  
 Sharon, Mrs. John McKeown, South Sharon.  
 Meadville, Miss Anna Burgess, State Road Hill.  
 Erie, Miss Anna McKean, 446 East Seventh street.  
 Allentown, Mrs. M. Clement, 540 North Seventh street.  
 Sayre, Mrs. M. C. Steinfest, 103 Center street.  
 Williamsport, Mrs. Daisy Fredericy, 1658 North Market street.  
 DuBois, Mrs. Clara Sachter, 20 South avenue.  
 Altoona, Mrs. W. B. Murphy 909 First avenue.  
 New Kensington, Mrs. A. B. Davis, Box 623.  
 McKeesport, Mrs. A. Hagan, 321 Barton avenue.  
 Pittsburg, Miss Rose Maritzer, 2331 Center street.  
 Rochester, Mrs. J. O. Mayo, 411 East Washington street.  
 New Brighton, Mrs. Will Frethy, 533 Eleventh avenue.

All women are requested to send reports of their progress to the party press, with suggestions that may be helpful to other women's committees. Lists of literature for children and suggestions for Sunday school work should be sent to Mrs. Theresa Malkiel, 153 McLean avenue, Yonkers, N. Y. Information on the Sunday school movement must be assembled and published in *The Progressive Woman* and other papers for the use of those who wish to organize children's study clubs.

The work has opened auspiciously in Ohio. Seven women signed applications for membership at Youngstown on the evening of September 28th. Heretofore they have had no women members in that local.

I met with Frauen Verein Branch No. three at Cleveland on September 30th. On the evening of the 30th a meeting was held under the auspices of the Tenth ward branch and the Young People's Socialist League of Cleveland. A committee of the Y. P. S. L. ordered fifty copies of the organization number of *The Progressive Woman* and bought twenty-five yearly subscription cards. The league is a thoroughly progressive and energetic body of young Socialists and is a substantial help to the Socialist party work in Cleveland.

ANNA A. MALEY,  
 National Woman's Organizer.

We are in receipt of the resolutions and by-laws of the Woman's Progressive League of Kewanee, Ill. They are to the point and neatly printed on a folder. With them is an application for membership, which reads as follows: "I hereby agree to join and become an active member of the 'Woman's Progressive League' and shall put forth every effort, both individually and in co-operation with this League for the betterment of womankind. I also agree to comply with all rules and regulations adopted by said League."

Comrade Anna A. Maley, the national organizer of the women, has sent the following letter to all women's committees

thus far appointed. Comrade Maley is very thorough and business like in her work, and she gets results. All organizations of women will find valuable suggestions in her advice. We can not say too often that the Socialism movement must be a practical, hard working affair. If it is to succeed. Dreams of revolution and of liberty will never take the race anywhere. Women, as a rule, are practical, and we want to see them make great headway in this work for Socialism.—Ed. P. W.

#### To Chairmen of Women's Committees:

Dear Comrades: I am sending you samples of leaflets published by *The Progressive Woman*. Prices are noted thereon. Can you not get your local to order a quantity of such of these as you may select? These should be at your headquarters so that our women may carry them in pocket or handbag and distribute them to store clerks and workingwomen wherever they may meet them. This method is recommended not only for women but for men. There should be a supply of cheap leaflets in all headquarters for free use by members.

Have you yet disposed of the cards for *The Woman* which were sent you? Will you not try the method of having each member dispose of one card, and remit direct to the paper, ordering other cards when your supply is out? You should have sample copies of the paper at each business and propaganda meeting and have the chairman announce that the cards are for sale. This should be done for the general press as well as for the woman's journal and at least one daily should be vigorously pushed at each meeting. If your local has been neglecting this you can see that it is done.

The comrade women of Brockton, Mass., have put *The Progressive Woman* into the public library. Can your committee not do this?

The October issue will be an organization number, giving an excellent idea of what the Socialist organization is. This will be valuable for distribution to new members, men and women. Please have your local order a supply for use.

If the wives of comrade men are not members, it would be well for you to call on them socially. You will find it less difficult to interest them in the work if you will first get them interested in you. Please do not be discouraged by one failure but try again.

If occasionally you can get a few girls from department store, mill or factory to spend a social evening at your house, you may be able to get the literature into their hands and otherwise interest them. We ought to be able to interest many teachers through the November issue and trust you will distribute as many as possible in your town.

Please send all accounts of your progress and news items of interests to women to *The Progressive Woman*, the Woman's Department of *The Chicago Daily Socialist*, 180 Washington street, Chicago, and the Woman's Department of *The New York Call*, 442 Pearl street, New York city. The editors will be glad to get these reports and other women will gather courage by reading of your activity. With greetings in the work, I am, fraternally yours, Anna A. Maley, Woman's Organizer.

Los Angeles Woman's Socialist Union has held a series of out-door picnic meetings this summer which have been pleasant and valuable to our work. The last was held in beautiful South Park, September 28th amid the sycamores, palms and flowers. There was a large attendance of members and visitors and a lively discussion of the paper of the day, "Woman in Industry and Its Effect Upon Society," by Dr. Carrie Shelton. Mrs. Garbutt reported meeting with the women comrades of San Francisco, Oakland and Palo Alto, during her recent trip north to attend the S. C. C. meeting. The secretary reported a day spent with the splendid workers of the San Diego W. S. U. Beside its monthly business and literary meeting, the Los Angeles W. S. U. will also hold a monthly propaganda evening meeting, during the winter. Miss Ethel Whitehead, state president, starts on her northern tour October 10th. Her dates, so far arranged, are as follows: Selma, October 11th; Fresno, 12th; Madera, 15th; Turlock, 18th; Modesto, 20th; Stockton, 23d; Vina, 25th; Sacramento, 27th and Napa, 30th. Local Los Angeles has elected a committee of women from the W. S. U. to have charge of special work for Social-

ism among women and has acted favorably upon the committee's recommendations that one propaganda meeting of the local in two months be devoted to the woman question and that one widely advertised meeting for woman suffrage be held during the present municipal campaign.—Georgia Kotsch, Secretary.

### New York Women Hold Convention.

Resolutions protesting against the execution of Francisco Ferrer by King Alfonso were adopted unanimously by the forty-five delegates of the Socialist Women's society, in convention at the Brooklyn Labor Temple, 949 Willoughby avenue, on October 18th.

The resolutions were adopted by a rising vote, and a copy will be forwarded to the Socialist party of Spain.

Together with a resolution calling for moral and financial assistance to the Socialist press, another was adopted pledging support to the Swedish strikers in their brave struggle.

After a spirited discussion it was decided to join the various assembly districts of the Socialist party as Women's Socialist branches.

Speaking for the executive committee, Mrs. Anita C. Block reported that the total receipts since the last convention were \$133.14; expenditures, \$94.28; leaving a balance of \$38.86 on hand.

Organizer Theresa A. Malkiel reported that four branches had been organized, that many lectures had been held in various places, and that large quantities of literature had been distributed at the meetings of the suffragists.

The convention unanimously extended thanks to Mrs. Meta L. Stern and Anita C. Block for the manner in which they have conducted the Women's pages of *The Call* and *Volkszeitung*.

The suggestion of Meta L. Stern, as international secretary, to elect a secretary whose duties shall be to translate the reports in the German organ of the Socialist women into the English language, and have them published in the *Progressive Woman*, was adopted.

A census of the delegates showed that 33 were German, 10 were American and 1 was Jewish.

Mrs. Johanna Grieb-Cramer acted as chairman during the morning and Mrs. Anna Stahl during the afternoon. Miss M. A. Gilson was English secretary and Mrs. F. Hoeffner attended to the German translations. The committee on resolutions consisted of Johanna Murdock, Charlotte Schneppe, Meta Stern and Anita C. Block.

Throughout the convention good feeling and orderly, intelligent action on all matters of importance prevailed, and the absence of wrangling and "rag-chewing" usual in conventions was very noticeable.

**Socialist Women School Directors.**

Meta L. Berger and Mrs. Whitnall were elected as school directors at the last election in Milwaukee, Wis., Comrade Berger on the Socialist ticket, and



DIRECTOR BURGER.

Mrs. Whitnall on the democratic ticket. But they are both Socialist directors now. It was a joke on the old parties, when they found that their duckling had turned into a goose, and yet the candidate was not to blame. Mrs. Whitnall was placed on the old party ticket during an absence from the city, and



DIRECTOR WHITNALL.

as she had not yet declared herself a Socialist, was elected by the old party voters. After coming into office upon her return, she vowed her allegiance to the principles of Socialism and joined the party. She is a most capable woman, and, together with Comrade Meta Berger and two other Socialist directors, is making a bold stand for the betterment of school conditions in Milwaukee.

## How to Meet Some of Your Problems

### A Personal Word to the Readers of the Progressive Woman.

Practically all of you who read the Progressive Woman in one way or another figure in buying transactions for yourself and to a larger degree, the families associated with and dependent upon you. Any one of you can give from experience a serious story from life on what is meant by "the struggle for existence." You can feel when going to the stores with your little list the cruelty you are inflicting upon some member of the family, or possibly yourself, in having to cut out here and there items which in your heart, you **just know you have to have**, but when you see the prices your heart sinks within you, for you know there is not enough in your shrunken purse to near go around.

Many of you have quit trying to make it go around at your local stores and have been placing your orders with the big catalogue houses in the large centers.

Possibly it has not occurred to many of you that your friends in Girard have been organizing, as the direct result of just such experiences as drove you to the mail order houses. We have organized a machine of our own through which our purchases can be made for many of the leading staples entering into daily consumption, representing not alone as great a saving as you get from the catalogue houses, but on top of that, what little profits there are on the deal goes to your friends, supplies hundreds of dollars of job printing to the printing presses which are defending your cause and in time will furnish the much needed advertising which represents the deficit or the difference between the cost of issuing the papers and what is received for subscriptions.

We are not going to give you an extended price list in this issue, merely introducing the subject to you with the hope that there will be responses sufficient to let us know you ladies are interested in our rapidly growing enterprise, and if, upon investigation, you find that we can make it to your advantage to divert some of this trade our way, trade you are now giving to houses which are interested alone in getting your orders, regardless of the movement which you wish to promote.

If this first announcement develops an interest as reflected by the inquiries it produces, nothing would please us better than to occupy much space in the Progressive Woman each successive month. We shall try to cultivate your interest and make you feel that here in Girard you can

be served to a large degree, as well, if not better, than elsewhere, all things considered, and that when we are doing so, you will feel that your press and your friends are being benefited thereby.

Let us suppose as a basis for our reasoning, that each family spends on an average, say one dollar per day for groceries and household necessities. Out of 12,000 families who are reading the Progressive Woman, this means nearly \$75,000 per week, that you are paying to *somebody* for things you do not produce on the farm or about the place. This represents a profit to *somebody* who fills those orders of \$10,000 to \$15,000 weekly. Can you see what a power lies in your hands if you will intelligently direct these purchases where the greater portion of this profit will be expended in giving employment to worthy comrades, permitting them to work, not in sweat shops, but under sanitary conditions, enlarging the usefulness of your papers, making it possible and easier for them to enlarge on their propaganda work in furthering our common cause?

Would you think it worth while?

Now let us talk about a few articles for illustration. Most of you serve tea, coffee, cocoa, or cereal drinks at your tables, once, twice, and three times a day. You are paying from forty to seventy-five cents per pound for your teas. For a very ordinary grade of coffee, your grocer asks you from twenty-five to thirty-five cents per pound.

About the only cereal drink that is offered you is manufactured by the most notorious union buster and Citizens' Alliance booster in the world today. On every package of that product, you pay him a profit of ten or fifteen cents which goes into the fund for hiring "scabs" to break every strike which the wage-worker enters into in his struggle for better wages and better living conditions.

If you are buying lard, you pay liberal tribute to the great packing trust which sets the price not alone on your lard, but on the hogs and cattle which they buy from the producers, nor do you know whether that lard comes from healthy or diseased animals. You may not be familiar with the fact that other products can be had much cheaper which contain no animal fats whatever, which will do the same work in your cooking, to better satisfaction in every way and at the end of the month save you many dollars on this one item alone.

Your friends here in Girard have made a speciality of these two products in particular, a cereal coffee and the cooking oil, both of which are

# In the Great "Struggle for Existence"

well worth your time and effort to form their acquaintance, give a trial in your kitchens and on your tables.

For instance, at the current prices for lard, it costs you for the best article around \$1.30 per gallon of eight pounds. We furnish you a cooking oil which will fry your dough-nuts, your vegetables, fish, oysters, make your cakes, pie crust, and will go from a quarter to a third farther than will lard for the same service, and can be laid down to you at fifteen to twenty-five cents per gallon less than your lard costs you. Thus you can see wherein it would be cheaper for you who produce your own lard, to sell that lard and buy cooking oil, saving enough thereby each month to pay for the coffee or tea you consume in the same time. Then, don't you think that it alone contains enough of interest to you to prompt an inquiry and give it a trial?

Most of you know without being told that the prices for all packing house products are rapidly advancing. They are not going lower for some time to come. Our cooking oil is subject to the same influences and has to advance in proportion, which it is now doing with every indication that it will go several cents higher for next month's delivery, and still more later. But at no season during the past three years and a half, has there been a time when it would not have been more economical for you to use this oil in preference to lard.

This oil contains none of the offensive cotton seed odor which makes cotolene and other compounds objectionable to the house-wife or those for whom she cooks. You can fry a mess of onions, drain off the oil, fry your potatoes, and then in the same oil fry your doughnuts, and from the residue, make the finest cake, and neither the potatoes, doughnuts or cake will taste of the onions previously fried in it. This sounds strange but it is a fact demonstrated times without number. You can test it for yourself.

Not only that, but a quart of this oil will fry a third more doughnuts than will the same quantity of lard. The reason is explained, that your pastry does not absorb this oil as it does lard. It further explains why the eating of doughnuts and pie crust made with this oil is not followed by sour stomach or indigestion, which often results where lard is used.

We shall be glad to have every house-wife who reads the Progressive Woman give this a test for her own satisfaction, in her own kitchen, and for this purpose, we offer to send you a gallon to your nearest express office east of the Rockies prepaid for

\$1.25 and only \$1.45 to western points, then let us hear from you the results. I will tell you in advance we shall have an interesting symposium of letters in an early number of the Progressive Woman attesting the correctness of the foregoing.

Many of you would like to quit coffee. Some feel it is injurious, that it is not good for the growing children. We should be pleased to have you try our Nutreto Cereal Coffee, or if you must have the coffee flavor, our Cero Blend, which contains enough of the fine coffee to give you the pleasant aroma which is an appetizer of itself since you have been so long accustomed to it.

Let us send you samples of these, which we will do for ten cents each, and with the samples—you will be given a credit coupon for the amount which can be turned in the same as cash on later orders. This will enable us to furnish you a liberal sample and pay the postage and expense incurred. At the same time, we will mail you our full price list from which you can make up an order to come by freight, including your teas, spices, and many other household necessities, enabling you to make up a hundred pound or larger shipment, which on its arrival will represent a saving, after paying freight, of several dollars over what the same goods would cost you at your regular grocer, and in no instance more than what you would pay catalogue houses from whom some of you are already buying.

We also manufacture a very unique clothespin. We call it the Handy Hold-fast or Boon for Cold Weather Wash-days. The illustrations herewith



Not bothered with cold fingers when gathering in washing. You also find the washing on the line—the wind may whip clothes to tatters but the pins hold their grip. Then how easy to release the pins and when released they string themselves on the ring ready for use again—they can't lose.

will give you an idea of its utility. With this pin, your washing stays on the line. You do not take them off with cold fingers, but with your mitten or gloved hand, they are easily



Hanging out washing with Girard pins; no basket or bag over shoulder—pins are right before you sliding along in convenient reach. (Complete set, three dozen these pins to any address postpaid, 25c.)

picked off and strung on the ring by same movement without dropping into the snow or dirt where they are often lost as with the old style pins.

Many ladies are finding congenial employment by offering these pins and selling them to their friends throughout the neighborhood. We have instances where families have moved to the city to educate their children and made their living by canvassing and selling this pin alone.

This is enough for an introduction.

## FOR A TRIAL ORDER, LADIES:

Dealers will not think of offering you for less than 33c to 40c the coffee we supply at 25c, 5 lbs \$1.16.

- Powdered Borax, 5 lbs 48c; Your druggist asks .....\$1.00
- "Half-Peck" noiseless matches..... .10
- Pepper, alspice, cinnamon, ginger... cloves, lb ..... .31
- Walter Baker's Chocolate, lb..... .42
- Gloss starch, 5 lbs 36c; Corn starch, lb .34
- Extra white washing compound, 2 lbs. .10
- Nutreola salad dressing, equal to finest olive oil; you can't tell difference. 9-oz bottle 30c; 4 lb..... 1.00
- A five-gal can our cooking oil..... 4.25
- Case, 6 1-gal cans our cooking oil with spouts..... 5.30
- Full case, 12 25c pkgs Nutreto..... 2.00

### TEAS--SPECIAL THIS WEEK.

- 1 lb Choice Gunpowder .37c; 5 lbs, \$1.75
  - 1 lb Choice Imperial .36c; 5 lbs, 1.70
  - 1 lb very fine Ceylon.....39c; 5 lbs, 1.85
  - 1 lb very fine Yng Hyson, 39c; 5 lbs, 1.85
  - 1 lb Japan .....38c; 5 lbs, 1.80
  - 1 lb Eng. Breakfast .....33c; 5 lbs, 1.55
  - 1 lb Eng. Breakfast, choice 39c; 5 lbs, 1.85
- Others at lower prices. These are top notchers. It's quality you expect from here—such you are offered. Satisfaction or money back.

These prices are for goods securely boxed and on board cars here; you pay the freight. Advantage all yours to make shipment 100 lbs or more. Twenty-five pounds costs as much freight charge as 100. What it lacks for yourself get a neighbor to join you, or, shall we fill in with shelled popcorn at 4c a lb? Mention number of little folks in your household; something for them goes without charge, for this information. Remit by check or money order. Good plan to retain copy of order for comparison when goods arrive. Address everything to The New Girard Mfg. Co., Girard, Kan.



# Do Teachers Need the Ballot

BY ALICE STONE BLACKWELL

It is the general testimony of educators, from President Eliot of Harvard down, that the amount of money appropriated for schools is not nearly as large as it ought to be. Both pupils and teachers suffer from overcrowding, and from the necessity of giving each teacher too many pupils for the best educational results.

What is the reason for this lack of money for the schools? One reason is that the mothers and the teachers have no votes. Money can be found for purposes in which voters are interested. Hon. Frederic C. Howe says: "We spend millions for business purposes, for the promotion of industry. And yet, when any organization goes to the city hall for thousands for school purposes, it is met with the response that the city is too poor. We can spend millions for docks, but not thousands for playgrounds." In New York, it is estimated that there are 80,000 less seats in the public schools than there are children of school age. Many children cannot go to school at all, and thousands of others have to be put on "half time." This is an injustice both to the children and to the teacher. The children get only half the time in school to which they are entitled, and the teacher has her strength worn out by having to teach two relays of children daily.

In Philadelphia the superintendent of schools lately called attention to the fact that there were 20,000 fewer seats in the schools than there were children applying for admission; thousands could not get in, and for those who did get in, the accommodations were so poor that children were sitting on broken benches, on boards stretched across the aisles, on window sills, and even on the floor. All this was for lack of money. Yet just at this time the city fathers voted \$50,000 of public money to entertain the "Elks," and \$10,000 more to entertain the Order of Patriotic Sons of America. This \$60,000 came largely from women's taxes, but the women had no vote as to how it should be spent.

Almost everywhere, the schools are pinched for money; but in the equal suffrage states this is not the case. The Colorado state superintendent of public instruction said to me, "Some people in Colorado grumble about the size of the school tax, but our schools have money enough." Gen. Irving Hale of Denver says: "The extension of suffrage to women has made it easier to secure liberal appropriations for education." Colorado appropriates more money per capita for education than any of the eastern

states, which are so much older and richer.

Of the inadequate amount of money provided for school purposes, the women teachers do not get their fair share. In Massachusetts, the average pay of a woman teacher in the public schools is about one-third that of a man. In New York, the richest city of America, the woman teachers are paid so poorly that there are hundreds of vacancies in the public schools for which no teachers can be found. The women teachers of New York have for years been using their "indirect influence" to the utmost, to secure equal pay for equal work, but without avail. In Wyoming, where women vote, the law provides that women teachers shall receive the same pay as men, when the work done is the same (Revised Statutes of Wyoming, Sec 614.)

The news that Utah had granted women the ballot was quickly followed by the announcement that the legislature had passed a bill to give women teachers the same pay as men when they held certificates of the same grade (Revised Statutes of Utah, Sec. 1853). The Colorado state superintendent of public instruction says, "There is no difference made in teachers' salaries on account of sex."

President Thomas of Bryn Mawr College says: "Experience proves that women as well as men need the ballot to protect them in their special interests and in their power to gain a livelihood. In Philadelphia no woman teacher receives the same salary as men teachers for the same work, and no women, however successful, are appointed to the best-paid and most influential positions in the schools. What is true of Philadelphia is true in the main, of the public schools in forty-two of the United States; but it is not true in the four states where women vote."

Another bane of the schools, and especially of the women teachers, is the influence of partisan politics. Mrs. Helen L. Grenfell, who served three terms as state superintendent of public instruction for Colorado, and is highly esteemed by educators there, says:

"After 20 years' experience, I can say that our school boards are absolutely non-political, and party affiliation is never considered in the appointment of teachers. I have never heard of a member of a school board being elected because he belonged to this or that party. Generally both parties are represented on the same board. Sometimes a board principally democratic is found in a republican community, and vice versa.

Our teachers are free to vote according to their own consciences. I have seen or heard of more party politics in school matters in one block in Albany, Buffalo or Philadelphia than on the 103,925 square miles of Colorado soil."—Norman's Journal.

## LET SOMETHING GOOD BE SAID

When over the fair fame of friend or foe  
The shadow of disgrace shall fall instead  
Of words of blame or proof of thus and so,  
Let something good be said.

Forget not that no fellow-being yet  
May fall so low but love may lift his head,  
Even the cheek of shame with tears is wet,  
If something good be said.

No generous heart may vainly turn aside  
In ways of sympathy, no soul so dead  
But may awaken strong and glorified,  
If something good be said.

And so I charge ye, by the thorny crown,  
And by the cross on which the Savior bled,  
And by your own soul's hope of fair renown,  
Let something good be said.  
—James Whitcomb Riley.

The Socialist party convention of Germany was recently held at Leipzig and a healthy growth was shown in party membership within the year. The increase was from 587,336 to 633,309. This includes 62,259 women members. The percentage of the Socialist vote in all bi-elections held during the year shows a considerable increase. Three new daily Socialist papers have been established, making the total number seventy-four. Nearly every publication shows a good increase in the number of subscribers. The total income of the party was \$276,300.00, an increase of \$77,000.00 over the receipts for the previous year.

A considerable number of Vassar girls have attended open-air Socialist propaganda meetings in Poughkeepsie. On one occasion some of them seriously assumed parts—made speeches, took up the collection, and added liveliness to the meeting. All the girls who have attended these meetings are still alive. They were chaperoned. One of the most brilliant and popular girls in the college, Miss Inez Millholland, is tireless in her effective effort to promote Socialism among the students. Her student co-workers are abundantly worthy of her leadership.

The question is, when will you be a Socialist, not, will you be one, for you are bound to become one sooner or later. The increase in the cost of living will force you to it.

The woman who earns her living by the sweat of her brow, and the power of her brain must feel queer on election day, when she is denied the right of a common citizen.

How many school teachers instill into the minds of young boy students the ideals of woman's right as a citizen of the United States?

Do you believe that the people should govern this country? What are you women doing toward its government. Are you not people?

The Progressive Woman stands for the liberation of all womankind, and through her the liberation of the race.

After all, everything goes back to the economic question, "How are we to live." is the main point in life.

Bring your child up in the way he should go.

Literature is the best means of reaching the people.

Say a word today for Socialism.