

The Progressive Woman

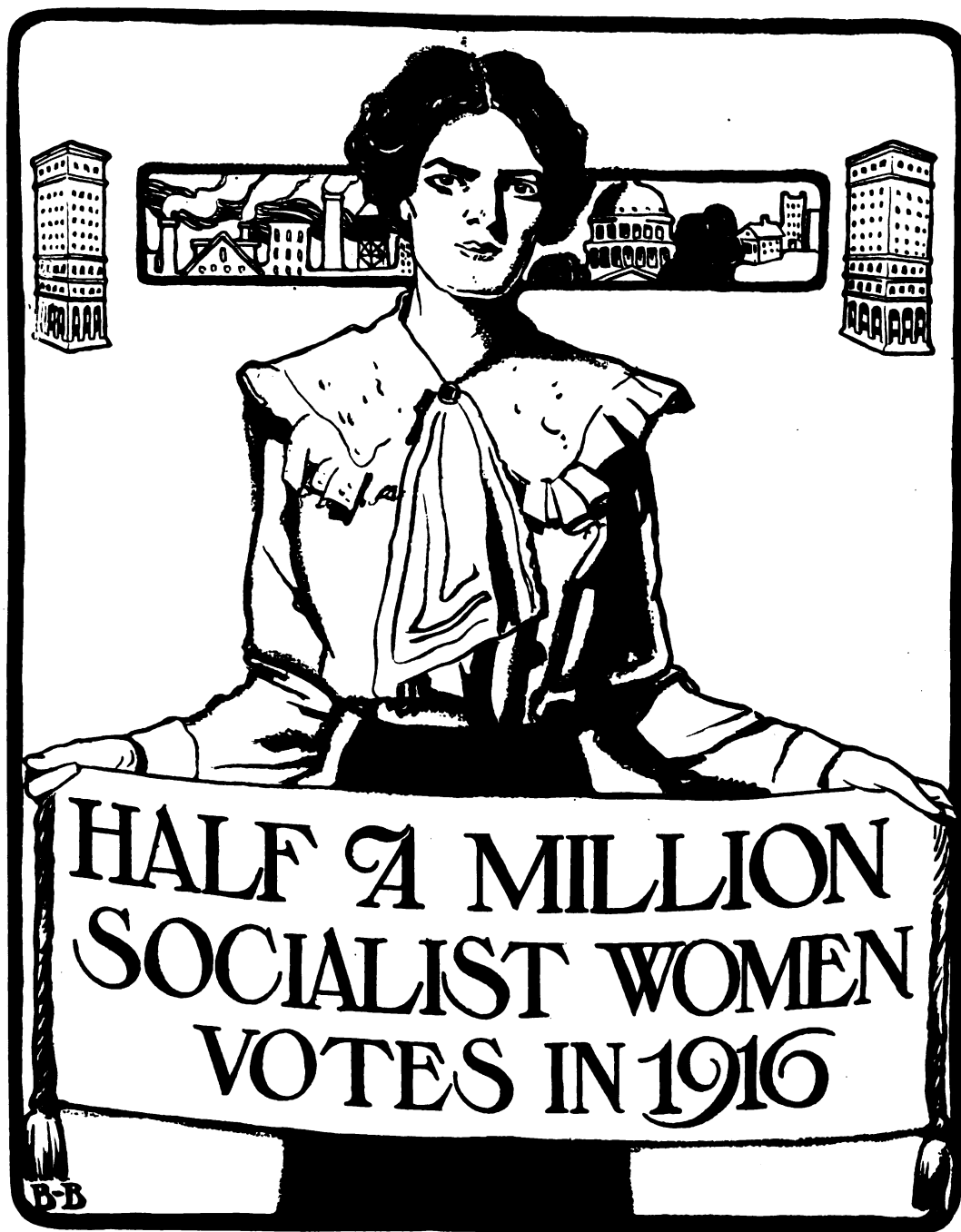
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THE PROGRESSIVE WOMAN

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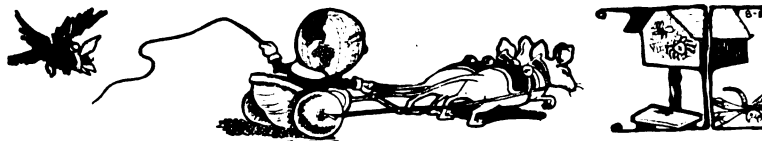
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IN THIS OUR WORLD



By
JOSEPHINE
CONGER-
KANEKO

THE HIKERS



GENERATION or two back "nice" young ladies minced along in high-heeled boots that pinched their toes unmercifully, or, if they traveled any considerable distance—a quarter of a mile or so—they were driven in a coach.

Today perfectly nice young women (all women are young today, irrespective of age or previous condition of servitude), not only walk, in broad, stout shoes, for the very love of it, but now comes the report of "hikes" for political ends.

A hike to Washington is the latest. One hundred and fifty suffragist hikers started from New York City on February 12, and no doubt will have arrived at their destination before we get this issue of *The Progressive Woman* out. Reports say they are doing well, though an occasional one or two drop out along the way.

The reason of this pilgrimage is that the New York suffragists may take part in the great suffrage parade at Washington on March 3, and that they may preach the gospel of suffrage along the way. Since the New York Legislature has passed a bill favoring the submission of a constitutional amendment to the people in 1915, it is the duty of the suffragists to educate the people to their demands.

We are with the New York "hikers" in spirit, if not in flesh, and may they come into their own in 1915!

WOMAN AND LEISURE

A recent writer says there are not only more women of leisure today than there ever were, but that the leisure of women is increasing. This is both true and untrue. Thousands of women employed in mills and factories have no more leisure than their mothers who wove and spun in their own homes, and looked after the children and the household at the end of the day. The wage-earning woman of today does much the same thing, only a part of her work is separated from her home life.

On the other hand, the invention of the machine has enforced a certain amount of leisure upon the woman, as it has upon the unemployed man. What is the man doing with his enforced "leisure"? What will the woman do with hers?

Leisure gives time to think. Enforced leisure usually is unpaid. The thinking woman or man who has nothing is likely to formulate a method whereby they can get something. That something which, through the mere fact of their existence, belongs to them and their kind. Revolutions in conditions are started in this way. The two extremes meet—the individual who is not allowed to work, and the individual who overworks for a pittance. An alliance is made, and there is a demand for more work on the one hand, and for less on the other—with a living insured.

What is sauce for the gander is sauce for the goose in this situation, as in most others. If organization and demands are good for the overworked and the over-leisured man, they are equally good for the overworked and the over-leisured woman. Identical causes need identical treatment.

The whole development is toward human equality, the right to be and to do, and to share alike in the world's resources.

THE WORLD MOVES

In spite of those who would hold it back, the world moves. Hold in mind that we have not only perfected the automobile, but have airships as well, while you read the following from the *London Quarterly Review* of 1825 (only 88 years ago!):

What can be more palpably absurd and ridiculous than the prospects held out of locomotives traveling twice as fast as stage-coaches? We would as soon expect the people of Woolwich to be fired off upon one of Congreve's ricochet rockets as trust themselves to a machine going at such a rate. We will back old Father Time against the Woolwich Railway for any sum. We trust that Parliament will, in all railways it may sanction, limit the speed to eight or nine miles an hour, which we entirely agree with Mr. Sylvester is as great as can be ventured on with safety.

Those who are skeptical about the possibility of a real industrial democracy under which all the workers shall be comfortably fed and clothed and housed, because such a thing has never been done, should remember that once upon a time it was thought "palpably absurd and ridiculous" that a locomotive should be expected to travel twice as fast as a stage coach—simply because locomotives had never done such a thing before! Precedent is never, never a safe argument to advance against an ideal of progress.

THE UNIVERSAL STRUGGLE

Time was when the down-most man was accepted almost as a religious institution. "The poor ye have with you always," was interpreted to mean that the poor are a necessary evil, existing for the welfare of the rulers.

Today all over the world this superstition is being rapidly outgrown—not by the ruling classes, but by the masses. In the United States the local strike is the worker's effort to better things. In European countries the general strike is his protest against oppression. In China the common people are demanding political rights. In Japan they are protesting by riots against exorbitant taxation.

Everywhere internal troubles, not between ruler and ruler, but between ruler and oppressed, are the growing habit of the age.

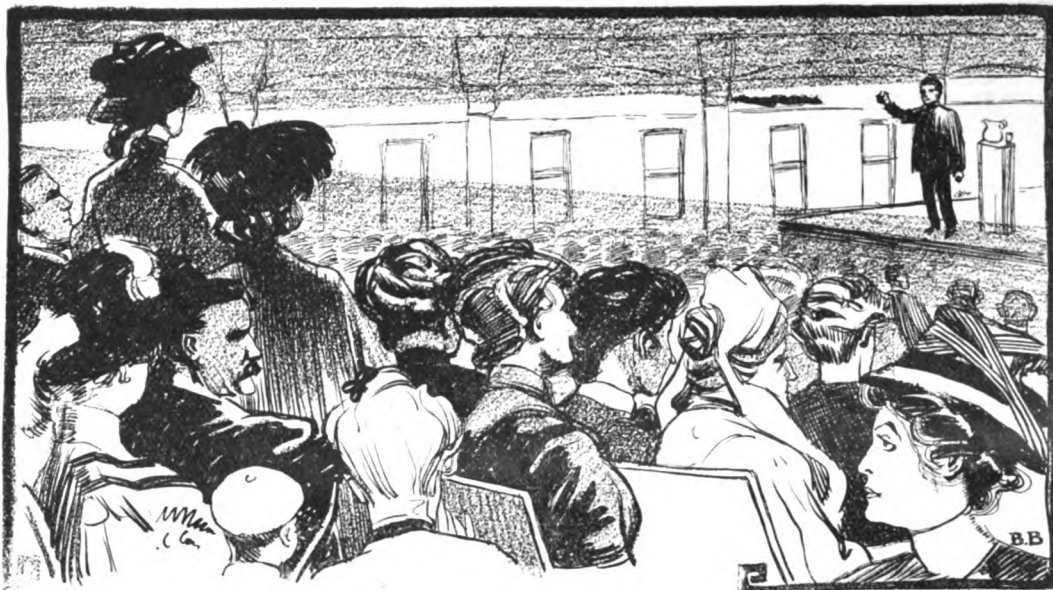
Injected into these struggles are those, hitherto unknown in the history of the world, between woman and man. In the United States the efforts of the women for political equality have gone no further than request, or demand, and demonstration. These seem to be proving effective so far. In England it has become a struggle, backed by force.

Is it mere coincidence that the woman and the workingman should become conscious of their needs simultaneously and under the same social conditions? Hardly. Whether they are conscious of it or not, the possibility of economic freedom is the cause of the awakening, and economic freedom itself is the goal which must be reached before either woman or the workingman is masterless.

The demand for our **THREE-MINUTE PROPAGANDA LEAFLETS** is great. Why not order some for your friends. These leaflets are of envelope size and convey much in few words. Each one of them is thought-provoking. (See page 15, column 3.)

JOIN THE CAMPAIGN FOR A FIFTY PER CENT WOMAN MEMBERSHIP

*Focus Your Eye
on this Picture*



LOTS of women here!" you say. Sure thing!

And the person on the platform is a Socialist spellbinder. He's giving his auditors (among whom are "lots of women") the A-B-C of Socialism. He realizes that the future growth of the Socialist movement depends largely upon women. He knows that a solid **50 PER CENT WOMAN MEMBERSHIP IN THE SOCIALIST PARTY** is essential in making the Party of vital importance equally to women and men.

Did you ever think of having a **50 PER CENT WOMAN MEMBERSHIP?**

DO YOU KNOW what a **50 PER CENT WOMAN MEMBERSHIP** will do for your local branch, for Socialism — and **TO** capitalism?

Well, here are a few things that a **50 PER CENT WOMAN MEMBERSHIP** would do:

- 1—**GIVE THE MOVEMENT UNLIMITED ENTHUSIASM, SUCH AS IT HAS NEVER KNOWN.**
- 2—**FILL YOU WITH A NEVER-LET-UP SPIRIT, SUCH AS THE MOVEMENT NEEDS.**
- 3—**A SOUND, HEALTHY MEMBERSHIP.**
- 4—**CREATE BETTER MEANS FOR VITAL, CONSTRUCTIVE, INTENSIVE PROPAGANDA WITH THE WORD "DO" BEHIND IT, INSTEAD OF THE WORD "TALK."**
- 5—**MAKE THE SOCIALIST PARTY A MOVEMENT SO BROAD, SOCIAL, AND DYNAMIC THAT IT WILL SHOOT DARTS OF FEAR AND DEFEAT INTO THE HEARTS OF ALL CAPITALIST APOLOGISTS.**

THAT'S what a **50 PER CENT WOMAN MEMBERSHIP** would do!

THAT'S what **THE PROGRESSIVE WOMAN**, the only Socialist magazine for women, wants the Socialist movement to have!

Start in right now to boost the woman membership from its present 11 per cent to **50 PER CENT**. Organize a **50 PER CENT CLUB** in your local, and let **The Progressive Woman** help you push it.

The moment you do this, you'll begin to have "lots of women" at your meetings and lectures—"lots of women" party members — women of action, force and thought. And then the Socialist Party will be on the way to realize the slogan of **The Progressive Woman: HALF A MILLION SOCIALIST WOMEN VOTES IN 1916 and A 50 PER CENT WOMAN MEMBERSHIP!** Think of it, Comrades! Won't it be great? Why, when you think all this over to yourself at your leisure and at your work and in your sleep, you can't help becoming enthusiastic!

ENTHUSIASM! That's the word! That's the thing, Comrades!

It's enthusiasm that has kept to our tasks those of us who have been backing **The Progressive Woman**, no matter how dark the clouds have appeared. And it's our faith in you that keeps up our enthusiasm.

THE ACTIVITY OF CAPITALIST POLITICIANS TO GET A GRIP ON 1,800,000 WOMEN VOTERS SHOULD URGE YOUR COMRADES ON TO BIGGER ACTIVITIES AND GREATER ENTHUSIASM.

YOU SHOULD BEGIN NOW — THIS DAY — THIS MOMENT and prepare yourselves to get a grip on the attention of women voters and suffragists. Form that **50 PER CENT CLUB**, and then order at least 50 copies of **The Progressive Woman** every month at 3 cents per copy. The cost would be only \$1.50 per month; a mere trifle that will be made up **SEVERAL TIMES OVER IN A GREATLY INCREASED WOMAN MEMBERSHIP!**

RESOLVE TO DO THIS!

THEN CARRY YOUR RESOLVE INTO ACTION! After you have done so — after you have pinioned your mind to the slogan of **The Progressive Woman** — after you have discussed it at your local in motions and resolutions, **ENDORSE THEM WITH THE STAMP OF DEED!** Organize your **50 PER CENT CLUBS—ORDER AT LEAST 50 COPIES OF THE PROGRESSIVE WOMAN EVERY MONTH** — and then you will see your woman membership **GROW — GROW — GROW — TO A NICE, ROUND 50 PER CENT.**

Send \$1.50 for a bundle of 50 to **THE PROGRESSIVE WOMAN**, 5445 Drexel Ave., Chicago, Ill. **DO IT TODAY.**

(This page is being printed in poster form. Write for copies. They're free. They'll look good on your clubroom walls.)



THE women of California are *de facto* citizens of the state, no longer so by representation or misrepresentation. In the year and a half since they have had the right of citizenship conferred upon them very noticeable and important improvements have resulted.

One of the most marked is the deference paid to what women want in civic improvements and legislative measures by those in office or those who hope to be. Their advice is sought, their opinions solicited, their bills to be presented to the Legislature promised support, they are given representation upon local boards, appointed upon charter revision committees and committees of investigation. Indeed, the utmost deference is paid when voting counts. There has been sufficient evidence to prove beyond the shadow of a doubt that the little ballot in the hands of the women is a power much greater than the indirect influence they exercised before their enfranchisement.

The results so far upon the women themselves have been beneficial. They have taken their enfranchisement very seriously. They realize the vote is not a thing to trifle with, but an obligation and a duty to be wisely and conscientiously exercised.

In municipal matters the women when they have faced an election have sought the very best opportunities of enlightenment upon the various amendments, the proposed new charter, the wisdom of bond issues and the character and fitness of aspirants for official positions.

Now that the Legislature is in session, the women after mature deliberation of many months are prepared to have a number of important measures introduced bearing largely upon the welfare of women and children.

The present eight-hour law, which has proved to be a wise provision, will be amended to include canneries and any other industry where perishable products are involved which the old law exempted. There have been too many disclosures of late concerning the vile conditions forced upon women and children in these industries and the long workday imposed to any longer grant immunity to them.

In California, as well as in many other states, legally children have but one parent—the father if the child be born in wedlock, the mother

of an illegitimate child. In the first case why shouldn't the child belong to the mother as well as to the father? In the second why should all responsibility and obligation be lifted from the father's shoulders? A law for equal or joint guardianship is one of the laws proposed by the women. Another will be the raising of the age of minority of the girl from eighteen to twenty-one, thus extending the protection of their personal and property rights for a term of three years, on equal terms with boys.

A bill in which women are particularly interested is known as the red light abatement and injunction law, which shuts up houses of prostitution and sets free sex slaves.

Another bill to be introduced relates to community property. As the law exists today upon the statute books, community property is so in name alone. It is absolutely under the control of the husband to do with as he pleases. He can sell it, trade it, use it up in any way he chooses, and not only his own earnings but those of his wife also. Upon his death the wife after administration receives half, if there is any half left. Upon her death it all reverts to him. The new law proposes to protect the interests of both husband and wife.

Several different mothers' pension laws have been introduced. The women of southern California will do all in their power to secure the adoption of the one known as "the mothers' compensation law," drawn up after careful consideration and advice by a committee of women. This bill proposes to have the whole control and management placed in the hands of a board of five persons composed of men and women appointed by the supervisors, and provides that widows, wives of convicts and those whose husbands are physically or mentally incapable of providing, whose children are under fifteen years of age, shall for each child receive a certain specified sum monthly—this support to be given when otherwise the mother would be obliged to go away from home to earn their livelihood.

These bills go to show where women's influence and ballot will be largely directed. The conditions under which the wage-earning women toil, the protection and welfare of the child, more equitable rights for women—these and kindred subjects that have to do with the safeguarding of human life and the increasing of human happiness, will more and more appeal to women and receive their support.

WOMAN, WAGES, AND THE BALLOT

By Eleanor Wentworth

AMONG the problems which are of vital importance today is the one concerning the difference of wages for men and women for the same labor performed. At first glance it may appear to be a simple problem, easy of solution, but when we analyze it we find that it has many tentacles that delve into all the cracks and crevices of our social structure.

For one thing, it is apparent that women receive lower wages than men because, up to the present time, they have possessed neither economic nor political power to protect their labor and to demand for it a fair remuneration. For another thing, the absence of any legal means of expression has placed them in a subject class, and the labor of a subject class has always been regarded as of less value than the labor of a free class. The helplessness of a politically or economically enslaved class is the basis of this valuation of labor; it is the thing that makes such a valuation possible. But the cause of its continuance, the source of its endurance, is the ethical idea that grows out of such a condition—the sense of inferiority attached to dependent persons. And the dependent ones help to bolster this conception by acquiescence.

When women were free their labor was regarded as noble and on an equal plane with the labor of men. We find Homer singing the praises of princesses who went to the river to wash the household linen, and the Hebrews reminiscing about Rachel, who carried water and tended the flocks and spun for her father's household. Modern poets wail about woman's beauty. If they chance to dwell upon her labor, it is dismissed with contempt or with a few sugar-coated phrases. Most often, however, it is not mentioned at all.

This in face of the fact that since the first

inception of a man-ruled society, women have performed the most difficult and unpleasant tasks, before that time doing all the useful work. In undeveloped countries, like China and India, they work in the rice fields and load ships; in Africa they haul the wood, tend the fields and for good measure receive physical abuse from their "superiors." In modern countries, where women recruit the industrial army, every attempt is made to keep them employed in the lowest grade of labor. While poets rave about their shining eyes and lustrous tresses, their work, noble and ignoble, has gone unhonored and unsung.

The labor problem concerns not merely those women who receive lower wages than men, but also those who work long hours, who work from sunrise to sunset and receive no wages at all. It is the existence of this great mass of unpaid women that, as much as the lack of the ballot, tends to keep down the wages of the so-called working women. Most women entering the field of industry do so with the idea that it is only temporarily, that they will marry and cease to "work." They may marry, but they do not cease to work. They merely cease to draw pay. This in itself is tragic enough, but there is another fact, which is still more tragic—that they go from a field of specialized labor to a field of unspecialized labor. Instead of performing certain specialized tasks, they each day plod through a maze of unspecialized details; in other words, they step from a higher to a lower industrial plane.

This is really the question which is before women, which is at the base of the entire woman's movement—the necessity of freeing themselves from this great disintegrated field of human activity and raising it to a level with the rest of the industrial world. As this process goes forward the old divisions of labor between

the sexes are no longer plausible and women gradually enter all fields of activity.

So far, all the organization of home industries has been done by men as they presented a means of creating profit. The restaurants, the laundries, the cafeterias, and hotels have appeared timidly and have assumed vaster proportions as they became increasingly a source of profit. It remains to be seen whether we will attempt to further this organization and find a means of making it profitable because it is a social necessity or whether we are going to continue in the old way of having it forced upon us because it is profitable.

Women, to secure their ends, must avail themselves of the two weapons which men use for the same purpose—economic organization and political organization. These will eliminate the distinction between female labor and male labor in the factories, mills, and shops, where female labor is even preferred because it can be obtained more cheaply. The enforcement of a minimum wage scale and other factory regulations will do much to change this and will also help to solve the domestic labor problem, for, as the work outside of the home becomes more agreeable and the remuneration becomes higher, women will revert less often to the old tasks. In time the household labors may become so lonesome through neglect that they will follow gladly, willy-nilly, where the rest of the world leads.

So, when we view the matter closely, we see that the ballot and organization can secure for us anything we want. But to make them powerful two things are absolutely essential—two things without which they are useless to us. They are: First, that we know from A to Z what we want, and second, that we want it unanimously.

PIONEER WOMEN DELEGATES

By Burke McCarty



IF WE may judge by the newspaper reports and testimony of the women lecturers visiting this country of the stubborn resistance of the government to the fight for political equality which our British sisters are making, England has not made any material progress in this respect in the last seventy-four years.

When, in May, 1840, a convention of the World's Abolitionists was called in London, that city was thrown into a panic almost when word reached them that the American government had elected a number of WOMEN delegates!

A committee on arrangements called an indignation meeting and let off steam by sending word to the American abolitionists that the call for delegates was confined strictly to the masculine gender and that female delegates would under no circumstances be tolerated, and they presumed the matter was thereby eternally settled.

To their chagrin and amazement, however, they soon learned (for bad news travels fast, they say) that the women delegates were still on the job, and had actually set sail, headed by the "notorious" Lucretia Mott. This was the last straw.

Mrs. Mott was at this time the most-talked-of woman in the United States, owing to her active and persistent fight against negro slavery, and incidentally she was the most misrepresented and misunderstood.

In reality, however, she was the idolized wife of the wealthy and prominent abolitionist, James Mott of Philadelphia—both of whom had soap-boxed for the cause from one end of the Eastern states to the other, and thereby incurred the maledictions of the pulpit and stinging criticisms of the press.

The London newspapers devoted columns of space upon the audacious blunder America had made in selecting women as delegates, and a committee waited upon the "ladies" on their arrival and requested them not to present their credentials, and that they should quietly take their seats with the audience.

This request might have appealed to many a less sagacious woman than Lucretia Mott as an easy way out of a trying situation.

The dainty little Quakeress, however, met the committee with wide-eyed astonishment and gently but firmly informed them that it was not within the power of the women to step down from the position to which the American abolitionists had honored them, and that they would certainly be on hand with their credentials when the convention opened.

Thus she neatly in her characteristic way checkmated the attempt to lift the discourteous act from the convention and place it upon the women themselves.

When the convention was called to order and most of the delegates seated the little group of American women made their way down the aisle—every eye in the great assembly hall being riveted upon them—and the sensation which their presence made could have been little less had they been inhabitants from Mars who had dropped in. There they stood, awaiting the decision of the heated debate which their credentials were causing.

The feeling was intense on both sides. The American men pointed out that the long, noble struggle which these women had made against negro slavery alone should place their credentials above question. In vain it was pointed out that at that very moment negro delegates were seated without demur, and that the convention, by its exclusion of the women delegates would place them in an inferior position to the negroes whose battles they had been fighting!

After hours of discussion the matter was finally compromised by allowing the women to take their seats on the platform, but were *screened from the male delegates by a huge curtain!*

William Lloyd Garrison, the eloquent American abolitionist, whose arrival had been delayed, indignantly refused to take his seat among the delegates on learning the situation, saying: "After battling so many long years for the liberty of African slaves I can take no part in a convention that strikes down the most sacred rights of woman." And from that on he was a silent spectator in the gallery.

The irrepressible and resourceful Lucretia was too shrewd a tactician to allow such an opportunity to slip by, and she added fuel to the fire by writing a letter to the brilliant Irish patriot, Daniel O'Connell, tersely stating the facts and asking his views.

The reply was what might have been expected of the great Irish liberator.

He severely criticised the act of the convention and branded their excuse that they "feared the ridicule of the press if they were to sit with women delegates" as cowardly.

"Mind has no sex," he said. Nor did he let the matter rest with his letter to Mrs. Mott. The following day he went before the convention and spoke his mind in no uncertain terms.

The most important result of this indignity, however, was that it convinced Lucretia Mott that the time was at hand for some concerted

and definite action in the cause of the emancipation of *all women*—white as well as black.

On leaving the convention that day she confided her ideas to Elizabeth Cady Stanton, whose husband was a delegate to London, and she had been won over to the women's cause by Mrs. Mott. These two enthusiasts, who were a host in themselves to any cause they might espouse, resolved that on their return to America they would work with this end in view—a plan which they carried out three years later.

Thus the narrow-minded act of our British cousins unwittingly gave the enfranchisement of women the greatest boost it had ever had.

WOMEN OF OTHER LANDS

By Meta L. Stern

GERMANY.

The Socialists of Prussia held their annual convention in Berlin during January. Thirteen women delegates attended the convention, and all of them participated actively in its proceedings. Comrade Mrs. Wurm made an able speech on the agitation for suffrage reform in Prussia, pointing out that the Socialists were the only political group in Prussia working for a truly democratic form of suffrage, since their program includes votes for women. She also called attention to the coming Woman's Day, when Socialists throughout Germany will arrange woman suffrage demonstrations, just as the Socialists of America did on February 23.

AUSTRIA.

The Socialists of Austria have set aside March 9 as the date for their national Woman's Day. In Vienna the Socialist women have succeeded in obtaining the mayor's permission to hold their Woman's Day meeting in the large assembly room of the City Hall. The Vienna Arbeiterinnen-Zeitung, the official organ of the Socialist women of Austria, says of this innovation: "The Socialist women of Vienna will celebrate Woman's Day, 1913, in the same public building into which they will endeavor to send women as members of the city council."

FINLAND.

The Socialist women of Finland report steady progress in their work of organization and agitation among women, and an encouraging increase in the circulation of their working woman's paper, Tyolaisnainen. Since the women of Finland are better organized politically than industrially—a fact that is probably due to their enfranchisement—our comrades have appointed a woman organizer, Aura Kuskinen, to encourage industrial organization among female wage workers. The Finnish Socialist women are also doing valuable educational work among working-class mothers by the publication and distribution of simple, comprehensive pamphlets dealing with the care and feeding of infants.

SWEDEN.

The recent municipal elections in Sweden resulted in the election of eighteen new women town councillors. These newly elected officials, together with those already in office, give Sweden no less than sixty-two women town councillors.

The Swedish government has just appointed its first woman factory inspector, whose duty it will be to investigate the conditions of women workers in certain branches of industry employing great numbers of women. Miss Kerstin Heselgren is the woman appointed to this office. Miss Heselgren is experienced in social work, as she has been an inspector of public schools for a number of years.

FRANCE.

The French suffrage movement—feminist movement, as they call it—is very undeveloped compared with the suffrage movements in other enlightened countries of Europe. France, the remarkably progressive in many other respects, has always been extremely conservative, not to say reactionary, in regard to its women. French custom, law, and tradition still treat woman as an inferior, and the typically chivalrous Frenchman often has a very low conception of women. It is particularly good news therefore to learn that a Socialist woman movement is about to be born in France. On January 5 a number of Socialist women in Paris called a meeting for the purpose of discussing the need of Socialistic agitation among women and the desirability of clearly defined, organized action. On January 23 a second meeting was called and an organization of Socialist women was formed. The secretary of the newly formed organization has written to Clara Zetkin of Germany, official international representative of Socialist women, asking her for information on the ways and means used by Socialist women of other lands in spreading the message of Socialism. Thus the Socialist women of all countries, regardless of different languages and conditions, are able to help one another by advice, example, and fraternal co-operation.

Orders are swamping us for the vividly illustrated two-color poster of WOMAN'S AWAKENING, the poem by Josephine Conger-Kaneko. Florence Gibbs of Chicago writes: "It is wonderful, and ought to be printed in every tongue." This poster is 7½x14 inches, and is printed on fine eggshell paper. It's yours for 10 cents; 3 for 25 cents. Order them today.

FIFI, the "Egyptian Singer," was doing her turn. Her olive skin, her bright cap and gaudy garments of oriental dyes, made a mass of warm color under the glare of the spot light.

For a week Fifi had been singing the same songs—cheap, highly colored songs, the American conception of the Eastern love song. A migratory audience had packed the little vaudeville theater every afternoon and evening. New faces were always there, new faces at the end of each hour when Fifi came to do her turn. New eyes brightened when her rich, deep voice did its best to make something of the words and notes of the songs she sang. New hands cheered as the gaudy skirts spread, fan-like above the slender, finely arched feet, as they whirled their owner off the stage.

New hands and new eyes—and yet not all new, Fifi had come to learn. Down in the midst of the audience for three evenings in succession she had caught a pair of eyes shining into hers with steady persistency. Gray eyes, with a fine, strong nose and mouth and chin beneath, and a broad, white forehead above, back from which was combed smoothly a mass of thick, brown hair.

It was the third night and Fifi saw him again, almost in the same place, and with the same shining look in his eyes.

"Now what in the world," she asked herself, "can a man with a face and a look like that in it find in a vaudeville show like this?"

What, indeed, could he find? What everybody else found was a reel of moving pictures. Then a mimic Irishman who gyrated about and said the most outlandish things in a perfectly un-Irish way. Of course, he was meant to be funny and everybody accepted him on that basis—and laughed at his capers. Fifi had watched him a little from behind the wings, but had failed to laugh with the audience on the other side of the footlights. After the Irishman came moving pictures again, a love comedy, or maybe a tragedy, with a French setting. Then followed some jugglers, and another "mover," and after that—Fifi.

This was not the program exactly as given, since most of it changed every day. Fifi alone lasted through the week. The management had discovered that she was a "puller," hence her week's stand at the one place. For it is the custom of the low-priced vaudeville to keep its "artists" on the rounds of a rather large circuit.

On the third night, Fifi's eyes, shining under the glare of the spot light, looked into the shining eyes of the man in the audience. Looked straight into them and smiled. And as quickly looked away and grew serious. Grew serious in the midst of her dance, of her song. Discovered her seriousness, and smiled again—at no one, at nothing. Smiled because it was a part of the show to smile. To smile was one of the things she was paid for.

When Fifi reached home that night she threw off the long coat that hid the gaudy clothes, and dropped into a "loungy" chair before the radiator. Radiators are not so cozy as a fire-place, nor as the old-fashioned stove with the red coals shining through the "isinglass" trimming. But one learns to dream even before a warm radiator in a city flat.

Fifi settled herself comfortably, and began to wonder about the shining gray eyes. Rather did not begin to wonder, but gave herself up to the sense of pleasant speculation that had taken possession of her after seeing the pair of gray eyes the third time. Who was he? persisted in her mind. And—was he *really* interested in her? Would he really like to know her? Did

he come to hear her sing? To see HER? A deeper interest moved within her than she had ever felt for any man before.

For one hour she sat—wondering.

* * *

In his den, in a club house at the university, a young man, with a splendid face and gray eyes, quiet and introspective now, sat comfortably in a big chair before a warm radiator, while the shrill wind whistled outside.

A thesis, on medicine, which had been neglected for three consecutive evenings, lay on the floor beside his chair—dropped, absolutely forgotten. Every living nerve of his being pulsated with the memory of one thing—a sweet-faced, tender-eyed, brilliantly dressed girl. Of Fifi. Of all things in the world . . . a girl in a vaudeville show.

Finally he got the better of his feelings. He argued, reasoned, scolded himself. "Fifi," doubtless an ignorant creature of the slums, or



Her real name was Margaret Ellington.

of the Orient, who could tell? Anyway, the very fact of her vaudeville career was sufficient argument against her. His respectable country raising, his people, poor, but eminently genteel—all arrayed themselves in affront to his feelings, which had been stirred to the depths.

Vaudeville of any kind was not in his line. He had dropped into that particular place by accident the first time. The second, and the third—well, by the third he knew why he was there. The realization had come as a shock, and he resolved never to go again.

Not because he had seen an attractive young woman, who had given his heartstrings a distinctive pull. He was just finishing college and would soon have a promising practice in his home town, and the time was propitious for falling in love. But—"Fifi" and vaudeville! . . . It had never occurred to him that his deepest emotions might be stirred from a source entirely incompatible with his social position. Not that the young woman of his conquest must be rich;

but she must at all hazards possess refinement, culture and respectability.

The imagined coarseness and ignorance of the girl singing in the vaudeville was as a hand chilling the warmth in his heart, pushing her from him. He would never go to hear her again! And yet—he buried his face in his hands with a groan.

* * *

And Fifi—Fifi, whose real name was Margaret Ellingford—Fifi, whose father had been a college professor, and whose mother was a college graduate; Fifi, who, after finishing high school, had found the little income left her mother inadequate to prepare her for the ambitious life she meant to lead; Fifi, who was bravely earning her own way in whatever honest manner presented itself; Fifi, who would have graced the home and the name of any man, was transferred the next night to another quarter of the city, and never knew whether the "shining eyes" were seeking her from the midst of the old audience or not.

MR., MISS OR MRS. SOCIALIST HUSTLER!

This is to you!
We want—and you want as much as we do—a 50 per cent woman membership in the Socialist party. We want to create this membership by reaching and educating women. The more we reach, the sooner will we have the future woman voter with us.

You, who are members of locals can help by asking your local to order a bundle of 50 each month for a year. TREMENDOUS RESULTS CAN BE ACHIEVED THROUGH THIS BUNDLE CAMPAIGN.

If the local thinks \$1.50 is too much to spend for propaganda among women, GET UP AN OCCASIONAL ENTERTAINMENT AND RAISE THE MONEY FOR THE YEAR'S ORDER YOURSELVES.—IT WILL BE UP TO YOU TO LEAD THE WAY TOWARD CONCILIATION BETWEEN SOCIALISM AND THE PROSPECTIVE WOMAN VOTER.

When your local gets its bundle, see that each copy has a number of leaflets (our leaflets with space for invitations to meetings are especially appropriate) folded inside, and be sure that the copies are sold, or distributed among the most "likely" women of your district.

Make this a pretext to call on the women a little later, to talk the paper over with them. Discuss the various articles, get their subscriptions, invite them to meetings, secure the opportunity to call again.

THIS IS "HOUSE TO HOUSE" PROPAGANDA THAT CANNOT FAIL IN RESULTS.

Get your local to order that bundle, and START YOUR CAMPAIGN AT ONCE for a FIFTY PER CENT WOMAN MEMBERSHIP, AND A BIG WOMAN VOTE IN 1916!

The Progressive Woman is 3c a copy in bundles of any size, 50c a year, 25c for six months. Do not delay this matter. You may forget it.

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EVOLUTION OF TOOLS (Concluded) Part II

By May Wood-Simons



UMANITY has set milestones along the road of its industrial progress. They mark the inventions and processes that have made human advance possible.

The history of the evolution of tools shows that with the advent of certain inventions the mode of life of whole tribes of men was changed.

Just as the discovery of steam thousands of years later revolutionized society, so the discovery of the process of smelting ores and the making of bronze revolutionized early society.

Environment played the largest part in the life of these early people. The materials they could find determined the tools they made and the objects they created with these implements.

Ideas could not rise higher than materials. For example, in later history the Egyptians from limestone created one line of architecture and art, the Greeks with the whitest, finest, thickest quarries of marble in the world created another.

Professor John Paul Goode has pointed out that in these early stages of society physical environment is of the greatest importance, that the social environment is slight in influence. Progress in evolution is a record of the changing relation between the importance of these two, the physical and the growing social environment.

No industrial invention up to its time compared with the discovery of the use of metals. Some metals are found pure and are called native. They are usually bright colored, soft, and shining. Copper, silver and some gold are found native.

The early men of America made numerous things from the pure metal. They did not smelt

it, but pounded it into shape with stones. They never used fire to any great extent in making tools.

Copper tools and ornaments are so numerous that an age of bronze has been created. The copper tools soon displaced the stone in all localities where copper occurs native.

The great copper mines of Lake Superior contributed most to the metals of early America. It is evident that parties from all over the present United States went to the Lake Superior region to mine the ore.

Numerous remains of the tools that these early men used in their mining have been found in the mines. We can pretty well picture their process of mining. After the soil was scraped away the rock was heated by building fires on it. Then water was dashed on the rock to break off great masses. These masses were next broken up with mauls.

Bronze seems to have been the first metal used in Europe. In Africa among the negroes there never was a time when bronze was used. The African tribes passed directly from the use of stone to iron. But it is probable that the Egyptians during the whole time of the ancient empire and probably until almost 1500 years B. C. were not acquainted with the use of iron, and employed only bronze for their arms and instruments.

Through the ages that intervene since man first beat out rude axes and knives from copper or smelted the ore in the simplest furnaces men have been perfecting the process of metal working.

These inventions and improvements of tools have moved along irregular lines. One people

has been still struggling with stone tools in a primitive society, as some Esquimaux are today, while another has reached the age of iron and steel tools with a complex, highly developed society.

Today a steel factory stands as the culmination of the inventive genius of man in the process of metal working. Now the ore comes to the steel mills in great steel barges, it is handled by enormous cranes; fires from hundreds of furnaces lighten up a whole country district.

In the modern steel factory the ore is mixed with fuel and limestone and emerges from the blast furnace in a short time a molten metal. It is mixed with other substances, melted again and poured into great ladles, from which it goes into giant ingots.

From here it is sent to the plate and rolling mills to be crushed or rolled into plate iron or rails. The whole process has taken but a brief time.

The achievements of man in the working of metal mark the beginning of the tremendous control that he has gained over force and space. It has made possible the modern steel building, revolutionized transportation, created telegraphs, and formed the foundation of our recent society with its factory production.

The harnessing of great motor powers, as steam and electricity, would never have been possible without steel and copper. Remove these and modern civilization shrinks down again to the narrow dimensions of the life of a primitive people.

Through machines man has lengthened his arm thousands of times, multiplied his strength hundreds of fold, and increased infinitely his power of producing things to satisfy human wants.

"SOCIALIST WOMAN'S DAY" IN CHICAGO

National Socialist Woman's Day in Chicago has become an institution in fact. The Cook County Central Committee took the matter in hand, and appointed sub-committees to work up a meeting. The result was gratifying in the extreme. Every seat in the Garrick Theater was filled—seats selling at 10 and 25 cents each. A first-class musical program of thirty minutes preceded the speech.

Frances Squire Potter, former professor of history in the University of Minnesota, and a woman who has had wide experience in club, suffrage, trade union and other lines of social work, gave a most excellent talk on "The Woman Movement and Socialism." She showed the two sides of woman—the "eternal womanly," that social, constructive, conservative (in the sense of conservation) side, which nature gave to womankind to serve her purposes in building up a human family, and the "expedient feminine," which is a "man-made" product, born of woman's servitude to the masculine.

The "eternal womanly," she said, was back of the social movements which are going on among women today, with a view to better society. Her argument led up to the point where this "eternal womanly," fighting for better racial conditions, can never realize its ideal until the present economic system gives place to a sane system in which the race shall have equal advantages for development. That system Socialism offers. Therefore the "eternal womanly," if it is to succeed, must espouse Socialism. The "expedient feminine," the slave nature in woman, so long as it lasts, will support capitalism.

Many excellent points were brought out, but we are crowding this in at the last moment, and there is not time nor space to give them.

May Wood-Simons, as chairman, gave an excellent talk on The Progressive Woman and its usefulness to the party in teaching women the meaning of Socialism. Five minutes were given to selling The Progressive Woman in the audience. Five hundred copies were sold, and a number of subscriptions taken. Minnie Levinger, Chicago's indomitable "hustler," took 17 subscriptions "in a minute." She says it was easy.

An excellent program was witnessed by a full house at the Young People's Socialist League on the evening of the 23d.

QUERY: "Why not have 'Woman's Day' twice a year?"

Our April **WHITE SLAVE NUMBER** will reveal capitalism's discount upon womanhood. This issue should be read by every suffragist, Socialist, and anti-Socialist.

SUFFRAGISTS AND WOMAN VOTERS!

Go to the Socialist party meetings and lectures held in your city from time to time. Find out for yourselves what Socialism means, and then you will be in a position to fight for or against it intelligently!

HOW A PITTSBURGH WOMAN MAKES MONEY.

In the past few years this lady has made a small fortune selling household articles. She is now selling an instantaneous silver cleanser, and she clears about \$25 a week. It is a wonder. No rubbing or labor required. She does not canvass. For 36 two-cent stamps Mrs. Martha Baird, whose address is 308 North Negley avenue, Pittsburgh, Pa., will send any reader of this paper a complete outfit, prepaid, and will help them to make money as she has done.

There's a Big Leak in your Local if the membership is not 50% women. **STOP THE LEAK**—by getting women to read **THE PROGRESSIVE WOMAN**. Place your order **NOW**

Socialist Locals, Secretaries, Organizers, and Hustlers



This live-wire issue should be in the hands of every man and woman. The propaganda matter on Suffrage and Socialism will make anybody sit up and think things over. Be sure to have at least 50 copies at your club rooms, lectures, or entertainments.

Send in your bundle orders today

The cost is **Three Cents** a copy—a mere trifle to you, and a whole lot for Socialism.

Be sure to order sub cards to sell at your meetings.

IS SOCIALISM RIGHT OR WRONG?

By JOHN M. WORK

CHAPTER III.

The Impracticability of Socialism

IT IS a peculiar characteristic of the opponents of Socialism that they try to shift the undesirable features of capitalism over onto Socialism.

For example, they say that Socialism will compel the industrious to divide up with the idle, whereas capitalism does in fact compel the industrious to divide up with the idle.

They say that Socialism will destroy incentive, whereas capitalism in fact destroys the good incentives.

They say that Socialism will destroy individuality, whereas capitalism in fact destroys individuality.

And so forth.

Socialism is the genuine and only cure for these and many other evils of capitalism.

Some of the opponents of Socialism who try to shift the undesirable features of capitalism over onto Socialism no doubt do it consciously and dishonestly. But most of them no doubt do it ignorantly.

Among other things, they make the charge of impracticability against Socialism.

The truth is that capitalism is impracticable.

Practicability means adaptability to secure the desired results.

If a locomotive runs smoothly, rapidly and safely, it is practicable, because it is adapted to secure the results for which railroads are or should be built.

But if it runs roughly, slowly and dangerously, it is impracticable, because it is not adapted to secure the results for which railroads are or should be built.

Of course if the object of society is to secure the baneful results which capitalism actually does secure, as enumerated in the preceding chapter, then capitalism is practicable—for it certainly does secure those frightful results.

But that is not the object of society.

It may be contended that the object of capitalism is to enable the capitalists to secure for themselves most of the value of the labor of others, and that, since it undoubtedly secures that result, it is therefore practicable.

It is unquestionably practicable for that purpose. But that is a bad purpose.

Capitalism is only one phase in the evolution of society.

It is not the object of society in the long run to enable the few to secure for themselves most of the earnings of the many.

On the contrary, the object of society in the long run is to secure a full and equal opportunity for all the people to be happy, healthy and highly developed, physically, mentally, morally and spiritually.

The present capitalist system fails to secure that object. It is, therefore, impracticable.

Of course the present capitalist system is an improvement over the feudal system, and the chattel slavery system, which preceded it. It is a step higher in the evolution of society. It is a necessary stage through which society had to pass on its way higher—on its way to Socialism.

It is like the steps that lead to the home. It is necessary to have the steps in order to reach the home. But it would not be practicable to live on the steps.

Humanity has been trying to live on the steps.

It will not live in a practicable manner until it enters the home—Socialism.

In its earlier years, capitalism was more nearly practicable than it is now. In those days the industries were as a rule carried on on a small scale. For the most part people worked "on their own hook." While the total wealth produced was not nearly so great as it is today, the distribution was fairer. Each person had a better opportunity to secure his fair share.

As time went on, small industry developed into great industry. The ownership of the industries more and more became concentrated in the hands of a comparatively few immensely wealthy capitalists. Gradually, millions of people ceased to

work on their own account and became employees of the great capitalists.

This has resulted in the multifold evils detailed in the preceding chapter—exploitation, poverty, child slavery, prostitution, class antagonism, suicide, insanity, crime, drunkenness, graft, adulteration, military oppression, charity, and a long train of other evils.

These results are the direct opposite of the desired object—namely, to secure a full and free opportunity for all the people to be happy, healthy and highly developed, physically, mentally, morally and spiritually.

The present capitalist system is, therefore, impracticable.

It has been tested and has demonstrated itself to be impracticable.

Whatever measure of practicability it may have had in its earlier years is now gone. It has outlived its usefulness. It is now a detriment to human progress and happiness.

We need to have a social system which will result in the desired object—to secure a full and free opportunity for all the people to be happy, healthy and highly developed, physically, mentally, morally and spiritually.

Socialism is such a system.

It is the natural and logical outgrowth of modern industry. With modern machinery, it is impossible to carry on industry in any other manner than on a large scale. Since it is no longer possible for the people to own the industries separately, it is necessary that they own them together. It is necessary that they secure the collective ownership and control of the industries, so that they will receive their own earnings instead of letting them go to a few capitalist parasites, as at present.

And that is Socialism.

It will secure a full and free opportunity for all the people to be happy, healthy and highly developed, physically, mentally, morally and spiritually.

In other words, it is adapted to secure the desired results.

It is, therefore, serenely practicable.

HOW TO GET A 50% WOMAN MEMBERSHIP

By Josephine Conger-Kaneko

First, last and all the time, don't let Bill Jones and John Smith consume the time of the local meetings by discussing "tactics."

Tactics alone aren't going to save the working class from capitalist domination. Besides, tactics are subject to variation. No set of tactics can cover all conditions, times and places.

For instance, the working class, of which the Socialist party is the political expression, cannot act exactly in time of oppression and strike as it can in good times, when everything is running smoothly. We cannot employ the same tactics in preaching Socialism in a country village of retired farmers that we can in industrial districts of great cities. Furthermore, the method of carrying on propaganda varies in individuals, according to temperament, feeling, etc. One man will grow excited and shout when he talks his favorite doctrine to the heathen, while another never, under any circumstances, loses his poise.

So it is utter waste of precious time to permit cantankerous individuals to consume a whole meeting, as is often done, in discussing this much abused "tactics." Besides, nothing pleases the capitalist so much, or the devil more, than for good, valuable working class time to be thrown away in this manner.

Abolishing the useless discussion, then, or reducing it to a minimum time, for the sake of those who MUST discuss or die (some people are really built that way), we will proceed with the subject in hand: "How To Get a 50 Per Cent Woman Membership in the Socialist Party."

The official plan for organization in the locals—the plan outlined and indorsed by the Woman's National Committee of the Socialist party—is as follows:

1. Every local should elect a Committee on Propaganda Among Women.
2. The purpose of this committee should be to make intelligent Socialists, unionists and suffragists of women and to secure their active membership in the Socialist party.
3. This committee may be composed of both women and men. Where there are no women in the local committee a committee of men should be elected until such time as the committee shall have brought women into the organization.
4. This committee should elect a local correspondent whose duty it is to act as secretary of the committee. She should be an ex-officio member of the local executive committee and should attend all meetings, making reports to

them of work accomplished by her committee. She should make monthly reports of her work to the State Correspondent.

Let us make this point clear. Our work is NOT TO FORM SEPARATE ORGANIZATIONS for women. The Woman's National Committee has never favored separate organizations. Just as a local has a literature committee, a program committee, etc., so, also, it should have a special committee on propaganda among women, whose duty it is to reach women with the propaganda of Socialism and bring them INTO THE PARTY and to form them into active committees OF THE PARTY.

Women need the education along political lines which can only be gained through participation in the work of the locals. The locals need the social life which women's activity ever assures an organization.

We feel that by following the above plan of organization, the local will be stronger and more interesting and we will be assured of an active, intelligent body of women within the Socialist party.

With the above as a working basis, we will assume that a committee has been elected in your local. Never mind if there is not a single woman member of the local. In this case put men on the committee. Let the committee order some literature that will appeal especially to women. With this literature let them make the rounds of homes in their ward, or district. Leave the literature—a magazine, pamphlet, or several good leaflets—with the woman of the house, with the request that she read them carefully. After a week's time, return for the literature. If the woman has read it, she will be prepared for a discussion. This is what is most desired. Don't grow heated in the discussion. If the woman does, let it pass. Give her the best points you can, and, if she is at all favorable, invite her to a meeting of the local or branch.

(Continued next month.)



Lockstitch Sewing Machine. Sew shoes, harness, rugs, canvas, etc. with lockstitch like sewing machine. 60c postpaid; 2 for 90c. 4 doz. Thread free. Stamps taken. Snap for agents. W. A. MacKenzie, 198 Lloyd Building, St. Louis, Mo.

8 BIG FAMILY GAMES consisting of Checkers, Chess, Dominoes, New game of Authors, Fox and Geese, Nine Men Morris, The Spanish Prison, and the Game of Flirtation, all for 10c. Best values. **10c** W. A. MacKENZIE, 3 Lloyd Bldg., St. Louis, Mo.

IN THE MAKING OF MORE SOCIALISTS

By J. L. Engdahl



HE IS one of the fighters for Socialism in the ranks of the railroad workers of the land. He told me how he became a Socialist and of how he was then forced in turn to bring his wife to Socialism.

"Day after day, week after week, month after month, even year after year, a Socialist kept on giving me literature," he said. "I read it usually, but it made no impression upon me. But my fellow-worker persisted. Then one day the big idea of Socialism suddenly gripped me and held me fast.

"That night just as soon as I reached home I called to my wife. 'Martha,' said I, when she came to me, 'I'm a Socialist,' and I felt rather proud of myself.

"She looked frightened at first and then declared she couldn't and wouldn't believe it. When I persisted she began to cry. All that night she wept softly as if some great catastrophe had fallen upon our little household. It couldn't have been worse if my comrades had just carried me home dead from some railroad wreck.

"It took me some time to understand. Then the light pushed its way into my brain. If I had misunderstood Socialism and scoffed at it in my ignorance, with my opportunities of learning, how much more wrong were her ideas concerning it. She had had no opportunities of learning about Socialism.

"So I set about giving her right ideas on Socialism. It was hard work fighting the great prejudice in her mind. I really did not comprehend at first how great a thing it was. But I kept right on, and I won. She is now one of the most energetic workers for Socialism in our home city. It is a case of 'We are Socialists,' not 'I'm a Socialist.'"

* * *

Socialist encampments have different effects on the small business men of the great Southwest. Some try to make the most of them. Others fight them. This is a case where the business men of Okemah, Okla., tried to fight a Socialist encampment by withdrawing the privileges from Socialist women that they usually extend to all women.

The huge department stores of State street, Chicago, have luxurious restrooms for the especial accommodation of women shoppers. It happens, too, that women who are not shoppers are attracted by the comfort that they afford and often use them.

It is the same on a smaller scale down in Okemah, Okla. Vice-Presidential Candidate Emil Seidel, in the fall campaign of 1912, during his swing into the Southwest was billed to speak at Okemah. The farmers came ten, twenty, thirty, forty, yes even fifty and sixty miles overland in their prairie schooners. They did not come alone. They brought their wives and children—their whole families.

The city of Okemah had never before seen such an invasion of any kind. The fact that it was a Socialist invasion made it all the more extraordinary. And what happened? The merchants closed their doors in the faces of the Socialist women. These women were forced to remain out of doors all day, having arrived early in the morning, many of them after being on the road all night. It rained that day, too.

The merchant of Chicago that closed his restrooms to women might just as well begin proceedings in bankruptcy. It would be the end of his career as a business man.

But how about Okemah, Okla.? Let us see.

* * *

Yuma, Ariz., is also in the center of a farming district. The farms are watered by irrigation ditches.

Here one Socialist had more of the goods of the world when he died than most Socialists usually have. So he willed \$1,000 to the Yuma local of the Socialist party.

The Yuma Socialists, including the Socialist farmers living near Yuma, immediately decided to use that money to build a home for themselves. They built it and in the building they saw to it that special preparations were made for accommodation of the women.

In Yuma, Ariz., when the farmer's wife comes to town the Socialist Hall is her headquarters. Here she can wash away the dust of the cactus plains, accumulated in her journey to the city, and face the town merchants just as spic and span as any woman shopper living in the city. Where many farmers' wives come to town on the same day they can meet together in this Socialist Hall, talk together and eat their lunches together. It is the only place like it in town.

* * *

Okemah, Okla., needs a place like it. Every other city in the land needs a place more or less like it.

It is something like this that reaches out and interests the women and opens their minds to Socialism.

And once they have been won, they become the biggest of assets and are never lost.

The merchants of Okemah lost little perhaps in temporary trade by turning Socialist women from their doors. The women of the farms had come to hear Seidel and not to buy. Many of them perhaps did their purchasing at the Socialist co-operative stores that are springing up in the Southwest, and probably the Okemah merchants knew of this. But in the long chain of events gradually leading toward their extermination those merchants certainly did weld another link.

Taking women into consideration in the planning of a Socialist building is not delivering the ultimate blow at capitalism. But it is one way of giving added strength to the arm of Socialism so that the blow will be all the more effective.

THE SOCIALIST SCHOOL CAMPAIGN IN WASHINGTON

By HORTENSE WAGENKNECHT, State Woman's Correspondent for Washington

That the weary wail of a crushed and tortured childhood be forever hushed;

That the pangs of hunger may no longer be felt;

That unsatisfied aspirations and consequent despair may no longer be the daily lot of our youths and maidens, the parents of the coming generation;

That the child may learn the truth of a class society and its effect upon the human race;

That the children of the world shall be free and enjoy and make the most of their childhood—

This is our hope, our every thought and our goal.

With this in mind, we of the Socialist party of Washington have watched with increasing interest the growing sentiment toward capturing the schools for Socialism.

Recognizing these as our largest juvenile institutions to be revolutionized, and though time and again it has been dinned into our ears that school elections are non-partisan, that the schools should be kept out of politics, we of the revolutionary working class have persistently and consistently proclaimed that non-partisanship in a class society is an impossibility. Our state party, therefore, demands that no party member can vote for any candidate for school director who is not a party member regularly nominated by a local.

In order that we might thoroughly organize the work of capturing the schools for Socialism, the state executive committee selected J. E. Sinclair, principal of the Midland Schools, Tacoma, as secretary of a parents and teachers' bureau, which has been named the "Socialist Educational Bureau." No better choice could have been made, for in Comrade Sinclair we have a man who has chosen as his life work the teaching of children so that they may become better fitted for their work for society, that they may be able warriors against stupidity and ignorance, and that they may be found in the front ranks of that great army which is battling for a greater life and for a greater childhood. This is his mission, and in teaching revolution, without fear or favor, he has lost many positions as teacher in the state, for a capitalist class demands anything but social rebels as a product of its schools.

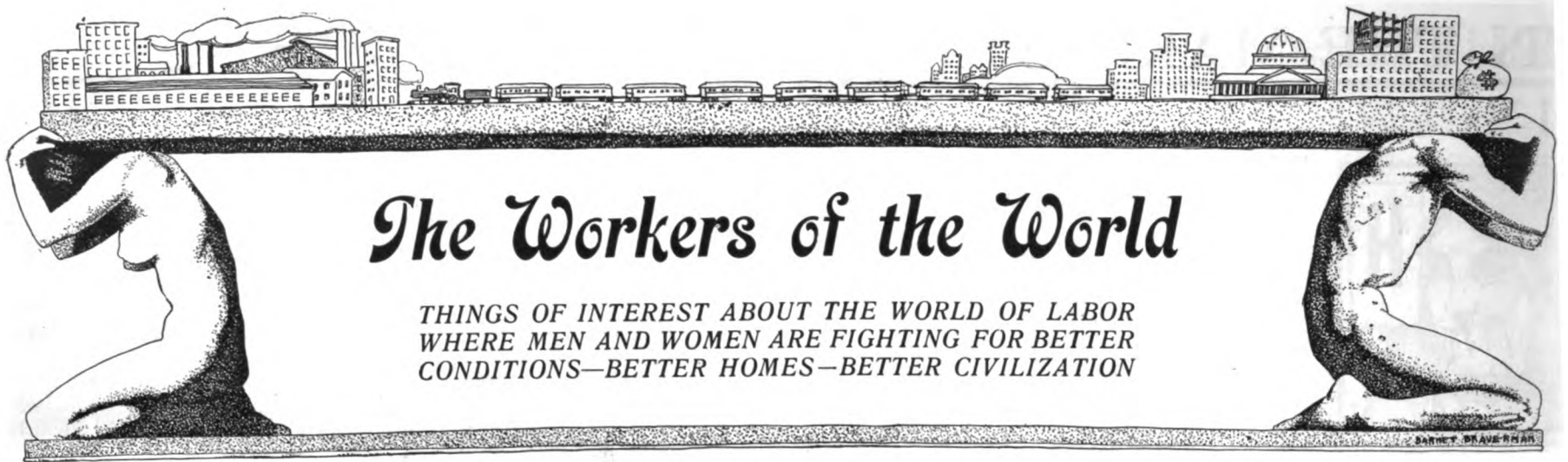
The work was entered into with vim and method. The names of all Socialist teachers in the state were secured. The names of those inclined toward a revolutionary curriculum and pedagogy were obtained. Socialist school directors already elected were registered. Probable vacancies in schools were noted, so that red-card teachers could apply for the positions before the beginning of a new school term.

At present literature is being written by the red card school teachers and the school campaign is being organized for the election of members to school boards in rural districts and cities below the second class. The election occurs the first Saturday in March.

This year's attempt is the first state-wide, organized effort in this direction. The results, however, will be surprising, for at the last general election numerous country precincts were carried for our ticket.

Our one hundred and five local woman's correspondents are taking an active part. Because they are the mothers of the blighted girlhood and crushed boyhood, they are working. At present they are the army engaged in collecting the means to print our literature. Soon they will be engaged in distributing this literature, in talking to other mothers and fathers about our cause and in keeping a watchful eye upon election day.

Yes, the revolutionary mother knows and knows better! She is still part of the child. She lives with the child. And now that women vote in Washington, it will not be long before she will fight for the child in greater numbers than will be healthy for the present inhuman, criminally conservative, insanely "patriotic" school methods.



The Workers of the World

THINGS OF INTEREST ABOUT THE WORLD OF LABOR
WHERE MEN AND WOMEN ARE FIGHTING FOR BETTER
CONDITIONS—BETTER HOMES—BETTER CIVILIZATION

A CRUSADE OF CHILDREN

By Gertrude Barnum

THE MILL WHISTLE.

"Across the flats at dawn the monster screams;
Its bulk blots the low sun. Ah God of truth!
To wake from night's swift mockery of dreams
And hear that hoarse clamor for my youth!"

—James McIntyre, in McClure's Magazine.



HE youth of a New York City needle trade are crying out in protest. It is "on strike"—a veritable children's crusade! Prison, with hard labor, has been the lot of these tender charges of our boasted civilization. Long have they waited for philanthropists or legislators to set them free. Now, forty thousand strong, they have risen to cry out for themselves. They have been clubbed by policemen, kicked and beaten in the streets by emissaries of their former employers, slugged with iron bars, knocked senseless or carried to police courts in patrol wagons, to be tried at night courts for "disturbing the peace," in company with harlots and "common drunks." One expects the very heavens to be darkened by the horror of this spectacle!

It is the strike of the shirtwaist, wrapper, and kimono makers, and of the white goods workers, of whom at least 90 per cent are girls, over half of these mere children, and many thousands of the rest old women. And, so far, it is a remarkably successful strike. So successful that, as we go to press, the shirtwaist workers and kimono workers' strikes are won, and the white goods workers are winning.

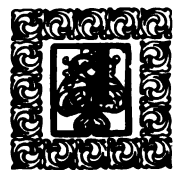
Let us begin at the beginning and give a brief history of this unique uprising. First for the wrapper and kimono workers.

There has been for the past years a strenuous effort made to organize this trade. The extreme youth of the workers, the many nationalities, including Russian, Pole, Spaniard, Italian, Syrian, Hungarian, American, etc., the varied and changing nature of the industry, and the smallness and poverty of most of the shops—all these were calculated to discourage the most optimistic. Yet, by perseverance, the seemingly impossible has been accomplished, until an organization has resulted, strong enough to tie up the industry.

The conditions have been deplorable. The workers have been compelled to own their own machines, to furnish foot power, pay for electric power, pay for thread, needles, and even for machine oil!

SETTLING THE GARMENT STRIKE

By Mary Snowden Nichols



HE strike of the shirtwaist workers and the wrapper and kimono workers has been settled by a "protocol," which promises very well for those trades. The standard of sanitary control is that of the cloak and suit industry. The various other boards—those of grievances, arbitration, etc.—will be identical with those of the cloak and suit industry.

A special Piece Price Board, consisting of eight members—four to be appointed by the Manufacturers' Association and four by a union—has been established. This is looked upon as vast improvement in the garment trades, since the piece workers were the most unmercifully sweated of all garment workers.

In shops where the standard per hour is now less than 28 cents there will be an increase of at least 15 per cent. In those where the standard is 31 cents there will be an increase to 33 cents per hour.

Full-fledged cutters shall receive not less than \$25 per week, apprentices from \$6 to \$18 per week; drapers and sample hands will receive \$14 a week. Dressmaker finishers will receive: For sewing hooks and eyes, four for 1c; sewing six ordinary buttons, six for 1c; sewing belts, two for 1c; basting buttons on skirts, 2c each; sewing in belts, 2c each.

There is no great opportunity for becoming a millionaire on such

Hours rose as high as sixty-eight and over in a state where the law is for fifty-four. Sanitary conditions were unspeakable in whole districts and inexcusably bad in all but the very few "show" factories. Fire protection was a farce, generally speaking. Home work, infant labor, starvation wages—this has been the story.

On January 7 these victims received the long-awaited-for call for a general strike. Their leaders were able and rose to all emergencies with spirit and excellent judgment. The sacrifices and labors of these men and women were unlimited. The conditions in these trades have been intolerable. Wages ranging from \$3 to \$8 per week were the rule. The \$10 girl was the aristocrat of the trade, and this when the cost of living is at its high tide! If space permitted, one could draw a picture of what this means in misery, anxiety, illness, and death, and worse. However, that is hardly necessary for readers of this journal, who understand what starvation wages mean to a girl who supports herself and, oftener than not, two or more besides. These readers know full well the story of the immigrant girl, leaving dear ones behind across the sea, boarding with strangers, hunting vainly for self-support, worrying and weeping for the poverty at home, eking out the week's stipend by giving household service before and after factory hours; afraid to stop even for a day; afraid to be ill; afraid to ask for more, for fear of losing a job—oh, the tale, in all its tragic significance, is familiar. These young maidens, at the very loveliest age, sell their freedom, their chance for the sunshine and air, their chance to bloom into strong womanhood, their chance for education, fun, and frolic—all these they sell for a "mess of pottage," and they are not sure even of that. This is the crowning crime of our generation, this putting of our youth in prison, stamping upon the fair faces of little girls, just budding into maidenhood, the lines of fear, anxiety, want; warping their tender muscles, which artists approach with adoration as the loveliest models in nature; stunting frail bodies; fading the fresh color; dulling the eyes; stultifying the brains of the future mothers of the race! What crime could be compared to this? No protest, however crude and violent, could be so bad as apathy in the face of this crime. And the well-ordered protest of these strikers received the sympathy and support of all the public. In fact, the public blushes in shame to realize that the protest has not come long ago.

wages for one who has no other income, but it means the possibility of a bare living, with some kind of food at least twice a day, and that is more than many of the garment workers have known in the past.

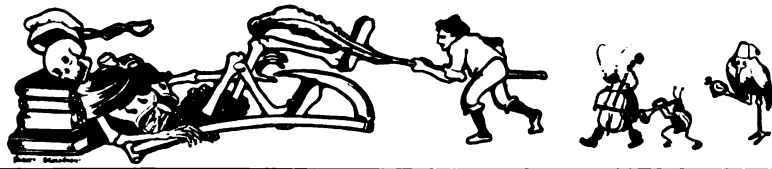
But while we are rejoicing over the victory of the garment workers, there still wages a hard and bitter fight for better conditions by the 7,000 underwear workers.

So deplorable is the condition of these 7,000 immigrant girls, that, after trying in vain to secure a "protocol" settlement, their leaders called a mass meeting and advised them to declare a truce under the terms proposed by the employers. With tears streaming down their cheeks, young girls and mothers of families rose in protest.

No more dramatic sight ever presented itself before an astonished public. In impassioned appeal, speaker after speaker among them plead with their fellow workers not to abandon their sacred cause, but to continue their struggle both for their own sakes and for those who would come after them. "It is the union alone which can give us what we need. Stick to the union!"

Girl pickets, cold and under-nourished, faint at their posts, are carried daily to hospitals, and mothers watch their young children grow pinched with hunger. Yet, they have labored, half starved, so long they are now willing to face actual starvation for the sake of forcing better permanent conditions in the future.

THINGS IN THE MAKING



By
BARNET
BRAVERMAN

WHICH IS WRONG—HYPOCRISY OR MILITANCY?

England is catching up to us.

The isle across the sea can also proclaim itself the possessor of a Rooseveltian political duck in the person of Mr. Lloyd-George, the prime minister of the English government.

Lloyd-George ran all over England awhile ago telling everybody what he was going to do for the people—for the workers, for the suffragists.

Results?

The insurance and pension laws enacted by the British Liberal program turned out to be mere shams. While raving about its love for labor, the Liberal party encouraged the Boy Scouts, strengthened the army and navy—the instruments that are ever used to crush labor's industrial revolt.

And now comes the news that the suffragists have been deceived by Lloyd-George and his fellow-shamsters of the Liberal party (which is akin to the Progressive party in this country). These political ducks showed their sincerity toward the cause of woman suffrage by deliberately quashing the Woman Suffrage bill.

After all this deception the suffragists of England resorted once more to militant tactics.

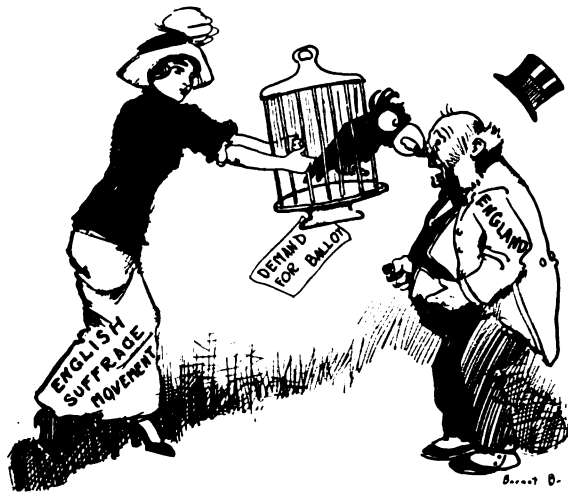
Now, there's nothing really shocking about women who become aggressive against a government that insists upon governing them without representation.

Yes, they have burned mail boxes and broken shop windows. What of it?

What of the faith violated which these women placed in the wily politicians? What of the promises broken by Lloyd-George, Sir Edward Grey, Bonar Law, and their slimy-charactered fellow-tricksters?



B-B-



And which is really wrong—the destruction of mail boxes and shop windows, or the violation of faith and promises?

According to the Mammonized press in the United States, it is a greater crime to destroy mail boxes and shop windows than to deceive one's fellows. In fact, the past has shown that the press in this country doesn't think the deception of the people to be much of a crime. It seems that most of the ink-pot prostitutes vied with each other in censoring and calling the English suffragists everything from "lawless women" to "devilish females." But hardly a word of rebuke was directed at Lloyd-George, the Roosevelt of the English government.

Whatever one may say, the fact remains that militant tactics embody the best course the English suffragists can pursue until they get the ballot. History abounds with militant episodes and people. America had its revolutionary war, its William Lloyd Garrison, John Brown, William Demarest Lloyd, and others. Every land and clime has had, and will continue to have, its host of militants, until injustice is wiped off the face of the earth.

Let us hope that the English suffragists will bring the English government to its senses, regardless of the hypocrisy of the Lloyd-Georges, the Bonar Laws, and the rest of the Liberal tribe. And let

(Continued on page 12, column 1)

THREE DOLLARS PER PLATE IN CHARITY'S NAME

Socialists are unsatisfactory advocates of organized charity as the graft is conducted today. This fact was emphasized recently by Stitt Wilson, Socialist mayor of Berkeley, Cal., by refusing to accept an invitation to dine at a \$3 per plate banquet under the auspices of the Associated Charities of San Francisco.



Mayor Wilson gave the \$3-per-platers a piece of his mind. That this morsel was not relished can be proven by

the cry raised against him by the merry banqueters. He simply informed them that he did not have the brass gall to do a stomach-guzzling performance at a \$3-per-plate banquet while looking at pictures displaying the hunger of the poor. This in itself was regarded as a slam at the supposedly altruistic impulses of the "uplifters."

Now, between you and me, Elizabeth, organized charity is one of America's pet shams. If Sam Smith and Sally Jones of Poverty Alley had good jobs with good remuneration; if they had all the material comforts that human beings require to maintain strong bodies, and if they had the broadest opportunities for mental growth, then charity organizations would be classified as curiosities. They might be curiosities sufficiently seductive for dime museum attractions.

But, then, charity organizations never like to be put on public exhibitions. Forsooth! The public isn't supposed to know that 80 per cent of all donations are used for salaries of charity workers, while the remaining 20 per cent is the actual amount that goes for relief of the poor.

Again, what is charity to those who make the donations? Simply an "ego" salve. This salve is smeared over the sore spots of one's ego after piling up a bank account derived from exploiting the labor of Sam Smiths and Sally Joneses.

Socialists cannot be blamed for refusing to sanction the graft and hypocrisy of organized charity. Neither can Socialists become enthused over \$3-per-plate charity-banquets while many thousands of men, women, and children haven't \$3 to their names. About the only useful function of charity banquets lies in the opportunity to display fineries created by unrequited toil, and edibles produced by labor's hands—the hands that sow, but never reap.

There is one thing about which the Socialist seems to be zealous. That is the necessity of inaugurating conditions under which the workers shall have social and economic justice, or all that is coming to them. And this is something that charity organizations are steadily ignoring.

IGNORANCE OFFICIALLY O. K'D

It's too bad the Postoffice Department has the habit of making itself appear ridiculous when it attempts to pose as the morality guide for a nation of 90,000,000 people. In the past the Postoffice Department has brought down upon itself the derision of thousands of intelligent men and women by issuing decrees upon what is and isn't moral, decent, and all that other kind of bunk. And things look as though this derision will once more be crammed into the throats of certain postoffice officials whose minds belong to the earlier centuries.



B-B-

You see, here's the story. The editorial management of the New York Call, a Socialist daily, decided it would rather do a service to the Call readers by printing a series on sex hygiene than devote space to the instructive subject of "How to Make Love When the Moon Am Green," as most papers do.

So the Call began a series under the caption "What a Girl Should Know." The author of these articles is Margaret Sanger, who is not only a trained nurse of exceptional ability, but also a student of social conditions. Her articles dealt with care of the body, precaution against venereal disease, and the obligation men and women owe each other and society to present a clean bill of health before they marry. The series, as long as it continued, was highly appreciated by the young and old of both sexes. But up pops the

Postoffice Department and orders the Call to stop printing further matter on "What a Girl Should Know."

Now, don't get cross at the Postoffice Department. It is perfectly right. Girls and women should be permitted to become victims of sexually diseased men; wives are supposed to suffer pain because husbands sowed and reaped the oats of youth; and children can endure the syphilitic, scrofulous, or tubercular taint inherited from their parents. About all these things girls are forbidden to learn by the most high of moralists—the Postoffice Department.

Not only did the postoffice authorities commit the blunder of indorsing ignorance, but they outraged the right of free expression. Steps should be taken now and for all time to eliminate its censor-



ship of thought. It is against the principle of true democratic government to vest any official or officials with the power to restrict the expression of ideas. To do so is to trust the progress of knowledge to the whims and fancies of despotism. This so-called crime of obscenity is nothing more than a device of Anthony Comstock bigots, entered as law on statute books, to harass, annoy, or imprison independent thinkers. And the sooner it is abolished, the sooner we will witness a gratifying improvement in the minds and bodies of present and future citizens.

JUDICIAL ARROGANCY IS SUPREME

Editors are destined to become wiser as judicial insolence becomes the vogue.

In Philadelphia, Marlen A. Pew, editor of the News-Post, is awakened in the dead of night and kidnaped to jail upon the order of a judicial satrap.

In Kansas City, Editor Nelson of the Star is sentenced to imprisonment. Both editors criticised the crookedness of judges in their respective cities, and the consequence was that the fury of the judicial autocrats was visited upon them.

Heretofore the custom has been to jail Socialist editors. But Pew and Nelson are not Socialists. They, as editors, simply exercised the right of free press by taking a fling at the fallibility of a few primates garbed in the authority of the law.

And yet we cannot give any reason why editors should be more exempt from judicial tyranny than men and women strikers. Perhaps if all editors were thrown in jail upon the caprice of some petty autocrat of the bench during strike periods, newspapers would be less inclined to justify the imprisonment of toilers engaged in the struggle for better conditions.

A little study of the United States Constitution should convince any one that our government today is one of judicial interpretation. This interpretation reflects class interests of special privilege, and when the latter is jarred by editorial thunder or revolt of wealth producers, the judges are Tommy-on-the-spot with their unjust, tyrannical decisions.

Courts, like other outgrown institutions, have practically lost much of their man-made divine rights. A few more tussles, a few more unfair jail incarcerations, and these petty judicial swelled-heads will be shown that all final authority is embodied in the people themselves.

WHICH IS WRONG—HYPOCRISY OR MILITANCY?

(Continued from page 11.)

us hope that the English women will continue their militant tactics despite the howls of a kept press about the necessity of preserving property and man-made law and order.

Rights of English women and all women are infinitely more valuable than any nation's property or established law and order, if the latter are used to enforce despotism instead of promoting the welfare of humankind.

EXPERIENCES AND OBSERVATIONS IN ALASKA

By Lena Morrow Lewis

THE readers of The Progressive Woman who live along the Atlantic coast it seems a long way from Boston to San Francisco, and the chunk of land up in the corner to the northwestward, known as Alaska, appears to be but a step away. But one can send a letter from San Francisco to Berlin, Germany, and one to Fairbanks, Alaska, on the same day and get an answer back from Berlin before one is received from Fairbanks.

Distances are deceiving, but not more so than is the geographical location as regards the climate, products and resources of Alaska. It hardly seems credible to one who has always thought of this far-off north country as the land of snow and icebergs, that if Alaska were cut off from the rest of the world she has within her own borders sufficient resources to feed her people.

Tens of thousands of caribou roam over her hills and valleys. The moose and the bear are plentiful, while the duck and the curlew and the ptarmigan are rivaled in their abundance by the fish of the sea. But it may be interesting to know that native foods are not limited to animal life. Almost every kind of small garden stuff grows very luxuriantly. Blackberries and raspberries grow profusely along the southern coast, and through the interior, not very many miles from the arctic circle, are great stretches of blueberries. One cannot speak of a patch of blueberries nor even a field of berries, for one can "mush" (Alaskan language for "walk") for hundreds of miles through the interior and pick blueberries every step of the way.

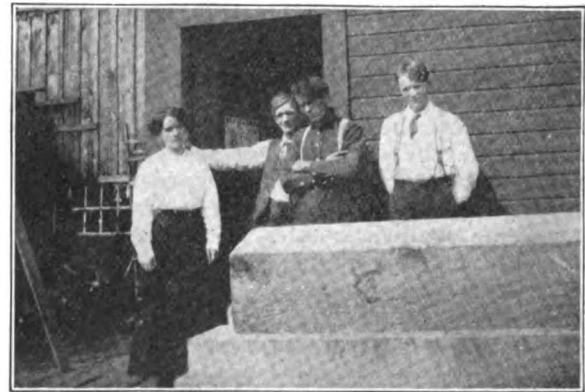
While on our way from Fairbanks to Tanana, as we stopped at a little village to get wood for the steamer one of the men went ashore and pulled a few turnips from a garden near by. They were so large that I was curious enough to measure one of them and the circumference of this one was twenty-five inches. My next thought then was to taste it and see if it was pithy and tough, but to my surprise I found it remarkably sweet and tender. And what is true of the turnip is the same of all other summer vegetables and garden stuff so far as size and flavor is concerned.

Wild flowers grow in great profusion and variety, while many of the cultivated kinds are most gorgeous in their coloring. I have never seen more beautiful pansy beds anywhere in the United States than in Fairbanks, Alaska. Even strawberries have mastered that arctic climate and after much care gardeners have been able to put a limited supply on the market. When they are selling at 75 cents a dozen only the very well-to-do can afford to eat them. Wheat grows six feet tall in the Tanana valley.

Space is valuable in the Progressive Woman, and so I forbear to say anything more regarding the scenery and resources of this wonderful land and tell you something of the people—the men and the women, particularly the women and children—that I met in Alaska.

The secretary of the Fairbanks local is a woman, Mrs. M. L. Gerth, who with her husband is not only doing all she can to help the movement, but they are training three sons to be Socialist voters when they become of age.

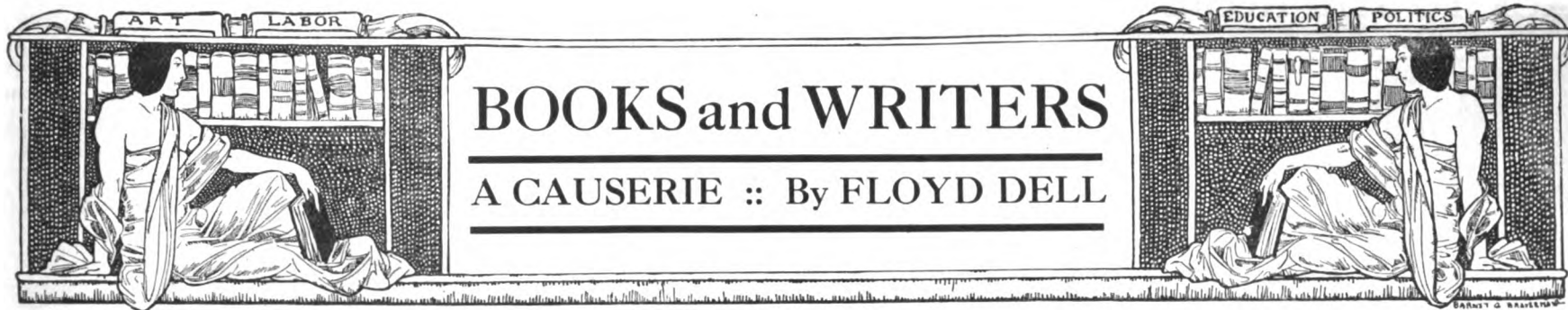
At Petersburg I found Mrs. Paula Jorgenson, an active worker, a real live all-round pioneer. She was the first white woman to settle in Petersburg and the first woman to join the Socialist local. At Ketchikan I found a whole host of women workers, and one of the most interesting and pleasant affairs during my trip was the Socialist women's reception given me in the Ketchikan High School building. The editor of Modern Methods, a Ketchikan Socialist paper, says in the editorial column: "Published by Mr. Heath and Sons." One of the sons, how-



Publishers of "Modern Methods"

ever, is a daughter, and the contribution of Jennie Heath to the Socialist party work and the publishing of the paper is a most creditable service. But I cannot pass by Ketchikan without saying something about the children.

(Continued on page 14, column 1)



WHEN H. M. Hyndman published last year his first volume of reminiscences, "The Record of an Adventurous Life," it was reviewed in the London Nation by Bernard Shaw. In this critique, with a vigor and a clarity that I particularly envied—having myself made a feeble effort at characterizing the man in a review—it was pointed out that Hyndman's Socialism was the only thing about him which could be called revolutionary; in all other respects he was a conventional bourgeois. Not that Shaw wanted him to wear sandals or have a harem; but he did want him to be aware of the great revolutions going on noisily enough about him in the fields of music, of drama and of philosophy. Here, said Shaw, is a man who lived in the same half-century with Nietzsche, with Ibsen, with Wagner and with Marx. For some reason (said Shaw) he seems to have heard of Marx; but of the others he is as ignorant as a stockbroker. The whole world has been transformed about him (said Shaw), and he knows nothing about any of it except—curious exception!—Socialism.

Now in the present volume, "Further Reminiscences," Hyndman devotes a whole chapter to Bernard Shaw. He makes fun of Shaw for his taboo of meat and alcohol, and says that he would be a better dramatist for a little of both—which may very well be true. Certainly there is something the matter with Shaw's plays, and vegetarianism and teetotalism may be to blame. But when it comes to defending himself against Shaw's charges, Hyndman gives himself away. "Why, as for Wagner," says Hyndman, "I was playing Wagner's music in orchestras before Shaw had graduated into long pants; and I always said that Wagner's music had great merit! But so had the music of Offenbach and Meyerbeer!"

Hyndman, then, is a man who could hear and play the music of Wagner without realizing that it was revolutionary—that it created a new epoch in music. He could read and see the plays of Ibsen without in the least discovering their significance. "I have always," he writes, "considered Ibsen one of the most overrated men of our day. His plays bore me to death. They seem to me not only extremely artificial, but miserably dull. I simply cannot stand his 'Sandford and Merton' dialogue and his platitudinous plots. 'The Master Builder' went near to be the death of me. If it had not been for Miss Robins' marvelous display of bright and intelligent acting, my wife would have had to call in four stalwart scene-shifters to carry me out."

Nevertheless, Hyndman is an interesting man. He is interesting because he is inconsistent with any conception one forms of him. Thus, when one has pictured him as a peaceful political propagandist, easily shocked at any suggestion of violence, one suddenly finds him sympathizing intensely with the Irish dynamiters. His close friendship with Michael Davitt, of whom he tells in an exceptionally fascinating chapter, is not altogether responsible, for he is more tolerant of dynamiters than was Davitt.

"For my part," he says, "I could never understand why either Parnell or Davitt should have been so desperately anxious to disassociate themselves from any connection with the dynamite section of the Irish revolt. It is natural and inevitable in any country, or among any class, where the desire for emancipation from foreign or domestic tyranny is strongly manifested, and the dominant majority crushes down free speech and free writing, that an extreme party should rise up, determined to try once more, under such circumstances, the effect of outrage and assassination—as this sort of warfare is called by those against whose despotism it is directed.

"If Parnell did not know what was going on in this direction, he ought to have done so; and if he did not to some extent sympathize with the patriotic if misguided desperadoes who were risking their lives by the propaganda of the deed in the cause which he was more safely and pacifically conducting in politics, then he was more or less than a man."

It is worthy remark that a man with these views refers to "militant" suffrage methods as "downright Anarchism, backed by large sums of money." He goes on: "It is no business of mine to argue out here the whole question of Anarchism and sabotage as a means of propaganda. I have always been vehemently opposed to it, and I am now—except in cases where free speech, freedom of the press and right to combine are suppressed, when I consider that all forms of violence, assassination

included, are perfectly justifiable. But in this case the women were winning; they had all the rights of agitation which men had secured for them by centuries of sacrifice, and the resort to such action was wholly unnecessary, and therefore unjustifiable."

Again Hyndman says: "As to sabotage, or rattening, or destroying machinery or any means of transport, this is a poor sort of fighting, a reversion to the 'Luddite' foolishness of a bygone day. Yet it is a form of class war in action, however much we may consider it objectionable and futile. I do not deny that I have wished at times that some spirit of this sort would be spontaneously displayed by the men. But to be effective it must be spontaneous and not stirred up from outside.

"I remember when the great strike on the Midland Railway was in full blast in 1893, I said in the Democratic Club that I wished the men, instead of starving themselves, their wives and children for months on end, would bring the whole thing to a head by blowing up a lot of bridges and thus render the three main lines of railway to the north unavailable. It would, I said, convince me they were in earnest and meant to fight the thing to a finish; though on principle I was not at all in favor of destruction, but of appropriation."

Exactly! Then "there was a roar of protest from Radicals present. I was denounced as an Anarchist of the most incendiary brand. More, I was told that it was a most cowardly thing to advocate such monstrous proceedings at a safe distance, and that if I really meant what I said the least I could do was to go down and blow up some bridges myself. For once in my life I was quite meek and mild in my rejoinder, and I pointed out in a true pacifist spirit that I had not advocated bridge destruction, but had said, what I stuck to, that I should be glad to hear that the men, quite unaided, had brought themselves to the point which induced them to do this; also that for me to go down there and attempt this wild policy of revenge and overthrow would have no significance at all, except that of qualifying me beyond a peradventure for a permanent post as an inmate of a criminal lunatic asylum. The blowing up of bridges by or at the instance of a sympathizer from London could hardly be regarded as conclusive evidence of the exasperation and vigor—however misdirected—of the strikers on the spot." It seems that Mr. Hyndman is, in his old-fashioned way, almost a pragmatist; certainly there is no absolute belief or disbelief in violence to be found in these utterances.

If this were a men's journal, I should ask pardon for dwelling upon such a subject as dynamiting; for to males violence is an alien and unwelcome subject. But to my female readers, belonging as they do to a movement which has espoused sabotage, this discussion will have a familiar ring. So, though a peaceful male myself, I transcribe these opinions on the theory and practice of "planting the soup."

Hyndman begins a chapter on "Socialism in the United States" with a long quotation from the speech of Michael Schwab when about to be condemned to death in Chicago as one of the Haymarket Anarchists. "We English Socialists," he says, "did all we possibly could to save the accused and condemned men, and a petition to the governor of Illinois which we drew up was signed by some of the most distinguished people in Great Britain. Public meetings of protest were also held. All to no purpose." In another place he relates that a final cablegram to the governor of Illinois was turned over to Edward Aveling, the brilliant and unscrupulous man who lived in an irregular marriage with Eleanor Marx, and he pocketed the money and never sent it. Aveling, I am moved to say, must have wanted money then as badly as I do now. Let no committee entrust me with its funds just at present!

Having lived for some time in America, Hyndman is well acquainted with the American Socialist movement, and passes suggestive, if not exactly final, judgments on various persons in it. Thus he says that the position of Debs is "not very different from that of Bebel," which, if true, throws some light on the position of Bebel. He speaks familiarly of Herron, Wilshire, Lucien Sanial, A. M. Simons and W. D. Haywood. The last of these he called "the most thoroughgoing and one of the most determined working-class leaders I have ever met, and I have come across a good many." He shows, incidentally, an unsentimental comprehension of the late unpleasantness at Cripple Creek. Charlotte Perkins Gilman's poem, "Similar Cases," he considers "the most telling piece of semi-scientific satire ever written."

(Continued on page 14, column 1)



ABOVE the clamoring host of reasons for woman's suffrage stands the silent figure of Justice eternally pointing the way. Hers is the time-honored, universal plea which wins even indifferent men to the cause. But a change has come over her spirit. In the early days she stood somewhat cold, impersonal, like a statue. Today she is a living woman, warm with heartbeats, alive with ardor, wit, knowledge.

When Dr. Mary Walker was mistakenly arrested in Washington the other day, it brought to the mind the movement of twenty years or more ago, when the tone of the plea was for woman's rights, her right to be as like man as possible in work, in opportunity, in mentality. When it was not abstract it was aggressive toward the tyrant man. The plea today is distinctly womanly, and it is concrete. Woman is demanding political equality because she is different from man and she wants it because she is stirred to the depths of her nature by an awakening consciousness of what she hopes to do with it.

Before the appalling social conditions of poverty, divorce, insanity, suicide, unemployment, graft, men are bewildered, politically skeptical and apathetic. Along comes the army of women, full of fresh energy, youthful hope and so eager to share the burden of setting society to rights that they are voluntarily doing it. All over the country they are equipping themselves with a knowledge of conditions and are standing in an advisory capacity behind legislators. Nine-tenths of their efforts are directed to the amelioration of conditions, especially of women and children. That is their province, their womanly mission.

Search any woman's heart, no matter how "emancipated," how "modern" she may be, and you will find there the love of home, of a lover, of a child, either realized or hoped for. How far this love is being denied to women today needs no showing. Women are being forced from the home into industry at a faster rate than the birthrate. Those still in the home are beginning to realize the interdependence of the modern social order and to see that only by extending their home-making out into the larger life of the community are their own circles safe.

As they go out into this wider service and struggle, women will take the spirit of the home with them. There are already signs that the faith, honesty, cleanliness, kindness of the home are to become the qualities of future society. We are to forsake our present regime with its cruel hostilities, and to build an order which shall meet the needs of all its children with the tenderness of father and mother, which shall institutionalize sisterhood and brotherhood. In this reconstruction women, the homemakers, will do a valiant share.

Then having battled for their emancipation and won, and having used their new powers to join in the crusade for a higher civilization and won, women will go back again into the home. Back to the home! But it will be as free women to a free home, under whose roof justice, equality and security will be sheltered. At last there will be an era of peace, and the morning rays of the golden age will tint the hilltops.

A CAUSERIE

(Continued from page 13)

There is, of course, a bushel of entertaining gossip in the book regarding all the English Socialists, but that the reader must look up for himself if he wants it. I return to make one last comment on Hyndman: He dislikes asceticism, knows how to order a dinner, enjoys a good wine and speaks of George Frederick Williams, a Boston lawyer and Democrat, as "on his way toward Socialism, I hoped, but anyway, notwithstanding his opinions and profession, a very charming convive."

His seventy years have not curdled Mr. Hyndman's soul!

EXPERIENCES AND OBSERVATIONS IN ALASKA

(Continued from page 12)

Whether it is distributing handbills or selling Socialist papers, the McDonald, and the Groot, and the Heath and Krauszunas children are on deck for work. The boys and girls whose parents are not Socialists get an inspiration to want to do something for Socialism when they see the way these little fellows enjoy the work.

There are many other Alaska boys and girls I would like to speak of, but will mention only one more. At the Cleary Creek mine the comrades arranged for my entertainment at the home of Comrade Ivey. They have a little boy 6 years old. Several days before my meeting he said to his mother: "We must be sure and have some change in the house when Mrs. Lewis comes, so as to have something for the collection."

They were in the habit of paying their bills in checks, and only now and then had any cash in the house. Little Sammy's mother told me that he had half a dollar put up on the clock shelf two days before the meeting so as to be ready for the collection. He sold books and distributed literature at the meeting with an enthusiasm that was a real inspiration to the

older people and gave prophecy of becoming an efficient worker in the future.

Three mass-meetings were held in Nome besides one in Labor Union Hall. The presiding officer at these three meetings was "Mother Tiffany." Not a chick or a child of her own flesh and blood to call her mother, she has become "mother" to all of Nome, and the fact that she



Socialist Children at Ketchikan

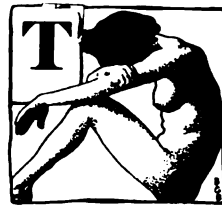
came to Nome on one of the first boats and has remained all the while in the camp entitles her to high rank among the pioneers because of her varied experiences as a "sourdough." (This is the Alaskan term for an old-timer.)

At my first meeting Mother Tiffany said: "If all the people in Nome who call me mother were as fully imbued with the Socialist spirit as I am, we would soon have Socialism in this country." Her stirring speech at the opening of the meeting aroused the audience to a high pitch of enthusiasm and served to get the people in good humor to listen to the address of the evening.

In all my travels I have never had more interested and appreciative hearers than in Alaska. The territory has more magazine readers according to population than any other part of the United States, and perhaps in no part of the country are the people as well informed as in Alaska.

SACRED MOTHERHOOD

By Maud Thompson



THE FACTS: A woman teacher in Erasmus Hall High School has applied for a year's leave of absence, without pay, for the purpose of bearing and rearing a child. Her request has been denied by the board of education and charges of neglect of duty will be brought against her.

THE WOMAN SPEAKS (statement made at the New York Federation of Women's Clubs): There are two great human rights, love and work. I have chosen both. I refuse to be denied either. All my life I have trained for the work of teaching the young. I have followed my work with love and purpose. I expect to follow my work with ever-increasing efficiency until death or old age overtakes me. Out of my long teaching life I ask this year to bear and nurse my own child. I demand this year in the name of love, for the fruit of love to every healthy man and woman is a child. I demand this year in the name of social service, for the woman who bears a healthy and beloved child serves her world more than the man who kills or rules. I demand this year in the name of my work, for to none will the mysteries of the child mind be so revealed as to the mother who watches intelligently from day to day the growth of her own child. As citizen, as worker, as woman, I demand that the wheels of the system be so adjusted as to make place for motherhood in every woman's life and place for the service of motherhood in every public institution which deals with children.

THE SCHOOL SYSTEM SPEAKS: I have charge of the school children of America, some 18,000,000 of them. I take them at five or six years of age from their mothers, whether the mothers will or no. I am a man-made system. Men make the laws for me. Men spend my income for me. (Mothers are allowed to pay taxes which furnish the income.) Through men I select the teachers. It is true that the teachers are women, but that is only because I cannot get men to teach for the wages I offer. And at least I see that the women teachers are unmarried. It is my will and purpose that no mothers shall enter the schoolroom or care for the children I have taken from their mothers. Motherhood is sacred—when it is wholly dependent on a man. Motherhood is sacred—when its only work is housework. Motherhood is sacred—until the child is old enough to walk away from it. But from motherhood free, from motherhood self-supporting, from motherhood in social service—18,000,000 children must be protected.

What do you think?

Comrade Schwartz of Atlanta, Ga., enters our circle with these words: "I would certainly be pleased to exchange ideas with the other State Correspondents, but being new in this line of work, I fear that the ideas would have to emanate from the other writers, but I hope to learn from their experience."

"I am now sending out my first batch of letters to the locals of Georgia."

"Any further suggestions from you or the other S. C.'s would be highly appreciated. I would be more than pleased if my services will prove of value or assistance to the movement in any way."

Minna Ledyard, the State Correspondent from Vermont who has just been added to our list, writes: "I would be delighted to receive any suggestions that might help me in my work in this state. So far I have only succeeded in having a Woman's Committee organized here at Northfield, but hope to soon reach every local in the state."

Alice M. West, of Maine, another new State Correspondent writes: "I should like very much to join the 'Correspondents' Club.' I think the idea a good one. And although I may not be able to help the others much I am sure you will be a help to me."

"I become a Socialist through reading, a month or two before I ever saw a real live Socialist. On finding out I was one, which was about five years ago, I wrote to Mrs. Gaylord Wilshire and she sent me the names of five or six Socialist women in this city. I wrote to each one of them and soon we re-organized the local, here taking in six women. But they seemed to lose interest, as they dropped out one at a time until I was the only one left."

"I thought at first that I would have to give up attending the meetings, as I felt very out of place in a hall full of men. But I wanted to stay and work, and soon I think we all forgot I was a woman; I was merely a 'comrade.' Since then women have come and women have gone but I shall go on forever. We only have one other woman member, but she is a host in herself, and is always there."

"I have felt keenly the lack of interest the men of the party, as a general thing, have in making Socialists of women. But as we secure the ballot in more states every year I think they will soon wake up to the importance of the work. It is my ambition to see as many women in the organization of this state as there are men."

From Mary Loy, of Arizona, we get the news that we have been longing to hear: "The election was a grand success from the standpoint of propaganda work, and we are quite happy over the result, though we did not elect a man. The saloon and the church seemed to combine to do us. It was the most exciting election ever held in Prescott, and the first time a Socialist city ticket was put in the field. The day was so dreadfully cold that many women did

not venture out, but the number and intelligence of the women who did come out and 'vote it straight' was very gratifying. Now I must get busy and drag 'em into the local."

"We have had three campaigns here, one right after another: First, the initiative campaign for the suffrage measure; then, the suffrage campaign last fall, and now this city election, and I am looking forward to a little more leisure and more time to devote to the state work."

"I have read the letters of the other State Correspondents with much pleasure and profit. Comrade Latimer's circular letters seemed fine to me and I learned from Comrade Stallard how to send in my report and how to send out my reports. I see by today's bulletin that there are twenty-eight of us now, and surely with our numbers and enthusiasm we will do great things."

Clara Ware, of Arkansas, who was the first to receive the State Correspondent letters, says of them; "I have read them with much pleasure and received much good advice. I have sent circular letters to every woman whose name I could get, either a Socialist or near Socialist. I have received only a small number of replies. We of the South have things to contend with that you do not. To see the horrors of the poverty of the timber workers—no pen can picture it—to see the loggers' shacks and the tie-makers' huts, and the families in such distress! And they work to build fine mansions and railroads to furnish dividends for the capitalist class! O, that we could make them see the place they now occupy, and the one they should have. We will try to show them who gets their labor and why they are in such poverty. In all of my circulars, I urge them to work for The Progressive Woman."

Mary E. Garbutt, of California, writes: "I was much interested in the correspondence. Several of the states seem to have splendid, wide-awake correspondents and have accomplished good results."

"Just now we are preparing for a week's bazaar and the women, of course, are helping. Our Woman's Socialist Federation will have a booth for the week and be responsible for the program for one day. We are talking of a Sweat-Shop Exhibit and some Living Moving Pictures representing scenes under capitalism and under Socialism."

"We are preparing to observe Woman's Day; have sent out a circular letter to all the locals of the state, urging to have the day observed."

Zula J. Stallard, the live-wire state correspondent of Kansas, is lining up her locals in tip-top shape. She writes that Socialism is making good progress among women in Kansas. At present she is trying to get all locals to send for monthly bundle orders of The Progressive Woman, that every woman in each community may read it every month.

DOINGS OF OUR HUSTLERS FOR A FIFTY PER CENT WOMAN MEMBERSHIP

As we go to press the orders for bundles of The Progressive Woman that are coming in indicate that Woman's Day will be more widely celebrated than ever.

The Woman's Committee of New York City writes for a bundle of 300. They are expecting a big day. Among the speakers at the woman's meeting will be a Mme. Aino Malmberg, a Finnish comrade, exiled by the Russian government; Marie MacDonald, S. John Block and Meta L. Stern. Miriam Finn Scott will act as chairman. Comrade Meta L. Stern, who sends in the order, says: "The Woman's Day issue of The Progressive Woman is fine! Just the thing for propaganda!"

Mrs. Dalton Simmon of Kokomo sends \$4.60 for a bundle and sub cards, and says: "Our paper (The Progressive Woman) is wonderful. Surely its keywords of progress are Education, Love, Truth."

Comrade H. G. Ross of Glace Bay, N. S., orders a bundle of 100. The Woman's Committee of Indianapolis sends for 300 copies. Among scores of other locals which ordered special bundles for Woman's Day, are Big Rapids, Mich.; Lawrence, Mass.; Philadelphia, Pa.; Cumberland, Md.; Hutchinson, Kan.; Rütledge, Pa.; Jacksonville, Fla.; Miami, Fla.; Canton, O.; Maner, Pa.; Butte, Mont.; Portsmouth, O.; New Haven, Conn.; Springfield, Mo.; Port Angeles, Wash.; Lincoln, Ill.; Williston, N. D.; Anderson, Ind.; Jamestown, N. Y.; Kenosha, Wis.; Minneapolis, Minn.; St. Louis, Mo.; Red Bank, N. J.; Silver City, Nev.; Medford, Ore.; Omaha, Neb.; Los Angeles, Cal.; Hamilton, O.; West Hoboken, N. J.; Moline, Ill.; Nampa, Idaho; Harrisburg, Pa.; Tacoma, Wash.; Middleton, O.; Lafayette, Col.; Roanoke, Va.; Dixon, Cal.; Key West, Fla.; Duluth, Minn.; La Mesa, Cal.; Diamond, Ind.; Tulsa, Okla.; Springfield, Mass.; Superior, Wis.; Liberty, Wash.; Milwaukee, Wis.; Twin Falls, Idaho. Chicago expects to celebrate in its usual big way.

Comrade Arthur Morrow Lewis, who lectures every Sunday afternoon at the Garrick Theater, will turn his audience over to the women on the 23d, who will conduct the meeting with Frances Squire Potter as speaker, and May Wood-Simons as chairman. The Progressive Woman will be sold, and subscriptions taken at this meeting.

The Seventh and Twenty-seventh Ward Branches in Chicago are trying to make our slogan for a "Fifty-per-cent Woman Membership" come true by ordering a bundle of 50 each month. Other branches are asking for smaller bundles.

Clinton S. Golden, county organizer, writes from Sidney, N. Y.: "Will you kindly send samples of all the leaflets concerning the activities of women in the Socialist movement and also an outline of work for women in the party locals. We have neglected getting the women into the party organization in the past, but we are now preparing to put forth a vigorous campaign for women members. I am also enclosing 15 cents, for which kindly send me a copy of the two-colored poster "Woman's Awakening." And don't fail to send me some of those posters to be used for boosting The Progressive Woman. You may think I am asking a great deal now, but I will pay you back in subscriptions to The Progressive Woman and women party members. Trusting that I may hear from you by return mail, I remain, Yours for 500,000 women Socialist votes!"

We print the whole of this letter because it is a sample of what we are getting from every part of the country. Our slogan for a 50 PER CENT WOMAN MEMBERSHIP IN THE SOCIALIST PARTY, and HALF A MILLION SOCIALIST WOMEN VOTES IN 1916, seems to have set some of us going after this membership and this vote. Very soon we will be able to say "everybody's doin' it" and that will mean we are on the home stretch to victory!

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Here are the names of these 3-MINUTE LEAFLETS:

THE SOCIALIST PEACE CONGRESS—Shows the attitude of Socialists toward war, and what they did to prevent a general European conflict. By META L. STERN.

THE TEACHER'S RELATION TO THE LABOR PROBLEM—A direct appeal to the men and women whose task it is to educate the citizens of tomorrow. This leaflet will help capture the schools for Socialism. By MAY WOOD-SIMONS.

THAT FIFTY PER CENT—Declares clearly why labor organizations are meant for girls and women as well as for men. Just the thing to give to women in the office, factory, or store. By J. L. ENGDAHL.

SELF-SUPPORTING WOMEN—Contains facts and data that will surprise every one about the status of working women. By CARL D. THOMPSON, ex-City Clerk of Milwaukee.

AFTER SUFFRAGE—WHAT?—Has things of interest to suffragists who are not Socialists, and shows that the real purpose of suffrage should be to help wipe out industrial slavery. By BARNET BRAVERMAN.

SUFFRAGISTS, WATCH OUT FOR THE WOLF!—Suggests to suffragists that the so-called sympathy toward suffrage on the part of business-men and capitalist politicians who formerly opposed it is not genuine. By BARNET BRAVERMAN.

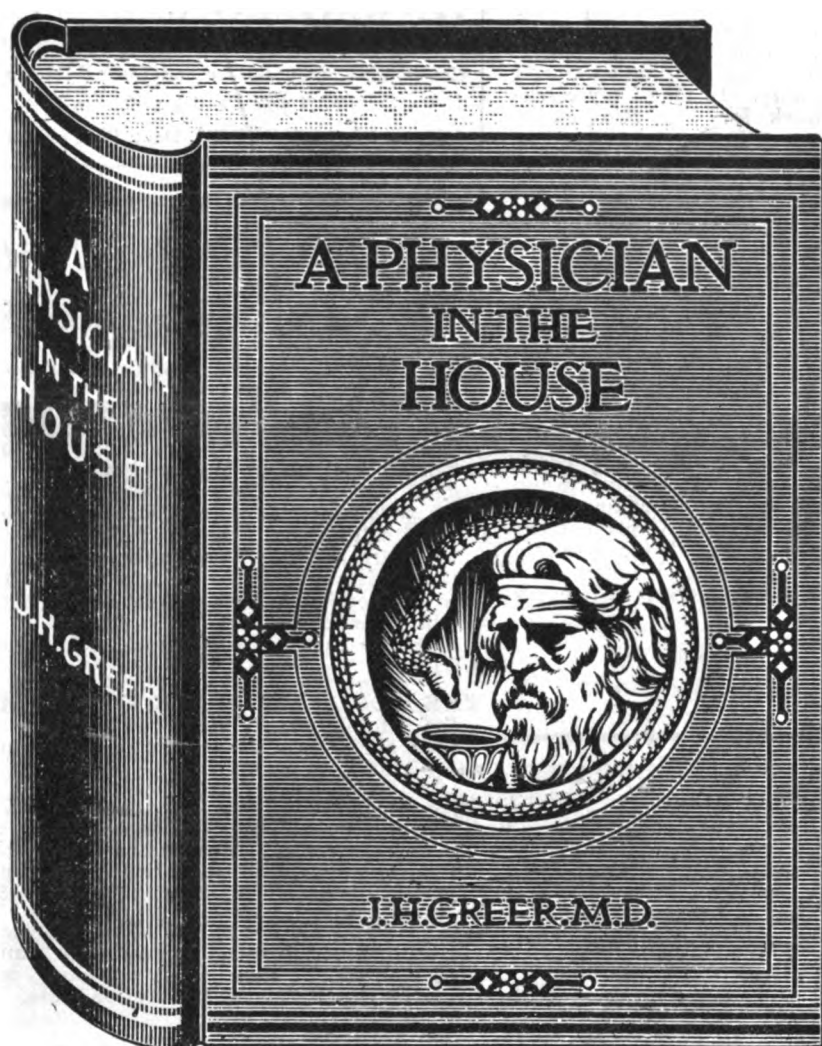
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