

The Progressive Woman

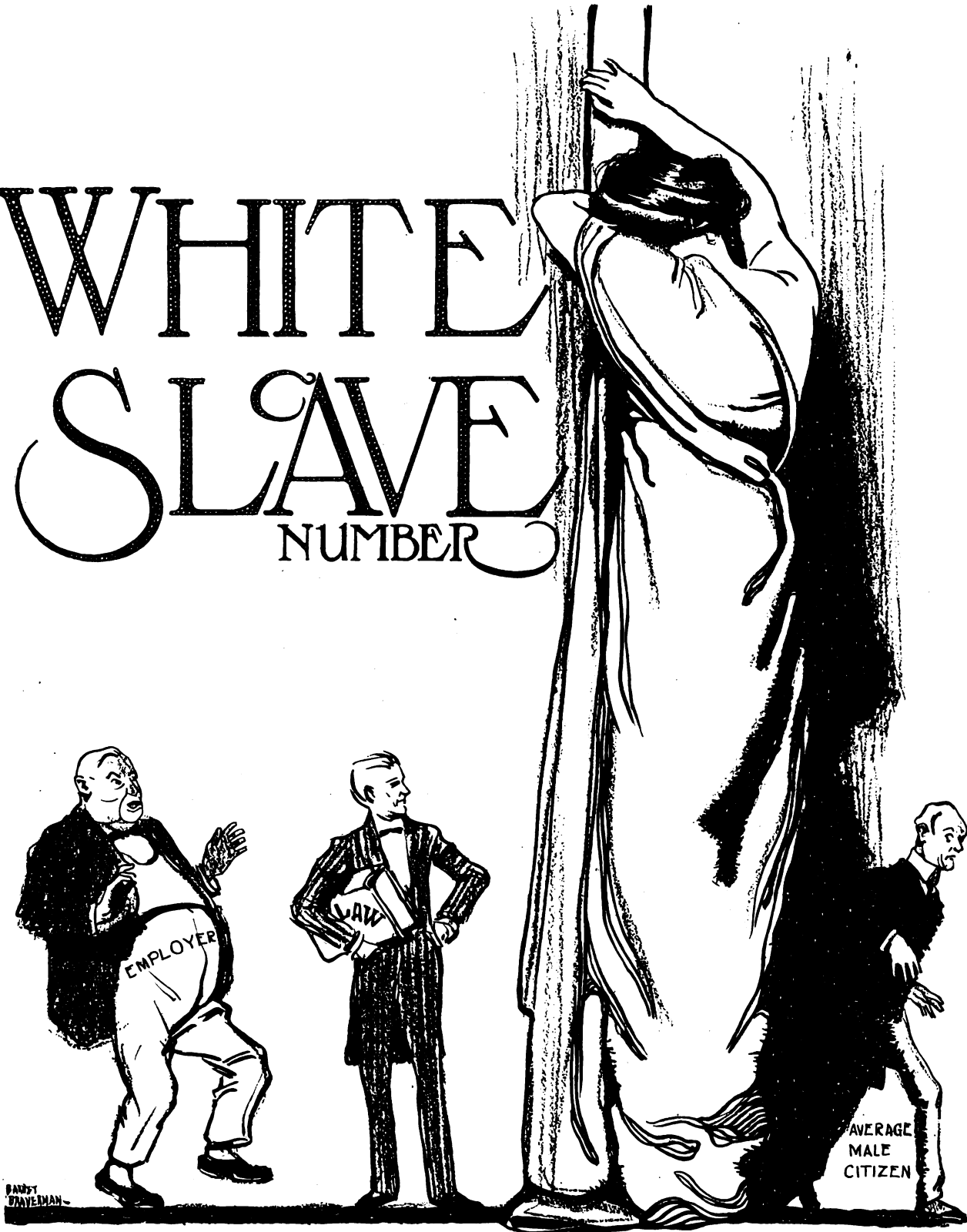
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WHITE SLAVE NUMBER



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THE PROGRESSIVE WOMAN

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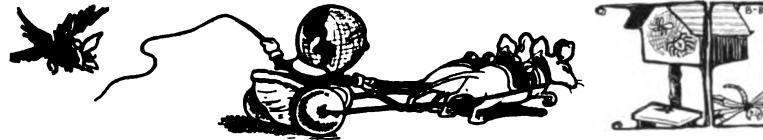
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IN THIS OUR WORLD



By
JOSEPHINE
CONGER-
KANEKO

THE WOMEN MARCHERS.



It will be curious reading to the grandchildren of the present generation that American women, endeavoring to march peaceably in the streets of the national capital, were hooted and jeered by the mob, and so set upon that three hundred of them had to be carried to hospitals for repair before the day was over. One young girl's foot was half crushed off by a policeman's horse, which suggests that the policeman was too enthusiastic in not doing his duty in protecting the marchers. It is almost like darkest England!

However, we believe history will record that this was considerable of an exception, and that Uncle Sam's greatest crime to woman's plea for the ballot was a deaf ear which got cured gradually and in

spots until the whole trouble was eradicated.

THINGS THAT ARE BAKED.

The Philadelphia Record, in commenting editorially upon Kate Barnard's advice to the women of Oklahoma not to get married until the state makes more humane laws for women and children, speaks of the proposition as an experiment coming from "some half-baked western community."

We wonder just which prejudice it is that moved the editor of the Record to express himself thus against woman's refusing to marry without due legal protection. It would be interesting to know.

Also, in regard to the "half baked"; aside from its being a terribly hackneyed phrase (we heard it in the wilds of Missouri ages ago), we could easily mention some things that are baked so hard that one would have to employ an axe to break the crust... that an idea might creep in. England, in its attitude on the woman suffrage question, is an example. And our own dear old foggy East is almost as bad!

IN WEST VIRGINIA.

Civilization has known no terror greater than that which reigns today among the soft-coal miners of West Virginia. Families forced to find refuge in the mountain wilds, men shot down, women outraged, children starved. Comes the news now that "Mother" Jones, the "angel of the miners," has been arrested and is at the point of death for the mistreatment accorded her. In Siberia, Madame Breshkovsky, the splendid heroine of Russian oppression, spends her last days, an exile. In West Virginia "Mother" Jones is thrown into a box car, under arrest, and is so closely guarded by American Cossacks that very little news of what she is suffering reaches the outside world.

Yet Russia is semi-barbarous, and America is an enlightened country! However, not so enlightened that you can tell it when moneyed interests show their teeth.

TWO WOMEN.

The other day two women were discussing the possibilities of Mr. Wilson's reign as president of the United States. One of them said

she believed he understood his business, and would really try to carry out his plans for a good government. To which the other woman replied: "There is only one way to cure the evils that are troubling the American people. That is for the people to own the great industries and run them in their own interest. Whoever owns the wealth of this government owns the government, and all the good resolutions of Mr. Wilson or any other man are as naught against this power."

Which is proof that women are beginning to understand that politics reaches right down into the kitchen, and determines absolutely what they shall pay for bread and beefsteak... And they are paying enough, goodness knows! Yet there are some men and some women who think women have no business thinking about politics, or asking for the right to participate in them!

GRILLING EMPLOYERS.

The Vice Commission has been at it again. This time they have struck very near the root of the white slave business. They have had the owners of big stores in Chicago "on the carpet," asking uncomfortable questions about the salaries they pay their women employes.

Some of the employers grew very warm under the cross-examination. Naturally they did not like to face squarely the proposition that low wages paid by them are responsible for a good deal of the white slave traffic. However, they had to hear it, and they got out of the difficulty by the sage advice that if all the employers in the United States would raise the wages of working girls, they would also be willing to do it; that under the sharp competition which now prevails the Chicago merchants could not afford to pay a high scale while outside employers pay a low one.

We modestly suggest that any primer-class Socialist could have told the commission as much. The competitive system fathers most of our social ills, white slavery being one of them.

CHILD LABOR LAWS.

Out of the thirteen state Legislatures in which child labor bills were introduced in 1912, ten passed laws on the subject. The tendency is toward shorter hours with higher minimum age restrictions, and the prohibition of night work. Louisiana, however, has readmitted her children to the stage.

It is from the "sunny South," the land where children should be as free and beautiful as the flowers, that news comes that Ollie Taylor, at the age of 10, stole five cents. After serving a three-year sentence in a reformatory—or children's prison—the court decided that he must serve out his full time, which would make him 21 when he is free.

Is it not high time that the women of the South wake up and look after the laws that indorse child labor and child imprisonment? No state or nation can hold itself in pride and independence that builds its institutions on the sweat and toil of its infants.

* * *

When we are really civilized, no mother's child will be allowed to sell its strength for bread. Today there are millions of child toilers in the land, to the everlasting shame and disgrace of the grown men and women who are responsible for this state of affairs.

A BOOK MOTHERS SHOULD READ.

A new edition of that wonderful book, "War—What For?" by George R. Kirkpatrick, is just off the press. In three years 50,000 copies of "War—What For?" have been sold, and we predict brisk sales for some time to come. Every mother should read it.

AFRAID IN THE DARK

By Margaret Loyd



It was twilight, soft, rosy, peaceful twilight, contentedly sinking down upon the bosom of Mother Earth with a little musical sigh.

I had had a pleasant evening, walking across open meadows and beside murmuring brooklets, which told me, with every delicious, trickling sound of their waters, to behold, and to think upon Life, Love, and

Truth. That afternoon I had indeed found "tongues in trees, books in the running brooks, sermons in stones, and good in everything."

But now I left the quiet country lanes, and entered the outskirts of the town.

I passed the opened window of a house. A mother sat by the window, and I caught the last word or two of a lullaby she was singing to the child in her arms. But the chubby youngster did not want to be lulled to sleep at this early hour. He squirmed in his mother's arms, and fretfully pleaded to "go out in the yard to play." I was past the window now, but the mother's clear, firm voice came out to me through the still, evening air.

"No, baby, you cannot go out to play now. It is getting dark, and you would be afraid. Something might get you."

I laughed. The dear, chubby youngster, I reflected, would never have been afraid of that elusive "something" in the dark, had not his mother, to secure his perfect obedience, drawn vivid, unalluring pictures before his childish, impressionable mind. What a shame, to spoil all his sweet, natural trust, his inborn sureness that there is nothing to fear, that protection surrounds him, be it light or dark!

A sudden thought flashed over me. I stood motionless as I tried to comprehend it. *I had planned my afternoon's walk so that I should be safely at home before dark.*

Yet, it is true, men and women, boys and girls, nearly everyone it seems, are afraid to be abroad after dark.

Are they afraid of wild beasts?

No. In our country there are no wild beasts roving about, except in a few remote places. We do not generally think of being afraid of them.

Do they fear injury or death because of unsafe walks and highways?

No. In this day our streets and roads are smooth and broad, so we boast.

Are they afraid of running against buildings, trees, or other objects, because it is dark, and they cannot see the obstructions? Are people afraid only on dark nights?

No. Our streets are always brilliantly lighted, every night, by artificial means.

Are they afraid of ghosts or supernatural beings following them with evil intent, when daylight deserts the world?

No. People know no fear of that kind. We have outlined superstition.

Then why is it that men carry firearms "for protection," and mothers forbid their children even a few last frolics after twilight? Why do young girls not dare to cross the street alone at night? Why do policemen pace the streets both night and day?

Why? Because—*people are afraid of one another!*

Oh, the shame of it all, that people have to fear one another; cannot trust one another!

My beautiful twilight was fast deepening. Across my startled thoughts flitted this one: Love ye one another. It came from I know not where, it was gone in a flash.

I am only twenty. I gathered my skirts quickly about me and with one hurried, suspicious glance over my shoulder, *ran for home!*

THE WHITE SLAVE TRAFFIC

By Agnes H. Downing

WHILE all can see that women are sold for sex commerce, until very recently it was believed that the women were themselves the sellers. It was thought that either

for love of luxury, or discouragement after seduction, or through their hunger needs women have consented to sell themselves promiscuously. But in late years and through accumulated evidence, it has been proved that the great business of supplying inmates for evil institutions has been and is carried on by persons who make a business of securing the girls for this traffic.

Our own Bebel, in his great work, "Woman," tells how the finding of German girls in evil resorts in the far away countries of the east, as well as scattered over North and South America, helped to make clear the fact that the girls had not traveled but had been shipped by others who were to make profits from their lives. Similar facts had been proven of the daughters of other European countries.

Dr. O. Edward Janney, in his book "The White Slave Traffic in America," says:

"This business has become established in America. It is more or less clandestinely but extensively carried on in the United States, where some of the shrewdest and most unscrupulous traders have harvested large profits from a sort of brokerage system of trafficking in women. It is a business carried on for profit."

After the facts were well established, and after much importuning by many organizations, the governments of western Europe were prevailed upon to enter into a treaty, which they did in 1904, for the suppression of this traffic. In 1908 the United States joined in this treaty.

Up to that time a white slave traffic seemed to most people but a sensational story—a figment in the brain of some reformer or overcritical Socialist. Investigations following, though by no means as thorough or as far-reaching, and not at all followed up by the curative measures that the gravity of the case demanded, yet went far enough to convince the most skeptical that there was indeed a slavery of women more cruel, more complete, and more threatening in its consequences than any slavery of a whole people that has ever existed. For if a nation was enslaved,

the members at least had the comfort of each other's companionship, and hopes of regaining freedom. But for these girls, taken when very young, shamed in the minds of those near and dear to them, anathematized by all society, there is little hope of freedom or release but in death.

Edwin W. Sims, United States district attorney of Chicago, says:

"Things are being done every day in New York, Philadelphia, Chicago, and other large cities of this country in the white slave traffic which would, by contrast, make the Congo slave traders of the old days appear like good Samaritans."

Bebel says ("Woman," page 157):

"The traffic in female flesh has assumed mammoth proportions. It is conducted on a most extensive scale, and is most admirably organized in the very midst of the seats of civilization and culture, rarely attracting the notice of the police. A swarm of brokers, agents, carriers, male and female, ply the trade with the same unconcern as if they dealt in any other merchandise."

In 1907 the United States government, through a special committee of the Immigration Commission, made an investigation of the importation and harboring of women for immoral purposes. This report says (Senate document 196, pages 8 and 9):

"The procurers, with cunning knowledge of human nature, play upon the weaknesses of vanity and pride, upon the laudable thrift and desire to secure a better livelihood, upon the praiseworthy trust and loyalty which innocent girls have for those to whom they have given their affection, even upon their sentiments of religion, to get their victims into their toils; and then, in the pursuit of their purposes, with a cruelty at times fiendish in its calculating coldness and brutality, they exploit their attractions to the uttermost. If the woman is young and affectionate, as often happens, the procurer makes her acquaintance, treats her kindly, offers to assist her in securing a better livelihood. Her confidence and affection won, she is within his power, and is calculatingly led into a life of shame. * * *

"The procurer may put his woman into a disorderly house, sharing the profits with the madam. He may sell her outright; he may act as an agent for another man; he may keep her,

making arrangements for her hunting men. She must walk the streets and secure her patrons, to be exploited, not for her own sake, but for that of her owner. Often he does not tell her even his real name. She knows his haunts, where she may send him word in case of arrest. She knows the place given her to which she must come every night and give him all her earnings. She must deny her importation, must lie regarding her residence, her address, and the time she has been in the country. If she tries to leave her man, she is threatened with arrest. If she resists, she finds all the men about her leagued against her; she may be beaten; in some cases when she has betrayed her betrayer she has been murdered."

They secure such power over the girls, first, because the girls are young and ignorant of their legal rights, and again because a girl is always suspicioned for being led into such a place. Though she be perfectly innocent, people are not ready to believe her. Lastly, when the punishment is beating or death, girls and men, too, can be forced into almost anything.

The awful, though illuminating, graft exposures in New York, for instance, proves that the unhappy girls have not only their one master, but officialdom all the way up to battle against. Small wonder that they fail and are lost.

Remember it is always poor girls who have no friends powerful enough to pursue and save them. They must be saved by a movement of the whole working class.

I know of nothing so calculated to arouse the workers to the necessity of radical changes in our present institutions than this shameful slavery in which a large number of their fairest daughters are kept.

The honored name of August Bebel is found as a writer in the tracts of the English Abolition Society, a society for the prevention of state regulation of vice. In the midst of his busy career for the full emancipation he has not hesitated to use much of his splendid energy to combat sex slavery of woman.

It is just as much the duty of Socialists here and now to combat the white slave traffic as it is to strive for higher wages, rights of asylum, universal peace, or any of the other measures for which we all contend. It is in this broadness of spirit that our best good is to be found.

THE WOMEN AT THE WINDOW

By Edith Van Eden



ILIVE in what is known as an eminently respectable district of our city. The inhabitants are not "working class." They are "professional." Lawyers, doctors, heads of departments, business men (in a large and small way). The rent in this neighborhood ranges from \$30 to \$100 for six and eight room apartment houses. The dwellings are all good, many of them being handsome individual houses of stone or brick with small yards around them.

I give the above that the reader may fully understand that ours is not a dirty, smelly, working class district. That the women of this district would hardly be classed as working class women. And yet—

Across from where I live is a three-story brick flat, with a stone front. There is a north side exposure the full length of the building with windows opening out from every room.

Every day, week in and week out, there are women sitting at two or three of the windows of each tier of flats, sewing. They are thin, pale looking women, and they never seem to rest. When they are not sewing they are attending

little children, or fixing the meals for the family. One of the younger women seems to have a number of very small children, whose faces crowd into the window spaces as they look out of doors.

The husbands of these women go down to the business district of the city every morning. Well-dressed, well-fed looking men, of the professional or small business type.

In the building where I live there are women who are doing the same thing the women across the street do—sew and embroider for money, cook the meals and keep the house in order. The husband of one of these women is a city official.

All over this district, which, remember, is not "working class," families keep roomers, which means that the women of the families do the work for the roomers. In this way they help on the rent and gas bills.

Now the question is, To what class do these women belong? Their husbands, many of them, are professional men. They wear good clothes; they never soil their hands with manual labor. In the parlance of scientific Socialism, they would be designated as "bourgeois." But how about the wives of these men, who must constantly perform servants' tasks, who cook and scrub and mend and incidentally, oftentimes, do some sewing, or take roomers to "help out?"

PIONEER SUFFRAGISTS: MARY WOLLSTONECRAFT

By Burke McCarty

THE amazing amount of hammering which it takes to drive a progressive idea into the head of Johnny Bull may be grasped when we recall that the first gun for the emancipation of women and the origin of the present worldwide agitation was fired by an English woman in London one hundred and twenty-two years ago!

At the time (1791) the lodestone of the London literary and artistic set was the brilliant Mary Wollstonecraft, a beautiful girl in her early twenties, who had a wonderfully magnetic personality, was possessed of the Titian type of beauty, with large expressive brown eyes, a clear complexion of brilliant coloring, and a wealth of auburn hair.

A few years before she had defied the conventions by coming up to the great city from the country armed with a letter of introduction to a Mr. Johnson, a well-known book publisher to whom she applied for work and was engaged by him as a translator at a meager salary.

In those days the only recognized callings for women outside the working class, were marriage, a position in a private family as governess, or the cloister.

None of these appealed to Mary Wollstonecraft, and being a rebel by nature, with enough independence of character to carry her through, she determined to blaze a path for herself in the unknown world.

She was the younger daughter of an unprincipled and profligate father, who had squandered a large patrimony early in his married life, and who, during his drunken sprees, entertained himself by beating his wife, who finally died a victim of his brutalities.

As she grew older, Mary found that her father was not the only man who indulged in the pastime of beating his wife and family; that it was quite prevalent in all stages of society; so much so, in fact, that marriage became synonymous with brutality, to her.

Her keen, inquiring mind had sought the cause for these wretched domestic conditions, and found the answer.

The first of her writings which attracted wide attention and secured her position in the literary

world was her able reply to Burke's "Reflections of the French Revolution," in which she ably defended the rights of the people against the "divine right of kings."

The cry of humanity at the time was for individual rights. The successful war in the American colonies had set the ball rolling, and the revolution in France had added fuel to the fire, as did the victorious fight of John Wilkes for freedom of the press in England.

It would have been strange indeed, then, had no one arisen to enter a protest against the greatest of all slavery—that of woman.

It was also fitting that the word should be spoken by a woman. Nor was there, perhaps, in the world a woman more qualified to speak upon the subject than Mary Wollstonecraft.

It was then she startled the world with her battle cry, "A Vindication of the Rights of Woman."

It began with the contention that women were human beings—not toys; that as such, they were entitled to equal education.

The condition of the race, she said, depended on the mothers of the race. She demanded co-education in free schools where rich and poor should meet on an equal footing.

She demanded that these schools be maintained by the government. She demanded that the professions be thrown open to her sex, especially that of medicine, which she held was particularly adapted to them.

She deplored the fact that the sole aim of a young girl's life was to cultivate her bodily charms that she might make an advantageous marriage, with no attention paid to the cultivation of her mind.

She rejected the indissolubility of the marriage tie. She contended that love was the only basis of a true marriage and that when love ceased the marriage was annulled.

The sensation of such a book at such a time can scarcely be imagined.

She went to Paris during the French revolution, where her talent and beauty attracted a wealthy American, a Captain Imlay, whose common-law wife she became, and by whom she had one daughter.

After two years of happiness, true to her con-

Is it not true that women as a sex are almost universally a servant class, a working class, economically, as well as politically, dependent?

Is it not a fact that this almost universal condition of servitude is the cause of the "unrest" that is taking hold upon the modern woman? Is it not true that thousands of women prefer the systematized toil of office, school or shop, with its definite salary, to household service with its various branches of labor lumped into one day's effort—nursery, seamstress, cleaning, cooking, serving—with no definite income, save three meals a day, and a new gown each season?

In other words, if women must work, are they not preferring the lighter forms of labor, which include, also, the definite salary?

The argument may be advanced that the toil of women in the homes is made endurable through love. But the modern woman will reply that love lives longest where the toil is lightest, and that the woman in the shop or the profession can love as deeply and sincerely as the woman who confines her toil to the home.

Just where the rebellion of the modern woman against the pressure of overwork and underpay will end, there is no telling. We can guess, however, that it will never end until there is economic freedom from any master for both women and men.

victions, she left him when she found that he had transferred his affections to another.

Refusing his support, she returned to London, and after some months of illness and grief, during which time her life was almost despaired of by her friends, she again took up her work.

Several years after she married William Godwin, a distinguished writer and critic, author of "Political Justice." Their love was ideal, but happiness in the life of this glorious woman was like the will-o'-the-wisp—but a gleam here and there.

She died upon the birth of a baby girl within one year. This baby, Mary Godwin, afterward became the wife of the poet, Shelly.

Mary Wollstonecraft was buried in the little churchyard of St. Pancras in London, where her wedding with Godwin had taken place. The inscription on the monument was "Mary Wollstonecraft Godwin, Author of "A Vindication of the Rights of Women. Born 1759; Died 1797."

SOCIALIST LOCALS, SECRETARIES, ORGANIZERS, AND HUSTLERS!

This April White Slave Number should reach many thousands of men and women. It is the best body-blow in cold type that has been delivered to capitalism and man-made misgovernment.

SEND IN YOUR BUNDLE ORDERS TODAY. The cost is only 3c per copy—a mere trifle, and a whole lot for Socialism.

* * *

Just watch for our HOUSE-DRUDGE NUMBER for May! It will be just the thing to put into the hands of every woman—and every man!

EDITORS PLEASE NOTE!

Rivesville, W. Va., R. No. 3, March 6, 1913.
Progressive Woman, Chicago, Ill.

Comrades: Please give me your subscription rates. I could not find any advertisement of your paper in the Appeal, Ripsaw, or Coming Nation, and I wrote to the Appeal for information. I want your paper for a young lady friend or two. I think it's a mistake that the Appeal, Ripsaw or other Socialist papers of large circulation do not give your paper a free standing advertisement in every issue. Give rates soon and oblige.

Fraternally,
R. MORGAN.

WHO ARE WHITE SLAVES?

By Jessie Ashley



ODAY the whole country talks and writes unceasingly of white slavery. As a descriptive title it is striking, and this fact helps to give it publicity; it attracts attention and sticks in the mind. But it is not wholly accurate. Slaves there are, but they are not always white; many black women and little yellow ones are also slaves in a world that should be free.

Slaves! What is a slave? A human being who has no freedom of choice, one who must live according to the will of another. Technically, when we speak of white slaves, we mean unwilling prostitutes. It is this phase of the matter that is arousing the just rage of a slowly awakening world. No rage can be too great for the crime, it must indeed become so great that it will sweep the horror from the face of the earth. But even then there will be white slaves and black slaves and yellow slaves, and male slaves as well as female.

The fury of a brutal civilization is turned against only one kind of slavery. To kidnap a girl, to lure a girl, to deceive a girl into a life of prostitution is a crime unspeakable; to keep her a slave to a life of prostitution is unspeakable. But it is not the white slavery or the "trade" alone that is to blame for this crime. All society is to blame for it. By its false standards of morality, its cruel mandates of "virtue," its harsh rules of ostracism for the girl who is not chaste, by its fiendish industrial system, and its barbarous living conditions, by its wage system and its marriage system, and its system of male supremacy, society is itself the criminal. It holds its women, rich and poor alike, in sex slavery, and its working class men and women alike in wage slavery, and this the whole world over.

It is right that we should investigate and reveal the outrages of enforced prostitution, that we should make known to all the world the damnable fact that men and women profit in cold cash by plunging unwilling girls into such a cesspool. It is right that we should demand a minimum wage, a living wage, for all women and so remove one cause for involuntary prostitution. But it is only rubbing the finger across the dust covered shelf; it shows that the dirt is there, it removes it in a long

streak, but it leaves all the rest of the shelf as dusty as before, and soon the streak itself will be gray again from the dust of an impossible system of life—a system that calls nature vicious for women, and vice natural for men.

The white slave traffic gone, there will be white slaves just the same until we open our eyes wide enough to see the whole horrible, unpardonable hypocrisy of the life we demand of women, a life in which the wife must dress and eat and sleep and talk and walk as her husband's income and will dictates; who must work interminably or be odiously idle as his wishes or necessity prescribes; who must bear children unwillingly because it is a "crime" to instruct her how to prevent conception, yet imposes the legal duty of "serving" her husband as "wife," and calls it murder to prevent a birth, and this irrespective of what the state of her health may be or what kind of life her husband may be leading. Let her endure all this or explain to the gentlemen of the court why she objects. We sing the praises of these gentle slaves, lauding sacred motherhood, but in reality laying the iron hand of necessity upon the dazed creature groping her way through the mazes of unnatural penalties.

Slaves, every woman of them today, whether prostitutes held unwillingly, or prostitutes gone willingly "astray," whether submissive wife or rebellious virgin. Slaves every one, because there is no freedom of choice, but only a blind, cruel, stupid master, the social system, that without reason and without sympathy enslaves its womanhood.

But the cure is on its way. Women are becoming thinkers and are testing for themselves the chains that bind them. They are learning how to break them. They are at last beginning to realize that they are slaves, and that this is not a necessary condition; just as the working class is beginning to see that wage slavery is not necessary.

So on with the fight against white slavery and black, on with the working class rebellion against wage slavery, but let women especially keep up the rebellion, demanding fearlessly and incessantly sex freedom and economic freedom.

A FEW IMPRESSIONS OF THE INAUGURAL PARADE.

By Elizabeth Freeman.

(Editorial Note.—The writer of this article was one of those who participated in the suffrage "hike" from New York to Washington. Miss Freeman is one of the most conscientious workers for the cause of suffrage, and is known for her able propaganda work in America and England.)

* * *

"Here they come," sounded in my ears just as the strains of a brass band began to fill the air—this after hours of waiting as the vast crowds thickened. Here and there, street fakery made haste to sell their gaily colored wares and souvenirs. I pondered about their success and wondered, if they really made a living, how driven they must be by circumstances, and what a strange environment must be theirs.

* * *

The band came nearer, and then the mounted policemen, whose absence two days previous had been so conspicuous at the suffragists' parade, began to enforce order among the throngs. At last, here they are: the Nation's Strength!—long rows and lines of mounted men. Now and then it was the army or the navy that was representing the Nation's Strength. Occasionally a regiment of marines passed by with muskets on their shoulders. This demonstration began to assume monotonous proportions, save for some slight variation caused by a colored coat or cap.

* * *

"What does it all mean? Why the Nation's Strength?" asks some one at my elbow, for the general impression conveyed by the Nation's Strength was that it looked very much like John Barleycorn taken in overdoses.

As I saw the army and navy pass by, I felt a longing to see the armies of the nation's working men and women gather and behold the tawdry-uniformed parasites march through the streets of the capital. What a contrast there would be! And then a different idea would be formed as to what actually constitutes the Nation's Strength.

* * *

But hark, here comes more of the so-called Nation's Strength: several thousand henchmen of Tammany Hall, attired in frock coats, silk top hats and gray gloves. "Where are the women represented?" I inquired. "Oh," came back the rejoinder, "they are never in Inaugural parades." And yet I remember having read something about the first lady of the land. Are we women misfits that we, too, cannot be represented in the affairs of state? Do not we women play our part in service? Do we not pay taxes which help to make government possible? What bewildering questions! But the enfranchised woman will sooner or later answer them with her organized vote. And it is she who is to be a part of the Nation's Strength—not the kind that is symbolized by powder and bullets—but that which results from the unity of men and women of the working class to gain what is truly theirs—complete social justice.



THE BLIND FISHERMAN

("None are so blind as they who will not see")

WOMAN'S ENSLAVER

By Grace D. Brewer



VER since the days when the "good" of olden times decreed that the "bad" woman should be "stoned to death," womankind has been divided into two groups—the good and the bad. The man-made rules of society has had a tendency to widely separate these two classes and keep them apart, making one antagonistic to and unsympathetic

with the other.

Because of the prevailing economic system, making woman dependent upon man, the "good" woman has had to conform to all man-made laws and customs, and has been unable to assist her fallen sister without danger to herself.

"Woman's inhumanity to woman" has been one of the cruelest things in human history, but has been caused by woman's subservient position in society. The condemnation heaped upon the women of the underworld by their Christian sisters mounts up to heaven—the greatest outrage of centuries!

But the time has come when all womankind can take a hand in solving this age-long problem, doing so with clean hands and undefined person. A revolution in public sentiment has taken place, the full meaning of which is hardly understood. The world is no longer content to let the "fallen woman" remain the scapegoat for the

people. Instead of being the cause of so much wickedness, the woman herself is looked upon as the unfortunate and the one rightfully having a grudge against society.

The stories of human atrocities committed against innocent girlhood has alarmed the mothers of our nation until they have shaken off their concern in the daughters of others, and are now investigating ways and means of stopping this terrible traffic in human souls. The woman of the public status is seeking some avenue to

reach her sister. She has seen enough to feel, and heard enough to know! Women everywhere are realizing there is nothing so sacred to the race as motherhood. The minds which have only feared and slept now become the formulative power of redemption.

It has been asserted over and over again, and never disputed, that Abraham Lincoln freed the black slave, and we have been asked repeatedly, "Who will free the white slave?" Who? Woman-kind!

Nothing that we can now do will give back to the world—to the broken-hearted mothers and to shattered homes—the thousands of innocent girls lured to lives of shame and death. All we can do is to face the facts, resolve, and act. Do what common sense tells us is necessary to protect the children of the future. Let the mothers of the race—the home makers of the world—make of the world a home for every human being.

Woman has already heard the call of the future—the call for a broader life for woman-kind. Her economic emancipation will follow her political emancipation. She is now entering upon the class-consciousness of the latter. She is beginning to understand why her sisters have been enslaved, why they have been degraded, why the army has grown in increasing numbers, even in the midst of progressive civilization.

The cry of the woman in bondage has finally reached the ears of her age-deaf sisters and they are blunderingly trying all ways and means to rescue her. The human cry of distress always touches the nation-mother-heart first.

But, women of America! there is but one road that leads to the fortress of woman's debasement and when that is followed we shall not only do away with the incentive for white slavery, but for many other social evils as well.

The traffic in womankind would not exist today

THE LABOR WAR IN WEST VIRGINIA

By
Mary Snowden Nichols



FOR men must work and women must weep," has been about the situation of the miners in West Virginia the past four years. The men have worked when they had the chance. The women and children have wept and starved and prayed God

helplessly to give them a life above that of the driven beasts of the field.

The miners have been driven from soil claimed by the coal barons; they have established homes on neutral lands; they have repelled murderous attacks upon these humble homes by force. What else could they do? The recent war was intensified by the death of one Fred Bobbitt, who was killed while advancing upon and firing into the homes of the miners and their families. "Mother" Jones, Paul Paulsen, Charles Batley, and Editor Boswell of the Labor Argus were thrown into jail charged with inciting the murder of this hired assassin of the mine owners. At the time of the killing of Fred Bobbitt, Sesco Estep, a miner, was shot while fleeing with his little girl in his arms. Though he, too, died, nobody has been arrested for the murder. The death of Fred Bobbitt was an excuse to rush 1,500 soldiers into the region and to arrest every man who dared ask for justice. No troops came to the defense of the miners when Sesco Estep was killed while fleeing with his little daughter in his arms.

Has anybody ever known of a time when troops were ordered to defend workingmen against the oppression of the employers? No one has ever heard of such a thing. The reason is that the workingmen do not control the troops! The employers, by the grace of the voting power of the workingmen, do.

The miners on Paint and Cabin Creeks are striking for the right to belong to the miners' organization; the right to have checkweighmen on all tipples to see that the miner receives correct weight for his coal; the right to spend their meager earnings elsewhere than in the company store where they must pay two prices for everything; they want the abolition of the guard system, a living wage, and humane treatment.

For these things, needs which are perfectly legitimate and natural in the life of a miner, the West Virginia coal diggers are fighting. Who can blame them? They would be less than human were they satisfied with less than this. Men with families cannot and should not be satisfied to live under conditions which are brutalizing in the extreme.

Frank J. Hayes in the United Mine Workers' Journal says: "We will spend every cent in our international treasury, collect a million dollars or more by assessment and tie up every non-union mine in the country if need be in order to redress the wrongs of the West Virginia miners."

It is hoped that this manifestation of the solidarity of labor will not be long delayed. The West Virginia miners have received too little assistance in their struggles to date.

TO WOMEN VOTERS AND NON-VOTERS!

Here's an idea: If you vote, you can subscribe to The Progressive Woman for some suffragist or lady friend in a state where women are not recognized as human beings and haven't the ballot. If you're not a voter, suppose you open your pocketbook, take out 50 cents, and send it in as a one-year subscription to The Progressive Woman for some friend who has the vote. The Progressive Woman will show her how to use her vote effectively. AND YOU'LL DO THIS NOW, WON'T YOU?

without the aid and support of man-made law in the interest of profit. The last thing that the enemies of society—the profit mongers of white slavery—want, is to have women study the causes of human misery, scientifically, and find out how fundamentally those causes can be reached by political action. They do not wish to face enlightened, class-conscious mothers with ballots in their hands.

The woman heart of humanity is not easily daunted and is great enough to reach the bottom of this vexing problem. A thorough investigation of the basic principles of capitalistic society is all that is needed to give her a clue to the right line of action.

Women, to work with a will! Heed the cry of the fallen, the groans of outraged and suffering womankind, whose whole life is a living hell, and whose death is the only means of escape.

Their blood is upon our hands! The red blood of innocent girlhood is dripping from the mightily, gnarled hands of the gigantic monster, Profit!

He tries to threaten the women of the world, good and bad alike, by threats of what would befall the world should he be banished or undone. Let us turn a deaf ear to his mouthings and listen only to the entreaty of our sisters, asking for deliverance.

Looking up from their hell-holes of despair, they behold the black image of Profit, standing between them and life!

Let us fell the heartless monster that has wrecked and ruined more lives than any other influence in the whole world.

Let us unite for the extermination of the greatest evil womankind has ever had to fight—the Profit System!

BLASTS FROM FREE AMERICA!

(If our little horn doesn't seem to blow the right tune—the tune of the land of the free and the home of the brave—it isn't our fault.—Ed.)

* * *

There are, at a conservative estimate, 5,000 exploited women in Chicago. The annual profits from this kind of lawbreaking are \$16,000,000.—Dean W. T. Sumner.

* * *

Fifty thousand young women and girls are lost in the United States every year. They simply drop out of sight.—Report of the Immigration League of Chicago.

* * *

There are 26,000 women in brothels and on the streets of New York City who support 6,100 men by their earnings.—Report of the Curran Committee.

* * *

It is estimated that \$57,000,000 is the annual income from the white slave business in the United States.

* * *

Not less than 20,000 young women and girls are annually procured for the white slave traffic, and no less than 50,000 men and women are engaged in procuring and living on the earnings of these women and girls.—Stanley W. Finch, of the Department of Justice.

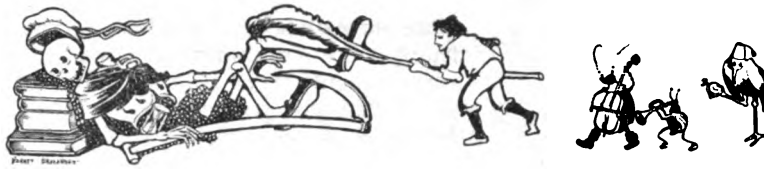
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The number of women and girls engaged in prostitution in this country at the present time is estimated at not less than 600,000. The average life of these girls is three years. Whose children are to fill their places when they are gone?

* * *

If you tell me that the victim of white slavery will vote I will say, "Far better the slave than the slaver."—Reginald Wright Kauffman in the Woman Voter.

THINGS IN THE MAKING



By
BARNET
BRAVERMAN

ANENT THE WHITE SLAVE QUESTION

Every once in a while we star-spangled banner Americans are given to understand that we are obtuse in the matter of guarding our interests and solving our problems. Perhaps this is true. And among those who



think so are employers who were examined last month by the Illinois Senatorial White Slave Commission in Chicago.

These employers told the commission that an increase in wages of female toilers would cause many girls to resort to personal dishonor. Alas, we must be dense indeed not to know that employers are concerned about the welfare of their wage-slaves. To insure the safety of every girl and woman worker, we humbly suggest that all manufacturers and employers get busy to

lobby for a bill making it compulsory for female workers to work gratis—just to work for the love of work. Such a law should bring happiness to all employers of labor. Such a law should produce elation in the hearts of the girls and women who toil in shop and store. If an increase in wages will force girls to lead lives of shame, then no wages whatever ought to preserve their womanhood. And to think that no one ever thought about this until employers expressed themselves upon the subject!

"Immorality and vice are due to intolerable homes, and not to low wages," say these latest guardians of womanhood. But what makes intolerable homes? Nine times out of ten the intolerable home is afflicted with poverty. And poverty means dirt. Poverty means uncleanness. And where dirt and uncleanness prevail it is natural to see their counterparts in immorality and vice. Poverty means that there isn't any spring chicken, flowers, and milk in the cupboard. Poverty means scantiness of good, necessary attire. It means the lack of wholesome surroundings. All these things require money. You know it. But the homes where pay envelopes contain low wages cannot have them. And employers who refuse to pay living wages to girls and women are the worst promoters of intolerable homes, vice and immorality.

If every self-supporting girl were sure of three meals per day, good clothes, a pleasant room, and well-paid work for the next twenty-five years, the white slave evil would become extinct. And if every man, woman and child were assured of these things for the next fifty years we would have a new race of human beings. After everything is said and done, the solution of the white slave question is only a bread and butter problem. And this bread and butter problem will never be solved until women begin to master their own destinies—until men and women stand upon the same plane of economic freedom—until the insane, nauseating, double standard of right and wrong which has prevailed for centuries is forever banished from our minds and social institutions.

WHAT CAN WILSON DO?

Now, look yourself in the eye, Henry, and tell us what you expect of the twenty-eighth president of the United States, the Honorable Doctor Woodrow Wilson? What can Wilson do? What will he do? These



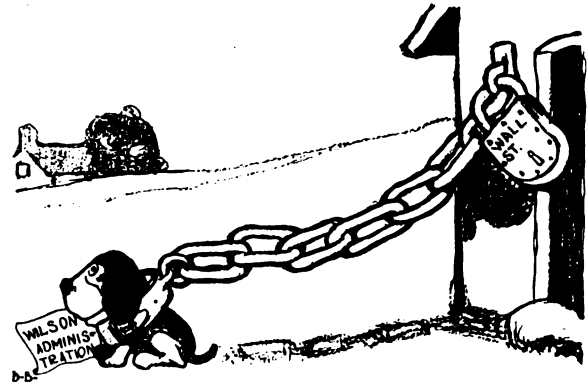
are momentous questions playing hide-and-go-seek in the think-tanks of the good folks who voted for Wilson. During the campaign of 1912 Wilson said that the tariff is the real issue before the American people. But only the other day he declared that he is not familiar with the tariff and will have to study what problems there may be connected with it.

So you see, Henry, our new president is up a stump at present. What problems he may encounter while perusing and fingering the tariff, we don't know and don't care. For more than one hundred years the politicians and statesmen of this nation have been emphatic about

the necessity of having a high or low tariff, and it looks as though Wilson is going to prolong the tariff bluff another four or six years (if the six-year term amendment passes in Congress).

Wilson isn't as loud mouthed and fuming as the Wild Individual of Oyster Salad, who dashed up and down the land six months ago exhorting the people to understand that he alone was the nation's savior, and that he alone could curb the inimical influence of Big Business. But Wilson knows better. Wilson knows that Big Business is all-powerful. He even expressed himself some time ago before an audience of Wall street representatives that they control the destinies of the nation, and that he as president could do nothing without them. So you see, Henry, about all Wilson can do during his term is to sit in the White House, draw his check, look dignified, make a few speeches, sign or veto a few bills, write a book or two, and read pieces in the paper about himself.

Wilson will do nothing and can do nothing to put a few more shekels in your pocket or to render a cut in your grocery bill. His ad-



ministration will be more akin to a nice, sound, safe and sane little puppy that is heavily chained. And even if the little quadruped tries to break away, its protestations would result in inaudible harmless yelps.

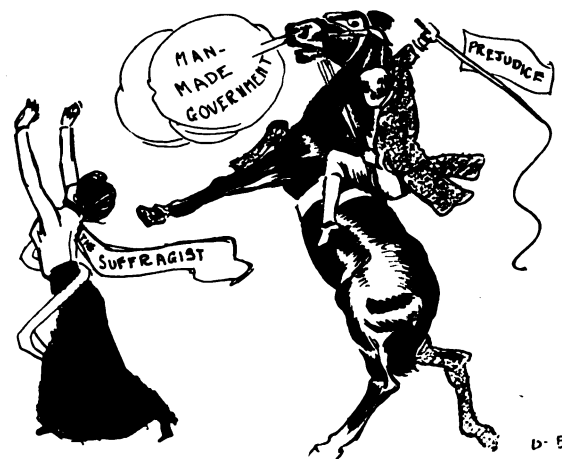
Our twenty-eighth president could learn a few things if he would focus his eyes upon the conditions of the working class in the various industries. A good place to begin is West Virginia, where the corporations are making a joke of the United States Constitution, violate every right of the individual, and maintain a standing army of thugs and criminals to cow striking mine workers. Then he could turn his glass upon our benevolent employers of female labor and learn that womanhood is the cheapest commodity in the industrial mart. Even though he does not lower the tariff, Wilson has opportunities before him to arouse social indignation. But the everlasting question looms up: Will he do it?

AND THEY WERE LADYLIKE!

This country has a good many critics who are wont to look with displeasure upon the aggressive tactics of the suffragists in England.

"Why, dear," declares the critic, "those English women will never get anything by being rude and outrageous. They should be more ladylike. They should be pleasant and calm and never lose their feminine poise. Then they'll get everything." Oh, ho, will they? Now, my wisdom-crammed critic, just return to your native shores for a moment.

Hope you haven't forgotten about the suffragists who marched in Washington on Inaugural Day. They acted ladylike. They really did,



dear. They didn't break windows, burn mail boxes, or attempt to dynamite the homes of politicians a la Lloyd-George. Their procession was planned by artists and designers. It was symbolic of the beautiful and the free. But they were assaulted, abused, and insulted by the leisure-seeking throng that watched them. Quite a number of the marchers were made eligible for medical attendance as a result of the American chivalry (what a word!) displayed on this occasion.

(Continued on page 8)

SOCIETY AND THE SOCIAL EVIL

Theresa Malkiel.



HERE is scarcely another question, except the necessities of life and bodily protection, that agitates the public mind more than that of "the social evil." And well may modern society ponder over this problem, as in the United States alone over 600,000 are leading lives of shame which involves in its ramifications more than

5,000,000 men, and according to recent statistics there is more money spent yearly in this country for vice than there is for public education.

The barter of human flesh is carried on everywhere. It is no longer confined to a certain portion of country, to a definite section of a city. One no longer knows which house is free from contamination, who is above suspicion. How then is one to ward off the danger facing our growing girls?

As matters stand today, every passing hour reveals new horrors, deeper degradation of women, more brute passion of men, in spite of the numerous reforms, and the many crusades instituted by our preachers, settlement workers, and the fifty-seven varieties of progressive politicians.

As a matter of fact, the evil seems to thrive on persecution. When our venerable Father Parkhurst drove thousands of unfortunate women from their quarters in the red light district of New York City, they were compelled to find shelter elsewhere and thus spread into every corner of the metropolis, infecting the entire city with their vice and habits.

But the city administration of Seattle, Wash., failed as much in eradicating the evil, when it set aside a certain street for houses of ill-fame where vice and immorality became a licensed, legalized business. The Rockefeller special grand juries, the Lexow committees, and so forth, cannot and will not stop or lessen the social evil under present conditions.

The sex instinct, a natural phenomenon in every living being, has been degraded by civilized man and abused to an unprecedented degree; through his economic and physical power over woman he has reduced her to a slave to his passion.

"But something must be done to eradicate this terrible plague from the face of the earth!" the reader will undoubtedly say. "Where and in whom is one to find the remedy that is to make us free some day?"

The remedy is to be sought among women and is to come from woman herself. If the 600,000

white slaves whose vision has become blurred by drugs, whose sentiment is drowned in alcohol, were suddenly freed from the effect of both, they would, like one person, rise in rebellion against their male purchasers.

Woman became, and still becomes, man's accessory to lust because of her economic dependence, because of her physical disabilities. Incapacitated for the battle of life, she falls an easy prey, and nine times out of ten sells her body in return for food, shelter, and at times luxury and comfort.

But the economically independent, self-reliant, cultured woman will not give herself up in return for trash without a free choice, and without love. Once raised to an equal economic standard with man she will proceed to put an end to the double code of morality, the relic of past ages, and will demand of man the same chastity that is now required of her. That her maturity will come with greater economic uplift is already evident in the better paid, more skilled branches of industry, commerce and the professions which, according to statistics furnish the smallest number of recruits to the social evil.

The only feasible and rational action under present conditions is to start our work of education and agitation among women in a serious and wholehearted manner.

Already, according to the statement of a number of physicians, one is to find in the midst of our corrupt society numbers of chaste young men who are as pure as the girls whom they seek to marry; which fact is due wholly to their childhood environment, and the training they received in time of puberty.

It is within our means to educate the growing generation of men and women to a different life, to a new standard of sex relation; for only by lessening the demand and curtailing the supply can we achieve the desired results.

HOW LONG, O LORD!

By J. C. K.

Ne'er a moment passes o'er the world
But some woman's life is broken on the cross of
lust and greed;

Ne'er a moment passes o'er the world
But some woman serves, in thought, or gift, or
deed.

Ne'er a moment passes but some woman's voice
Ascends in vain for freedom from her plight.
The laws of men are as a net of toughened steel,
Forever hanging 'twixt her and the right!

"WOMAN'S AWAKENING," by Josephine Conger-Kaneko, is the most stirring poem written on the woman's movement. It has been printed in a beautifully illustrated, two-color poster. It's yours for 10 cents; two for 25 cents. Order TODAY.

THE WITHERED BUD

Elizbaeth H. Thomas



CHILD suicide! Consider it well. The little cold hands crossed on the breast that should be busy with happy play. The young eyes forever closed that have seen so little of the world, and found that little so evil. Is there any more damning fact for our social system than this awful and astounding one—that the present state of society sometimes drives even

children to suicide?

Such a case occurred in Milwaukee some time ago. Pretty little Erma, aged fourteen, was employed in a department store. She had always been a good little girl, modest, quiet, and dutiful to her mother. One day she received a letter which her mother opened and read. It was couched in the vilest language and arranged a rendezvous for the child with a young man. The mother, horror-stricken, carried the letter to the police.

While she was gone, the little girl went to the neighboring school to bid her younger brother good-by, then bought carbolic acid, and locked herself in her room. When her mother returned, her little daughter was a corpse.

A ruined child of fourteen! Can these things be? Is this a land of civilized human beings, or is it hell?

Why was this lamb turned out among the wolves, at an age when she should have been at home under a mother's protection and guidance? Why were these innocent feet, and this child's heart pure as the snowflakes, sent to the moral contamination of life in a department store?

Because capitalism needed her. Because it wanted to grind its profits out of the poor little body, which now lies in a suicide's grave. Because her labor was CHEAP.

And every day the power of capitalism is tearing the little ones out of their homes. And still, in one form or another, the slaughter of the innocents goes on.

Fathers and mothers, what do you think of this story?

Does it give you only a passing shudder? Or will you register a solemn vow that from this day on you will do all within your power to overthrow this modern Moloch which feeds on the bodies and souls of the little children?

If each one of our readers will take upon himself this covenant and keep it, the blasted life of poor little Erma will be avenged.

It is the personal, individual work you yourself do that really counts in the task of making your woman friend or neighbor a Socialist. The Progressive Woman will make your efforts doubly effective.

AND THEY WERE LADYLIKE!

(Continued from page 7)

Let's not express astonishment at the hideous spectacle. The insults, abuse, and assaults heaped upon the marching suffragists are identical with the same repulsive scenes that occur daily in millions of homes where the wife and daughter are slaves to a man's caprice. The affair at Washington was the concentration of this slavery and caprice. Therefore it was more glaring and shocking. When a man wants to teach a lesson to his wife or daughter, he usually resorts to abusive language and very often to force. The leisure seekers at Washington thought they would teach "the wimmin" a lesson, and they did it on a larger, more noticeable scale.

And where were the government officials? Simply gravely evading the nation's problems, or wondering how much patronage they could get from the new incumbent of the presidency. Meanwhile, the police and troops helped the shrieking crowds prolong their attacks.

But events like these help rather than retard social movements. For instance, Socialism owes a good deal of its rapid growth to persecution and misrepresentation. And the same is true of the woman suffrage movement. No two social movements ever had so much in common as Socialism and woman suffrage. Yet it is unfortunate that this fact is

not known by most workers in these two most important movements of the time.

All Socialists are not aware that woman's influence is molding society. Indeed, many Socialists at the present time do not understand the woman's movement, and the desire for justice that sways it. Women are destined to come into their own, industrially, socially, and politically. And if some of the male members of the Socialist party will cast aside their man-made prejudices, they will do much to prove that Socialism and woman's struggle for political freedom have much in common.

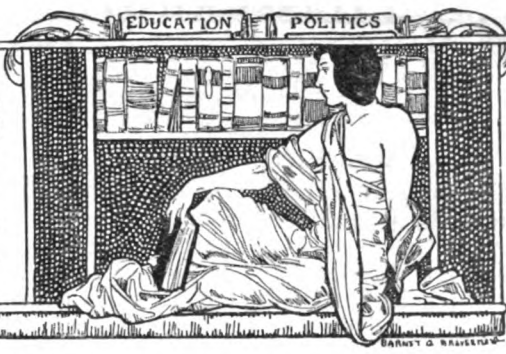
The Socialist who is not engaged actively in the economic education of women deserves as much criticism as the critic who scoffs at woman suffrage. The Socialist who maintains that it makes no difference to him if women get the ballot has a blurred vision. The Socialist who does not want women to have the ballot is a mere party member—a dastard—and an opponent of the very principles for which Socialism stands.

Whether their methods be ladylike or not, the women throughout the world will get the ballot, and get it soon—because they are not only aware of their social responsibility, but they also understand their measureless racial importance as makers of men.



BOOKS and WRITERS

A CAUSERIE :: By FLOYD DELL



HERE is an interesting little book, entitled "Women As World Builders," with the sub-title "Studies in Modern Feminism" (Forbes & Company, Chicago, 50 cents net). It contains articles on Charlotte Perkins Gilman, Emmeline Pankhurst, Jane Addams, Olive Schreiner, Isadora Duncan, Beatrice Webb, Emma Goldman, Mrs. Raymond Robins, Ellen Key and Dora Marsden. I wonder if the readers of *The Progressive Woman* are as well acquainted with Dora Marsden as they ought to be? She is one of the newest and most interesting figures in the feminist movement, and I am constrained to quote at length the remarks of the author of "Women As World Builders" upon her—first warning you that his view is a prejudiced one.

Just how Dora Marsden came to be the flaming symbol of freedom that she is to all readers of her journal, *The Freewoman*, is, as this writer remarks, rather hard to say. "Her family were Radicals, it seems, smug British Radicals; and she broke away, first of all, into a sort of middle class Socialism. She went into settlement work. Here, it seems, she discovered what sort of person she really was.

"She was a lover of freedom. So, of course, she rebelled against the interference of the middle class with the affairs of the poor, and threw overboard her settlement work and her Socialism together. She was a believer in woman suffrage, but the autocratic government of the organization irked her. So she started a journal to express her discontent with all these things, and to change them.

"She called her journal *The Freewoman*. 'Independent' expresses much of Dora Marsden's feeling, but that word has been of late dragged in a mire of pettiness and needs dry cleaning. It has come to signify a woman who isn't afraid to go out at night alone or who holds a position downtown. A word had to be chosen which had in it some suggestion of the heroic. Hence the *Freewoman*.

"The *Freewoman* was a weekly. It lived several months and then suspended publication, and now all the women I know are poring over the back numbers while waiting for it to start again as a fortnightly. It was a remarkable paper. For one thing, it threw open its columns to such a discussion of sex as England had never known before. Poor dear Mrs. Humphry Ward wrote a shocked letter to the *Times* about it. Of course, a good many of the ideas put forth in this correspondence were erroneous or trivial, but it must have done the writers no end of good to express themselves freely. For once sex was on a plane with other subjects, a fact making tremendously for sanity. In this Miss Marsden not only achieved a creditable journalistic feat, but performed a valuable public service.

"Her editorials were another distinctive thing. In the first issue was an editorial on 'Bondwomen,' from which it would appear that even such advanced persons as you, my dear madam, are still far from free. She went on to attack all the things which bind women and keep them unfree. As such she denounced what she considered the cant of 'motherhood':

"Considering, therefore, that children, from both physiological and psychological points of view, belong more to the woman than to the man; considering, too, that not only does she need them more, but, as a rule, wants them more than the man, the parental situation begins to present elements of humor when the woman proceeds to fasten upon the man, in return for the children she has borne him, the obligation from that time to the end of her days, not only for the children's existence, but for her own, also!"

"When asked under what conditions, then, women should have children, she replied that women who wanted them should save for them as for a trip to Europe. This is frankly a gospel for a minority—a fact which does not invalidate it in the eyes of its promulgator—but she does believe that if women are to become the equals of men they must find some way to have children without giving up the rest of life. It has been done!

"Then, having been rebuked for her critical attitude toward the woman suffrage organization, she showed herself in no mood to take orders from even that source. She subjected the attitude of the members of the organization to an examination, and

found it tainted with sentimentalism. 'Of all the corruptions to which the woman's movement is now open,' she wrote, 'the most poisonous and permeating is that which flows from sentimentalism, and it is in the Women's Social and Political Union that sentimentalism is now rampant. * * * It is this sentimentalism that is abhorrent to us. We fight it as we would fight prostitution, or any other social disease.'

"She called upon women to be individuals, and sought to demolish in their minds any lingering desire for Authority. 'There is,' she wrote, 'a genuine pathos in our reliance upon the law in regard to the affairs of our own souls. Our belief in ourselves and in our impulses is so frail that we prefer to see it buttressed up. We are surer of our beliefs when we see their lawfulness symbolized in the respectable blue cloth of the policeman's uniform, and the sturdy good quality of the prison's walls. The law gives them their passport. Well, perhaps in this generation, for all save pioneers, the law will continue to give its protecting shelter, but with the younger generations we believe we shall see a stronger, prouder and more insistent people, surer of themselves and of the pureness of their own desires.'

"She did not stick at the task of formulating for women a new moral attitude to replace the old. 'We are seeking,' she said, 'a morality which shall be able to point the way out of the social trap we find we are in. We are conscious that we are concerned in the dissolution of one social order, which is giving way to another. Men and women are both involved, but women differently from men, because women themselves are very different from men. The difference between men and women is the whole difference between a religion and a moral code. Men are pagan. They have never been Christian. Women are wholly Christian, and have assimilated the entire genius of Christianity.'

"The ideal of conduct which men have followed has been one of self-realization, tempered by a broad principle of equity which has been translated into practice by means of a code of laws. A man's desire and ideal has been to satisfy the wants which a consciousness of his several senses gives rise to. His vision of attainment has therefore been a sensuous one, and if in his desire for attainment he has transgressed the law, his transgression has sat but lightly upon him. A law is an objective thing, laid upon a man's will from outside. It does not enter the inner recesses of consciousness, as does a religion. It is nothing more than a body of prohibitions and commands, which can be obeyed, transgressed or evaded with little injury to the soul. With women moral matters have been wholly different. Resting for support upon a religion, their moral code has received its sanction and force from within. It has thus laid hold on consciousness with a far more tenacious grip. Their code being subjective, transgression has meant a darkening of the spirit, a sullying of the soul. Thus the doctrine of self-renunciation, which is the outstanding feature of Christian ethics, has had the most favorable circumstances to insure its realization, and with women it has won completely—so completely that it now exerts its influence unconsciously. Seeking the realization of the will of others, and not their own, ever waiting upon the minds of others, women have almost lost the instinct for self-realization, the instinct for achievement in their own persons.'

"Whether she is right is a moot question. Certainly in such matters as testimony in court, the customs tariff, and the minor city ordinances, women show no particular respect for the law. Ibsen sought in 'The Doll's House' to show that her morality had no connection with the laws of the world of men. Even in matters of human relationship it is doubtful if women give any more of an 'inner assent' to law than do men. Woman's failure to achieve that domination of the world which constitutes individuality and freedom—this Dora Marsden would explain on the ground of a dulling of the senses. It may be more easily explained as a result of a dulling of the imagination. The trouble is that they are content with petty conquests.

"Inevitably one argues with Dora Marsden. That is her value. She provokes thought. And she wel-

comes it. She wants everybody to think—not to think her thoughts necessarily, nor the right thoughts always, but that which they can and must. She is a propagandist, it is true. But she does not create a silence, and call it conversion.

"She stimulates her readers to cast out the devils that inhabit their souls—fear, prejudice, sensitiveness. She helps them to build up their lives on a basis of will—the exercise, not the suppression of will. She indurates them to the world. She liberates them to life. She is the Max Stirner of feminism.

"Freedom! That is the first word and the last with Dora Marsden. She makes women understand for the first time what freedom means. She makes them want to be free. She nerves them to the effort of emancipation. She sows in a fertile soil the dragon's teeth which shall spring up as a band of capable females, knowing what they want and taking it, asking no leave from anybody, doing things and enjoying life—*Freewomen!*"

There are many more things in the book of even greater interest to the readers of *The Progressive Woman*. But—as I discover by looking at their page—the book is written by myself. As I do wish to use this causerie to exploit my own literary wares—good heavens, no!—I let it go with this passing mention!

Socialist Locals, Hustlers, Organizers and Suffragists!

YOU

 and everybody will say our 3-minute Propaganda LEAFLETS are a HIT

- They need no more than 3 minutes to be read.
- They will eliminate misunderstanding.
- They embody Socialist principles.
- They will interest women in Socialism.
- They will bring the women to your meetings.
- They are just the thing to give to anti-suffragists, to suffragists who are not Socialists, and to women who are not familiar with either suffrage, Socialism, or the labor movement!
- 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.

These 3-MINUTE LEAFLETS are short, crisp and to the point. They are easy to read—easy to understand—and convenient to handle. They cost little: 20 cents per 100, \$1.25 per 1,000. Send for samples TODAY.

IS SOCIALISM RIGHT OR WRONG?

By John M. Work.

CHAPTER IV. WARRING CLASSES

The present capitalist system of industry divides the people into warring classes.

Under this system the industries are owned by capitalists. The millions of wage earners work for the capitalists. Even the farmers and small business men indirectly work for the capitalists, because, in devious ways, the capitalists deprive them of most of their earnings.

Of course, there are some minor respects in which the interests of the capitalist class and the working class are the same.

But, in the fundamental relationship of employer and employe, their interests are utterly antagonistic.

The capitalists want to retain and increase their wealth. They want to continue to live in magnificent mansions. They want to continue to have motor cars and yachts and servants. They want to continue to enjoy the pleasures of globe trotting. They want to continue to shine at social functions with ostentatious display.

They are able to do these things only by gouging the working class out of most of its earnings and appropriating these earnings to themselves.

It is their private ownership of the industries that enables them to thus gouge the workers out of most of their earnings.

They demand that their incomes may not be decreased, they constantly, persistently and strenuously resist every effort on the part of the workers to increase their wages, shorten their hours, or improve the conditions under which they work.

On the other hand, the workers want to deliver themselves from poverty. They want to have better homes, better food, better surroundings, more culture, more opportunity for reading and study and travel, better education for their children, and an open avenue to all the other higher things of life.

Under this system, they are able to secure a measure of these things only by constantly, persistently, and strenuously struggling for higher wages, shorter hours, and better conditions of labor.

This is the exact opposite of what the capitalists constantly struggle for.

The interests of these two classes are therefore diametrically opposed. As a result, there is a constant struggle going on between them.

Sometimes this struggle results in acute clashes, called strikes or lockouts. At such times, the capitalists often make use of the police, the militia, and the courts to help them to win. Physical strife frequently ensues.

But these are only the spectacular features of the class struggle.

The struggle proceeds day by day, constantly and everywhere. No matter whether it results in strikes and lockouts or not, the workers are constantly struggling to secure higher wages, shorter hours, and better conditions of labor. And the capitalists are constantly struggling to prevent them from doing so.

This class struggle is solely due to capitalism. It is solely due to the fact that the capitalists own the industries and the rest of the people have to work for them.

And Socialism is the complete and only remedy.

By making the industries collective property, owned by all the people and run for the benefit of all the people, Socialism will remove the cause of classes.

With the removal of the cause, class divisions will disappear.

There will no longer be any classes.

Class hatred will cease.

The class struggle will cease.

We will be a homogenous people.

(To be continued.)

ARE WE TO BE LONG ON TALK AND SHORT ON ACTION?



FACE the question impartially, you Socialist party members.

Answer it fairly.

Is the Socialist movement to be long on TALK and short on ACTION about woman's rights?

There is no use denying the fact that there is too much apathy in the Socialist party toward the woman question.

Woman voters and suffragists will never be reached by a political movement that is long on TALK and short on ACTION. People who just talk and dream seldom ACT. They never get things done.

GET SOMETHING DONE! Bring Socialism to the attention of women voters and suffragists. They are fighting for justice. And by fighting for justice they are fighting the capitalist system, which exists by injustice alone.

These suffragists see the need of conditions under which men and women shall be rewarded according to work performed—not according to sex, place, or power.

They see the need of plenty of milk, flowers, porterhouse steaks, and sanitary homes for everybody, and yet these suffragists, most of them, never heard of Karl Marx.

They do not see the need of "lung blocks," hunger and poverty, in this rich land of ours. Yet most of them never read anything on Socialism.

This great big army of women voters and suffragists does not see the need of many things that exist under capitalism. It is safe to say they do not see the need of capitalism itself. Many of them are Socialists and don't know it. The reason they don't know it is that Socialists have not been sufficiently ACTIVE by informing them. Isn't this so?

GET SOMETHING DONE!

Just show them that the Socialist party demands the abolition of conditions and institutions that have enslaved women, children, and men.

GET SOMETHING DONE!

Use our wonderful 3-MINUTE PROPAGANDA LEAFLETS. They will start any woman on the road to Socialism. Order a batch today and distribute them among your friends.

GET SOMETHING DONE!

Practice the art of Resultful Deed! Pass resolutions at your local urging every member of your local to subscribe for The Progressive Woman at once. Write us today for expired subs. in your town. We cannot afford to lose a single subscriber.

GET SOMETHING DONE!

Order at least 50 copies of The Progressive Woman every month at 3 cents per copy. The total cost will be only \$1.50 per month, a small amount that will be made up several times over in A GREATLY INCREASED WOMAN MEMBERSHIP.

ACT! MOVE! HUSTLE! for the realization of our slogan: A HALF MILLION SOCIALIST WOMEN VOTES IN 1916, and a 50 PER CENT WOMAN MEMBERSHIP in the Socialist party.

COME, LET'S HEAR FROM YOU TODAY.

A CHAT WITH OUR FIFTY PER CENT WOMAN MEMBERSHIP HUSTLERS

I wish you could read the many letters we have been getting from our men and women comrades who are hustling for The Progressive Woman by getting subs., bundle orders, and purchasing our wide-awake, up-to-date 3-MINUTE PROPAGANDA LEAFLETS.

All the letters signify the inspiration The Progressive Woman has instilled into the minds and activities of comrades and locals everywhere. For instance, as we go to press, Comrade Mrs. Anne Schoepel of Ransom, Kansas, sends in 55 subscriptions—all in one big bunch. That's going some! And Comrade Schoepel's hustling should be sufficiently suggestive to locals in bigger cities like New York, Cleveland, Boston, and others.

The interest which The Progressive Woman has aroused in the Socialist party during the last few

months in regard to the woman's movement is unprecedented. Our slogan of HALF A MILLION SOCIALIST WOMEN VOTES IN 1916 and a FIFTY PER CENT WOMAN MEMBERSHIP in the Socialist party is being taken up along the line, and with a good big pull all together, it won't be long before The Progressive Woman will be the world's foremost woman's journal.

Meanwhile, comrades, readers, and hustlers, let's go ahead! Get your other comrades to wake up. Too many of them are asleep and can't see the woman's movement. Get them to subscribe for The Progressive Woman. Get them to read our very interesting 3-MINUTE PROPAGANDA LEAFLETS; they are the hit of the Socialist party now. And be sure to keep after the subs. of every suffragist and woman voter you meet. On with the work!

Lisbeth A. Williams, our new correspondent from Colorado, writes: "The limited time allowed me before election, May 1, hurries me with a vengeance. I am to end out letters and reports to all locals. I inclose samples as you requested."

"Our Englewood branch has, on an average, twenty-one or twenty-two dues-paying members; two, women, and my only woman comrade do not attend regularly. Can you imagine how lonely I oftentimes feel? I am beginning to feel scientific loneliness. It is simply impossible to get the women to join; I have tried every way I can think of, but have not given up by any means. My husband is a good worker for the cause and is now at distributing literature, and with a notary is securing names to our petition for a city ticket for mayor, clerk, treasurer, and six aldermen."

From Washington, D. C., Lydia M. Jenkins sends the following interesting account of the part played by Socialists in the Suffrage parade:

"There were about five hundred in line, women, men and children. The Socialist section was a sea of red; each man wearing a red sash and badge, and carrying suffrage pennants. Both English and American colors were used. Heading the parade was the banner 'Workers of the World, Unite!'

"We were proud, indeed, to have Kate Richards O'Hare and Charles Edward Russell as marshals of the Socialist section. We made a fine showing and had the biggest section in the parade. Two other banners bore the inscriptions, 'We want suffrage for both men and women in the District of Columbia,' and 'One million men and women work and vote for the Socialist ticket.' We were cheered all along the line. The police protection accorded us was simply ridiculous and the matter is now being investigated before Congress."

"That same evening we held a big meeting in Odd Fellows' Hall. More than 500 were present. The speakers were P. M. Skinner, Mark Jackson, Charles Edward Russell, Ella Reeves Bloor and Kate Richards O'Hare. The last was cheered to the echo. Everybody was pleased, all speakers scoring the police. The Woman's Central Committee served refreshments and the affair was a great success."

Flora M. Beselack, correspondent from Wisconsin, writes her first letter to us, in which she says:

"On Woman's Day, Miss Thomas and I spoke in the afternoon at West Allis, and a member of the Political Equality League talked for a little while on suffrage. I was the principal speaker of the day and chose as my subject, 'Child Labor.' In the evening, in Milwaukee, May Wood-Simons spoke and everybody expressed their delight and appreciation of her lecture."

"We sold nearly 100 copies of The Progressive Woman and distributed 1,000 copies of Mrs. Simons' leaflet, 'Woman and Politics.' We have in Milwaukee four women's branches. While we do not encourage separate branches, there are a great many women who could not go out in the evening on account of small children, and some provision has to be made for them, and the Woman's Branch answers the purpose very well. There is now a membership of about 400 and it is constantly growing."

Viola Gilbert Snell, the first state correspondent of Oregon, sends us her first letter, and we warmly welcome her to our club. She says in part: "I am sending out letters to such Socialist teachers who have been reported to me, asking them for their co-operation; to such women as are socialistically inclined, I write of the desire of this office to assist them in their study of Socialism, give them the address of the nearest local and invite further correspondence. I ask Socialist

women to call on those whom they think are interested in race betterment, and try to interest them in Socialism.

"I have quite extensive plans, which I believe would prove practical, but the women MUST be organized before we can carry them out. Owing to the fact that I am the first woman correspondent in this state we have to begin at the very bottom. There is as yet not even an appropriation covering the expenses of the office."

Martha Edgerton Flassman, recently elected correspondent of Montana, writes: "I am unfortunate in being so far from the State Office that I am thrown almost entirely on my own resources. This is a great state, with a small population widely scattered. It is impossible for me to visit all of the locals and so far they have not been as responsive to my letters as I had hoped. This week, however, brought me the welcome news of the formation of two committees, one at Deer Lodge, and the other at Glasgow."

"I have sent out no circular letters recently, but many personal appeals. These latter seem to be more effective. Some of these are sent to secretaries of locals that have no woman's committees, while others go to woman members of locals, or to Socialist women who are not members. In a few instances I have written to men members of locals other than secretaries, urging them to take up our work."

"A state correspondent's column will also be furnished by me at least once a month to the 'Montana Socialist,' our state organ."

"Our monthly Woman's Day has done more than anything else to place the women members of the local on an equal footing with the men, and has been an important factor in bringing in new members."

"In conclusion permit me to say that I think our Correspondents' Club is exceptionally fortunate in having such an able director as yourself. Our success is assured when we have the opportunity to profit by the wisdom and experience of the many state correspondents."

Marie Baxter of North Dakota asks: "Are you urging the locals to canvass subs for The Progressive Woman? I think that is one of the best things we can do. The magazine gets better with every issue it seems to me." She also incloses a copy of her last circular letter to the locals.

Eula J. Stallard of Kansas is planning "to get each district in the state to elect, by referendum, a district committee woman and then carry the work in the counties so that each organized county will have a county committee woman. It will then be her duty to keep in touch with each local and report to me for literature and application cards." She believes that with careful personal attention much better work will be done by districts.

Clara Ware of Arkansas reports: "I have 228 women's names, but I am at a loss to know how many are still in the state. I have sent circular letters to a good many and I now have eight local woman correspondents."

Lilith Martin of Indiana sends her report, which was presented to the state convention. This showed 247 women members of the party, with twenty-two women's local correspondents at the present time. This report will be sent out with another batch of letters in a few days, and all other reports and circular letters. The first batch is now in Comrade Motley's hands in Idaho. In order to even things up a bit, I will send the second batch out to the correspondents at the end of the alphabet, beginning with Washington.

Will Alfalfa Renew Life?

A Scientific Discovery of Importance to Every Seeker for Health and Beauty

How far will the wonderful Alfalfa plant go in solving the mystery of life is the question scientists are now asking themselves. This marvelous plant has proven a wonder in building up tissues and nerve strength, rounding out the form, purifying the blood; stopping stomach, kidney and liver troubles and brain fog. Robinson's famous Alfalfa Nutrient gives you the very "soul" of the Alfalfa. Send 4 cents for a 35-cent, ten-day treatment of Alfalfa Nutrient with 56-page book, "Health and Beauty," to Alfalfa Chemical Company, 775 Northwestern Building, Chicago. It's a revelation. Also an exceptional money-making opportunity for agents.

"THE WOMAN MOVEMENT," a book by Belle Squires, the prominent suffragist, is one of the most powerful expositions of woman's rights ever printed in the English language.

If you want to have a clearer conception of the woman suffrage movement; if you want to read something about woman's struggle for freedom, politically, economically, and socially; if you want to know about the handicaps and obstacles that woman has overcome by agitating for her rights; if you want to know how much of a factor the woman suffrage movement is becoming in the United States and throughout the world—then you will want "THE WOMAN MOVEMENT," by Belle Squires. It is neatly bound in cloth, has 286 pages, and you will like it so well that you will want your friends to read it.

"THE WOMAN MOVEMENT," with a yearly 50-cent subscription card of The Progressive Woman, are yours for \$1.10. If you wish, you can sell the sub. card, or use it to renew your subscription. Never mind writing a letter. Take a piece of paper, jot down your name and address, and pin your money order to it. Upon receipt of same the book and sub. card will be hustled to you without delay.

HOW TO GET A FIFTY PER CENT WOMAN MEMBERSHIP

By Josephine Conger-Kaneko

(Continued from March Issue.)

After you have followed the plan laid down in our last issue, of visiting the homes of working women with copies of The Progressive Woman, or leaflets that appeal to them, you have opened the way to an invitation to a meeting of the local.

And now another warning. When you are expecting women visitors DON'T let a few aggressive individuals raise a dispute over some technical point in our propaganda that the visitors could not understand to save their lives. If you do that, ten to one you will frighten them away and they will never come back.

The best plan to pursue is to have a program arranged of short, simple talks, a song or two, and one or two recitations. A debate is always interesting and brings out points in the simplest manner. Everybody loves a debate when it is well conducted. Don't you remember how the debating societies used to pack your country school houses—and no doubt do yet?

After the program, hold your business meeting; or, if you can make it very short, hold it before the program opens. But visitors will not be especially interested in it.

Women are very strong on the social side of life. If you can follow your program with a short "social," in which everybody may get acquainted, and partake of some light refreshment, it will be a drawing card.

Keep in mind, of course, the fact that you are trying to catch the interest of women who are long on the old-fashioned ideas, and who cannot be expected to break away all in one evening at a Socialist meeting.

And we terribly serious, long-faced, orthodox Socialists would do well to remember that there are some old-fashioned things that never go out of fashion, and which we must include in our move-

ment, if we are to make it the living, throbbing, human thing it should be. * * * These are the warm handclasp, the social hour, the hot cup of coffee and ham sandwich, or, in summer, the ice cream and cake. * * * In other words, the social side of life!

We sometimes imagine that we must get away from such frivolity—that we are better off for all work and no play. We will never reach the heart of the multitude with such an attitude of mind. So let's abandon it as fast as we can.

Throw as much of this sort of thing into your meetings where women are expected to come as you can. If your local is composed mostly of men, inveigle your wives into "cooking up" some sort of an entertainment for you, and get them to bring their women friends to it. In this way your wives will be forming special committees before they know it. And if they are not already party members, you can count on it they will very soon come in. They will like it so well they won't want to stay out.

As we get along with these articles we are going to tell about some special entertainments some of our most successful wards and locals give; and if you have tried out anything with success in this line yourself, send it in to us. We may be able to use it to help others.

Now, when the women members have gotten used to the machinery of the local they will be ready to begin taking part in the regular propaganda as well as participating in the social side.

If there are enough, elect at least five women on your woman's committee. The woman's committees are like any other special committees of the local. They are appointed to do the special work of propaganda among women and they should report in regular order and receive direction and assistance from the locals as occasion may arise.

(To be continued.)

GET SOMETHING DONE

YOU Socialist hustlers, you readers, you party members, listen!

Suppose some one came along and told you that you are not to be fed for thirty days, what would you do? You'd make a dash for the nearest lunch counter or bakery to disprove the remark. Now, that the circulation list of The Progressive Woman must also be fed thirty days in the month's a fact! YOU know it!

YOU, and you alone—not others—must help us PILE UP OUR SUBSCRIPTIONS and keep The Progressive Woman in condition to fight its way through the summer months—the most trying period of all publications.

Before us stands Circulation Loss like some hideous monster glowering in glee every time an increase of subscriptions falls off. And the moment our increase of subscriptions begins to waver, that moment we begin to pile up debts. DON'T let's do it!

I am talking to YOU, the individual. You can get at least one yearly subscription per week for The Progressive Woman for the next four months. That means sixteen subscriptions. You can do it. Verne Sheridan Sterling, a Socialist actress, goes from city to city every week with her company, and during the last two months has sent in ninety-seven new subscriptions—all yearly subscriptions, \$48.50! It takes dollars to keep a Socialist publication afloat, especially one like The Progressive Woman, that is not in the habit of receiving donations.

YOU can get one yearly subscription per week for the next four months. Don't let Verne Sheridan Sterling do it all alone! Must The Progressive Woman depend upon her and a few others like her? No! YOU are going to help them! GET SOMETHING DONE! GO AFTER THAT ONE SUBSCRIPTION PER WEEK among your friends, comrades and fellow workers.

Social Service—Woman's Master Passion

An Illustrated Lecture by **BARNET BRAVERMAN**, Editor—Artist—Lecturer

Working Exclusively Under the Auspices of The Progressive Woman

The lecture, "SOCIAL SERVICE: WOMAN'S MASTER PASSION," will prove to be unique on the Socialist lecture platform. It deals with woman's struggle for political and social freedom, and shows that woman has ever served the race, but received rebuke and slavery for her service. This lecture will convince women that Socialism is the logical weapon for suffragists and women voters. It will enthuse every party member to work for the economic education of women. It will help make more women Socialists and urge them to join the Socialist party, and thus mold the party organization into an effective, socialized means of propaganda. A feature connected with the lecture will be a series of chalk-talk cartoons to illustrate various points.



REMARKS ON BARNET BRAVERMAN.

"Barnet Braverman, with his magnetic personality and great ability, should pack halls and hold his audience spell-bound."—Verne Sheridan Sterling, playing in "Squaring Accounts" Company.

"The stuff he hands out is striking. His viewpoint is interesting, and I enjoyed him immensely."—Emanuel Julius, staff of The Citizen, Los Angeles, Cal.

"Barnet George Braverman presents his ideas through his writings and cartoons and from the lecture platform, and has the gift of making them unusually interesting whether written, pictured, or spoken."—C. E. Ruthenberg, editor The Cleveland (O.) Socialist.

"He is the equal of Charles Edward Russell."—Charles Church, Concord, N. H.

"Braverman—the name fits! Have predicted a great future for him and for his work. Listen for yourselves when he talks to you."—Elizabeth S. N. Watrous, president of the New York Women's Art Club, New York City.

"The announcement that Barnet Braverman is to take to the lecture platform for The Progressive Woman, the live-wire Socialist magazine, fills me with unalloyed pleasure, and I predict that his lecture on the woman question will score a success."—Max S. Hayes, editor The Cleveland (O.) Citizen.

THE TERMS.

A local guarantees to dispose of 250 combination Progressive Woman lecture tickets at 25 cents each. For all tickets disposed of over the guaranteed number, The Progressive Woman gets 15 cents and the local 10 cents, and it is understood that no one shall be admitted without having purchased one of these tickets.

Every admission carries with it a six months' subscription for The Progressive Woman. The Progressive Woman supplies window hangers and handbills for advertising. The booking is now in progress and applications should be made at once.

Address **THE PROGRESSIVE WOMAN**, Lecture Department, 5445 Drexel Avenue, Chicago, Ill.

Our Book Counter

INDUSTRIAL HISTORY OF THE UNITED STATES. The greatest book of its kind. It shows how the individual worker has been supplanted by the mammoth machine, and how nation-wide industries are controlled for the benefit of a few. By Katherine Comans, Ph. D.	\$1.50
THE ADVANCE OF WOMAN From earliest times to the present. A master-work. By Jane Johnstone Christie.	1.50
A SHORT HISTORY OF WOMAN'S RIGHTS From the days of Augustus to the present time. With especial reference to England and the United States. By Eugene A. Hecker.	1.50
THE SUFFRAGETTE. A history of the woman's militant suffrage movement from 1905 to 1911. By Sylvia Pankhurst.	1.50
SOCIALIST FALLACIES. Learn what capitalist apologists have to say about Socialism. Every Socialist student should read this book to fortify himself or herself against anti-Socialist arguments. By Yves Guyot.	1.50
THE POLITICAL STATUS OF WOMEN. A digest of laws concerning women in various states and territories. Compiled by Bertha Rembaugh, member of the New York bar.	1.00
WOMAN'S SHARE IN SOCIAL CULTURE. Shows that women have been a powerful, but unappreciated factor in the world's social progress. By Anna Garlin Spencer.	2.00
THE JUVENILE OFFENDER. Reveals data that proves social conditions of today are principal causes of juvenile offenses. A powerful book with a human appeal. By W. Douglas Morrison.	1.50
WOMEN AS WORLD BUILDERS. Contains articles and sketches of women in the forefront of the woman's movement. By Floyd Dell. ....	.50
ANTI-SUFFRAGE. This book gives ten reasons against woman suffrage. All Socialists and suffragists should read Anti-Suffrage, which proves that opponents of equal suffrage are apologists of plutocracy. By Grace Duffield Goodwin. ....	.50
SOCIAL FORCES IN AMERICAN HISTORY. A book so truthful and concise that it engendered the enmity of J. Pierpont Morgan. It enables us to see the clash of contending interests before they are crystallized into laws and institutions. By A. M. Simons.	1.50
THE WORKERS IN AMERICAN HISTORY. Conveys facts that are not taught in the history classes of our schools. It is interesting in that it imparts how cultured crooks in the garb of statesmanship adopted the United States Constitution without the people's consent. By James Onal.	1.00
PRACTICAL EUGENICS. Deals with racial improvement of human beings. A book for men and women. By Dr. William J. Robinson. ....	.50
SOME IMMIGRANT NEIGHBORS. Tells about the different types of immigrants who come to American shores, why they come, and what should be done for them. By John E. Henry. ....	.40
UNEMPLOYMENT AND TRADE UNIONS. A study in industrial conditions and their relation to trade unions. By Cyril Jackson. ....	.50
WOMAN'S SUFFRAGE. A short history of a great movement. By Millicent Garret Fawcett. ....	.20
THE ROAD TO POWER. Gives you the true meaning of Revolution, as Socialists use the term. Everybody turns to this book for a correct interpretation of Socialism. Few writers approach the author in simplicity and directness. The greatest Socialist classic written since the Communist Manifesto. By Karl Kautsky. ....	.15
THE WAY OF HAPPINESS And other plays. Suitable for entertainments. By Ethel Whitehead. ....	.10
THE SOCIAL EVIL. A sane interpretation of the social cancer, analyzed according to scientific data. By Dr. J. E. Greer. ....	.10
SEVEN FINANCIAL CONSPIRACIES. Contains 104 pages. States facts showing how the Money Trust got a tight grip on the nation. By S. E. V. Emery. ....	.10
WHITE SLAVERY. A striking expose of the vice traffic as it is carried on throughout the world. Over 300 pages. By Charles Byron Chrysler. ....	.35

(Note—12 cents postage is required for books costing \$1.50 or more; 10 cents in postage for \$1 books; 8 cents postage for 40 to 75 cents books; no extra postage for others.)

LETTERS TO THE EDITOR

The more I contemplate the indignities heaped upon the suffragettes at Washington on March 4, 1913 A. D. (it ought to be B. C.), the more my contempt for our elected rulers increases.

What a spectacle for the twentieth century! The greatest act of public honor that can be performed on earth today, the inauguration of a president of the United States, was taking place in one part of Washington. The lowest and most degrading act, the insulting and man-handling of our mothers, sisters, sweethearts, wives and daughters was taking place in the same crowd a short distance away. The wrong of it! The pity of having masculine brains at the head of our government.—Dr. F. A. Kane, Lincoln Park, N. Y.

Dear Comrades—I take this liberty of writing to you to tell you how much we appreciate your little magazine, and to encourage you in your noble stand. Fight to the bitter end—that's MY slogan. Ask no quarter and expect nothing but FIGHT! Will be glad to help in the part you have undertaken. Yours for woman's victory in the near future.—H. C. Donahue, Oil City, Pa. I appreciate immensely the good work you are doing, and believe that no journal is more needed or fulfills its function more perfectly than The Progressive Woman. Faithfully yours, George D. Herron, Florence, Italy.

I think the work your magazine is doing is too great to lack the assistance of every Socialist paper and party member. If we get the women to understand Socialism the greatest part of our educational work will be accomplished, and the sooner they get to understand what Socialism is, the better. Wishing you the best success, I am, yours for the cause, Karl Miller, editor The Central New York Socialist, Utica, N. Y.

It is with pleasure that I am sending you eleven subscriptions and money order for \$3.75. I read the last issue with great delight.—May Newhauser, Tacoma, Wash.

I will in the future do as I have done in the past, help the paper all I can. It improves with each issue, and I hope we can awaken women and comrades to the necessity of a paper of this kind.—Mrs. Arthur Hewlett, Grove City, Pa.

Am delighted with The Progressive Woman and will do all I can for it.—Dr. F. M. Hanson, Marshalltown, Iowa.

I have no other paper or magazine that I enjoy so much as The Progressive Woman.—Alice Hunt, Berkeley, Cal.

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