

# The Progressive Woman

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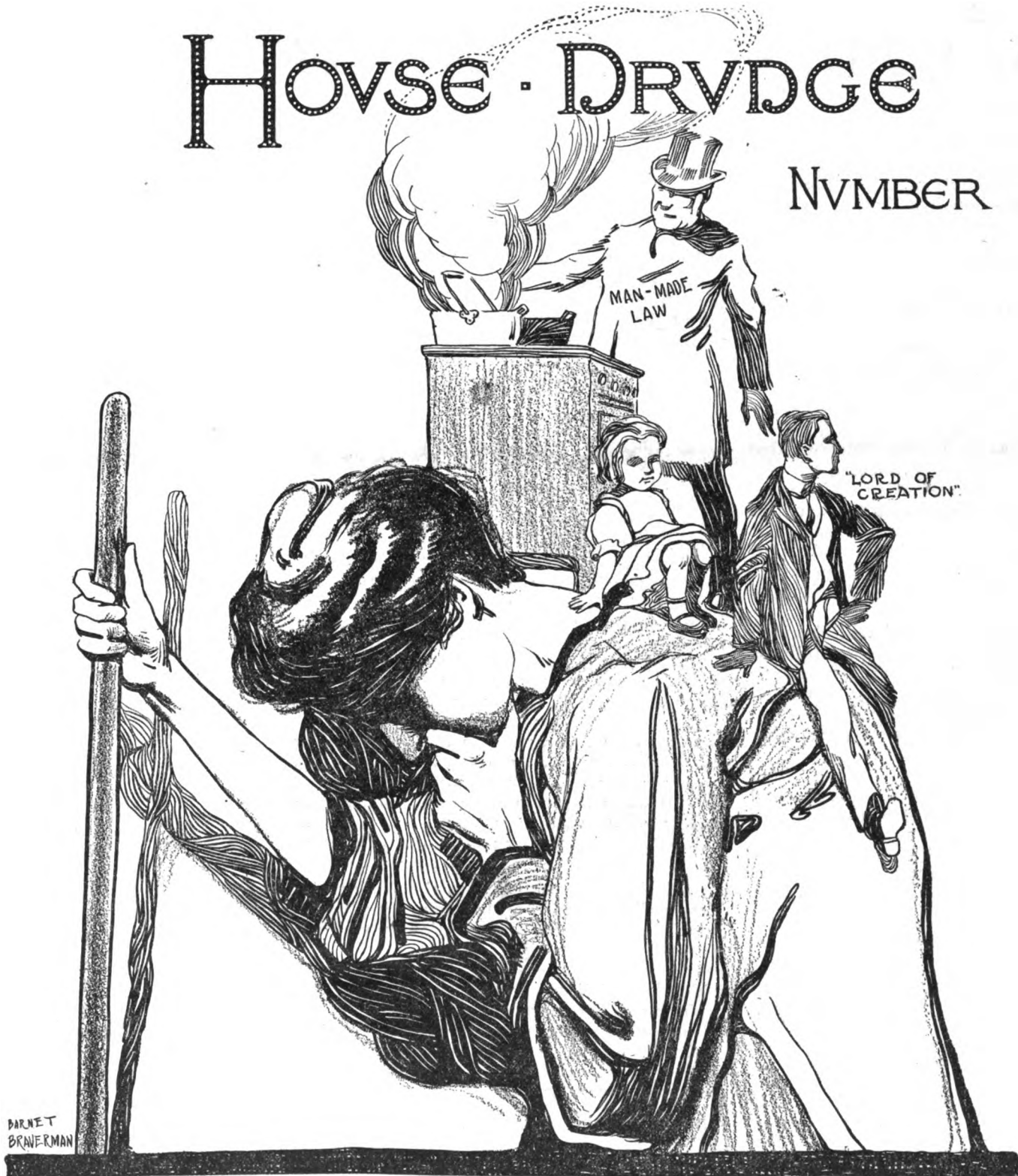
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## HOUSE - DRUDGE

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# THE PROGRESSIVE WOMAN

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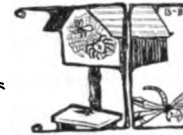
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## IN THIS OUR WORLD



By  
JOSEPHINE  
CONGER-  
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### THE NEW RELIGION.

RECENTLY we attended a service in a certain Baptist church, in Chicago. Now the congregation of this church is not made up of millionaires, but of middle-class people, some moderately wealthy, some keeping their heads above water by some kind of genteel employment or profession, others decidedly poor but striving to maintain the outward appearances of fashionable respectability.

Before the sermon proper, the preacher made a talk to his congregation, in which he told them that the running expenses of the church were \$15,000 a year, and that there was an indebtedness on it of \$80,000. Then he preached on "The Fullness of Blessing."

The "fullness of blessing" referred to the time of the early Christians, when their hearts were aglow with the ideal of Brotherhood, of a Great Hope, of definite purpose, of sacrifice! It was wonderful to be alive in those days, to be a Christian then! So ran the young minister's sermon, and his face glowed with the glory of the idea.

Then—in mournful tones and with dejected look, he deplored the absence of this "fullness of blessing" in present-day church members, spoke of their cold formalities, their "sounding brass and tinkling cymbals" \* \* \*

Why had the change come about, and what could remedy it?

It was a striking sermon. Striking from the young minister's evident seriousness, and his equally evident ignorance of the cause of the situation.

Probably the most unreligious people in the world today are the church-goers, especially among the wealthy and well-to-do churches of the cities. As far away from the spirit and teachings of the Nazarene as anything can get, are they. Why? We, too, ask the question the minister asked. And the answer comes:

**BECAUSE THE CHURCH HAS SEPARATED ITSELF FROM THE STRUGGLES OF THE COMMON PEOPLE IN THEIR EFFORTS TOWARD BETTER THINGS, IN THEIR REACHING FOR THE LIGHT AND LIFE OF A FULL-ROUNDED HUMAN BEING.**

Because the modern church has carried forward the plan of Constantine's, that the Christian religion should be prostituted to the needs of the rulers, instead of a Light for the guidance of the oppressed. Because it is today one of the staunchest supporters of the rule of Mammon. And it was the dictum of Jesus that "Ye cannot love God and Mammon." Jesus said also: "Verily, I say unto you, that a rich man shall hardly enter the kingdom of heaven.

And again I say unto you, It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God."

Yet here was a young minister eating his heart out over a congregation of people housed in a building whose running expenses are \$15,000 a year, a church of that denomination which has been the special recipient of donations from the Rockefeller billions. Wondering at their coldness, at their lack of enthusiasm, carrying them back to the days of Christ and the Apostles, citing their poverty, their sacrifices, and their glory in them for the Cause.

And how evidently unconscious of the contradictions of the situation he was!

"Ye cannot love God and Mammon." But you can love God and the common people. God is the Life Force. And through the great mass of the working class flows this Life Force. Through their struggles upward from the depths, to the Great Light. Through their ideals, their hopes, their longings. It is the power which is welding them into one mass, to strive together, to go forward together against the crushing rule of the modern Cæsars.

The old spirit of the Apostles is rehabilitated in the modern Socialist. And Socialism may well be termed the organized, conscious religion of the times. "Go and sell what thou hast, and give to the poor," was the practical side of the ancient religion. Let the people own the great industries, the mines, mills, factories, so that all may be clothed and fed, is the practical side of the modern religion. And in the earnestness and sacrifices of its apostles and teachers, in its hope and faith, in its spiritual longings, in its effort to attain to the "fullness of blessing," to attune and harmonize itself with the Great Force, the Central Power, which is Applied Love, lies the ideal, the mystic fascination and power of the modern religion, which is Socialism.

Young minister, your place, and the place of all honest people, is with this Movement. Not in the Temples of Dead Forms!

### CRITICISM OF MRS. PANKHURST.

THERE are those who are denouncing Mrs. Pankhurst, the militant English suffragette, and her followers.

Conceding that her tactics are wrong, in her efforts to force the ballot from the stubborn British government, we must always remember that they are not half so wrong as are the ill English women who have suffered under a man-made government throughout the centuries. Whenever men have rebelled against tyranny, they have not always been sane, gentle, tact-

ful. Tyranny is not a breeder of such things, If it were, we would never be rid of it!

English suffragists have made genteel, peaceable demands for the ballot for 48 years. Is it any wonder that high-strung, intensely serious persons should become strained and wrought-up under such a tension of waiting?

The English government should be heartily condemned for an attitude of arrogance and stupidity that will drive women to such lengths.

### THE DEFEAT (?) IN MICHIGAN.

THE moneyed interests have again set back the suffrage cause in Michigan.

But this is not saying the suffragists are defeated. Far from it, if the following letter recently received is criterion of the suffrage spirit: "We have again been defeated in Michigan, but we are not whipped, and NEVER WILL BE. We will work with dogged perseverance until we win."

### THE LESSON IN THE BELGIUM STRIKE.

The great strike in Belgium for manhood suffrage was called off on the 24th, the majority of the strikers being satisfied with the compromise offered by the government. Universal manhood suffrage was not granted at once, but they were promised that a committee would look into the matter of the revision of the constitution, looking toward full manhood suffrage, and the abolition of the hated system of plural voting.

Unfortunately the Belgians did not include woman suffrage in their demands. This was due, no doubt, to their opportunism, which, like that of the English suffragettes, takes the line of least resistance in asking for what they think they can get, and no more.

The Belgian strike shows, however, what organization can accomplish. For months the Belgian workingmen had been preparing for this "silent battle," had collected food and money, and disciplined themselves to the thought of quiet, peaceful, conquest. It not only proves the power of organization, it proves more than anything else the power of the workingman as a producer; his value as such to the community, and that upon him rests—our civilization, our very lives. Of what value is the employer without his laborers? He cannot turn one wheel, he can produce nothing. On the other hand, if the employer abdicates or dies, his laborers can go on without him, for he seldom even directs the running of his plants. Employes do that for him.

(Continued on page 9, column 3.)



Are told that "paradise is a place of bliss without drudgery and without sorrow." How easy it might be to make this old earth, groaning in pain and misery, such a paradise!

If there is any class of people in the world who ought to pray for and work for such a

transformation it is the household drudges, for to them life is brutally material. If ever they had ideals, if ever they were buoyed up by hopes, and probably all of them when they married and began to care for the home did cherish these sentiments in their hearts, long since have they burned to ashes, extinguished by the long and wearisome grind of toil to which they could see no end. Or else, within their souls there has arisen the spirit of revolt, or a consciousness of what actually counts in life and what is of little or no value.

The rebel forces that stir in the hearts of so many women whose lives have been reduced to an endless drudgery are favorable signs. A slave unconscious of her enslavement must always remain in slavery. To her there comes no glimmer of hope, no urge or climb of the soul upward, no effort to break the chains that enslave. When hope has burned out in the human breast, and the mind is no longer illumined by a vision of something better farther on, all struggle for improvement ceases, and the life sinks into sodden drudgery to remain. Many of the tragedies of life are

## THE MESSAGE OF SOCIALISM TO THE HOUSEHOLD DRUDGE

BY  
MARY E. GARBUTT

found in the kitchen. Secret, unvoiced tragedies that have robbed life of all of its sweetness and its beauty.

Socialism, with its message of hope, its prophecy of the fullness of life, is the only thing that can resurrect the life and spirit of a household drudge. The ideals which it offers to women, the way to liberty which it points out, the opportunities to a full self-expression which it makes possible, the emancipation which it guarantees to the children of the race, the joyous, abundant life which it assures every human being, the transformation of drudgery into the pleasure and wholesomeness of human work—these blessed fruits of a workingman's world, Socialism proposes, when grasped by the overworked home

mother, floods her whole being with a sense of new values and calls out a spirit of consecration and devotion to the cause. It is then she senses what is important and what is non-important in her household economy. She must give some time to her beloved new cause, therefore she must cut out the really unnecessary steps she used to take. She learns how to simplify, how not to be over-anxious. She carries with her into her daily duties the new spirit Socialism has kindled. It makes them less burdensome. It makes her heart braver, it quickens her sympathies. She wants now to mingle with her neighbors. They must hear the glad message. So through Socialism her social nature is awakened; her heart, so long starved, is nourished into life by the friendship of comrades working with her for a common cause. She is no longer a household drudge. Life is no longer purposeless. It is rich with meaning. She is masterful where before she was enslaved. The conditions of her work-a-day world have completely changed.

Oh, my sisters, in bondage to the kitchen stove and the washtub through wrong social adjustments! Listen to the message that will eventually lead to your emancipation, and while working for its realization, will so transform your whole being from within that you will lose the sense of drudgery in your devotion to a great human cause that will do away with all drudgery.

I read a book once whose title was "Blessed Be Drudgery." I am sure it was written by one who had never known the blight of drudgery. I wish some one would write a book on "Drudgery Transformed by the Power of an Ideal."

## A NAMELESS OCCUPATION

By Helen Unterman



MOTHER! Couched in the one word lies a world of love, devotion and patience. And yet, all the great love, the deep devotion and endless patience is generally accepted as a matter of course, indifferently, or it meets with entire neglect.

Motherhood is Science; it is Art! It is the highest calling. It is an occupation which needs a breadth

of understanding and a height of intelligence not required of any other occupation. It is the creation of Life. Life, mind you, not Material! However, it is treated as we treat no other creation, no other art. We do not even seem to consider it worthy of a name; neither do we deem it necessary to receive any training for it such as we do in any other occupation that aids in the development of material and social conditions. Is the creation and development of life not equal in value to the creation and development of material conditions? Although the value of each is of a different kind, do they not reflect upon each other, and should they therefore not receive equal consideration? Think of it! For all other occupations we demand efficient training, but for the creation and development of life no such demands are made. With unsure hands and untrained minds, merely led by blind instinct, we create the highest piece of art—Life. And when created we practice on it, after a fashion, thus doing injury to our work, ourselves and all mankind.

And we mothers stand for it all!

Let the census man come around, and we will find that we mothers raise no voice against the insult for marking our occupation with a vacant space which stands for—Nothingness. We do not take the pen from his hand, correcting the error by writing in large legible letters—Mother. Why don't we? Do we consider ourselves and our occupation as nothing? If we do not, let us prove it in action, for as long as we are indifferent as regards to action, no matter how strong we are in thought and word, we are weak, and we should be satisfied with the social indifference shown to us. The social indifference is just the reflection of our own thoughts and action. No reflection can be greater than the thing itself.

See, mothers, only a few of us have as yet learned to value ourselves as social beings, and our work as social work. Only a few, when holding a young bud in their arms, and feeling their souls vibrate with joy and pride over their creation, their work, do so with the larger vision, the larger consciousness that this work is social as well as individual. Only a few realize that this work lays the very foundation to our social life and progress, hence the absolute necessity of training for such work. Only a few realize that by beginning with the child, much energy, pain and discord could be avoided.

There is no doubt that an untrained mother, a mother ignorant of all social concept, is not the right being to train and mold a young mind to the understanding of social as well as individual justice, love and service and the responsibilities toward them. A conscious mother, with her keen understanding, will at once realize that trained motherhood will also affect fatherhood. For no girl that realizes the large individual and social responsibilities

of her future work, will create life with some one whose desires are mainly those of impulse. She will demand of him as much understanding for his individual and social responsibilities as she possesses. The idea of creating life with some one whose mind and body are not clean will never enter her mind, thus compelling the mate to keep himself as pure as she does. Through her he will learn that as long as we focus all our main energy to develop merely material conditions, the frightful waste of life-force will continue. He will learn to understand through her, that, while we may continue with the development of material conditions, we must no longer do so at the expense of life.

And how can we accomplish this?

Mothers, did you watch the awakening of labor? Did you hear its timid voice growing stronger and stronger? Did you rejoice over its fearless, patient, yet determined marching on? Though weak in its first stages of consciousness, mighty it grew in power and weighty became its demands as it developed in consciousness, as it grew in numbers and as Organization became its watchword.

Shall we learn our lesson from labor? Shall we get the thought, develop it into keen consciousness, grow in numbers and organize for action? If we do so, we, too, can make demands. We can then demand the necessary scientific training for our occupation, thus removing the sting and insult of namelessness from it. Awaken, mothers! It is for the life you carry, for the life you create, it is for yourself, it is for the whole human race! Love, devotion and patience, while splendid and much needed qualities, are alone not sufficient, so long as they are not vitalized into action.

Come, let us strive together!

# HOUSEHOLD WORK— THE BELATED INDUSTRY

## PART I

By May Woods-Simons



I AM not doing the work I want to do. When I married I was a teacher and earned my living. I enjoyed my work. Now I do all my housework and care for my children and do the sewing. I love my children and try to do my best for them, but when the day is over I am too tired to read, and I am not keeping pace with the times. I shall soon be a back number. So much of my work is the same thing over and over again. It is mere drudgery."

The woman who said this was a smooth-browed, intellectual-looking woman of less than thirty-five. She had not been embittered by her life and was bravely trying to meet conditions with a cheerful face, but to the onlooker it was a tragedy.

And these are the tragedies enacted in the thousands of households of the country. Woman is still working at the belated industry of housekeeping with tools that are often as antiquated as the scythe and the sickle would be on the modern farm.

Time was when there was something educative in the work of the home. When the girl grew up beside the mother in the home

of two generations ago and learned the art of home-making, in all its necessary steps, she wove, and dyed, and spun, and baked, and cured the meat. But those days have been displaced in the home through the conditions of outside industrial advance.

When the cloth was no longer woven in the home and the wool and linen and cotton went to the mill to be spun and woven, the girl followed it and became a factory worker. When the laundry took the place of the house tub, the girl became a laundry helper. When the work in offices increased and the great stores replaced the small ones, girls found yet other outside work. And this is well.

So the only one left in the home is the mother of children. She, to be sure, is not always at home, either, among the cotton-workers of New England, where she is at work in the factory soon after the birth of a child.

The home is in a state of transition. It is a critical age for woman. And the adjustment to the new conditions is slow and painful.

Here are some propositions that most will accept as true.

First, the home in some form is a necessity for the rearing of the young, and every human being wants a home.

Second, the home as today organized is no longer in harmony with the industrial age we live in. Women are engaged in industry. They find it hard to take care of a home and

care for their children, and do their work. But they want the HOME and the CHILDREN and the WORK.

Third, the women who give up their outside work and become housewives are not contented with the grade of work they must do in the home as today organized. They feel that it is neither a source of inspiration to wash dishes three times a day, nor is it necessary, if the home were keeping pace with the great inventions and improvements in other lines.

Fourth, this great unrest among women is due largely to their awakening to the fact that there is work in the world, work such as men and some women are doing that is a part of the economic times in which we live, whether it is work in the industries, in the arts, in literature—work that will make possible a broader life for woman.

Human energy, embodied in women, accumulated for years, is calling for a way to express itself, a way worthy of woman's best efforts.

The work of the household is such that it hinders intellectual growth, destroys the health of women, leaving them nervous and unsatisfied. Their children are affected by all this.

In the next number of *The Progressive Woman*, I shall try to give a solution of the situation.

# MY LITTLE FRIEND TOMMY

By Lena Morrow Lewis



W AY up in the mountains in northeastern California, there is a little town called Indian Falls. My first visit there was in the winter, and so I did not see very many people, for it is in the summer that the tourists throng the hotel

at that place. Because of that, I had a better chance to talk with the people who live regularly at the hotel. Among them was a little boy by the name of Tommy, and if I said nothing more you might think that Tommy was a little Irish or Scotch or American boy. But when I tell you that Tommy's full name is Tommy Wong, you know at once that Tommy is a little Chinese boy. He is 15 years old.

He lived at the hotel and helped about the house, cooked and did various things. One day I said to him: "Tommy, how did you learn to bake cake and bread and do all these things?" He looked at me rather quizzically to be sure I wasn't "kidding him," and then answered: "Well, I have two eyes and two hands; what more do I want?"

So interested was I in his reply that I was moved to ask him further questions, and so I made bold to inquire of him if he saved his money. The question was hardly out of my mouth before I realized that I had violated the laws of good breeding by prying into one's personal affairs, but it was said, and I waited curiously to see what Tommy would answer.

He shook his head and said: "Me no save money. Me save, somebody come along steal money."

I replied: "Put it in a safe place, so no one can find it." And quick as a flash he answered back: "Maybe house burn down, money all same gone."

I mustered up courage to say: "Well, then put it in the bank." And Tommy completely floored me by saying: "Maybe bank go broke, then money all same gone."

"Well, then what do you spend your money for?" for Tommy's answers were continually speeding up my curiosity.

"Why, I buy camera, and gun and clothes and books."

The teacher of the school told me that he was her brightest pupil in arithmetic. He studied out the instructions for developing kodak pictures and produced very creditable results.

One day shortly after he had bought his gun he went out to the woods to shoot. By accident, he shot and injured the wing of a young bird so that it could not fly. He picked it up and brought it to the house and Mrs. Farrar, the landlady, did what she could for the little thing. The next day Tommy seemed a little down-spirited, and Mrs. Farrar said: "Why, Tommy, what is the matter? Are you sick?" "No," said Tommy, "me not sick, me feel bad, me hurt little bird."

A day or so passed by, and Tommy had a brighter expression on his face. As soon as he had finished his work he rushed to the tool house for the ax. It was very evident that a new idea had struck him, for fast as he could he cut down some large branches and little sapling trees and brought them into the house in the room where the little bird was.

He wanted it to have an environment as near like what belonged to bird nature as was possible to give it, while recovering from the accident. There, amid a bower of leaves and branches, the little bird got well, and when its feathers all grew out, was able once more to fly away to the larger and bigger world to which it belonged. And Tommy was glad.

Tommy was born in the United States, and so is entitled to citizenship. However, I realized that there might be some race ties holding him, and so I said: "If there should be a war between the United States and China, which side would you take?" He hesitated for a moment and then replied: "Oh, I suppose I would have to help 'Chiny' out; but that will never be. Chiny weak nation."

"What makes her a weak nation?" I asked.

"No public schools," he answered.

"But how does no public schools make her a weak nation?" I again asked.

"Because," he said, "people can't read and write and don't know how to build machines and have big manufacturing plants. That's what makes a nation great."

Somehow the little Chinese boy had figured out that "Knowledge is Power," and the nation that uses the methods and processes of the twentieth century has an advantage over the one which does the larger part of her work in the way that her ancestors did a hundred or a thousand years ago.

But the young Chinese boys and girls who have been coming to America and to the leading European countries the past quarter of a century or more, and who are taking courses in our schools and colleges and learning how to do things, are helping to revolutionize their native country, and the next few years will see great changes in the Orient.

But whether it be China or America or what country, the future of that country belongs to the youth of the nation. They are susceptible to the new ideas and it depends largely upon the studies, habits and ways of the young men and women as to whether or not that nation will become weak or strong.

Ignorance is weakness.

Knowledge is power.



## THE HUNT

In the dreary months of winter,  
When the north winds bitter blow,  
Goes forth the wolf of hunger  
To hunt amid the snow.

His trail is through field and forest,  
From the swamp to the icy crown  
Of the mountain crags which storm-beat  
O'er the wasted prairies frown.

But his fav'rite haunt's the city,  
The tenement-crowded street,  
With its flinty pavements moulded  
By the tramp of a thousand feet.

For these are the paths of his quarry,  
Which he hunteth early and late;  
Unwearied as tune's own footsteps,  
Unmoved as soulless Fate.

He is there when the veils of darkness  
From the eastern skies are drawn,  
When toilward he drives the workers  
In the gleam of the sickly dawn.

He is at their heels when they battle  
The toil of the long, hard day;  
And he drives them, as sheep are driven,  
Till the western skies are gray.

And at night, when earth and heaven  
Are robed in their somber cowl,  
Resounds through the peaceful stillness  
That woe-forboding howl.

'Tis the cry of a fiend in the darkness,  
The darkness of hunger and cold;  
And they who hear it tremble,  
From babe to the grandsire old.

And the seas of sleep are restless,  
'Neath the gusts of care till dawn,  
When the wolf is creeping closer,  
And the hunt again is on.

O that hellish chase! Is it endless?  
Will never its pace relent?  
For the wolf is pressing us harder,  
And our strengtu is almost spent.

Yet haste we must, though our burdens  
Both soul and body crush;  
Though our feet o'er the sharp flint stumble  
And sink in the dragging slush.

And our paths grow stranger and darker,  
While their end is always the same;  
Though some go the way of the felon,  
And some go the way of shame.

Yet all unite at the ending,  
Where Death seems an angel blest,  
And the grave a lordly mansion  
Awaiting a well-loved guest.

For there is a peaceful harbor  
When the north winds bitter blow,  
And the wolf is keen in his hunting  
Through the drifts of the driving snow.

—Kellam Foster.

## PIONEER SUFFRAGISTS: LUCY STONE

By Burke McCarty



WHEN Alice Stone Blackwell made application for membership to the Socialist party some months ago it was a most fitting and consistent choice for the daughter of Lucy Stone to make—the only wonder is that she did not see the light sooner.

Lucy Stone was born on a barren farm near West Brookfield, Mass., August 13, 1818, where from her babyhood almost she took her full share, together with her brothers and a patient, long-suffering mother, in the slavish duties peculiar to farm work in those days.

On the completion of her course at a country school, she completely floored her stern hard-working father one day by asking to be sent to college, as each of her brothers had been. The old gentleman peered at her through his glasses to reassure himself that her mind had not given away, and said:

"If writin' and figurin' was good enough fer yer mother, it ought to be good enough fer you."

This did not satisfy or divert the rebellious Lucy. From that day on she began to work and save toward a college education, which required monumental courage when we remember that at the time there was not a college in the United States open to women.

Five years later, when Lucy was twenty-five years of age, Oberlin College in Ohio decided to admit women. After the long tedious journey from her Eastern home, Lucy Stone was the first woman to present herself for enrollment at Oberlin. She eked out a part of her tuition by assisting with the household duties at the munificent wage of three cents per day, and finally by teaching a class of colored students, who at first vigorously protested at the terrible humiliation of "being taught by a woman."

It was not long, however, until her sweet, gentle manner completely won her class of black boys, and once when the college took fire, they risked their lives rescuing "Miss Lucy's" trunk and other belongings, to the exclusion of everything else.

When graduation day arrived and she had prepared her essay, to her amazement and chagrin, she learned that as it was "not ladylike for a woman to appear in public," but that one of the men graduates would read it for her.

But rebellious Lucy again had ideas of her own upon the subject, and icily declined with thanks the honor (?), and with indignant heart-throbs tucked away her manuscript in her shabby little trunk.

An excerpt from a letter of William Lloyd Garrison, who attended the graduation exercises that year at Oberlin, to his wife, throws a high light upon the incident. It says:

"Among others with whom I have become acquainted is Miss Lucy Stone, who has just graduated and who left yesterday for her home in Brookfield, Mass. She is a very superior young woman and has a soul as free as air, and is preparing to go forth as a lecturer, particularly in vindication of the rights of women."

This was the beginning of a friendship with the Garrisons which was only interrupted by death.

Lucy Stone was at this time a tiny creature with a pink and white complexion, fair hair, frank blue eyes, a grace of manner, a laugh like a peal of bells, and the "sweetest voice ever possessed by a public speaker."

Under this charming exterior was concealed a fearlessness and determination of purpose which was extraordinary. Those who knew her well said that fear was absolutely unknown to her. During the first years of her public life it was a common thing for the suffrage meetings to be broken up by mob violence. At such times Lucretia Mott and Lucy Stone were the only speakers who could command attention.

On one of these occasions, when the Abolitionists were holding a meeting in a grove near Boston, every speaker had left the stand but Lucy Stone and Henry Foster. As the angry crowd surged toward them in a great black wave, Lucy turned and said: "Stephen, you had better go." "But who will take care of you?" said Stephen.

At this moment a big, burly fellow, the leader, with club raised, bounded onto the platform. Lucy gently put her hand on his arm and turning to Foster, without a trace of fear in her voice, said: "This gentleman will take care of me," instantly disarming and capturing the ruffian, who drew her hand through his arm and carefully piloted her through the crowd. Then at her request he lifted her to a stump, where within a few moments she had by her earnestness and eloquence changed a howling mob into a submissive and attentive audience.

She finally shamed them so that upon her suggestion they made a collection of \$20 and gave it to poor Stephen to replace his coat which had been torn to pieces in the melee.

Lucy had time and again avowed her intention of remaining single, though she had many offers of marriage, which entirely put her out of the category of "sour old maids," which was the favorite way of referring to the single women in the suffrage cause by the opposition press.

When word got abroad that after several years of pursuit, Henry Blackwell, a well-to-do and influential abolitionist of Cincinnati, had at last captured the rebellious Lucy Stone, congratulations poured in upon him from their co-workers from all over the country. The persistent and loyal devotion of Mr. Blackwell had been an open secret, and the obstinacy of the pretty little woman's rights agitator had many times well nigh driven him to despair. The romance had been watched with intense interest by their friends in "the cause."

They gave the capitalist press, lickspittle clergy and other instruments of the system the chance they are constantly seeking when they signed a pre-nuptial contract which, among other things, said: "We believe that personal independence and equal human rights can never be forfeited except for crime; that marriage should be an equal and permanent partnership and so recognized by law."

It was further stated by them that a wife submerged her identity in that of her husband by taking his name, and as it was but a custom and not a law, Lucy Stone was always known by her maiden name. Her marriage, contrary to the prophecies of the calamity howlers, proved an exceedingly happy one. Mr. Blackwell, a prosperous hardware merchant, gave her all of the comforts and many luxuries which had been unknown to her early struggles. This never changed nor lessened her loyalty toward suffrage. There was never a step of advance in the movement from the beginning to her death with which Lucy Stone was not closely allied.

Alice Stone Blackwell, whom we are happy to call comrade, was the only child of this unusual couple.

(Continued on page 6.)

### TO OUR WOMEN READERS!

Not only should a copy of this HOUSE DRUDGE NUMBER be placed in the hands of every woman, but also in the hands of every man, whether he be a Socialist or not. This HOUSE DRUDGE NUMBER will show men a few things women are up against! Send us 30 cents for 10 copies today and we'll mail them to you within 24 hours.

# ANNE SCHOEPPel

By Theresa Malkiel

Since the editor of *The Progressive Woman* informed the readers of the fact that Anne SchoeppeI sent in fifty-five subscriptions all in one big bunch, I feel it my duty as well as a great pleasure to tell of my acquaintance with the energetic comrade. Our meeting, though brief, left, nevertheless, an everlasting feeling of admiration and reverence for her in me.

It will, perhaps, be a surprise to many to learn that Anne SchoeppeI lives on a farm in western Kansas, seven miles from the nearest railroad station, four miles from the nearest postoffice and two miles from another dwelling. A housewife whose household duties, dairy and vegetable garden mean many hours of strenuous work, she is also a mother of seven children, the youngest of whom is but a baby of three years; the county secretary of the Socialist party, and the heart and soul of the Socialist movement in that part of the country.

A Bohemian by birth, Comrade SchoeppeI succeeded in acquiring a thorough knowledge of the English language and is at present a regular subscriber to seventeen various publications. Without being a follower of any particular method of education, she is yet bringing up her children in the most modern manner.

Each child is taught to take care of itself as soon as it is big enough to do so. The older children are made to feel that they are a part of the firm, and, like Mr. and Mrs. SchoeppeI, perform various tasks according to their ability. Their limited education in the country school is supplemented by reading and discussions on various topics of the day, also literature and economics which are, as a rule, discussed at the family table.

Up at 5 o'clock in the morning, Comrades SchoeppeI take up their manual labor, but unlike their neighbors they work with a system that lightens their toil and shortens the hours of labor. The amount of work is calculated beforehand and then apportioned according to age; every day, every hour of the day, has its certain duties that are performed by each as regularly as clockwork, and among all the other duties, study, reading and work for the Socialist movement are included.

The latter has become a part of Mrs. SchoeppeI's daily existence. Through the unlimited use of the farmer's telephone, she is enabled to be in communication with comrades at a distance of a hundred miles, and keep her finger, so to say, on the pulse of the movement within that territory.

She arranges meetings, and accompanied by her husband or children, spends her Sundays or leisure hours during the week in advertising the speakers for miles by posters, hand-bills and other similar means.

Her house, plain and unpretentious, with outlook on the bleak prairies, is full of love and sunshine within. Respect and companionship reign among old and young, big and small. They are just comrades together, mother and boys, father and girls. Gazing at Anne SchoeppeI and her happy family, I comprehended for the first time fully what a wonderful power woman, the mother of the race, possesses, and how much we will all gain by woman's eventual uplift. Miles away from civilization, she has yet given her children all its benefits, except actual contact with the whirlpool of life. Compelled by geographical conditions to lead an isolated life, she managed, nevertheless, to become the heart and soul of a great social movement. Driven by necessity to earn her livelihood through manual toil, she succeeded at the same time in accumulating a store of

knowledge that would fairly stand the test of the most cultured person.

"Where there is a will, there is a way," she answered simply, when questioned concerning her activities. "Every woman could do a great deal more for herself, her family and humanity at large, if she would but make up her mind to

it; if she would but systematize her work and teach her children to bear their share of life's burden, without overtaxing their childish constitution." If every woman would accomplish what Anne SchoeppeI has succeeded in accomplishing, the Socialist millennium would before long knock at our door.

## WORK FOR THE DULL SEASON

To Readers and Friends:—

It has been a long time since you have had a "hard-times" talk about **THE PROGRESSIVE WOMAN**. We don't like "hard times" talks ourselves, and have wanted to save you from being bored by them as much as possible.

At the same time we know you want to save us from being bored with the financial burden as much as possible. And in order to do this you must know from time to time just how we stand with our printer's bills.

Last year at this time, we reported that we had an indebtedness of \$2,500. That indebtedness was caused by a number of things, chiefly among them our removal from Girard, Kas., to Chicago, which was a very expensive change, that we were obliged, nevertheless, to make; and our inability to get ourselves properly adjusted here, and in good working order, for many months. This was the first indebtedness **THE PROGRESSIVE WOMAN** ever had, though it had been running for five years.

At the present writing (April 10) our indebtedness is \$1,219.05. We have thus paid expenses and cut down our debt more than \$1,000. And this in spite of the fact that we are getting out a larger and more expensive paper, and have accepted very little advertising.

However, the "good old summer time," which is too often a dull season for periodicals, is coming on, and we do not like to face it without first giving you a knowledge of our present burden.

Summer is the very best time for Socialist activity of every kind. Outdoor propaganda meetings, picnics, and the distribution of literature should be constantly carried on. It is the best time in which to reach the women with **THE PROGRESSIVE WOMAN**. So, if you will take it upon yourselves to make the summer a "play-time of good work," will at once decide to order bundles to sell at street meetings, will take subscriptions, and raise funds by socials and entertainments, you will take the burden from our minds, and at the same time carry **THE PROGRESSIVE WOMAN** triumphantly through the "dull season."

Remember, this is your only woman's paper, doing a most vital work; it has no sustaining fund. It has existed in the past, and can only exist in the future through the work of you who are devoted to the cause. So do not let your enthusiasm wane with the coming months, for printers' bill must be paid then, as ever.

Yours for Socialism and Free Womanhood,  
**JOSEPHINE CONGER KANEKO,**  
Editor.

## TO YOU SUFFRAGISTS!

YOU know, and we know, and every man and woman who has been supporting the cause of woman suffrage, knows that the time is near when mothers and sisters of men will have the ballot.

But after you get the ballot—WHAT?

Do YOU know—and perhaps you do—that as a voter YOU will be obliged to consider Socialism as an issue? In fact, when all women vote, Socialism will have become the BIG issue.

Socialism is as positive as life, because it deals with the things of life—deals with conditions under which men, women and children live and toil to feed and clothe the world, but who are never sure of having enough to feed and clothe themselves. More than 90 per cent of the people are thus situated today.

Now, Socialism, like woman suffrage, stands for the conservation of the race, and after YOU have become a voter, YOU will find Socialism standing before YOU, asking YOU, NOT FOR YOUR VOTE, AS POLITICIANS DO, but for the fullest investigation. And after YOU YOURSELF have gone into the matter, you will either regard Socialism as an iniquity or as a blessed godsend. Politicians, ward-healers, white-slave dealers and exploiters of child and woman labor damn Socialism as an iniquity, but **THE PROGRESSIVE WOMAN** feels sure YOU would consider Socialism as a godsend.

For years **THE PROGRESSIVE WOMAN** has been carrying onward woman's struggle for the ballot. And, true to its name, **THE PROGRESSIVE WOMAN** is dealing now with the economic phases of this struggle. Socialism is one of them.

WHY NOT INVESTIGATE SOCIALISM FOR YOURSELF? **THE PROGRESSIVE WOMAN** can show YOU that Socialism will eventually be the creed of all wise suffragists.

Why not mail us your subscription TODAY?

## PIONEER SUFFRAGISTS: LUCY STONE

Continued from page 5

On an October day in 1893, when the body of Lucy Stone Blackwell lay in state in the old Church of the Disciples in Boston, that edifice was crowded to overflowing by representative people from official, political, philanthropic and social circles who had come to pay their last tribute of love and respect to the great abolitionist and suffragist. Boston, esthetic, cultured Boston, turned out en masse to honor this little old woman who had passed the allotted three-score-and-ten mark. This was a triumph both for the woman and the cause to which she consecrated her life to advance. Here in the old church cultivated, progressive Boston, the same cultured, progressive (?) Boston which thirty-five years before had attacked William Lloyd Garrison and with a rope about his neck dragged him through the streets intent on hanging him for preaching the same doctrine of equal human rights—here on this October day, I say, we see es-

thetic, cultured, progressive, contrite Boston sitting with bowed heads, listening in sympathetic silence to the same William Lloyd Garrison telling of the life struggles and noble sacrifices of pretty Lucy Stone!

The same capitalist press, not only of Boston, but of the whole country, which in the beginning of her public life had held her up to scorn, ridicule and derision, now vied with each other in devoting columns of space to details of her noble life.

One of the most beautiful tributes was a poem by Julia Ward Howe, who years before had been converted to the cause by the eloquence of Lucy Stone, the first time she had ever heard her.

The last words which this extraordinary woman whispered to her husband and daughter Alice, just as she was slipping over the Great Divide, were to "keep up the work for the Cause—and make the world a little better."

# LO—and BEHOLD!

## 2,000,000 Women Voters in Ten States—and More Millions to Come!



**W**HAT are you members of the Socialist party doing to bring Socialism to the attention of these 2,000,000 women voters and the millions of suffragists who will get the ballot during the next few years?

A good many of you members, especially men, of the Socialist party are absolutely unfamiliar with the great woman's movement which is stirring the entire world today. Women voters and suffragists are molding and changing institutions! Like the Socialist movement, the woman movement is also international.

The woman movement is woman's protest against servitude industrially, politically, and domestically! It is her protest against the vice of Capitalism. Now....what are you going to do to convince the great army of women voters that their demands can be fulfilled only through Socialism?

Educate them—you say? How? Ah, there's the rub! Never mind answering it.

THE PROGRESSIVE WOMAN has been educating the opinions of women for six years in a quiet, effective manner along Socialist lines. That is one of the reasons you have a woman membership of 11 per cent.

During the last six years 1,860,000 copies of THE PROGRESSIVE WOMAN have been read by women—16 to 20 pages of real, vital, educational propoganda matter every month. You Socialists thus have the material with which to build up your movement. But we must not be satisfied now with a mere 11 per cent woman membership!

**WE MUST HAVE A 50 PER CENT WOMAN MEMBERSHIP—WOMEN OF ACTION, FORCE AND THOUGHT—WOMEN WHO WILL MAKE YOU MEN MEMBERS LONG ON ACTION AND SHORT ON TALK.**

Don't deprive yourself of the opportunity to take part now in the most important task before the Socialist movement—the making of women Socialists! Don't miss the chance to work for the realization of our slogan: **HALF A MILLION SOCIALIST VOTES IN 1916 and a 50 PER CENT WOMAN MEMBERSHIP!**

Start by subscribing for THE PROGRESSIVE WOMAN, and before you send in your subscription, be sure to get four other yearly subscriptions and we'll mail you THE WOMAN'S MOVEMENT IN AMERICA, by BELLE SQUIRES, so that you may know with whom you're dealing when you talk to a woman voter or a suffragist!

Address

THE PROGRESSIVE WOMAN,  
5445 Drexel Avenue,

Chicago, Ill.



WOMANHOOD—"Is It for This That Womankind Goes Down to the Gates of Death?"

## WIND BREAKS

By Virginia Cleaver Bacon

Gnarled and twisted and storm tossed,  
Vicariously the brunt they bear  
Of the wild winds. Their symmetry is lost  
That fruiting trees may grow all straight  
and fair.

Bowed and stunted, branch and root,  
A host of fellow-men I see—  
Oh, idlers, shall God question not what fruit  
We bear, that worthy of their pain could be?

## IS SOCIALISM RIGHT OR WRONG?

By John M. Work.

CHAPTER V.

SLAVISH DEPENDENCE.

**T**HE present capitalist system of industry reduces the wage-workers to slavish dependence upon the capitalists for an opportunity to earn a living.

There was a time when most people in this country worked on their own account. This was an easy matter in the early days, because the tools in the various industries were simple and inexpensive. The people as a rule were not dependent upon others for a chance to make a living.

But, industrial evolution has changed all this. The simple tools have evolved into great machines. The small industries have evolved into vast industries. It is no longer possible for the average man to own the tools of an industry himself, nor to run the industry by his own labor. On the contrary, the industries are now owned by capitalists and run by many men working together.

As the industries are owned by capitalists, the workers are therefore forced to ask these capitalists for a chance to work in the industries.

Unless some capitalist will give him a job, the worker must starve, or beg, or steal.

To avoid having to starve or beg or steal, he is compelled to submerge his self-respect and humble himself before the owner of an industry.

There is no more pitiable object in the world than a worker degrading himself or herself by asking a capitalist or his lieutenant for a job.

There is nothing better calculated to destroy manhood or womanhood.

There is nothing better calculated to ruin character.

So long as the present capitalist system exists, there is no escape from this wretched degradation.

But the workers have it completely in their power, by their votes, to bring the present capitalist system to an end and introduce Socialism.

When that is done, this degradation will cease.

The industries will be collectively owned by all the people.

Every citizen, man and woman, will therefore be a part owner of the industries.

The managers of the industries will be the representatives of the workers, not their masters.

The people will work in their own industries.

And their self-respect will multiply a thousand-fold.

(To be continued.)



# SUFFRAGE FOR WOMEN WORLD-WIDE MOVEMENT

By J. L. Engdahl

Suffrage for women—one of the rapidly growing factors in the political life of the United States—is to be the big question at the International Socialist Women's Congress to be held in 1914 at Vienna, Austria, coincident with the holding of the International Socialist Congress.



It will equal in importance the discussion of legislation for women and children, and of trade union questions, according to Marie Gardos, of Budapest, Hungary, who is now touring the United States under the direction of the Hungarian section of the Socialist party.

Marie Gardos is one of those human dynamos with which the European Socialist movement seems to abound. She is like Clara Zetkin and Rosa Luxemburg of Germany and Adelheid Popp of Austria in the energy with which she carries the message of Socialism to those who toil.

This has been evidenced more than once as she has carried the banner of Socialism among the Hungarian workmen and women half way across the continent from New York City to

Chicago, visiting many cities and holding many meetings.

"What do you think of the American Socialist movement?" I asked, during an interesting conversation when I met her in Chicago.

"It is still very immature," she said, speaking with the greatest of frankness. "The American Socialists have very much to learn, but the possibilities are very great."

Like some other European Socialist women, Marie Gardos does not look with approval upon the attitude taken by American Socialist women, and the American Socialist movement for that matter, in co-operating with the American Suffrage Association and other non-Socialist suffrage associations in an effort to secure the ballot for women.

"In Europe the class line is drawn sharply as everywhere else," she said. "The Socialist women do not join with the bourgeoisie women in the struggle for the ballot."

The fact that the American movement for the enfranchisement of women stands for giving the ballot to all women without regard to race, religion, color or nationality, which coincides with the demand of the Socialist party, did not seem to matter with Marie Gardos. She classed the American Suffrage Associations with those of Europe which are outspoken in their demands for a limited suffrage that shall work in favor of the privileged, property owning women and against the working women.

The delegates of the American Socialist party successfully weathered this question at the In-

ternational Socialist Women's Congress in Copenhagen, Denmark, in 1910. With this question one of the big matters to come before the Vienna congress, next year, it will be interesting to watch the situation as it unfolds itself. Two new factors will be the question of militancy, now so prominent in Great Britain, and the enfranchisement of women in China.

Marie Gardos scored the Pilgrim Suffragettes who were timid in their advocacy of "votes for colored women," an issue that confronted them in the state of Maryland, in their march from New York City to Washington. She gave this as an instance of where the economic interests of the working women and the bourgeoisie women conflict.

This is not the first time that European Socialists have disagreed with the tactics pursued by Socialists in the United States, where an entirely different situation arises. Karl Kautsky was sure that the American Socialists were going wrong on the immigration question, when they showed a tendency to in any way restrict the influx of peoples from any land. After investigating the matter he reversed his position and now looks upon the problem in a different light.

Editorial Note.—Elizabeth Freeman, who marched with the New York Suffrage Pilgrims, declares the story about their refusal to allow the colored suffragists to join them, "was cooked up by those press representatives who were looking for sensational news, and manufactured it by the wayside." We may also add that at two woman suffrage gatherings, in St. Louis and Chicago, respectively, the white women refused to recognize the race lines drawn by the hotel management, and stood by their colored comrades.

# SOCIAL DISEASES

By Anna Maley



WHAT is meant by disease? The dictionary gives as synonyms ailment, malady, illness.

You are ill. A doctor is called. He makes a diagnosis and announces that your circulatory system is so disordered that sufficient nourishment is not conveyed to your various organs. Your body is diseased and the trouble is fundamental. No application of salves and nostrums will set you right. There is an obstruction which must be discovered and removed, and you need not hope for health until this defect in your circulation shall be repaired.

The prime function of the human body is to nourish and sustain itself. Failing in this, it fails in everything, or rather, it succeeds properly in nothing. The body is diseased.

Now a social disease is a pathological condition of the body social—it is a sickness afflicting, not individuals, but groups within society—a sickness which is the result of the abuses inflicted upon those groups by our peculiar form of social organization.

The prime function of the social body is to nourish and sustain itself—to send healthful food—physical, intellectual and moral—to all its organs. Failing in this, and in the measure of its failure the social body is diseased, anaemic, corrupt.

Society is organized industrially for the purpose of production. The necessary factors in production are raw material or natural resources, machinery and labor. Of all of these factors we have an abundant supply. Into the great warehouses we pour coal, cloth, flour, meat—sustenance for the physical bodies of the people.

These warehouses may be called the stomach of the social body. In them is placed, or

can be placed, a plenty for all. But there is something wrong with the system of circulation and the common people starve for the blood which they themselves furnish.

If you are a wage worker, your wage is the artery which carries blood to your body. The wage system is the network of arteries which feeds the lives of the wage workers. There is an obstruction in this artery. It is the private ownership of the products of labor by masters who own the tools of production.

The workers send into the warehouses a rushing torrent of goods. The masters send back to the workers only dribblets. You must put into the warehouse \$10 worth. You may draw out only \$2 worth. Presently the warehouse is full to overflowing and you are prevented from putting further goods into it. That is, you are forbidden to work. You lose your wages and no nourishment comes to you from the great common stomach. This is the wage labor system of industry. This is capitalism. This is the obstruction which Socialism seeks to remove from the social canals.

All of our social diseases may be said to arise from the failure of our industrial system to properly circulate the products of labor.

Rheumatism, phossy jaw, etc., we designate as physical diseases; and though we may call drunkenness and prostitution moral diseases, we can easily locate their physical causes. Whether the social disease considered be physical, intellectual or moral, if we track the beast to his lair, there we shall find the Profit System of Industry.

The army is a hot-bed for venereal disease, and the army is a bulwark of your robber system of industry. The soldier breaks the strike, thus aiding the boss in looting the worker. Also the soldier gains and holds a market abroad in which to sell the loot.

Men in the army and navy are divorced from home and natural human relations. So also are men who are driven to Alaska and other frontiers in their search for bread. Men roam the streets of our cities, partially or wholly unemployed. They cannot have wives and homes. Therefore does the white slaver ply his trade to supply the home market, the labor camp and the military camp.

Today in Trinidad, Colo., a comrade pointed out a 5 and 10 cent store which pays its girls \$4 a week. Olympia, Wash., can boast of a similar store under the eaves of the state capitol, where girls are paid \$2.40 a week. Every girl in these stores is a promising candidate for a prostitute's job. Prostitution is a social disease. It has its roots in the wage labor system of industry. Kill the root and the disease will die.

Thus, too, must we kill the moral disease graft. Corruption funds are fed with the dollars robbed from labor by the wage system.

The profits system takes the child of the poor man from school and puts him in the factory. "We are," says a popular educator, "a nation of sixth graders." The profits system permits your Carnegies and Rockefellers to dictate what shall be taught in our schools. We have a class education. Society is intellectually diseased, first, by the compulsory ignorance of the poor, and, second, by the mis-teaching of those who have opportunity for study.

Social diseases? We have one—a bad one—the Profit System of Industry. And its progeny are as numerous as the sands of the sea.

I might suggest to our women, in closing, that we need hope to kill neither the disease nor its offspring through the agency of foreign missionary societies.



# SUFFRAGE AND SOCIALISM

By Maud Thompson



WHEN the conscious part of the labor movement, which is Socialism, began to grow in the minds of men, there was no woman movement. Here and there for more than two thousand years individual reformers had pleaded and argued for the rights of women, but philosophers had told them that it was contrary to nature, theologians had declared

it contrary to the will of God, and the rest of the world had laughed.

The great democratic movement of the eighteenth century was bounded by the "rights of man." The women of the French revolution guided political parties, led mobs and went unflinching to the guillotine, but when they petitioned the constitutional convention for suffrage, suggesting that those who helped create the republic should vote in it, the advocates of democracy were so busy creating a state of "perfect equality" that they could not listen to the women's plea.

But the German thinkers who were the founders of the modern Socialist movement, were neither philosophers, nor theologians, nor idealists. Therefore, when they turned their attention to the status of women they did not devise a place for her to suit their conception of the universe, nor assign her a corner in heaven, nor question whether she was enough of a human being to share the rights of man. They were scientists, and as such they looked for facts.

They looked about them to find out what women were doing. For action is the test of capacity and function. They saw women toiling in the mines and mills of England, and in the factories of America, producing the clothes and tools necessary for the life of

mankind. They saw women toiling in the fields of France and of Germany, producing the food that sustained mankind. They saw women in the shops of England and France, distributing the products of labor. They saw women as producers directly subject to every law which can affect the life of the worker.

But, unlike our amateur democrats, they saw beyond the wage-earning woman. They saw two-thirds of womankind toiling in the homes, producing, repairing, distributing material things. They saw, too, that this woman labor was never paid for in that measure of value which was current in the market place of men, money.

So they began to inquire what was this moneyless system under which most women labored. And again they searched for facts. This time they had to go to history to trace the changes which had left married women in a different economic world from men. They found that women, bound by motherhood to the isolated home, were carrying on the odds and ends of production under the same primitive, moneyless system under which all mankind once worked. But they saw that the modern woman in her primitive work was not subject to the laws of a primitive community, but was indirectly controlled by the laws of the modern industrial system that surrounded her.

These, then, were the two contributions of Socialism to the woman movement: that part of womankind are producers in modern industry subject to industrial and political laws, and that the rest of womankind are non-industrial producers in the homes, at the mercy of industrial laws beyond their control.

Socialism, therefore, formulates no laws for women as women. Nor does it make any concessions to women as women. It sees women as workers, expects from them every service that a worker gives, and demands of them every power that the worker needs. So the rallying call of Socialists was, from the beginning, addressed not to men, but to work-

ers: "Workers of the world, unite!" And the women, too, have answered the call.

It would be as absurd to say that the Socialist party favors woman suffrage as to say that it approves of democracy. Both are essential to its very existence. There is a woman movement outside of the Socialist party, but there can be no Socialist triumph without the emancipation of the women workers. The Socialist party declares for woman suffrage on exactly the same grounds that it is now fighting in England, in Austria and in Germany for man suffrage.

The women of the Socialist party have certain important privileges over their sisters who are working for their emancipation in other organizations. In the first place, they enter into their political privileges at once, as far as the law of each land permits. They nominate candidates, hold office in the party and help direct its national and international policies. All this is not only comforting to their self-respect, but training for citizenship.

Moreover, in the Socialist party we are fighting with men, not against them, for our emancipation. Together, Socialist men and women comrades are fighting the forces of ignorance which postpone a complete democracy.

But the greatest privilege of Socialist women is that they fight for their own emancipation while fighting for the greater freedom. The person who has not backbone strong enough to fight for her own rights will make a weak soldier in the social struggle. But the person who fights only for her own rights is a blind fighter, and likely enough to strike a comrade in the fray. In the Socialist party we women strike a blow for human freedom with every blow we strike for our own enfranchisement.

We who make the material things the world needs, we who bear the men the world needs, march to our rights as workers. We have stopped begging for our bread, and we will not beg for the ballot.

## WHO SUPPORTS WHO?

By J. C. K.

## THE BELGIUM STRIKE

Editorial continued from page 2

The really great lesson, then, in this Belgian strike, is the demonstration of the value of the laborer, en masse, from director to the man at the bottom, and the uselessness of the owner, save as a collector of revenue. A few more such strikes and the workingman will begin to recognize his own value, and instead of begging for the privilege of voting in other men's governments, will make the government his own, democratizing it, and shaping it to the needs of the greatest number of people, which are the working men and women.



It has been the general belief throughout the ages that the employer supported the workingman. That idea is changing somewhat, and it is even put forward at times that the workingman supports the employer, by doing all of his labor, and making a big profit for him out of his business. Yet the employe continues to

work for the employer, and to accept a minimum wage for his labor.

Now comes up the question, Does a man support his wife? She has always stood in the category of dependent upon him. The law has placed her along with the minors of the family. But suppose a woman gives up a \$10 job to marry a man who is making \$15. She doesn't stop working; she merely changes places of employment and drops her salary. She washes, scrubs, sews, bakes, nurses and trains the children. Is her husband supporting her?

Suppose children are born—say five. The mother takes the usual care of them for a time, then dies. What, then, is the fate of the father and children? As a rule, he must get another wife, or send his children to an institution. In

this case has the father been supporting the children? If so, why doesn't he continue it after his wife dies?

These are questions that can lead to but one issue: The married woman, doing the bulk of domestic labor for society gratis, is the strongest bulwark to the present system, the factor that helps most to pile up the riches in the hand of the capitalist employer. She is, indeed, one-half of a great class, whose toil costs the employer absolutely nothing. Her husband receives the same amount after he marries her as he received before. He receives no more because children come. All of which means that the married woman must look after her own, her husband's and her children's welfare, without the expenditure of an extra dollar on the part of the employer, or the state. It is only when the married woman falls by the wayside that the state steps in, too often to bungle, rather than to perfect, the work she has done.

It is shown by statistics that there is one divorce to every twelve marriages in the United States. This ratio will increase, and no marriage and divorce commission can retard it, so long as the married woman of the working class must stand as the unpaid drudge of the wage slave, and the capitalist draws his millions in profits out of their debasement.

## 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 lag. 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.

# EXTRACTS FROM EVELYN BLACK'S DIARY

(BEING THE DAILY ANNALS OF AN AVERAGE WOMAN.)

## FIRST WEEK.



**MONDAY**—This was a hard day, because there was the washing to do, and what should Tom do but forget about the washing, and bring a friend home to lunch. I had fixed a cold lunch, and I had to stop and cook something after they came, which delayed everything, and made Tom late getting back to the office. But he should learn to remember about Monday being my busy day. I wonder if men ever will get onto these "little things."

**Tuesday**—I ironed and cleaned today. It looks like, with the children in school, we do have the biggest ironings! Try as hard as I could, I couldn't get through before five o'clock. Then it was time to get supper. The children do get so rude and noisy at school, and they got on my nerves awfully at supper. They are as wild as March hares, and it is next to impossible to get any work out of them. Tom says I don't know how to manage them. But I would like to see him have the job for just one week! They are afraid of him, because he is strong, and sometimes wields a big stick. I don't think men understand how women feel about these things, anyway.

**Wednesday**—My, what a big basket of mending I did get done today. Our clothes are getting so threadbare they just won't hold together much longer. I wish Tom could get that raise they have been hinting at at the office. Certainly we need it bad enough. I don't think Tom himself realizes just how bad, because he don't have to take care of all the odds and ends that I do. If things wear out, and he has to spend some money for new ones, he seems somehow to blame me, as if I could make them last forever. Well, I am only human, and I can only do human things, though it does seem sometimes as if I almost reach the super-human in the way I manage some things for this family. \* \* \* Yet Tom doesn't seem to realize it. I do think house-keeping is getting to be the most thankless job! Nobody knows what you do, and nobody cares, unless something goes wrong, and then you get all the blame.

**Thursday**—I made Marie a couple of gingham dresses today. Poor child, she just had to have something, so I got the money out of Tom, and got them. Jessie is next, and the boys will have to have new shirts very soon. My! I wish Tom could get that raise. \* \* \* I suppose I will have to make my last fall's dress over again. I think I can cheer it up a little with some of that scarlet that was left from Marie's last winter suit.

**Friday**—I did the marketing for tomorrow's baking. It does seem as if everything would soar out of reach in price very soon. Any kind of good meat has gone up a cent a pound; butter two cents, eggs out of reach; even beans and potatoes, our eternal fall-back-ons, are up half a cent. After you have bought only a few things you are ten or fifteen cents short of what you previously were. That means we have to do with less food. And, goodness knows, the rations are too close cut now, to suit the children.

**Saturday**—Did the Sunday baking today. There is so little to do with, it takes more time to scheme and figure on how to make everything go the farthest. How different when I lived on the farm, and we had plenty of our own eggs and milk, and didn't have to bother about the prices asked at the stores. At least, not nearly so much. An angel-food cake with the whites of eleven eggs in it was

a Sunday necessity then. Today it is an unheard-of luxury, almost. I think my good cooking was one of the things that won Tom. That summer he came out to board with us, so glad to get away from the restaurant food for two weeks, how he did brag on what we had to eat! And the little extra things I made for him—how he appreciated them! Then afterward when he came visiting, and so often said it would be paradise when I could come and get his meals for him. \* \* \* Well, I am getting the meals, but it isn't paradise, that I know of. I wonder if Tom realizes why it is that things don't taste as good as they they did in the old days?

**Sunday**—Got the children off to Sunday school, and then went to church. Tom hardly ever goes any more. He says he is too tired, and thinks he ought to have Sunday to read the paper and rest. Well, maybe he does need it. But as for me—if I didn't go to church I never would get out of the house. I suppose it is wrong to make a recreation of a religious duty, but then many things seem wrong today. The Smiths came home with me to dinner, and I didn't get the work done up till late in the afternoon. But it looks like we ought to have a little company once in a while, though I almost begrudged them the food they ate. \* \* \* Not that I am stingy—far from it. But it is so hard to get enough for Tom and the children. Well, it looks like most pleasures must have a little worry mixed in. (Second week will appear in June "Child Labor" number.)

## BEYOND.

By Annie Minturn.

A rain cloud dark and gray may hold within its lining

Rose pink, pale amber, purple, blue and gold,  
Waiting the sun beyond to pierce it shining  
In phosphorescent gleam of color bold.

A hapless woman drudge, poor, stunted, meager, lowly,

May see beyond the destiny that bars  
Sweet Liberty, a-tremble, precious, holy,  
Pointing the path of glory to the stars.

(All readers of The Progressive Woman will be interested in the following verses, which were written by Mrs. Sarah E. Hedley of Hobart, Okla. She is in her seventy-fourth year, and writes a short poem every day.)

## THE PREACHER.

Last eve I sought the nearest church  
And heard a gifted pastor preach;  
He talked of men whose days were o'er  
Two thousand years ago, or more.  
He said no word of those who strive  
In this old world, to keep alive.  
Who fight their battles every day,  
Obscurely, in their feeble way.

I'd just as soon be in the dark  
Concerning Father Noah's ark;  
I care not for the tents of Baal,  
Or Joseph's corn, or Jonah's whale.  
I'd rather learn something to cheer  
Some hopeless toiler, struggling here,  
Than learn how Pharaoh blew his "dough"  
About five thousand years ago.

The things of which my pastor talks  
Are dead as Adam's brindle ox.  
But all around us there are cries,  
And wringing hands, and weeping eyes.  
He'll have to get his text on straight  
And bring his gospel up to date.



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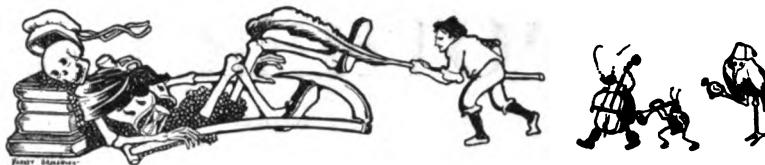
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# THINGS IN THE MAKING



By  
BARNET  
BRAVERMAN

## WHAT THE FEMINIST MOVEMENT MEANS.



**T**HE convulsions which the world is receiving these days as a result of agitation carried on by the feminist or woman's movement indicate that women are going to have a hand in the adjustment of relations and conditions that affect them \* \* \*

and the will or prejudice of men cannot stop them.

The feminist movement is the protest of women against sex slavery and economic servitude. It is the crystallization of woman's world-wide demand that she be regarded as an individual with the capacity to perform broad social service instead of being considered a mere child-bearer.

Sex slavery and economic servitude have always existed together. They are the twin institutions of man-made dominion, and women want the ballot to eliminate these two specimens of man's queer sense of justice.

The present age has witnessed the wonderful development of labor-saving machinery, and the crude, physical force of the cave-man is no longer necessary. Brute force, the conqueror of women in the long past, is now so cheap that it can be bought for \$1.50 per day, or shattered into smithereens by the whiff of a cannon-ball. Much as Socialists are inclined to slap the capitalist system on the wrist or kick it in the shins, it must be admitted that capitalism has produced conditions that have enabled men and women for the first time in the history of the race to stand on one plane in the expression of their thoughts and aspirations.

But man cannot reconcile himself to the fact that woman's conception of politics and other things are far cleaner and better than his own—so we see him forcibly feeding suffragists in England, insulting them at Washington, and opposing them with the aid of manufacturers' associations, brothel keepers, the Left Lewis element, and newspapers that lie more than the devil.

The feminist movement proclaims "Equality before the Law!" It demands for woman her share in political freedom. It attacks economic wrongs as bravely as any Socialist, only it has not yet announced the remedy. It hurls defiance at man's double code of right and wrong and calls upon the world to understand the fact that sex enslavement of woman spells her mental and physical decay—and that her mental and physical deterioration always heralds in advance a nation's fall.

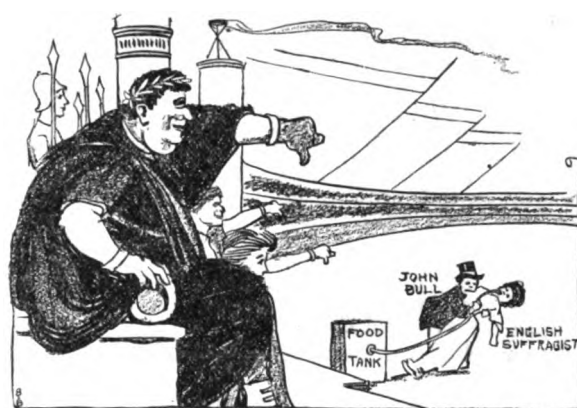
## NERO WASN'T IN IT.

As we think of the manner in which the English suffragettes have been treated by John Bull, we are led to wonder why Emperor Nero, the bulliest of them all, never thought of forc-

bly feeding women of his day when they dared to assert their rights.

Who knows but that Nero at this moment is struggling to resurrect himself from his grave to apprise the world that the gladiatorial combats held in his arena were tame compared with the tortures inflicted on the suffragettes by the English government. Really, Nero, you were not in it, after all!

If the English government ever thought it could break the spirit of the suffragettes, it has by this time found out otherwise. Despite the claims of the press in America and England that the suffragettes are losing support, we learn from impartial observers that the contrary is true. For nearly half a century, English women have petitioned and pleaded their cause for the ballot, only to be ignored and rebuked. The attitude of the English government, coupled with the English press, which has always misrepresented the women's



cause, is largely responsible for the militancy which is agitating all England. In the course of a conversation, an English newspaper man once said: "If we were to give the true facts, women would have the vote in less than six months."

The forcible feeding of the suffragettes also reveals the idiocy of our present industrial and political system. We're almost inclined to believe that our 10,000,000 underfed men, women and children would be shocked if they were told about the need of forcibly feeding anybody.

If the millions of men and women who are unemployed and hungry from time to time would discard their pride and decide to fill



jails and prisons, all of us might get busy and give the ballot to women, and thus help in the riddance of a social regime which starves the individual outside of jail and resorts to forcible feeding inside.

## LABOR THE RIGHTFUL HEIR TO WEALTH.



MORE than a month has passed since James Pierpont Morgan went beyond the Great Divide. But the world—supported by the working class—continues on its way as though nothing had happened.

The newspapers that praised him as "history's greatest financier" are now devoting their attention to the boosting of baseball, the ridic-

uling of suffragists, and the latest murder sensations. Politicians and monarchs and intellectual lackeys who fawned upon or feared him are plying their trades and selling their unclean wares. And the men and women of the working class whose labor applied to land and machinery created the wealth that made Morgan a financial giant, are still plodding and producing more wealth.

The vast wealth "controlled" by Morgan has passed into other hands—not the hands of labor—but into hands that will continue taking their toll from the brain and brawn of labor.

Morgan's power was not in himself. It was centered in the present social system which he personified. His power he acquired because the industrial order of today placed him in a position to exploit the working class and crush competition. Morgan made competitors and competition look foolish. The clamor of our industrial order was centralization, and Morgan understood it. He obeyed it.

But now a new clamor is being heard everywhere around the world. It is the voice of labor declaring that it alone is the rightful heir to all wealth—that the only hands worthy of possessing wealth are of men and women who produce it socially with their energy—with their labor power. This declaration of labor is found in the international Socialist movement, and it is the presage of a social order in which the means of life will be used for the enrichment of the workers themselves.

## IT HURTS BUSINESS.

The Illinois senatorial welfare commission has been notified by Chicago department store employers that its investigation has hurt business. Profits have decreased somewhat, and the employers are sad and their hearts are laden with woe. The public became cognizant of a few facts about the munificent remuneration girls and women receive—munificent enough to compel their ruin. And the public expressed its disapproval by patronizing the small middleman, who with his wife and daughter or so stand behind the counter from early morn into the later hours of the night.

The heavy-hearted complaint rendered by the department store employers simply means that business would not have been hurt had the commission kept its hands off the department stores. The girls? Why, my dear lady, don't you know that profits are worth more than girls; and then, besides, it isn't the low wages that make 'em go wrong. It's their home training which does it!



# WOMEN OF OTHER LANDS

By Meta L. Stern

"Formerly the home was our world;  
Today the world is our home."

## Socialist Demonstrations for Woman Suffrage.



THE SOCIALIST parties of all countries form the greatest suffrage organization of the world; the greatest power for the winning of woman's political equality.

When the Socialist movement first took shape in its present political form, equal rights for both sexes were already embodied among its fundamental principles. But woman suffrage was not yet regarded as an urgent, present day demand. The woman movement itself was still too undeveloped and men had too long been accustomed to regard women as a negligible factor in all questions of public life to win more than mere, theoretical recognition of woman's right to the ballot, even from Socialists. But since the rapid development of industry has brought millions of women out of the home into the world, Socialists have given more and more attention to the woman question and have advanced the subject of woman suffrage from the realm of theoretical discussion into the field of political action. To win votes for women, particularly to give the exploited women of the working class an opportunity to protect themselves by the power of the ballot, is an aim for which Socialists the world over are seriously working today.

Woman's Day, set aside by the Socialists of this country for the purpose of advocating woman suffrage from the Socialist point of view, has met with general approval among the Socialists of other lands and has become an occasion for impressive international demonstrations. This year our Woman's Day was observed in Germany, Austria, Switzerland, Holland and even in autocratic Russia, and from all these countries reports of enthusiastic meetings have reached us. In Austria alone more than a hundred successful meetings were held. They were advertised throughout the country by posters and a flood of hand bills depicting a man and a woman with their hands clasped across the ballot box. In

Germany, where over three hundred meetings were held, a feature of the demonstration was a special Woman's Day souvenir number issued by the "Gleichheit" (Equality), the official organ of German Socialist women, profusely illustrated and containing contributions from leading Socialists. In Holland the chief meeting was held in Amsterdam in the largest available hall. More than two thousand and persons, mainly women, attended this meeting. In Russia, where a Woman's Day was observed for the first time, the demonstration was marred by the usual police interference and government persecution. Reports of the meetings have not yet reached us, but our Russian comrades have sent word that a special Woman's Day issue, published by the labor paper "Lutsch," has been confiscated and its editor imprisoned. Little Switzerland reports twenty successful meetings, not only in the large cities, Zurich, Bale, Bern and Lucerne, but also in a number of small towns. Every meeting was addressed by one man and one woman speaker and they were all largely attended by organized working women.

Never before have there been such thoroughly well organized and wide-spread demonstrations for the suffrage cause. Suffragists the world over may well look to the Socialists for the fighting and winning of their battles.

## TWO KINDS OF SUFFRAGE AGITATION IN ENGLAND.

In England the militant suffragettes are engaged in an actual war against the government that is growing more serious and desperate each day. For the first time in the history of the world women are resorting to violent means—not from the impulse of momentary passion, but coolly, deliberately, for the avowed purpose of terrorizing the government into granting them political equality. It is difficult for American women, living under entirely different conditions, to approve of or even to understand militant methods. But no matter what our opinion may be in regard to the means employed, we must admire the courage and endurance of these women, who are fighting for their cause as heroically and with as much self-sacrifice as men have ever fought for any great social cause.

It is only a matter of regret to Socialists that the end does not seem worthy of so great a struggle. For the suffrage bill that British suffragettes are fighting for and have been fighting for since a number of years is, after all, only a limited suffrage bill and will, when finally passed, enfranchise mainly women of the cultured and propertied classes and exclude the great mass of England's proletarian women. To be just in the matter, let it be clearly stated that the suffragettes do not favor a limited suffrage bill because they are opposed to universal suffrage. They merely claim that universal suffrage is entirely out of the question in England at the present time and that therefore they concentrate all their efforts upon winning female suffrage under the same conditions under which male suffrage has been granted. To this Socialists reply that if the half loaf the suffragettes are fighting for necessitates such a long and bitter struggle, they might as well fight for the whole loaf and make a concerted demand for universal suffrage.

As a matter of principle Socialists cannot favor any limited form of suffrage. As a matter of expediency they must resist any strengthening of the enemy's forces that might result from enfranchising propertied women and keeping working women disfranchised. Therefore England's Socialists are not supporting the present suffrage movement but are, like the Socialists of all other countries, carrying on a permanent agitation for the enfranchisement of all men and women. Demonstrations for this, the only democratic kind of woman suffrage, were recently held in London. The meetings were well attended and resolutions of approval were received from Socialist organizations in different parts of England.

## WOMEN WAGE WORKERS IN FRANCE.

In France, as in all other industrialized countries, the number of female breadwinners is rapidly increasing. According to recent statistics there are no less than 4,150,000 women wage workers in France. This increase in the number of women working outside of the home, obliged to support themselves and families, ought to give a powerful impetus to the still undeveloped woman movement in France.

## WILL VOTES FOR WOMEN CHECK SOCIALISM?

By Alice Stone Blackwell, in the Boston Globe.

There are several reasons why fewer women than men have yet become interested in Socialism. Men have thought more than women along political and economic lines—naturally since women have been taught that such things were "out of their sphere." Then the Socialist party, like all the other political parties, has directed its main efforts to convert the voters, and until lately it has given comparatively little attention to converting the women.

Another reason is that women cherish religion and the family, and are more repelled than men by some doctrines which are no part of Socialism, but which are often advocated in connection with it.

Socialism is an economic and political theory, which may be held by persons of any religious faith or of none.

The same forces that are driving men into the Socialist ranks in fast-growing numbers are bound to drive the women there, too. And many women, as well as many men, will vote the Socialist ticket long before they become intelligent converts to Socialism, simply for the sake of getting a city government that is honest and is really run for the good of the whole people.

A prominent and highly respected social worker in New York has lately married and gone to Milwaukee to live. In an address made at the college women's luncheon during the national suffrage convention in Louisville, Ky., she said:

"I am far from being a Socialist, but nothing would give me greater pleasure than to vote for the re-election of the present Socialist city government in Milwaukee, and all the more because it has been so abominably lied about in the press." She added that it was generous in the Socialists to support equal suffrage, since its adoption in Wisconsin would undoubtedly postpone their success for several years.

Already the trusts have almost smothered competition and individual initiative. Every day their strangle-hold is growing tighter, and every day, for the general public, life is growing harder. It is only a question of time when women as well as men will see that, instead of having our industries run by a gigantic combination of trusts, for the enrichment of a few, it would be more sensible to have them run by co-operation, for the benefit of all.

## LOCALS, ORGANIZERS AND HUSTLERS!

## FOCUS YOUR EYES ON THIS:

Do you want a 50 per cent woman membership in your local? The Progressive Woman will help you get it.

Here is how we will help you! Here is how we propose to get you to work for yourselves and to hustle for a 50 per cent woman membership in the Socialist Party!

Each month we are going to give to the local sending us the greatest number of yearly subscriptions, 50 YEARLY SUB CARDS; to the second best, 25 YEARLY SUB CARDS; to the third best, 25 HALF YEARLY SUB CARDS; and to the locals

fourth and fifth best, 15 and 10 HALF YEARLY SUB CARDS.

This is \$50 worth of subscriptions we are going to give away each month. And we are doing it because we want a 50 per cent WOMAN MEMBERSHIP IN THE SOCIALIST PARTY! Now then, you Socialist hustlers, do you want such a membership? Then go and hustle after those subscriptions now!

Here's how you can do it! Canvas individual names in your neighborhood until you've secured all you can. Give a social or entertainment, raise all the money you can, go after the

names in your neighborhood that haven't subscribed and apply the proceeds for their subscriptions. Then send the whole list in to us.

What better method can you think of to push the work among women in your local? START AT ONCE TO WIN A FREE BUNCH OF SUB CARDS, AND DO YOUR PART TO GET THAT 50 PER CENT WOMAN MEMBERSHIP.

SIT UP, WAKE UP, WADE IN, AND HUSTLE.

## HERE IS SOMETHING SO PLAIN BEFORE YOUR EYES

THAT YOU CAN'T GET AWAY FROM IT.

Take a good-sized sheet of writing-paper among your friends and jot down their names and addresses to get

## THE PROGRESSIVE WOMAN 3 MONTHS for 10 CTS.

YOU—the reader—can't afford to let the slump of summer months affect your magazine, The Progressive Woman.

YOU—the reader, whether Suffragist or Socialist—can get ten, twenty, thirty people to take advantage of our offer and subscribe three months for The Progressive Woman within a week's time. You CAN DO IT. And by doing it, you will have turned the attention of ten, twenty, thirty people towards Socialism and Woman Suffrage.

Just say to yourself, "I CAN get a lot of people to give 10 cents for a three months' subscription to The Progressive Woman, and I'll DO IT NOW"—then you'll see how easy it will be.

## STATEMENT OF OWNERSHIP OF THE PROGRESSIVE WOMAN.

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Not incorporated.

(Signed) BARNET BRAVERMAN.

Sworn to and subscribed before me this 21st day of April, 1913.

G. C. RIEMENSCHNEIDER,

Notary Public.

My commission expires Feb. 14, 1914.

We must have as many Progressive Woman April numbers as possible. Want to sell them at Warren meeting not later than April 11. One thousand if possible. Will settle immediately. Send to Socialist Party Headquarters, 256 Central Ave., Jersey City.

SELVSTEIN.

# HOW TO GET A 50% WOMAN MEMBERSHIP

By Josephine Conger-Kaneko

**L**AST month we said we would give instances from time to time of women's committees and clubs that were helping the movement, and how they were doing it.

Tacoma, Wash., has a Karl Marx Study Club, with 46 women members. There are no men members, and these women are all busy housewives, or working at other things. However, they are live wires, full of enthusiasm, and are making a success of their work. The corresponding secretary, Comrade May Newhauser, writes as follows about their method of procedure:

"The monthly socials of various characters are our money-raising proposition. Through the city dailies, into which we have forged our way, are announced meetings, entertainments, etc. Our programs are well selected, and often we have speaking. We always have a crowded house, and there is NEVER an opportunity lost to bring The Progressive Woman before the audience.

"No speaker (in most cases a woman) ever neglected to dwell on the importance of this magazine, and its message to awaken the women to the importance of right thinking and education. Then we take subs, sell copies, and ASK FOR THE NAME AND ADDRESS OF THOSE WHO ARE NOT YET READY TO SUBSCRIBE, to whom a copy is afterward forwarded, with leaflets enclosed. This is one way of pushing our woman's paper. When Comrade Twining spoke here for the Lyceum course, she laid stress upon 'The P. W.' and we sold copies and took subscriptions. The literature committee made the wise arrangement that no other literature should be sold at that meeting.

"We gave a social for our delegates the first night of the state convention.

"Our state convention was also another chance to push our paper. I got the privilege to put up an attractive sign at the door in the hall, placed a table at the entrance, from

where we alternately rushed to gallery or convention floor to get subscriptions. To give The Progressive Woman the widest publicity, we are going to send it to the teachers in Tacoma. I would recommend this step in every town and village. We MUST reach the teachers with our message of Socialism. Think of the

ward literature to the homes, especially to the teachers.

"Following is a program of the Woman's Day meeting given by the Karl Marx Club. It may be helpful to other women's committees, and to locals:

"Those who were present at the celebration of our National Woman's



Some Members of "The Karl Marx Study Club" of Tacoma, Wash.

strength of this vast number in our states, when we once have them on our side!

"Due to the free distribution recently by some women comrades of the 'Appeal' and leaflets for women, twenty-two subscriptions were sent the next day to the 'Appeal.' This result affects us women with gladness and gives new impetus to further work.

"We need funds. Funds are very important, but where there is a will there is a way. At present our Study Club donates each month toward the stamp expenses of the local to for-

ward literature to the homes, especially to the teachers. A pleasant sight in reviewing the audience was the many bright rosettes worn by the Socialist women members.

"The programme opened with an address by the chairman, Mrs. Reichardt, which was followed by a song, 'Arise, Arise Brave Woman,' by the women members who, upon request of the chairman, were accompanied by the audience.

"Then Comrade Kate Sadler gave a delightful, and at the same time powerful, talk. In her view of human

development from the dark ages, where the women had the management of affairs, she showed how her dominion was gradually narrowed and limited to the four walls of her home, and how in the later years economic conditions forced her to step out from those walls where she has been kept enslaved, to take up the double yoke of breadwinner, mother and wife.

"The speaker urged the women to study the social problems of today which are more than dishwashing, because they mean self-development, mentally and physically. And the broadest path to develop her full social and economic freedom is found in the ranks of the Socialist party, where she is not looked upon as a sex creature. (Great applause.)

"Comrade Sadler introduced the publication of The Progressive Woman to her hearers, emphasizing the great need to circulate this paper among the women as the best educating factor on economics, from a feminine standpoint. Many copies were sold, leaflets distributed, and subscriptions taken.

"Comrade Mrs. Larsen, in a sketch entitled 'Patchwork' presented a well arranged drill with eight children and a typified capitalist in the person of Comrade Sutton. The play was very well received.

"A masterly recitation by Comrade Miss Wildt was greeted with enthusiastic applause.

"The 'Arrest of Suffrage' was played with vim and vigor by each of the characters.

"With a song entitled 'Love's Paradise,' in which again the women took part, the programme ended."

Who can say we do not need women in our movement, when they are as fine and helpful as the Tacoma Socialist women? We are going to tell about the work of other fine committees and clubs. Meantime, do YOU wake up, O sleeping local, and get some woman members!

(To Be Continued.)

## TO MAKE WOMEN CITIZENS

Important Work Undertaken by Socialist Women of New York.

The woman's committee of Local New York, Socialist Party, has just begun the important and very timely task of helping foreign born women to become naturalized. In conjunction with the naturalization committee of the party, the woman's committee has established a woman's department and has issued the following appeal that will be published in several languages and will be given the widest publicity:

Do you believe in woman suffrage? Do you expect to vote when the women of New York state become enfranchised?

If you believe in woman suffrage and if you expect to vote some day, remember that you must be a citizen of the United States!

If you are a citizen by birth, you will be able to vote when women become enfranchised.

If you are the wife of a citizen, you will also be able to vote when women become enfranchised.

But if you are not American-born nor the wife of an American citizen you must become naturalized in order to have a vote.

The Woman's Committee of the Socialist party will help you to become a citizen.

The naturalization bureau of the Socialist party is at your service every Tuesday evening from 8 to 10 at 1459 Third avenue, near Eighty-second street. A member of the Woman's Committee is in charge of the woman's department. She will answer all your questions, give you full instructions and make out your application.

You need not be a Socialist to avail yourself of this opportunity. We hope to convince you, as we hope to convince every male voter, that it will be to your best interest to vote the Socialist ticket. But we wish to help you to become a citizen, regardless of your political opinions. If you are a worker in office, store or factory, we wish you to have a voice in the enactment and enforcement of protective labor legislation. If you are a housekeeper, wife and mother, we wish you to be able to influence the laws in the interest of your family and your home. We realize the tremendous importance of your becoming naturalized, so that you may not be voteless when other women vote, and we wish you to realize it also.

For 45 years the women of New York state have argued and pleaded for woman suffrage, and now at last the goal is

within our reach. The Legislature has passed a woman suffrage bill in January, 1913. This bill will come up for a second vote before the Legislature of 1915 and, if passed again, will be submitted to the voters at the fall elections of 1915. If the male voters of New York state will prove themselves as intelligent and progressive as the male voters of Colorado, Idaho, Utah, Wyoming, Washington, Oregon, California, Arizona and Kansas, the women will join them at the polls at the following election.

If you hope to be a voter, remember that you must be a citizen! Don't delay! Come to the naturalization bureau of the Socialist party and let us help you to become naturalized.

As a very large percentage of the working class population in New York City is foreign born, and as a good many of the foreign born working women are likely to vote the Socialist ticket, this undertaking is of vital importance to every Socialist.

META L. STERN,  
Sec. Woman's Com. Local New York.

## WHAT IS EFFECTIVE PROPAGANDA

Saying the right thing, in the right place, in the right way, at the right time—this is the propaganda that makes Socialist propaganda effective—that makes women and men Socialists—that makes locals produce results!

And the RIGHT THING, in the RIGHT PLACE, in the RIGHT WAY, at the RIGHT TIME is only a part of the work being done by The Progressive Woman to improve on organization methods, and to place before all Socialist hustlers the latest ideas in Suffrage and Socialist propaganda. If you have any ideas send them in. Read The Progressive Woman each month for ideas that will strengthen your locals and get fellow Socialists to subscribe for it at once. They need it.



## SOME LETTERS

**I** NEVER saw THE Progressive Woman until two hours ago, and I want to say it fits my principles and belief so well that I am asking for rates on bundles, and prices on the three-minute leaflets. Will subscribe for The Progressive Woman as soon as I can look up other subs to go with mine. Yours in earnest, I. P., Traverse City, Mich.

\* \* \*

Have just received my first copy of The Progressive Woman. It is all it is claimed to be, and more. I would not be happy without it now, and no doubt thousands of other women would feel the same way, did they but know of it. Enclosed find four subscriptions. Yours for woman's complete emancipation, E. M. C., St. Louis, Mo.

\* \* \*

I think The Progressive Woman is all right, and doing lots of good. Please find enclosed \$1.50 for a subscription and "A Physician in the House." Mrs. B. R. Hanson, Idaho.

\* \* \*

I am so well pleased with The Progressive Woman. It is the best paper for women, as it appeals to women with brain and heart. I don't think there could be any better paper for them, especially those who must go from home to work. I am glad to see the women enlightened, but there is room for improvement yet. My husband and I are up in years, but we do all we can for the cause. Through the Lyceum work my husband and I got 24 subscriptions for The Progressive Woman right here in our little town. Fraternaly yours, Mrs. R. B. W., Port Angeles, Wash.

# HAPPENINGS in the SUFFRAGE WORLD

A REVIEW OF THE MONTH IN WOMAN'S DOINGS FOR AND WITH THE BALLOT

That the woman suffrage movement is international will be shown in the New York woman suffrage parade on May 3.

The banners to be used in the demonstration will bear the inscribed demand of **Votes for Women in 1915** in the various national languages. Jewish, German, Italian, Greek, Turkish, Hungarian, Irish, Chinese and other nationalities will be represented.

\* \* \*

As we go to press the state of California is about to proceed for its first election in the recall of a morally bankrupt judge. The recall was instituted by women, and is opposed by the Bar Association and business interests of San Francisco. Police Judge Charles Weller, against whom the recall is directed, has constantly refused to consider rape as a crime. According to him, petit larceny is worse than rape. Judge Weller has repeatedly placed the bail so low for rape criminals that they could afford to forfeit bail and leave the city. A group of women looked into the records and system of Judge Weller's court, and as a result of the shocking disclosures, they organized a Recall League.

With the women battling for the recall and the Bar Association and business interests arrayed against them in the effort to elect a judge who will treat womanhood with some respect and decency, an interesting outcome is assured.

\* \* \*

According to Mrs. Susan W. Fitzgerald, who participated in the recent suffrage campaign in Michigan, the woman suffragists were opposed by business interests, especially by the liquor combines. The latter fought equal suffrage with all the power at their command—money, prejudice, and the sex-unconsciousness of anti-suffragists.

Anti-suffrage buttons and literature were distributed in saloons and over the bars. Beatrice Forbes Robertson, who campaigned in Upper Michigan, declared:

"I have found throughout Michigan a good deal of ignorance and misapprehension about woman suffrage, but an absolutely open mind on the part of the voters, and literally no hostility among them except from 'boss' politicians and liquor dealers, whose enmity is an honor to us."

\* \* \*

The Illinois Senate Committee on Constitutional Amendments has reported favorably Senator Magill's woman suffrage bill. It proposes to give women a vote for all offices not created by the constitution, municipal offices, members of the board of equalization, assessors and board of review, sanitary district officers and presidential electors. State and county offices are created by the constitution and cannot be touched except by constitutional amendment. The pending bill also gives the women the right to vote on all propositions.

Illinois requires a two-thirds vote of each House on constitutional amendments and has a conservative provision that only one can be submitted at a time.

\* \* \*

The Idaho Legislature (a suffrage state), has passed a bill forbidding the sale or gift of tobacco to boys under 18, and forbidding boys under 20 to frequent or loiter about pool rooms. A section was added to the liquor law enabling any near relative of an habitual drunkard, or any county or village officers, to make complaint against selling or giving him liquor, after which anyone doing so will be subject to a severe penalty.

\* \* \*

A new law in Idaho provides that destitute mothers whose husbands

are dead or are confined in the state prison, may obtain a pension of \$10 per month for the oldest child under fifteen years of age, and \$5 per month for each other child under that age. The pensions are to be paid by the county in which the mother lives, and are to remain a permanent source of income until her children reach the age of fifteen. Two other laws asked for by women, a nine-hour law and a medical inspection law, were enacted by the Legislature that has lately adjourned.

\* \* \*

Gov. Johnson has signed the California "red light injunction and abatement bill."

The passage and signing of the bill in California in 1913 proves what women's "influence" will do when it has votes behind it. The same bill failed in 1911. Women had influence then, but it was the kind that suffers when politicians have no women constituents.

When the final vote came nearly all the San Francisco senators voted against the bill, but the good old country vote saved the day.

The law goes into effect August 1. Tremendous pressure was brought against this bill. The owners of property in the San Francisco red light district, in receipt of 100 per cent of regular profits and even higher rates, fought for their business interests.

\* \* \*

Texas suffragists held an important convention last month in San Antonio. Delegates were present from all over the state, and declared that in 1915 Texas would give suffrage to women.

The convention was as much as anything, says the San Antonio Express, a message to the women of Texas to get together for a smashing big victory two years hence, when votes for women will ride along on the wave of popular approval. There will be a field secretary in Texas to give impetus to the cause, and the campaign for a greater membership is going to be along strenuous lines.

Resolutions were adopted asking President Wilson to urge woman suffrage in his message to Congress. The convention also went on record in favor of the eight-hour law for women.

\* \* \*

There was a large attendance at the recent hearing on woman suffrage before the Assembly Committee on Elections of the Wisconsin Legislature.

Mrs. Rachel Foster Avery, Mrs. W. G. Bleyer, Belle Fligelman and Assemblyman Carl Minkley of Milwaukee and others spoke for the bill.

"Women demand the ballot in order that they may better care for their interests," said Mrs. Avery. "Men protect their business interests by the ballot, and we women who are engaged in the great business of rearing the future citizens want to protect ours."

Belle Fligelman, speaking in behalf of the College Equal Suffrage League, said: "Wisconsin considers the appropriations spent on the university a paying investment. The state educates men and women alike, and is warranted in expecting returns from the investment in terms of service to the state. But the state neglects to clip off the coupons from its bonds. It teaches the woman how she could serve the state if she had the chance, and then ties her hands."

"The suffragists of the state ask that the amendment be submitted to the people because we believe that there has been a tremendous change of sentiment on the subject, and that this change will become greater constantly," declared Mrs. W. G. Bleyer.

"Our reason for holding this opinion is based on the change in suffrage sentiment which has gone on in other

states. In some states as many as 90,000 votes have changed for suffrage in the interval between elections."

"Men who oppose woman suffrage are not consistent," said Assemblyman Carl Minkley. "They say women are too weak to bear the burden of suffrage, but those same men do not hesitate to make profits from the labor of women. More than that, they oppose legislation which tends to better conditions under which women work in stores and factories."

"They are afraid that marking a ballot would prove too great a strain; but when it comes to working in the factories, that is a different thing."

\* \* \*

The Ohio Legislature has voted for mothers' pensions. The bill provides for an annual tax levy of a tenth of a mill, which is expected to create a fund of not less than \$700,000 a year for this purpose. Destitute widows whose husbands are completely disabled, have deserted them, or are serving prison sentences, will be entitled to pensions, which will be paid by the Juvenile Court. The bill also forbids boys under 14 to sell papers on the streets.

\* \* \*

In Florida the petition for the submission of a constitutional amendment enfranchising women has been indorsed by many prominent men and women in Jacksonville, Palatka, Orange City, Ocala, Apalachicola, Titusville, Cocanut Grove, High Springs and elsewhere.

\* \* \*

Not one of the eight women appointed to serve on the city election boards in Dodge City, Kan., resigned, according to the Topeka Capital, while four of the twelve men sent in resignations for one cause or another. The women asked the city clerk to secure them pamphlets telling of their duties as election officials, and they said they would be well qualified when the time came. Some of them were taken aback when they learned that they would have to be at the polling places at 7 a. m. and stay till 7 p. m., but none of them refused to serve.

\* \* \*

The Northwestern Equal Franchise Association, lately formed at Erie, Pa., includes in its aims "the joint guardianship of children, pensions for mothers, the removal of all legal discriminations against women, and larger life for all womankind."

\* \* \*

The defeat of the suffrage amendment in the Connecticut House has not in the least discouraged the suffragists of the state. Immediately after the vote it was announced that contributions had been received to enable the campaign which has been going on since January to be continued five more weeks. The first intention was to visit ten cities of the second class and spend a week in each. The campaign has been under the management of Miss Emily Pierson, the state organizer, who has had with her a band of eight workers. When the legislative hearings were held, Miss Pierson and the campaign party came to Hartford and spent a week in open air speaking and active campaigning to arouse interest.

\* \* \*

Strong support for the federal constitutional amendment giving nationwide woman suffrage will be rendered by numerous influential members in both Senate and House. This has been indicated by the replies received at suffrage headquarters in Washington to the petitions delivered on the opening day of Congress.

\* \* \*

In the course of an address denouncing the attitude of the English government toward the militant suffragists, Bernard Shaw said:

"The government have discovered that the women have beaten them. It is not merely a question of the women inflicting humiliation on them and getting the better of them. What women have proved is that the conscience of the community is on their side. What they have proved is something more—that the conscience even of the very men who are doing this forcible feeding is on their side. You see their uneasiness and shame, the miserable excuses which are made for these practices—excuses which would not impose on an intelligent frog. What is the use of going on with this miserable, wanton savagery, when they dare not go through with the sentence? Why don't they say that a woman who refuses food is a lunatic and put Mrs. Pankhurst in a lunatic asylum? There is only one objection to what may appear a logical course. It is that they know and the whole country knows that Mrs. Pankhurst is not mad."

\* \* \*

The subject of public health is more and more engaging attention all over the country. A strong factor in promoting it is the General Federation of Women's Clubs, through its Department of Public Health. The work is conducted in four divisions: Child Hygiene, under Mrs. Lafon Ryker of Kentucky; Food Sanitation, under Mrs. Victor Kriegshaber of Georgia; Social Hygiene, under Dr. Rachel Yarros of Chicago, and Tuberculosis, under Dr. Fannie D. Quinn of North Dakota. At present special emphasis is being placed on eugenics.



## "WOMAN'S AWAKENING"

is one of the grandest poems ever written."—Orpha Fish Royce, Muskegon, Mich.

"I wish to compliment Josephine Conger Kaneko on her poem. It covers the whole ground and is sublime."—E. L. Beede, Drewsey, Ore.

Similar comment has been rendered by many who have read "Woman's Awakening," written by Josephine Conger Kaneko. This poem is the crystallization of the modern woman's ideals and demand for justice; full of power and pathos. Printed as a poster in two colors, with decorations by Barnett Braverman. It's yours for 10 cents; 3 for 25 cents. Frame it for your library wall.



## SOME BIG THINGS COMING.

The June issue of *The Progressive Woman* will be a **CHILD LABOR NUMBER**. It will contain the latest facts and data on the social menace of child servitude. Exceptional articles and stories by child labor experts will go to make **THE CHILD LABOR NUMBER** very effective and interesting.

For July we will give you a **WOMAN'S LEGAL STATUS NUMBER**. It will be startling! It will show you that many laws properly interpreted regard woman as a slave or chattel. It will make things warm for the anti-suffragist and for all who are indifferent to woman's fight for the ballot. Leading Socialist and Suffragist lawyers will have splendid articles in this edition.

But readers, comrades, friends! Don't wait—start now and get a big bunch of subscribers. The new readers will want to get these great editions of *The Progressive Woman*. And, by the way—be sure you send in 30 cents for a bundle of 10 copies, with which to do missionary work!



# STATE CORRESPONDENTS' CLUB

(Conducted by  
May Walden)

Our new correspondent from Iowa, Dr. Pauline M. T. Hanson, is an honored member of the State Society of Iowa Medical Women and its second vice-president. Dr. Hanson writes that her professional public work in Marshalltown "is an effort at public organization and education in lines of racial health and hygiene. Of course our whole Socialist movement is that, but it is not to be labeled and the other will take with many who would turn away if 'Socialism' was the brand displayed. I relieve sincerely that many institutions and organizations are to be money-combed and battered at from within and thus captured rather than by assaults from the outside." Dr. Hanson requests that her title be recognized, for she rightly says, "When a woman struggles for an education of several years' special training, she certainly earns some recognition of the fact. I hope the title might sometimes help me reach some one I otherwise could not reach."

"I see the name still appearing in print as Mrs. and so I am constrained to keep on writing. Another reason for my desiring this is that I am trying to do some important work among the doctors of Iowa which I am hoping to make materially beneficial to Socialism as this work progresses." She adds, "Our women particularly need political training and the locals should put women, whenever possible, on all committees, especially campaign committees."

In speaking of afternoon meetings of clubs she says: "I deem them very important. Even clubs that do not study Socialism direct, but are controlled and guided by Socialists, taking up home topics and following them out in their industrial and political connections, can be made a very forcible method of teaching Socialism. Ask a woman's attention from the Home Welfare end, and many a one can be interested to whom no successful approach could be made under the guise of politics."

Jane W. Tait, S. C. of Pennsylvania, writes enclosing a copy of a letter sent out to locals and Woman's Committees and also a newspaper article sent to about 35 Socialist papers in the state. "We hope we shall be able to create enough sentiment to get the suffrage bill through the Senate. This resolution has already passed the Assembly. The talk is that it will be defeated in the Senate."

"The passing of this resolution by the Senate will not give the women of Pennsylvania the right to vote, but will pave the way for presenting the same resolution before the Legislature in 1915, when, if again passed by both Houses, the proposed amendment will be referred to the voters at the polls in November, 1913. If the bill fails this session, there will be a proportional delay in the submission of the question to referendum. The enfranchisement of women now means much to the Socialist party. Women do not listen to political speeches, and take very little part in adjustment of industrial conditions because their sphere of activity is limited by their disability to vote."

Mrs. Anna Munz, Kentucky's State Correspondent, writes: "I have been wanting to write to you ever since I received your letter, but am so busy. Just as soon as I have time I will write and tell you what I am doing as State Correspondent."

Pauline Snyder of Connecticut, another of our new correspondents, writes: "Your letter to Comrade Hall has just come into my possession and I'd like to say in reply that I should like very much to join the Correspondents' Club and would like if possible to get the letters which

the different S. C.'s have written about their work. As this is new work to me, I am sure that such letters will be of great help to me." She encloses her last circular letter to the locals of the state.

Lilith Martin of Indiana, declares: "I have received the correspondents' letters, and am sending them on to Comrade Zula Stallard of Fort Scott, Kan. I got many good points and much help from them beside being better able to judge how the work is going on in the different states. The Legislature session is now over, and again the suffrage bill was defeated. I went over to Indianapolis when the bill was to come up, and the Socialist women in that city and the Woman's Franchise League with other women who were in favor of suffrage got together long enough for all to go to the state house. In number they made a very good show, but it was useless only in so far as it made good propaganda. Nevertheless, we will try again. The last session of the Legislature has certainly been a farce. Every measure that had the slightest tendency to help the working class was killed. In the appropriation bill, one item provided for \$3,500 for the distribution of a booklet among poor mothers giving useful information regarding the care of their babies. Another item provided for \$25,000 for the care of hogs. The first was voted down amid laughter, and the second adopted. We were also unable to get the eight-hour day bill for women workers through. I am again circularizing locals and women party members, but have nothing new to tell you. I hope the other Correspondents will enjoy the letters as much as I have."

Zula J. Stallard of Kansas, writes: "Received the bundle of letters today. Delighted! No adjective or number of them can quite express my pleasure at reading each of the letters. I have looked forward to receiving them for several weeks, and made up my mind that when I got a chance at them I would take pencil and paper and note down which were the best and which help me the most—but alas, I find them all good. Each one seems better than the last so there is no comment needed—yet, I liked Mary F. Garbutt from Los Angeles and Mary Loy of Arizona (she just suits me). The letter from Everett, Wash., gave me new ideas of arranging my list of local correspondents, and the circular letters are splendid. The letters of Elsie Latimer and Martha Plassmann are very interesting. I certainly hope we will continue the circle and keep the ball rolling for it is great."

"As you will see by the number of interested women I report, I have dropped from the list (to receive literature each month) about half the number, for I find it is too expensive for the small number I am able to influence (for a great number were women working for suffrage and opposed to Socialism), but by directing more time to the new party members and spending more in sending circular letters to the locals and committees, I believe I will get better results, and the local women of each place will reach and influence as many women as I could be sending literature to unknown women. I am now holding only the names of women directly connected with and interested in the Socialist party."

"I am at present drawing up plans to have a county woman organizer in every county that is organized into a county local. For, again, I can reach more women direct through her whose business it will be to write a personal letter or visit each local in her county each month. That way I will be sure of having the most live and active workers in each county.

They will make an army of eighteen to begin with, and as time progresses and more counties organize, I believe the work will be as extensive and not nearly so hard on the State Correspondent. I find it is all one can do to keep up if they really accomplish what should be done. The State Correspondents' Club has stirred me to the greatest enthusiasm and I shall set out after the women of my state with a renewed effort."

Martha Edgerton Plassmann of Montana writes: "In the course of their wanderings, those letters have at length reached me. I cannot tell you how much I enjoyed them, nor how helpful I found them. Then, too, it is pleasant to know all of these comrades so intimately through their letters. My heart went out in sympathy to the Arkansas sister in her brave struggle to build up the movement in her state. I can also voice the sentiment of several that this work that takes time and strength, while its sole reward is an approving conscience. One does not even win fame. I know, for my bulletins all come from the National Office addressed to 'Martin' Plassmann, if you please."

"I now have six committees. Many letters have been sent to secretaries of locals. The state office, at my solicitation, adopted the Kansas idea of giving books for women members. I made one change, however. A library of fifteen books is offered for the greatest gain in women members, and one of ten books for the largest proportionate gain. The latter holds out more hope to the rural districts. I have a column devoted to our work in 'The Montana Socialist' at least once a month. I shall also follow your plan of a State Correspondents' Club. We took in \$10.55 last month from our local program, followed by a sale of refreshments. Our Butte committee gave a dance, and we of Missoula held a card party last month. On Monday mornings I start out to visit the locals in the Bitter Root country, and shall follow this foray with others. I mean to teach the men something, if it is impossible to rouse the women. I have been fortunate in gaining permission from one of our capitalist daily papers, 'The Missoulian,' to send in material once a week, and every Sunday morning sees a column of good Socialist doctrine published gratis. It is the old story of spoiling the Egyptians, and it has been going on for over a year."

To all of my sister State Correspondents: I have visited eight locals in seven counties so far this month, lecturing before each at least once and three of them twice, in order to arouse them and get a woman's committee organized. One place of 25,000 population I organized a committee of ten new members. In some places the apathy is complete; in others, the interest is keen and the women awake. But the movement as a whole is growing and things look hopeful."

Where I am now, a comrade who is literature agent told me he had taken seventy-five subs for the P. W. this month (written April 14th).

Let us take a new hold and push hard for that 50 per cent woman membership!

Fraternally,  
MAY WALDEN,  
(Enroute in Illinois.)

The last number of the magazine is of incalculable value as a mutual irritant, and will cause increased circulation of good rich blood—to do and care for humanity. Yours for Wholesome Freedom for All.—F. W. F., Los Angeles, Cal.

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## "Social Service—Woman's Master Passion"

the illustrated lecture on Suffrage and Socialism, by Barnet Braverman, under auspices of THE PROGRESSIVE WOMAN. Locals considering the matter are urged to send in their communications at once, as we wish to close all dates for the eastern tour by June 15.

To YOU Readers, Suffragists and Socialist members, hustlers, organizers and secretaries: Use our excellent 3-MINUTE LEAFLETS—the liveliest things in Socialist and Suffrage propaganda ever published. They please everybody because they produce RESULTS. They will please YOU.

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On page 4 of each leaflet is an invitation blank regarding meetings, lectures and entertainments.

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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 MA 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 even one about the status of working women. By CARL D. THOMPSON, ex City Clerk of Milwaukee.

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