

IN THIS ISSUE: "A Plea to Club Women," and "The Lady-Like Woman"

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ETHEL WHITEHEAD.

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## ETHEL WHITEHEAD.

President of the Woman's Socialist Union of California.

Miss Ethel Whitehead is a comrade whose status spells promise. She is a strong forceful character and an energetic worker.

Miss Whitehead was born and grew up in Chatam, England, and came to California in 1895. She became a Socialist some three years later, and on listening to the soul-stirring appeals of J. Stitt Wilson became an active worker. For a time she conducted a Pasadena department in the local Socialist paper; some of her poems have been published in the *Ariel*, and she is a member of the county executive board of Los Angeles county.

Miss Whitehead evinces talent as a dramatic reader, and gives original sketches, humorous and pathetic, that are full to the brim with Socialism. She organized the Socialist children of Pasadena into a Sunday school, called the "Boys and Girls of the Red Flag," and she assisted very materially in starting, and now teaches in, the Socialist Sunday school of Los Angeles.

She was recently elected state president of the Woman's Socialist Union of California, and at this writing has plans in progress for an active campaign to bring the message of Socialism to the women of this state.

With Miss Whitehead's virility of purpose, with her appreciation of the truths of Socialism, and with the wide cause of the workers before her she will achieve much.—A. H. D.

### WHAT SOCIALISM IS TO DO FOR WOMAN.

Eloquent, almost high-flown, are the terms in which Mrs. Julia Dawson sings the glories of Socialism as the true enlightener and elevating influence for the down-trodden British woman. Mrs. Dawson is a well-known contributor to the literature of the socialistic movement. She has for many years been writing in Mr. Robert Blatchford's *Clarion*, and has organized the circuit-riders of the new cult, and aided in widely disseminating the doctrines she has so much at heart. She says in the *London Daily Mail* that the prospect of what woman is to get from Socialism fairly "takes one's breath away." Her main argument is that Socialism will abolish poverty, and that when poverty goes, almost all the evils of this present life will go with it. If every woman who reads her article believes it, and if every husband votes as his wife believes, then a tremendous increase in the Socialist vote is no doubt to be looked for. Here are her words:

"Ask a caged bird what it would do free; a man bedridden from birth what he would feel like with full health, the blue sky above his head, the green grass beneath his feet, and the open road before him; and then ask a woman how Socialism would affect her.

"A harp without strings is mute. Seed sown in the dark earth may dream of green leaves, gay flowers, and luscious fruit. But it can *only* dream. Likewise, women living in the dark age of a competitive commercial system where workers get kicks and idlers halfpence, where poverty rewards virtue and riches vice, can at best only see through a glass darkly what will happen when this order of things is reversed."

In the first place, Socialism will abolish "the drunken, dissolute mothers" of England and their "diseased children," because it will abolish poverty. On this point our writer remarks:

"Socialism will keep women up to the mark just as individualism keeps them below it. How far they fall below one has only to go into the mean streets of our big cities to see. . . . ."

"And what has brought women to this pass? Poverty and oppression, chiefly. Poverty compels them to live in mean streets; poverty renders their occupancy even of the vilest slums insecure; poverty robs them of their spirit and prevents them from taking that interest in their homes which only security can stimulate. Socialism would abolish poverty, slums, rags, and their concomitant evils. It would have no use for these things—which are distinctly useful, be it remembered, under a capitalistic system."

Socialism will make the homes of the poor beautiful and comfortable, declares Mrs. Dawson, and enable women to clothe their children properly. For, she says:

"It is no wonder at all to me that the children of the poor go in rags; to have them go in anything else would mean downright slavery for their mothers.

"Socialism will put it within the *easy* power of every woman to live in a good home, have good furniture, good clothes, and good food—to mention only its material advantages. Everything will be made for use or beauty. Now everything is made for profit—quite a different thing. The result is that while cornsacks are bursting, the people go hungry; and while shops and warehouses are piled with clothing for moths, the backs of poor human beings go naked or are covered with rags."

Socialism will enable the mother to bring up her children properly and wholesomely. To quote further:

"A woman is told her child will live, given certain luxuries which are as far

away from her reach as the sun, moon, and stars. Again, women are compelled to go into factories and other places to earn their living, rendering themselves unfitted by their occupation to bear healthy children, and compelling them to neglect even those they have. The consequence is that infantile mortality in all our industrial districts where married women earn wages is criminally high.

"Socialism will lay more store by the rearing of strong, healthy children than by the manufacture of rotten shoddy, and will see to it that this primal maternal duty takes its primal maternal place. It will hold all human life sacred; will give mothers a chance of looking after their own children, enabling them to command the best food, best clothes, best medical care—best everything. And all this without the cruel sting of 'charity,' which the independent poor would rather die than endure."

Still, cautiously remarks this enthusiastic prophetess of a coming Golden Age, it will not be nothing but ease and pleasure for women. Scientific treatment of the unfit, socialistically administered, will, however, do much to lessen the evils of existence. In the words of Mrs. Dawson:

"Socialism will not of necessity spell beer and skittles for all women. Let none make that mistake. Those who think this wiser and juster system of government will strip the thorns from all life's roses had better have their illusion dispelled at once.

"The lazy and the selfish will be 'treated' scientifically till cured; and the regime in some cases may need to be rigorous. It will not countenance one selfish 'class' taking advantage of another good-natured 'class'; will not allow one mother to empty her bosom for another mother's child in the sumptuous home while her own baby lies sucking a sour bottle in a slum. There will be no slums. Socialism will not tolerate them.

"Motherhood will wear a crown—not carry a cross."—*Literary Digest*.

## A Word to Working Women

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# A PLEA TO CLUB WOMEN

AGNES H. DOWNING

"My golden spurs now bring to me,  
And bring to me my richest mail,  
For tomorrow I go over land and sea  
In search of the Holy Grail."

The bi-ennial is over.

You have returned from your pilgrimage.

This time it was Boston and you had to cross a continent—some of you did. But it did not deter you. You are devoted. You have high ideas and you seek to live them; you are disciples of poise, serenity and culture. Avowedly you seek self-culture, not for vain pleasure, but for the serener, higher life it enhances.

You are exalted idealists; all other assemblies, even to church conclaves, have their materialistic aspects—all other gatherings have pleasure or profit for their ends. You have neither, but instead the elevated beauty of seeking the ideal of serenity and cultured poise.

You see the common life of the world, for even from your sheltered position, glimpses of it will be seen, and you abhor it. Here and there you see the ignorance, the vulgarity, even the sins and crimes come sometimes to your view. The want, the misery, the hunger and despair of the wretched ones has come to your knowledge. You greatly regret those things; you would stop them if you could. You lay out daintily dollars for charity or an afternoon's session for reform. Yet on the whole it is the fault of the sinners themselves, you think, so you turn from them. You have excluded from your church life whatever flavored of dynamic force—you have preserved there the statical.

But with all your tranquil search for peace and poise you do not find what you seek. You have turned your back to the discords of the world, but the world is there. You have shunned even thoughts of its sins and suffering even as you would avoid any other infection. You have cultivated a literature that deals with pleasanter themes—you are devoted to an art that gives you quiet beauty for contemplation, but despite all this your soul is not serene. Worries and cares will beset you. If you are protected from the rude world yourself, your husband is not, and your children may not always be. In fact they are not, even in your arms, always protected. It was only last year that the only child of your dearest friend was stricken with tuberculosis caught from a maid, you remember. The girl did not know that she was so afflicted—poor people do not always consult a physician when their ailments begin. It was awful! And there are other dangers

for your children that you dread more than disease or death itself.

So in all your searches and pilgrimages through the wide world of literature and art, with much that should make you happy, you do not find peace.

Like the knights who sought for the Holy Grail you find your ideal difficult to achieve. Your essay on the "Conservation of Mental Energy" and your paper on "The Influence of Archæological Discoveries on Literature and Art," though they cost you much pains, have some way left you without the joys of having created. They will not live. You know they will not. They have neither added to the sum of human knowledge nor sought to apply knowledge already found to any real human need. Your long travels even have not given to your life the richness they should. The music of Beyreuth, the art of Florence or Rome, the beauty of Paris, the history of Egypt, notwithstanding your sympathetic response, fade from you and leave your life yearning. You have yet to find, like Sir Launfal, that the Holy Grail is at your own door. The unrest of your soul is but the reflection of the discord and pain in the world life. To Sir Launfal, when he saw this, even the sores of the leper were glorified:

—"I beheld in these  
An image of Him who died on the tree;  
Thou also hast had thy crown of thorns,—  
Thou also hast had the worlds buffets and  
scorns,—  
And to thy life were not denied  
The wounds in the hands and feet and  
side."

Similarly the sins and suffering of the world are but the symptoms of the social disease with which it is afflicted. You cannot pass over them and find happiness outside of them. The sums that you give to reform and charity are like the gold that the knight flung to the leper when he first went forth. Like him you will learn that the Holy Grail is your full duty to humanity, feeling with it and working with it, not for it.

The way lies plain before you. By means of the discoveries and inventions of the last century enough wealth can be created to give plenty for material comfort to the whole of mankind. It only needs to be properly distributed; give to each worker what his labor produces, make ability to do, not greed to take, the measure of success. This would give abundance to all who work and incentive to all who do not. Think what that would mean! No more sickness in the world that can be avoided by sanitary living. Go through the long list of the maladies to which flesh is heir and see all it will strike out; they'll be nearly all struck out. No more ig-

norance in the world, for abundance will give the schools and clubs to all. No more vulgarity because plenty brings refinements. No more petty crimes that have gain for their object; no more gross crimes because an intelligent public will prevent them. No more temptations for men to lend themselves to commercial dishonor just for a living—no more of the shame of womanhood caused by her needs. No more of those things and no more of the haunting fear that those things may come. But instead a great world full of love and serenity—a world full of hope and achievement, a world full of beauty, health and strength and high endeavor. That is what Socialism means. Socialism means the scientific, orderly way of doing the world's work that the physical needs of mankind may be supplied and the higher life begun.

Socialism is the dawn of a new day reddening in the east. Leave all lesser things and hasten its fulfillment. You are eminently fitted to help its educational work. It is the opportunity which your age gives you to make your work effectual, great, permanent. Mrs. Stowe did the greatest service for the freedom of the negro at a time when the cause of abolition was far less popular than Socialism is today. She worked for human weal and the same causes must impel you. The millions of little ones streaming at break of day to the factory doors tell of Elizas still separated from their little ones—the piteous story of "The Woman That Toils" shows that Legree still has his victims. The chains of your sisters bind you also; raise up your voice and bid them fall. It is the one way by which you can make your life vibrate with the great life of your age. Modern literature thrills and is thrilled with this great new cause. Meet it; greet it; seize it. It is the temple of God in man.

"Hang my idle armor up on the wall,  
Let it be the spiders banquet hall;  
He must be fenced with stronger mail  
Who would seek and find the Holy Grail."

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The Socialist Woman, GIRARD,  
KANSAS.

## The Demand For the Vote Among Women of All Countries.

DORA B. MONTEFIORE.

Being on a visit to Holland, where I had come for a rest after illness, I attended with my hostess some of the sittings of the International Alliance for Woman's Suffrage, which has just held a congress at Amsterdam. Eighteen affiliated countries sent delegates; three new countries, Belgium, Bohemia, and South Africa applied for admission to the Alliance; and one congress evening was devoted to reports from women of the various countries which had already obtained the franchise. The Social-Democrats of Amsterdam organized a meeting on the evening of the first day of the Bourgeois congress in order to point out to their members that the demand for the vote *alone* was not sufficient; but that it must be accompanied with such a class-conscious understanding of the economic and social demands for which we stand that the possession of the vote by the voters will revolutionize society.

In my humble opinion it would have been better to hold this meeting at the close of the congress, when the reports received and the resolutions passed would have been the best commentary on the weakness of the bourgeois women's position as social reformers. Lack of courage, lack of humanitarian outlook seemed to be the prevailing note struck by the ladies who read reports from the various countries and states which had enfranchised their women. New Zealand granted full suffrage to women in 1893, yet to my knowledge the women of that colony have not yet removed from its statute books the State Regulation of Vice—regulations that involve an absolutely undemocratic principle. The delegates from some of the American states reported fussy legislation against juvenile smoking and expectorating on the side walks; and the Finnish delegate told how a measure of total prohibition had, at the instigation of the women, been passed by the diet; but no one mentioned what position the women had taken up as enfranchised citizens towards the questions of militarism, of industrial exploitation, of the white slave traffic, of the education and feeding of the children, or in fact towards any of the great human questions, which should be solved by the evolved motherhood and fatherhood of the race.

Then if the Social-Democrats had passed in review the resolutions presented to the congress, they might have pointed out how the organized women

who rejected the Hungarian and Austrian resolution for universal suffrage, and the resolution of the secretary of the alliance, Martine Kramers, who asked for "a recognition of the class struggle," were forcing the purely "feminist" as against the nobly "humanist" note; and were to that extent weakening their cause. The ever conservative Mrs. Fawcett, who is retarding womanhood suffrage in England by her obstinate insistence on a "limited demand," threatened that England would withdraw from the alliance if Martine Kramer's resolution were passed; and though a majority of the affiliated countries (the United States among them) are asking for universal suffrage and mean to take nothing less, the whole alliance bound itself once more, in servile obedience to the strong British influence among the officials; and agreed to continue asking for the present illogical and undemocratic franchise basis.

Before the congress broke up news reached the Finnish delegate by a private source that the czar had taken away the autonomy of Finland, and that though the elections for the new diet would take place the first week in July, the country was full of Russian troops and the Fins had been disarmed. This meant that the fight for freedom had to begin once more in the unhappy Grand Duchy, on which Russia was once more laying its blood-red hand.

Mrs. Chapinan Catt, the president of the alliance, a woman of democratic sympathies and a chairman and orator of whom any nation might be proud, moved from the chair a vote of sympathy with Finland in the threatened loss of her hard-gained liberties; and when supporting from the chair a resolution of solidarity with the women of Russia who had fallen in the struggle for liberty or were continuing the fight against every odds, she, with outstretched hand and kindling words, declared that the struggle must, before long, end in the overthrow of the Russian autocracy; because such a government as existed now in Russia was out of harmony with the democratic feeling and tradition of the day.

If the alliance would declare frankly for womanhood suffrage and would acknowledge the class struggle as the force behind all social and economic reforms, its power would be quadrupled, and its influence for the political enfranchisement of women would increase enormously.

## WOMEN NEEDED IN CAMPAIGN.

EUGENE V. DEBS.

In the Chicago Daily Socialist.

As this campaign develops the need for every available comrade to serve in the ranks will press upon us, and one of the greatest will be for women on the rostrum and in the field as speakers and propagandists. There are certain advantages which women have over men which give their work special influence of a character which is sorely needed at this time. The appeal of women for Socialism comes, too, with peculiar force, and it fills a place in our propaganda which must otherwise remain vacant. My observation is that our movement is strongest where woman's influence is felt most, and since our movement is a human movement, and since our party is the only party which recognizes woman as a human being, the way should be paved as much as possible for all women who have the time and capacity to enter the arena and give voice and influence to the one cause in which success means woman's emancipation.

Not long ago I saw and heard one of our Socialist women in action. She was addressing a crowd on the street. Her eyes sparkled, her cheeks glowed and her voice was vibrant with enthusiasm. She held the crowd close to her while she drove home her telling points.

The crowd always listens to a woman with respectful attention, and when she is animated by Socialist principles and ideals she at once becomes a power in moulding thought and in starting the crowd on the right track. Most earnestly do I hope to see every woman who understands Socialism, and is in position to speak for it, out on the hustings when the campaign opens. My only regret is that we have not twice as many to serve, and our committees everywhere should make it as easy as possible, by encouragement and otherwise, to those who are available, to join in the greatest political battle ever waged for freedom by the working class of the United States.

The Woman's Journal, of Boston, says: "Miss Mary Miller, the woman lawyer who lately earned a \$30,000 fee, spoke at one of the open-air meetings in favor of woman suffrage held the other day in Chicago. On this occasion she spoke gratis, but no doubt she made an able plea."

The Journal might have added that Miss Miller is speaking under the auspices of the Woman's Committee of the Socialist party, that she is a Socialist party member, a charter member of the Socialist Woman's League of Chicago, and drew up the constitution for that body.

## "Work" and Housework.

LIDA PARCE ROBINSON.

Haven't you been told by sundry "womanly" women that their several husbands "would not allow them to 'work'"? Have you noticed with what a mien of pride, not to say positive hauteur, the announcement is made? And why not? Does it not permit you to perceive certain facts that are a just cause of bourgeois pride? In the first place the husband must be making enough money by himself to buy provisions for the house and clothing for the family. In the next place, the husband is such a fine and lordly creature that he positively allows or disallows her, according to his pleasure. This is a sex character, you know, and some women enjoy it. Then she is so meek and timid that she wouldn't think of being responsible for her own conduct. This is also a sex character, and almost all men approve it. It appeals to them in a way they like. So she doesn't "work." But in a vast majority of cases she does the cooking and the dishwashing, the washing and ironing and scrubbing, the sweeping and dusting, the sewing and mending, and takes care of the babies, and while she rests she does a few other things. And her happiness in the fact that she "is not allowed to 'work'" is only equaled by the satisfaction that her husband takes in being able to "support" her; helpless little thing that she is!

Now if the housework—not "work"—that she does were to be paid for at its market value, it would probably appear that the value of her services equals, if it does not exceed, the amount that the husband receives for his "real" work. That is, if the laundry were put out, and if the sewing were sent to a dressmaker, and the cleaning done by experts, the bills would foot up a very neat sum. But this timorous creature, who would rather see things through a sex glamor than to see them as they are, doesn't think she "works" when she saves all these expenses.

But some of us don't do that way. This is the way we do. We keep a "girl" or a "maid," according to where we live, and we have her do all these tasks and some more for good measure; but we don't concede that she really "works," because it costs us so little to get all the services performed in this way. It can't be real work or we would have to pay more for it. And then our "maid" has the privilege of living in our home and that is worth a great deal. To be sure, she can't sit in our parlor, nor use our piano, and if she were to sing it would be very funny, especially if she

did it well. But, nevertheless, it is our *home* and it is very sacred, and she does have the privilege of its roof and its kitchen fire, and she ought not to expect much money on top of all this blessedness, for the little things she does. She is rather ungrateful any way.

But here comes Alexander M. Wilson, head of the Chicago Tuberculosis Institute, and says that domestic service is the most unhealthful of all employments for women; at least the death rate from tuberculosis is higher among domestic servants than any other class of working women. And these are the causes he names for this disease: 1. Low wages, which prevents the workers getting proper nourishment. 2. Insanitary conditions in places of employment. 3. Exposure to dust. 4. Excessive physical exertion, which lowers the vitality. 5. Close confinement indoors. 6. Exposure to excessive heat. 7. Temptations to intemperance. 8. Long and irregular hours of labor.

Do these facts and figures apply equally to the women who do their own housework? Or is it only women who do other people's housework who suffer from it physically? We are not informed. I wish we were. It might throw an interesting light on the problem of "work" vs. your-own-housework. Is it possible that women would be better off in the factory or the shop than they are when enjoying the "protection" of the home? How much better off is the woman who does her own housework than is she who is a domestic servant? As to the first count in this indictment against the employers of "domestic servants": "Low wages, which prevent the worker getting the proper nourishment." Of course, the point here is the nourishment, not the wages. Does the servant get less nourishing food than the woman who does her own housework? We can hardly think so, but—O, unhappy thought! The report would seem to indicate that the house worker gets less nourishment than the factory girl or shop girl with her small pay. Are the surroundings of "the home" less sanitary than those of the factory? Is it possible that microbes can flourish in a sacred place? and that we—lovely woman—who go about doing good, and "radiating a gentle influence," and uplifting the world and all that sort of thing, really subject our families and our friends when they come to see us to conditions that are more dangerous to life and health than the abhorred factory or shop? How, O how, can germs withstand our "influence"? Would we,

after all, live longer and be healthier if we "worked" than if we do housework? Is there more exposure to dust in the home than in the factory? Perish the thought!

And count 4 of the indictment seems to indicate that housework involves more "excessive physical exertion, which lowers vitality," than does "work." But, of course, it is not so important to have an easy time as it is to have "the protection of the home" which one has in housework, but does not always have in "work." "Close confinement indoors." "Exposure to excessive heat." Do these kill more people while doing housework than while doing work? Then wherefore the arrogance of the dear lady whose husband "will not allow her to 'work'"? 7. "Temptations to intemperance." Well. What with the dust and the microbes, and the excessive heat and the excessive exertion, and the insufficient food, and the complacent—or otherwise—superiority of the persons she works for, it is no wonder that the housework person is tempted to intemperance. It must be an awful strain to keep from taking to drink. The wonder is that all "domestic servants" don't die of this temptation, even if they never yield to it, before the tuberculosis has time to do its deadly work. As to the "long and irregular hours," it will be conceded at once that the person who "works" has the better of it by long odds.

The fact is that housework needs to be masculinized, by which it will be transformed into just plain "work," and the terms and conditions of it will be adjusted to *business* principles. And this means socialized living. It means that our homes will be cared for by *specialists* in dust and microbes, with the machinery for doing justice to them, not by a pitiful jade-of-all-trades whose faculties are so scattered, and so beset, that she can do nothing in the best way.

## THE VANGUARD.

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# The Limited Woman Suffrage Fight in England

CLARA ZETKIN

In England, at the present moment, the limited woman suffrage is being fought over with energy and passion. A bill lies before parliament which demands the suffrage for women on the same terms as those on which it is enjoyed by the men. Opinions differ widely in the woman suffrage movement as to how wide or how narrow the limitations are to be. The existing electoral laws for the various local bodies present in the question of woman suffrage a real pattern book of the most varied and contradictory provisions. It is still an open question which of these laws or what combination of their prescriptions is to provide a foundation for the political woman suffrage. There are even to be found advocates of woman's suffrage, who, "on grounds of expediency," would be content with the exclusion of all married women from the possession of the vote. The phrase, the women are to get suffrage "on the same terms as men," disguises the differences of opinion and the lack of clearness, and deceives, unfortunately more than anyone else, many working women as to the much more plutocratic than democratic character of the reform demanded.

It is easy to be understood that in England the bourgeois woman suffragists fight with the greatest energy for the limited woman suffrage. In doing so, they only act according to their class interests. They have no concern for the complete democratisation of the suffrage which is demanded in the interests of the proletarian women. The ladies have already shown on other occasions their incapacity for understanding the interests of the working women. We would remind you of the doggedness with which a great and very influential portion of the English Women's Righters have opposed up to now the bitter legal protection of female labor. Here too, the ladies have always appealed to the principle of the equality of the sexes, whereas in reality they were defending nothing else than the unlimited freedom of exploitation of the propertied over the non-propertied. They thus remained true to their character as champions of the interests of the propertied classes by sacrificing in the question of woman suffrage, too, the right of the great majority of their sex to the privilege of a small minority of their class; by demanding, instead of equal political rights for all, only a privilege for a comparatively few. Under these circumstances it must astonish us to see the Socialist women and men come forward, together with the

bourgeois ladies, as champions of the political monopoly of the purse. How confusingly that has worked on the ideas and actions, to the damage of the Socialist and labor movement, has been shown by the bye-elections to the English parliament. It would seem natural that at these bye-elections the women comrades should also use their whole energy in support of the labor candidates.

The English comrades who have been eminent champions for a limited woman suffrage attempt to justify their attitude with all kinds of arguments. They say that the limited suffrage is not so limited as it appears. It is so broad, they assert, that most working women—in any case, more working women than bourgeois ladies—would receive the vote. The assertion is said to be proved on the grounds of "calculations," based partly on the names now on the municipal registers, and partly on a house-to-house canvass undertaken in Nelson. Both proofs, however, are insufficient. From different sides it is proved that the lists of municipal voters are no trustworthy declaration of the number of the women who would get the vote under a limited suffrage. Leaflet No. 2, of the "Adult Suffrage Society," remarks, consequently, "With regard to the municipal registers this is a very slight guide, as without intimate knowledge of the constituency it is impossible to say how many more women would be qualified for the parliamentary register. And as for the enquiry from house to house is concerned, its value is certainly still less." Enquiries that have been made in branches of Woman's Guild have shown that most of the women are expecting to have a vote, because their husbands can vote now, for this is the interpretation which they give to the phrase "as it is given to men." If such enlightened women workers as the members of the Woman's Guild have so confused a conception as to the limited woman suffrage, the personal opinions of women that will be enfranchised by the limited bill are no convincing proof of the actual extent of the future political emancipation of the sex. "One of the Weavers' officials declared emphatically that he knows that numbers of women are mistaken in this respect, and if the limited bill passed there would be a 'painful awakening.'" In fact, most personal testimonies of women as to their future suffrage are nothing but suppositions and hopes.

Very few wives and daughters of the workers are economically or socially

in a position to satisfy by themselves the conditions of the limited suffrage. These women possess neither property of their own, nor have they obtained a university degree; few of them are householders or occupiers of business premises, rented from ten pounds up. The greater part of the married workers have not so much property or income as to enfranchise their wives and daughters.

And how does it stand with the vote of the unmarried, self-supporting woman? The champions of the limited woman suffrage attempt to secure the support of the working women by telling them that most of them would be enfranchised in virtue of the lodgers' vote. Anyone who has seriously studied the conditions of life among the women workers knows that this assertion is fancy. The lodgers' vote can only be claimed by persons who are sole occupiers of a room valued at not less than 4s. per week, unfurnished. Very few working women, however, have wages which enable them to pay 4s. a week for an empty dwelling. Margaret Bondfield, one of the best known English Women's Trade Union leaders, justly states that even the skilled textile working women in Lancashire—who, as is well known, belong to the best paid English working women—do not occupy separate rooms, but live together with a sister or a woman friend. The dress makers, tea packers, jam makers, chair makers, and other fancy workers besides, are in consequence of their low wages, 5s. to 9s. weekly, completely unable to secure for themselves a dwelling which would qualify them for suffrage. Very few even, of the female employes in the civil service—women clerks, telephone operators, etc.—would be voters under the limited suffrage. Enquiries which were recently made in London have shown that they live at home or share rooms. Women domestic servants and shop assistants would, as voters, hardly come into account in consequence of their "living-in" system and the migratory nature of their employment. All in all, if the woman suffrage is to be introduced, only a small portion of the women proletariat would answer to the seventeen different provisions of the electoral law on property, university degree, employment, dwelling and service, and be able to emancipate themselves politically. Nay, the number of the non-qualified women would be certainly in proportion still greater than the number of the male workers, who are, in consequence of the provisions, shut out

from the suffrage, since the women workers are, in general, still more exploited by the capitalists and worse paid than the men workers. Being worse paid, they are, according to the principle of the limited woman suffrage, less qualified to vote than the better money-earning men. This feature, too, shows clearly that for the limited woman suffrage it is not the principle of the equality of the sexes which is decisive, but the principle of the power and dignity of property and income. Besides, another fact must be brought into account. So long as the suffrage is not adult suffrage, but remains attached to property

and taxation in the interests of the exploiting classes, so long will there be decisions of revising barristers and courts of appeal, who, by means of artificial interpretation of the electoral provisions, deprive many proletarians of their votes. That has already been experienced by many English workers.

As a consequence of their inferior economic position and complicated circumstances the working women would still oftener experience that their right to vote would be refused by the revising barristers and courts of appeal. Because they are poor, and not because they are women.

## YE WHITED SEPULCHRES!

LUELLA R. KREHBIEL.

What a great mass of the American people would smile in the light of scorn if met with the inquiry, "Are you a Socialist?"

In no other land do we find such business and political crimes, such prostitution of the intellect, such stifling of the higher convictions and better sentiment, yet they smile at Socialism.

Manhood is everywhere trampled under foot, and men become maddened and ferocious in their struggle for gain. These men mock at justice and equity, and would trample every human right under foot. They are as relentless with their brothers as the plague or the tornado, yet they rise up before the people and demand their respect.

O, ye whited sepulchres! When is the manhood of the world to be awakened?

Have American men become deadened to the sense of shame and of right? Do they not need Socialism?

And what of our women? O, depths of degradation, O, subjection and deterioration of the race.

On the one hand under the pretense of modesty they shift all responsibility in the solution of social and industrial problems, while on the other hand we have many millions both inside and outside the marriage state, who live where love never did exist or has died out, who degrade their divine maternal capacities to enable them to procure homes and support.

Woman's pretended modesty while occupying such a subject social position is at once the most ludicrous and pitiful thing in human history.

O, ye whited sepulchres! When, O, when will the womanhood of the world awaken and enable the race to become liberated?

She who has evolved to real womanhood cannot be contented as long as a single woman is degraded, or a single child enslaved.

Justice cannot be made practical?

Then man is a failure and God a fiend. The person who says that justice cannot be made practical would simply excuse his own laziness or viciousness, and you need to watch him, as he is a dangerous element in society. The rights of one individual are just as sacred as those of another, the desires of one human heart for the better opportunities and blessings of life are just as sacred as those of another and no civilization will ever be permanent until every birth is met as a divine birth, and each individual is secured in every one of his rights.

Slavery is a crime. As no man wants to be a slave, no man has a right to put upon his brother what he would not endure himself, and there will never be peace in the world until its burdens and opportunities are somewhat equalized.

The master has long taught the slave that it is crude and unrefined for him to talk of his wrongs, but to enable us to preserve the liberties and the rights of the people we must arise and declare with Wendell Phillips that "as long as any form of slavery exists, silence is cowardice, harmony is treason and peace is a crime."

Womanhood degraded on every hand! Our women need Socialism even more than our men. As long as a woman is degraded, as long as a child is enslaved our cries of Christianity, humanity and respectability are but an empty, vicious mockery.

Ye whited sepulchres!

We must cover the wrong to protect the criminals in high places! The devils in a sheath of white armor! The thinking, honest man knows that the majority of our ministers are today preaching principles that are extremely anti-Christian, and that the greater number of our judges are the extreme anti-types of justice. *And yet they smile at Socialism.*

Whited sepulchres!

What "fools and felons" ignorance and greed make of the people!

They smile in their prejudice and inconsideration, unconscious of the fact that their moral natures stand revealed to the person of greater evolution and psychic power just as the X-Ray reveals the material substance to the physical eye.

If we could photograph the moral humanity as well as the physical humanity, would not the world stand aghast? Did you ever stop to realize that every crime, wrong and shame in man's history need not have been and would not have been had the manhood and womanhood of the world been asserted? Do you realize that every wrong and unjust condition of society could now be abolished if the manhood and womanhood of the world would only arouse and assert itself?

*God give us men and women!*

### HOW WOMEN VOTE IN FINLAND.

To those who think that her domestic duties will interfere with the woman in her exercise of her duties as a citizen, the following item concerning the election in Finland may be of interest. The election to the Finnish diet took place this year on the first and second of July, and since this is a very busy time with the farmers who are obliged to work in the field, a preponderance of women over men at the ballot boxes was observed. A traveler, surprised at this strange spectacle, asked an old Finn who was standing near the polling place to explain this unusual phenomenon.

"Why," said the old man, "the men are too busy and can hardly find time to run over to the voting place, while a woman can easily take the baby in her arms, let an older child run by her side, and, fortified in this manner, march to the ballot box to deposit her ballot."

### TO THE CAPITALISTS.

RUDYARD KIPLING.

We have fed you all for a thousand years,  
And you hail us still unfed,  
Though there's never a dollar of all your wealth  
But marks the workers dead.  
We have yielded our best to give you rest,  
And you lie on a crimson wool;  
For, if blood be the price of all your wealth,  
Good God, we ha' paid it in full.

There's never a mine blown skyward now  
But we are its ghastly crew.  
Go reckon our dead by the forges red,  
And the factories where we spin;  
If blood be the price of your accursed wealth,  
Good God, we ha' paid it in full.

We have fed you all for a thousand years,  
For that was our doom, you know.  
From the days when you chained us in your fields  
To the strike of a week ago.  
You ha' eaten our lives and our babes and wives,  
And we're told it's your legal share,  
But if blood be the price of your lawful wealth,  
Good God, we ha' bought it fair.

# THE SOCIALIST WOMAN

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## WOMEN JOIN SOCIALISTS.

The above is the interesting heading to an editorial in the Kansas City Journal, regarding the "soap-boxing" of Socialist women in Chicago. This bit of intelligence, dished up for the ignorant and unwary, is a sample of what the capitalist press all over the country has found fit to say in regard to the open air work of the Chicago Socialist women. As a prelude it says:

"The ringleaders of the English crusade are violent Amazons of the curb, led by that fiery agitator, Mary Leigh, who declared after her last arrest that 'the next time we come out you can expect bombs.' Such a person, man or woman, deserves only that necessary restraint reserved for anarchists and dangerous, confirmed criminals. It was a fatal error of judgment that prompted the Leigh woman to threaten the use of bombs, for such a statement detracts seriously from that air of patient martyrdom which the suffragettes have cultivated since their first crusade. These misguided women have made many unpleasant spectacles of themselves in their street tirades. Mounted upon barrels and in the midst of a leering, jerring throng they have been the targets of ridicule from the mob."

And we are given this solemn conclusion:

"It is now announced that the suffragists of Chicago have joined the Socialists and are working under the auspices of that organization. The reason for this remarkable departure is that 'Socialists stand for woman suffrage.' Therefore these women are willing to advocate the breaking down of all social and political institutions in order that they may achieve the ballot. Such shortsighted policy is characteristic of visionary fanatics who so exaggerate their own cause that they are blinded to the blunders into which their zeal leads them.

"Whatever men may think of Socialism as a panacea for social ills, it is a

fact that women have more cause to dread this propaganda than any other form of delusion. Socialism means the degradation of women to that plane they occupied when they were the mere chattels of the strong and society placed no protecting laws about them. Women owe more to law than many of them appear to realize. Their steady advancement has been founded upon broad and liberal laws and today woman is protected in her person and her property as never before in the history of the race. And she has not achieved this advancement by the militant coarsening means of the British suffragettes or the Chicago Socialists, but by those more potent wiles of which she is triumphantly mistress."

If the capitalist papers were not such notorious falsifiers, the average reader might be led to view with alarm this "uprising" of women in England and America. But even the most unsophisticated have long since learned to pass lightly over the wild mutterings of the average editorial writer of the great city daily.

The public is acquainted today with the greatness of Elizabeth Cady Stanton, Susan B. Anthony, and others, who, with them, faced the ugly and vicious flings of the reporters and editorial writers of their day, in their fight for woman's advancement. And if woman is today "protected in her person and her property as never before in the history of the race," a very great deal of this protection was brought about by the persistent and heroic women of our early days, and *not* by "those more potent wiles of which woman is triumphantly mistress." And *not* by any encouragement or help from the high-salaried newspaper editor.

Those "potent wiles" have existed from the beginning of time. Yet, in the harems of the East where they are almost exclusively resorted to, do we find women most terribly enslaved. Mankind never has, and it never will, free woman because of her "potent wiles." Nothing short of hard sense and an unquenchable persistency will give woman-kind that place in society to which she, as the race mother and the producer of life's necessities along with man, is entitled.

And this is what we would say to the Chicago Socialist women—to all Socialist women who have dared to face the criticism of the crowd with your new and splendid truths: *Don't give up.* You have broken the ice, the hardest part is over; now for a long, or a short run, as it may be, to *victory.*

The English suffragettes deserve praise for this point—that they have *stuck.* Through criticism, through denunciation,

through rain and shine and long, tedious hours, weeks and months, they have never faltered. It looks as if they intended to *keep it up.* If they do, they will wear the enemy out.

That shows their *earnestness.* It is evidently not a fad with them.

Socialist women have very much more at stake than have the suffragettes of England. Let them *stick* also. Let them look down the years and see themselves fighting. As long as the siege lasts, let them last. As long as capitalism holds even at one port, let them hold their open air meetings, their educational meetings, their local meetings.

Let them make the world used to their ideas, to their intentions.

*Let the Socialist women win through persistency.*

## A BARGAIN

CHARLOTTE PERKINS GILMAN.

Said the Slumchild to the Wise—  
To the people of place and power  
Who govern and guide the hour,  
To the people who write and teach,  
Ruling our thought and speech,  
And all the Captains and Kings  
Who command the making of things—  
"Give me the good ye know,  
That I, the Child, may grow!  
Light, for the whole day long,  
Food that is pure and strong,  
Housing and clothing fair,  
Clear water and clean air,  
Teaching from day to day,  
And room—for a child to play!"

Then the Wise made answer cold:  
"These things are not given, but sold,  
They shall be yours today  
If you can pay."

"Pay!" said the Child, "Pay you?  
What can I do?  
Only in year's slow length  
Shall I have strength.  
I have not power nor skill,  
Wisdom nor wit nor will—  
What service weak and wild  
Can you ask of a little child?"

But the Wise made answer cold:  
"Goods must be bought and sold;  
You shall have nothing here  
Without paying—paying dear!"  
And the Rulers turned away.  
But the Child cried on them: "Stay!  
Wait! I will pay!"

"For the the foulness where I live,  
Filth in return I give,  
For the greed that withholds my right,  
Greed that shall shake your might.  
For the sins I live in and learn,  
Plentiful sin I return.  
For my lack in home and school,  
Ignorance comes to rule.  
From where I sicken and die,  
Disease in your homes shall lie.  
My all uncounted death  
Shall choke your children's breath.  
Degenerate—crippled—base—  
I degrade the human race;  
And the people you have made—  
These shall make you afraid!"

"I ask no more. I take  
The terms you make;  
And steadily, day by day,  
I will pay."

—The N. Y. Call.

## BOOKS FOR SUNDAY SCHOOLS AND HOME USE.

"Socialist Songs, Dialogues and Recitations." By Josephine R. Cole. Price 25c, postpaid.

"Socialist Songs with Music." By Chas. Kerr. Price 10c, postpaid.

Every Socialist home, every Sunday school teacher and every Socialist mother should have these books. They are valuable aids in training children in Socialism right. THE SOCIALIST WOMAN PUBLISHING CO., Girard, Kan.



## The Lady-Like Woman: Her Place in Nature.

SARA KINGSBURY.

The "lady-like" woman is a gross violation of natural law. She is a crime in nature.

What are the essential qualities in the makeup of that time-honored creature, the lady-like woman? Are they gentleness, patience, love? No; for these are also masculine qualities and in their highest and purest form we attribute them to Deity. The God worshipped in civilized lands is always masculine in conception.

She is the lady-like woman, who, like the heroine of the old Greek tragedies, thinks silence and an assumed modesty most beautiful in a woman, and to remain quietly within doors. She is an ornament to her home, a jewel on the bosom of her husband. Her lady-likeness increases with her uselessness, and bears a direct ratio to it. She is not for service, but for ornament, like the bric-a-brac that gathers dust and microbes on your mantle.

The ideal life for her is a life of idleness and elegance in dress. With diligent and angelic stupidity she seeks to conform to this ideal which man has set up for her. She is willing to be shut off from all knowledge and all intellectual life, except such as man deems becoming to her and the almost universal verdict of man has been that she should have only such knowledge as would aid her in her domestic duties, and such accomplishments as would render her more pleasing to him.

The more ignorant of life, the more lady-like she is. If by some mischance she has learned the world and has a knowledge of the laws of her own being, she must simulate ignorance. Only a very unlady-like woman dares to look life in the face. Hence she walks about with drooping lashes, only daring to look up when some lord of creation beams upon her. The lady-like woman never considers herself an individual, but only an appendage to man.

Above all she asks no questions. To her the existing order is divine. She would not brush away a cobweb of the beliefs and customs that enslave her. Men love conservatism in a woman. Sometimes even the most radical of men. From the days of her toddling babyhood the supreme goal of all her efforts has been to render herself pleasing to men. Wherefore her conservatism.

No self-respecting man wishes the women of his household to do useful work. He longs for the financial success which will enable him to keep his wife and

daughter in idle luxury. Labor is destructive of lady-likeness and should be engaged in only when woman is driven to it by economic necessity. The mistletoe clinging to the oak and absorbing life from it is the trite and poetic conception of the relation of woman to man. But botanists tell us that the mistletoe is a dangerous parasite, which often strangles out the life of the noble oak that shelters it, and itself dies of inanition.

If driven to it, woman may engage in useful labor in her own home, without being stamped as unlady-like. But we should consider that woman lacking in lady-like instinct who would perform the rougher and more essential work of her household a moment after her husband or guardian could afford the luxury of servants. The wasted life is for the lady, the ideal life. Few "ladies" unless driven by economic necessity have the courage to defy the standards of ladyhood and go out into the world of industry to earn their living.

Even as Socialist women we are sometimes so archaic in thought as to lament this exodus of women from the home. As hard as is industrial and business life for women under the present insane system of industry, yet it is her first step towards freedom.

It is a psychological fact that the instinct of workmanship, the desire to do useful creative work, is inherent in every one—perhaps to a greater extent in woman than in man. The little daughter in the home of the leisure-class mother will, with enthusiasm, declare her purpose to become a cook, a laundress, or a seamstress. Like Riley's boy, who, entranced by the creative genius of his father's hired man, desired only to be "a nice raggedy man," she, too, longs to be a hired girl like "Lizbeth Ann." By careful and rigid training the little girl learns the utter vulgarity of useful work, and her bent is changed from the instinctive love of useful effort to a repugnance for work. She becomes a "lady," the euphonious name for a parasite.

In her inability and unwillingness to seek her own sustenance, woman violates the habit of every other female in the animal kingdom. She is an outlaw in the world of Nature. She is the only female in the animal kingdom who seeks to charm the male. Darwin, in his "Descent of Man," shows by repeated incident that courtship in the animal world is a very delicate, difficult matter. While man, civilized, gallant man,

feels confident that he may have to wife almost any woman of his acquaintance, while his male relative in the lower orders of beings knows that winning a mate is a very arduous task, which requires all his ingenuity. In the animal world there is no economic dependence on the part of the female to drive her to accept the advances of the amorous male, whether she desires them or not. Scientists reveal to us the fact that in her sex relations civilized woman is lower than any animal in the whole realm of nature. The female of the animal world, true to the law of her being, would permit herself to be mangled by her mate, rather than yield to his advances when the reproductive impulses in her own being did not respond. Lester Ward in his "Dynamic Sociology" says: "Throughout the animal world the female controls the male in all matters pertaining to sex, haughtily declining and successfully rejecting the advances of the latter when not reciprocated. The female of the human race has lost this sceptre. Nowhere else has there been such a reversion of natural law as in the relation between man and woman."

Today, she alone is the lady-like woman who is content with this condition.

But there are those of us who are awakening. We have science for an ally. The leaders of sociological and scientific thought assert that through woman's independence and economic freedom must the race advance. Woman, your children are the human race. In your hands lies its destiny.

### Books of Interest to Women.

- The Origin of the Family—Engels. Price, 50 cents, postpaid.  
 Looking Forward—Phillip Rappaport. Price, \$1, postpaid.  
 Woman Under Socialism—Bebel. Price, \$1, postpaid.  
 Love's Coming-of-Age—Ed. Carpenter. Price, \$1, postpaid.  
 The Rebel at Large—May Beals. Price, 50 cents, postpaid.  
 Ancient Society—Lewis H. Morgan. Price, \$1.50, postpaid.  
 Woman and the Social Problem—May Wood Simons. Price, 5 cents, postpaid.  
 Socialism and the Home—May Walden. Price, 5 cents, postpaid.  
 Imprudent Marriages—Robert Blatchford. Price, 5 cents, postpaid.  
 An Appeal to the Young—Peter Kropotkin. Price, 5 cents, postpaid.  
 Katherine Breshkovsky—Ernest Poole. Price, 10 cents, postpaid.  
 Underfed School Children—John Spargo. Price, 10 cents, postpaid.  
 Socialist Songs with Music—Charles Kerr. Price, 10 cents, postpaid.  
 Not Guilty—John Spargo. Price, 10 cents, postpaid.  
 Socialist Songs, Dialogues and Recitations—Josephine R. Cole. Price, 25 cents, postpaid.  
 Why White Ribboners Should Be Socialists—Victor Gage Kimbert. Price, 5 cents.  
 Womanhood and Social Justice—A. M. Stirlton. Price, 10 cents.  
 Pure Sociology—Lester F. Ward. Price, \$4; postage, 20 cents.

THE SOCIALIST WOMAN PUB. CO.,  
GIRARD, KAN.

## The Story of the Waitress.

I got employment in a well-known white restaurant on East Twenty-third street. They have three schedules of pay there, \$5 per week for half time, which means from 10:30 to 3 o'clock; \$7.87 for working from 11:30 to 7:30, and \$10 a week for what they call the twelve-hour watch. I was one of the \$7.87 girls. Take it on the whole, that is one of the best places in the city for a girl to work. They have a system of shops scattered throughout New York and Brooklyn, and the general management seems to desire to be fair to the girls. Nevertheless, there are a number of impositions; for instance, we were compelled to buy three white waists at a high price, sometimes 99 cents each, while we ourselves could have bought the materials and made those waists, all three of them for about 90 cents. Then, again, the laundry bills were heavy and we had to pay them. The waists cost us 45 cents, three aprons cost us 30 cents for laundry, and three sashes cost us 24 cents, so that each week the laundry bill, which we could not avoid, made a noticeable hole in our salaries. Another thing was the charge for breakage. This was fixed by the head waitress, and we never could tell how she made up her mind as to which girl broke which dish. She may have hired a trance medium to tell her, or she may have arrived at conclusions by examining the leaves in her tea-cup after drinking her tea. Certainly she had some extraordinary means of information and the results were exceedingly erratic, and very surprising to the victims. Besides that, an excessive charge was also made for the broken dish; thus a dish which could be bought for 5 cents or 10 cents would be charged at 25 cents or more, and there was no appeal. If a girl lost a check from the slips that are given her in the morning she was fine 10 cents and if a customer stood up before he received his check there was another fine of 25 cents.

So the girls were at the mercy of the head waitress and the cashier. I am certain that the head waitress many times used her power of assigning responsibility for broken dishes in order to secure her little revenges. While all the cashier had to do in order get even with the girl who had offended was to destroy some of her checks and then declare that they had never been turned in. The girl's protests made no difference. The cashier's word was always taken, and the waitress had to pay for the missing checks. Such things were done.

My next place was downtown; long hours and exceedingly heavy work. The pay was \$4 for half time and \$7 a week

for full time—full time being nominally from 7 to 7 o'clock, but actually beginning at 6:45, because that particular place opens with religious service.

There is a marble floor there, and walking about on that marble floor for twelve hours is tremendously hard on a girl. Besides, we had to carry heavy trays of dishes, and our work in pushing about the bottles and the sugar bowls, etc., was very exhausting. No time was allowed us to sit down and rest, and we only had fifteen minutes in which to take our meals. We were fined for breakage, and all fines imposed in the other restaurants were also imposed here, so that during the six weeks I worked in the place I did not draw one full week's pay. The butter is cut into blocks and a big lump of ice is put on each lump of butter. The electric fans melt the ice fast and if a girl doesn't watch out the water from the ice will overflow the plate which receives it. Then there is a fine of 25 cents. I had been getting more and more angry all the time on account of the conditions, and when my envelope came to me on Saturday with the total of 85 cents deducted for fines I refused to submit to it and made a protest to the manager. Usually it wasn't any good talking, and another girl wouldn't have dared to persist, but I could afford to be independent and I intended to leave, so I fought with the manager for an hour, and at last got my full week's pay and left the place.

I went to work in another place. This time to a very large restaurant connected with a very large store. There are 150 waiter girls there who get \$3 per week for working from 10:30 to 3 o'clock, or \$4 a week for working from 7:30 to 5:30 o'clock. I took the long day and the \$4.

The fiction of the managers is that this is a good place for tips, and tradition also declares that this was a good place for tips, but that isn't so now. They used to serve dinner for 39 cents; now it costs 44 cents. When it cost 39 cents a customer would give the girl 50 cents and tell her to keep the change. Now, if she gets a tip at all, it's only the odd penny from 44 cents, as the customer feels that she is paying quite enough for the dinner, and so slips the odd nickel in her pocket.

All the fines that I have spoken of are in operation in this place, and about the only good thing that the waiters get there is good air. It's up on the eighth story, and the air is the best that the locality affords. The food given to the waitresses is unfit for any human being to consume.

The waitresses have the choice of three alternatives: They can eat what is provided, they can starve or they can steal. Some do one thing, some another. It's pretty hard to go all day long carrying good food, with the savor of it always in your face, and you not to touch any. One girl told me she stole a sandwich, and her friend commented that she was a fool not to steal a chicken.

The chief owner of the store is a celebrated philanthropist.

One day, when I could not eat any meat, I went in the kitchen and asked for French fried potatoes, and the cook took my number, and complained to the manager that boiled potatoes were not good enough for me. The manager promptly took up this case and laid down to me the law of the establishment, which was that never again under any circumstances must I demand French fried potatoes.

Another grievance which the girls have is in regard to the treatment. They are quite often sworn at. If a girl breaks a dish she is sworn at and fined; if she breaks three dishes she is discharged.

Fines are so numerous that a friend of mine, who worked six days, only received \$1.18 at the end of the week, while it had cost her 26 cents a day for carfare.

A year or two ago I would have thought that this place where I now am was the worst possible, but the agitation which has been stirred up by reason of the effort to organize here a strong union of waitresses has shown me that there are others far worse off than I am. One system of restaurants in this city, in addition to working its girls twelve hours a day, deducts \$1 a week from their pay for the first seven weeks, and holds that against them, so that if they leave without giving a week's notice they are fined that week's pay. Nevertheless, the management does not give the girls a week's notice when it concludes to dispense with their services.

Some of the restaurants where girls are now employed are altogether unfit places for them morally.

If those who are attempting to organize a strong union can have their way, the waiting business will be put on a sound and respectable basis, with \$12 a week as the minimum wage and all tips abolished.

The reason that our wages are now so low for such long hours is that we are supposed to receive so much in tips; in many cases this supposition is not borne out by the facts. In any case the tip is a degradation. When I accept a tip I feel that I am not the

equal of the person who gives it to me. It's a bad thing. We are hard working, we earn our living, and we would like to be self-respecting.

The union has been going for about three years and has encountered many difficulties. One of these is due to the feeling among girls themselves. A great many of them do not want to be known as waitresses, and they are afraid that if they join the waitresses' union their friends will perhaps gain the impression that they are not stenographers or book-keepers or school teachers, and so will respect them less. Why, I have seen girls who would much prefer to have people believe that they were salesladies rather than waitresses, but that seems to me a very stupid thing, because certainly the waitress, with the large territory to cover between the tables and the kitchen, and the fifteen or twenty possibilities of fines to be avoided constantly in her mind, is a person of much more personal responsibility than a girl who stands in one place behind a counter and just hands out from a small stock of goods whatever the customer desires.

## The Woman's Cause Is Man's.

JOSEPHINE CONGER KANEKO.

"Ideas move the world," says Lester Ward in one of his ably written books. Maybe, but ideas never make much progress as a world leverage until facts come into existence to support them. As early as 1792 Mary Wolstonecraft wrote an able treatise on "The Vindication of the Rights of Woman." Nearly a century later we witness the first red dawn of this idea of woman's freedom spreading itself over the mind of the human family, sending a ray of light across the long night of woman's slavery.

Gradually, in the years that have followed, Mary Wolstonecraft's idea has taken hold upon the minds of the people.

This, because a material fact lies back of it. Not the idea in itself, but the invention and improvement of machinery is emancipating womankind. The inevitable force of economic necessity is driving the world onward, and is drawing woman, whether she will or no, out of the seclusion and ignorance of the old-time home, into the social life of the world, and here is imparting to her the necessity of mutual help, of the co-operation of men and women in human life, of the possibility of equal opportunities and equal rights for all. And what once was "woman's sphere" no longer is her exclusive sphere, but is also man's sphere. And what once was man's sphere no longer is his sphere exclusively, but it belongs also to woman.

I believe that there are in the neighborhood of 6,000 girls engaged as waitresses in this city, many of them employed under most miserable conditions, which exist in violation of the law and defiance of the board of health, and which cannot be altered until the girls themselves unite and are willing to support a movement for remedy.

The union here has had bad luck, as the first organizer ran away with the funds, and the second organizer, a young woman, tangled things up in an extraordinary manner, depleted the treasury, let the membership go down and made default in as great an amount as she could.

I have spoken of the waitresses as girls, but I believe that the majority are really married women. I know that of 160 who were questioned on the subject, 100 were found to be married, and frequently young-looking waitresses bring their children to the meetings of the union, which take place at the rooms, 220 East Fifth street, on the first and third Thursday of every month.—The Independent.

A wonderful mixing and revolutionizing of things has this fact of machinery accomplished! And today we have but the beginning. What the morrow holds, we can but imagine.

Fifty years ago women made bread, and the men ate it; hungry men from the farms, the mills, the mines. Today in all our great cities, and in many of our smaller towns, men make the bread, and women eat it; hungry women, from the stores, the factories, the schools, the mills. The difference is, that formerly one woman made bread for one man and his children; today one man makes bread for a hundred women and their children. That is because of the machine. Men make bread by machinery, women made it by hand. And because this machine set at naught the hand labor of so many women, do we find the women going in for other and broader industries, for education, and training in the sciences of life.

A century ago women made by hand practically all the clothing worn by their families. Today men and women together make the clothing from the picking of the cotton and shearing of the wool to the fashioning of the garment. A man is as likely to do this work as a woman, so it no longer can be called her work exclusively. If she prefers something else, she can let the weaving and cutting and sewing go, and look for something else. Nobody today

censures her for this. It is not especially her business to do these particular things.

A century ago men were school teachers, journalists, writers of books, designers, architects, and what not. They no longer have a monopoly on these things. Women may, and do do any or all of them. Today women are farming, raising cattle, running engines, driving mail wagons, editing magazines, writing books, attending machines, and filling offices.

This interchange of work, of opportunities, however, never could have taken place but for the discovery and perfection of machinery. We cannot imagine any condition under which the sexes could have become so nearly equalized as they are today, save this fact of mechanical progress.

Not by teaching. A thousand Mary Wolstonecrafts might have talked and written for a long period of time, with scarcely any results. Her ideas were correct, to be sure. But men and women do not care much about the correctness of theories. They need force behind them. Women need force back of them to make them do things—to make them think, or develop in any way.

Even today, even in the face of all the facts, there are many women who declare that the four walls of the home is woman's sphere, and that it is her "bounden duty" to stay in her sphere. Often times she hasn't much to do there; she may, owing to the fact that so much of what was her former work is done by machinery on an extensive scale, sit and hold her hands, or sleep half the time, yet she is true to tradition, and imagines she still is in her sphere.

From present indications, however, the time is coming when woman will have absolutely so little to do in her home that she will be ashamed of her idleness and will go out to broader things in spite of herself. The electrical appliances already used in the households of the wealthy will one day be installed in all homes, and thus all women will find themselves without a "sphere" save the big round world and the social problems in it.

What the women will do with this outside world, depends upon how well they understand its needs—and their own. The education they are receiving today in their social labors, and in some states in their political training, will do much to help solve the problem of the future for them and for humanity. For it is from the woman who toils, the woman who has learned her lessons in the wider field of social endeavor, that we must expect the solving of the problem.

These women, together with the men who do the world's work, are very sure to make this discovery: That the amount of this world's blessings that we enjoy is not a result of our labor, but depends on what we *own*. That the men who own little have little of the necessities of life, while those who own much have access to all the world's goods, whether they labor or not. Then will begin the battle for ownership; not the battle that is waged today for individual ownership, and which is productive of so many ills, but the battle for the ownership of all the resources of the earth by all the people.

This idea of the co-operative owner-

ship of all the resources of the earth by all the people has behind it the stubborn fact of economic necessity, and, like the freedom and equality of women, will develop with the development of machinery, and the concentration of industry. The two phases of life go hand in hand, and are inseparable.

The educational labors of the day are to point out to women who have already entered the larger sphere of life the facts in the case, and to show the same truths to our workmen. For never in the history of humanity was it so nearly true that "The Woman's Cause is Man's; They Rise or Fall Together."

## Some Impressions of the New York Socialist Women's Conference.

THERESA MALKIEL.

For sometime past the Socialist women of New York State, especially those of New York City, have been preoccupied with the coming conference. Though of different opinions as to the work it was going to perform, they, nevertheless, all welcomed its approach. The party gained many new members among the women, who hoped and wished for the possibility of being delegates to the conference. While most of the women looked forward to the conference as a serious event in the history of the Socialist movement, and especially in the woman's movement, the majority of the men laughed at it.

At last the eventful day arrived and, as the doors of the large hall hired for the purpose by the state committee opened, the women came from all parts of the city and state.

There were three generations present, all enthusiastic, tired of their positions as official cake-bakers and money collectors of the party, and ready to do some active work.

The attention which they gave to the able opening speech of Comrade Anna Maley at once marked them as a body of serious-minded women. The convention opened and proceedings began in an orderly manner that would have done credit to a more experienced delegate body. The addresses of Comrades Mrs. Kennon, Kirkpatrick and Lewis were received with great enthusiasm; still the delegation did not show its power. It was only after recess when the question of organization came up for discussion that our comrades warmed up, standing firm for what each of them thought was the only and best solution of the problem. Delegates of long standing in the party, tired of the place in the background, which women as a rule were al-

lotted in the locals, fought hard for the organization of a new body, realizing that this was the only way of reaching the thousands of wage-earning women whom our party, as such, failed to reach. They argued that for the very sake of the Socialist party it was necessary to organize a body in the nature of a preparatory school, whose aim it would be to awaken the women workers and teach them that their only salvation will come with the abolition of classes under a Socialist regime, and that their place is within the ranks of the Socialist party. On the other hand, the younger and less experienced delegates, imbued with the spirit of equality of sex, thought it a sacrilege to work for anything else, or anywhere else, than within the four walls of the locals. Both sides were equally sincere and earnest, each standing up for what they thought was right. It did one's heart good to see that animated body of women, and it was clear from the very first that no matter at what decision the conference might arrive its coming into life marked a new era in the propaganda of Socialism among women, and was really the beginning of the awakening of the female proletariat. For six long hours the comrades disputed among themselves, each new speaker trying to outdo her predecessor, motion upon motion was made, spoken for and against, voted upon only to be lost like its forerunner. Finally the original motion offered by Comrade Bertha Mailly "That the body assembled organize into a state organization of women, whose object shall be the education of the working women of the State of New York," was adopted with a slight amendment made by Mrs. Meta Stern. Both sides breathed freely, and joyously seconded the motion to adjourn for the day, so as to give the

standing committees a chance to proceed with their work.

The room became a bedlam of voices; women talked, disputed, compared notes and gleefully greeted one another. This one day has brought them together closer than the years of membership in the locals. There was not a sign of animosity among them, the differences of the day were quickly forgotten. On the morrow they came again, neither the holiday spirit that reigned without, nor the close atmosphere within, could keep them away. There was still a great task before them. Briefly, without much discussion, they adopted the resolutions as presented by the resolutions committee, as every one of them clearly expressed their sentiment. Some of the resolutions adopted were sent upstairs to the state convention for approval. The constitution, too, did not bring forth much discussion, as it is almost a facsimile of the state constitution of the Socialist party. Like the day before the delegates were saving their strength for the afternoon. After recess the question of Socialist Sunday schools was taken up. Miss Cristal, Mrs. Fraser, Miss Dutcher and Comrade Vacx, who are all Socialist Sunday school teachers, ably pleaded their cause. They clearly showed the delegates that the easier way to gain converts for Socialism is to begin with the child before the teachers of the public school have imbued it with the spirit of false pride and cheap patriotism. Here, during this discussion, the delegates showed their intelligence by patiently giving preference to those speakers who had practical experience while the majority were only attentive listeners. In the midst of the discussion word was sent from upstairs that the state convention was having a heated argument over the woman's decision to maintain a separate organization. The delegates then adjourned for a half an hour to plead their cause before their male comrades.

Miss Anna Maley and Anita Block were able exponents of our right, and the necessity to organize for the purpose of education and agitation among women. It is sad to remark that two of our own sex, who happened to be delegates to the state convention, were among the bitterest opponents of the woman's cause; they were satisfied to leave their sisters where they stand today. The confusion among the delegates was such that, after passing a substitute on all the motions and amendments which indorsed the formation of educational clubs for women, they immediately passed another motion not to concur in the decision of the women's conference and that the locals should remain the only field of work and propaganda.

It is impossible to describe the disap-

pointment of the female delegates at the failure of the convention to indorse their action; this, however, subsided very soon, and before very long the women were again ready for work, determined more than ever to pursue the methods adopted the previous day. The interest which they took in the discussion on the suffrage question clearly indicated that on this one point they were unanimous, all desired the ballot, claiming as their right the right of every adult being. It was pointed out that it is high time that the Socialist women took an active part in the suffrage movement, aside from the middle class women. That the time is not far off when the capitalist government will grant the ballot to women, and it is, therefore, the Socialist's duty to go forward among the female wage earners and teach them how to use it intelligently for their own instead of their

employer's benefit. Though tired and exhausted from the heat and the two days' strain, the delegates kept their seats, taking as lively interest in the proceedings as they did during the first hour of the conference. Finally a tired voice from the back of the hall called out meekly:

"Comrade Chairwoman, I move we adjourn." There were numerous voices eager to second. The motion passed, the delegates grouped together, bidding each other hearty farewells, women who did not know one another before the conference kissed at parting, made appointments to meet socially, and hoped to be delegates once more, when the conference meets again next year. All spoke enthusiastically of the conference and the experience gained through it. It was an eventful gathering which will live forever in the hearts of those who participated in it.

tution or set form of organization. Out of their work and experience they evolved a formal body and plan of action. A few of the important things in their constitution are:

"The name of this organization shall be the Socialist Woman's Society of Anderson."

"The object of this organization shall be to give women an opportunity to learn the real meaning of Socialism."

"An active member shall be any woman who belongs to Local Anderson Socialist Party. She shall be eligible to hold any office of the organization."

"An associate member shall be any woman who is in sympathy with the object of the organization and willing to sign the constitution. She shall have a full voice in the meetings and serve on any appointed committee, but shall not be eligible to hold any regular office."

They stand in the city as one of the women's clubs. Their meetings are announced in the weekly calendar of the daily paper with the other women's societies.

They have demonstrated that an active propaganda can be carried on among the women and that as soon as woman understands what Socialism is and what it will do for woman she will come into the party. The women are rapidly joining the party and take an active part in all the work, proving that the women's meetings may be conducted so as to be a feeder for the party local. The women make good workers in the local. It has been said in Anderson, "if that work is given to the women members, it will be done."

Indiana has a woman for assistant state organizer. She will work especially with and for the women. It will be her purpose to organize them after the Anderson plan until there will be a State Federation of Women's Socialist Societies holding a state meeting at the time and place of the regular state convention of the party. This State Federation to be affiliated with the National Federation when it is formed.

The work is being done with the approval and help of the State Executive Committee.

Besides the assistant state organizer there are two women agitators at work in Indiana. The local secretaries write to the state office: "We are developing a preference for women agitators. Don't send us a man."

Our battle cry is: "The Women of Indiana for Socialism."

Don't forget The Socialist Woman; on trial three months for 10 cents.

ANYONE WISHING INFORMATION REGARDING the Socialist party can have it by addressing J. Mahlon Barnes, National Secretary, 180 E. Washington St., Chicago.

## A Practical Effort to Reach the Women.

MAY McDONALD STRICKLAND.

The message of Socialism has been adapted to reach men in all walks of life. Small effort has been made to reach women.

True the Socialist party has always stood for the equality of the sexes and offered women a voice in all its deliberations. For those of us accustomed to take our place by the side of man, this is sufficient. But we are fast learning that there is a large majority of women, who, for various reasons, can not or will not go into party meetings, especially business meetings, and work.

Some effort has been made to reach the woman wage worker. In those states where woman has the franchise the work is fairly well begun.

But there yet remains a large percentage of women who are house wives, who do not work for wages, but for food, clothing and shelter. They are not asking for higher wages, but for their freedom, to be an equal with the man by whose side they stand to build the home. These women are, as yet, practically uninterested in Socialism. There must be a special work done to reach them.

A very practical effort has been made in this work by the Womens' Socialist Society, of Anderson, Ind.

Four socialist women began the work. They now hold a weekly meeting with a regular attendance of twenty-five and thirty women. Recently a woman who has become interested entirely through the efforts of this club said: "I will be at the meeting whether we have any supper at home that evening or not. I feel that I have missed something if I stay away."

They have built line upon line. No one has seemed to be a leader. The women have made their growth together.

It is a wise leader who can get down in the ranks and push rather than lead. When you have made the organization stand alone, when it will go on whether you are there or away, you have proven your leadership and builded on the firm rock. The organization will accomplish something.

They began with very simple programs. Two or three members would come prepared to read an article from some paper or magazine that had especially interested them. This they did at first with great effort and often after much urging and encouraging from the other members. They gradually gained confidence and were constantly watching for something to read at the meeting. Thus they became more careful readers of our literature. The Chicago Daily Socialist, The Appeal to Reason and The Socialist Woman furnishing most of the articles read. The reading of each article was followed by discussion. Sometimes a certain member was selected to start the discussion. In this way they began to put their thoughts into words.

One by one, they ventured to write their thoughts on some subject and they began to prepare original papers. Recently they have had some very interesting papers on the subjects: "Why Should Women Vote?" "Why Should Women Join the Socialist Party?" "How Can Women Help the Socialist Party?" "Conditions Under Which Children Toil." "How Socialism will Effect Child Labor."

In the beginning they had no consti-

## "The Dear Love of Comrades."

Just as we go to press, we have the pleasure of making a note of one of the happy incidents in our lives which will live with us as long as we shall live.

On the evening of the 22nd of July the Socialists of Girard, with a number of their friends and Appeal employes, some fifty or sixty in all, gathered on the beautiful lawn at Comrade Ben Wilson's home, and "did honor" to the editors of *The Socialist Woman*, to the paper itself, and to the woman's movement in general. Comrade Grace Brewer, secretary to the Appeal's managing editor, and his all-round right-hand man, acted as toastmaster, and with her usual wit and grace introduced each of the speakers. Comrade John Snyder, state secretary of Kansas, and an old school mate of ours, opened the speech-making with a talk of our old friendship, quoting from an early poem of Mrs. Kaneko's, "Friends are those kindred spirits who complete the magnetic circles of our lives," and wound up by giving *The Socialist Woman* and the whole work for women a very fine send-off. Comrade George Brewer, the "husband of Grace," and another mainstay in the Appeal office, also an old school mate, gave us a fine, encouraging talk: Comrade Mrs. Ben Wilson read very beautifully Whitman's "Pioneers, O, Pioneers," and spoke of its applicability to the woman's movement in the Socialist party. Comrade Mrs. Withrow and little daughter sang very sweetly a "Spring Song." Comrade Phifer gave a fine toast to the possibilities of the home under Socialism. Comrade Houghton gave as a reading a prose poem by Mrs. Kaneko, entitled "Freedom." A young comrade from New York city, who never before had been out of the regions in and about the Ghetto, gave an interesting talk, said that Girard seemed to him like a paradise, told of the crowded and unhappy lives of the Ghetto dwellers, and said, with some pathos, "I don't want to go back there." Comrade Fuller, who, as the toastmaster said had "gained a world-wide reputation in Girard as an expert in aerial navigation," made an excellent address on the woman question, congratulated the Socialist movement on the fact of its having a woman's paper, and an awakening among its women, and predicted success for Socialism when the women became thoroughly interested in it. Comrade Miss Carrie Lowe, the bright assistant to the state secretary, made an interesting talk. A number of the Appeal girls, led by the "Red-Headed Fairy" Miss Mabel Smith, made short, witty responses to the call of the toastmaster.

Comrade Mrs. Tubbs, with whom Mrs. Kaneko, then Miss Conger, made her first home when she came to work on the Appeal some years ago, gave a reminiscent talk of the old friendship. Responses by Comrades Ted Vincent, Tom Grant, Lovejoy, Wilson and others were full of welcome to the editors of *The Socialist Woman*, and of encouragement for the success of this paper, and for the entire work among women.

In answer to it all, we returned, in a feeble way, the thanks and appreciation that we so deeply felt for this comradely greeting, for this expression of "the dear love of comrades," and left a thought with the men comrades, that, as they would not wish to live with women who were non-Socialists, who were antagonistic to all their efforts and ideals, so they must remember that there are comrades all over the land who labor under this disadvantage of having women in their households who oppose their work and who, instead of upholding and strengthening, endeavor to impede their progress. For this reason, if for no other, they must help us push this work of spreading Socialism among women.

Last of all, the Marseillaise was sung, and then the social time began and the comrades shook hands and talked with each other as they gathered about the punch bowl, where a delicious fruit punch, prepared by Mrs. Wilson and Miss Lowe, was served under a grove of trees and vines among which had been hung Japanese lanterns and red flags.

Long will we remember this occasion, and to the outside comrades we would say, if you want to know what the comradeship of Socialists means, take a vacation and come to Girard, the home of the Appeal, *The Socialist Woman*, the State Secretary, The Girard Manufacturing Company, and the famous airship, now being built by Comrade Call.

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### TO THE EDITOR.

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#### Equal Opportunities for All: A Criticism of the Republican Platform.

What a jumble was made in the republican platform, in its attempt to explain Socialism and republicanism! It would be funny but for the seriousness of the whole situation. When they say that republicanism stands for equal opportunities for all, one begins to wonder why, since they have been in power so long, we have not been having some of it. They certainly put forth no evidence that they have any comprehen-

sion of what equal opportunity for all implies.

Can anyone who has given the question any thought feel that the child that is born in the slums of poverty and distress has an equal opportunity with the one that is born in better conditions? Never until we can have a condition of security and rest for all mothers can there be equal opportunity for all. Under our present system of government she who goes down into the dark shadow of death to reproduce, and is thereby the greatest of all benefactors to the nation, receives no consideration whatever, but on the contrary is the most heartlessly dealt with by the nation, of all creatures. The mothers of horses in most instances are given a chance to at least a brief rest before the new life is ushered in, but not the mothers of men. They toil on to the very last, and then, what is worse still for them is that their fragmentary occupations, a dozen or more in number, demand their attention to such an extent that there is no time for recuperation, thereby leaving them in a depleted, nervous condition with which to take up the added strain or responsibility which is forced upon them by the advent of each little helpless member of society. Finally, after this twenty-four hour-a-day job has been kept up for a few years, the whole physique becomes bent and warped and the mind blunted, distorted and coarsened to such an extent, in many instances, that the mother fails to command the respect even of the children she has borne.

Let it be remembered that only one housewife out of sixteen has hired help, and yet it seems that such conditions are what republicanism is wont to call "Equal opportunities for all."

Every child ought to have a chance to be born right, and in consequence this great, rich nation, should establish in every community all over the land maternal institutions where the babes of the nation may be well born, and where the mothers, relieved of all responsibility and worry, may be retained and cared for by the very best skill of the nation until they have regained their strength. And in addition to these institutions there should be the nurseries for the babes, cared for by the scientifically trained nurses, when through all the stages of babyhood the mothers could be relieved for at least a few hours out of each twenty-four.

Then should follow the kindergarten, which should also be in the best of hands. And then the industrial school, which is the basic principle of a true form of government, and where the children may be interested in all the industries, and where a selection may be made so that the hand and the

brain might work together, thus securing the best results. These schools could be self-supporting, and through a co-operation or interdependence of all for each, and each for all, the natures of the pupils would not be imbued with selfishness, and their hearts would beat freely in unison with the hand and the brain, thus forming a trinity stronger than the world has yet known.

Then with a collective ownership of all the industries, with the work so systematized and arranged as to solve the unemployed problem, may we speak of "equal opportunity for all."—Martha A. Porter.

### SOCIALIST WOMAN'S STUDY CLUB.

#### Errata; Lesson VI.

Through a mixing of manuscripts, a number of errors and omissions occurred in Lesson six, which will be corrected by substituting the following topics under the numbers given:

#### II. Government.

The Confederation of tribes is formed, for mutual defense, and for the preservation of internal peace.

#### IV. Family.

The Syndiasman or pairing family is developed as the final breaking up of the group-family.

#### V. Industry.

1. The use of bronze and copper tools. 2. Adobe brick and stone in house-building. 3. Woven fabrics, shuttle and embryo loom; ornamental pottery. 4. Industry begin to be specialized: The arrow-maker, pipe-maker, etc.

Neither the use of adobe bricks nor of irrigation in agriculture is peculiar to the western hemisphere. Both were used from a very early period on Asia, though it may not be possible to fix the date at which their use began.

#### Lesson VII.

Upper period of barbarism: Traditional Times.

#### I. Progressive Tribes.

1. Two groups of tribes survived till this time on the eastern hemisphere: The Aryan, including the Hindu, Persian, Greek, Latin Celtic, Teutonic, Slavonic, and the Semitic, including the Hebrew, Assyrian, Arabic and others. 2. On the western hemisphere the Aztecs and Peruvians reached this stage.

#### II. Subsistence.

1. Flocks and herds, cereals and fruits. Work done by both male and female slaves.

#### III. Government.

1. Hereditary kings, requiring sanction of the gods, through the priesthood. 2. Representation in the Council begins to be related to land instead of to the family. 3. Development of municipal life in fortified cities. 4. Gens, Phratry and tribe still active.

#### IV. Language.

1. Invention of epic poetry; handed down orally. 2. Extraordinary development of public speaking.

#### V. Family.

1. Breaking up of patriarchal period. 2. Descent changed to male line among Greeks (excepting among Lycians) and among Italian tribes. 3. Male genealogies go back to the gods. 4. Polygamy, slavery, inheritance of property by children.

#### VI. Industry.

1. Use of animals to cultivate the land. 2. Shipbuilding with planks and perhaps with nails. 3. Wagon and chariot, Potter's wheel, Hand mill for grinding grain, plow. 4. Marble in architecture. 5. "Professional men, such as the smith, the carpenter, the leather-dresser, the leech, the prophet, the bard and the fisherman appear." 6. Discovery of smelting of iron ore.

#### VII. Religion.

1. Eastern hemisphere.—Ceremonies of purification after murder, of supplication, of adoption, etc. Burial rites. 2. Widespread development of monasticism. Re-

ligion a department of government. 3. Mythology with Olympian deities.

#### References.

I. 1. Morgan; Ancient Society. 2. Prescott; Conquest of Mexico; Conquest of Peru. II. 1. Ancient Society. Conquest of Mexico. Conquest of Peru. III. 1, 2, 3. Grote; Traditional Greece. 4. Ancient Society. IV. 1, 2. Traditional Greece. V. 1, 4. Ancient Society. 2, 3. Muller; History of the Doric Reca. VI. 1, 2, 3, 4. Ancient Society. 5, 6. Traditional Greece. 8. Tacitus' Germania. VII. 1, 3. Ancient Society; Traditional Greece. 2. Conquest of Mexico. Conquest of Peru. Encyclopedia Britannica; Article on India.

#### Questions.

II. What point of similarity is there between co-operation and slavery? Ans.: Work is done on a social scale, by the group in both cases. What points of difference are there? Under co-operation the work is done under the direction of all of the group for the benefit of all. This was the feminine system. Under slavery the work is done under the control of one for the benefit of one. This is the masculine system. III. What change in government took place with the private ownership of land? Ans.: Whereas formerly officers had represented people they now represented property; whereas chiefs were formerly elected by the people, they now inherited office by the grace of the gods. IV. What class of people produced the free cities? Ans.: Those who were industrial specialists or traders; those not directly dependent on the soil. V. What was the original feature of the patriarchal institution? Ans.: The ownership of land and of persons. VI. By what was the masculine era of production specially characterized? Ans.: By the development of invention, which requires both leisure and freedom. VII. How did religion control the lives of the people? Ans.: By bestowing the sanction of the gods, without which nothing was thought to flourish, according as people obeyed or disobeyed the formulas laid down for them by the priesthood.

Observations.—Ideas were imaginative, though they were beginning to be systematized. The ideal was that of power, regardless of how the power was used.

## PUBLISHER'S COLUMN

From Chicago to Girard. A long step, yet it has been quickly made, thanks to the steeds of steel and steam that carried us, bag and baggage, Socialist Woman and all, across the emerald-green woods and prairies of the Mississippi valley.

And now we are quite settled, ready to do business at the new stand, and are thinking intensely of you. Wondering how often you are going to write to us, and how many new names you are going to send in the weeks to come, that they may read The Socialist Woman and be made Socialists. We never were surer in our lives of the necessity of breaking up the old conservatism and the old superstitions of women, than we are today. And we never knew the time when women were so eagerly seeking after intelligence, and the truth about things.

It is The Socialist Woman's intention to meet these needs and these demands of the age. We do not know of any other paper just suited for this purpose. We do not know of any other paper that handles the sex question as fearlessly and yet as sanely as The Socialist Woman does. There is no

other paper devotes its pages to the necessity of political and economic freedom of women as does this paper. There is no other paper that digs down into the root of things and points out the cure for feminine slavery as this does.

Think, then, of the necessity of getting The Socialist Woman into the hands of men and women. *No other paper does its work; no other paper can fill its place.* Of some papers there are a dozen duplicates; of The Socialist Woman there are none. It stands alone, but it will stand well and long, with your aid.

Notice that The Socialist Woman is sixteen pages this issue. And it will remain this size until you run the circulation up so that we can still further enlarge it. A year ago it was eight pages, seven and one-half by ten inches in size. A mere experiment in those days. Today it has passed beyond the age of experiment and is an established fact. What we want to do now is to get it before all the thinking men and women of the land. It is bound to have a beneficial influence—to loosen up some hide-bound prejudices.

Comrade Theresa Malkiel, of New York, one of the best friends The Socialist Woman boasts, secured seventy yearlies at the New York State convention last month. She says there are many things harder than getting subs for The Socialist Woman.

That leaflet of Agnes Downing's, "A Word to Working Women," is one of the best yet, and whether you are a man making a speech, or a woman, you can't do better than have this leaflet distributed through your audience. Price, 20c a hundred, 50 for 10c.

The leaflet, "Where is your Wife," by Kiichi Kaneko, has run through several editions and is going through another. Better order a batch of this new edition. 20 cents for 100. "Why the Socialist Woman Wants the Ballot," by Josephine C. Kaneko, is the thing for your suffrage and street meetings. Send in your order today. "Elizabeth Cady Stanton on Socialism" is another leaflet that you cannot do without. A new edition of several thousand of these is now on the press. Send your order early, and load up with these. Price of all leaflets, 20c a hundred; 50 for 10c.

Don't send stamps for your subscription. We have enough of them to last several years.

Renew before your subscription expires. We can never supply back numbers.

## The National Movement.

### Social Democratic Woman's Society.

The general meeting of the central committee of the Social Democratic Woman's Society took place on Thursday, June 18, 1908, and was presided over by Comrade Stahl.

Branch 6, Elizabeth and the English branches, were not represented, and only a written report was sent in by branch 13 of Philadelphia. With the correspondence was found a trial number of the "Little Socialist Magazine for Boys and Girls," published by the Little Socialist Publishing Company, Lawrence, Mass. This is a very interesting little paper, and we hope to secure subscriptions for it in the future. Bills were paid, and reports of the various branches were as follows:

Branch 7, Long Island City, had poorly attended meetings; gave \$4.00 for the Trades Union Calendar. Branch 2, New York City, had well attended meetings, in which two delegates were elected to the woman's convention. This branch gave \$5.00 for the central committee. Branch 3, New York City, had a well attended meeting, and also elected two delegates to the woman's convention. One member admitted. Branch 4, Evergreen, had a well attended meeting, with Comrade Henry from the central committee present to open the discussion, in which many took part. Branch 5, Brooklyn, well attended meeting, and good discussion. Branch 7, Newark, had three well attended meetings, in which three new members were admitted. Branch 8, Union Hill, had two fairly attended business meetings and one well attended educational meeting, at which the woman's organization was discussed. Branch 8, East New York, had fairly well attended meetings. This branch also elected two delegates to the woman's convention. Branch 13, Philadelphia, had fairly attended meetings.

The central committee called a special meeting regarding the organizing of the branches in the Socialist party, but came to no definite conclusion as this was prior to the convention, and it was not known what steps would be taken there. Woman suffrage and the formation of Socialist Sunday schools were also discussed. The delegates of the Socialist League reported that aid was needed for immigration purposes.—Martha Orland, 421 E 85th street, New York.

Chicago.—The Socialist women of Chicago, under the auspices of the woman's national committee of the Socialist party, have been holding excellent street meetings on the suffrage

question in that city for some weeks past. Good crowds have listened to these comrades at each of their meetings, and the best of order had always prevailed, in spite of the effort on the part of some of the capitalist papers to "sic" the mob on, through their "incendiary" suggestions. The members of the Woman's Branch, and the Woman's Socialist League have materially aided in making the meetings a success.

### SOCIALIST WOMEN IN JAIL.

Four Socialist women—Mrs. Bertha M. Dailey, Mrs. Alice Vail Holloway, Mrs. Helen A. Collins, Mrs. Cloudsley Johns—all of Los Angeles, have been spending the warm days of July in the jail of that city. This, for speaking on the streets of Los Angeles—the City of Angels.

The Los Angeles Herald asks, editorially, "Why arrest scholarly, refined, delicately nurtured, women, mothers of families, and irreproachable members of society, and allow men to exercise with impunity the right of free speech? . . . Salvation Army speakers, evangelists, and other reformers are not interfered with. . . . The worst feature of all this wretched display of prejudice and lack of good judgment is in the fact that all the leading newspapers of the land—ALL—have published accounts of the arrest of the little women and the immunity of the big men, and are commenting on it unreservedly. Los Angeles may well afford to do without this kind of advertising, and we think the chamber of commerce should call a special meeting to review this whole subject, and set our city right before the United States of America."

In the meantime, the "little women" are doing a good stroke of agitation work for the Socialist movement. They are advertising the Los Angeles movement as it was never advertised before, and are creating sympathy where it never before existed. A daintily gotten-up "At Home" card sent out by them, reads as follows: "Mrs. Dorothea Johns, Mrs. Bertha M. Dailey, Mrs. Alice V. Holloway, Mrs. Helen A. Collins will be "At Home" in the city jail where they are temporarily staying for exercising their right of free speech as guaranteed by the constitution of the United States and of the State of California. Friends will be welcomed Thursdays and Sundays from 10 to 12 a. m. and 2 to 4 p. m. from July 14 until further notice. No refreshments served. Those unable to attend are requested to send regrets to A. C. Harper, mayor of Los Angeles, California, or the police commissioners."

Verily, the women of the Socialist movement are of the same stuff from

which heroes are made; they are leading the world a pace it never knew before, and are scattering the scales from the eyes of the ignorant masses.

## Common Sense.

The great Socialist Weekly of the Southwest. One year, 50 cents; six months, 25 cents. Send for sample. Common Sense Pub. Co., Los Angeles, Cal.

### OUR LEAFLETS.

Leaflets advertising The Socialist Woman will be sent free of charge. Other leaflets for sale are "Elizabeth Cady Stanton on Socialism," a fine propaganda leaflet; "What is Your Wife," by Klichy Kaneko, good for propaganda in Socialist locals, second edition; "Why the Socialist Woman Demands Universal Suffrage," by Josephine C. Kaneko. Every working man and woman should read this argument for equal suffrage. Any of these leaflets 50 for 10 cents; 100 for 20 cents.

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## LISTEN!

At last our SIXTEEN-PAGE MAGAZINE is out. Now it is up to you, comrades, to make The Socialist Woman one of the greatest educational forces in our movement. It is YOU who CAN and MUST introduce the paper among your friends and enemies and double its circulation.

The message of Socialism must be delivered especially among our women. The faster we deliver it to them the better society will be.

We see the sign of the wonderful awakening of women all over the world.

THE TIME is ripe and The Socialist Woman is ready to be introduced to the wider audience.

The hot weather is a temptation to stop working for Socialism. DON'T STOP. Think of the thousands of women who are sweltering in sweatshop, factory, hotel and restaurant kitchens. These women DEMAND THAT YOU DO NOT STOP YOUR WORK FOR THE CAUSE.

Socialism will free them from their bondage, carry its message to them. SPREAD The Socialist Woman among them!