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**CLARA ZEMLICH**

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## TWO LITTLE HEROINES

I have listened to all the speakers and I have no patience for talk. I am one who feels and suffers for the things pictured. I move that we go on a general strike.—Clara Lemlich, at the famous Cooper Union meeting.

The spontaneous strike of 20,000 shirt waist makers in New York City was the greatest event in the history of woman's work. The majority of the strikers were mere girls, few of them over twenty years of age. They had no "great" leaders, but among them were individualities strong enough and great enough to hold a place in the history of our country's industrial development. Two of these were Fannie Zinsher and Clara Lemlich. The following from The Survey is a sketch of the lives of these two brave little girls:

I have two pictures of Fanny Zinsher in my mind, one as she came from Russia at fourteen, fleeing from persecution to free America, with round cheeks, smiling, irresponsible lips and clear eyes full of interest and delight in living; the other after five years of American freedom, with sad sweet eyes whose sight was strained by the flashing of the needle and by study late at night, mouth drooping with a weight of sadness and responsibility and an expression of patience and endurance far beyond her twenty years.

She came a little high school girl from Kishineff to San Francisco. She did not know what work for wages was, but she and her brother four years older had to turn to and support a mother and a little brother. Three hundred power-machines in one long room of the garment factory welcomed this little human machine-in-the-making. The roar and flash of the needles terrified her. She tried to work, but her nerves went more and more to pieces, her frightened eyes failed to follow her fingers as they guided her work and the second day she slit a finger open and was laid up for three weeks. When she returned she could adapt herself no better to the nervous strain. At piece work she could earn little over one dollar a week, until a kind forewoman removed her to a smaller room where in time she rose to five dollars.

To the older generation among the Russian Jews the hardest thing of all about America is to find that they can take no part in industry; that it is only their little children, cherished and protected by their patriarchal institutions at home, who are quick and "smart" enough to be used in our industries. For the sixteen years of her widowhood Mrs. Zinsher had supported her family in Russia trying to give them a fair start in life, and now after six months in California she felt that the fear of persecution at home, near relatives and friends, was not so deadly for her children as the machine, with no hope, even, of better things to follow. With what remained of the money she had brought to America she came east to sail, only to

learn that a second massacre of her race was going on at Kishineff. So the two children settled down again to the machine and in a year the third boy took up the work.

But they wished for something better and studied at night for the regents' examinations. The older brother matriculated at a dental college and has been studying for eighteen months. Fannie passed her examinations a year ago, but the strike came and the money went and it will be back to the machine again when the strike is settled, not to save for the future, but to make up arrears of debt. The younger brother, a tucker on undergarments, is laid off now as his employer fears the strike will spread to his trade and so refuses to cut out new work. That is the situation as it stands today.

In the four years preceding the strain was continuous—to adjust oneself to mechanical work at a high tension all



FANNIE ZINSHER

day and then turn to mental work at night and all Sunday. And during that time distress and worry of mind were seldom absent. The student frequently lost her place because school prevented her from working the prescribed number of hours a day—that is, from 8 a. m. to 8.30 p. m. for about six months in the year, and Sunday from 8 to 1, or sometimes to 5. For the same reason her pay was small, even when she had work. The end of mingled study and work came a year ago when she went to the position she held when the strike began, making nine dollars a week for the long day—tucking 2,200 yards a day, for which she should have received \$13.20 at the piece wage of \$2.20 a day—and planning to save for study.

Perhaps during her years of night school she had had no time to notice conditions in the shops. Now she was free to observe and what she saw of petty persecution, speeding and overwork made her join the union, made her bring her friends in with her. The spirit spread until 140 out of the 165 in the

shop during the slack season were organized. The union, Fannie Zinsher believes, is the only possible way of protecting the factory worker, for, she says the factory inspector is regularly duped girls are primed how to answer his questions, and the forewoman is on hand to see that they say the right thing; girls under age are hidden away in closets or under tables and, in general, the law is never violated in any respect so far as the inspector can find out.

In the recent strike Fanny was arrested for speaking to one of the pickets. The officer pinched her arm black and blue as he dragged this dangerous criminal to court, and there glibly told the judge she had been arrested four times before. Her heart leaped at the insult. Quick as thought she raised her hand, "I swear I have never been arrested before." Her face and tone gave the man the lie. He turned purple and could make no answer, but she was fined just the same, on his evidence.

Fannie Zinsher is strong and steadfast, but the soul of this young woman's revolution was Clara Lemlich, a spirit of fire and tears, devoid of egotism, unable to tolerate the thought of human suffering. The dramatic climax of the strike came when this girl was raised to the platform at Cooper Union and "with the simplicity of genius," as one reporter says, put the motion for the general strike. "I have listened to all the speakers and I have no patience for talk. I am one who feels and suffers for the things pictured. I move that we go on a general strike," she said. Dramatic, too, was the moment two years before when she stood, a solitary little figure, distributing circulars of her union to the girls employed in "the worst shop in New York." For this "disorderly conduct" she was arrested and had her first experience of a prison cell.

At sixteen her real education began—in the shop. Her description of the slow and blundering way she pieced together the relation of the workers to their work and their employer recalls the slow dawning in Judge Lindsey's mind of the outline of the "Beast." What outraged her most from the beginning were the petty persecutions, the meannesses, and the failure to recognize the girls as human beings. She tells of the forewoman following a girl if she left the room and hurrying her back again, of the pay of the new girls kept down because they did not know what the market rate was, of excessive fines, of frequent "mistakes" in pay envelopes hard and embarrassing to rectify; of a system of registering on the time clock that stole more than twenty minutes from the lunch hour, of the office clock covered so that the girls could not waste time looking at it, or put back an hour so that they should not know that they were working overtime. She sat and worked

# May-Day, Woman and Labor

JACK WOOD

"Come, then, let us cast off fooling, and put by ease and rest. For the cause alone is worthy till the good days bring the best.

Come, join in the only battle wherein no man can fail. Where whoso fadeth and dieth, yet his deed shall still prevail.

Ah! come, cast off fooling, for this, at least, we know: That the dawn and the day is coming, and forth the banners go."

There will be more women interested in labor, and "Labor-Day" demonstrations this May Day, than ever before in the history of the labor movement. And the evolution is good. Given opportunity woman finds her work. Economic disturbances are making the opportunity. "The social question of today," said Disraeli, "is only a zephyr which rustles the leaves, but will soon become a hurricane. It is a dull ear that cannot hear the mutterings of the coming storm." Conventionality and tradition are dying. Woman is on the march.

The enemies of old were outside the city walls. Today they are within. Not over sea. The working class of any given nation does not hate nor wish to fight the working class of any other nation. In the new array of battle woman is in the front rank. Why? How? Because the modern enemy within the city walls concerns in particular the wife, the mother and the child. Mammon sings forever, "Suffer the little children to come unto me for of such is the kingdom of the almighty dollars."

Adulteration, factory laws, workshops, store and mining conditions, come close to the home, and mother life and heart. She, woman, wants a vote on these matters, and is most directly interested in them. Bad food—non-sanitary work places, overwork and no work, these be the home-breakers, and woman has been kept silent. And as to child labor where

The child's sob curseth louder in its silence Than the strong man in his wrath,

when woman has spoken she has been told to keep in her sacred sphere—the arena of the stove, there to offer up her body as a living sacrifice on that altar three times per diem.

In the June Cosmopolitan Mrs. Elizabeth Gilmer, on the "Troubles of Women," makes Mirandy answer her supposed better half thus:

"Den I up an' asks him what is women's sacred sp'ere, an' he don't know no more dan a rabbit. But I dose. I done took notice dat women's sacred sp'ere is doin' de jobs dat ain't got no pay to 'em, an' dat no man ain't hankerin' after. 'S long's a woman stays at home an' patches her husband's britches, an' nusses de babies, an' does de cookin' an' de scrubbin', an' takes in a little washin' on de side to help out wid de rent money an' keep de pot boilin', ev'ry man thinks she is des where she ought to be, 'caze he ain't a-honin' after dem jobs. But when she gits where she gits real money, an' somethin' easy to do,

den a howl goes up dat she's done jumped over de bars, an' got out of her sacred sp'ere, an' dat's along of de trouble of bein' a woman."

It has been well written that the "basis of all oppression is economic dependence on the oppressor." Today woman is "kicking" and the kicked howl. They aver she is overconservative and wouldn't know how to use her vote. Bah! If women make worse use of their votes than men have done, they'd be superhuman.

Advisory boards of women should be attached to all city councils; nay, further, women should be elected on to city councils. A lady member was recently elected to the London county council. As architects women would so arrange windows and drains, and passages, that light, comfort and health would result. I read of a fully certified man surveyor inspecting some public works in the London county council (Will Crooks, late M. P. for Woolrich, told this in the house of commons) and when he came to a well, under construction, he mounted his eye glass and said, "Aw, I wonder how *high this well is?*" Poor fellow!

A vote means bread, clothes, shelter, life! At all extents that's what it should mean. A vote bears, or should bear, on the administration of things, and conditioning of environment and in these woman, child, home are especially concerned—and to now are voiceless. Women are concerned with the great labor problems, and should agitate and organize, and get down to bed-rock, and with the great potential mother instinct, stop the "never-ending audacity of self-elected persons," and make politics and industrial organization spell the conservation of human life, social, civic and national.

Sound economics are good—so is sweet, clean sentiment. Both are factors in growth.

A woman has a right to vote because she is a human being, a citizen. In trades unions, leagues, schools, Socialist locals, etc., etc., woman's insight, tact, patience and attention to detail are pressingly needed. And this May Day—the International Labor Day—should give an impetus to women to make common effort with men, against the common enemy, and combine forces by all possible methods to usher in, in the words of William Morris,

The wonderful days a-coming,  
When all shall be better than well.

Send 10c for a picture of 'Gene Debs and the Girard Socialist children, and five copies of this issue of The Progressive Woman. Then hand the copies to friends to read.

**WOMAN'S SUFFRAGE** an address on this subject from the Socialist point of view, showing clearly that it is a feature of the class struggle and the modern social question. 48 pages, paper, 10 cents postpaid. **F. P. JANKE, 455 North State, Indianapolis, Indiana.**

I observed, and her greatest wonder was that the workers endured this constant dragging down of their self-respect. Very soon she began to say things that made her parents call her a "Socialist." She thought more deeply about industrial experiences in America, and became one. At the same time she joined the International Union of Shirt-Makers—one of the handful who fought for years to keep that infant union alive. From that time she became an agitator in a small way. She had no personal grievance. She was a draper, well paid and in demand. She needed money, furthermore, because she wished to take a course in medicine, but this did not prevent her from trying persistently to organize every shop she worked in. She tells of one time when she felt that she must keep her place and determined to be a good girl—from the boss' point of view—but in two days she found herself talking unionism again. She found, too then as almost always, that the girls listened and in a crude sort of way hung together in the shop even when they did not join the union. She gradually learned to look for work in the taller shops where she could make her influence felt. Two years ago the girls in her shop went out on strike because one department married men were being turned off to make room for cheap girls. That is Clara Lemlich's idea of solidarity.

One of the most striking articles recently printed in a popular magazine is "The Prodigal Daughter," by Rheta Childe Dorr, in Hampton's for May. The writer shows that the majority of the girls are those who work in homes—who do domestic service. The reasons given are the evil nature of employment treasuries for such work, the distressingly bad housing conditions for the servants in homes—no sitting room in which to give company, make-shift bed rooms, long hours, and with only a day off for recreation which must be spent in the parks, on excursion boats, in dance halls, on the street. That a servant girl is often considered legitimate prey by the master of the house is an important factor in her downfall. But back of it all, the writer maintains, is the unbusiness-like method of conducting the household, and believes that when the private kitchen with its archaic method of work is converted into a clean, up-to-date, business-like co-operative affair, that very many of the evils now besetting the servant girl will be eliminated. She will then become a working girl, with the same social standard as the factory, store or restaurant worker.

The housekeeper clings to her archaic kitchen, firmly believing that if she gave it up, tried to replace it by any form of co-operative living, the pillars of society would crumble and the home pass out of existence.—Rheta Childe Dorr, "The Prodigal Daughter" in Hampton's Magazine for May.

# The Philadelphia Situation

LUELLA TWINING



The most significant features of the Carmen's strike in Philadelphia are the sympathetic strike that was called soon after the carmen went out, involving 200,000 men and women; the awakening of the workers of this city to the fact that the government is the bulwark of capitalism; and the great organization of carmen's wives that has been built up in two weeks, now numbering five thousand women.

## Government Officials Control Situation

Senators Penrose, McNichols, Director Clay and other officials have taken charge of affairs for the Transit company. There was not even an attempt at a settlement till those senators appeared, Mr. McNichols coming from Florida where he had fled to get away from the strike. Indeed, so apparent has been the connivance between the Transit company and national, state and city officials that even the least observing have been forced to see it. Mayor Reyburn has issued statements for the Transit company showing that the city hall is openly against the strikers; policemen are put on the cars to run them and scab on the carmen; when the carmen attempted to hold a meeting in the ball park, which had been rented for that purpose, mounted policemen rode into men, women and children, trampling them down and beating them on the heads with clubs, till the pavement was covered with blood. So active has the government been in attempting to break the strike that the strikers and their wives discuss the political situation almost exclusively. It might well be called a "political strike."

## Meet April 20th to Form a Labor Party

Organized labor of Philadelphia will meet April 20th to form a labor party. Socialist sentiment is strong among the strikers, but not sufficiently so to control the situation. The secretary-treasurer of the carmen, Hugh Barron, is a good Socialist and, indeed, I think it is not too much to say that almost all the prominent members of the carmen's union are Socialists. However, the majority do not yet understand the class struggle, and will be obliged to learn by bitter experience that the only party that can help them is one based on the fact of class antagonism. They have advanced far enough to wish a labor party and when they shall have seen its deficiencies they will then be ready for the Socialist party. The victory in Milwaukee caused a great excitement and I predict it will have an influence on the convention to be held the 20th. All I have talked to on that question admit they

could have won their strike had the Socialists been in power here, but they insist that all can agree on a labor party while many would oppose the Socialist party. They do not realize that a large vote for the Socialist ticket would so frighten the powers that be that they would offer concessions that they will not even consider now. Till the workers learn that their interests are opposed to the capitalist's and that is the reason the police are called out when a strike is on, they will be helpless. The strikers see that the city, state and national officials are against them, but they do not see that the fact is fundamental. They do not yet know that all governments throughout history have defended the class in power and that they were established for that purpose. The Socialist party is the labor party that stands for the interests of the workers. A new labor party is superfluous.

## Short Story of the Strike

In June the carmen went on strike and went back to work after an agreement had been signed by the company and the carmen. The carmen being suspicious of the Transit company, Senators Penrose and McNichols promised them that, should the company not live up to its agreement, they would see that a law was passed compelling it to do so. The senators were lying and double-crossing as usual. As soon as the men went back to work the company began to discharge them in large number every day. Another cause for grievance is the Keystone union formed by the Transit company for the purpose of destroying the carmen's union. It consists of Pinkerton detectives and scabs. The Keystone men received all the favors, such as the best runs, and favorable action on complaints. In the barns where the men wait for calls on their runs, the Keystone men were constantly making trouble by trying to get the new members of the carmen's union into the Keystone union. They started fights frequently and tried in every way possible to break up the carmen's union. The crowning blow was the discharge of 174 men in one day and the threat to discharge as many more the next. A vote was taken among the members of the carmen's union as to whether they would strike. The vote carried to strike and they went out in February.

A sympathetic strike followed, not only to show the Transit company that organized labor of Philadelphia stood by the carmen, but to protest against injuries suffered by the various unions. After two weeks the strikers went back to work that they might assist the carmen financially. From the time the carmen went on strike the Transit company has done everything in its power to in-

jure the carmen. No outrage has been too great to perpetrate upon them.

The Transit company has lost the sands of dollars through the strike. Last week it asked the city for a loan of \$2,500,000 and begged for \$100,000 immediately. The scab conductors stole the fares. A passenger had a conductor arrested for not ringing up his fare. The case was taken to court and the conductor was defended by the Transit company lawyer. Every day many persons are run over and killed; today three persons, a man, a woman, and a child. Yesterday two children were killed; the day before three persons and an ambulance containing three very sick children was ground to pieces. The grand jury has demanded that competent men be put on the cars to run them and the Business Men's association has demanded the removal of the state railroad commission because it refuses to arbitrate the strike, not because the business men sympathize with the carmen but because their business is paralyzed by the strike.

From ten to twenty carmen are arrested daily on the charge of "inciting to riot." They are bailed out for amounts ranging from \$1,000 to \$20,000. You can see that this will be a terrific drain on the treasury of the carmen's union, especially considering that their strike benefits amount to \$30,000 weekly. Three young ladies gave a dance for the benefit of the strikers last Saturday. The police gathered around the hall and at first refused to allow the hall to be opened. After the young women succeeded in opening the hall the police crowded in and infested the hall all evening.

## The Woman's Auxiliary

The formation of the Woman's auxiliary of the carmen's union has been the redeeming feature of the strike. Within two weeks 4,000 women have joined this organization. Two weeks ago the first general meeting was held. The writer was elected president and Mrs. Leonore West secretary. When volunteers were called for to serve on the committees, the women arose in such large numbers and came forward to give their names that it was necessary to ask them to remain in their seats. There was danger of their breaking down the platform. It was certainly refreshing to see members of a union so anxious to work that they had to be restrained. Generally, as is well known, it is difficult to get people to do anything.

The women are holding bazaars and fairs all over the city. Every day at least a dozen fairs are going on in the different car-barn districts. They make from \$300 to \$400 at each affair. Everything sold is donated. It is truly inspiring to see the women work. Comrade Elizabeth Baer, with whom I am

# A Tuft of Grass

JOS. E. COHEN

It is a poor movement, cold and unenticing, that has not its days of stock-taking when it tallies up the sum total of the past year's achievements and drinks a toast to the victories that are ahead.

For the Socialist movement, the movement of the hewers of wood and drawers of water, it is especially fitting that its day of celebration be May Day. That is the flower month, when out of the seeming winter of the death springs forth the splendor of the newly created life. It is the season of the fulfillment of the promise made in the winds of the rising discontent and the showers of new hopes. It means that labor is to come into its own.

The past year has been one of great dissatisfaction and great protest. It is not surprising that, following the hard times and the suffering entailed in the wake of it, the spirit of resistance would grow among the wage workers and that it would find its expression in contests with the masters for improved conditions of employment.

What was somewhat more surprising was the awakening of the east side of New York, Philadelphia and other cities. And, later on, the still further awakening of the least of all the great centers, the metropolis of our foremost industrial state.

In both instances it meant the increased participation of woman in the realm of industry itself and in her coping with industrial and social problems. When the girls of the sewing machines and looms went out on strike, so many thousands strong, they earned their citizenship. The right of woman suffrage was removed beyond the pale of dispute. It became a certainty.

Woman's demand for the suffrage is no longer a sex question; it is a social necessity. Woman's demand to share equally with man the privileges and responsibilities of the common life is of pressing importance. It carries with it nothing less than the help of his dearest comrade in winning his emancipation, an emancipation that must be hers not one jot less than his.

The year, too, has been marked by vicious attacks upon the independence of the workers' press. Obscure laws have been dug up, defamation of character, misuse of the mails and the uttering of seditious sentiments charged for a pretext, all with the view of gagging the voice of the people. But the press has come out unscathed and is warring only the more valiantly against the agencies of darkness.

And to pour fresh courage into the hearts of the men and women of the Socialist movement, there is the victory in Milwaukee. However one may explain away the Socialist successes at the polls that dot the map from Massachusetts to California, Milwaukee explains

itself. It signifies the dawn of the new social conscience. It tells us that out of the middle west is rising a sturdy oak whose branches will soon spread over the whole nation. It is the pledge that the tiller of the soil and his brothers of the factory and market place will soon be taking their ease in their own orchard.

May Day this year is but the prologue to the many happier May Days in store for us. It is like the first green tuft as against the wealth of color of the flowers—

"All a' blowin' and a' growin' for the cause."

House work, because it is performed in isolation, because it is purely individual labor, has never been classed among the industries. It has rather been looked upon as a normal feminine function, a form of healthy exercise. No one has ever suggested to legislators that sweeping and beating rugs might be included among the dusty trades; that bending over steaming washtubs, and almost immediately after going out into frosty air to hang out clothes, might be harmful to the throat and lungs; that remaining within doors days at a time, as house workers almost invariably do, reacts on nerves and the entire physical structure; that steady service, if not actual labor from six in the morning until nine and ten at night makes excessive demands on mind and body.

## OUR LEAFLETS.

(Don't forget that leaflet campaign)

**A Word to Working Women**, by Agnes Downing; **Elizabeth Cady Stanton on Socialism**; **A Word to Club Women**, by Agnes Downing; **Reply to Anti-Suffragists**, by Theresa Malkiel. Any of the above, 50 for 10c; 100 for 20c; \$1.50 per 1,000. **Francis Willard on Socialism**, 10c per 100; \$1.00 per 1,000.

**Woman; Comrade and Equal**, by Eugene V. Debs. This article from the November Progressive Woman has been done into leaflet form for wider circulation. Prof. C. F. Dight, of the University of Minnesota, says it "will rank, I think, with the gems of Robert Ingersoll." 20c per 100; \$1.50 per 1,000.

**Why You Should Be a Socialist** is a new leaflet by Theresa Malkiel, written for the express purpose of reaching women and interesting them in our movement. Price, 20c per 100; \$1.50 for 1,000.

**The Crimes of Capitalism** is a new leaflet which shows the failure of capitalism and the necessity of replacing it by a saner social system. 10c per 100; \$1 for 1,000.

**Where Is Your Wife?** Kiichi Kaneko, is written to call the attention of Socialists to their attitude toward the woman question. 20c per 100.

**Housekeeping Under Socialism**, Josephine Conger-Kaneko, shows how real homes can be made with the improvements and culture that will be possible under a sane system of government, 20c per 100.

Have you canvassed every member of your local to see if they take The Progressive Woman?

ting, has attended many of the women's meetings. She said: "I never have been so interested in my life in any way as in those women." Indeed, one must feel so to see how brave and energetic they are.

At our central meeting we voted to hold a parade. I applied for a permit to parade from Director Clay and he promptly refused, of course. I immediately engaged a lawyer to apply for an injunction to restrain Director Clay from interfering with our parade. Immediately the city hall gang got after our attorney and he promptly retired under duress. We now have a splendid attorney, Maurice Speiser, who will give the attorney and his underlings a good fight. I have applied for permits almost everywhere, a continuous performance. Our attorney will go to court tomorrow. If we are not successful in enjoining Director Clay at least we will advertise the nefarious gang and gain sympathy for the Woman's Auxiliary. The director gave his excuse for refusing the permit that the walk is too hard for the women. Hundreds of women were beaten on the heads by police sent out by Director Clay. He has grown solicitous suddenly.

The Woman's auxiliary of the carmen's union has excited so much comment that auxiliaries are being organized in other trades. I received a request from the general organizer of the carmen's union to assist in organizing the carmen's wives. There is good reason for this. When a strike occurs it cannot last long without the sanction of the women. This fact is well known now, though not always recognized in the past. Labor leaders say, almost without exception, that women are better fighters than the men.

## In Wyoming.

(Equal Suffrage Granted in 1869.)

Acts providing that men and women teachers shall receive equal pay when equally qualified (Revised Statutes of Wyoming, section 614); raising the age of protection for girls to 18 (same, section 4964); making child neglect, abuse or cruelty illegal (same, section 2281); forbidding the employment of boys under 14 or girls of any age in mines, or of children under 14 in public exhibitions (same, section 2289); making it unlawful to sell or give cigarettes, opium, or tobacco to persons under 16 (laws of 1895, chapter 46, section 4); establishing public kindergartens (same, chapter 50, section 1); forbidding the adulteration of food (Laws of 1897, chapter 39). Making it illegal to license gambling (Laws of 1901, chapter 65, page 68); and providing for the care and custody of deserted or orphan children, or children of indigent or incompetent persons (Laws of 1903, chapter 106, page 134). Mrs. F. M. Sheik, of Wheatland, president of the Wyoming State Federation of Women's clubs, said in a letter to Miss Amy F. Acton, of Boston, Sept. 12, 1904: "The women of this state have always been the territorial days, and it will be hard to find anything they have not had in hand in. \* \* \* We have not a good law at the women have not worked for."

# The Mitigator

ELSA C. UNTERMANN

In the east a brilliant red was leaping, dispelling the black clouds of the night; birds were beginning sleepily to sing their morning songs, and flowers to shake off their baths of dew when the maiden, inspired by the grandeur of the dawn made a last strenuous effort to reach the summit of the Hills of the Past. Pausing on the last range she turned to view the panorama of mountains and desert over which she had passed in order to reach her goal and felt very grateful that it was behind her; then she slowly descended into the Valley of Human Life.

Long had been her journey and fraught with much hardship so that her tunic was dusty and torn, her sandals of no protection to her cut and swollen feet, and the flute which she had guarded carefully and continually during her tramp was as a stranger from long disuse.

Now that the difficult climbing and anxiety of her journey were at an end she attempted to play, but found that the instrument was clogged with dust. Seeing this she hastened in the direction of a beautiful wood in the center of the valley from whence came the blithesome songs of birds and the clear melody of running water. Among these soothing surroundings she seated herself and at once began to clean the flute, using the hem of her robe for this purpose. No thought was given to her weary feet and burning face which she might have bathed in the brook. The desire to renew her acquaintance with the flute, her constant, beloved companion, the means through which she expressed her individuality, alone possessed her.

Occasionally as she paused from cleaning the flute she blew upon it and at first it gave forth only harsh, discordant notes that awakened demon echoes in the wood and caused the birds to flutter and screech in a panic. Human beings hearing it on the Plain of Established Ideas and Customs halted for a moment in their tasks and listened. Some laughed and said:

"Oho, there sound the notes of another invader of the wood of New Ideas and Forces. 'Tis pretty music, indeed, that he makes; rather like the croak of a bullfrog in the marsh."

Others, not quite so superficial and narrow-minded, thought thus:

"We have no time to heed the message now; perhaps it will grow clearer in the future. Then we will consider it."

But the maiden, unaware of this, persisted steadily in her efforts to bring back the clear, full tones of the flute, and gradually succeeded. Then she bathed in the stream of Practical Experience that pursued its course through the wood and also washed her tunic in it.

Thus refreshed, she noticed for the first time the beauty about her, the ex-

hiliterating life that flourished in this wood of New Ideas. The sunlight filtering through the trees was reflected in the brook and seemed to blend with its rippling music; the purple violets, yellow lillies, and white orchids, against their green background of moss and grass, nodded and carried on a conversation in gentle whispers; in the grass ants and caterpillars moved to and fro; on the edge of the brook a little green snake lay sunning itself, its eyes alert and bright; butterflies fluttering here and there added splashes of color to the scene; birds and squirrels, too, were there with chirp and chatter. Everywhere, beauty, beauty, beauty; music, music, music. Intoxicated the maiden raised the flute to her lips and mingled her melody with Nature's songs.

Immediately there came a change over the beings on the Plain of Established Ideas; some hypnotized by the exquisite strains quickly dropped the tools with which they had tilled the ground and hastened straightway in the direction of the wood; others merely expressed the opinion that the music was inspiring and encouraging, but that its theme was mere idealism, a utopian dream. And, strange as it may seem, there were still others all unconscious of the voice of the flute.

However, those who had left the plain eagerly sought the maiden and when they had found her, plied her with innumerable questions. To these she replied with her flute.

"To reply to your queries and make clear all the things you desire to know," she said, "I must speak of periods in human history that are far distant, receding from the mind's eye and causing it a great effort to grasp the object of its attention as it strains the physical eye to hold in view the mast of an outgoing ship.

"There were days when women sat in the council circle beside the men and voiced their opinions without constraint. If by any chance a person who had been vested with authority misused that authority, which occurred very rarely, the women were the first to rise and wrathfully demand that he be removed. Their mother nature made them more capable than the men of viewing affairs from a general, human standpoint rather than from an individual one. So in a case where the interests of the community were neglected they expressed themselves in a manner similar to the following:

"We have placed our general affairs in his hands that he may conduct them as impartially as we attempt to fulfill our simpler duties. If he imposes upon us his will instead of the will of the majority of the tribe, if he uses his position for his personal advantage, if he does not see that the good of one is the good of all, he must go!"

"And consequently, there was much peace between the members of the tribe."

"The labor of a society or community was divided between the sexes according to the abilities and convenience of each.

"As the women were unable to roam from place to place in search of game or to protect the tribe because the children were necessarily in their care, land was placed in their hands and they tilled it. The products thereof they prepared for consumption and also the game that the men provided. The household goods were also the property of the women. Upon marriage the man moved to the abode of his wife's relatives. Children were entirely in the hands of their mother, and all individuals traced their descent through the mother only. This was also inevitable under the circumstances as under the system of marriage that prevailed at that time it was scarcely possible to know as a certainty the identity of the father."

"Men hunted to procure meat for the tribe and fought to protect it against invasion. Then war often afflicted the people, the cause of it generally being the fear of one tribe that another would gain possession of the food supply which Nature had endowed its locality with. At that time food was very scarce, human beings had not yet mastered much knowledge that would enable them by their own efforts to increase the gift that nature had thrown in their way. So a fishing tribe guarded zealously the stream that afforded it life; the men of hunting tribes rigorously kept invaders out of the forests or off the plains where they sought their game.

"In those primeval days human beings bitterly opposed each other and reduced their kind to bits mostly out of fear that they would be robbed of the food that furthered their existence. In glaring contrast to this stand the wars of our own time, that nations wage against each other or against helpless savage states in the mad scramble to get rid of the surplus products that are overstocking your warehouses and mills. The saner individuals who, with their wives and children, produced the goods which they are not allowed to consume, although starving, are sent out to butcher the fellows in order that their exploiters may have an opportunity to force upon other nations the products that they themselves need but cannot purchase because the full, nay, not even the tent result of their toil was given them.

(To be continued.)

## The Combination You Need.

If you want a "batch" of easy reading on the woman question in its relation to Socialism, here it is: Sorrows of Cupid, The Woman's Portion, Woman and the Social Problem and Socialism at the Home, all for 35c.

Here is another one: Comrade Ben Hanford Fight for Your Life, and Little Sister of the Poor, both 25c. Or,

Socialist Songs with Music, and Fight for Your Life, both 25c.

Socialist Primer, Socialist Songs with Music and Socialism and the Home, 25c.

The Economic Interpretation of History, & Socialist Songs and Woman and the Socialist Problem, 25c.

# Industrial Education and the Public Schools

MAY WOOD-SIMONS



One of the questions that is facing the workers of the country is that of industrial education. There was a time when organized labor and the workers in general looked with disfavor on industrial education.

But industrial education continued to grow, first in private trade schools, then in the public schools and the workers began to recognize that there was something that had come apparently to stay and that they must deal with.

They saw also that a change had taken place in industry. That the old apprentice system that flourished in earlier times had gone to pieces under the new factory system, that today with the extreme subdivision of labor it is well nigh impossible for a youth to learn a trade in a factory. He will become only a machine tender. If the youth can no longer learn his trade in the factory or shop it becomes necessary that he should have an opportunity to gain that knowledge elsewhere.

For years American capitalists have been watching the industrial development of Germany and have come to believe that Germany's strength lies in her trained workmen. So these same capitalists made up their minds that it was necessary to train American workmen in such a manner that they would turn out more profits. They began this with privately run trade schools. Now it has become evident that the industrial education of our youth cannot be left in the hands of those who are interested only in making our boys and girls into better human machines that can become human attachments to machines of iron and steel.

Industrial education must be kept in the public schools and the workers must make a greater and greater effort to gain control of the public schools and guide the education of their own youth.

Today even the public schools, while the capitalist class controls the government, are shaped and dominated by the minds of those who wish to keep the workers in subjection. They formulate the courses of study. They decide upon the equipment and the entire management of the school. As a result, they attempt to imbue the children with those ideas that will best maintain the present system.

So far much of the so-called education of our young has been but a poor excuse. The schools crippled for funds have handled children after the factory method. The teachers have been overworked and under prepared for the places they fill.

Now the desire to train the workers has come into prominence because of the

developments in industry. The Socialists early made a demand for manual training in the schools recognizing that the hand as well as the brain should be trained and that in fact the training of the hand aids in the training of the brain.

But there is a difference between the manual training advocated by educators and industrial education advocated by the commercial interests that hope through this industrial education to better exploit the workers. The first has as a prime object the training of the worker to be not only a better workman, but a better citizen, a better thinker, a man or woman who can think and act independently, who has initiative, who asks questions before he accepts statements, who is not a blind follower of orders.

The industrial education as at present advocated by employers of labor has as its principal object the training of skilled workmen. One teacher in one of the trade schools said to me, "Our object is to, in three months, turn out a workman who can work rapidly and so be a profitable employe."

Another matter that is of great importance. The attitude of boys and girls toward the present system and their class and labor organizations can be largely determined by the attitude of the teacher. One teacher in one of the Chicago schools said recently to me in conversation: "The boys who go out from under my hands will never have any sympathy for trade unions if I can help it."

All these are questions that the workers must inform themselves about and must take an active part in the effort to themselves gain control of the school.

You cannot leave the training of the minds of your children in the hands of the ruling class. An eminent psychologist has said that it is difficult to change the habits of a man after his twenty-fifth year. It is hard to change the mind of the man or woman who from childhood has been trained by the master class.

Our children are not receiving the best from the public schools. The Socialist movement has always and always will stand in support of the public school system, but that does not hinder us from seeing its defects and neither does it blind us to the fact that today we do not control the public schools, that we do not in a large number of cases even have a chance to elect a school board—in Chicago it is appointed by the mayor—that we have nothing to say about what or how our children shall be taught.

If every Socialist father and mother would try to take the time to visit the schools his children attend, to note the defects that should be remedied, the bad ventilation, the overcrowding, the slight amount of time the teacher can give to each pupil, the absolute absence of any

possibility of having the special powers of the child even discovered let alone having them trained; then begin an active campaign to arouse the workers to the fact that to make a change in these conditions they must unite politically.

Let the workers keep their eyes on the industrial programs advocated by the commercial men of the country. See whether they will mean that our boys and girls will become only better machines or real men and women.

The principal of one of Chicago's technical schools said to me not long ago, a man thoroughly imbued with the commercial spirit, "If I had my way I would cut out every bit of history and civics and give these boys and girls only the bare hand training. That is all they need, anyway."

No thought on the part of these men of training human beings capable of thinking and acting and appreciating the best in life only how to make these boys and girls good workmen.

We concede that a good workman is necessary, but he will not be less a good workman because he has not had every particle of initiative and individuality crushed out of him by the factory system in education.

The commercial club of Chicago is now taking in hand the formulating of the course of industrial education for our Chicago children. The workers have little to say.

Throughout the country similar conditions exist. The workers should at once begin to take notice. Mothers and fathers cannot fail to be interested in the future of their children. Here is a place you can reach many a parent through his and her children.

Begin now.

Let us face the truth that we have two institutions which are back numbers in twentieth century civilization; two leftovers from a past-and-gone domestic system of industry. One of these is the tenement sweat shop where women combine, or try to combine, manufacturing and housekeeping. The other is the private kitchen—the home—where the last stand of conservatism and tradition, the last lingering remnant of hand labor, continues to exist.—Rheta Childe Dorr, in Hampton's Magazine for May.

The woman suffrage convention recently held in Washington, D. C., is said to have held more promise for a rich field of Socialist propaganda than any like meeting in the past. The suffragists must be brought to see that the ultimate use of the ballot should be economic freedom, and that economic freedom cannot come about save through Socialism.

This special Workers' edition should be widely used for propaganda.

# The Progressive Woman

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## MAY-DAY

The leaders of industry display their colors and strength at such fetes as horse shows, operas, Palm Beach promenades, etc., where they gather periodically to show their world how much larger are the spoils which they have seized from all directions than they were when they last appeared at the rendezvous. Then amid frivolity, lavish display, carousing and laughter each attempts to outdo the other in squandering the plunder.

Labor's assemblies are of a very different character. On the first of May the exploited everywhere gather at an appointed meeting place and march quietly, impressively with only an occasional burst of music, to a distant point of the city where leaders speak to their fellows and encourage them. That army marching through the streets causes the captains of industry many a sleepless night. They know too well what that determined attitude, those songs express. To them the words are as plain as to us:

"We built the streets of this city, the mills where we toil, produced the goods in the storehouses, erected your palaces. They all belong to us and it is inevitable that in time we shall possess them."

The echo of those countless feet is the specter at the feast of the exploiters and prevents the drunken revelers from attacking each other. In fear of it they cling together shiveringly.

Many events have occurred since last year's May Day to swell the army of labor. May the tread of its feet this season echo and re-echo over the land and spread to all the fact that our numbers are doubled and victory is twice as near!

Comrade Dora B. Montefiore, of England, and one of the most faithful workers of the Socialist movement in her country, is making a speaking tour through the United States. For information regarding dates, etc., address J. Mahlon Barnes, 180 Washington street, Chicago, Ill.

## LONG LIVE MILWAUKEE!

Milwaukee has elected a full Socialist ticket. Long live Milwaukee! I could not imagine anything more dramatic, or more delightful, than to hear the band play The Marseillaise in Milwaukee on May Day. "Ye sons of toil, awake to glory!" It is a splendid song. But what infinite meaning it must have to the Milwaukee Socialists!

The victory of our comrades has not come about like a surprise party. Nor like a thief in the night. It is the result of long, weary years of agitation and education, years of determination and organization. We haven't heard much about "splits" in the Milwaukee party. If there have been contentions their noise has been drowned in the eagerness of the majority to push forward the propaganda work. Literally tons of literature have been unloaded upon the door steps of the helpless and finally unresisting residents. So much of it that the women used to burn it as fast as it came in. Finally the men, seeing their wives destroying so much literature, interfered, and read the stuff through curiosity. Gradually it got hold of them, and today we have the results. If the Milwaukee comrades are as revolutionary as they are earnest, we will have, in a few years, at least one "Socialist city" in the United States.

The lesson to be learned from their victory is, *agitate, educate, organize and avoid useless contention.*

### SUFFRAGISTS AND HOTTENTOTS.

At least the two last Presidents of the United States have placed themselves on record regarding woman and her status. President Roosevelt's idea was that mothers should occupy themselves in preventing race suicide—through increased production; and President Taft now makes himself famous by alluding to Hottentots when discussing the advisability of granting woman the ballot. One condition that he would impose before granting suffrage to an unfranchised class is, he said, "that the class should be intelligent enough to know its own interests. The idea that Hottentots or any uneducated, altogether unintelligent class is prepared for self-government at once, or should immediately take part in self-government, is a theory I wholly dissent from. But that is not applicable to the present situation." But if not applicable, why bring it in? Why suggest such a comparison? Then followed the statement that the danger in conferring political power upon a class not ready to use it, was that it "might be exercised by that part of the class least desirable." Here the President was interrupted by hisses from parts of the hall. When they had ceased he said: "Now, my dear ladies, you must show yourselves capable of suffrage by exercising that degree of restraint which is necessary in the conduct of government affairs by not hissing."

The association naturally regretted

the hissing incident, and a vote of thank was tendered the President for his address of welcome. Rev. Anna Shav however, with her plentiful fund of independent wit, said, regarding the hisses: "They were young, and did not know that it *doesn't make much difference what the President says.*"

### MOTHER LOVE.

A woman, evidently a "fallen" woman, or of who had "loved not wisely, but too well," was found dead in her room in a third-rate hotel; one of our large cities. On the table in the little room in her lodging house was found the following poem, entitled "Teddy," which she had evidently written just before her death:

I love the world with all its brave endeavor,  
I love its winds and floods, and suns and sand  
But, oh; I love—most deeply and forever—  
The clinging touch of timid little hands.  
I love the dawn all pearl and primrose glowing,  
Or that which covert comes—all wet and gray  
Or the blue gleam through frosty windows showing,  
That ushers in the day.

And love of man—the love that's worth the winning,  
(Not always worth the keeping, sad to say)—  
Because of all the sorrow and the sinning,  
Like his—who did betray!

But, oh, above all love for man or story,  
Above all friendship for the human race,  
Above all nature's passionate great glory,  
Give me the sunlight of a little face!

Give me the head against my shoulder lying,  
The feel of one soft body close to mine,  
The strength to face the world for him—defying,  
All power—the rest be thine!

But ever still afar the laddie lingers,  
And ever still alone do I repine,  
While longing for the touch of trusting fingers,  
And a little loving hand in mine!

### FROM OUR READERS.

I would not do without The P. W. for a good deal. We all enjoy reading it very much. We take two other Socialist papers, the Appeal and Wiltshire's.—Nina E. Wilson, California.

I am very much pleased with The Progressive Woman. It certainly has the right name. It will give women light if they will only read it. I wish I could put it in the hand of every woman.—Mrs. Gertrude McCoy, Oklahoma.

I have Miss Anna Maley to thank for bringing The Progressive Woman to me. She is a great and good soul. Bless all the women who have awakened and take their place in the ranks to emancipate the working class from its stupidity, hopelessness and ignorance.—Mrs. Annie Lynd, South Dakota.

In the recent issue of The P. W. you gave a list of the states as they voted for Comrade Lewis Morrow Lewis to the N. E. C., but seem to have overlooked the vote of Texas. I have misplaced my report, but as well as I remember, am sure she led the ticket in this state.—P. D. Phillips, Cleburne, Texas.

I have never seen The P. W. before. It is fine and right to the point. I did not know that I was a Socialist before reading it, but I find I am a thorough one, and want to join a local and do what I can for the cause. Please send me literature to organize a club with here.—Julia Stoddard Wood, M. D.

The March issue is fine. To prove that I mean it, I enclose \$2 and the names of eight subscribers. I like the editorial page. I wish there were more women like the editor. I think mothers should be pensioned. We can't change the hearts of the people by legislating, but the women must have the ballot to change their condition for the better, and their children's.—Mrs. Lucy Reynolds, Tacoma, Wash.

I am the victim of enforced motherhood. I daily yield to conditions which no human can endure without sacrificing her virtue, her self-respect, her womanhood. I am told such is my duty. I am truly the slave of a slave. I see in Socialism my only hope. To change this faded, disheartened being into a healthy human, equal economically, socially and politically, I wish that I could declare Socialism from the housetops.—A Young Mother.

Have been taking The P. W. for some months, and think it the finest paper for women and children I ever read. My little girl enjoys listening to the reading of the Children's page, and I am certainly pleased with the way she comprehends Socialism. I hope to give her as fair a chance as I can and let her make the best of life. I believe every mother ought to teach her children to be useful and a blessing to humanity, but so few think of anything but their own children's welfare that they become selfish and don't think to teach their own child the golden rule as they should. I hope to see The P. W. prosper and will do all I can to help it.—Nora Tinker, Texas.



# The Marriage Contract

LIDA PARCE

In the last installment of The M. C. we showed that marriage according to the present form of contract is, for the woman, a legal status of slavery. A slavery only modified by the fact that she cannot be killed or sold by her owner. This

is not an emotional outburst, a mere expression of the feelings of the writer; it is a clear statement from the grave and judicial, Sir Henry Maine, that the laws regarding married women are those of a primitive civilization; and the laws themselves define the position of married women in the plain terms of slavery. This is what Mr. Blackstone says about the position of the married woman: "By marriage, the husband and wife are one person at law. The very being, or legal existence of the woman is suspended, during the marriage, or at least is incorporated and consolidated into that of her husband. . . . Upon this principle of a union of person in husband and wife depend almost all the legal rights, duties and disabilities that either of them acquire by the marriage."

And Tiffany, in "Persons and Domestic Relations" (p. 116), says: "It is the legal existence of the woman only that is affected by marriage. A man's legal capacity remains virtually unimpaired. A man's power to contract is not affected by his marriage, except that he cannot, by his contract, deprive the wife of rights which she acquires in his property by virtue of the marriage."

As we saw in the last number, the wife, while she has no claim to anything, not even her clothing, during her husband's life, because she is not a person during that time, on his death, acquires a title to one-third of his property. For by his death she again becomes a human being. You remember that the husband owns all the wife's possessions, both during her life and after her death.

The following citations are from Tiffany's "Persons and Domestic Relations":

"Marriage mutually entitles the husband and wife to cohabitation and intercourse, but in this country there is no way in which this law can be judicially enforced."—P. 49.

"It is not rape for a husband to have intercourse with his wife by force, and against her will."—P. 48.

"At common law the husband is entitled absolutely to his wife's earnings." "The husband alone is entitled to receive such earnings, and he must sue therefor in his own name. In case of his death the action cannot be maintained by the wife, as she has never been entitled to the earnings, but must be brought by

the personal representative of her husband."—P. 87.

This is justified on the theory that the husband "supports" the wife. We shall now see what sort of support this is, and you will observe that while the law puts into his hand the means of collecting the wages, it does not give her the legal means of collecting the "support." She must get someone else to do that at his own peril and expense.

"A husband is bound to support his wife, and if he leaves her without the means of support she becomes an agent of necessity to supply her wants on his credit. This right arises where the husband has driven the wife away."—P. 122.

"The husband's liabilities for necessities purchased by his wife on his credit, where his wife is supported by him, depends upon the existence of agency in fact: (a) If they are living together, the fact of cohabitation raises a presumption of authority in fact. (b) If they are living apart, the presumption is against her authority to bind him, and the burden is on the person dealing with her to show such authority."—P. 118.

"As a rule, where a husband fails to provide for his wife, she becomes his agent of necessity to purchase necessities on his credit."—P. 118.

This, then, is what there is in the theory that a husband must support his wife. Imagine a woman working for wages. Her husband "has driven her away," but he can collect the wages, and she can then get her living by inducing confiding tradesmen to give her goods on the credit of a man who has cast her out, and who has no property on which a debt could possibly be collected. The law permits her to get the goods, but does not guarantee that the tradesman can collect the bill. Naturally this kind of "credit" cannot go very far. And yet it is the only way that is provided whereby a woman, even when she works for wages, can secure the necessities of life, if her husband sees fit to "drive her away." In New York, you will be told, they make a man support his family. If he goes away and leaves them he can be brought back and sent to jail for the offense. But if you ask troublesome questions you will find that the family must pay the expense of bringing him back, and then he is sent to jail, where he could not possibly support his family if he wanted to.

It doesn't seem quite credible that laws could be so cheap and tawdry as this. It doesn't seem possible that anything so bald and shameless could be calmly executed in the name of law, in this age. Yet there the laws are. There is no way of getting around them. Some statutes have been enacted here and there, and some equity law has been developed to mitigate some of the evils of some of the laws. But no one has ever thought

of such a thing as controverting the principle that the woman ceases to be an independent human being when she marries.

The above are only a few of the clauses under the principal heads of the laws relating to the status of married women, but they will suffice to show the nature and purpose of the legal constitution of marriage. Each state has made its own modifications upon the common law, so that the utmost confusion prevails. There is not the smallest attempt at uniformity. A married woman's status before the law is different in all the states; so that if she enter into a marriage contract in one state, and moves into another state, she must live under the terms of a different contract from the one she signed. But these facts have created no excitement whatever. It seems a strange and illogical thing that an agitation for uniformity should have begun with the divorce laws instead of the marriage laws. But such is the fact. It would be a good thing for interested people to write to their legislators and governors in relation to this matter. As it is women who suffer from the marriage laws, and women who get the greater number of divorces, it is perhaps natural that the men who make the laws should have more enthusiasm for uniformity in divorce.

The suffrage women of New York are telling us that they expect to have the suffrage in a very few years. In New York the husband is "absolutely entitled to the wife's wages." Now suppose that Mrs. B is elected to the legislature in that state. She goes to Albany and helps to make the laws for the state. But when it comes time to draw her salary, Mr. B has to draw the money and sign the voucher. His wife cannot sign the voucher nor draw the money, because she is not a human being under the law.

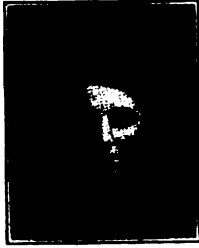
Plainly these marriage laws stand directly in the way of woman's progress in either social or legal status. They stand in the way of any ethical standard of conduct between the sexes, and are sufficient proof that no such standard exists. They cast a sinister shade over the institution of marriage, and surround it with suggestions of indignity, brutality, exploitation, lust, greed, and everything that is unlovely and repugnant to sensibilities of refinement. To be sure, the terms of the contract are kept out of sight, so that people enter into it without knowing how indecent it is, but enough of the impression of its general nature filters into the consciousness of society so that it helps to keep ideals concerning marriage on a low plane. It is difficult, in view of the laws, to accept the protestation that is made, that the state has to interfere in marriage in order to preserve high moral ideals.

The Economic Interpretation of History, by Lida Parce, is fine for study work. 15c.

Fine finished photograph post cards of Comrade Fred D. Warren, the "Fighting Editor" of the Appeal, 5c each.

## The Stuff of which Revolutionists are Made

ANNA A. MALEY



Pretty little Rose sat in my room in the hotel in Pittsburg telling the story of the stogy feared and most remakers' strike. She had been one of the strikers—she had been, in fact, *the* striker, the little firebrand most suspected by the boss.

What were the grievances? Well, to begin with, it was an open shop. Most of the employes were boys, young women and old men. Brutal foremen were employed who bullied the unorganized, defenseless workers. The strippers sat in a damp basement lighted only by flaring gas. Their feet rested in the bottom of the troughs where lay the wet stock and the clothing of the girls was soaked from knees to body, for on their laps they held the wet tobacco upon which they worked. The fumes from the tobacco made the eyes smart and the head ache. The girls kept their foreheads bandaged. Three-fourths of them wore glasses. They were frequently ill and at such times the men on the floor bandied coarse, vile, insinuating remarks.

Upstairs conditions were but little better. The old building was neglected and dirty. The heads of the workers reached almost to the drying racks so that they constantly breathed the steam from the tobacco. The air was filled with tobacco dust and the common question was, "Has he consumption yet?"

The final rupture came on the matter of charge for stock. Each worker was allowed so much stock out of which to make his goods. If he found it necessary to draw more than was allowed him, the surplus was charged to him and deducted from his wages. A strict minimum of inferior stock was furnished. If a worker worked fast enough to make anything on the piece system, he destroyed so much stock that the amount allowed him did not half cover his requirements.

A first-class price was charged to the worker for stock destroyed. The fragments were made into smoking or chewing tobacco, but no credit was given the worker for this. So great did the graft on this stock charge become that almost one-third of the workers' earnings were absorbed again by the boss. He feared that there would be a protest on a payday when the robbery had been specially heavy. Notice was, therefore, served that the help must visit the pay window one at a time instead of in a group, as they usually came. However, five of the workers came in together and, on seeing the deductions, they refused to accept their envelopes. They were promptly discharged and the manager forbade them to return upstairs for their wraps and working implements. But the work-

ers returned and called the whole shop out. Presently the policemen were summoned to "pacify" the crowd of boys, girls and old men who congregated in front of the factory.

The strikers met and drew up their demands—dismissal of brutal foremen, clean shop, proper lights, separate drying room and abolition of the system of charge for stock. After a stubborn fight of five weeks all demands were granted except the abolition of charge for stock, which was left pending, and the strikers returned.

During the five weeks of the strike, Rose had kept close watch of the progress in the shop. The busy season was on, the bosses were losing heavily and by carrying this information among the strikers, Rose encouraged them to stick. Many of them were without food after the first week and it was difficult to hold them together. When they finally returned, Rose was vigilant regarding the new policy on charge for stock. The first time she had occasion to overdraw, she presented her card for a charge punch. The foreman winked and said, "That will be all right."

"But," said Rose, "you are charging the other girls. I insist on the same treatment that the others get."

The foreman punched the card. Rose understood then that the ringleaders were to be propitiated, but that the rank and file were to be charged enough to cover the entire loss. She went to the boss and told him that the foreman was unfair—that he had charged some of the girls for stock, she had had it from their own lips, but he had offered to favor her. The boss denied knowledge of any such arrangement. He summoned the foreman. The foreman denied that he had charged anyone. Rose appealed to the girls who had been charged—whose punched cards she had seen. In the presence of the boss and the foreman they denied that they had been charged for excess stock.

Then Rose made a speech. She told them that she understood why the girls lied—they were too poor to risk any further trouble. "I know what you are trying to do—you want to buy off those who have spirit enough to fight. Well, you cannot use me as a whip to beat the others. They are ignorant and starved. They cannot help that. You are imposing upon them, cheating them, betraying them. But I would rather stand by my fellow workers with all their ignorance and fear than to be a part of your miserable machine for conquering and tricking them."

The boss afterward drew her to one side. He said, "I admire you because you are a good fighter. But can't you see that they are not worth your sacrifice? They won't help you in their own battle. You stay and do your work and

I will see that you are treated right. Let the others take care of themselves."

"There is no 'themselves' to it—it is we—the working class. We are slowly learning what we must do to get justice for our class. I am wiser than my sisters upstairs. I must, therefore, be stronger. If I stand fast they will perhaps one day remember it. Perhaps they will choose to take hunger rather than to bear a wrong. We who see must fight singly until the group has learned its lesson. I cannot work in your shop longer unless all are to be treated alike."

Rose paused in her narrative. A paroxysm of coughing seized her. She told me hastily and somewhat carelessly that she suffered from nicotine poisoning and asthma. She would never be able to work again. The odor of tobacco made her cough incessantly and she could not work at the stogy trade. She had secured one or two positions as clerk or saleswoman, but the floorwalker had promptly dismissed her when he had heard her cough.

Her eyes were grey and frank, and her dark hair was smoothed back from a white forehead. There she sat, a fair young wreck of the long battle. But as her agony of coughing released her and she turned her clear eyes upon me, I felt great love for her, but no pity. Why pity Rose? She is a little revolutionist. She lives serenely in the vision of a good day for the earth—a day for which she is well content to strive though it light she may never see. To us she is Rose of the luminous soul—Rose of the workers' fellowship—Rose who speaks with the surpassing eloquence of simple truth and right. Her words ring with the universal message and proud are all who can understand her language.

### THE MENACE OF FATIGUE.

GUSTAVE DEERE.

Man is not a natural-born laborer. The foraging for food when appetite urges, throwing up the rude shack, or hut, and caring for other personal needs, such as the savage, or even the animal may have, cannot be called labor, in the sense in which we know it. Slavery, or long ages of enforced toil on the part of the multitudes was necessary before man could have been reduced to the methodical laborer that he is today.

If slavery was essential to reduce man to a system of continuous and systematic work, we are coming today to realize that leisure is essential to the higher development of the individual being, to his mental and physical welfare. Over-fatigue has held the masses in a state of helplessness through the inability to develop the mental powers. Even the physical condition of the toiler is not what certain idealists would have us believe it is. The wide chest, the brawny arms and sinewy neck bearing at the top of a straight spine a head covered with heavy mane, a face with flashing eye, and strong-set jaw—this is the mislead-

## The Peculiar Attitude of the American Woman Toward Socialism

CAROLINE NELSON

In Germany there are sixty-two thousand dues-paying women members in the Socialist party. Here in America we have about one thousand in the party, and it is safe to say that at least half of those are members simply because their husbands, brothers or friends have urged them to join, and that they do not take enough interest in the matter to enable them to either spread or defend Socialism in any effectual way; nor do they go to the meetings in sufficient numbers to make a respectable showing.

Now, what do I mean by a respectable showing? Simply this, that a woman shrinks instinctively from taking part or interest in something that appears to be almost exclusively a masculine affair. She fears and detests the idea of being regarded masculine, just as man detests being regarded feminine and avoids, if possible, all women's gatherings and interests. These are conventionalists that hold good among workers and shirkers alike. If Socialist men understood this they would make special efforts to bring their wives, sisters and lady friends to the Socialist meetings, thus proving to outsiders that Socialism concerns both sexes of the workers alike.

Another fertile source of the American woman's contempt of Socialism that causes her to adopt a hostile attitude toward it is the capitalist press. In every worker's home, in every public and semi-public place there is the ever-present newspaper, with its trimmed and cooked up news, half lies and half truths, always so mixed that one can never tell what is what. But the majority of women swallow the whole thing. Of course, the capitalists are fighting among themselves so that today a great deal of their graft and their thefts are paraded before the public, and the defeated capitalists are talking loudly about reform and justice, etc. But of the real theft, viz., that of robbing the worker of his products, not a word. Socialism has no place in the capitalist reform press, except one of ridicule. All this the American women feed upon mentally. True, the working class is engaged in a desperate struggle to create a press of its own, but naturally, its modest efforts do not succeed in making much of an attraction or an appeal to the American woman whose eye is ever directed to the more showy and popular side of things. A working girl told me the other day that she always wanted to be nicely dressed because that was her only joy in life.

But there is every indication that very soon the working class in America will be stripped of that only joy of dressing nicely. In other words, "bluff" will have to go.

America is a new country with peculiar traditions of its own, that to a

great extent are pure fiction. One of these is that democracy is the ruling power and every boy has the opportunity to work himself up. Consequently, every girl, with an eye for the practical, is looking for the boy who is on his way. Working class? No, perish the idea. If she can only keep the wrinkle invisible, to conceal her age, and her clothes up to the mark, to conceal her poverty, he will come, or some position above the working class will be hers.

These are illusions that the ruling class wants the workers to absorb, especially the women; for they are the teachers of the young, and, therefore, to a great extent control the minds of the coming generation. However, this peculiar attitude of the American woman toward economic conditions will, by the very force of circumstances, be swept away, and within a few years she will be crying out for help and light, and giving plenty of opportunity for some new fakirs with some new religion to spread their net to ensnare her. On the other hand, it will give Socialists an opportunity to teach the truth of economic justice as the foundation of all justice and ethics and religion.

One of the functions of the Socialist movement in America today should, therefore, be to evolve teachers and speakers among women to give it its feminine force and feminine sanction. And when I say teachers and speakers, I do not necessarily mean platform performers. They are necessary, but not any more than those who can talk clearly, privately, in shop and home, heart-to-heart talks with comrades in toil, while eating the noon-day lunch, or on the tramways, or while paying little visits. With such Socialist workers scattered throughout the country the prejudice will break down among women and enormously facilitate the social revolution that is marching upon us, ill prepared as we are.

Sub cards for The Progressive Woman, four for \$1.

### CHILD LABOR.

BY RUBY ARCHER.

Poor little children that work all day—  
Far from the meadows, far from the birds,  
Far from the beautiful silent words,  
The hills know how to say!  
Laughter has gone from your old-young eyes—  
Gone from the lips with the dimples sweet,  
Gone with the song of the little feet—  
As light in winter dies early away,  
Evening—with only the years at ten!  
Where was the morning, where was the noon,  
Did the day turn back to the night so soon?  
Part of the monster things that turn  
Less than a lever, less than a wheel;  
Pity you were not wrought of steel.  
To save the pence you earn!  
Add the column, eye, foot the gain—  
Ye that barter in children's lives,  
How will the reckoning end, that strives  
To balance gold with pain?

Socialist songs with music, paper back, 10c; cloth, 50c.

Send 5c for a fine photograph post card of Eugene V. Debs.

Sorrows of Cupid, paper, 15c.

ing picture too often painted of "Labor."

A visit to the stockyards of Chicago, where "speeding up" is practiced day after day, week after week and month after month, a stroll through any great iron works, or factory, where a "pace-maker" sets the time for the crew, will reveal, after the day is done, dull eyes, stooping shoulders, emaciation and pallor of skin that are far from ideal. These are the results of over-fatigue, a disease which we have not as yet learned to tabulate with other "industrial diseases." Along with physical weariness is utter mental incapacity. Indeed, spirits, opiates, stimulants of all kinds are resorted to to restore something of the normal life that has departed with the over-fatigue.

In the homes of workingmen, wives suffer from the same disease. Mothers, weary beyond words from incessant toil, complain of a thousand and one disorders, all of which are directly due, or indirectly tracable to the over-tired condition. Such women are no more fit for motherhood than they are for wifehood, or for any other responsible position in society. They need to be cured, and cure can only come through rest. Leisure is the only medicine for the overworked wife and mother.

Papers, magazines, and even books, have been filled with statistics and other information regarding tuberculosis. Scientists, doctors, settlement workers, have done and are doing all in their power to combat and prevent this terrible scourge among the workers. But how infinitely better could they but so regulate the work day that over-strain, which is not only at the bottom of consumption, but of every other industrial disease, might be prevented.

Science will get around to this some day. There probably will be a bureau and a literature at the national capitol to deal with the subject. But the short work day, as provided in the Socialist platform, would settle the problem at one stroke. However, the workers must come to realize their own needs and possibilities before even this can be done for them.

### WOMAN'S HAND BOOK

Every day we have letters from readers asking for data on the woman question—suffrage, woman's status, woman's wages, woman's legal rights and disabilities, etc. It is very hard to send the proper matter in reply to all of these, as it is not always in an available form. So we have decided to issue a small hand book of facts and statistics covering these points. This we can make a success, if every reader will send us clippings, statistics, etc., to cover the case. Let them be short and to the point, and when we have collected every item worth while, we will get out one of the best little hand books imaginable on this ever-growing topic.

The Progressive Woman, 50c a year; 25c in clubs of four or more. Sub blanks furnished on application.

Comrade Debs writes from Terre Haute that he has received the last two issues of The Progressive Woman, and wants us to send them on. Comrade Debs always reads The Progressive Woman. If you will notice, he always tells of woman's subjection under capitalism, and of what Socialism will do for her. Pity that more of our speakers do not follow Comrade Debs in this line.

Wherever there is a woman's meeting held, or a public meeting where women are expected to attend, arrangements should be made for a liberal distribution of The Progressive Woman.

# SOCIALISM

HERESA MALKIEL

To the majority of women Socialism has always served as a sort of scare-crow. This, probably, because they have never had the opportunity or time to find out what Socialism really means.

Socialism may be defined as a complete democracy in both political and industrial spheres. The political democracy for which it strives is the completest possible: Socialism opposes every inequality of political rights, whether it be based on sex or property. It stands for equal adult suffrage; for direct legislation, which includes the initiative (the right of the people to propose such measures as they deem beneficial for the welfare of all) and the referendum (the right of the voters to decide upon the adoption of proposed laws). Socialism is striving for a higher phase of civilization, for a government of, for and by the people.

Industrial democracy is really the complement of political democracy; the one is not worth much without the other. Privileges and inequality of opportunity to live and make life tolerable are just as contrary to the spirit of true democracy as are sex and property privileges. Not until every child that is born will have an equal chance in securing material subsistence can the human brotherhood and the growing ideal of universal peace be realized.

Socialism has no quarrel with the present system—it looks upon it as a necessary phase in the progress of evolution, in the development of the world, but one that has outlived its usefulness by this time. "Capitalism has had its day," says the Socialist, "its mission has been fulfilled and it must now be supplanted by a new system of society."

The consolidation of great industries and the development of the great trusts have made possible the advancing system of co-operation. "All reformers aiming at destroying the trusts or even regulating them under the present management, are doomed to fail," justly says the Socialist. Nothing can stop the development of monopolies. But what is possible is a different process of development that will make them social—the collective property of all.

We cannot destroy the beef trust by refusing to eat meat—Mr. Armour will make his profits by raising the prices on other necessities of life that are under his control as well. But if the beef industry as well as all other industries now owned by a few privileged ones would be the common property of all the people, owned by them collectively and managed by a government of the people, the prices could easily be regu-

lated by the value of the product based on cost of labor and material.

It must not be inferred, however, that the Socialists are opposed to every kind of private property. The things which the Socialists claim ought to be owned by the people through the government are such properties which are social in nature, like coal mines, railroads, packing houses, sugar refineries, mills, factories, lighting plants, land, and so forth. These, when placed in private hands, give their owners the advantage over those who have to depend upon them for a living by placing in their control the means of subsistence (the control of the job).

Contrary to the claims of its opponents Socialism does not stand for the equal division of property among the people of the universe. It does not stand for equality of possession regardless of inequality of effort and service, but it does stand for equality of opportunity.

This then in brief is the movement which, in spite of frightening a good many, is spreading rapidly through our great union. A number of years ago a few German exiles planted the seed of Socialism in American soil. But for a long while there was no visible result. Not until the economic conditions were ripe, not until the people at large felt the oppression of the present regime, could there exist a Socialist movement of any consequence.

But when the time did arrive there sprung up in every state and territory of this union a Socialist organization with its numerous subdivisions of locals and branches.

Today the party press extends from sea to sea and tons of literature are distributed broadcast. Over forty-five thousand men and women—seventy-five per cent of whom are Americans—pay monthly dues into the party treasury. From being the ideal of a few helpless foreigners, Socialism has become the religion of America's sons and daughters.

In almost every college and university of the land there is a group of organized Socialists at work. The Christian church is being permeated with the gospel of Marx. The red flag, the emblem of the world's brotherhood, is being born onward by the most cultured of the young manhood and womanhood of America in fellowship with the sunburned laborers of the plains and the pallid children of the slums of sweatshops.

These ever growing legions are marching steadily on singing, with justified confidence, of the dawn of fraternity and freedom. Milwaukee is the first forerunner of its advent. For the first time in the history of the American nation the Socialists are in possession of a city government. Socialism has been given a chance to show its merit and will surely show the people of what stuff its

representatives are made. And yet—the American movement is still very small when compared with the Socialist movements of Europe, which control the destinies of nations and empires.

No one can tell, though, perhaps the red flag will yet, even in our time, wave over the capitol at Washington, side by side with the stars and stripes.

## ONE OF MANY.

I have read and heard so much about Socialism, now I would very much like to know what it really is. Anyway, do Socialists believe in God and religion; if not, then why not? I am very anxious to hear what they have to say on the subject. My husband is a Socialist, but I can't find out all I want to know from him for he is away so much I hardly have time to talk to him, and I generally talk about other things. Now, I wonder if under this wonderful Socialism a woman would see her husband once in a while, and I wonder if a woman would have a right to say anything about the management and care of her home, and family. If so, I for one would welcome Socialism. So many people say that a woman is the slave of a man; well, why this should be I can't understand. I think that woman, being the mother of the race, should be on a higher plane than slavery. She should at least be the equal of man, and must bear so much pain and suffering and still go uncomplainingly on day after day, with the same old work and worry. The work would not be so bad, but there is the fear that the children will get sick or hurt, and the trying to please everybody, and never pleasing anybody, with never a word of thanks. Mind, I am not whining. I know that a woman should never whine, because she is a slave, and a slave should keep very quiet. I would like to know if Socialism would treat a man just the same as a woman, and give her the same chance in life. I am not speaking about voting and politics. I think the home and its care and management is the right place, and should be the pleasure of any woman so long as she has kind and gentle treatment and is not expected to drudge day after day with no recreation. What I would like to see is every home pleasant, every wife and mother provided with amusement as well as drudgery, also equal rights to all, whether man, woman or child. Now, if your Socialism can and will give us these things it can't get in power too soon to suit, yours truly.

The above is worth while, in that it is typical of the attitude of thousands of women today. For this reason we answer it here. In the Socialist platform we have this: "Socialism does not concern itself with religious beliefs." The Socialist party is a political organization. It contains atheists, Catholics, Protestants, and people of every shade of thought and belief, just as does any other political party. If it did not, it would not be true to its principles of granting "freedom of speech and of the press."

Under Socialism it is supposed that a woman will "have something to say about the management of her home." This, however, will depend upon the disposition of the parties concerned in the domestic arrangement. Purely personal affairs that do not concern society in general must be regulated by the individuals themselves.

A woman is the slave of a slave today, because she is dependent upon a man for her support. If he is a poor workingman, that support must be of necessity meager, and she naturally suffers more than he does through their poverty. Socialism will correct this evil by giving them both a fair chance for activity in social production, with full returns for their labor. The fear of illness and accidents to children will be greatly reduced through the introduction of preventives, sanitation, better homes, trained nurses, pure medicines, etc.

Socialism will give men and women

the same chance to life, liberty and the pursuit of happiness. But it will also require the same—or equivalent—responsibilities from a woman that it requires from a man. It will ask that the woman take an interest in public affairs, in the political and industrial welfare of the community. With the improved appliances for house work, and the reduction of prices that will put every labor-saving device into the homes of the people, as well as every essential comfort, and with so much of the drudgery taken out of the home and done in great co-operative affairs, as it is now done in the large cities, it will take but a minimum of a woman's time to attend to the real needs of the home. The extra hours she will, and must employ in other ways, and at least a fraction of this can be given to the promotion of public welfare. When women learn that the city, or town, or community, is but an extension of the "home," is, in reality, that larger home into which the young man and woman must venture after they have outgrown the domestic nest, they will realize the necessity of taking an interest in it, and making it as good and safe a place for their children as their own little fireside.

It is impossible to give any hard and fast rules for what we will have, and what we will do "under Socialism." We know only this: that with the ownership of the means of life in the hands of all the people, and with each worker receiving the full product of his toil, minus running expenses, all of the civilizing forces will be put into operation, and that the tendency will be always to the betterment of the condition of the common people—of all the people, in fact. And that what are the privileges of the wealthy classes today will be the rights of the producing classes under Socialism. Added to these will be the equal political and industrial rights of men and women.

Since our correspondent has little time to talk with her husband—and this constantly forcing the separation of husband and wife in order to make a living, is one of the pernicious things imposed by capitalism, which Socialism will do away with—we recommend that she read all the literature possible on the relation of woman to Socialism. Inexpensive and easy matter to begin with are May Walden's "Socialism and the Home," "Woman and the Social Problem," by May Wood Simons (each 5c), "The Sorrows of Cupid," by Kate Richards O'Hare (25c) and "The Woman's Portion," by Franklin Wentworth (10c).

The mass of women in the United States probably hold, almost as an article of religion, the theory that woman's place is in the home. But the woman who can organize and manage a home as her husband manages his business, systematically, profitably, professionally—well, how many such women do you know?—Rheta Childe Dorr, in "Hampden's Magazine for May.

**I**N studying music, the method is the most important thing to consider, because the time it takes and the cost all hinge on it.

You might spend a large sum of money in trying various teachers and methods, only to find in the end, that you had wasted your money, which wouldn't be so bad if the trouble ended there, but it doesn't. You have learned a lot of things that aren't so—all have to be unlearned; that's time worse than lost. Start right!

Know before you start that you are starting right. If we don't furnish convincing proofs of the superiority of The Quinn-Campbell Conservatory of Music's home study method, you will not be out anything, but if we do, you will thank us to your dying day.

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A good many requests have come in asking us to get out a book of dialogues and speeches for children. We believe such a booklet very necessary in our movement, but do not like to undertake its publication until we are sure that orders sufficient to cover the cost will come in. So we have decided to settle the matter by asking for advance orders for a 10c booklet of Socialist dialogues and speeches for children. This will be a 64-page affair, with the very best material we can collect. As we will have to have orders for at least 500 copies before going to press, you had better take the matter up with your locals, clubs, etc., and have them send for all they can use. This will also help to stimulate their interest in the activity of the children. Let no one delay in taking this matter up, as we will not want to keep the first orders waiting too long. You need not send money until the books are ready for delivery.

Socialist Songs, cloth bound, fifty cents.

Photograph post cards of Comrades Warren and

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Without a Coil

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Since the first safety pins were invented many improvements have made them still safer for the user. The safety of the fabric pinned was not considered—until the inventor of the "Capsheaf" made a safety pin without the coil spring which catches and tears the clothing. Send postal to 101 Franklin St., New York City, for free samples. Use "Capsheaf" once and you will always use it.



## FOR THE CHILDREN

### THE NEWSPAPER BOY

ALFRED NOTES.

Elf of the city, a lean little hollow-eyed boy,  
Ragged and tattered, but lithe as a slip of the  
spring.  
Under the lamplight he runs with a reckless joy,  
Shouting a murderer's doom or the death of a  
king.



Out of the darkness he leaps, like a wild, strange  
hind,  
Herald of tragedy, comedy, crime, and despair,  
Waving a poster that hurls you, in fierce black  
print.  
One word, "Mystery," under the lamp's white  
glare.

### THE FENCE OR THE AMBULANCE

'Twas a dangerous cliff, as they freely confessed,  
Though to walk near its crest was so pleasant.  
But over its terrible edge there had slipped  
A duke and full many a peasant.  
So the people said something would have to be  
done.  
But their projects did not at all tally,  
Some said, "Put a fence round the edge of the  
cliff";  
Some "An ambulance down in the valley."  
But the cry for the ambulance carried the day,  
For it spread through the neighboring city;  
A fence may be useful or not, it is true,  
But each heart was brimful of pity  
For those that slipped over that dangerous cliff,  
And the dwellers in highway and alley  
Gave pound or gave pence, not to put up a fence,  
But an ambulance down in the valley.  
"For the cliff is all right, if you're careful," they  
said.  
"And if folks even slip or are dropping,  
It isn't the slipping that hurts them so much  
As the shock down below when they're stop-  
ping."  
Then an old sage remarked: "It's a marvel to me  
That people give far more attention  
To repairing results than to stopping the cause.  
When they'd much better aim at prevention.  
"Let us stop at its source all this mischief," cried  
he,  
"Come, neighbors and friends, let us rally  
If the cliff we will fence, we might quickly dis-  
pense  
With the ambulance down in the valley.  
"Oh, he's a fanatic," the others rejoined,  
"Dispense with the ambulance? never!  
He'd dispense with all charities, too, if he could;  
But no! we'll protect them forever.  
Aren't we picking folks up just as fast as they  
fall?  
And shall this man dictate to us? Shall he?  
Why should people of sense stop to put-up a fence  
While their ambulance works in the valley?"  
But the few kept on urging, teaching and preach-  
ing.  
And their line on the field of the battle grew  
longer:  
For sooner or later the people must see  
That the fact than the fiction is stronger.  
So rouse ye! arouse ye! and up with fence.  
The only protection from death in the valley!  
Arouse ye! arouse ye! and answer the call  
Round the Socialist banner to rally!  
—Anonymous.

Never before in civilization have such numbers  
of young girls been suddenly released from the  
protection of the home and permitted to walk  
unattended upon city streets and to work under  
alien roofs; for the first time they are being  
prized more for their labor power than for their  
innocence, their tender beauty, their ephemeral  
charm.

### OUR SOCIALIST SUNDAY SCHOOL

How many of you, little comrades,  
have attended a Socialist Sunday school?  
I am quite sure that those who did en-  
joyed it.

Now, I am going to tell you about  
our Sunday school, which was organized  
only last December at the Socialist club  
of Yorkville, in New York. It is con-  
ducted by Comrade Nietchke, whom all  
the children like very much. Although  
I myself am a grown-up, I enjoy being at  
Sunday school once in awhile, and hear-  
ing the children sing the Marseillaise and  
The Red Flag with great enthusiasm.  
But besides singing, they learn other  
nice things. They learn about the for-  
est dwellers, they recite pieces, but what  
they always learn is to love their fellow  
comrades.

Just think, once Comrade Nietchke  
arranged an entertainment and the fel-  
low tots, some of them not older than  
three years. Don't you think it must  
have been lots of fun? Almost every  
Sunday, at least when the weather is  
nice, Comrade Nietchke takes the chil-  
dren to the park after school is over.  
One Sunday my sister and I went along.  
We walked and walked, until we came  
to the zoo. I suppose you all know what  
a zoo is. It is a place in the park where  
all the wild animals are caged up. I  
think it is cruel to keep all those free-  
dom-loving animals behind bars where  
they can't move about freely, don't you?  
Still, they are very interesting to look  
at and we enjoyed them, aside from our  
sympathy, very much.

In May Sunday school closes, and  
until then the children will save up their  
pennies and give them to Comrade  
Nietchke, so that she may get them a  
beautiful banner. I don't know exactly  
how it will look, but I think it will be  
very pretty. Then the children will have  
another entertainment and a May fair.

Now, don't you think it must be nice  
to have a Socialist Sunday school? If  
you don't have any in your local, or  
town, please tell your papa or mama  
that they should see to it, so that next  
winter you may have one.

Now my little comrades, wishing you  
all success in getting a Sunday school,  
I remain in good comradeship.

HELEN LOWY.

The Socialists of Maine have elected a woman  
as their state organizer. There are not a great  
many women in the party in that state, but the  
men are liberal, and want the women to join.  
Comrade Silver toured Maine, organizing and lec-  
turing, for three months last fall, and her elec-  
tion to that office is one tribute to the value of  
her work in that state. She is a little less than  
twenty-one years old and is variously known as  
the Girl Socialist, and "Little Comrade" of Maine.  
Her opponent was a member of the largest local,  
Portland, and a business man of some means.  
For a few months past he has edited the "Hust-  
ler's" column in the "Maine Comrade." Comrade  
Silver received 168 votes, and her opponent, Percy  
F. Moise, received 69.

Agents Wanted—Fireless Cooker. Reliable,  
easily made for less than \$1; Diagrams and full  
instructions, 25 cents.—A. G. Bacon, 66 North  
Forsyth street, Atlanta, Ga.

### Children's Letters

Dear Editor—This is the first time I have writ-  
ten to The Progressive Woman. I am in the  
fifth grade at school. I am a Socialist and my  
papa and mamma are Socialists. You will find  
ten cents for the picture of Debs and the Grand  
children. I gave The Progressive Woman to my  
school teacher and she gave it back, saying "That  
is a Socialist paper, isn't it?" I told her, yes,  
I read a story in the Teachers' number. It was  
about a cat and a monkey. They were going  
through the forest and they came to a bonfire  
with some chestnuts roasting in it. "Let us have  
a feast," said the monkey, "you can pull them  
out, you are so quick. My paws are so clumsy  
that I am really ashamed." So the cat worked  
hard and at last got the chestnuts out of the  
fire. She never noticed the monkey, but when  
she turned for her share there was not a chest-  
nut left. The monkey had eaten them all. That  
is the way with the rich men and the poor men.  
They are together and they see a mine that  
ought to be worked and rich men pretend that  
their hands are so clumsy that they are really  
ashamed. So the poor go to work, but when they  
turn for their share there is no gold left. The  
rich men take it all. Well, this is all I can write  
for this time.—Yours truly, Edith McConell,  
Shelly, Idaho.

Dear Progressive Woman—I have read several  
times in the paper that you would like to get let-  
ters from Children, so I thought I would write  
to you and tell you about things down here.  
There are not many Socialists down here; the  
most of the people have to work all the time try-  
ing to raise stuff like tomatoes, sweet potatoes,  
onions, radishes, etc., to sell to wholesale houses.  
Sometimes they send whole carloads of garden  
stuff and don't get enough money in return to  
pay the freight charges. Lots of little children  
here never have time to go to school because  
they have to work so hard in the fields. I  
won't write any more this time.—Yours for So-  
cialism, Florence Rogers Winter Garden, Fla.

### SUMMON THE WEE BATTALIONS

Suffer little children to come unto me, and for-  
bid them not; for of such is the kingdom of God.  
—Luke xviii, 16.

Out of the lanes and alleys,  
Out of the vile purlieu,  
Summon the wee battalions,  
Pass them in long review.  
Grimy and ragged and faded—  
Say, if you choose, with a tear:  
"These are the ones of His kingdom,  
And thus do I keep them here."  
Here, where the tenements breed them,  
Gather them, rather them in,  
Hails to the kingdom of heaven,  
Bound in the maze of sin.  
What have ye done to uplift them,  
These whom He loved so well?  
Oh, tlay and worn, unkempt and forlorn,  
Us of your heritage tell.  
Then faces, the wee, weary faces,  
Old ere their time, so old!  
Who from His kingdom tore them,  
And into this bondage sold?  
Folk of the stately churches,  
Here is the baby host,  
Hails to a Father's glory,  
Marked with the grim word, "Lost!"

The faces, the old, old faces,  
On bodies so wee, so wee,  
Whose is the hand that crushed them  
And made them the dreg and the lee!  
"Suffer the little children"—  
Is this the answer we bear?  
That they live their lives in the haunts and hives,  
The children of dumb despair?  
—Alfred J. Waterhouse, in New York Times.



### SOCIALIST TOTS

Paul is one of the "Debs" boys. He will be  
three in July. His papa brought home a bottle  
of medicine and Paul wanted to smell it. He  
wrinkled up his little nose and said, "Phew! that's  
how'd! You must dot it cheap!"  
A young woman calling at Margaret's home  
one day told Margaret, in fun, that her father  
was an "old gent." After she had gone, Mar-  
garet said, excitedly, "Oh, mama, I forgot I  
ought to told her papa and I is Socialists." Mar-  
garet is three.

Remember that Milwaukee made her great hit  
through the constant and persistent distribution  
of literature. Go and do likewise. We have a  
lot of leaflets that are just the thing. Send for  
samples.

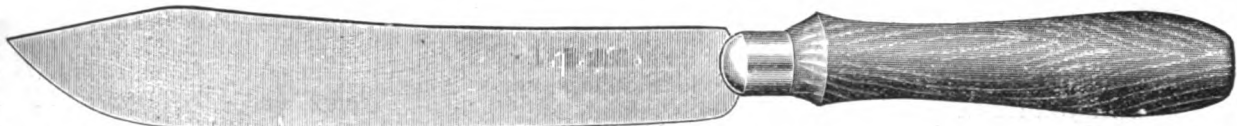
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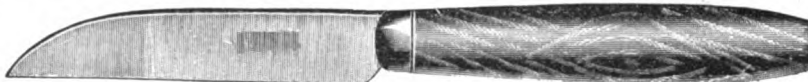
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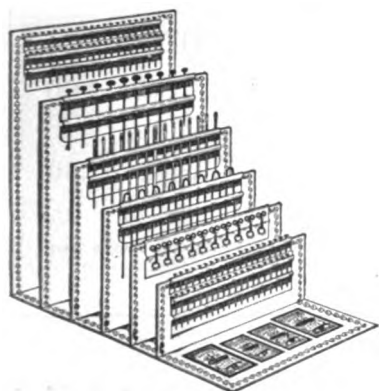


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### Women and the Trades

ELIZABETH BEARDSLEY BUTLER.

This is the first general survey of the occupations open to wage-earning women in an American city, and is compiled by Elizabeth Beardsley Butler, former secretary of the Consumers' League of New Jersey. It tells of the 22,000 women of Pittsburg, Pa., who work in the great shops beside the men. These range in years from 14 to 50, ten per cent of them (2,300 women) living away from their homes. Less than two per cent are in touch with social agencies for recreation. English speaking girls hold the positions for which a few months' training and some intelligence are needed. Italian girls, hindered by education, scarcely figure. In a limited circle of industries immigrant Jewesses hold positions beside girls of native birth. Inferior and unpleasant work is allotted to Slavic immigrants, and these newcomers, sometimes by sheer physical strength and sometimes by personal inference and a low standard, compete on a basis of lower wages for men's work which otherwise would never have been given girls to do. The place of the Slav is that of the woman, fighting her way.

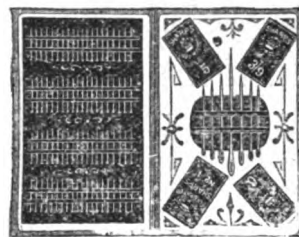
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Workers and Work Rooms; Food



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mmercial Trades, Printing, Telephone and Telegraph, Mercantile Houses; The Social Life of Working Women; Summary of Industrial Conditions, Wages, Hours, Health, Economic Foothold; 440 pages; 40 full-page illustrations from photographs. Price \$1.50; by mail, \$1.72. The Charities Publication Committee, 105 East 22 street, New York, N. Y.

Socialist Primer for children, 15c.

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The advance in prices has hit the oil market hard the past month; quotations of previous dates are canceled, but with all the advance, you are yet the gainer by forty or fifty per cent when using NUTOL, Odorless Cooking Oil. The wide popularity of this product has brought all manner of cheap oils into the retail trade. Several of our customers attempted to give these cheaper offerings a trial, have come back with larger orders, saying "nothing so good for us as NUTOL." Fact is, the salad oil manufacturers are selling you for \$6.00 a gallon, in small bottles, no better oil than we supply you at one dollar, yet they brand it "pure olive oil."

## Prices This Month

Case of Six One Gallon Cans, (wt. 58 pounds).....\$6.00  
5 gallon can (42 lbs.)..... 4.90

### PRIMEL

100 lb. bbl..... 4.25  
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## EQUAL SUFFRAGE IN COLORADO (GRANTED IN 1893)

Laws forbidding insuring the lives of children under 10 years old (Laws of 1893, page 118); establishing a state home for dependent children, 2 of the 5 members of the board to be women (Laws of 1895, page 71); requiring that at least 3 of the 6 members of the board of county visitors shall be women (Laws of 1893, page 75); making mothers joint guardians of their children with the father (Laws of 1895, page 186); raising the age of protection for girls to 18 (Laws of 1895, page 155); establishing a state industrial home for girls, 3 of the 5 members of the board to be women (Laws of 1897, page 68); removing the emblems from the Australian ballot—the nearest approach to adopting an educational qualification for suffrage (Laws of 1899, pages 177-178); establishing the indeterminate sentence for prisoners (same, page 233); requiring one woman physician on the board of Insane asylum (same, page 259); establishing parental or truant schools (Laws of 1901, page 364); providing for the care of feeble-minded (same, page 177); for tree preservation (same, page 185); for the inspection of private eleemosynary institutions by the state board of charity (same, page 88); requiring in public schools lessons on humane treatment of animals (same, page 362); making the Colorado humane society a state bureau of child and animal protection (same, page 191); providing that foreign life or accident insurance societies which have to be sued must pay the costs (same, page 127); establish-

ing juvenile courts (Laws of 1903, page 179); making education compulsory for all children between 8 and 16 except those who are ill, or are taught at home, and those over 14 who have completed the eighth grade, or whose parents need their help and support, and those children over 14 who must support themselves (same, page 418); making father and mother joint heirs of deceased child (same, page 469); providing that Union High schools may be formed by uniting school districts adjacent to a town or city (same, page 425); establishing a state traveling library commission, to consist of five women from the State Federation of Women's clubs, appointed by the governor (same, page 352); providing that any person employing a child under 14 in any mine, smelter, mill, factory or underground works, shall be punished by imprisonment in addition to a fine (same, page 310); requiring joint signature of husband and wife to every chattel mortgage, sale of household goods used by the family, or conveyance or mortgage of the homestead (same, chapter 75, page 153); forbidding children of 16 or under to work more than 8 hours a day in any mill, factory, store, or other occupation that may be deemed unhealthy (same, page 309); providing that no woman shall work more than 8 hours a day at work requiring her to be on her feet (same, page 310); making it a criminal offense to contribute to the delinquency of a child (same, page 198); making it a misdemeanor to fail to support aged or infirm parents (same chapter 148, page 372); prohibiting the killing of doves except in August (same, chapter 112, page 232); and abolishing the binding out

of girls committed to the industrial school girls to be committed till 21 and then considered reformed, to be paroled (san chapter 115, page 248).

In Denver, the women voters have all secured ordinances placing drinking fountains in the streets, garbage receptacles at the corners, and seats at the transfer stations of the street cars; forbidding extortion in public places; parking 23d avenue and planting trees.

Ellis Meredith, of Denver, says that equal suffrage has also led to a much better enforcement of the laws prohibiting child labor, requiring that saleswomen be furnished with seats, forbidding the sale of liquor to minors and the sale or gift of cigarettes or tobacco to persons under 18 and others of the same general character.

Mrs. Ione T. Hanna, the first woman ever elected to the school board of Denver and one of the most highly respected women of that city, writes:

"Some results of equal suffrage in Colorado are generally conceded: (1) the improved moral quality of candidates nominated for office by the various parties; (2) a decidedly increased observance of the courtesies and decencies of life at the different political headquarters, previous election; (3) better and more orderly polling places; (4) general awakening interest among both men and women, in matters of public, health, comfort and safety."

Comrade Fred Warren's case comes up in court of appeals at Minneapolis, Minn., the 15th of this month. If you want to know this valley Socialist better, send 5c (coin) for a fine card photo and you will receive it at once.

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