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The Progressive Woman

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The Mills of the Gods Grind Slowly—But They Grind

THE PROGRESSIVE WOMAN PUBLISHING COMPANY

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THE PROGRESSIVE WOMAN

Volume V

MARCH, 1912

Number 58

What Shall We Do To Be Saved?

By Mrs. George Allen England

Two years ago, in Liverpool, I saw a sight that certainly must have set any woman thinking, if she had any brain at all to think with, or even any heart. My husband and I were walking down Bold street, in that rich city. Bold street is the great fashionable shopping street. The shops glitter with purple and fine raiment. There are magnificent diamond shops, and clothing shops, and shops for every kind and description of splendid thing. Carriages drive through that street with royal monograms upon their varnished panels, and footmen on the box, and grand dames with nodding aigrettes inside. Splendid autos plough disdainfully through the crowds. It is a scene of social waste and extravagance such as, once witnessed, cannot be soon forgotten.

Well, coming down the sidewalk in that wonderful street, I saw a horrible Thing approaching. I call it a Thing, because I should almost hesitate to call it a woman. It had once been a woman, but was so no longer. It was all a mass of rags—what rags!—and its feet were almost bare in the snow and slush of January. Its head was a tangle of stiffened gray hair, filthy and hideous. But its face was the worst of all—a bloated, baggy, bestial face, sodden with drink, nearer the animal than any savage that ever trod the jungle. In the creature's hand swung a bottle. From her puffy lips came muttered blasphemies and horrible words. Behind her a jeering gang of street urchins made merry. And nobody paid the least attention. No policeman interfered. Nobody looked, or cared. The footmen and the chauffeurs and the grand dames never even seemed to know such a thing existed. And all this in England! In England, on whose empire the sun never sets; domain of wealth and power; realm of the anointed of God; imperial England!

That woman, that social dreg and outcast, was no solitary case, no hideous exception. No, on the contrary, she was but one of a hundred thousand, a million or more, quite like herself. Others of the same sort I saw, later, in the same city. Others, even worse, in the East End of London. All alike. All the products of the same cause. All victims of the monstrous thing we call Capitalism—the thing we are going utterly to destroy, right soon!

Just last month, in France, I saw more of the very same thing—more, and, if possible, worse. We always think of France as a very prosperous country, rich and fertile and happy. And so it is, for the most part. But poverty and horrible poverty exist there, too; poverty enforced; poverty for which Capitalism, the great enemy, must be blamed. Let me tell you women, especially such of you as have children, just one little example of what Capitalism does in France.

Over there, you know, the custom is to dine out of doors, in pleasant weather. In front of all the restaurants and cafes little tables are set on the sidewalk; and here the people come and sit and eat, in the fine fresh air. Here also the wretched poor congregate, to

show their mutilations, their rags and sunken hollow cheeks of famine, their miseries and their damnation, for the sake of a crust or a penny that may be flung to them.

Now, several times I saw a sight there which would convince any woman who ever had a child of her own that something was radically wrong with a social system which would permit it. For there used to come a ragged little stunted waif, whining along with the worst and most hideous baby over her shoulder that human words could possibly describe.

This baby was really too awful to talk about. I will leave its sores and dirt to your imagination. It seemed almost dead, and lay quite limp over the girl's shoulder. Motionless and inert and inexpressibly horrible it lay there; and the girl begged pennies from the crowd. And the great, rich, powerful social system of France, the system of Capitalism, made no objection. It said nothing about that little girl and that horrible baby. It raised no cry against the millions of other wretches in France, as bad as this, or worse. No. Capitalism, here or in England or in France, or anywhere, has nothing to say about these human waste products. They are part of the great and glorious game of Profits. Let them go their way. To remedy any such things would be to upset the established disorder. Hush!

There is, however, one country where the slum has been practically wiped out. Where such social degradation and misery is not permitted. Where it is recognized as a social disease and treated as such—and cured. That country is Germany—and Germany is strongly Socialist. Until the German Socialists got more or less of power, Berlin was as bad as Liverpool, or London, or Paris, or New York. Now that the Socialists control, presto! the slum has disappeared. Does this convey any practical meaning? Do you understand what we mean by talking about Practical Socialism? And, as women, does such a practicality as this interest you? That is the question.

The only reason such horrors exist anywhere in England, or France, or other countries, is that the Socialists have not yet become strong enough to do away with them. In towns which they control, such atrocities are not permitted. In just the proportion that Socialists attain power they do away with these frightful wrongs. And yet there are clergymen who teach and preach against Socialism—and there are women, there are mothers, who, understanding it not, decry this new movement as wicked!

The truth is, in Socialism we have the one great practical vital force working for the regeneration of the world. Socialism is nothing if not practical. The old days of utopian rainbow chasing have forever passed away, and as power and responsibility are coming to Socialism, it is steadying into a program so eminently sane, so wisely constructive, that all right-minded women should not only endorse it, but work actively for its full realization.

And what, now, would Socialism do, espe-

cially for women? Let me give you an outline of this subject as I see it.

In the first place, it would give you, all of you women, everywhere, a chance to take your rightful part in the government of town, county, state and nation. You would no longer be ruled and taxed by laws in the making of which you have had no part. No longer would you be classed with the pauper and the criminal, the lunatic and the felon, as political outcasts deprived of the right to vote. The Socialist party is the only one declaring for full and free woman suffrage. Are you interested in that? Then your place is actively with the Socialist party.

Next, the whole liquor question, so vital to womankind, can be solved in no other manner, permanently and successfully, than by means of the Socialist program. Many temperance workers now recognize this fact, and are joining with us. Frances G. Willard, before she died, came to understand this fact. Said she: "Oh, that I were young again! Socialism should have my life!"

The white-slave problem, the scourge of the nation, and of women in particular, will never yield until the Socialists eliminate it by removing the cause, which is primarily Poverty. Poverty itself, that universal curse, whereof I have given you some scant illustrations, will persist with us as long as Capitalism remains. Socialism will destroy it.

Then there is tuberculosis, and there is disease and dirt of every kind. Poverty, again, is at the base of all these; and behind Poverty stands the system of organized robbery known as Capitalism. We are fighting Capitalism, and that means we are fighting disease and dirt. And, what is more, we are going to win, at no distant day!

And another vital matter to women is War. I need not recount the cost in tears and sorrow of every war. The suffering goes to the women, the wives and mothers and sweethearts. The profits go to the capitalist class. War is a matter of capitalist self-defense, at the expense of the common people. Where Socialism has attained sufficient power, War has ceased. It will be entirely suppressed just as soon as the Socialists are strong enough to suppress it; never until then. Had I the time, I could give many instances of War being averted by even the still-imperfect Socialist strength of Europe. When we attain full power, arsenals and cannon and warships will become as obsolete as the fashions of ten years ago. And you know just how dead those are. Is this nothing to work for, this abolition of the waste and woe of organized murder?

Women, if you are interested in good homes and proper conditions of life; in the practical reduction of your expenses for food and clothes, and in the increase of the family income; if you want to take your place as members of society, politically; if you desire to see the end of war and want to abolish white slavery and drunkenness and corrupt politics; if, in fine, you desire a better, sweeter, cleaner and more decent world, a world really fit and proper to live in, without paying tribute to Organized Greed, then you must come with us, join with us, work with us, and win with us. For, save in Socialism, there is no other way.

The Great Durbar in India

By a Progressive Hindu Woman

The great Coronation Durbar in India is past and will be recalled only as a news item to many in this country. But on the people of India its effect will be lasting.

The people of India have paid heavily for the coronation festivities and pompous shows and they should get something in return. The laws of cause and effect are stern and show no special favors. They declare in the words of the great sage, "Who sows must reap, and cause must bring the sure effect; good, good, bad, bad, and none escape the law."

It has cost the British Indian government \$5,000,000, and taking all other expenses of the native princes and common people the grand total has certainly reached the enviable amount of \$10,000,000. It was all for show, grandeur and a declaration of imperial dignity.

Let us not forget that every cent spent during the occasion by all the celebrities came from the producers of India, most of whom belong to the farming class. To commemorate the Coronation Durbar of George V and Queen Mary the British government was lavish in distributing titles among native dignitaries, British civil and military officials, and some of the Hindu writers and educators were bedecked with titles which are like the jingle of bells, without special significance. These are all great favors from their imperial majesties, George V and Mary; and no doubt the recipients of these favors are feverishly happy over the great things done during the great Durbar.

But let us see what favors have been accorded to those whose pennies were stolen to make this great monkey show. Are they better off than they were? Was anything done of benefit to the mass of people of India during this occasion?

By the unjust expense of \$10,000,000 the starving, ignorant mass of Indian people were made weaker. Here are some items of havoc that were being wrought on the very eve of the coronation: "Mortality from plague in India during the week ending October was 11,237 seizures and 8,467 deaths. There were 4,752 deaths in Bombay Presidency, 638 in Madras, 64 in Bengal, 247 in the United Provinces, 42 in the Punjab, 97 in Burma, and 387 in Central India."

Is this something new for the fate of India? For the last fifteen years under the most successful British rule this disease of the plague which has been declared by all competent medical authorities as a preventable disease, caused by want of proper food and sanitation, has led several millions to premature death. Let us note what the National Review of London, April, 1911, has to say about it:

"History still recalls with solemnity the great plague of London in 1665, yet it only caused 68,596 deaths. What are these when compared with the tragedy of India's millions? Lord Morley expressed the thoughts in the minds of many men when he wrote to the government of India in 1907, 'the facts that the plague has been fatally active in India over eleven years, that the number of victims exceeds five and a quarter millions, that its virulence is unabated and its progress is uncontrolled necessarily give rise to doubt as to whether everything that can be done by the responsible authorities has been done and whether the last word of medical science and administrative skill has really been said.'"

Under the above existing conditions of In-

dia 10,000,000 of the people's money was spent for show.

Were the people well fed in India when this show of robbery was in process of moving and trumpeting? The newspapers from India brought news of the famine before George and Mary set their feet on India's soil. Following is a report from Bombay, Nov. 7, 1911: "The strain is beginning to be severe in Ahmedabad, Kaira, Panch Mahals and Guzerat districts. Cattle are dying in large numbers and ten thousand people are already working on relief in Panch Mahals. Crimes are also increasing."

This is but a reminder of the woeful tale since the foreign exploitation began in India. Can you imagine the scene in the interior of India? In the villages millions starving, and in Delhi, the ancient capital city, the great Coronation Durbar going on, and \$10,000,000 spent on this show?

It is too much to compare it with Nero fiddling his life in joy when Rome was burning, or is it less significant than the mad devil-dance of gorgeous exploiters protected by guns, soldiers, forts and navies, on the corpse of the exploited? My imagination cannot give a more vivid picture of ruthless butchery under the garb of civilization. The British government records show that 30,000,000 of our people died of famine during the last forty years in India.

The people of India, though naturally intelligent, are the most unenlightened today. Only about ten per cent of them can read and write and to our horror and shame, only about one woman in two thousand can read or write in their own language. Ignorance is the root of all evil, but without spending a cent for the primary education of the people the rulers waste \$10,000,000 in a monstrous show of themselves. Do the exploiters who assume the air of peace-makers, preservers of good government, ever dream that this very unjust expense has taken at least two meals from millions who are suffering from the eternal pangs of hunger?

Had I the spending of this amount of money I would invest it in educating the people of India along rational lines, as Ferrar, the late martyr, hoped to do in Spain. Let us see what could be done: At a very moderate rate, we would have a large annual income from \$10,000,000. In India we can get teachers for primary schools at \$5 a month. We could start 25,000,000 schools for the children of the working class. This means an education to about 1,000,000 children. We could have our own press, our own text-books, our own universities in the course of time. And once the people were educated properly, they would no longer submit to any wrong.

Every year the British are taking away at least \$100,000,000, and the rich, fat, so-called nobles and princes are living upon the products of the poor in India. The people are becoming weaker every day. The fear of the sword and the pressure of hunger are taking life and self-respect out of them.

Are there none among the ranks of The Progressive Woman to take up this fight, which is also a part of their fight?

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Not Their Fault If They're Poor

Dora F. Layne

At last, the gods be praised, an association has made a discovery—"the Poverty of the Poor is not their fault." Wonderful wonderful!! Now, we may expect something to be done besides sending missionaries to "convert" them. Of course it is nothing that Socialists have proved this from statistics years ago, or that it is an obvious fact to any intelligent, interested, unprejudiced observer of conditions, and so we rejoice that the New York Association for Improving the Condition of the Poor has sailed the unexplored sea of causes, made new findings and destroyed old, age-worn delusions, namely, that human misery, destitution, is not the result of human depravity, of drunkenness, improvidence, idleness, incapacity, but of other causes. This is truly encouraging.

The association finds the chief causes of destitution to be illness; this accounting for 48 per cent; 25 per cent is due to unemployment and other causes, according to their statistics, are insufficient income, 12 per cent; non-support, .04 per cent; death, .02 per cent; old age, .01 per cent, and intemperance, the ancient scapegoat, dwindles down to .01 per cent.

But the interesting question arises, the association with the long name having made this astounding discovery, what is it going to do about it? Is it going to strike sail in its present port and appeal to the public and the philanthropic plunderers of the poor for money to start more hospitals, for more free dispensaries, ask the city to employ more doctors, or is it going ahead on the sea of causes?

A private citizen, a mere woman, has sailed that sea and she would point out to you that the chief cause of illness among the poor is poverty. The whip of necessity or a mistaken faithfulness—with apologies to "The Man Who Carried the Message to Garcia"—has driven the workers to too hard, unremitting toil. Unmindful of summer heat, of winter cold, of biting winds or chilling rains, they have labored on. Unheeding colds, aches or pains, they have gone forth to battle for bread for themselves, their wives and children. Often they have gone to this battle poorly fed. Private profit must have special trains, private cars and yachts when it goes abroad, and so the prices of foodstuffs have gone up and up until this year they are 15 per cent higher than last year, with no corresponding rise in wages and increasing unemployment.

Is it any wonder the poorly nourished bodies, clad in shoddy—that private profit may ride in ermine—often shrink and shiver and succumb to pneumonia, to bronchitis and tuberculosis, or that rheumatism claims them?

The cause of unemployment, the next largest per cent of the sources of poverty, that is so plain a blind man could see it. The people have toiled so skilfully, so persistently, at such a low wage they have produced more than they can buy back, and private profit turns a deaf ear to their appeals or demands for work when his ends are not being served.

In the name of the poor they would serve, I ask this association to pull up anchor and sail on and if it fearlessly seeks the truth about the causes of poverty and ways of removing those causes it may return with a new and nobler name, an "Association for Eliminating Poverty."

The Rights of Half a Nation

By Joseph E. Cohen

Suppose that someone were to suggest that half the voters of this nation should be disfranchised. Might not such an act bring about a civil war as terrible as that of 1861?

Yet as wild as such an idea is, it is no wilder than the idea that the women of our country, or of any other country, are to remain permanently disfranchised.

For women are one-half of this and every other nation. And as true as it is that no land can endure part slave and part free, it is true that woman must be given the title to every political and social right possessed by man.

So long as woman's seat was at the fireside such a question could not arise. So long as the circle of her needs and wants centered in her own home, such a problem could not present itself. So long as woman was only a silent partner in her husband's concerns woman remained on the edge of the current of political and social struggles.

But all this changed when the throbbing of the gigantic machine became the dynamo of progress! it all changed when the bleak, sinister factory wall cast its lengthening shadow over the family hearth.

When woman became a factor in industry, then she became a factor in political and social matters.

When certain trades came to be set apart as "woman's trades," then woman became a part of trade and a part of industry.

When there sprang up "she towns" where men are relatively as few as are women in the lumber and mining camps and the "he towns" then woman became an important item in all industrial political and social questions.

When the point was reached that millions of women in America must regard wage labor, instead of the care of the home and the rearing of a household, as their means of subsistence, then woman became one-half of the social problem.

When the sex cancer of olden times became the established institution of our own day, when woman's very soul was reduced to terms of barter and price, then the position of woman and child, even more than man, became the aching heart of the social problem.

And when woman became bonded to wage labor for life then there was born in her the knowledge that her lot, in a larger sense than ever she had dreamed of, is riveted to that of man's.

Then her vision broadened and her mother-love became part of that fraternity and solidarity which is the basis of working-class consciousness.

And as time advanced, woman, especially woman in industry, realized that governments are the agencies whereby the bread and butter of life is portioned out, and that those who control the government divide the portions.

Then came the movement for woman suffrage, the right of woman to self-expression, the right to have voice and vote in regulating the affairs that concern her, the right to help build the civilization of equality and comradeship that is to be.

Nor can the importance of securing suffrage for women be overestimated.

All struggle of any consequence, industrial and social, expresses itself in political quantities. No class ever rose except by political power. No class can ever free itself and free society by becoming the government.

And the fight for woman suffrage is as much man's work as it is woman's work. For man cannot be free himself until woman shares that freedom with him.

To free half the nation who are politically inferiors is to elevate the whole nation to a high place such as it has never occupied.

Let us make the rights of woman the rights of half a nation, the concern of the whole nation!

:o:

Contradictions

Terrence Vincent

Spring is coming, and with it promises of renewed interest in the Boy Scout movement.

The maze of assertions and denials regarding this movement has baffled some of us, and in order to get the matter cleared up we have gone to headquarters for "exact information."

Following are statements sent to the writer, evidently with a view to imparting information. If the reader can go through them and come out with the feeling that all is now clear and simple regarding this much-versed question he will do well.

The following is from Baden Powell's office, London: "In reply to your letter, Sir Baden Powell asks me to say that we do not train scouts in any military duties, nor do we concern ourselves in any way with strikes."

And this was prepared by the general staff and sent to me by Major General Wood, chief of staff, War Department, U. S. A.:

1. The Boy Scouts of America is not a military organization.

2. The organization of the Boy Scouts of America is only of value to the future U. S. army, in so far as the training which boys receive would prepare them to be strong, healthy men, who know how to take care of themselves under all circumstances.

3. The scouts have never been and never will be trained in the breaking of strikes. That is the business of the police and militia.

Here again we have a statement from James M. West, executive secretary of the Boy Scouts of America:

"There is no doubt that a boy who makes a good scout will make a good soldier. There is no doubt, also, that were rifle practice added to the requirements the first-class scouts would have most of the training necessary for soldiers in the ranks; and, should they have absorbed thoroughly the ideals of honesty, courage, loyalty and patriotism, a company recruited from their ranks need fear comparison with no organization ever mustered into the service of the United States."

There you have them, Madam Reader; take your choice and draw your conclusions.

:o:

The Health Department of the city of Milwaukee issues a monthly bulletin in the form of a neat magazine, called "The Healthologist." It is all about sanitary and health conditions of the city, and appeals to us as a most excellent undertaking. It is freely circulated among the citizens, making them conversant with the work of the authorities, and giving them opportunity to help in various ways. It speaks well for the future of a city when the citizens and the authorities co-operate in doing its work.

The Woman's Movement

By Grace D. Brewer, Associate Editor of Appeal to Reason

To me the "Woman Question" embraces all problems relative to womankind, those which affect or are affected by her, and the "Woman's Movement" is the growing public interest and activity manifested by woman the world over.

The fact that women have been ruthlessly pushed out into the world's industries and forced by economic necessity to leave their homes, while a bit severe on the individuals, has proved a boon to womankind and will likewise be a great help to Socialism.

Necessity, the lash of the capitalist system, is performing a great service for the future state of civilization in educating the women to be real doers and to feel the responsibilities of human beings.

Many mothers in the homes are keenly alive to the fact that their children are being cut off from all the advantages that by right are theirs, and are therefore beginning to inquire into the causes of such unjust conditions.

Women are no longer content to remain inactive and leave the solution of certain problems to the men. They are to-day crying for labor and the training that fits for labor. They are thoroughly aroused and realize the responsibility which they have shirked so long. It is as though they had awakened from an age-long slumber and hearing the upbraiding voice of neglected duty, are anxious to make amends.

Woman has had a hard struggle to gain recognition, but the evolution of society has been in her favor. Her claims could not be done away with simply by being ignored.

This feeling of social responsibility and desire to understand the causes of certain effects have caused woman to share with her brother the spirit of unrest that is abroad in all lands today. Thus we find women workers striking for better conditions, home-keepers allying themselves with the suffrage movement, and various other woman organizations are banded together in clubs studying history and economics and trying in their several ways to arrive at a solution for the many ills of the people.

At first one might conclude that these discontented women have greatly bungled things in dividing their forces, that they will never accomplish any of their aims.

But when, as Socialists, we take a second look, we are forced to see that it is all bound to work out to our satisfaction. Everything must have a beginning. The best indication that we are to have a change in the present system is that women, the sheltered and protected creatures, are becoming dissatisfied—that they are waking up to the fact that they must do something. Woman's activity is having its effect on national affairs. "The most dangerous person in America is the woman who thinks," says Elizabeth Marbury.

As Socialists, we should take advantage of the situation as it is today, and present the Socialist philosophy to all women in such a way that it will appeal to them.

We know that many women believe they will be relieved from present galling conditions by trade union organizations. Others think that if women had the ballot they would remedy many existing evils.

(Continued on page 14.)

The Examiner's Glass

Lida Parco

The White Man's Intellectual World will never be fully convincing to women of a skeptical turn of mind so long as the White Man's Economic Hold continues to fill the air with the groans of the damned.

Men have tried to monopolize the responsibility for wealth; but women are responsible for human welfare. And no woman can be true to herself while being untrue to the people—all the people. And since it is necessary to control wealth for the benefit of humanity, woman must take a hand in that control. For man has proved that he cannot use it wisely to that end. That woman is most untrue to herself and to her sex who allows the property interests of her male relations or even her own to weigh more heavily with her than her human interest and responsibility.

There are just two things for which it is permissible for a woman to fight—the defense of herself and her offspring, and for a social condition in which defense will not be necessary, because aggression will not be permitted.

Do you remember with what a virtuous and stern disapproval men used to denounce woman's clubs? Clubs, they said, were highly improper and unwomanly and dangerous to the social welfare.

Well, within the last week two men have complained to me, one of them with absolute peevishness, that women cannot organize. He claimed that they are without the necessary social sense, or human intelligence, for united action. And he thought it was very unfortunate, for women are allowing work to go undone which it is their duty to do but which can only be done through organization. Meanwhile the male mind goes on, fondly believing itself to be logical and conclusive. Wouldn't it be nice if man would let us alone once, and quit finding fault?

Women do not deal much with splendid theories; they are too busy with just plain facts. But man—when he first decided that he would try to learn a few things, he thought he would better begin with the universe, that being a problem about suited to his caliber and abilities. Men have been beginning at the wrong end of things ever since, and they have called women "inferior" because they did not fall into the same error. That is the main thing that is wrong with the world. Women have let men have the world and have been content with the home heretofore; but now the world has gotten into such a bad way that women must take a hand, and they are beginning in their own way to deal with the world's problems. They are beginning at the immediate, concrete end. House rent, the price of milk and ice, etc., are all dependent upon political conditions. But the politician isn't bothering his big brain about these little things; his magnificent intellect is busy with schemes for helping the "interests" to "do business." Unfortunately, they are not above "doing business" with the baby's milk, the children's shoes, and all those common articles of food and clothing which cost the poor so many pitiful economies and tragical sacrifices. Economies and sacrifices which take every bit of color, every note of joy, out of the lives of millions. It is time for women to wake up and take hold of the concrete practical affairs of the common life.

Innocent and virtuous men are to be protected in the hotels of Chicago. Detective Captain Halpin called certain hotel managers before him the other day and said to them: "You big fellows who run hotels that allow women to prey on your guests had better be careful."

What a shocking picture that threat conjures up! One sees a dark hell and a timid man venturing alone into it at night. A fierce creature with flaming eyes darts upon him from a corner and carries him, limp and helpless with terror, to her lair.

But this is the way in which it really happens: A man puts up at one of these hotels; he goes to his room and brushes the dust of travel from his solid person. He goes down to dinner, and afterward he goes out to the theater or to attend to business; or he makes chance acquaintances in the lobby. After a while he goes to his room, makes himself comfortable and then he rings the bell. When the boy comes he sends him out to bring a woman to his room. The woman is near at hand, because the manager knows the man will demand her, and she knows she can make a living by being there.

Women are getting tired of these habitual misstatements of fact regarding them; this never-ceasing defamation of character, this placing of responsibility for the acts of men on the shoulders of women, this despicable hiding of men behind their skirts.

Sex antagonism is a thing that expresses itself not only in words; it speaks in all those laws and customs which were formed by men for the purpose of placing and keeping woman in subjection. A woman who knows history is confronted at every turn by the evidences of sex persecution. Those evidences can be destroyed only by antagonism. But it is antagonism against injustice and folly, and man receives it only because he is responsible for the injustice and folly—not because he is man.

When a man can drop the traditional pretense and bluff of man toward woman and can quit trying to "put something over" every waking moment, he makes a first-rate sort of human being. Until he can do so he is simply a pestiferous male; the less seen or heard of him the better.

"Manual training" means teaching children to do things and to make things with their hands. It could also mean teaching them all the natural history of the materials, such as the wood, the leather, iron or brass, the paper and water colors or other pigments with which they work.

It could mean teaching them a great deal of elementary science and mathematics in connection with the construction of useful articles, and giving them an understanding of the sense and dignified principles of art. Reading, writing and language and much geography could be grouped around the work done with the hands and made alive and interesting by that association.

Perhaps the children would like to go to school better and would come out of school better prepared for life, understanding their surroundings more intelligently and having more interest in the real things than now if educators were thus made practical first of all and the theoretical part made to seem more interesting by being related to the facts of experience. And there is no reason why girls and boys should not receive exactly the same training in that way.

Send 10c for a dozen of those new Socialist post cards.

A Caution

By Mila Tupper Maynard

(In a personal letter accompanying the following article Mrs. Maynard says the girls of the department stores of a Western city warmly resented statements to the effect that the girls must add to their insufficient income in the questionable ways referred to, which statements were being circulated in a campaign against department store wages. No doubt the wholesale suggestion that girls receiving low wages must resort to the sale of their bodies in order to live, is a highly undesirable one. It opens the way to all kinds of insults, and in some cases tends to break down what small barriers exist between a poorly paid girl and prostitution. With certain types, suggestion is a powerful stimulant toward any line of action. We are too prone, as a rule, to overlook or ignore individual psychology. On the other hand, statistics prove that the larger majority of the recruits to prostitution are poorly paid working girls. And in making a campaign against low wages for women it is hardly possible to avoid stating this fact. However, Mrs. Maynard's "Caution" is one that should receive thoughtful attention.—Ed. The P. W.)

In discussing the causes of prostitution, low wages must necessarily figure, but we must never forget that low wages do not prove that women have added to their poverty the greater wretchedness of lives profaned and poisoned.

Wages below the living scale mean, in the great majority of cases, endless contrivance, bodies ill-nourished, or support supplemented from wages of fathers and brothers, not the "assistance of a friend."

Remember, it is our sister of the working class whom we are discussing and that to make a point against capitalism we must not stab the millions of our sisters whose heads are clear enough and whose hearts are clean enough to resist the pressure that undoubtedly exists everywhere toward the poisoned way.

Knowing, as we do, the tender sympathy which prompts the attacks we Socialists make on department store and restaurant and factory wage scales, we do not realize how painful and humiliating they sometimes are to the women in these industries who feel that suspicion is being cast upon their characters.

This is not theory as to what might be, but a statement of undeniable fact. Thousands of women have resented statements made by social reformers of all varieties and anyone who knows the working women knows that they have held themselves out of the current which sweeps toward life's worst horrors with a strength almost superhuman.

There are many ways to make the truth apparent without wounding those who have enough to bear. Not the tiniest burden must be added by those who love them best. If we only remember the possible hurt we shall find ways to avoid inflicting a wound.

—:0:—

WAR—WHAT FOR? Thirty-three thousand five hundred copies of this wonderful book have been sold. There is a new edition out, with 22 illustrations, and some additional matter making the whole volume stronger and more interesting than ever. The price remains the same—\$1.20 for single copies. Order from The Progressive Woman.

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The Workers of the World

A Trades Union Department, Conducted by
PAULINE M. NEWMAN, Organizer for the International Garment Workers' Union

"These are the times that try men's souls."

Strikes, strikes, strikes everywhere. The spirit of revolt has taken possession of the working men and women against brutal and inhuman conditions. At last the workers everywhere have resolved to improve their working conditions; and in order to carry out their resolution have gotten together and are acting as a unit, and not as individuals.

And even the working woman, who until now has been indifferent to her own conditions, and who has patiently endured long hours and lower wages than her brothers received for the same work, even she has learned to use the strike, and the organization, as means to obtain better working conditions. "The world does move!"

A few weeks ago about 25,000 laundry workers of Greater New York, of whom the great majority are women, refused to tolerate the terrible conditions under which they had to work, and went down on strike, determined to fight as bravely as the 35,000 waist makers did two years ago.

Their demands are not unusual; they ask for a shorter working day, and a higher wage. That is all.

While the law in the city of New York provides for a ten-hour day for women workers, it is found that the laundry employers have all the time violated this law. The laundry workers had to work day and night, or quit the job.

Here is a statement made before one of the New York Labor Commissioners by a woman worker. Read it carefully, and draw your own conclusions as to the justice of their cause for which they are now striking:

"They killed my baby; that is why I strike. My husband was out of a job, so I had to work in a laundry to help him. My mother kept my baby during the day, but I nursed it when I came home at night.

"On Monday I worked from noon until 2 o'clock Tuesday morning. Then I rushed home, too tired to sleep, and had to go back to work from 7:30 o'clock Tuesday morning until 1:30 Wednesday morning. Then home and back again at 7:30 a. m. On Wednesday we usually got off by midnight. On Thursday we worked from 7:30 a. m. until 9 p. m. Friday we got away by 7 o'clock, and Saturdays the hours were shorter.

"The first three days just killed us. The doctor told me I'd kill my baby if I kept at it, but I HAD TO EARN A LIVING. I used to get home so tired at night I could not stand—and I tried to nurse my baby. But I had to stay at work, and so killed my own child.

"I was only eighteen then, but there are girls as young as fourteen working the same

hours. The INSPECTORS NEVER MAKE ARRESTS."

Now, dear reader, what do you think of such conditions in the twentieth century? And what are YOU going to do about it? If you have real, red blood in your veins, you will protest against these conditions by joining your union, and the Socialist party, here and NOW!

As we go to press, it is reported that several employers have signed up agreements with the Laundry Workers' Union, granting all of their demands. The workers are determined to win their just fight, and if they stand together as they did until now, there is no doubt but that the rest of the employers will be forced to surrender.

* * * * *

Twenty thousand mill workers, men and women, are at war with their masters in Lawrence, Mass. For the past three weeks the streets of Lawrence have been watered with the blood of the strikers. Two of them, a woman and a young boy, were killed by the militia, whom Governor Foss stationed there to "keep order and prevent riots."

What is it? What are the mill workers of Lawrence striking for? What is the cause of their strike? What is it they want? Listen:

The mill workers used to work 56 hours a week. The new law recently passed in the State of Massachusetts provides that the week's work should constitute 54 hours. When the mill workers received their pay for the week they worked only 54 hours, they found that their wages were reduced for the two hours they did not work. When the workers asked for an explanation, they were told that they cannot expect to get pay for the time they do not work. The mill magnates knew that the workers were not well organized, that is why they dared to reduce their wages. This, then, is the cause that forced the workers to declare a strike.

This strike will teach the workers the great necessity of organization in the economic field; in order to be ready at *all times* to fight that monster—Capitalism.

In the meantime, organized labor and the Socialist party have taken up the fight at Lawrence, and have demonstrated once more that "an injury to one is the concern of all!"

The Socialists of New York and Philadelphia are taking care of about 6,000 children of the strikers. Children are too young to endure the pangs of hunger, so the strikers of Lawrence have asked organized labor to help them fight their battle by taking care of their children. And how the workers of New York and Philadelphia have responded! No wonder! "The spirit of solidarity" is no longer a phrase, but it is becoming a daily practice among the organized workers of America. The fight of Lawrence is to-day the fight of the whole working class. That is why we have so much hope that the mill parasites will have to, sooner or later, submit to the demands of their workers.

* * * * *

If you care to know more about the working women's movement, and if you want to know about the trade unions which have really bettered the conditions of the working girl, read the next issue of The Progressive

Woman. Because of lack of space in this issue, much news of interest to YOU has been left out, but will appear in the next issue. Be sure to read it.

The Federated Marketing Clubs

This is a new movement that will, we believe, interest the housewife who, more than anyone else, is concerned about the family marketing, so much affected these days by high food prices.

THE PLAN provides for the formation of local clubs and their affiliation, under the name of The Federated Marketing Clubs, through a general organization similar in character to the General Federation of Women's Clubs.

THE PURPOSE is to reduce prices by collective buying through purchasing agents, warehousing, etc.; to insure purity and honest weight by a system of inspection under direct control of the clubs; to provide a market for home food industries of the farm and city, and to furnish a means of communication between farmers and other producers who wish to quote prices to groups of city consumers.

DAILY LOCAL MARKETING NEWS. Where local membership will justify, district offices will supply members daily, in convenient time for marketing, with information as to produce, special bargains, etc., being offered in all groceries catering to that district, execute orders through skilled purchasing agents and provide warehousing facilities for those desiring to purchase in quantities beyond current needs.

MEMBERSHIP. Membership involves no expense. There is no membership fee, and the annual dues of \$1.60, which are to be devoted to the expense of promotion and publicity, are to be deducted from dividends on purchases provided for under a system similar to the dividend plan of the Wholesale Societies of England.

Even a single member in any city or community where a local club has not yet been formed, can have goods, inspected under the Marketing Club System, delivered through a local grocer.

DISTRIBUTION. Distribution is to be made under contract through retail grocers. Grocers can also purchase of the Marketing Clubs on their own account.

Co-operative buying, to save expense to the consumer, and insure the best quality of goods, is taking hold on the American people, and we find Socialists, women's clubs, trade unions, and all sorts of organizations taking it up. We have not yet been able to form on a large scale workingmen's co-operatives, as they have in Europe, in which the co-operative is the basis of the whole life of the people concerned, but we may yet come to that. In the meantime we may not only learn the possibilities of co-operative buying through the Federated Marketing Clubs, but we may save somewhat of a margin for our other needs by so buying.

The Progressive Woman would be glad to hear from women interested in this plan, and if there are enough inquiries to justify it, we shall be glad to go more into detail in future issues.

The Progressive Woman

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Editor and Publisher, Josephine Conger-Kaneko



THE NEW BROTHERHOOD

"Am I my brother's keeper?" was answered in a very definite way by the Socialists of New York City recently, when they took into their homes the children of the Lawrence, Mass., textile strikers. These strikers, protesting against most unbearable conditions, saw their little ones on the verge of starvation. In the miserable squalor of what they were forced to call their homes, they stood out bravely for their demands. But when the little children began to sicken, and to cry for bread, the test was proving too much. Then the Socialists of New York City, impelled by the Marxian behest, "workers of the world, unite," stepped in and manifested the true social consciousness by "mothering" the hungry little folks of the strikers.

It means a long stride in the scale of evolution when we can look out of the door of our individual domicile and feel the pains and respond to the needs of our brothers and sisters across the way. Time was, when we had fed and washed and buttoned a clean frock on our own James and Mary, and set them comfortably in the door yard to play, with the admonition not to look at the bad boy across the street, we considered our duty to society finished, and finished very well indeed.

Today the broader idea is taking hold on us, and when the action of the New York Socialists has become the common action of the common man and woman, we will have reached the day when the abolition of crime and misery is a possibility.

THE CRY IN INDIA

We publish the article on the great Coronation Durbar in India, to show that not only in Lawrence, Mass., not only in the mill and mining towns of this country, but on every continent of the globe where one class lives from the labor of another, is this extreme of wealth and poverty to be found. Formerly no voice was raised against it. Today there rings around the world a protest against the exploitation of the worker by the non-producer. It is loudest in those countries where machine development is greatest. With markets pushing to the Orient in great speed, it follows that the protest will soon be heard there. And with protest will come action. And following action will come freedom. Even to your outraged India, O Daughter of the East, will the protest, the action and the freedom come. Every social force is working toward that end.

"MAKING A MAN OF HERSELF" OUR ADVERTISING

Under the above caption, in the February "American Magazine," Miss Ida Tarbell continues her series of articles on the modern woman. She claims that "in laying siege to man's kingdom" (meaning the professions and industries), woman has had to have her mind "man-trained," to relinquish her own mental processes, and that the result has been calamity, rather than brilliant success.

We have always maintained that the mental processes of men and women were not necessarily alike; in many instances, very unlike in fact. The argument of some of our friends that we are human before we are men and women, is a very fine-haired one. If we are to accept the evolutionary theory we must admit that we were male and female aeons before we evolved into the human. The latter state is comparatively a recent experiment, so new that we are not certain that we are human in the fullest sense of the term even yet. But we are certain of the sex estate which permeates every fibre of our being, and after all is said and done, leaves us men and women still.

And it is not this fact that women deplore. It is the fact that, being women, they are not supposed to keep pace with modern social development. Once woman was all-powerful in the industries that fed and clothed the world. Those industries were carried on by her in the home. Because they have been taken out of the home, and woman's desire is to follow them to their new abiding place, she is accused of "Making a Man of Herself." If she has been thinking she must have a "man-trained" mind, in order to enter the larger field, (which we do not believe she has in any great degree) she will get over that, and will bring, and is bringing, her own feminine processes into the larger activity.

In her next article, "The Business of Being a Woman," promised for the March American, we should like to see Miss Tarbell reconcile the feminine mind with modern progress and achievement. Surely she cannot force the woman back into the four walls designated as a "home," while every progressive tendency is to make of the whole world a home.

Madame Curie, the noted woman scientist has just passed under the fire of most malicious slander. It seems that it all grew out of the fact that she worked in her laboratory experiments with other experimenters who happened to be sometimes one, sometimes more, men. It seems too ridiculous to be true, but there are minds among our enlightened Western folk, who have never gotten away from the harem idea that a woman can not uncover her face and associate in some work with men without dire calamity following. We will have to dispense with this notion before we can progress very far along monogamic lines in the sex relation. There is little use in preaching what it is believed to be impossible to practice. We are glad to note that Madam Curie has been able to prove an alibi.

Appeal's Anti-Military Edition

The Appeal to Reason (Girard, Kans.), is soon to get out a monster anti-military edition, edited by George R. Kirkpatrick, author of "War—What For?" Every reader of The Progressive Woman is requested to send for a bundle of this edition and circulate it among her neighbors. The cost will probably be 50c per hundred copies. Write a post card to The Appeal today about it.

Up to six months ago The Progressive Woman took very little advertising and none but the highest quality. We paid our way without it. After coming to Chicago, we found the cost of issuing the paper much greater, and this, with the fact that intense interest in local campaigns everywhere last fall reduced our subscription list and receipts, made it **POSITIVELY NECESSARY** that we make up the deficit in some way.

There was a choice of three ways: Issuing stock, begging for donations, or taking advertisements. We took the latter. We have tried various kinds, and we find on the whole, deplorable as we have been taught to consider it, the "patent medicine ad" pays the best on the whole. So the medicine ad is being used *purely as a business proposition.*

To our readers who wish The Progressive Woman to continue its work, but who would prefer to have the deficit made up in some other way, we would say: Please give us your suggestions. We are ready for them. **BUT BE SURE THEY ARE PRACTICAL; THE KIND THAT WILL PAY THE PRINTERS' BILLS.**

Our experience with printers is that they are not on the job for the mere love of it.

As we said before, we have never asked for donations, and as nobody has offered a million dollar endowment, we have no funds back of us, but get along on our subscription and advertising receipts. And this is more than most Socialists' papers can boast of, and so far as we know there is not a progressive woman's paper in the country that does not carry a heavy deficit each year, made up by private donations.

But send us your suggestions. We want to hear them, and, anyway, we like to know that you are interested. **AND ALWAYS REMEMBER THIS: WHEN YOU GET OUT AND HUSTLE FOR SUBS.—EVERY LAST ONE OF YOU—YOU WILL HAVE SOLVED THE PROBLEM OF PAYING THE BILLS. THEN THE ADS WILL GO.**

She Walketh Veiled and Sleeping

She walketh veiled and sleeping,
For she knoweth not her power;
She obeyeth but the pleading
Of her heart, and the high leading
Of her soul, unto this hour.

Slow advancing, halting, creeping,
Comes the Woman to the hour!—
She walketh veiled and sleeping,
For she knoweth not her power.
—Charlotte Perkins Gilman.

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Woman's Place in Politics—Its Basis

By Lida Parce

(Third Installment.)

The science of political economy is simply an attempt to analyze and explain the processes of production and distribution as they have been and are now conducted. The economist will tell you that there are three different kinds of values—form value, place, and time value. For value is created by changing nature's materials from a form in which they can not be used to satisfy human needs into one in which they can be so used. Such values are created when wheat is made into flour, or when a tree is cut down and sawed into boards and built into a house. Place value is created when wheat is brought from the fields where it can not be eaten to the city, where people are waiting to consume it; when a tree is brought from the forest to a mill, where it can be made into lumber. When eggs are put in storage while they are plentiful and kept there until they are scarce, time value is created.

All these operations are performed by the labor of numbers of people in co-operation, and on each transaction someone makes a profit. The work is done for wages, and this gives the worker a place in the economic scheme, a rating in the world of productive effort. It makes him or her a member of industrial society and an object of interest in the economic world.

The economist will tell you, too, that political economy is the science of the method of supplying human needs. But there is a large amount of work performed every day which doesn't come in for any consideration at the hands of economic science which is of the utmost importance for the satisfaction of needs. And the reason for the omission is that such labor is not conducted by organized methods and for profit. This labor consists mainly in keeping things in condition for repeated or continued use. If its value were added to the cost of producing the article the price of the latter would often be multiplied many times. Yet it is not reckoned with as productive labor, the person who performs it has no standing as an economic producer; is, in fact, a sort of economic outcast. I refer to the work of those who wash the dishes, clean the floors, do laundry work at home, and in countless other ways keep property in condition for use. Such a person is a mere housewife, according to the census. She is not a member of economic society, but only of the family. She receives no wage, for her service belongs, without compensation, to the head of the family. But in the aggregate the work of the housewife has more value from the standpoint of the satisfaction of human wants, probably, than all the other work that is done put together. By it are produced what may be called condition values; and when the economist leaves these values out of his scheme he proves that Political Economy is not the science of the activities by which wants are supplied, but of the activities by which profits are made on the investment of capital.

Now Political Economy deals with affairs which are absolutely fundamental in the lives of all the people; it is a sort of groundwork scheme of society, and when the work of any person or class of persons is omitted by it, from classification and serious, systematic treatment, it is equivalent to dismissing such person or class from serious consideration in the affairs of life. And he or they suffer a disparagement and are placed at a disadvan-

tage in every sort of relation which they sustain by that fact.

Any scheme which does not consider condition values and the labors by which they are created is but a partial and imperfect analysis of the economic operations of daily life; and this is one of the reasons why Political Economy is such a mechanical, unhuman affair. Economists themselves recognize that what they call the "economic man" is nothing but a dummy, without wants to satisfy.

Another reason why Political Economy has not been able to assume the human look which it so greatly desires to wear is that it treats labor power as a commodity, which is bought and sold in the market just as any other commodity is bought and sold; and when labor is bought the man is bought. If there is an over-supply of men, they go at a sacrifice—are put on the bargain counter like any other commodity. This is not consistent with the theory that labor is performed for the satisfaction of human wants, but is only accounted for on the supposition that men, having labor power, exist only for the purpose of making profits on the investments of their employers, and the satisfaction of their needs is only a secondary matter, which is not taken into account any more than the labors of that nonentity, the "housewife," are. And this is precisely how it works out under the present system of production. The analysis of the economists is correct, though neither the claim with which they start out nor the conclusions which they reach are justified by the facts revealed.

Though Political Economy starts out only to analyze the present system of production for profit, the system is defended by many of them as being the only possible system. And as for those who make the profit, they are almost unanimously convinced that it is the only right system, and that if it were abolished a sin against God and nature would be committed.

But from the standpoint of the average woman, the woman who is that economic pariah, the "housewife," and the mothers of working people, there are two questions to be very seriously put in regard to the present economic system. Do they wish to continue a social system which makes of them industrial outcasts; and a system which makes them bring daughters and sons into the world only to produce profits for employers, regardless of the satisfaction of their own needs? Are they willing to be omitted from the groundwork plan of the social scheme, or to be included only for the profits of other persons—a superior, privileged husband or a superior, privileged employer?

The defenders of the present order protest that we can never have a different one, because "men are not angels." That is exactly the language used by Professor Laughlin, the distinguished economist, who makes the defense of the profit system his especial care. Must men, then, be "angels" before their wants can be supplied? But Political Economy claims to be the science of the satisfaction of merely human needs.

Women should be more interested than any other class of people in the establishment of

(Continued on page 13.)

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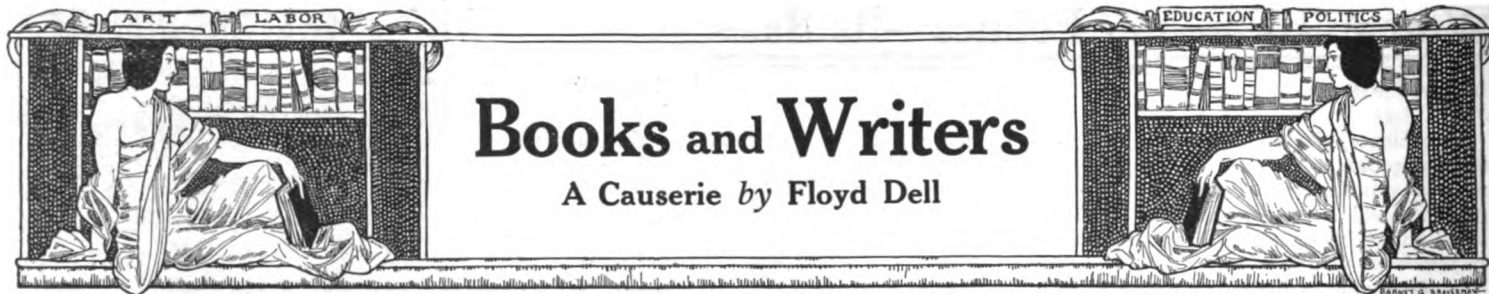
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"There are two kinds of spiritual law, two kinds of conscience—one in man and another, altogether different, in woman. They do not understand each other, but in practical life the woman is judged by man's law, as though she were not a woman but a man. A woman cannot be herself in the society of the present day, which is an exclusively masculine society, with laws framed by men and with a judicial system that judges feminine conduct from a masculine point of view."

This very interesting passage was written by Henrik Ibsen. It was jotted down at the head of the first draft of "A Doll's House." The dramatist's notes, scenarios and drafts of the modern plays have been translated and published in a volume entitled "From Ibsen's Workshop," with a translation by William Archer. (Charles Scribner's Sons, New York. \$1.25 net.) The volume, save for two passages, is chiefly of interest to the ardent Ibsenite. Here is the other passage from the preliminary outline of "Ghosts":

"These women of the present day, ill-used as daughters, as sisters, as wives, not educated according to their gifts, prevented from following their inclination, deprived of their inheritance, embittered in temper—it is these who furnish the mothers of the new generation. What is the result?"

In the last issue of this paper I noted some remarks by the editor on the woman's page of the Milwaukee Leader, which seems to be devoted pretty much to dress. I suppress my private opinion that the interest in dress is fundamentally a healthy interest and call attention to a phenomenon showing the reverse working of the process exhibited in the Leader. I mean the way the fashion magazines are taking up sociology. William Hard is writing excellent stuff in the Delineator in a series of articles on the laws concerning women. He does not appear to be embarrassed by the love-making which precedes him nor the dressmaking which follows. Law and lingerie appear to be quite comfortable inside the same covers. It sets one wondering what the PROGRESSIVE WOMAN will be like five years from now!

Mr. Hard is also to discuss his subject, "Domestic Relations in American Courts," in the Twentieth Century Magazine. This magazine, by the way, is now in the hands of Professor Charles Zueblin. His editorship promises to be brilliant if occasionally reckless.

A college professor who has not been heard from lately but whose silence, it is to be earnestly hoped, presages a new book, is Thorstein Veblen. If he is not writing a book, a law should be passed compelling him to get to work on one. His "Theory of the Leisure Class" has done women a world of good. That one phrase, "the law of conspicuous waste," has effected more than a barrelful of sermons on dress. It is in us all to rebel against laws of which we discover we are victims—and to rebel, in many cases, successfully. In so far as consciousness of the victimization which Veblen describes has percolated among women,

the "pecuniary standards of taste"—another beautiful phrase of his—have tended to be replaced by other more valid standards—beauty and use. . . . But this threatens to become a fashion article!

The book of the year on social reform, I am credibly assured, is Walter E. Weyl's "The New Democracy." Mr. Weyl states the whole problem, and the whole attempt to solve it in a more broadly critical spirit than anybody else has yet mustered. What does he stand for? Well, he is a democrat with a little "d," and honest and keen, and that is enough credentials. He is in a way representative of that newer, humbler America, of which he remarks:

"America no longer teaches democracy to an expectant world, but herself goes to school to Europe and Australia. Our students of political and industrial democracy repair to the antipodes, to England, Belgium, France, to semi-feudal Germany."

THE IRISH PLAYERS have come and gone. One of their most impressive productions, "Mixed Marriage," by St. John Ervine, was perhaps unhappily labeled. At all events, the title gives little clew to its contents. It is a labor play, and according to William Mailly, the dramatic critic of the New York Call, a stunning one. It shows the workmen in Belfast divided on the eve of a strike by their religious differences to the wreck and ruin of everything. Happily for those who did not attend the performance, it is published in book form. (Imported. 60 cents net.)

Mr. Robinson, the stage manager of the Irish Players and the author of several plays, believes that "Mixed Marriage" represents the further direction of the Irish dramatic movement. The influence of Yeats has pretty much passed and we shall have more and more plays dealing with Socialism, the labor movement, and the woman question.

I hear that a one-act play entitled "Finger Nails," has been made from some of the most exciting chapters of George Cram Cook's novel, "The Chasm." The play is described as a vivid presentation of the tortures inflicted on the Social Democrats of the Baltic provinces of Russia by the government. There is a love scene in it to provide the almost necessary relief. The adapter wishes to know if progressive organizations and Socialist locals want to produce it, and if enough requests are received it will be published at about 15 cents a copy. There are four characters—two men and two women; the time is twenty minutes and the scene is a simple interior. Requests may be addressed to D. L. H. Ferguson, care of the Issue, 21 Broad street, Elizabeth, N. J. All of which information I pass on cheerfully in the hope that the play may serve to call attention anew to a fine novel. I observe that Mr. Cook has a long poem in the March Forum.

Last month I promised to speak of the Home University Library. I shall do so at some length. When there are published books which one wants and which one can afford, and which are good-looking books in the bargain—the affair is of importance. This series is really the best thing of the kind that has yet appeared. It is not a reprint of old books, though such reprints are often valuable enough in their way. Each volume is new, it is written by a man who is an authority on the subject, and it is intended for the public rather than for scholars. This does not mean that the books are vague and general; they are as precise as need be. Many of them are far more valuable than anything else to be had at any price. In short, the Home University Library is the real thing. (Henry Holt & Co., New York.)

After saying this I am sorry to say that I cannot particularly recommend the volume on "The Socialist Movement." It ought to be good; it is written by J. Ramsay Macdonald, chairman of the British Labor Party. But it is a conventional and tired sort of work, decidedly inferior to such American books as those of Hunter and Spargo. On the other hand, the volume on "Liberalism," by L. T. Hobhouse, is a first-rate book, and one which should be of interest in this country. We have in America some very live Liberals, or their equivalents—Roosevelt, La Follette, Woodrow Wilson—and we shall certainly have liberalism to reckon with.

In the realm of science there are two notable volumes by Professor J. Arthur Thompson—"Evolution" and an "Introduction to Science." There is an "Introduction to Mathematics" which opens up that difficult subject in a most surprising way. In another field there is a delightful and suggestive volume on "Shakespeare" by the English dramatist and poet, John Masefield; and a manual, "English Literature: Modern," by G. H. Mair, which is about the best thing of its kind that I have ever seen—I mean in so brief a compass. The manuals in use in schools are, of course, brutally inept. But there is one little book, written by Arnold Bennett and consisting mainly of carefully selected lists of books, with their prices, which I would like to recommend. It is called "Literary Taste and How to Form It." (George H. Doran, New York. 75 cents net.)

To return to the Home University Library and to mention a few more only out of the thirty that have been published so far, there is a "History of Our Time" (1885-1911). It treats of the labor movement, the woman's movement and the Socialist movement, rather sketchily it is true, but with an intelligent appreciation of their relation to the rest of history.

Another book is Frederic L. Paxson's "The Civil War," from the preface of which I would like to quote a few words to show the spirit in which it is done:

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In this connection another book must be mentioned—a revolutionary, historical work of a kind somewhat similar to A. M. Simons' remarkable work, "Social Forces in American History." This is "Statesmen of the Old South," by William E. Dodd. It shows in a series of studies of Jefferson, Calhoun and Jefferson Davis the flux of economic interests which created and gradually transformed the Democratic party. For those who like to see how economic motives express themselves through personalities the book will have an extraordinary fascination. (The Macmillan Co., New York. \$1.50 net.)

I have just received two books by Joseph McCabe, the author, among other things, of a recent pamphlet on "The Martyrdom of Ferrer." These two books are "The Religion of Woman" and "Woman in Political Evolution." Considering the fact that Mr. McCabe's present status as a "rationalist" represents a violent reaction from Catholicism (he was formerly a priest), his utterances on the relation of Christianity to woman are remarkably sober. Mr. McCabe is perhaps not quite so impartial, in this matter, as we like our historians to be, but he marshals his facts pretty convincingly. The other book, on the evolution of women's rights, is admirable. (Imported.)

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battles; that it was a struggle between two civilizations, each the logical result of its environment, and each endeavoring to work out the best American interest as it saw it. That of the two civilizations one was reactionary and opposed to both the humanitarian sentiments of the nineteenth century and the economic profit of the race is quite as true as the fact that honesty and intelligence were about equally divided in the contest."

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Remember, that as fast as the Socialist vote grows the capitalists are going to enfranchise women, because they know there has been them, and it would follow that the woman practically little educational work done among vote would set back the Socialist regime for some time to come. The thing for us to do, then, is to have the women ready, so when they are enfranchised they will turn the trick on the other fellows.

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OUR APRIL ISSUE

The April issue of The Progressive Woman will be a "Woman's Progress" number. This is to be a really fine issue, showing the wonderful progress made by women in the past century. Also showing the part industrial development has played in that progress. The cover page will have a dainty Puritan maid at her spinning-wheel—the first factory. There will be a page cartoon showing the modern factory, immense, the master's eye on innocent street children with a view to gobbling them into the vast concern. These are by Barnet Braverman, who will also have some ornaments and new headings ready for the April number. Eugene V. Debs will have an article on "Pioneer Women in America," giving his personal experience in arranging meetings for Susan B. Anthony, while still a mere boy, and other interesting incidents. There will be other matters of interest. Better send for a bundle of the April issue to distribute at your meetings.

For May there will be a Convention issue. It will be a great one. But more of that in the April issue. We are going to make a special club rate on the April issue—2½ cents a copy. Send your orders early.

Woman's Day was widely celebrated this year. BUT DON'T STOP YOUR AGITATION AMONG WOMEN WITH ONE WOMAN'S DAY. Have a woman's day in April, and one in May, and one in each month of the year—and watch the results. Order a bundle of our April issue and have a "WOMAN'S PROGRESS DAY."

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WOMAN'S PLACE IN POLITICS

Continued from page 9

a system which shall have the satisfaction of needs for its primary purpose. In prehistoric days, when women had political power in the tribes, and when they performed all the productive labors of society, this was the keynote of their system—to provide the necessities of life for everyone. It was a system in accordance with the woman nature; a practical, sober, workable scheme. But men were not satisfied with this way of doing. It gave no play to "enterprise." It did not give to any one man riches or power over his fellows. In short, it would not do. So man conceived the mad idea of a Utopia, in which the stronger ones should accumulate a surplus of the means of sustaining life while the weaker ones went short. The earliest history of the Greeks shows man in a struggle of centuries, a struggle for two purposes—to establish private ownership of the soil and to subjugate woman and exclude her from public affairs and keep her a "prisoner of the home." He succeeded in both of these purposes and fastened upon the world a double tyranny which has lasted for perhaps eight thousand years. And now, at last, he is learning that, after all, he can succeed better by co-operation than by competition. And this Man's World is just beginning to appreciate the fact that the needs of people are not sufficiently supplied in this Utopia-of-the-Few.

We are beginning now to discuss the establishment of a co-operative system in which all may have an equal opportunity to secure the means of sustaining life. The cycle has run its course; we are coming back to the woman system.

There are those who would have the woman system with woman left out, like Hamlet without the melancholy Dane. But the past should warn us of the pitfalls of such a course. A co-operative commonwealth for men only, leaving women isolated in their homes, could not be trusted to meet the needs of women even if men, with the help of machinery, could produce commodities sufficient to meet all the economic requirements of society. For woman's is a broad social nature and she needs a wide horizon and an extended association in which to have full scope for her powers. Ward says that the greatest happiness consists in the most vigorous use of the largest number of faculties. And man has never given any evidence that he is either willing or able so to frame the laws and institutions that women shall have freedom of action. Women must be free if they would be happy; and if they are true to their woman nature, their first act of freedom and responsibility will be to work for the establishment of an economic system in which goods will be produced primarily for the purpose of satisfying human needs; and in which every person shall secure his share; in which the labor of everyone shall be recognized and compensated; in which the job shall exist for the man, instead of the man for the job.

—:0:—

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WOMAN'S DAY

Woman's Day for 1911 has come and gone. More locals celebrated Woman's Day this year than ever before. More literature was distributed, more general interest shown.

In the future would it not be well to celebrate woman's day oftener than once a year? When women are being enfranchised so rapidly, is it not necessary that they know something about Socialism? Suppose every local in which there are women, and some in which there are no women, should have an evening for women at least once each month.

We have been running a monthly program for such meetings in The Progressive Woman. We never heard from more than half a dozen locals, as to whether they were being used, and so cut them out. Our space is limited, and we do not want to run unnecessary matter. But if YOU WANT THE WOMAN'S PROGRAM, enough of you to make it worth running, we will gladly continue them.

Let us know if you will celebrate woman's day once each month, and if you will want the programs. Please don't neglect this matter.

Celebrate woman's day once each month, and see the progress in your local.

Educate the women of your home and your locality to understand what Socialism means to women. They will be voters some day.

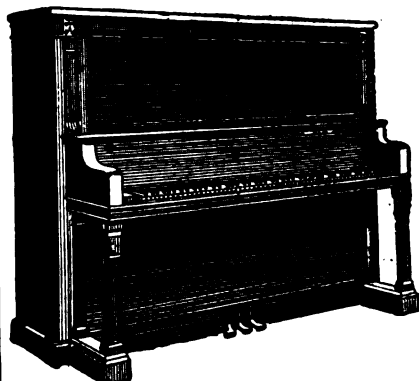
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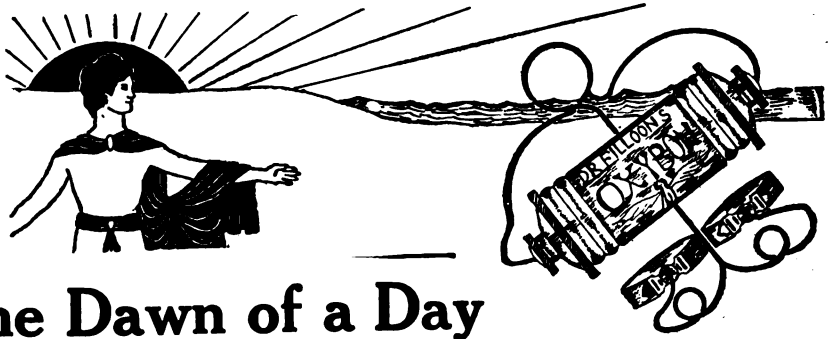
Continued from page 5

But sooner or later these same women are forced against a stone wall that neither trade unionism nor woman's suffrage nor any other phase of the woman movement outside of the Socialist philosophy can help them over.

Women must receive social education, and this they are getting in the organizations with which they are identified.

As a Socialist, I am not afraid of woman's activity. I believe they naturally love justice and fair play. I remember always that the majority of women come from the ranks of the working class, just as the majority of men, and I believe that these working-class women will work for the interests of themselves and their class. It seems rather a tedious process sometimes, when we think how hard it is to get some of them to see that their interests are with the Socialist party now. But we must remember that men, who have been conducting the world's affairs and doing the work for centuries, can't always be brought to see that their interest is not identical with their masters'.

It is the desire of Socialists to show women that the "woman question" will have to be solved in the same way as the "man question" or any question affecting the human race. All we need is perseverance. We know that in the end we are bound to win these women, not necessarily by the force of our argument, but from the fact that they will some time be called upon to confront certain conditions which will prove conclusively that



The Dawn of a Day

is here at last when it is no longer necessary to use medicine for every ailment. You can now get well as easily as you get sick. Health is no longer a secret. The laws that govern your body and its principles are known. The cause of sickness and disease is thoroughly understood.

It is a fact that there are natural forces in our body that, if called upon to act, will make you well.

Life is a constant struggle against disease of all kinds. There are germs, poisons and acids continuously awaiting an opportunity to attack you at any time when your power to resist them is gone.

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Rev. J. D. Knapp of Sanborn, N. Y.: I find the Oxybon you sold me all that I could ask of it. It certainly does the work, and I can recommend it with all my heart.

Mrs. M. L. Paddock, Deadwood, So. Dak.: As a complexion beautifier Oxybon has no equal, making the complexion clear and rosy with health, the eyes bright and lustrous.

Mr. D. D. Knapp of Waverly, N. Y.: I am so benefited by Oxybon that I am wild with delight. Every pain in my body has left after 16 days' treatment; glorious, grand invention.

Mr. G. Johnston of Chicago says: I want to inform you that I am well in every way. I have not had one symptom of a return of my rheumatism.

Mr. P. Boatman of Burlington, Iowa, writes: The results that I have received from the use of your Oxybon are wonderful.

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Mr. J. B. Forrest of Bowling Green, O.: The catarrh in my throat is entirely cured, my nerves are as good as at any time in my life and my general condition is fine. I am certainly well pleased with your Oxybon.

These are extracts from genuine testimonials received from grateful users of Oxybon, and you ought to read them and find out what others think of the Oxybon. Let us send them to you with the rest of our literature. It's all yours for the asking. Send for it today.

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The Socialist women are a part of the "Woman's Movement." We have a firm foundation for our philosophy, and, backed by a political organization of one hundred thousand, to say nothing of the thousands of sympathizers, we should make great inroads in the ranks of awakened women.

That this may be done we have in our organization what is known as the Woman's National Committee, elected for the purpose of conducting the propaganda among women. What success has been theirs can only be determined in a general way by those in touch with the Socialist movement, organized and unorganized.

I am thoroughly convinced that no effort has been wasted, that results will be more noticeable in the future than in the past, and that, as Socialist women, ours is the mission of awakening our sleeping sisters and pointing out the only way to them and the ones already aroused.

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