# The Socialist Woman

A Monthly Magazine

Vol. 11

**JULY, 1908** 

No. 14



ANNA A. MALEY

THE SOCIALIST WOMAN PUB. CO.

619 EAST 55TH STREET CHICAGO, U. S. A.

**Price 5 Cents** 

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#### MY AWAKENING

Anna A. Maley.

To the women who read The Socialist Woman, I trust it is of small interest where I was born and when, and what the incidents of my life have been. We come and go. We are held together everywhere by the ties of common pain and common failure and our common aspiration after happiness. If you know the common life, the details of an individual life can add but little to your knowledge.

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Nevertheless, in the life of every person who has truly lived, there is an event of moment. It is in the nature of an awakening. And of his own awakening each of us should speak until the whole world is awake.

For many years I dreamed my dream of what I should have, what I should be, what I should dare and accomplish. But one day I walked out of my dream and into the realization that I was a drop in the resistless tide of life, buffeted, carried and compelled by the sweep of its mighty current. The vision came as a result of my quest for happiness and peace.

happiness and peace.

In the depths of life, down where the people toil, ignorance, poverty and pain are so intense that I journeyed upward from them as far as I could. But that was not far, and the cries from below were never silent. I heard the careless gayety and cruel jeers of those above and I knew that they must laugh and taunt to drown the cries, for they of the height stood on the miserable bodies of the people below. Cries, laughs and jeers are all one inharmonious chorus. Life is one. I looked below and I said, "It is terrible to be there." I looked above and I said, "I cannot stand on the shoulders of my fellows. That place is not as high as my soul."

In the depths, millions and millions of the people toil for bread. By use of the lands, the mines, the forests, the mills, the factories and the railways, they make and distribute all that the world needs. But those who stand on the shoulders of the workers own the lands, the mills and the mines, and they give to the toilers, out of all the product, only enough to keep them alive. Thus the people must work all of every day, since they cannot save from one day to another. They have no time to study and think. They are bread-getting animals.

Those above use, and waste, and sell back to the toilers the things which the toilers make. But the toilers, though they produce much, can buy but little because they receive only a pittance for their work. And when the masters can neither use, nor waste, nor sell the product, they close the mills and the factories and the workers are permitted to work no more until what they have already made has been disposed of. So in the depths there is travail and anguish always—too much work when there is work and no bread when there is no work.

This, then, was my awakening; there is nothing in the whole range of life but to be a toller or a waster.

and for the vast, vast majority there is no choice—they must be toilers.

Labor is sweet and activity is natural to the normal human being. But to permit ourselves to be driven every day beyond the limit of our strength—to toil on incessantly in blind ignorance, to the end that spoilers and wasters may riot, is a crime. This I saw with my awakening, and I had found the one work worth while—to bring others to see what I saw, that they in turn might labor to awaken the toilers to the sense and the source of their wrongs.

Our message to those in the depths is simple; whoever owns the mills and mines and forests and fields in which you must work for bread also owns you. There is but one way to own yourself, to control what you produce, and that is to own your means of life. We must have a law which will give us ownership of the things which we use in the production of our needs. We can have that law when the majority demand it. Come, you, and swell the numbers of those who are demanding. Come and help to force the way into the fields of freedom. Dream no long-er the vain dream of what you may be in a world of wrong, but set your pulse at throb with the great heart of humanity and live in the vision of what all may be when the world is right.

#### NEXT TO THE APPEAL TO REASON

Dear Comrades:

I wish I could place a copy of The Socialist Woman in the hands of every woman in the United States. It will do a great deal for the advancement of Socialism. Next to the Appeal to Reason comes the Socialist Woman. I hope to see the circulation increased several thousand in the next few months. I am yours for the Coming Civilization.

W. G. Bond, Eastland, Texas.

#### "OUR" CANDIDATES.

"An' there's 'Gene Debs, a man 'at stands,

An' jest holds out in his two hands As big a heart as ever beat

Betwixt here an' the jedgment seat."

—James Whitcomb Riley.

Such is Eugene Debs, the presidential candidate on the Socialist ticket. We can't vote for him, not a mother's daughter of us. But not a woman of us but wishes to the bottom of her heart that she could.

And there's Ben Hanford, candidate for Vice President, whom we all know and love. We can't vote for him, either. But our tongues and pens are free. Let us make use of them and see how many votes we can roll up for "our" candidates.

# FROM CHICAGO TO GIRARD.

Chicago has some two million persons; Girard has some two thousand folks; yet everybody knows Girard about as well as they know Chicago. Why? Because the Socialist paper with the largest circulation in the world is published there. Every Socialist knows Girard, Kan., because it is the home of The Appeal to Reason.

is the home of The Appeal to Reason.

BUT THERE IS GOING TO BE A
NEW REASON FOR INCREASE IN
GIRARD'S POPULARITY. THE SOCIALIST WOMAN IS GOING
THERE TO LIVE, TOO. SO, AFTER
JULY 10. SEND ALL YOUR MAIL
ADDRESSED. THE SOCIALIST
WOMAN, GIRARD, KAS.

Comrade Warren writes that Girard is going to be the center of the Revolution, and that we ought to be there. The Socialist Woman will be printed in the big plant of the Appeal, but there will be no change in its present management. THE PAPER WILL BE INCREASED TO SIXTEEN PAGES, however, and from time to time other improvements will be made. Above all things we want to reach at least 20,000 circulation at the end of this year, and we are going to exert ourselves to the best of our ability to do it. And you who are on the outside, and are constantly in contact with the people, WE HOPE YOU WILL DO YOUR VERY BEST, ALSO. We have got to carry this message of Socialism to the women of this country, and we must be deadly in earnest about it, too. Nothing sounds better than when folks say, "Your paper has made me a Socialist;" or, "Mrs. X has become a Socialist through reading The Socialist Woman." People are saying these things, and we know the paper is doing the work. What we want is that it shall REACH MORE WOMEN to work on.

It is going to cost a good deal to get moved, re-established, re-entered in the post office, and so on, so a good stiff bit of work on your part just now will be needed to help land the paper safely in its future home. How many will send in a bunch of subs, orders for leaflets, sub cards, book orders, bundle orders, and whatever else you may want to do by way of assistance? Let us hear from you at once. A GOOD LIFT JUST NOW WILL BE WORTH A GOOD MORE THAN DOUBLE THE EFFORT IN THE FUTURE. We have We have promised to make The Socialist Woman a great paper, and we believe we are going to do it.

#### THE SOUTHERN CLARION.

The Red Flag, edited by May Beals, has been moved to Maryville, Tenn., and the name changed to the Southern Clarion. Comrade Beals has also added to her own name, and it is now May Beals-Hoffpauir. Among the very best writers in the Socialist movement stands May Beals-Hoffpauir, and the Southern Clarion is full of her work. Weekly, \$1 a year.



### THE DANGERS OF EXCLUSIVE MASCULINISM

Lida Parce Robinson.

So much is constantly being said about the dangers of feminism, and so many things are assumed with regard to feminism and its alleged dangers by those who view them "with alarm," that the time seems ripe to examine the subject critically, to determine how far these assumptions are justified, and whether the alarm is reasonable in view of the facts. It will be well to begin with a definition of both feminism and masculinism.

Darwin says that man is more "pugnacious, courageous and energetic than woman," and further, that "he than woman," and further, that "he delights in competition, which too easily passes into selfishness." He says that woman has in her character "greater tenderness and less selfishness," and he reflects that "it is probable that she would often extend them toward her fellow creatures." Other scientists express the distinctive mental characteristics of sex by the terms "conservative" and "constructive." "conservative" and "constructive." Spencer declares woman to be more strong in altruism, man in egotism. To sum up, then, we may define feminism as expressing the conservational and altruistic tendencies of human character, while masculinism is the expression of energy, courage, aggressiveness, selfishness. We know that by his greater "pugnaciousness" man has fought the battles of the race for good and ill. By his aggressiveness he has established governments and carried commerce to the ends of the earth. By his energy he has explored the heavens and the earth, and he has made the splendid discoveries of science and the inventions that have made possible the emancipation of the race from the tyranny of toil. These are some of the fruits of masculinism. Now, if we look for the powers and achievements of woman, we shall find them, for the most part, in a different field. We find that for all the ages, before the peculiar achievements of man were perfected, woman performed by far the greater part of those labors by which the race was clothed and fed. During primitive days, among tribes that are in a state of advancing culture, it is well known that production is in the hands of woman, and that it is carried on for the benefit of all. Every woman was joint-mother of her tribe. Every child and every adult who was dependent upon her for his living, fared as well as any other. She fed and clothed and sheltered the race, and so efficiently did she apply all the means at her command to its conservation and advancement that at last it reached the plane of civilization. At this period, the masculine special faculties are employed in war or hunting or idleness. Later, when the individual man begins to own the land, altruism ceases to be the guiding spirit of production and the masculine spirit addresses itself to producing, not for the sake of sustaining the race, but for the sake of owning the goods. Egotism, or the personal interest, comes into control of the economic life. And as all the other interests rest upon the economic interest, masculinism may be said to be in exclusive control of the social life.

We have just this situation to-day. Those achievements of masculinism which have potentially set man free, have not accomplished that end, practically. On the contrary, every new chemical discovery becomes a means of adulterating or poisoning the food supply, every new structural invention robs the race of space and air and sunshine. Every invention of machinery becomes a new device for tying men and women and little children to the wheels to be ground into dividends for ladies and gentlemen to burn. Every new concentration in business administration proves to be a means whereby men can shut off the production of subsistence whenever it becomes unprofitable to themselves; and they do not hesitate to do this for a moment, when profits cease. The result is that we find, throughout the world, the means of production partially retired, men and women tramping up and down looking for a chance to work, children going to school in a starving condition, hundreds of thousands of other children whose vitality, in the years when they should be growing and hardening for a long life of future usefulness, is being sapped and ex-hausted in mills and cottonfields, in shops and mines, without sufficient food, without proper clothing or any of the things that make life good and wholesome. A large section of the race is thus in a state of rapid degeneration.

In view of these facts, the time is overripe for asking whether a regime of exclusive masculinism is a good thing to have. Those who view feminism with alarm assume that it is. They also assume that feminism would be in the nature of degeneracy, and that there is danger that feminism will be introduced in some insidious way, quite without our knowledge and con-

When we reflect upon the progress that was made under feminism, with the meager resources that mark primitive conditions, and then compare it with the degeneracy that is taking place under masculinism with its infinitely multiplied productiveness, it seems like an insult to intelligence to ask whether we want to continue the regime of exclusive masculinism. Socialists place the very highest valua-tion upon the achievements of man's energy and initiative. We know that but for his devotion to science, and his discoveries and inventions the co-operative commonwealth would forever remain impossible. But when Socialism advocates the co-operative production of subsistence, for the benefit of all, it advocates feminism. Not exclusive feminism, but a fair representation of the feminine element in human affairs. Socialists should recognize that this is

feminism. The capitalist estimate of feminism: that it is something sweetly sentimental and soft and inefficient, perhaps kittenish and amusing, but never to be taken seriously, is an insult to womanhood. But it has come to be such a habit of the male mind that very few, even among socialists, are able to outgrow it, and it speaks constantly from the pages of socialist writers.

That fear which has so often been voiced by educators, lest feminism creep stealthily upon us through the public schools is wholly unfounded. So long as masculinism is in complete control of the methods of production it will be impossible to make feminism effective in any department of life. The public school system is fundamentally feminine. It is co-operative, altruistic in principle and in operation, excepting where it becomes the victim of graft and politics. But it is notoriously true that the generous impulses and the noble ideals that are inculcated in the schools have to be unlearned in order to succeed in the "business" of life. Feminism in ideals cannot control life in opposition to masculinism in economics. Feminism can no more take us unawares than a revolution in the economic system can. The one can never come without the other.

Meantime the penalties of exclusive masculinism are being paid daily, in the form of defective children, preventible infant mortality, the idleness which breeds both despair and vice, the overwork which begets both exhaustion and degeneracy.

Would the substitution of feminism in the methods of production be a dangerous thing? On the contrary, it presents the only means of bringing the degenerative process to an end and starting the race once more on the upward path.

Socialism is feminism!

#### LIFE

#### DORA B. MONTIFIORE.

I asked Life what pleasant things he brought:

He said he offered naught.

I asked him if the way were long and drear; He said, "The goal's not near."

"A key," I cried, "I'll need when reached the goal;"

He said, "The key's the soul."

I questioned of the joys to cheer the

way; He said, "Work day by day."

I begged of him a friend—yea only one; He said, "Each walks alone."

I prayed him for some guidance from

above:

He said "Strive well to love."

I asked him whence he came, and whither going;
He said, "Watch the seed growing."
I wrestled with him, asking how, and

why; His answer was a sigh.

Fainting I cried, "And when the journey's o'er?"

"'Tis but a stage along the road," he said, "question no more."

### TO THE WORKING MOTHER IN THE HOME

Agnes H. Downing.

You work hard. You work long hours. You do the best you can.

Your work, as a rule, is well managed.

You think in planning it. You would never get through if you did not.

You rise early; you bake, boil, fry and preserve; you sweep, dust, air and clean; you wash, iron, scrub and scrape; you sew, mend, darn—you make and re-make; you nurse, bandage, soothe and heal. You do a hundred other things.

Your work is a miracle to any man who has ever noticed it at all and who is fair enough to own up. No man could do it. No man ever has done it. You do it and in the majority of cases you do it well.

Yet work as you will, you get but small pay; in fact you do not get paid at all. Those among you who work best get least.

You would be content though, most of you would, if you could have what you need for your children. But you don't have that. Your allowance for food, with the utmost care and economy, does not bring the nourishing things that you need for your delicate boy. With all your re-making, turning and re-modeling you can't have pretty clothes for your growing girl or abundant soft, suitable changes for your tender baby. Counting your evening's sewing, you work sixteen hours a day -with you it is the eight hour halfday-yet your work does not bring the comforts.

"Your duty is to your home." You know this law if you know no other, and you are trying to live it. But the reason that there is no better food for your children to eat, or better clothes for them to wear is BECAUSE YOU HAVE NO BETTER IN THE HOUSE.

You must look outside of your home, then, to get the things that are needed in the home.

What brings anything into your home at all?

Your husband's wages.

Does his work produce new material? Yes; THE WORK OF ALL THE WORKERS IN THE WORLD PRODUCES ALL THE WEALTH IN THE WORLD.

Can they not then produce enoughenough to keep your family well fed with nourishing food, and dressed with comfortable clothing?

They could, and more. They produce all the wealth; but they do not get all they produce. Each worker gets only a small part of what he produces. The greater part is taken by corporations to build up enormous fortunes for people who do not work.

They do this by means of unjust laws and special privileges. While they are doing it your children are wronged for want of food; for you can no more give your children strong bodies without plenty of nourishing food than you can make a good plant without nourishing soil.

It is your duty to see that your chil-

dren get the things they need. You lack the devotion of a mother-tiger to her cubs if you do not at least try.

The situation is this: Your husband creates enough wealth, but the capitalists get most of what he makes. They give him, in wages, barely enough for a cheap poor living. They keep the They make their unjust acts legal in form by controlling the laws. They give "campaign contributions" to the old parties and in return for this the old parties give them the making of their policies and the selection of their candidates.

There is nothing for the workers to do but to go into politics themselves .-Make their own policies and select their own candidates.

This they have begun to do. They have formed a party called the Socialist Party. It is organized in every country in the world. Its purpose is to prevent this age-long robbery of the workers. Its object is to give every man all that he produces, and to give no man more.

When all the workers come to know of this party, to learn its principles and to vote for its program WE WILL SECURE THIS RESULT, FOR THE WORKERS ARE MANY and the oppressors are few.

For the sake, then, of your toil-worn husband, you must help to spread this knowledge. In duty to yourself—overworked and overworried as you are, you must do something that will make your work more effectual—you must spread this knowledge. But more than all, and above all, for the sake of your children for whom you are responsible, you must take up this cause. Tell your baker, your grocer, your butcher, your neighbors, your friends. Urge it on your husband. Be the one to bring him courage and hope; he has been of-ten enough defeated. Here is a cause that is winning and will continue to win. Get Socialist papers; go to the Socialist meetings. Learn about it, work for it.

It means work and comfort, rest and dignity to all workers. It is a cause wide as the world and sacred as human life.

#### A RE-CONVERT.

Rose Pastor Stokes.

Mrs. Florence Kelley is one of the women I know, and has noblest worked for twenty years or more for Socialism among trades unionists and other classes of men and women. She used to belong to the Socialist party, but has not been a party member for many years. Last Sunday Mrs. Kelley was present at the mass meeting of the Christian Socialist Fellowship, when Eugene V. Debs spoke. She was there when everybody else on the program speke; but when she heard his wonderful plea for the woman who is not "fallen" but "knocked down;" for his sisters who are forced by a cruel and heartless system to sell their honor for a living, when she heard him declare, in a voice broken with emotion, that he honors these sisters of his and places his arm about them, and takes his stand by their side, Mrs. Kelley could not hear more.

Her face was flushed, and I saw the tears she wouldn't let come to her eyes, as she exclaimed: am ashamed to be out of the party that has a man like that at its head! take out my membership card for him to-morrow.

And her word is as good as her bond. Welcome to another new comrade!—The New York Evening Call.

THE SORROWS OF CUPID.
The Socialist Woman recommends this book of Kate Richards O'Hare as one of the very best things for propaganda among women. Send 25c to-day for a copy to the author at Vinita,



THRIFT

which all the ordinary card games can be played without any special directions; any played without any special directions; any one who can play cards at all can play with these at first sight. But the twelve picture cards are original caricatures—the kings on the trusts, the Queens on the capitalist virtues, and the Jacks on the principal Guardians of the Existing Order. Most of the other cards in the pack stand for various types of workingmen and women, and an appropriate rhyme is printed on each—some of the verses are satirical and some are bugle-calls. Every socialist family can have no end of fun with these cards, especially by luring inno-cent victims into the game. Mailed to any address for Fifty Cents. Agents

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### THE NEW FEDERATION OF WOMEN

Corinne S. Brown.

When the women's club movement started twenty years ago it gave a fine opportunity to the independent women of that day. It was a measure of protest against narrow lives and conventional interests. It was largely the direct outcome of the advanced educational facilities that had been offered to women previously.

Women who had received a high school or college training were loth to give up their associated interests in literature and belles lettres. The work of house keeping was lightened by the improved methods of heating and lighting, the preparations of foods, and the many conveniences in tools for housework, and so time was afforded for the coming together of women with like tastes and attainments.

The settlement workers favored the club activity as a way to reach their neighborhoods, and these settlement women's clubs have been most valua-ble in helping to unite local communities and in awakening to a wider interest a class of women overburdened with home cares.

For awhile the club idea met with opposition and hindrance, and the state of protest and assertion necessary to organization was its greatest value to women. At first the work of the clubs was limited to the work of self-culture, and the acquiring of information. But after federating as they did in 1892 the membership began to show an interest in public marters relating to children and their own sex. Public schools, parks, playgrounds, hospitals, luncheon clubs for working girls, traveling libraries for country districts, and other such matters occupied their attention. The appointment of industrial committees advocating the abolition of child employment and better conditions for working women is evidence that they could not keep away from the economic questions, although those who really care for this part of the work are few in number.

Of late years the club movement has become an accepted fact, and has thus lost its original meaning. It has become bourgeois and commonplace, overburdened with the mere machinery of organization. Stereotyped programs, card parties, superficial art instruction, receptions, charity work, tea serving, are fast becoming the most serious occupation of the clubs. At the Federation meetings both state and general, the time is so crowded with reports and programs as to discourage serious discussion. A few of the more earnest women realize this, and their protests subject them to much serious criticism from their fellow members.

In short, this club movement is dead. It must be superseded by something more intellectual in scope, with a wider human interest.

Evidences of this need are easy to find. All over the country women who dare to think and wish to know are organizing in groups for the discussion and study of vital human and economic questions. They find no satisfaction in the present Federation. The working women who also find no place in the Federation are becoming impressed with the need for solidarity in their own class, and are preparing to follow the path of trade unionism, reddened with the blood, whitened with the bones and hallowed with the martyr-dom of their brothers. These courageous girls are fighting not only for economic recognition, but are struggling against the prejudices of the men in the unions as well as the apathy and indifference of their associates. They have been forced to think and are brave enough to act.

Last come we, the Socialist women, we who have dared to think, who rejoice in our conclusions and who are anxious to proclaim them. The registered number of Socialist women is small, but their spirit is mighty. The prevalence of Socialist thought is widespread among women and can best be made influential by organiza-tion. We Socialist women have not only the message of heaven in this world to carry to all women, but we have the message to deliver in spite of the ruling powers in society. The woman who drudges the hardest, who is oppressed and brow-beaten by her employer or her husband, the woman who suffers the most at the hands of society, is the woman to whom the message of Socialism must be taken. Its worth is measured by the depths it reaches. It must reach down to the most unfortunate black baby girl in benighted Georgia—see Charles Edward Russell's "A Burglar in the Making," in Everybody's Magazine for June—or it is worth nothing.

We, the Socialist women of this land, must further a federation of women who work and who in consequence should own the world; of women who dare to think and should therefore be enlightened; of Socialist women who can walk better co-operatively than singly. We must show of how little moment are the flesh pots of Egypt, and their insignia-mere accomplishments, ease of manner, social prestige, birth and family, compared with intellectual convictions embracing humankind, and an understanding of principles which will wipe out oppression of the weak by the shrewd, and will secure to woman her rightful place as the dynamic factor in the natural selection which makes for the perfection of the race.

#### ARE MEN OR WOMEN MOST EN-SLAVED?

A friend-a Socialist woman-commenting on the position taken on the woman question by The Socialist Woman, says, among other things: "I think that men are much more enslaved than women. How many toil their lives out for women to decorate themselves in nonsensical fashion, and waste their time pinching, primping and parading, while their homes are deprived of every comfort? If the woman is enslaved, it is because she is fit for nothing else. I have always seen men more than willing to pay tribute to women of ability. The man that asks a woman to be his wife loves her above all others, and it is his greatest compliment that she accepts him. Hasn't all experience and all literature proven that in spite of all the inducement of beauty and pleasure offered by other women the man invariably turns to his wife as holding the first and last place in his heart?

This letter has been answered personally, but it will be answered briefly here, because there may be others who hold the same opinions regarding the relative position of men and women in society to-day. I once held such ideas myself. But this is what I have learned: That while man is economically enslaved, he has political freedom and can use it in freeing himself from wage slavery any time he wishes. Women cannot. That while the wives of some workingmen seem to spend their time dressing, primping, parading, etc., they are but following the masculine law set down for them; for, so long as men prefer women who are a cross between a doll and an idiot, the women who care most to retain the favor of men will try to be that cross, and nothing more. Further, so long as women must depend upon a sex relation for support, there will be the effort on their part to please men, to compete with each other for men's favor, no matter to what extremes of foolishness this competition may lead them. The woman with a good-paying profession of her own, who is not dependent upon any given man for her board and clothes, never spends her time "dressing, primping, parading." If women are fit for nothing but slavery, whose laws have rendered them so? That men pay tribute to women of ability is a fact; but ability means opportunity, and how long has it been since the masculine lawmakers first allowed opportunities to women? Only in the last generation have women had equal opportunities with men in many lines, and in others opportunity is still closed to them. All experience and all literature has not proven that the married man is true to his wife in spite of all inducements offered by other women. In Chicago alone, according to capitalist newspapers, there average 6,000 wife desertions each year, to say nothing of legal separations forced by the conduct of husbands.

Man is enslaved under the present system; wretchedly, miserably en-slaved. But lower down in the scale, with her hands tied politically and ecowith her hands tied politically and economically, walks the woman, more wretched, more pitiable than he, "the slave of the slave," as our English comrade, Hyndman, has said.—J. C. K. Send for sub. cards. Four for one dollar. Six for three dollars.

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Dept. 3, W., The Swastika Magazine 1742-1748 Steet Street. Deaver, Colo., U. S. A.

### THE SOCIALIST WOMAN

Published Monthly by
The Socialist Woman Publishing Co
Tel. Hyde Park 4819.

619 East 55th St., Chicago, III., U. S. A.

SUBSCRIPTION RATES.
Single subscription one year......50c

For a bundle of 10 copies or more at the rate of one cent each. Do not send stamps for subscription when you can avoid it. Advertising rates on application.

Entered as second-class matter Sept. 7, 1907, at the Postoffice at Chicago, Ill., under Act of March 3, 1879.

Managing Editor......Kiichi Kaneko Editor.....Josephine C. Kaneko



### THE GREAT DIVIDE.

The signs of the times are not very propitious for the working people of the United States—not to mention other countries. Everywhere men are being, thrown out of work, they are tramping the streets of the cities, are thronging the highways of the country districts, in their search for work, and, if we are to believe the reports, are not finding it. Meanwhile women are leaving their homes in their effort to secure a mere living to themselves and their children, and they, too, in many instances are failing.

In the city of New York large numbers of school children are suffering from slow starvation—and starvation that is not so slow. The same is true of Chicago and of other large cities. These facts we gather from the daily newspapers. Yet, though we peruse these newspapers until our eyes are blind, we find no remedy offered for all this evil to society.

On the contrary, we find the great dailies, the police, and the upholders of the present order of things generally, condemning, arresting, and striving to destroy those who would protest against and suggest a cure for these ills. Not only the life-sustaining wage is taken from the working man and woman, but little by little, surely and unmistably, their liberties are being taken away also. Their educational propaganda meetings are ruthlessly broken up by the supposed guardians of the law; their newspapers are constantly threatened, their leading men arrested upon trumped-up charges, thrown into prison, and made to pay sums of money that they can ill spare. Everywhere the interests of the workers, of the men and women who create the wealth of the land, are threatend by those in authority.

On the other hand, immense sums of money are being spent on battleship cruises, on fighting men's uniforms, on entertainment of people who are suffering neither for adulation, food, or

clothes. Millions of dollars are spent on spectacular display and personal self-indulgence upon every hand. Those wage-earning men and women who do not understand their class interests, are brought up by the thousand and paid in shallow pleasures, in a little money, and many promises. Why?

The fact is that we are on the edge of the Great Divide. The capitalist system is reaching a crisis in its existence that it never can get over. The working people, with the great machines, have produced too much goods, and, not having money with which to buy it, they are forced to shut down in their production, and starve until they have bought enough stuff to cause the mills to open again. But not having their wages they cannot buy the stuff. So they must keep on starving, or

They must begin to wake up, and demand that the goods they have produced be turned over to them without money or price. This is what those in authority are afraid will happen. Therefore the war on the workingmen's papers, their meetings, their leaders. Therefore, too, the pampering of the ignorant and willing slaves, who may be used against the oppressed when their demands become too insistent.

The ownership of the things they produce, by the workers, means Socialism. Hence the bitter attitude toward the Socialists, by the capitalists, their money-bought police—ignorant workingmen themselves—and by their hireling newspapers.

There may be some hard points to get over; the workingman may be forced to beg awhile longer; he may see his wife go out to earn her living, and his children die of hunger and disease. He may be clapped into prison when he protests; his comrades may be pulled down from their soap boxes and their platforms; his newspapers may be forced out of business; there may be insult added to injury; but, if he stands his ground, if he never it has been also be insult added to injury; but, if he stands his ground; if he never gives up, if he insists upon his rights, and the rights of his kind, he is going to pass over the great divide-over the chasm, the unknown, and sometimes much-feared, that lies between the capitalist system with its innumerable oppressions, into Socialism, with its common ownership of the necessities of life, its equal opportunities for all, and its Brotherhood of Man!

The modern methods of production and distribution are rapidly forcing us to the verge of the old regime. To turn back means sure destruction. To go forward is our only salvation.

Let Socialist women loom large, now, in the onward struggle. They are needed, and the way is open for them. The last convention made possible their activity in every line of Socialist work, and it is expected that they will come to the front, and show their valor. Society needs them, the starving poor need them, Socialism needs them, the whole world needs the Socialist women workers!

### THE SOCIALIST WOMAN WILL MOVE TO GIRARD.

We will move to Girard on July 10, 1908, as we announced elsewhere in this issue. All mail should be addressed The Socialist Woman, Girard, Kan., after that date.

#### WOMAN SUFFRAGISTS' INTER-NATIONAL CONGRESS.

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The World Congress of the International Women's Suffrage Alliance was held in the beautiful concert hall at Amsterdam on June 17. More than twenty nations were represented at this second biennial convention of suffrage women, and the delegates celebrated a great advance in their movement since the Copenhagen Congress of 1906. During the past two years the women of Great Britain, Finland, Norway, Sweden, Denmark and Iceland have received many important concessions at the hands of the lawmakers, and they expect still greater ones in the near future. A proposition to form an alliance with the Socialists, however, was indignantly rejected by the congress.

Among the Americans present were Mrs. Chapman Catt and Mrs. Avery, respectively president and secretary of the Alliance; the Rev. Anna H. Shaw, Miss Janet E. Richards, and a number of other well-known women.

The Socialist women who do not care to join so-called middle class suffragists called a meeting of their own on June 15 in Bellevue, near the American Hotel at Amsterdam, to discuss women suffrage from the Socialist point of view.

#### A NEW SOCIALIST DAILY.

The New York Evening Call, the new Socialist daily published by New York comrades at 6 Park place, New York City, keeps up the high grade of interest with which it started out. Every Socialist ought to read it; and every Socialist ought to see that his non-Socialist neighbor reads it. It is a daily to be proud of, both as a newspaper, and for its bright Socialist editorials. The Saturday edition has a woman's page. Rose Pastor Stokes edits the department.

Don't forget to send in your bundle order to-day. If you don't introduce The S. W. among your neighbors no-body else will do it.

# Books for Sunday Schools and Home Use

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

"Socialist Songs with Music"—By Chas. Kerr. Price 10c. Postpaid.

Every Socialist home, every sunday school teacher and every Socialist mother should have these books. They are valuable alds in training children in Socialist of the Socialist woman Pub. ev., calcago.



#### WOMAN AND SOCIALISM

Luella R. Krehbiel.

There are facts that should be stated and stated again until they are indelibly impressed upon the popular mind.

Through all of the world's history it has been possible to measure every civilization by the status of its women. Where women amount to but little men amount to but little more in a general summing up.

Woman is more liberal and developed at the present time than ever before, but she is still unrecognized as a political and industrial factor, and we of to-day have but few normal people. Only the truly great are truly normal, and all should be great. Man's greatest mistake was his subjection of woman. Instead of women being subjected she should take the initiative, her individuality should be asserted and her talents developed to their highest capacity that she may transmit them to posterity.

Woman, the mother of the race, is still a subject and we have but few men who are at once "scholars. saints and gentlemen."

The Socialist movement is the first in the world's history that has acknowledged woman's rights as a political and industrial factor—and this movement is divided in its attitude toward the woman question. Some favor separate organizations for women. while others regard this as reactionary. We shall never be a free people until all power of whatever kind is vested in the people instead of a few individuals. The Socialist movement must not be burdened with side issues; it must remain clear cut and revolutionary. It would require almost as much time and money to make suffragists of the people as it would to make Socialists of them and then we should have to start another campaign to teach them how to ues the ballot. No mere issue covers its own ground while Socialism covers the ground of all other issues.

We have millions of women in this country who are enduring the tortures

of industrial slavery, but they are totally ignorant of any method of liberation. There is a great work that should be done among women by women that cannot be done by men, and this work can be supported and directed by the locals. Our Socialist women should be pushing propaganda among the women just as the men are pushing it among the men.

We should have a leaflet that briefly expresses the message of Socialism and our women should start a leaflet campaign and not cease until the message of industrial liberation is carried to every sister-slave in the factory, sweatshop, miserable home, or sporting house. This message should be carried with an expression of love and sympathy that is ever sincere and constant.

What has been done can be done again. I know of several instances where our Socialist women have held propaganda meetings in the different wards of a town. Women who could not have been induced to attend a Socialist local have attended these meetings, become students of Socialism and finally joined the locals. I know of several towns where the women prepare the program for every alternate propaganda meeting of their locals. A number of these women are placing children on the programs and thereby arousing an interest among the children.

Some of these organizations are taking up courses of study in history, Socialism and parliamentary law.

These local organizations will interest the women by giving them something to do; they will familiarize the women with official work and be a most potent factor in spreading socialist sentiment.

I have been very greatly astonished at the work accomplished by several of these organizations, and if we had them in every town we would soon inaugurate the co-operative commonwealth. larger life of social and political equality through her own efforts. These efforts constitute an education in the ability to intelligently use the privileges thus gained.

Every reason we give that the wage slave should be freed applies equally to the freeing of woman, but in addition to these common reasons there are others, peculiar to woman, why she should become a factor in the making and administering of government. Her function of motherhood, through which she exerts a vital influence upon the race, makes it nothing short of a crying shame that she should be allowed no voice in the making of those laws which are to govern her and her children, and for no better reason than that she is a woman, regardless of ability; character, talents, education, even genius, does not grant to her those privileges which should be hers by right of birth. She still remains a woman-less than a citizen before the

I will not go back to prehistoric time when society—or shall I say man?—was dependent upon woman, whose main strength and ingenuity of mind provided the material necessities of life. Indeed, this fact is not foreign, by any means, to our present society. In this early condition, which was for that time a normal one, we have a proof that woman was, and by nature is, man's equal. Looking over the history of the various civilizations, we see woman slowly, very slowly, rising out of a condition of abject slavery—a thing bought and sold—up into a state of comparative freedom, where the ideal, at least, is that she should be a free and self-respecting individual.

But this progress of woman was not only slow, it was unconscious as well, merely the reflex of the general progress of man. But just as in every process of nature—where, after long nurturing in a negative state, through environment, and those blind inherent forces, when the proper elements are at last prepared—there comes a sudden change, a new birth, the negative forces become positive, a revolution takes place. This holds true in any realm of nature. When this occurs in the social evolution of man, the mind becomes awakened to its inherent powers and the unconscious development becomes a conscious, intentional, rational, and scientific movement forward in the path of progress.

The reformer would urge the making of good laws shielding woman from the harshness of the economic, industrial and political life, protecting her in a comfortable home, while leaving her still a subject. But the real need of woman, the revolutionary spirit, is that she become a sovereign in her own right, a free individual. She must enter into the complete life of the race, make her own laws, and instead of being shielded from the hard problems of life she must cultivate the strength of mind and body to fight successfully all life's battles as a co-equal with her brother man.

Don't send stamps for subscriptions. We have enough stamps to last for years.

### THE WOMAN'S MOVEMENT

Leila Agnew Wilson.

The question of woman's political and social freedom is inextricably bound up with the progress of the race. Indeed, little further progress will now be made of great significance until woman has come up with man to something like an equal social status. Woman must have the free privilege of the ballot. Her equality with man politically, socially and economically must become a recognized fact of law.

The new woman, the pioneer woman, has already proven the justice of these demands by her splendid achievements in the arts, the sciences, the professions, and even in the world of industry, where she has entered often in spite of law and public opinion, but with these forces of law and public opinion in her favor, even the common woman will soon prove the value of

her co-operation, in government, education, and in the various fields of labor whereas yet she is unwelcomed.

The principles of the Socialist party we know stand for the equality of man and woman. And it is unquestionable that it will be as one issue of this struggle for economic freedom, as fought by the ranks of the Socialists, that the woman's problem will be solved. She is an integral part of that great mass of humanity who are going to find their first expression of real individuality under the co-operative commonwealth. Indeed, it is the philosophy of Socialism alone that can rightly appreciate or estimate the value of a free womanhood.

But just as the wage slave cannot be freed, but must himself attain to freedom, so must woman come into her

### PRISCILLA AT HER LOOM

Kate Richards O'Hare, in "The Sorrows of Cupid."

No one doubts that one of the causes for decreasing marriage, increasing divorce and race suicide, is woman labor, yet women have always labored and we have never looked upon it as a problem or a curse until in the immediate past. Strange, too, but women are doing to a great extent the same kind of labor they have always done, and with vastly improved tools, and, notwithstanding this fact, woman labor has grown to a problem which is demanding the attention of the legislators, publicists, philanthropists and reformers.

Women have always been the weavers of the world's clothing, and the maid or matron at her loom or distaff has long been the theme for painter's brush and poet's lay. Today she is still the weaver of the world's raiment but she no longer inspires song or picture unless it be the song of misery and the picture of human suffering.

Priscilla, strong and rosy, sat at her wheel while John Alden pleaded the cause of love. She was a pioneer in a new land, surrounded by wilderness and savages, but history shows her well fed, well clad and happy. ence and invention have come to the aid of the modern Priscilla. Her distaff and loom, touched by a magic wand have grown wondrously, and the latter now whirrs and roars from morning until night, and a touch now and then of her fingers is all that is needed to keep it spinning and weaving countless yards of finest fabric. Her loom and spinning wheel have been harnessed to steam, and with almost human intelligence the wheels revolve and the shuttle flies back and forth so fast that the eye cannot follow, and at night there is more cloth than Priscilla could have woven in a long year.

The housewife of old rendered her lard and cured her hams and bacon by hand process, but to-day the packing-house takes the pigs and with the aid of just a few men and women transforms numberless pigs into lard, hams and bacon, and does it with incredible swiftness. The old dairy house and churn have been replaced by the cream separator, and the great creameries and the butter making of the world has had its labor reduced ninety per cent. And so we might go on through all the avocations of womankind. Women are doing the work they have always done and with the assistance of machinery and modern equipment, while science has added a whole list of new activimodern civilization ties which has made possible, yet woman labor has grown to be a curse to mankind. Since it cannot be the labor itself which is harmful we must look for the harm in the way in which the labor is done.

When the Priscillas of old spun and wove with their clumsy hand-tools they were rosy, well-fed, well-housed and happy. They could only weave a little cloth in a day, but by being industrious they easily kept the whole family comfortably arrayed. Priscilla to-day weaves many, many yards of cloth each day, and is poorly fed, poorly housed, she and her loved ones

lack decent clothing, the harder she works the less she receives, and is denied the happiness which is the natural right of mankind; possibly we may find the reason here:

Priscilla of old owned her loom and spinning wheel, and though she wove but little it was all hers. Priscilla's loom to-day is owned by a capitalist and though she weaves much it is not hers, but belongs to the man who owns her loom, who gives her only a very little in return and calls it wages. The modern Priscilla bends not alone under the burden of providing all manner of luxuries for an idle class of men and women who do no useful labor, but suck like vampires the life blood of the women and children who feed and clothe them in purple and fine linen and enble them to fare sumptuously every day.

When butter was made by hand there was butter for the bread of all who were willing to work for it, and now the workers eat unwholesome, unclean oleomargarine because the creameries belong to the Creamery Trust and those who eat butter and those who make it must pay the tribute which builds up the colossal fortunes of the owners.

When the women cured the meat in the kitchen and the smokehouse there was meat for all, and now when it is cured in packing houses they who cure it and who eat each contribute so large a share to the Armour's and Swift's holdings that their own must go without meat, or pay an unwarranted share of their income for it.

It is an indisputable fact that woman labor is not bad, but the way she labors. Labor is a joy when we perform it for those we love and reap the fruits of our industry, but is a curse when we labor for a master and the wealth we create means added misery for us and our loved ones and added power to despoil for our masters.

Since the workers have lost the ownership of their tools, and the world has ceased making things for use, and everything is produced for profit, when a woman works for wages she works for a master, and that master sets the price of her labor, fixes the hours, says how much shall be done and what conditions must be, and always with the idea of making the largest profits for himself. As a result we see an army of five million women working in all manner of industries and under the conditions and at the wages the master, who has no eye but for profit, decrees. There could be but one result where a few men have such control of many women's lives-low wages, long hours, unsanitary conditions, dangerous work, poor food, poor lodging, insufficient clothing, poverty, misery, want, degradation, crime and vice.

### THE SOCIALIST PARTY AND WOMEN

"Hebe" in St. Louis Labor.

What is the relation of women to the Socialist Party, and what, in turn, is the relation of the Socialist Party to women and to the great international woman's question?

Comrade Sherlie Woodman, in her criticism of my article, "A Word to Our Comrades at the National Convention," published in the May issue of "The Socialist Woman," holds there is no sex in Socialism; that it is superfluous for the Socialist Party to make any special effort for the organization of women, and that Socialist women have no particular interest in obtaining the ballot. I disagree with Comrade Woodman in regard to each of these assertions. As it would lead us too far to enter into any profound discussion regarding the historical and sociological relation between Socialism and the women's movement, let us just discuss the two main questions: Special organization of women within the Socialist Party, and Socialist propaganda in behalf of woman's suffrage.

I fully agree with Comrade Woodman in her assertion that within the Socialist Party women are given not only theoretical but practical recognition, inasmuch as they hold absolutely equal rights of membership with men. But until now so few women have availed themselves of this privilege that it has become a simple measure of practicability for the party to find ways and means whereby women can be successfully organized, and can be drawn into the movement in greater

numbers. There are many minor reasons why women are so reluctant to join the locals and to attend the party meetings. But the main reason is that under present-day conditions women's interests are not and cannot be identified with those of men. Women are treated as a class apart from men. as inferior beings worthy of minor consideration, by the modern state, and this fact gives women a distinct and undeniable cause of their own. They have much to fight for that men have obtained long ago, and they have much to learn that men, owing to the schooling of their broader, more socialized life, have long since learned. Women are just beginning to learn the lesson of 'organization and solidarity and concerted action, and not until they have learned that lesson thoroughly can the sometimes dry routine work of party locals have any meaning to them. Therefore, women must be appealed to in a different way than men, the propaganda among them must be carried on in a distinct way, and special efforts must be made to enlist them in our ranks. That the party has recognized this necessity is best shown by the fact that at all the State conventions, as well as at the present national convention, the woman's question is given special attention, and that the international convention at Stuttgart adopted a clear and forceful resolution in support of the woman's suffrage movement.

And this brings us to the vital point, the suffrage question. Comrade Wood-

man claims that it would be no advantage for us Socialist women to be able to go to the polls and vote for the Socialist Party, "because millions of other women-women of the parasite class -would also have votes, and so our ballots would have no effect on the general result." Does any Socialist man believe that his ballot has no effect on the general result because men of the parasite class also have votes? This form of argument seeks to avoid the question instead of facing it. Even if it were true that the enfranchisement of women would bring, about a temporary setback to the laber movement, we would still hail it as an immense progress. But it has by no means been proven that this would be the Comrade Woodman cites Colorado as an instance to prove her assertion. As a counter instance I cite Finland and Australia. In both these countries the enfranchisement of women has given an immense impetus to the labor movement and has increased the strength of the Socialist parties. To make the vast body of women workers of our country a progressive instead of a retrogressive element, a systematic campaign of political action will be necessary, and that is just what the Socialist Party proposes to do, in turning special attention to the propaganda among women. I have, of course, not made the absurd statement with which Comrade Woodman credits me, that "the five million working women of this country are just agonizing for suffrage." If that were the case, woman's suffrage would probably be an established fact. But I do maintain that an ever-increasing number of American working women is becoming profoundly and actively interested in the suffrage movement, realizing that it is the wageearning woman who needs the ballot, as a weapon of self-defense, more than any other member of her sex. I maintain, furthermore, that it depends upon the attitude of the Socialist Party toward the woman's movement whether a formidable number of these intelligent women workers will rally around the banner of Socialism, or whether they will drift away from us and ally themselves with the bourgeoise suffrage movement. The Socialist Party cannot take the attitude suggested by my critic, that "if these working women have so little comprehension of the genius of Socialism, \* \* \* let them flock elsewhere!" It certainly does not take this attitude toward the workingman. If it did, we might save ourselves the trouble of street corner speeches and campaign meetings and agitation tours. The Socialist Party cannot afford to let any men or women flock elsewhere if there is any chance of winning them over to our cause, and in order to appeal to the interests of both women and men the Socialist Party must take into its consideration all the live issues of the present day. We too often forget in our laudable ardor for the final goal that Socialism, before reaching that final goal, the co-operative commonwealth, must traverse many stages in the progress of social evolution, and that every forward step in social progress marks one such stage.

The final argument brought forth by Comrade Woodman, that "all the needs of our sex will find complete and perfect satisfaction in Socialism," is one that we have heard very often and one that we are tired of hearing. fact is that we do not care to await for the realization of Socialism for the abolition of our political dependence. that we do not desire to go forth into the co-operative commonwealth as a fettered and oppressed womanhood, to be liberated only as a sort of tail-end of the day's work by the good grace of our Socialist brethren. It is poor comfort indeed to the women of to-day that the Socialist state will grant their offspring the full rights of citizenship. No one would ever dare to put off the urgent demands of men with a similar promise. I put the question to you, workingmen, who may read these lines: If man's suffrage in the United States depended upon a property qualification, and if, owing to this qualification, many of you were disfranchised, would you be contented with the promise that in the Socialist state it should be oth-You would not. You would be up and doing. You would make manhood suffrage your first and foremost issue and fight for it by all available means, as our comrades in Austria have done, and as our comrades in Prussia are doing now. It is the same spirit of independence, the same desire for full expression of the humanity within us, that prompts us to make woman's suffrage our first and foremost issue.

I claim for myself the honor of being an uncompromising Socialist, as earnest and as faithful a Socialist as any women living. But in battling for my class, I shall never forget the needs of my sex, whose oppression is even greater and of longer duration than the oppression of the working class. find it perfectly compatible to serve both Socialism and the woman's cause, and I shall never fail to fight, as a Socialist, for woman's suffrage.

#### SOCIALIST WOMAN'S STUDY CLUB.

The Socialist Woman's League of Chicago has outlined a series of lessons for study clubs. These lessons will appear in The Socialist Woman, two in each issue, for the convenience of clubs that wish to meet twice a month to study. For particulars about organizing, studying, books, address May Waiden, 619 E. 55th street, Chicago.

#### LESSON V.

#### LOWER STATUS OF BARBARISM. I. Subsistance.

- Progressive tribes-Invention of pottery by women.
- Non-progressive tribes-Women subjected too much to make inventions.
- II. Government.

  1. Further development of tribe. III. Language.
- 1. Gentile names descending through female ancestors.

  IV. Family.
- 1. Village life in clusters of houses. V. Property.
- 1. Flint and bone implements; bark canoe and dugout; clothing of tanned deer skin; blow gun for bird shooting.

VI. Religion.

1. Worship of the elements. Cannibalism practiced as a religious rite. Worship of generative process.

COMMENT.

Under this sub period of Barbarism industry developed to a wonderful degree by women, wherever woman had sufficient freedom to initiate it, and wherever the natural environment offered materials, and created needs. Where woman was too much subjected to exercise initiative in enlarging subsistance and in invention, tribes have not progressed. It is estimated that, as compared with 60,000 years for the periods of savagery, 20,000 would have been occupied by the lower period of Barbarism.

QUESTIONS.

1. Upon what did progress depend? Ans. Upon the enlargement of subsistance, the freedom of woman, and inventions. 2. In what did progress in government consist? Ans. In development of the tribal system. 3. Describe family and communal life. How was property increased? Ans. By the products of invention and industry; property still communal. 5. What constitutes development in religion? Ans. Custom becomes sacred; things that were once necessities become fetiches. The elements and processes of nature become the subjects of mystical interpretation.

#### LESSON VI.

### MIDDLE PERIOD OF BARBARISM.

- I. Subsistance.1. Progressive tribes—Eastern hemisphere—domestication of animals, that gave meat and drink; pastoral life. Western hemisphere—cultivation of cereals by irrigation; village life still conmunal and matriarchal.
- 2. Non-progressive tribes—Environment not conducive to effort, intelligence not developed, women enslaved.
  - II. Government.
- 1. The government by "two" power -the council of chiefs and the general.
  - III. Language.
- 1. Words increased through multi-plicity of objects, and through development of social relations.
  - IV. Family.
- In Eeastern hemisphere—Aryan and Semitic. Developed into individual families-Patriarchal form-early in this period.
  - V. Industry.
- 1. In Eastern hemisphere—Process of making bronze copper axe and
- chisel; use of charcoal.

  2. In Western hemisphere—Adobe brick, and stone in house building. Paved roads, pier suspension bridges, reservoirs.
- 3. In both hemispheres-woven fabrics, shuttle and embryo loom; ornamental pottery.

#### VI. Property.

Products of specialized industry enter into trade, and personal property in movable objects appears. Property descends to sons.

VII. Religion.

Personal gods, goddesses, or spirits of earth and air, demons, human sacri-

#### COMMENT.

It was in this period of the history of the human race that woman first began to know universal bondage. The private ownership of property, the usurpation of the land by the Patriarch, and the ownership of numerous wives by him, mark a very decided revolution in the social life of the people. To the earnest student it is made clear from these facts that Socialism, which stands for the abolition of private property, is the only source from which women can have economic and sex-freedom in the future.

#### QUESTIONS.

Who is supposed to have domesticated the first animals and cultivated the first gardens, and why? Ans.—Women, because they were left to attend the fire and look after the children when the men hunted, and thus had the time and opportunity for new discoveries. What is meant by environment not conducive to effort? Ans.—Either too hot or too cold, the former climate causing laziness, while in the latter nature does not reward effort. What are the uses of work? Ans.—It supplies needs and develops intelligence. Why are women enslaved where people do not

work? Ans.-Because they do not produce something that men must have. What did the council of chiefs and the general lead to? Ans .-- It was the beginning of the federation of tribes. What gives rise to new words? Ans.— New uses for words. What was the special feature of the Patriarchal family? Ans .- The Patriarch owned land on which the group lived, and he owned the people. An unlimited number of women were his wives. What was the logical result of the industrial development? Ans.-It made possible the specialization of industry. What resulted from specialized industry? Ans. -It was the starting point of trade and of the private ownership of commodities. How do the personalities of religion come into being? Ans .- They are invented by the primitive imagination to account for events.

#### REFERENCES.

Morgan's Ancient Society, Chaps. 2, 3, 4 and 5; Engles' Origin of the Family; Tacitas' Germania; Ancient Society, Chaps. 5 and 6; Fisk's Discovery of America; Schoolcraft's American Indians; Ward, Pure Sociology, page 383; Bebel's Woman Under Socialism, Chap. I.

### MY SISTERS IN TOIL

Theresa Malkiel.

Listen my sisters! I have made up my mind to talk it over with you. I have toiled from morn to night, from week to week, from year to year, without any bright memories of the past or dreams for the future. Like you, I have lived to work. Each day brought forth the same dull program; the only variation being the time when work was slack, and then the fear of the morrow made matters still worse. We girls of the same workroom often rebelled against our nerve and body tearing tasks, often wished for a glimpse of the clear sky and the bright sunshine, the green fields and shady woods. which very few of us ever got a chance to enjoy. But what was the use of complaining? We saw no remedy for it, and what was more, didn't care to look for one.

It is true there was the possibility of marriage, but how many of us look forth to married life as a relief from hard burdens, as easier living. What with the housework and small babies, that come soon enough, a few boarders or some homework, or the job of a janitress, there is little time for recreation, or thought for better things.

Toilers live the life of animals—that is work, and sleep, with short intervals for food. Now let us put our heads together and see if this is right; if things ought to, and will, go on forever in this way.

I know you will say: "What is the use? We'll not change the world, it's our fate to work and struggle, and we might as well accept the inevitable. We are too tired to think, or read what others have thought out for us; when bones ache and the head reels, the bed, even if it is a hard one, is more inviting than the most attractive lecture room."

But, sisters, let me tell you that this is only an illusion.

Just as the philosopher or scientist must once in a while occupy himself with manual labor, so it is necessary for working girls to have some brain work to relieve their physical fatigue. If we come home with no other thought but the grind that awarts us again tomorrow, the best thing for us to do is to find forgetfulness in sleep.

It is entirely different, however, if you become absorbed in something which turns your mind into a different channel of thought, which makes your blood run faster in your veins, and makes life worth living. Try it, girls, I am talking from experience. Things will not go on forever as they do now, we will not always live to work. Some day we will work to live; there is a beautiful world ahead of us, a world with plenty for all. It is in your, in mine, in everybody's power to bring it about, but we must all utilize our power, we must all put our shoulders to the wheel. We all realize that things are not what they ought to be; therefore, the very next thing to do, is to find a way to make wrong right; this requires careful thought and study. There are millions of men and women who give up what is best in them for that very purpose. Girls, why not join hands with them? Every atom of their breath is devoted to the cause of the working class. They, too, work for a living and are tired when night comes; but within them burns a holy fire which gives them the strength and energy to go forth and proclaim the message of truth, to sound the trumpet announcing the coming of freedom, and, take it from me, sister workers, it is glorious to be one of them. The daily grind becomes only an incident in your life, there opens a far broader field to absorb your entire being; with millions of comrades, ready to welcome you in any part of the world you cannot help feeling that you are higher than the mere tool, or hand that you are supposed to be, from the boss's point of view; instead of looking up to him, and often forgiving him his liberties with you, you learn to look down at him, and pity him for his ignorance and shortslightedness.

Again and again we will hear a despondent voice exclaiming: "What is the use? Life is too dull and empty! it is hardly worth living." And yet there is so much to live for, there is so much to be accomplished in this wide, wide world, and neither father, brother, husband or sweetheart can do our part for us. She who wants to be free must herself strike the blow; and strike we will, my sisters. Not with swords and hatchets, as man was wont to do, but through our intelligence and energy, through our efforts to rise above the spirit of greed and exploitation.

Come, my sisters, let us shake off our fetters; let us rise and assert our rights. It is time! The bugle call sounds louder and louder; my toiling sisters of the world, arise!

#### RUSSIA'S MESSAGE.

There are many books written on the Russian Revolution, but very few of these are satisfactory. English Walling's new book, "The Message of Russia," is most satisfying, however, probably because the author is a Socialist, has lived in Russia, and knowing his ground has interpreted its message in its truest meaning. Especially chapters on how the peasants became Socialists and revolutionists are very interesting, and afford valuable information for those who desire to know the facts about the inside of the revolution. While the conclusion in the last chapter is not always clear, yet it brings out the distinct features of Russia's message to the revolutionists of the world. The work is elegantly illustrated. We are only sorry that the author did not add a chapter on the work of the women in the revolution, as it was done rather poorly by Stepniak, Kropotkin, Emilia Bazan, and other writers on Russia. Published by Double-day, Page & Co., New York. Price \$3.

### THE NATIONAL MOVEMENT

The St. Louis Woman's Socialist Club meets at 212 South Fourth street on the first and third Thursday evenings of each month at 8 o'clock. Our meetings are growing steadily, both in attendance and interest, and we contemplate holding a mass meeting to be addressed by a woman comrade on the subject of Woman's Suffrage. The Socialist Sunday school, which has been meeting at 212 South Fourth street, will adjourn for the summer vacation on the 31st. Much pleasure and profit was obtained by the adult class from



the study of Mills' "Struggle for Existence."

Yonkers, N. Y.—Women's Progressive League of Yonkers began its series of open-air meetings Saturday noon, June 13, with a very successful meeting in front of the carpet shops on Palisade avenue. Large crowd of working women listened attentively to the eloquent argument made by Mrs. Ernest Allen. Large number of leaflets were distributed. Mrs. Malkiel presided.

The California Woman's Socialist Union.—The State organization of the Woman's Socialist Union has recently elected the following officers: President, Ethel Whitehead, of Pasadena; Vice President, Josephine R. Cole, of San Jose; Recording Secretary, Grace Merritt, of Oakland; Corresponding Secretary, Maude W. Babcock, of San Diego; Treasurer, Mary E. Garbutt, of Los Angeles. These comrades are workers of experience and splendid enthusiams; they will push the State organization for the purpose of enlisting women in "the battle in which no man can fail."

In Los Angeles recently a Socialist Lyceum has been started to instruct the children, and it promises to do great good. Mrs. Leah Levin is its first su-perintendent and Comrade Ethel Whitehead, of Pasadena, is its first teacher. At a meeting of the W. S. U. of Los Angeles, May 26, it was decided to promote the work locally by holding meetings on the second Wednesday evening of each month for propaganda. will have music and speeches, and will distribute literature. A bundle of a hundred copies of The Socialist Woman for each month has been ordered. Much enthusiasm was expressed over the national convention, the special work for the arousing of women, and the general trend of events. The active members of the Unions are often active workers in the local, the meetings in Los Angeles are held in the headquarters, and the men comrades, as a rule, are cordial and sympathetic with this work, which has for its only purpose the leading of women to Socialism .-Agnes II. Downing.

Chicago. - Woman's Branch meets every alternate Thursday at 163 Ran-The most redolph street, at 8 p. m. cent work of the Branch is the preparation for street meetings and the distribution of literature. One thousand cepies of the leaflet, "A Word to Working Women," besides pamphlets and Socialist papers, were recently distributed by them. The Socialist Woman's League has taken up the course of study outlined in The Socialist Woman, the lessons being ably led by Lida Parce Robinson. The League also distributed 1,000 of the leaflets, "A Word to Working Women," by Agnes Downing, and "How to Organize a Socialist Study Club," by May Walden. Meetings are held every Thursday afternoon in Room 12, 26 Van Buren street, Chi-

New York City.—The Women's State Conference Committee is holding weekly meetings to draw up a program and make other arrangements for the Conference of Socialist Women, to be held on July 4 and 5 at the Labor Temple.

The committee, which is composed of Miss Anna Maley, Mrs. Meta L. Stern, Mrs. Bertha M. Fraser, Mrs. Bertha Mailly, Mrs. Theresa Malkiel and Mrs. Anita C. Block, are sparing no efforts to make the Conference most effective and far-reaching in its results

The Woman's Committee, appointed by the national convention for the purpose of working among women, has begun its agitation. The secretary has sent out a call for contributions, suggestions, etc., from all who are interested. Address same to Mrs. Winnie Branstetter, 220½ W. Main street, Oklahoma City, Okla.

San Francisco, Cal.—The William Morris Club of San Francisco were favored in having Comrade Jack Wood speak for them on June 11, on "William Morris and His Friends." An excelent audience of men and women, largely non-Socialist, greeted him. They were deeply impressed, judging from the earnest questions elicited following the discourse. There was a good collection, and over a hundred copies of The Socialist Woman distributed. That Comrade Wood's work here will result in many converts to the cause we are quite convinced.—Mrs. Emma P. Gray, Treasurer William Morris Club.

Oakland, Cal.—The Woman's Socialist Club of Oakland had the pleasure of hearing Jack Wood, of London, England, June 9, at local headquarters, where he gave an able address on "Woman in the Socialist Movement." The hali was well filled by an appreclative audience, who responded with a collection, and lingered for an impromptu reception.—E. P. G.

#### TO THE EDITOR

#### WHAT CONSTITUTES SUCCESS?

I was unpleasantly surprised to read in the Chicago Daily Socialist a disapproving word for Socialist Women's Clubs from the lips of the Lynn, Mass., delegate at the national convention, and she a woman! This delegate said "The Socialist Woman's Club of Lynn was not a success." She did not state in what particular it was not a success, and why.

As organizer of the Woman's Branch in Lynn, I believe it a duty, due to the earnest band of women composing the club, to herewith give the facts in regard to the club's rise, its accomplished work, and its failure to continue as a separate organization. For a number of years Local Lynn's membership roll had not counted over four women, and these women comrades often thought, erroneously or otherwise, that they were not wanted by the male comrades in the local. Lynn has many shoe factories, and its women wage-earners number ten thousand and over. "Here is room," said 1, "for a Socialist Woman's Club." So we came together by consent of Local Lynn, fifteen women for propaganda work. We elected a the first year. She never missed the

weekly meeting through the severe winter or the hot summer weather. The club held large public meetings and socials in the Federation of Labor hall, attracting many union men and women by its program. The local press always sent a reporter to our meetings; the bright young woman for president, for club put Sinclair's "Jungle" into the public library, also the "New York Worker;" it held successful whist par-ties and custom parties, and raised money for the campaign fund. The members took up the study of Bebel's "Woman" and other Socialist works, and later we joined the State and National organization as dues-paying members, sending two delegates to the State convention the first year.

Hitherto women had only served as alternates at the State political conventions. I said to our woman's club, "Why not send two delegates direct, but first let us present resolutions at the club convention, asking for an expression of its opinion on this," and we did so. The resolutions were favorably reported, with two dissenting votes.

Now, many of our members had husbands in Local Lynn, and those husbands, noting our success in holding large meetings, and so on, thought we women should devote our energies to washing dishes and selling tickets for their meetings, so our brave band of women was pulled two ways at once. Rarely did our men comrades visit our business meetings, even when appointed to do so by the Central Committee. They even went so far as to change the night of their meetings to the night we had chosen for ours. Not a word of cheer did we receive from them; they laughed at our endeavors, and called us "the Stomach Club."

It appeared as if Local Lynn was jealous of our success, and as the average woman of to-day loves her husband better than the evolution of woman plus the world, the comrades of Lynn Woman's Branch, influenced by their husbands, became discouraged and lost heart to go on. I was out of town for six months; when I returned the club had but six "paid-up" names on its book. Then it was voted to disband, three of the members uniting with Local Lynn. What constitutes success? Please some one answer. Ellen F. Wetherell, 105 Franklin St., Lynn,

#### A NATIONAL MOTHERS' DAY.

In view of the fact that Congress has decreed that June 12 shall be set aside as "Mother's Day," a day on which every one shall "wear a white flower in honor of his mother." the Socialist women of Greater New York have decided to embrace the suggestion, and are making plans for a real mother's day. They call upon all Socialist women's organizations to make this 12th day of June of each year a day of protest against the social system which tears mothers away from their children's sides, and sends, here the child to the factory, there the mother to the workshop. As May Day has been set aside for the workers, so the Socialist women are called upon to make June 12 of each year a Mother's Day in fact.

## GIRL TOILERS.

"We have a pretty hard time to get the girls together," said the young wom-an organizer of a Girls' Union. "They are awfully timid, and we hardly dare to mention the word union to them. We get them together by calling our union a Mutual Improvement Club. We wouldn't dare yet to say Socialism in their presence, for fear of frightening them to death. Only a few of the girls in our factory will come to the Mutual Improvement Club. But we are getting them in gradually.

"One of the girls who refused to come was laid off for a while, and during the time went two days at a stretch without anything to eat. Finally her church got her a place to work at low wages, and she thinks it has done her a great favor-a favor, mind you, when she is giving more in labor than she is getting in money for it. When will our girls ever learn to know that they have a RIGHT to work, that no one who permits them to work is granting them a favor, but is, ten times to one, being favored by them? So long as they are lacking in self-confidence, how can they ever get their rights, and how can they escape the dreadful life of the street, that is often forced upon them, through their need to live on the one hand, and their timidity to fight for that need on the other?

"Another girl that works opposite to me is like a walking dead person. She has consumption, and is too weak to work much, and often folds her hands, and, laying her head on them, sighs pitifully. She has so little money that she can't buy the proper kind of food, and brings for her lunch sweet cakes, pickles, and other ready-made stuff. I told her she ought to get bet-ter food than that. She said: 'Don't you suppose I know what I need? I know what good food is, but I am too poor to buy it, and too tired when I get home to cook it, anyway.' She has no one but herself, and probably lives She has in a cheap, stuffy room, going to bed as soon as she gets there, poor thing.

"Yes, the girls are timid, and afraid of losing their jobs, and we are organizing them a few at a time, by having readings, music and short talks at our meetings. We hope the time will come when we can begin to talk classconsciousness, and get some revolutionary spirit into them. But we have to be awfully careful of the employers when we begin that."—J. C. K.

#### SOCIALIST PLAYING CARDS.

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

#### OUR LEAFLETS.

Leaflets advertising The Socialist Woman will be sent free of charge. Other leaflets for sale are "Elizabeth Cady Stanton on Socialism," a fine propaganda leaflet; "Where Is cady Stanton on Socialism," a nine propaganda leaflet; "Where Is Your Wife," by Kiichi Kaneko, good for propaganda in Socialist locals, second edition; "Why the Socialist Woman Demands Universal Suffrage," by Josephine C. Kaneko. Every working man and woman should read this argument for equal suffrage.
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