Yes, woman needs a great many things, but she has one supreme need, and that is the need of the simple truths of Socialism. To be sure there are women to whom these truths cannot easily be brought—women who will not concern them with the outside of their narrow circle of their own lives, as they see their lives. But happily such women are a minority. The majority of women have a great love and maternal instinct to do, and if need be, suffer for others so strong that if they once see the truth they will become the foremost fighters for the cause.

They will be for Socialism because they will see in it the greatest safeguard for their own and their children's future. They will be for Socialism because it is the only means that can assure humanity's future.

Woman has never failed in any great cause in the past, though it must be admitted much of her work has been as a sustainer of man rather than as an independent factor. But now that the time has come when she is more and feels less, she will gradually do more. Instead of one there will be two great human persons—"mothers and daughters." Then woman as an adviser will come to have a real tangible value. Calphurnia's dream could not keep Caesar from the senate on that fateful March night. Caesar thought it a woman's whim, but if Calphurnia had been a Charlotte Gilman, he probably would have thought she had inside information and so taken her advice. One reasoning woman is worth a world of emotional ones, and women are all coming to reason.

Woman's clubs are a great advance over the sewing circles, and the trend of their work, conservative though it be, is forward. And it is the duty of Socialists everywhere to teach Socialism as a remedy for the evils which ever more and more women's clubs attack.

If you combat a pupil to the extent of arousing the mechanism, you destroy your own power to teach him anything. This is a pedagogical principle that applies alike whether you teach cube root or sociology, and one that we must remember. Hence we must establish sympathetic relations between ourselves and those we seek to teach.

It is admitted that it requires patience when one sees a body of women, ostensibly the most intelligent in the state, travelling hundreds of miles at a cost of over $15,000 in carfare and keeping up a bitter cup of charity for their children by day, and the "foul-smelling tenement houses" by night. The writer has discussed this with never a thought of the awful injustice—never a gleam of the truth that these loving and industrious parents were winked at, defrauded, hungry, cold, humiliated, and the lives of their children blighted, because they had been robbed. This paper, "The Mother's Muzzle," sometimes tells of the thieves that two thousand years ago fell upon the traveler as he journeyed from Jerusalem to Jericho, but never a word about the thieves that fall on the workers today at the factory door and rob them of five-fifths of the wealth that their labor has brought them. It is left for us Socialists to tell that.

Forward then to the task! Our sister woman, whether she be found in the ranks of the son of man, the home, shop, store or club, must be told. This knowledge of Socialism is her supreme need; and when she receives it power over her working life began, fed the world, clothed the world and housed the world, will not fail to do her part that once again the whole world may be fed, clothed and housed.
WHY THE SOCIALIST WOMAN DEMANDS UNIVERSAL SUFFRAGE

JOSEPHINE C. KANEKO.

When the the Socialist woman of this country agitates for votes for women and universal adult suffrage. She cannot, in the nature of things, demand, or accept a limited suffrage, and if there is a body of women who are going to work, or promises in the future to work, for a limited suffrage, the Socialist woman cannot, and she will not, join forces with such a body.

She knows better than to put her foot into a trap of that sort. What she desires above all things is the emancipation of her own class from the industrial bondage under which it is at present laboring. This emancipation will not come by giving the women permission to add to their of their brothers, that they may keep themselves dominant and the propertyless class subordinate. Even a woman can understand that.

But the Socialist woman is becoming intensely concerned about the right of working women to vote. She is concerned because she has learned through study and observation—and perhaps through humiliating personal experiences—that women never have been fairly represented in councils composed wholly of men. She has learned that our jurisprudence, the greatest gift of the Roman Empire to posterity, which though worked out with consummate skill at its beginning, and revised from time to time to meet the exigencies of social changes, has been always grossly unjust towards women. So much so in its earlier inception that a great writer has remarked that women were not regarded as persons, but as things. The marked advances that have been made in our laws in comparatively recent years have been gained slowly and tediously through the demands and efforts of women themselves. And many of these laws are merely nominal, the great masses of women suffering numerous wrongs and indignities through their non-enforcement, or the expense and difficulty—or disgrace, shame that it should be so—involvéd in having them enforced.

The Socialist woman has mastered this situation, and she is convinced that women must take the initiative and make and execute the laws that govern them. She has studied history and setence from the utilitarian point of view. She has not taken them on merely as an ornament of culture. She hasn't much time for the ornamental culture. Besides, she is too serious. And she has found it to be a scientific and a historic fact that any race or class in bondage must gain its freedom by its own efforts, and not through the generosity of the race, or class, above it. Freedom "bestowed" is but the beginning of the tyranny of the more fortunate. Besides, the chains have not really been severed.

Political rights is not an exception to this rule. The Socialist woman has been told by a very dear advocate of woman's emancipation, August Bebel, that "Women have as little to hope for as men do from the middle classes." This may sound like a contradiction to the general Socialist principle, since our platform says that theSocialist women shall have equal political power with men. But it is not a contradiction, since we will never have Socialism without the consent and aid of women. Men can never give Socialism to women.

It is sad almost of the point of being tragic, but it is a truth that the organized workerwomen do not always represent the interests of their working wives and sisters and daughters in their councils. The working women do not even learn to organize to join the unions. They are not always given assistance in the matter of wages and hours. Their work is a thing apart. It is without dignity. It is to sum it up, "women's work," "female" labor. And female labor isn't much, even to the workingman, because it hasn't a vote. For how can a woman, even though she be a trade unionist, be sure of her job is she hasn't a vote to cast for her government election day? So the working woman toil along, as many hours as she is required, for as little pay as she is given. The Socialist woman feels that she ought to have the ballot.

Another point, the Socialist woman has discovered, and this she holds in common, perhaps, with all thoughtful women. That is, the existence of a sex war. She has studied the relation of the sexes from the beginning of things. She has found the point at which woman's oppression began, and has followed its development to the present day, where, with evolving industrial conditions, she is being made into a new creature. Is developing a sense of personal rights, and a resistance to the impulse of ownership which is still strong in man toward her. The Socialist woman has been shown by scientists and historians—Darwin, Spencer, Morgan, Mills, Buckle, and Karl Penrose and Lester Ward, of the present day, not to speak of Reibel and Engels—that there are certain antagonistic forces between men and women, that essentially, if properly, will remain antagonistic forever. And she has decided, probably with the aid of Engels and Reibel, that the proper functioning of these forces is in full and perfect cooperation in all the affairs of life, and the unhurried execution of the instinct of self-preservation in men and women alike. To set one above the other, to render one weaker and another stronger; to give them mastery over the other, whether sexually, industrially or politically, is to create an unevenness and unsteadiness in the social organism that means friction and instability, sometimes the breaking down of the organism altogether.

So the Socialist woman wants the franchise. Not for a few women with property qualifications. Not at all. For all women. For all ages, irrespective of color or creed or previous condition of servitude.

Socialist women demand universal adult suffrage.

THE SADDEST TRAGEDY OF ALL.

FREDERICK HEATH, EDITOR SOCIAL DEMOCRATIC HERALD.

One of the saddest tragedies of life under the capitalist system concerns the women. To no small extent the unhappiness in the home, the unhappiness in life itself, comes from the fact that women are made to suffer attacks on their sex when they said "my face is my fortune." Well, what does capitalism, the system of society under which we are forced to live to-day, do for the con-

liness of womankind? Of all things a woman is most sensitive of her good looks, and yet it is just here that capital-

trium strikes her its most cruel blow.

Passing by the woman of luxury and indulgent ease and the few of the upper middle class who may employ themselves just enough to keep up her good looks, what do we find to the lot of the average woman who has assumed the responsibilities of the housewife and thus escaped the still more luckless fate of the spinner? Faded at twenty-five and a bag at forty, when she should be just in the prime of her womanhood. Overworked, overtaxed, unraveled, run down with unrelenting drudgery, broken in spirit, forlorn—womankind is indeed capitalism's saddest tragedy.

In woman's plight natural laws are at work. Overtaxing invites nature's penalties, for nature renders no judgment with fixed labels of fixed penalty. Its is a trained and habituated paces. The overdriven, ill-kept grocer's horse moves on day by day toward the boneyard, while the carefully groomed, properly exercised, horse challenges our admiration by his glossy hide and proud, lusty, mettle-some bearing. With the human species it is the same, eternally, unalterably.

You can draw your own picture of how different would be the fate of woman under the Socialist regime. Jane Addams has called housework a "belated industry." Invention has saved far less of the housewives steps.

Under the Socialist impulse it would do many things in that direction. With the bread earner of the family getting his socially due share of the products of his toil the pinch of poverty, the pall of economic anxiety would be lifted from the myriad of little homes; joy would come back with work that was not overwearisome, the home would be brighter, sunnier, happier and woman would keep her looks and her robust, radiant health and her vivacity, and woman granduer, just as nature int-

tended she should.

So, of all people, women should be the most anxious for the abolition of the capitalist regime. The Socialist woman has been patient for the coming of the next higher phase of civilization—the Socialist commonwealth! And if she is indifferent to-day it is because has not yet been given the opportunity to properly understand what Socialism contemplates.

It is said that divorcees may be had in Colorado for thirty cents. After awhile the form will be reduced to "25 and skidoo."
THE SOCIALIST WOMAN

"FROM STATUS TO CONTRACT."

Lydia Pare Robinson.

In the time when patriarchal power was giving way to civil authority, each person had his life pretty much cut out for him in accordance with the circumstances of his birth. In fact, the range of his activity was exactly determined by the status to which he was born. By his birth he became a part of a family estate. It might be of a great or an obscure estate, but such as it was, he lived within its limits all his days. If he was a male and a legitimate son, he would one day succumb to the headship of the family, or at least be in the line of succession. All younger male members of the family would then enter on a career of toiling for the good of the family, the slaves and dependents, subject to his unlimited authority, and all the few legal privileges and benefits of his power. All these persons presented a solid front to the world. They formed a self-contained and self-sufficient unit. If one member of this unit committed a "sin" against another member, justice was administered and executed within the limits of the family jurisdiction. If a member missed against a member of another estate, the penalty was adjudged against the family of the offender, not against the individual. In case one member of the family was attacked or injured, it was the duty of all the other members to defend him forthwith. The family supplied nearly all the wants and absorbed nearly all the allegiance of the individual. His rights and duties were inexorably determined by the accident of his birth. The family was then in truth the unit of society. And it became a thing of the past with the coming of the new social organization by embodying it intact, in the fabric of the latter, but by disintegrating it, and using the materials of which it was formed in the new structure.

All progress has been away from that condition in which everything is determined by status, toward a condition in which the determinations are determined largely by the individual, or, toward contractual relations.

As people gathered together as specialized industrial groups, the functions of life fell more and more outside the jurisdiction of the family, and new relations sprung up which included the immediate contract of individuals: and the development of law consisted in the forming of rules to regulate this individual intercourse.

Thus the individual came to be increasingly related to the state, and he steadily gained more power to enter into relations in which the family had no control. In time man came to be regarded as a unit in himself. The state took over, in an imperfect manner, the functions of protection and security, and in return imposed certain duties upon the individual. In short, the individual, not the family, came to be the unit, and the foundation of the state. All males are now held to be free, when arriving at a given age, and are clothed with full personal and political powers. They become citizens, without restrictions, save those arising from some defect. Thus they have legally made the complete progress from status to contract. And this progress toward contractual freedom is held to be the measure of civilization in which any people may be said to have reached.

But when we examine the condition of the female, some perplexing anomalies present themselves. It is necessary to go back to the primitive time in order to understand the derivation of all this "querness." Man and woman alike were born in slavery to the family, but man, unless he was the son of a slave, had a prospect of freedom. His father could voluntarily free him, or the death of his father set him at liberty, and finally, the law set him free at a given age. But in the case of the female, an institution known as the Perpetual Tutelage of Woman was devised, to keep her in slavery forever without hope of freedom. The law absolutely provided that no woman should ever be emancipated. She was made a chattel to the family until such time as her status as a woman in marriage, when she became a chattel to her husband, during his life. If she survived him, she passed with the other property to his sons, or to a guardian appointed by law.

Later Roman jurisprudence modified the application of this law to a certain degree. When Rome fell the task of reforming institutions was assumed, in a large measure by the holy church. And the canon law reverted to the practices of early rather than later Roman law, in all matters pertaining to woman. Woman was remanded by the church to her earlier state of perpetual tutelage. The canon law was adopted by the common people to a remarkable degree in all matters related to women, and so the primitive restrictions upon the female sex are embodied in the present jurisprudence of England and America to a degree that is absolutely amazing, when we compare the state of this department of law with the universal and complete changes that have been made in other departments of jurisprudence. After man had in large degree effected a complete change of base, from status to contract, woman was still held under the limitations of the primitive status. But while she was thus held, and contractual relations and privileges were withheld from her, she was still made liable to the state for obedience to the same laws that controlled the male in his enlarged and liberalized and socialized state. This perpetual tutelage nowadays is, some what humorously, called "protection."

The reasons for this protection are plain. It secures to the family or the husband all the protection of the woman's toll, while she receives in return only enough of the necessity of life to keep her alive and working. In the past, when all domestic occupations were supplied by domestic manufacture, this was a matter of tremendous importance. And in the case of the married woman, the sex service is secured at all times. These have been very neat arrangements, through the centuries, and ideas of duty and responsibility are still too primitive to meet out to them the scorn and the contempt and the obliterating which they deserve. The future will doubtless supply this deficiency.

In recent years various timid statutes have been enacted to free woman just a little bit, while still keeping her in tutelage. But a marriage contract is still absolutely the sexual property of her husband. In only nine states is she legally a guardian of her own children. They belong neither to her, nor to the state, but to her husband or any person to whom he may give them. In some states a woman owns nothing, in others she owns but very little. It is the same in regard to her wages. In fact, a woman becomes so degraded legally in marriage that it is a wonder that any woman who has an intelligent understanding of these things, and is able to earn her living by social production, ever marries at all. A married woman who is traveling must have a very nimble wit, and much knowledge. In order to keep track of her rapid changes in status, as she passes from one state to another, in countries crossing the continent. She is not only living in a different stage of progress from the men of the society to which she belongs, but her stage of progress from status to contract is different in each of the states through which she passes.

And even if a woman has not committed the indiscretion that marriage is under these circumstances, she is still forcibly prevented from helping to frame the rules of the game in which she must work and play. This is so unimportant alike that every man should blush for it. And a woman for centuries has been solemnly posing for the picture of justice and logic and fair play. It is impossible longer to take his posing seriously. It is to laugh. Also it is time for women to apply all their economic and all their social power to the wiping out of these absurd and injurious limitations upon their liberty.

ODE TO THE RED FLAG.

Air: "America."

MARY W. MCLELLAN.

We fling thee to the breeze,
O'er land and o'er seas,
Red flag unfurled!

Beneath thy kindly star,
Nay, queen of the brave,
No man shall be a slave—
In Freedom proudly weave
O'er all the world!

You teach no creed or clan,
But brotherhood of man,
And power of right!

Beneath thy skies of red—
Is heard no martial tread—
No worker's blood is shed—
By tyrant's might!

O! workingmen unite
Beneath your banner bright:
"Lost" every chain he holds,
O! Red Flag, ride the wind
In brotherhood to bind—
Proclaim to all mankind
The world we'll gain!

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THE SOCIALIST WOMAN

THREE QUESTIONS AND THEIR ANSWERS.
Corinne S. Brown.

The answer to this largely depends on the various experiences of those who reply; sometimes the value of an achievement can be measured by the strength of the opposition it arouses. When the faculties of the colleges and universities in the country agree that co-education is a failure and advise segregation in education as necessary, those who understand economic determinism have been in the forefront of that movement. If women have been so successfully fitting themselves for the higher educational positions that the word has gone forth that the working woman must be eliminated. A success which arouses such opposition may be classed as an achievement. Woman's success in organization may be classed as an achievement. The W. C. T. U., which has an international existence, the Woman's Club movement, the fraternal orders and the growing trade union bodies among working women are evidences of this ability. And when their disabilities have made them class conscious and self-conscious, this power of organization will prove an achievement indeed.

A woman's success along commercial lines may well come under this head. Not in deals with stocks and bonds, margins and shares, and all that mysterious mazes of terms that bewilders and confuses the untutored, but in what is called straight, legitimate business. As managers of hotels, dramatic companies, department stores, institutions, and editors of periodicals, as buyers, as salesmen. Man has been at these posts ever since capitalism started; now woman is chimming in on the earth as bookkeeper, cashier, clerk, stenographer, and she has but begun. Third, her growing prominence in the professions. In teaching she is so in the majority that G. Stanley Hall cries out against the over-feminilization of the schools. A danger to be welcomed. When we consider the low tone of most of the teaching is mainly made up of men. In medicine it is allowed that women in proportion to those who succeed in earning a living by their profession than men. In considering her achievements, the fact must not be forgotten that it is but sixty years since the door was opened by which women could enter the world as an independent human being, and thus as she has advanced, she has had to prove her ability at every step and conquer the prejudices against her.

To the third question there is but one answer: "What is the greatest present obstacle to woman's progress?"

HER DEPRIVATION OF POLITICAL EXPRESSION— the ballot, is the one thing she needs to give her the position of a full grown human being. At present she is only accorded treatment as a non-voting member in the position when she commits a crime; she may be fined, committed or hanged the same as a man. So long as she works and suffers under the same conditions as a child, a slave, or a foreigner.

In conclusion the Socialist Woman unites all working women to discuss these three questions. The final nor completes word has been said, and great 10 comes of discussing fundamentals. CORINNE S. BROWN.

SUFFRAGE MOVEMENT WORLD-WIDE.

Ada May Kuecker in Chicago Tribune. Although the average newspaper reader is more or less familiar with the spirited campaigns of the "suffragettes" in Great Britain, and with the speedily triumphs of the women of Finland, he has perhaps little idea of the almost universal movement on the part of womankind "for a voice, a vote and a share in the government."

It is evident that the experiment in woman's suffrage in Finland derives special importance from the fact that it is likely to be taken as precedent by Russian reformers, among whom the political equality of the sexes has many advocates. And if woman suffrage is adopted in Russia the movement in favor of such a concession would acquire vast momentum in Central and Western Europe, especially in Italy and France.

The Russian women have themselves espoused the cause of suffrage. In Norway the women have achieved the parliamentary franchise under an income qualification; in London the municipal franchise has been granted; in Great Britain the general opinion is that the demands of the "women's rights" will be granted within a few years. In Japan the cause has been embraced by women of the educated classes. In Persia advocates among cultured Parsee women.

Even in Persia the educated women are urging a vote for members of the recently organized and representative assemblies. If in the United States the conditions to overcome are harder and more complicated than in any other country the most country where women have been left to fight this battle alone, with no moral, financial or political support."

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Edited by Mary R. Macarthur.

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

Managing Editor..... Kichi Kaneko
Editorial... Josephine C. Kaneko

When the price of white paper goes up, some other things must ascend with it—or fall out of the race and die. A number of magazines are in just that plight today. The Public, a single-tax magazine, is debating as to whether it should double its subscription price or stop work altogether. Even the Cosmopolitan, with its immense quantity of advertising, and with Hearst’s capital backing it, finds it expedient to raise its price from 10c to 15c a copy.

The Socialist Woman, without capital, without a bank account from advertisers, finds it essential also to raise its subscription price from 35 cents to 50 cents a year. It is a very small raise, to be sure, and will hardly be noticed by you, but will mean the difference between possible failure and sure success for the paper.

It was our hope at the beginning to keep the price down. But “scarce” prices to readers will not pay for unions, newspapers, and in our efforts to pay the printers we must have an income to meet their demands. Too many Socialist papers die a-poor bequeathing the reader to cut on the subscription prices while paying out on the other hand full union rates. Capitalist papers can give these cut rates because they are in reality supported by capitalist advertisers.

To even things up for our workers, we will lower the bundle orders to one cent a copy, and leave the club rate as it is. That is, the paper in clubs of 10 or more, for one year, 25 cents. These bundle orders at one cent each will give the workers and the women’s clubs a better chance at the paper, which we will find it necessary to circulate thousands each month at this rate.

If you think The Socialist Woman looks small in size, count the words in it. You would find it contains 10,000 words which is way beyond any 50 cent magazine, and several thousand more than a number of dollar publications. The paper is thin, that is why the magazine looks small. Economic determination is responsible for this. One day when our subscription list has reached 100,000, we will show you just how big The Socialist Women really is. If you once saw the matter in its spread out in ten-page type print, you would hardly believe it possible to condense it as we are doing at present.

But if you are a good Socialist you understand that the main thing is to spread the truth as fast as we can, and by every possible means. A trade union who has been on the road speaking and organizing for several months writes: The Socialist idea is growing at an astonishing rate. But the terrible conditions are forcing the issue faster than the people can get ready for. We are badly in need of organization, of speakers and literature everywhere.

The message, and one to deliver it. That is the crying need in the Socialist movement today. We are getting the message printed, 16,000 words long, and cut up in short, readable articles at 1 cent per page. Every reader of this paper ought to be willing to devote at least 25 cents a month to the spreading of this message. That is $1 for a hundred copies each month. Will you do it? Will you carry the message of Socialism to women? They need it—more than any other class of people.

There have been fears expressed now and then that the hard times would interfere with the circulation of Socialist papers. We are not so sure of that. It is hard times that makes Socialists, and if, as Mr. Dooley says, “Our peevish and hard times are broken now and thin be more hard times,” we rather think the “more hard times” would make more Socialists, and therefore more workers for the party, and a larger circulation of Socialist literature. Hard times and “prosperous” times look alike to most of us. In fact, the look so much alike that we finally decide in desperation to pass up the whole present system and work tooth and nail for a regime that will make prosperity a right to the man and woman who are the real creators of the wealth of the land. To do this we need literature and a lot of it. And we are not going to let our Socialist papers die out, lest our cause die with them. No, we do not believe the present hard times will materially hurt our Socialist papers. What they will do to some capitalist papers, we are not prepared to say.

Don’t fail to read the report of the British Women’s Socialist Bureau. You will find it not only interesting, but it will give you that sisterhood feeling toward our English cousins which we, as American Socialists, ought to cultivate. Ours is an international movement, and the welfare of one is the welfare of all. Their victory is our inspiration, and their victory is but the promise of what the future holds for them. All the countries are watching each other to which will declare for Socialism first. We are not an isolated people, working for a national right. We are members of an international movement that runs with brotherly interest every move made by our comrades across the seas. Any intelligent news from our British sisters is very welcome to us. But let us not let them outdo us in the matter of progress. We must gird on our armor and fight right along with them, grow as they grow, and win out with them, at the same time calling on the women of all countries to do likewise. It is a revolutionary process. After it is over, things will be quite different from what they are now. Vive la Revolution!

A Woman.

Kichi Kaneko.

A woman who sells herself at wholesale is called a wife. A woman who sells her body at retail is called a prostitute. A woman who covers herself in fine silk and gives orders to workers is called her servant. A woman who puts on her apron and works for somebody else’s pleasure is called a servant. A woman who studies at the college and mutters a foreign language or two is called an educated woman. A woman who has her own personality is called somebody. A woman who has an unmanly woman—a freak.

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"AS A MAN THINKETH."

Kate Richards O’Hare.

The dazed child of a September twilight stood on the porch of a pioneer’s rude log cabin and watched the playful children who went to and fro fighting the Returning from work in the fields. All day long they had cut and shocked corn, but with youth, health and the glories of a harvest such hard work was joyful and at night they played along the homeward road with all the joyous abandon of boyhood.

The tense little belt tolled a harsh, uneven strain, a lumber wagon rumbled up to the door, there was a scuffling of heavy feet, and soon two men stumbled up the aisle bearing between them a tiny, home-made coffin. Behind it walked the farmer, his face drawn with grief. Two little boys, the little son frightened and pale, and the mother dressed in the cheap, rusty mourning with which poor must show the world their bereavement.

I will not try to give you a picture of that funeral.

If you have ever seen a rural community gather to give back to mother earth one of her children, you know the scene. If you have not, then no words of mine could paint for you in its dumb, barren sorrow.

As I stood beside the little coffin and looked down at the still face, my thoughts went back to the day I heard the mother say: “I wish you were dead.” I wondered if in the last moments he had remembered, too. It is one of those memories that come upon his face, the look that will be a haunting memory to the mother all her life; the look, not of physical suffering, but of a heart crushed, a spirit broken. As I watched the bier tear fall on his unresponsive face and heard the wall: “My boy! Oh, my baby boy!” the thought would come to me. To what extent were the bitter words, the uttered wish that he were dead, responsible for the fact that he lay there?

I do not know and I cannot tell. But I do know that in the dellirm of fever he moaned over and over again: “Am I going to die, mother? Do you want me to die? If I die you won’t need to work so hard, will you?” The fever may have come regardless of the mother’s words, but the fever-racked child would have been tortured by the cruel memory of that bitter cry: “I wish you were dead—that you had never been born.”

I may be wrong; it may only be a fancy, but I have always felt that if there had been only the memories of love and sweetness, the mental picture of the joy of living photographed on that little brain, that no horrible phantasies would have been called into being by the fever’s scorching breath, and health and strength would have conquered, and the little life would have spared. That may be only a fancy, but this is a self-evident truth; the mother’s sorrow and anguish would have been lessened a thousand-fold if she could have recalled his bitter words.

If I were a cook, like chickens come to roost, “is a saying which crooks are wont to quote with much shaking of heads, and strange to say, latter day people are no less ashamed of the pride of life. Within the last fifteen years a mighty change has taken place; man in the evolutionary development has conquered the expression of both man and nature, and in seeking new worlds by conquest has reached out into the realms of mind. He has turned the searchlight of science on the subtle working of the brain, has dissected the soul and placed it under the microscope. Long centuries ago Christ said: “As a man thinketh, so is he.” But through all the years that have passed since then, that pregnant sentence has lain cold and dead, without meaning to the minds of men. Today the sunlight of science has touched it with revivifying power, and it stands forth revealed as one of the great truths of the universe.

It is not long since the physical of man was all that received the slightest consideration. The mind forces, if recognized at all, were considered only as the motive power to keep the physical wheels revolving, but as having no inherent, creative faculty. We are only now beginning to realize that the physical cannot be separated from the mental; that the physical is only a reflex of the mental, a visible expression of mind or thought forces. The possibility of these forces in the uplifting and emancipation of the race, economically, physically and mentally, are boundless.

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THE SOCIALIST WOMAN PUBLISHING CO.

619 E. 55th street, Chicago.
THE SOCIALIST WOMAN

THE HORRIBLE CRIME OF CHILD LABOR IN AMERICA.

Josephine Conger-Kaneko.

"How long?" they say, "how long, Oh. cruel masters?"

Will you stand, to move the world on a child's heart?

Stifle down with a mailed heel its palpitation?

And tread onward to your throne amid the mar?

A little over a hundred years ago the first act passed by the British Parliament to abate the evils of child labor.

The workhouses of London at that time were crowded with pauper children to the extent that their managers were paying a premium to the manufacturers to take them off their hands. These puny, self-starved children whom nobody owned, orphans, deserted infants, who had become a burden even to the poor, the laws seemed to have seen the hundreds and thousands to supply the demand for cheap labor which was springing up in factories on every hand. There were thousands in sheds, driven long hours at hard tasks by their overseers, were fed the coarsest of food, and died by scores from disease—bone rot, curvature of the spine, constipation, and other infections produced by their manner of living.

It was this state of things that brought about the first law regulating in any way the labor of the child. This law was passed in 1802. And it was but the merest beginning. The effects of the act were so marked and so persistent, that to this day there is no adequate child labor law in the whole world. In 1833 it was estimated that in England there were 50,000 children between nine and thirteen in factories, many of whom worked every day. The Socialist Woman's Journal of 1859 gives the following account of pauper children in London: "The boys and girls from the Metropolitan workhouses are sent to a large 'farm' school a few miles from town. Many hundreds of children are there, from various unions. They are placed in sheds so much a head, fed by contract and taught by contract. The 'so much' being so little that the contracting parties do not hold themselves bound to attend to their welfare, as they would that of animals placed on like conditions under their care. Either from low living or the very want of men to attend to them, the rates are prevalent among them. The girls 'at twelve years old are sent back to the farm, the only home they ever knew. The 'house' cannot keep them; the rates must be kept down; the vesturemen must not become unpopular by expensive agreements. The children must go somewhere. They have learned a little reading, a little writing, perhaps part of the multiplication tables from the pages of the Bible, and probably the catechism. They have gained no experience of the work that will be expected from them, still less been provided with the self-control that might enable them to bear unreasonable demands on their helplessness and ignorance. They are 'placed out' as servants, with small tradespeople, hucksters and others of the same class; the drudgery required of them is fatal to their strength and ability. They, that is a very large proportion of them, run away, but they must live, and how do they live? Go into the low dens of dens and dens, in an evening, and you will find them, destroying and destroyed. Go, a few months later into the Magna Ward of the workhouse, and there you find these almost children. Some, and those the happiest of all, have gone where more mercy will be shown their youth and friendlessness; others, wasted by disease, awaited their release; and some, whose lot is that of all, alternate between suffering and vice, the sick ward and the street."

Such was the condition of affairs under the early child labor laws of England. In the United States and in the twentieth century we do not, of course, expect to find so neglectful a disposition toward our young, and we have, as proof of our higher altruism, numerous and intricate laws for the protection of children against the greed of unscrupulous employers. Upon these laws we pin our faith, and when the question of child labor comes up, we point to these objects of our endeavor, and even if we are willing to have more laws passed until the children of the working class are hedged about with every possible protection against that evil.

Many of us do not see that there is a leakage in the laws. That our good intentions are carried by a criminal exent and that we might even compare our conditions with those of earlier English days, without a very serious deterrent. The fact is that a member of the National Child Labor Committee says in this connection that "The lack of adequate statistical inquiries makes it impossible to give any figures as to the extent of the evil of child labor. But wherever investigation is undertaken, wherever the surface is even scratched, we are struck with this feeding of the child into the mill, while it is still in its years of infancy. Fourteen years is a very early age at which to stop all growth of innocence and of the human spirit as a wage-earner. Yet there are 90,000 mill operatives under fourteen years of age in the South. And with the effects of the cotton industry the evil will not diminish but will grow. Rhode Island, with a twelve-year labor limit up to 1807, left even this limit unenforced, and it has become the most illiterate of the North-ern states. Indeed, New England with its millions of spindles does not hold itself above the infringement of the child labor laws, nor does it, so far, to the present industrial system. This fact is so recognized that the spinning frame is built for a child of from twelve to fourteen years of age. It is hard for an adult worker to do that particular work through having to stoop to the task. It is said that spinning wheels made for zamanian trade show a marked difference in the matter of height. The East Indian having not as yet developed to the point of exploiting child labor."

Other industries of the East and North are as sadly destructive to the welfare of the child as are the cotton mills of the East and South. One line of child labor which has received less attention than have many of the others, is especially pernicious in its destruction of the youth engrossed in it. This may be called the street trades, with the newsboy in the lead. The very freedom and openness of the newsboy's life has been its doom—borne in its inexperience and ignorance. The common from the investigations and restrictions even of an inadequate law. Many of us have seen boys of seven, ten, and fourteen, with the paper in the open grating of a sidewalk, on frosty nights. We have pitted such a boy, but our pity has been offset by a recognition of the fact that the newsboy is a remarkable endurance. It seldom occurs to us that he may be suffering from disease; that his mind and soul may be black with the filth of the street; that he is human and imbues that which is most prevalent in his environment. The newsboy, as the messenger boy, on account of his availability, frequently is found in the "red light" district, and as a messenger boy for men and women of dissolute character, learns the worst side of a city's life. Mr. Sloan, the superintendent of the John Worth School of Children, author of "The New-boys," says, "One-third of the newsboys who come to the John Worth School have venereal disease, and that 10 per cent of the remainder are not in the bridle, are, according to the physician's diagnosis, suffering from similar diseases. Second, these girls not over eleven years of age standing on the street corners of Chicago in cold winter weather, crying their papers with tears so coarse as to suggest a lung affection. Small boys of eight and even younger, hop on and off the moving street cars with their papers, ever with the newsboy."

With the fierce competition between the newsmen of today, the few pennies the small newsboy can pick up cannot in any degree compensate him for the sin which is the maker of the manner of life he imbibes from his street trade. Too many of his kind fall beyond recovery, and their plight does not stay with themselves, but becomes merely a link in a chain of evils which projects itself for an indefinite distance into the future, that part of the social organism with which it comes in contact. According to the Twelfth Census Report, children engaged in large numbers in gainful pursuits are as follows: Agricultural laborers, 1,064,700; domestic and personal service, 220,143; servants and waiters, 158,284; trade and transpor-
THE SOCIALIST WOMAN

THE DEMAND FOR A DECENT LIFE.

Grace Moore.

To the superficial mind, the growing agitation for a fair equitable distribution of the material necessities of life seems but an effort to promote so- cial solidarity by the application of merely surface remedies. We are told that equality of opportunity and material prosperity can really modify the present irregularities—that the cause lies deeper than this; that "man is first of all a spiritual being and must first be appealed to on the spiritual side."

A fine argument, this. It cannot be disputed that the inner spiritual man is the real man who must work out his own salvation—we know that life is a process of growth from center to circumference. We have learned that poverty, disease, and death are results of inferior deficiencies and inharmonies.

It is, however, a one-sided application of the principle of growth from within outward to assume that exterior or conditions promotive of ease, comfort and contentment are all right for the dealer in stocks and bonds, but all wrong for the one with the hoe. There are not two spiritual laws—there is only one. There are not two orders of human beings—there is only one order. If it is good for one to have fresh white bread and butter on it, is it good for the man across the way also, whether the man across the way realizes and demands it or not? We do not wait for a sick man or woman to tell us what they require as aids to the recovery of health and happiness. It is a Turkish bath or a hot water bottle that they need, we provide them if possible.

Now a Turkish bath and a hot water bottle will do as much for the soul of the man sick in the slums as for the patient lying on a box mattress with silken canopy and sitting over your hearth fires. A warm, comfortable ride to and from his work, good nourishing food, happy smiles and a little entertainment for rest and diversion before retiring for the night, are as good for a house-builder or bricklayer as for the president or cashier of a bank.

The only reason that the signer of notes and cheques is made comfortable and the wielder of hammer or trowel is kept in discomfort, is that the system under which the individuals exist, is one having respect and full compensation for one class of the world's workers and comparatively no honor or reward for another class, the latter class being the producers, the former the consumers.

William Morris has defined Socialism as "the demand for a decent life." Socialism argues for the highest spirituality, because it argues the divine right of every human being to both produce and consume. There is nothing you greed and monopoly, poverty and crime, as social diseases, requiring to be cured by the application of social remedies. It does not excuse greed and monopoly, poverty and crime on the ground that to provide the comforts and the incentive to decent living would deprive the suffering masses of their opportunity for spiritual development. It does not assumne an attitude seeming to suggest that it is more blessed to receive than give, neither does it teach charity as a means of squaring accounts between the few who control and the many who are deprived. It pleads for a "decent life" for every subject of life. It grants to every human being the right to live as a human being, and it extends to him in his efforts to realize his ideal, every aid and comfort possible. It would not limit or patronize; it would expand and glorify. It would not impose on one portion of society that another portion might own and control beyond its power to utilize; but would have each and all live, as a bound of providence intended that all should live.

Socialism has no creed or catechism, no forms or ceremonies, no church with its pictured windows and softly cushioned pews. It would substitute a "decent life" for the indecent one. It would provide homes, music, art, recreation and comradeship for all, and it would scatter the means for the securing of the living, rather than offer to decaying corpses wretches and hags and golden stairs. Its message is a message to the living, not to the dead. Its appeal is not that the suffering may be left to suffer, but that the living may be permitted to live.

Life, Experience, Growth: these three, but the greatest of these is Life.
Life's opportunities, the blessings of experience, the possibilities of growth for all equally.
So shall the laws and the purpose of Life become known and in humanity and their expression and consummation.
For abundant self-perpetuating Life is the solution of all the problems of life.
Open the way to freedom and self-expression, that men and women may have fullness of Life—-that Life may flow on as the rivers to the sea.

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Every Socialist home, every Sunday school teacher and every Socialist mother should have these books. They are valuable aids in training children in Socialism.—ED. THE SOCIALIST WOMAN P. O. BOX 128, CHICAGO.

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THE SOCIALIST WOMAN

WOMANHOOD SUFFRAGIST IN ENGLAND.

The question of granting votes to women is every day growing in interest and importance in England. Since the time, two years ago, when Sir Henry Campbell Bannerman told a large deputation of women from all parts of England, that they must educate Parliament and public opinion, the various suffrage societies that have long been in existence and the political action of women have risen to the occasion, and each in its way has made a brave effort to increase its activities and rouse the public interest in the responsibilities towards women. England owes a special debt to its political women, because, where an election is pending, all parties, whether Conservatives, Liberals or Socialists, call upon their women to help them and so, the women respond nobly to the call. They are used at election time as canvassers from house to house, as unpaid helpers at the cinddies and meetings of the candidates, both outdoors and indoors, to set forth in persuasive tones the desirability as a member of Parliament of the candidate whose cause they espouse. If it appears to be a matter of more than ordinary political anomaly that these members of the community who are devalued by society and who should have a vote are not themselves allowed to vote! But, as we know, great public reforms are seldom won on their merits, but because they are useful to others. They are given an advantage to the one side or another; and much suffering, agitation, and deaths of men and death have to be encountered before the right cause wins. Women, as the mothers of the men, may hope that men may be induced by reason and not by violence, to do us justice. We feel that the givers of life to us should use every method of persuasion before we resort to those which may lead to the destruction of life; and so we continue what seems our endless propaganda and agitation. If not patiently, at least hopefully.

Immediately after the Prime Minister gave his advice to women to continue to educate Parliament and the nation, the celebrated countess of Mountbatten's house in Hammersmith began. She had already refused for two years to pay income tax on the plea that "Taxation without representation was tyranny," and as a result of her refusal, her furniture had twice been seized at public auction. She then, in 1906, not refused to pay income tax, as she had no voice in saying how the tax was to be spent, but she barred and barricaded his house against the bailiffs and members for sixty days, and only yielded when they came with violence, broke open the doors, and in the end took her furniture away and sold it. This example of open rebellion is likely to be followed by other women. Who knows what we shall witness as the campaign for女权 wins. It is a battle, and the vote is a weapon. Both men and women are admitted as far as the lobby, a number of women assembled there, and asked to be received as a deputation. Their request being refused some of them got seat in a booth, and addressed the public assembled there; as a result ten women were arrested, and on being charged the next day the one of them to escape, ended up to be on trial for six months, or in default go to prison for two months. All the women were arrested and given the quality of having asked out loud in the lobby of the House of Commons for votes for women. Several working women from the East End had previously been in prison for trying to interview Mr. Asquith on the subject, and since the inauguration of the forward suffrage policy, over two hundred women have suffered imprisonment for demonstrating in cause of votes for women!

As the movement increased in intensity, the original agitators have broken up into various groups, and the forward policy is being carried on by the women's movement as a whole, in which Mrs. Pankhurst, Miss Millard, Mrs. and Mrs. Pankhurst, and Miss Millard are working actively to organize the working women of the East End of London, who are among the women standing most in need of the vote, and the Women's Social and Political Union, in which Mrs. Pankhurst and her daughters are active. In these various agencies, the organizations the public are constantly kept reminded that the woman's question is still unsettled. Sometimes women appear in the courts, women of whom a fellow woman is being tried by man-made laws, and make a public protest at such a state of things. Sometimes particular meetings of the Liberal government are. interrupted or broken up. Sometimes women appear walking about the streets as "sandwich men," that is to say, bearing back and front a board announcing a suffragist meeting, or advertising the spread of the suffrage movement.

Some of the speakers for suffrage are having their speeches made into records for the gramophone, and these are being given at lectures in various country towns. Men are forming leagues for helping women to get the vote, and the question is being debated in every house and in every home throughout England.

So much for the general question. As to methods of policy there is much difference of opinion. It will be remembered that the basis of men's franchise in England is a very complicated and unsatisfactory one, and is more or less based on property and qualifications. In order to vote, a man must be on the register, and a crowd of revising barristers and their hangers-on are kept going on a year to decide who shall, or shall not be put on the register. This, of course, gives rise to plenty of political trick, and many working men get knocked off the register because in times of unemployment they work for votes in order to get their vote for voting on a more satisfactory and democratic footing. But no government ever touches franchise reform until near the end of its term of office. Sir Henry Campbell Bannerman, and all the Radical members of Parliament, have expressed their approval of suffrage in favor of adult suffrage, as every vote for every adult man and woman; the presumption is therefore that when the time comes, and the Liberals are forced to fulfill their pledges about manhood suffrage, they will have, as a result of our present agitation, to consider the women's question. Also the working women are working for—votes for all women, and it is for that object that we are organizing the working women. The Liberal Government will not permit married women householders to be enfranchised, and leaders of that party have openly announced that they desire the enfranchisement of a few chosen women in order to prevent the obtaining of adult suffrage. There is little doubt, therefore, that if the Liberals are elected they will continue our democratic claims, the Conservaties will, at the next election, make a bid for power by promising household franchise, and the organized Liberal women still continue to weaken their case by working to retain their Liberal Government, while a Liberal government is refusing to give any pledge on the question of enfranchising women. As long as this weakness on the part of a section of women continues, it is very difficult to force the hand of the government; and Mr. Asquith, a powerful member of the government, in his speeches on this subject has opposed to our claims. But in spite of all the complications and difficulties of immediate policy, the bed rock fact remains that a woman's right to vote is a very much keener interest in the question, and that working women are learning to realize that the vote must, sooner or later, be theirs; and so we must raise them from their present downtrodden and often hopeless condition, and give them a real chance of fighting side by side with their man comrades for a fairer share of social, economic and political freedom.

The British Women's Social and Political Union, at the time of its formation and in every part of the country throughout the year, the work of the Liberal women is to make a real movement, in which every woman in the country takes part.
LETTER BOX.

Dear Comrades—We enjoy reading every article in The Socialist Woman, and will hold up your hands while you continue to publish a paper which strikes a blow at the slavery of the working class and especially of women, which is so ancient, so dense and so prevalent in the light of truth and justice thrown on it from a paper published for the sole object of letting the world see our abject condition, and a remedy proposed.

Mary P. Roe, Organizer Woman's Socialist Union, Omaha, Neb.

Dear Comrade—Judging from one sample copy of your magazine, we can truly say it is good and will fill a long-felt want. Such reading is especially needed by men and women of to-day. We have sent 70 cents, for which please send me two copies of The Socialist Woman for one year. Fraternally, Mrs. J. W. Freckett, Kincade, Kan.

Dear Comrade—Send me four names for The Socialist Woman. I wish it were 400 instead. Your work in publishing an organ for women is unique and invaluable. Please send, Mary E. Garbutt, Los Angeles, Cal.

Comrades—Am glad to send The Socialist Woman the included 18 subs. as a New Year's gift. We want to keep the S. W. alive. Fraternally, Winnie E. Brannettem, Norman, Okla.

Socialist Woman—I saw notice of your paper in the Syllabus Bulletin. I think it a fine idea to publish a Socialist paper for women, because there are many non-socialist women who wouldn't care for the Appeal, but might be attracted by a paper for women. Send me the paper for a year. Yours for Socialist, Mrs. Helen J. Winsor, Berkeley, Cal.

Comrades—Send me a bundle of the Suffrage number. It is too good to let pass. Every woman in the land should have one. Fraternally, Mrs. Chas. A. Wied, Erick, Okla.

Dear Comrades—I have received a copy of The Socialist Woman. I am very much pleased with it, and am sorry I didn't learn of such a paper sooner. I have long felt that the Socialist women should have some organ through which to express themselves, and become known to each other. I enclose $1 for subscription and cards. Yours for Socialism, Mrs. C. P. Thompson, Bellingham, Cal.

Comrades—We must commend you for your estimable little paper, The Socialist Woman. We read many papers and magazines, but never found any that would reach the mind of the average 100 for 50c, as long as they last. Send your order to-day.

MARCH DATES FOR GARRICK LECTURES.

Arthur M. Lewis, Lecturer. Every Sunday, 10:30 a.m. Admission Free.

1. The Great Man Theory: A Refutation of Carlyle.

8. The Success and Failure of August Comte.

15. Lending to the Paris Commune.

22. The Problem of the Ages—What Is Truth?

29. "Free Will" or "Necessity." What Is Freedom?
The Socialist Woman

The National Movement

Chicago, Ill.—The Woman's Socialist League holds its meetings the first and third Tuesday evenings at 312 Athenaeum Building, 26 Van Buren street. At the last meeting Corinne Brown was elected to serve as chairman of the annual election in March. An appropriation of $5 was made for 300 copies of the Suffrage edition of the Chicago Woman and 100 copies of Mary Walden's "Socialism and the Home," for distribution.

The following resolutions were unanimously adopted:

Whereas, Our only hope for obtaining universal suffrage lies in the activity of the Socialist Party; and

Whereas, The agitation for universal suffrage has not been carried on by the party as it should be; therefore be it

Resolved, That we recommend all branches of the Socialist Party carry on an active campaign for obtaining universal suffrage until our object is achieved; and further be it

Resolved, That we insist on the cooperation of all men and women, in organizations or out, to work with us to obtain universal suffrage.

Regular meetings of the league will be held as usual on the first and third Tuesday evenings of the month at 312 Athenaeum Building, 26 Van Buren street. All women interested in Socialism and universal suffrage cordially welcomed.

ANNA FINSTERBACH, Sec'y.

New York City.—At a recent mass meeting in New York City the Social Democratic Woman's Society presented the following resolution, which was adopted by an unanimous vote:

"Whereas, The Socialist Party is the political expression of the working class in the United States, be it

Resolved, By this mass meeting of men and women of New York, that we call upon the National Committee of the Socialist Party to start an energetic fight for equal suffrage for men and women 21 years of age; to put women on the ballot in the field of business with equal end in view, and to distribute leaflets and literature dealing with this subject."

Buffalo, N. Y.—The Ladies' Branch met recently at the home of Mrs. A. Kleinle. The following officers were elected for a term of six months: Organiz. Mrs. A. Kleinle; Secretary, Miss Yetta Miller; Financial Secretary, Mrs. Henry Klein; Literature Agent, Mrs. Horne. The branch voted $5.00 to the organizer fund of Local Erle County, and $5.00 to the Erle County Committee. A committee consisting of Mrs. O. W. May, Mrs. Frank Vallely and Mrs. A. Kleinle was elected to assist in the arrangements for a fair for the benefit of the county campaign fund and the Buffalo Herald. One new member was admitted.

Trenton, N. J.—HeLEN Massey sends the following: To fulfill my promise to the Socialist Sunday School workers of Cincinnati, Ohio, Oak Park, Ill., and New York City, I send the following to let them know how the Socialist Sunday School work in Trenton, N. J., is progressing. As secretary of the S. S. Committee of this local, through this means I desire personally and on behalf of our local workers and promoters to thank them for their generous encouragement, valuable suggestions and information concerning their plans and work accomplished through experience in their respective Sunday Schools. The teachers' plan of work is very similar to the methods employed in correspondence schools, the teachers originating the studies for their respective classes. The candle class is itself a "program of study and possibilities." I send a copy of the program to the Sunday School and work another important work has been started in the form of a circulating library to be kept in the school. If Socialism, which will be of inestimable value to our progress in this city. Owing to the old-fashioned conception of a Sunday School and our own, we work hard in the minds for a better name than Socialist Sunday School. It will be glad to have names submitted by the leaders of the Socialist Women, which we will vote upon, the one receiving the highest vote will be adopted for the life school. Miss Anna Massey, editor, has given us her interesting lecture on "A Sermon to the Churches," which was listened to with attentive appreciation. Helen Massey, Secretary, 48 Commerce street, Trenton, N. J.

Oakland, Cal.—The Woman's Socialist Club holds regular Tuesday evening meetings at Hamilton Hall, Jefferson street. Following the regular discussion there is instruction in singing by a teacher of unquestioned ability. The club was recently addressed by Mrs. Mary E. Garbutt on "The Spiritual Side of Socialism."

Los Angeles, Cal.—Dear Comrades: At a social evening of the Woman's Socialist Union, held recently at the home of Mrs. Levin, plans for the inauguration of a Socialist Sunday School or Lyceum were discussed. The great need in Los Angeles of such work in this city seems to be the preparation of a series of lessons adapted to the understanding of children and very young people. A delegate was elected to meet with a committee from Branch Los Angeles with a reference to relief for the unemployed in the city. I may interest you to know that, as representatives of the Socialist women of Los Angeles, Comrade Inez Decker and I called yesterday upon Mrs. Pettibone. Mr. and Mrs. Pettibone are staying at the Hotel Tournaine, while Mr. Pettibone is testing the recuperative powers of Southern California. Mrs. Clarence Darrow was just leaving, but sat down for a pleasant talk about the people and events of such absorbing interest to us all. Our call resolved itself into an informal visit of an hour and a half, filled with discussion of incidents of the historical, the famous trial and the great victory—a victory, alas! which has cost the Pettibones dearly. But, there was not a note of complaint. The Pettibones are not that kind. Mrs. P. is a handsome woman of charming manner and strong mental poise, and one that could have been nothing but a strength and a comfort during the weary prison months. Mr. Pettibone is improving, but he is terribly emaciated. It goes to one's heart to think of the martyrdom he has suffered—and there is no address. Shoved into a diamond ring which his witnesses presented him, he looked at it whimsically and said, "If they had given me a spade I'd know what to do with it." Another who entered as we were about to leave shook hands with Mr. Pettibone, took one look at him and sank upon the floor. We did not wonder, for we had been shown a picture of him before the kidnapping.—Georgia Kotch.