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FERN KREHBIEL

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"DOING THINGS" WITH WOMAN UNDER SOCIALISM.

Lida Parce Robinson.

Formerly, when men talked with a certain alert knowledge about their ability to understand women, I thought they did it because they believed it would in some way endanger them to "the sex." It was considered rather cute and in any case it enhanced that mystery and romance which is cultivated as a stimulus to the sex attraction. But since reading of the Socialist writers on the subject of woman I have come to see that it is the solemn truth men have been telling with so many knowing glances and sly smiles. I find their "thought" about woman is not thought at all; but the same old mixture of sentimentality and superstition on which we have been fed as children and man and woman have been fed from the days of chivalry.

One man writer commiserates us on the ruination of our beauty under capitalism, because, forsooth, "your face is our fortune." And he confines us within the stary hope that under Socialism we will no longer suffer this fundamental and fatal affliction. Does he take the universal woman for a silly milkmaid in a nonsense verse? Another declares that Socialism will "free woman out of the factory and the factory out of the home." What, then, is woman going to do; live by her sex?

Still a third writer, who quite speaks with authority, throws a good old orthodox fit about "keeping" woman and "the right to work for, fight for and die for" woman, which proud man will reclaim under Socialism. And now comes one and avers that under Socialism each woman "will be made to reign" in a peaceful home. Excuse us! We have about served our term at being "made" to do things. And the reigning business in particular has suffered a sharp decline for Bill if he ever dreamed of women who are in a position to choose whether they will "reign" or not. What woman wants, and will have, is free scope for her ownray, and if they wll have homes all right; but those homes will be organized for the comfort of themselves, not as places where they existed of the man for that comfort of the man. And they will not work overtime reigning in them.

This mass of harmless vagaries that is uttered on the subject of woman's position in society is well calculated to sicken the soul of a thoughtful and honest woman. One thing may be taken for truth. When women have free access to the instruments of production, without the interference of sex relationships, they will not live by their sex on any kind of terms. Woman's face will no longer be her fortune. She will not be taken out of any place, nor put into any place; nor will she be made to do anything.

It is time for Socialists to leave off tillting at clothelines on this woman question.

WHEN A MAN HAS A WIFE.

A workingman in the Montana News says: "Every married man has not a wife: he has a woman. There always comes a time in a man's life when he can tell whether his marriage gave him a wife or a woman. When the strong things of life are black, and a man is being tried, when there is no money in sight, if a man has a wife he soon finds it out. For instance, there is Bill, Bill was the pride of the union. A matter came up in the works that called for a strike. Yet conditions were unfavorable for a successful strike, while the grievance was one that was unbearable. Three different committees had been sent into the office only to come back with the report of failure. Another committee was organized with Bill as chairman. Bill made a strong plea to the superintendent—and came back victorious. The grievance was removed and no strike was called. Everybody was praising Bill. Even the women in the town heaped words of gratitude upon him for averting a strike, and at the same time removing the grievance. They talked to Mrs. Bill. 'Say, your old man's all right. He stopped a strike. All the men are removed out of it. The superintendent shook his fist under Mr. Bill's nose, but he hung on till he had won out.' Mrs. Bill began to think. Suddenly Bill had lost it; there had been a strike. Visions of Bill looking for a job loomed up before her. They were comfortable, had no children, had a little home and some money in the bank. Suppose the union should not find work and Bill should lose all their little fortune?"

"From that time there was a change in Bill's household. After the workday, when it came time for the men to go home, Bill did not go home as he used to. Bill went to hell. Mrs. Bill was no longer his wife; she was but his woman. There was no place in his home for the woman of the Socialist paper or labor paper, or mentioned unionism. His spirit and manliness were gone. Mrs. Bill did not like to have him pay dues, no one attended the union only as often as he had to. But the union never could get him to act on a grievance committee. Bill loved his wife. He thought he had a wife, but it was only a woman masquerading as his wife. And the woman ruined the manhood in Bill."

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WORD TO OUR COMRADES AT THE NATIONAL CONVENTION.

We, the organized Socialist women of the United States, and the many among us who are still unorganized, owing to a lack of strong, concerted action on the part of our party in behalf of our sex, we, all of us, appeal to you, our comrades at the convention.

When you have come together to revise the platforms of the Socialist Party, to meet the demands of present-day problems, to proclaim again the principles for which we stand, then, comrades, don't forget the women's question.

It is a mighty, burning question of the hour; more important than any other question before the civilized world today, except the labor question, which, and it is closely interwoven with the labor question, because it was born of the same source and has developed through the same conditions. When small groups of men tolled in little workshops with manual tools owned by each individual worker, there was, and still is, no woman worker in the present sense of the term; and when women toiled alone in domestic seclusion at their domestic industries, there was and could be no woman's movement. But when the small workshop was replaced by the factory, and the manual tool by the machine, white and blue, when the capitalist mode of production called man and woman forth to produce social commodities side by side, then both the labor movement and the woman's movement were born. It is only natural and logical that they grow and develop simultaneously, and it is only natural and logical that they should champion each other's cause and help to fight each other's battles.

In every country of the world in which a nation has created movements similar to our own, we behold the woman's movement growing and voicing the demands of an oppressed womanhood. Everywhere women are struggling to obtain just recognition for their social and economic services to the state, and everywhere they are clamoring for the political rights that are being unjustly withheld from them. In Austria, New Zealand, Norway, Finland and four States of our own Union, women have already obtained their complete enfranchisement, and in many other States they have some limited form of suffrage. In England, the foremost country in the woman's movement today, the "suffragettes" have brought about a strong, unified, militant organization of women, such as the woman's movement of our own country is keenly awakening to the consciousness that they are not citizens of a republic, but subjects to a government.

Until now the women of this country have stood alone in their struggle, unaided by any potent political factor. The American political parties that are in politics for business merely, and are as poor in principles as they are rich in graft, saw no political advantage in providing the cause of the disfranchised women. But the strong, young Socialist Party, with its lofty principles and its unerring fidelity to the cause of labor, the young Socialist Party that is just becoming an important factor in American politics, and will accomplish great things in the near and hope of the future—it must and shall lend aid to the woman's movement.

We know that theoretically we have never been against the woman's movement, we know that the Socialist Party of the United States, as every other Socialist Party in the world, recognizes sex equality as one demand of its fundamental principles. But mere theoretical recognition will not suffice. We demand of you strong, practical action. We demand that the Socialist Party shall institute an active campaign in behalf of obtaining the ballot for women. We demand, above all things, that the Socialist Party shall pay far more attention than it has paid heretofore to the organization of women within our own ranks, and that the main object of such organization shall be the bringing about of a national working woman's movement, to offset the narrow prudery of the bourgeois women who do not and cannot fully present the working woman's side of the question.

But why—some of you ask—why should we pay more attention to the woman's movement than to any other reform movement, as, for instance, the eight-hour movement, the anti-child-labor movement, and so forth, that likewise has our moral support? You shall pay special attention to the woman's movement because it is a live and burning issue, because it is a supreme need of the hour. If you do not champion the woman's cause, if you do not help the five million wage-earning women of this country to obtain their political rights, then these women will flock to those who are willing to help them, instead of standing around the banner of Socialism.

Let us remember, comrades, that as surely as there is a class struggle, there is also a sex struggle; and that the working woman has a double burden to bear—the burden of her class and the burden of her sex; that she is doubly exploited as a worker and as a woman. By making the woman's cause your own you not only prove your loyalty to the exploited and oppressed, you also win over to Socialism thousands of women and the children whom these women educate. Furthermore, you so educate and influence these women that they will be enabled to use their voting power wisely and well when their political emancipation shall have been realized.

WHERE IS THE MAY-DAY CHILD?

Josephine C. Kaneko.

Flowers raise dew-washed faces skyward.

Birds tell songs of pure delight;

All the young things of creation

Manifest their heavan-born right.

All the young things save the children.

Save the flowers of human life.

These are plucked and closely crowded

In the heated halls of strife.

There their frail young petels wither;

There their slight stems droop and break;

But more human flowers are gathered,

And crushed in for mammon's sake.

In the field the daisy blossoms,

And unfolds its golden heart.

To the passionate kiss of heaven,

But down in the busy mart

Are the little children gathered,

Where, instead of kisses, blows

Fall upon their hearts and crush them,

And their lives are full of woes.

In the meadows the flowers sing gladly;

But the child sings not a note;

In the mill its joy is murdered,

And its song dies in its throat.

More than seventeen hundred thousand

Of these little human flowers

Are crushed in the grasp of Profit,

In this happy land of ours.

More than seventeen hundred thousand!

Tell us, if you can, of aught

That holds more menace for the future—

That is with greater evil fraught.

Seventeen hundred thousand children,

Pale, emaciated, weak;

Would you find the little children?

Then go amongst the wheels and seek.

CALL FOR WOMAN'S DELEGATE MEETING.

To All Socialist Women's Clubs and All Socialist Women, Greeting—The Socialist Woman's League of Chicago, believing in the power of organization for the furtherance of women's education in Socialist thought, requests that all Socialist women's clubs send representatives to Chicago to a delegate meeting to be held at the time of but not conflicting with the national convention. And we request that Socialist women not members of women's organizations take part in the discussions of the meeting. We will be glad to have letters of inquiry or suggestion from any who may not be able to come. Address all communications to the secretary, Mrs. Margaret Allen, 814 N. Mozart street, Chicago, The Committee of The Socialist Woman's League, Chicago.

Send in a one dollar bill and get four subscription cards for The Socialist Woman.
THE SOCIALIST WOMAN

WOMAN, THE WORLD IS WAITING FOR YOU

Luella B. Krehbiel.

The statement cannot be disputed that the liberation of the laboring class is today the most critical and indispensable issue of our time. The predominance of the women of the laboring class is a slow process. He has expended his greater time striking at effects while he has tenaciously defended the individual woman against the introduction of those undesirable effects. He has not only denied the inevitable law of cause and effect, but has presumed that he is greater than nature—that he can establish social laws that will set aside natural laws.

The female exercises the right of initiative throughout the animal kingdom, and she exercised this right in human history down to the time when her rights were subjugated on behalf of property rights. The subjection of woman was the greatest mistake ever made by man. The proportionately the condition of a woman is the measure of a society, and it naturally followed that church and state declared in favor of woman's subjection, and woman, through her physical dependence and hysterized mental state, became a helpless, deficient dependent. Instead of woman taking a positive position, she should have taken the initiative in all things. It is woman who nurtures the race into being, and it is this long period of nutrition that enables her to understand what she is herself, and a subject motherhood means a subject race. When woman amount to little, men amount to but little more. A subject motherhood has filled our world with war, crime, insanity and immorality.

Instead of woman taking a negative position, she should take the initiative and her talents should be developed to their highest capacity that she may transmute these powers to posterity. Woman lost her freedom and her initiative when man assumed absolute property control, and she will never be liberated and the race through her, until she again becomes industrially free and equal.

Socialism is the first movement in the world's history that has admitted woman's right to an economic independence, and the first that has set forth a scientific method by which this right might become a practical reality. There are millions of women today who are sold both inside and outside the marriage state for homes and support, but in their ignorance and helplessness they know not which way to turn, and have given up in despair.

No movement can become a universal and permanent success until women become imbued with it. Woman's greatest duty is to woman, and every one who has learned the message of Socialism to the human race should be put in the highest possible effort to carry this message to every woman who is yet ignorant of It. A vital work to be done among women by women and all public women to which the strength of your land shall get into close touch and under a bond of need and sympathy should co-operate and inaugurate a campaign of education that would sweep everything with it.

Our women, backed by the locals, should band themselves together in all of our large cities to get the marriage case to the women in bondage everywhere. They should first be canvassed with literature and then invited to the studies held by the locals. In a number of our towns women are holding parlor propaganda meetups, taking up the studies of history, economics, parliamentary law, and such things as are beneficial, both in so far as gaining knowledge and giving practice in propaganda and official work is concerned. Neither men nor women will ever become active until given something to do, until allowed an opportunity for individual expression. We shall never have a permanent society until every member of that society is granted a full expression of his individuality. It is well for the locals to prepare every alternate program for the locals, and the children should be used on these programs as much as possible.

There is a great work in the Socialist movement that is especially woman's work, and our women all over the land should come into close touch and sympathy, and be the nucleus of an educated education that would free the world from all the shame and degradation of economic slavery. All the work done by our women should be reported in some of our women's papers or departments.

DOES THIS CONCERN YOU?

The Daily Socialist for April 20 says: "Back of the Stock Yards, down in the Ghetto, out in South Chicago, Hammond and Pullman, and in a dozen other places in and around Chicago, men and women and children are STARVING TO DEATH." The Chicago Tribune for April 19 says that our methods of industry kill and maim a hundred times more men than fall in battle.

Now here is some food for thought for the woman who has an idea that her "sphere" is constricted by the four walls of her home. When men, women and children starve to death in the midst of plenty; when the industry of civilization kills and numbs its hundreds of thousands every year, and when the men who control the government and the industrial situation are not equal to the emergency, is It not time then that women come to the rescue?

They are our children, the children of the working class, who are starving to death; they are our sisters, the women of the poor, who are dying of hunger; they are our brothers, those men who give their lives up every day that the rest of us may have food and clothes and shelter. None but the poor suffer these things. But how you and I, how can you sit in your homes and remain unconcerned? You who are poor, how can you eat your bread in peace while those of you kind suffer so long and so terribly? You, too, have suffered. You also have known hunger, and have lost a dear one in the ills? Then why in the name of your womanhood don't you make it

protest? Does virtue consist in quiet acquiescence to all the things that assail you and your loved ones?

For your loved ones are assailed. Not a man who toils, not a woman whose labor raises her children, can feel any sense of security under the present order of things. It is a time when all women of the working class must arise and organize in the state of activity that reaches beyond the home circle. Our wrongs do not come from within our households, but outside of them; to right these wrongs we must look outside; must see what is being done there, and help in correcting it.

To confine our interest to our immediate home circle was at one time considered lady-like, even for the hard-working woman. It is no longer considered lady-like, but an evidence of narrow selfishness. Society is our home to-day. There is where we men, our boys and our girls go to learn what they know; to do their share of the work's work. We must follow our men, our boys and girls into that larger sphere of activity, if we wish to have a woman, real help-meets, conscientious mothers and wives. We must know the temptations they meet with; must know the danger of their labor; must know the influences that surround them; must acquaint ourselves with the progress and the needs of the times.

If we do not do this, all our meager, ignorant influence at home will be unavailing, and we will no longer do the things we so zealously do for our family—that is, keep our homes as the centers of life and love, of cheer and comfort and inspiration.

Let all women who would be true women know about them in the world; let them study into the conditions as they exist; let them band together for mutual helpfulness in this work of righting the wrongs of society. Then, and not until then, will they know what poverty means. Let them know what depths of love and sympathy lie unstirred in their own bosoms; what intelligence sleeps unfool in their brains. The world that woman and woman needs the world.—J. C. K.

The Socialist press of America will be placed on trial at Fort Scott, Kan., May 4, when Fred D. Warren of The Appeal to Reason is "brought to judgment" on a trumped-up charge by the federal government.

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ARE THE INTERESTS OF MEN AND WOMEN IDENTICAL?

A Suggestion to the National Convention

Josephine C. Kaneko.

It is an oft repeated phrase among Socialists, that the interests of men and women of the working class are identical, and therefore there should be no methods of education and approach to social issues which are not applicable to both men and women. But that all efforts of this kind should be directed from one point, whether it be newspaper, pamphlet, street corner or platform, to all persons regardless of sex, creed or color.

And on this theory our educational work has proceeded, in this country at least, for the past quarter of a century. That is, we think we have proceeded on this theory. But it does not take very careful thought on the matter to see that we have not acted in accordance with our theory at all, but have worked always as a matter of expediency along the line of least resistance with the male portion of humanity. It has never been very likely that we could reach the workingman in his wife's kitchen or nursery or parlor, lifetime, and as it has seemed more expedient to work with him than with her, we have followed him to his lair—to the street corner, to the union hall, to the saloon.

We have opened our locals in localities where he could be most easily reached, and have accommodated the environment to his tastes and needs. The little room at the rear of the saloon has not been so comfortable as his wife's parlor, and his smoking room is sometimes no larger, but he has felt more at ease in it when congregating with other men, so the locals have in some instances been established in the rear rooms of saloons, and frequently in other dreary, comfortless halls which are always obnoxious to women.

We have always known, however, that women could come to our locals in these dreary places. But they haven't cared to come to any great extent, any more than the men would have cared to meet in the women's parlors. It has been plainly a discrimination in favor of one sex above another. But it has always seemed a matter of expediency.

As we have chosen our meeting places in the favor of men, we have also directed our speeches and our published matter to mankind. His wrongs and his needs have filled our mouths and our newspaper columns with the exceptional treatment when we have given publicity to the operaion and needs of women. This, too, has secured a matter of expediency; we have always had the audiences and male readers, and naturally have made our principal appeal to them.

But all this belonged to the cruder days of our movement. To a great extent when we were willing to trim a little in the matter of principle in order to get a foothold, to force an opening where there was none, an approach has been not accomplished. Our national vote in 1904 was 403,000. This is something more than an entering wedge. It is a fair foundation upon which to build for the future.

It is time now, that we cease our appeal to men alone, and give some attention to womankind. It is not enough to say that the interests of the workingman and woman are identical, therefore what we say to the workingman includes the woman also. It would not be fairer to say so far as she is concerned, unless her part in the struggle for existence is pointed out. Unless her influence on racial and social development is clearly explained; unless we say at least one time in ten or twenty, that industry, which is the foundation of all modern progress, begins with woman.

Women are tired of being "included," tired of being taken for granted. They demand definite recognition, even as the men have it. They know that their interests and men's interests have not been identical since the dawn of human history, and it will take something more than a mere statement of the fact to make them believe that they can be identical under Socialism. They have got to be told, just as the man has got to be told, with infinite patience and pains, that his interests and those of his employer are NOT identical under capitalism. She was the first slave, the beast of burden, the bought and sold property of another, the forced mate of an unloved union. God and nature, the enforced mother, the social underling, the non-citizen—she was to be exploited from the time that man first began to roam the earth. Such longings, such tears, will not quickly believe us when we say, without further explanation, that her interests and those of her self constituted superior are identical.

Fortunately for our propaganda and educational work among women we have illustrious teachers whose guild we may not yet but will one day. Engels knew that in his "Origin of the Family" lay the very foundation stones of the Socialist philosophy. Bebel was not afraid to throw sex lines when he wrote his "Woman." Marx and all the others built upon Morgan's "Ancient Society" which is nothing, if not a history of woman in society. No Socialist dares call himself scientific unless he has studied well into the woman question. He has found deep veins of it in his sociological research. He has found that he cannot know history without learning something about woman, so fundamental is her relation to society.

If it is still expedient to adapt our work somewhat to the needs and tastes of men, in order to teach them, it is none the less expedient to adapt it also to the needs and tastes of women that we may educate them. To work along the lines of least resistance is the quickest way to our goal, and the safest, perhaps, so long as we do not "trim" in the matter of principle. The war problem is none of the underlying principles of our movement. The question is, will we treat it as such, and do all we can to intelligently and effectively solve it. If we treat it to a "conspiracy of silence" and leave it to solve itself as an "included" part of a man's movement?

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THE SOCIALIST WOMAN

all kinds of freaks take advantage of it—anarchists, free lovers, and all sorts. You do not want these people on your platform—why should we, who are working first of all for suffrage? When we women get that, we can vote as we like—and I, well, I will vote the Socialist ticket. But remember, I am not saying so in my speeches—what is the use? I only antagonize when I do it, and suffrage has enough to bear of itself.

We liked Mrs. Wells, but we had to ask her if she wasn't having a pretty hard time defending a radical platform, and trying to keep the radicals off of it. "Yes," she said, "it is hard."

Now we believe that Mrs. Wells could put her splendid forces to infinitely better advantage if she came out flat-footedly and organized the Socialist women of this country in a Socialist Woman's Suffrage Movement. She is doing with such magnificent success in Germany. This is the only way in which the working women could be successfully reached. The economic basis of the Socialist is the only convincing—the only unanswerable—basis for the suffrage argument. All the rest is more or less ideological, and may be successfully opposed by other sentimental facts, or another ideology. It is little wonder, then, that the suffragists in this country have worked for sixty years with scarcely any results, as their own members testify. "It has taken us fifteen years each, to win these four western states," said one of them recently.

Since Mrs. Wells is not likely to organize the Socialist women into a national suffrage movement, why can't they organize themselves? In this work they would have the backing of the Socialist men, they would expend their efforts, their talents, their dues money, in their own midst, and all the while they advocated suffrage they would also advertise its beneficial possibilities, and Socialism, and nothing could be lost, while everything would be gained. After all, does it not seem just a little bit ridiculous for Socialists to talk idealism and politics in the Socialist movement, and then turn to an outside, middle-class organization, when they want to talk suffrage?

Woman suffrage is not only a fundamental principle of the science of Socialism, it is a question which, along with industry and education and the labor question, is forcing its way to the forefront for recognition. It seems to us that it ought to be discussed, worked out, solved, inside the Socialist movement.

None of us ever reaches the finitude of wisdom, and we'll be wise when we catch a small glimmering glimpse of it. So it is foolish to say to any one, "You must do this and that." However, in this matter of suffrage, development and the labor question, is forcing its way to the forefront for recognition. It seems to us that it ought to be discussed, worked out, solved, inside the Socialist movement.

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 book, equal in quality of "Frances Willard on Socialism." "Where Is Your Wife?" by Kilchi Kaneko, good for propaganda in Socialist localities, second edition; "Why the Socialist Woman Demands Universal Suffrage," by Josephine C. Kaneko. Every working man and woman should read this argument equal in quality of "Fraternally, H. H. Karr, Hobsonville, Ore.

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CLUB WOMEN REACTIONARY WITHOUT A KNOWLEDGE OF SOCIALISM

Eleanor Haynes.

There is no doubt in the mind of the failure of the Woman's Club to add to a large extent revolutionized the feminine world. When we compare our grandmothers' sphere of activity with that of our mothers, we can easily measure the progress women have made through these organizations. Our grandmothers toiled reluctantly under the shabby monotonous, in the four walls of their homes six days in the week, and in their best black lustrings sat modestly in the meeting-house pew on the Sabbath. The Sunday service, the prayer meeting, marriages and funerals offered about the only mental diversion they had.

Our grandmothers were good, faithful women—just as good as the club woman of to-day. But the field in which to exert that goodness and that wonderful woman's faith and patience, was inadequate to the degree of moral virtue under which they labored. And the moral virtue was not enhanced by intellectual development. Children might work all hours in unsanitary mills and factories, as they did do in New England; women might toil their lives out for a mere pittance, and men might do but little better, but the dear grandmother knew not the wrongs of these things, and had not the methods, organized or otherwise, of finding out about them. Their 'sphere' admitted of no broad social interests.

Club women of to-day have the machinery which, were they disposed to do so, might set to work with the possibility before them of securing information upon any existing fact or condition, or of winning any moral, social or political demand they might make.

This splendidly organized force they have used to good advantage along certain lines. Especially they have used it in the matter of self-development. But they have not pushed it to the furtherest possible development. Especially in these later days, when things in every department of social life are moving with such strides forward, the women's clubs show a tendency to fall behind. There was a time when they were progressive, radical—were, indeed, ahead of their age. To-day comes the question whether they are not likely to fall behind—to become reactionary. Especially is this true in their attitude toward the Socialist philosophy, which is unquestionably one of the dominant, if not the dominant question of the age. Too often club women in this country are positively afraid to consider even an investigation into this philosophy, the most absorbing interest, in which is included the study of biology, history, sociology and of the woman question itself.

I say the club women of this country, because the women of England and Germany have shown that the sex does not play the ostrich act in the matter of Socialism. In those countries any woman who boasts of ordinary intelligence, and especially if she prides herself upon a little more education than the ordnary club woman, can and does talk intelligently of the science of Socialism. She may not agree with it—often she does not. But she knows it as the American club woman knows her 'Gibbon' or her art catalogue.

However much club women of the past may have progressed, however much they may pride themselves upon their radicalism and their achievements of yesterday, they cannot make one step forward to-day without recognizing this most important of all social questions. Being of international interest, it stretches like a mountain before them from horizon to horizon. It cannot be considered with closed eyes. There remains but one of two things to do in their march forward—climb over it, dig through it—or turn back and become the conservative spoke in the wheel of progress.

WOMAN AND RELIGIONS

Kichii Kanako.

One of the mightiest obstacles in the past in the progress of womankind was religion. And yet one thing that I cannot understand is the fact that women of to-day are still clinging to religion for their salvation.

When we read the history of the Orient we are always struck by the myriads of wrongs done to womankind in the name of religion. How many thousands of women were tortured and helplessly killed as a religious rite in India in the past ages! We can hardly read a page of Indian history without tears and deep feeling of anguish for those who had to suffer and endure this brutal treatment.

In China, under religious influence, women were branded as man's property, and she was openly bought and sold in public for money.

In Japan, even with her few great women who dared to step out of their so-called sphere, such as Empress Jingo, Masako Minamoto and Murasaki Shikibu, woman was considered as man's belonging, under the teaching of Confucianism.

It was their religions that made women property, slaves, and above all, the most miserable victims of human history. Buddhism, Confucianism and Shintoism were the main oppressors of women in the Orient. Wherever these religions were the prevailing factor, there was always severe subjugation of women.

If we look into the literatures of these religions we easily find how low women were placed in their thinking. Not only with Buddhism, Confucianism and Shintoism, but it was the same with Christianity. A careful reader of the Christian Bible knows that the prevailing thought of woman in the Bible is that man is her superior and therefore there is no respect to be given to him.

Religions of the past have done some good toward the betterment of humanity. But they have done also so much harm, and especially so to womankind.

When we investigate all religions from woman's viewpoint, we cannot help but condemn all the great religions of the world. They are, like many other things, man-made, and consequently to the interest of man only. We need to-day to realize this great undeniable factor which kept women behind men for centuries. It is the duty of every progressive woman to give up courageously her old fashioned and sentimental religious clinging and build her sound judgment and knowledge on modern scientific truth.

With religion, you have subjection. With science, you have emancipation.

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WOMAN AND THE SOCIALIST PARTY

Theresa Malkiel.

Some time ago the New York Times in one of its editorials, in commenting on the Socialist demonstrations in Germany, said that women were more even powerful than the men, and cited an instance where they clung to the bridles of the police horses, thus preventing the police from dispersing the crowd.

The Times would save itself the trouble, if it would bear in mind that the majority of the Socialists guarantee a livelihood to everyone and thus emancipate all from a state of society in which material want makes them a mere tool of others, concerns no one more closely than woman.

A brief survey of the history of the human race will show that the position of woman was always dependent on the general state of civilization of the people, and that it can only become just and honorable in a society free of economic dependence, when brutal strength will give way to human thought.

The degradation of woman had its origin in the most barbaric ages, and received permanent sanction from the monstrous creation of man's ignorance, which placed a god on the throne without a goddess, and created man in the image of this god with woman created merely from a rib of the man. What man cannot or dare not be himself as having a claim on the product of his rib? Beginning with the savage, to whom strength was synonymous with right, the submission of woman, who, during the periods of child birth was physically weaker, was self evident. Hence woman was treated as a piece of furniture! She was the slave and beast of burden of the man.

The savage state was followed by a semi-civilized period when man settled down and formed a family. Though woman became a member of the family, she had no independence whatever; on the contrary, she was looked upon, in a barren, and as before remained the slave of the man.

In the next stage of human development the feudal republic, the man became more independent; she was the housewife who had control of her house, but the rights which were granted to her were dealt out by the man. She was considered as his appendage, or appanage, but never as his equal.

During the era of the Roman empire, when debauchery was at its height, women were tolerated; they even achieved some importance, which, however, was of little consequence, as the majority were mere playthings of the man.

On the footsteps of the Roman Empire came Christianity, which taught men the gospel of woman, and declared that she might not speak at church, but could weep there—and woman has wept ever since. During the sixth century a council of bishops men engaged in a long dispute as to whether or not woman had a soul.

In the eighth and thirteenth centuries, when knighthood was in flower, woman was glorified and made an object of worship, but was still without the rights of a human being.

At a later period her position in France took on a more spiritual expression, but even then her status was far from equal. In the French revolution women played a great part as champions of liberty. In general, however, they were only tolerated, used, and protected as far as men saw fit.

During the centuries that followed, woman played no role at all in the political, national, or social life of the communities. Therefrom the saying that the best woman is one of whom neither good nor bad is heard outside of her own home. And in that home she had to be what we call in slang "jack of all trades," she had to be in the field, in the dairy, to spin her own cloth and to be the family tailor, painter, builder, and creator of the future generations.

Gradually the human race progressed; implements after implements were invented, and woman's work at home became easier: She did not have to spin, she had her ready made cloth; the husband and father did not need her help in the fields; she did not have to spend her evenings in plying the needle, as the machine did the work much faster. She raised her head and breathed more freely, but brief was her rest! The new inventions were one after another enveloped by a question: What is the standard of living became higher, and the cost greater; it became necessary to utilize woman's spare time, and she was taken into the factories and mills. She became a power in human society, a power only as far as her productive ability was developed; as a factor in shaping the destiny of the human race, she remained as passive as before. However, her entry into the army of labor has taken her new, her old; she got a glimpse of the outside world; standing alongside of man and often doing his work while receiving but half the wage, she had to understand the inferior position, and to rebel against it. Here she encountered a very hard problem, as she had her own, as well as the man's; the bread and the beer. If the solution of the problem of existence was difficult as far as it concerned man, it was still more difficult in the case of woman.

Since men are makers of history, they want their turn to come first; woman cannot look to them for liberation, and how can they liberate her when they are not free themselves? Woman's true liberation will be brought about by herself, and its chief factor will be a state of society which will assure her as well as to man an opportunity for the development of the native abilities of each.

The economic independence of woman as well as her ethical development, can only be attained after the conditions of the present world are changed. As long as the prejudices of the Socialist state existed. It is therefore woman's duty even more than man's to join in the great work of reconstruction. However, through this blindness will not see that he cannot be free as long as woman is dependent, he fails to recognize the fact that there is an invisible cord between them, and the lower woman falls the more she drags him down. It is the woman in her effort to rise that tights the cord, and it hurts. Man suffers with the entrance of woman on a new sphere of action, but this, too, leads to, as he compels her to accept a lower wage standard than himself.

The desire of woman to take an interest in life outside of her home is maturing in silence, and it requires but a slight stimulant to bring it to light. The world at large is beginning to recognize the fact that the fault, as he compels her to accept a lower wage standard than himself.

Just as we cannot expect to be liberated by dependent men, so they cannot expect a future generation of free men to be born of enslaved women. It is women for the greater part who educate and train the future generations. The spirit with which the mother imparts her offspring in childhood is bound to reflect on its character in after life.

No woman whose heart has once been stirred to enthusiasm for liberty is capable of forgetting it over night, or to become reconciled with its opposite.

The resolutions passed by the Socialist congress at Stuttgart, urging more definite activity on the part of its members in securing universal suffrage for women, places the Socialist Party of all countries in an uncompromising position on this question.

The Socialists demand equal suffrage because they recognize the fact that in order to attain perfection humanity must possess three main factors: Liberty, right and dignity, which cannot be attained as long as one-half of humanity is dependent on the other half.

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The Socialist Woman

WOMAN IN HISTORY

Lester F. Ward in

Pure Sociology.

A. series influence which we have been describing had the effect to
fasten upon the human mind the habit of thought which I call the androcentric
world-view—male superiority—and this has persistently clung to the
race until it forms to-day the sub-
stratum of all thought and action. So
universal is this attitude that a pre-
sentation of the real and fundamental
relation of the sexes to each other
is almost impossible to those who are able to see it, and something preposterous to those who are not. The idea that the female is naturally and really the superior sex seems incredible, and only the most liberal and emancipated minds, pos-
essed of a large store of biological in-
formation, are capable of realizing it.

At the beginning of the historic period woman was under complete subjection
to man. She was a chattel and slave, and she was degraded and abus-
ing her, man had imputed to her a
great array of false evil qualities that tended to make her despise herself.
All the ancient sacred books and laws of law, all the traditional epics, all the literature of Greece and Roman antiquity, and, in fact, all that was written during the
Middle Ages, and much of the litera-
ture of the fifteenth, sixteenth and
seventeenth centuries, teem with epithets, slurs, and expressions of contempt of
women as being in some manner vile and hateful, often malicious and evil disposed, and usually endowed with some superstitious power for evil.
The horrors of witchcraft were nothing
but the normal fruits of this prevale-
cing of the hands of sinister and per-
stitious priests of a miracle-based cult.
Modern countries differ somewhat in
the prevailing ideas about women. No
state in the world is more frequently repeated than that in any country the treatment
of women is a true measure of the de-
cree of civilization. It may now be
added that in the treatment of women is a true measure of the inten-
sity of the androcentric sentiment pre-
valing in any country. It might be
inviting to attempt to classify so
widely in this respect. Throughout
the historic period woman has suffered from a consistent, systematic and uni-
versal discrimination in the laws of all
countries. In the early codex she was herself a hereditament, and when she ceased to be a chattel she was not al-
lowed to inherit property, or was cut
down to a very small share in the es-
tate. In this and many other ways her economic dependence has been made
more or less complete. Letourneau has enumerated many of these discrimina-
ting laws, and we have only to turn the pages to find them everywhere. When a student of law
I scheduled scores of them, and could fill a dozen pages with a bare enumera-
tion of the various parts of the common
law of England as taught to
law classes even in the United States.
And this is simply the embodiment in the juriprudence of nations of the androcentric world-view, and it has been unquestioningly acquiesced in by
all mankind, including the women themselves.

The Anglo-Saxon word woman re-
fects this world-view, showing that it is older than the stock of language from which this English word is derived.

Notwithstanding all this vast net-
work of bonds that have been con-
structed for holding woman down, it is
peculiar and significant that every-
where and always she has been tacitly credited with a certain mysterious quality in which the Race has, as it were, stood in awe and fear. While per perkually proclaiming her inferiority, insignificance and weakness, it has, by its pretexts, virtually recognized her potential importance and real strength.

One of the arguments most relied upon for the justification of the treatment of women is that, in addition to being physically inferior to man, the difference between the sexes has been widening during past centuries and that the tendency is to savage peoples. * * * * 

The difference which exists between the mean of the crania of contemporary Parisian women and the mean of the crania of contemporary Parisian women is almost double the difference which existed in ancient Egypt.

Accepting these statements as in all
probability correct, what is the lesson
that should really be drawn from them? In the androcentric regime wom-

en have been dropped into the condition of a sub-
ject class and was denied much that
was necessary to maintain her normal
existence. * * * * 

When we come to the historic period we have seen how
universal and systematic has always been the suppression of woman and her
legal and social exclusion and ostrac-
ism from everything that tends to
build up either mind or body. When
I reflect upon it, the wonder to me is
rather that woman has accomplished
what she has. * * * M. Jacques
Lourbet, in his "Problems des Sexes," says: "Let no one insist longer on the
mostconstant conviction of the widening
trend of those differences during the historic period is abundantly accounted for by
the fact that the gynocentric stage persisted far into the human period, during which women were the equals
of men except in respect of certain em-
bellishments attending male efflores-
cence, due to the female sexual selection or gynecosis. When this was withdrawn man ceased to advance and woman began to grow under the
pressing effects of male abuse. * * * * 

As we contemplate these factors the
wonder grows why woman did not sink
still lower. The only possible reason is
that, despite all, she is and remains the
human race.

Dear Comrades—I am interested in the stand. The Socialist Woman is tak-
ing on the suffrage question. It seems to me if we Socialist women would give ourselves over to this question to the front, it would be better than joining middle-class suffrage or-
organizations, paying our dues to them, and giving them our time—when they
will permit us to do so as a kind of bait to catch working women. I am heartily in favor of "Socialist things as Socialist women and keeping their talents and their little money for their own organizations. Wish others might send short letters on this subject. The Socialist Woman is all right. Long live the Socialist Woman. Yours for the Revolution. Mrs. May Coomer, New York City.

Dear Comrade—I am ready to help "make a noise" about this suffrage ques-
tion. If men could be disfranchised for being of a color, what is the reason how it is that some men—not Socialists—while they talk very wisely about why women should not vote, do not vote themselves. Why do colored men not vote, yet they presume to say that a woman who does know must not vote, because, forsooth, she is a woman? Someone said recently that colored women were assured of good homes they would not want to trouble with outside af-
airs, as the majority were "like that now." It is true to say they are, and this in-
difference to social conditions must be overcame. But how?—that is the ques-
tion. I think one very good way to get the women to wake up is to get them to
take the Socialist Woman. That will
work if anything will. Frater-
nally, Ethel Whitehead, Passadena,
California.

Dear Comrade—Inclosed $1 for
which send me 100 copies of the April
Issue of the Socialist Woman. I have
tried for the last few years to find that
article of Elizabeth Cady Stanton's. Bless her heart; in all her long life of use
fulness she never bitched to a post. Article which I desire to have is the one
inspiring others with the same interest and enthusiasm that I feel, thereby car-
ying the good work along. I know
within me this little paper is destined
to reach a rich harvest in more ways
than one. Emma P. Gray, San Francisco, California.

Dear Comrades—The April number of
The Socialist Woman is exceptionally
fine. All the articles are so good one has no idea of displaying them. I cannot take time from other pressing demands to give the matter of obtain-
ingsubs for The Socialist Woman my undivided attention. In the hope of
inspiring others with the same interest
and enthusiasm that I feel, thereby car-
ying the good work along. I know
within me this little paper is destined
to reach a rich harvest in more ways
than one. Emma P. Gray, San Francisco, California.

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REPORT OF THE BRITISH SOCIALIST WOMEN'S BUREAU.

As the British Socialists have various branches, namely the Model Democratic Federation, the Independent Labor Party, the Clarion Scouts, and the Fabian Society, so the Socialist women of our country, although organized with the men in all these bodies, yet have, in some cases, their own organizations as well, in order to help on the cause for which they stand. The S. D. P. has a Woman's Committee which organizes women's Circles in connection with the various branches, and at Labor League has its Women's Labor League. The men and women of the Clarion Scouts work together in active propaganda, or at elections found the Fabians hold their meetings and read their papers to mixed assemblies of men and women. Only the two first named parties are organized politically, and when there is a Parliamentary election, the women of the S. D. P. Circles and of the Labor League are called upon to take their share in canvassing, speaking, etc.

The object of the Socialist Women's Bureau is to receive communications through the Women's International Bureau from allContinental and other bodies of Socialist women, and to distribute such information through the Socialist and bourgeois press. Our Bureau has received the following information from its international correspondent, Clara Zetkin, and will pass it on to our women comrades in the States, feeling they will rejoice as much as we do at the steady advance of Socialist women in our countries.

AUSTRIA.—The Austrian women Socialists will hold a conference at Easter in Vienna. Their proceedings will consist of a report of the Women's Committee, the political organization of women in connection with the existing radical and socialist parties, the S. D. F., women's social and political demands from the legislature, women's suffrage. The Austrian women will be glad to welcome as guests Socialist women from organizations in other countries, and when it is not possible to send a formal delegate, a message of congratulation or sympathy will be very welcome.

GERMANY.—A motion was brought forward in the Oldenberg Landtag by the representatives of the Social Democratic party in favor of all suffrage without distinction of sex. Only one Radical supported the motion out of all the representatives of the bourgeois parties, all others voted against, though the Liberals and Radicals have a majority in the Parliament.

SWITZERLAND.—The Central Committee Working Women's Federation has resolved to ask the executive of the Swiss Socialist Party to put the question of the introduction of all women's suffrage on the Agenda of the next National Congress. The Swiss Working Women's League has also brought this subject before the Trade Union Federation, and have begged their men colleagues to recommend the various trade organizations to support the same. The Central Committee of the Trade Unions has complied with the women's request, and at a joint meeting of the executive of the various national trade federations held in Olten, a resolution was unanimously passed in favor of confining the vote on women, and it is expected that all comrades and trade unionists will do their best to give practical effect to this resolution.

ENGLAND.—The Adult Suffrage Society, of which Margaret Bondfield of the Shop Assistants' Federation is president, and E. Ward, Hon. Secretary, is carrying on in various ways an active campaign and doing its best to influence members of the British Parliament to urge on the government really democratic measures of franchise reform. The South West Ham Branch of this Society has sent up a resolution to the executive of the S. D. Party asking them to organize during the present session of Parliament a large demonstration in favor of votes for all women and for women's suffrage. The South West Ham Branch is situated in one of the poorest and most hopeless districts of the East End of London; yet the women who form the branch are class conscious and eager to demonstrate, and show that they need the vote even more than do their middle class sisters; so that they may be able themselves to help to change the miserable conditions under which a capitalist society forces them to live.

FINLAND.—The Finnish Diet has this year appointed five women to their general committee; and two of these women, Maarja Bunilo and Jenny Nuo–tio, are Socialists.

THE NEW WOMAN

Dora B. Montefiore.

Pausing on the century's threshold,
With her face towards the dawn,
Stands a tall and radiant presence;
In her eyes is the light of mora.
On her brow the flush of knowledge.

Wen in spite of curse and ban,
In her heart the mystic watchword
Of the Brotherhood of Man.

She is listening to the heart-beats
Of the People in its pain;
She is pondering social problems
Which appeal to heart and brain.
She is daring for the first time.

Both to think—and then to act;
She is flouting social fictions;
Changing social lie—for Fact.

Centuries she followed blindfold
Where her leader, Saulist, mastered;
Lived his faith, embraced his morals;
Trod but where he bade her tread.
Till one day the light broke round her
And she saw with horror's gaze,
All the filth and mire of passion.

Choking up the world's highways.

Saw the infants doomed to suffering,
Saw the maidsens, slaves to lust,
Saw the starving mothers barter
Souls and bodies for a crust.

Saw the workers crushed by sweaters,
Heard the cry go up, "How Long?"
Saw the weak and feeble sink 'neath Competition's cursed wrong.

For a moment she shuddered;
Her's in part the guilt; the blame—
Utrprise to herself and the race;
Careless of her sister's shame.

Then, she rose—with inward vision
Nervous all her powers for good;
Feeling on with suffering sisters
In perfected womanhood.

Rising ever 'bove the struggle
For this mortal fleeting life;
Listening to the God within her
Urging love—forbidding strife.

Love and care for life of others
Who with her must fall or rise.

This the lesson, through the ages
Taught to her by Nature wise.

She has pondered o'er the teaching.
She has made it's truths her own;
Grasped them in their fullest meaning.

As "New Woman" is she known.
"Thy her enemies have called her;
But she gladly claims the name;
Her's it to make a glory,

What was meant should be a shame.
Thinking high thoughts, living simply,
Dignified by labor done;

Changing the old years of thrift
For new freedom—hardly won.

Clear-eyed, selfless, saved through knowledge,
With her ideals fixed above,
We may greet in the "New Woman"

The old perfect law of Love.

SOME QUESTIONS ABOUT WOMAN.

What is a woman good for? Is her life worth while for the social service she performs or her contribution to thought; or is her value a physical one? What do we mean when we say a woman is "ruined"? In which is society more interested—her working and thinking power, or her personal value to an individual man? In what does this latter value consist that it is possible to "ruin" it? Is society playing its own game toward woman, or is it playing the game of the individual man? Which is the part of dignity and respectability for a woman—to value herself for her social productivity and her thought-power, or to value herself according to her physiological status? By which standard does a man value a woman? Why? Does he realize why?—L. F. Robinson.

THE WOMAN WORKER

EDITED BY MARY R. MACARTHUR

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PUBLISHER'S NOTES

The Socialist Woman ends its first year this month. Those hard days of educating youth, so peculiarly trying to infants in the cradle and will sur-
ner upon its second year in a fairly healthy state. We, in the four walls of
this office, have watched breathlessly over its bad days, and with satisfaction over its good ones, breathe a sigh of relief over this safe passing of its first year.

We feel that The Socialist Woman is established. That is, is established in the eyes of our readers. Just as the Socialists papers are established—has lived, and will continue to live only through the effort and cooperation of all its readers. From mouth to mouth it gets its lease of life from you. This lease of life consists of a constant flood of subscriptions into the office. So be our thanks, all subscriptions come in the paper exists; when they cease, it dies. DON'T LET OUR READERS FORGET THAT EVEN FOR A WEEK.

There is one peculiar phenomenon in this work which we have noticed so often that it is quite worth while to speak about it. That is, when one of you stops sending in subscriptions you all seem to stop. And we are held in a state of suspense wondering if you have decided to let the S. W. die altogether.

When we have arrived at the end of the subscription list this past season and the last stages in which the suspense becomes next to unbearable, everybody seems suddenly to wake up again, and we are raised to the seventh heaven of hope. About the time things are moving along promisingly again most everybody takes another vacation and comes another era of fear and suspense.

This is like living "from hand to mouth," but we have noticed a marked difference in the way The Socialist Woman has managed to get through its first twelve months. Now, we wonder if there might be a 10 or 15 even distribution of subscriptions sent in. If the corre-

spondence sent in such immense lists of names when they do send, as to convey the idea that every postman in the city had been given to secret subscriptions, it would be a different matter. But no one has as yet done that. If they had, we would send in each time scores and even hundreds of names, instead of a dozen or so.

With determined, organized effort, it really is not a hard matter to secure subscriptions to The Socialist Woman. The field in which to work has as yet hardly been scratched. There is hard-

ly a comrade in any town or city where Socialists live who could not gather in so few days between the 15th and the 20th of the month and the 25th of May and the 30th of October. These are 12-point and perfect, and will make a valuable addition to de-
corations of a den or office or for, if the winner has neither of these, they may be sold at a good price. Get ready at once to work for this prize, and in ev-
ery case say "PRIZE CONTEST." See Comrade Karr's let-
ter and offer elsewhere in this paper.

Remember our three months' trial subscriptions for 10c. You ought to be able to get thousands of these.

You can help the Socialist Woman materially by placing your book orders with us.

The NATIONAL MOVEMENT.

Chicago: The Woman's Branch and the Socialist Women's League have held a joint committee meeting at the purpose of completing plans for the reception and entertainment of women visitors to the national conven-
tion. It was decided upon the first of Jan-
uary, writes as follows: Dear Com-
rade—Yours of the 7th to hand. I am doing only what every Socialist woman is doing—propaganda work only means of propaganda among women. As to making money on the subs, this is something I never did and never will do. I only ask 25c, as it is much easier to get subscribers, and my main endeavor is to get as many of them as possible, thus giving The Socialist Woman a wide field and opportunity to make converts, which, after all, is the main thing. Should I do otherwise, I should get the full benefit of it, as I never have yet made anything out of the movement. Please send the magazine to the following parties. * * * Finally yours, Theresa Malkiel, Yongers, N. Y.

This is the spirit that makes for success. Comrade Malkiel is one of those who do not stop when everybody else stops. She pushes right ahead, turning every meeting and club she attends to advantage.

Another comrade, Emma P. Gray, of San Francisco, sends a doleful note to our William Morris Club for a thousand copies of The Socialist Woman to distribute at the Federation of Women's Clubs in Oakland. I am sure much good will come from these. A new subscriber writes: "Miss E. D. Trowbridge of Boston gave me a copy of The Socialist Woman, the first one I had seen. I spoke of it to a number of our women comrades and the re-

sult is a list of ten yearly, including myself." The club is a group of ladies at Santa Barbara, Cal. So we have a comrade in Boston handing a copy to a comrade across the continent in California—re-
taining new connections. After all, interest and effort are the only require-
ments necessary to make The Social-

ist Woman the greatest paper on earth.

And now comes Comrade H. B. Karr of Hobsonville, Ore., who desires to add a stimulus to subscriptions for The Socialist Woman, and offers a splendid pair of k.o. ancles to the worker who sends in the largest num-
ber of subscriptions between the 15th of May and the 15th of October. These ancles are 12-point and perfect, and will make a valuable addition to dec-
corations of a den or office or for, if


Opard, Kan.—The Socialist women of Girard have been meeting weekly for almost a year, for the purpose of reading and discussing standard books on Socialism. Most of those attending are members of Local 13, and are active in its deliberations, and the Reading Circle had been kept in good condition. Non-
Socialist women are cordially invited to join, particularly if there is anything to read in the nature of the "milk" for beginners instead of the "soured meat" of the "streets." The most noticeable effect so far has been the aliveness of the local. The business of the party has in no way been neglected, while every effort is being made preserving our glorious propaganda by means of song, dialogue, reading or speech. The next meeting is at 8 o'clock and is at the home of Miss Charlotte Perkins Gilman's "The Home." There are many wholesome, splendid things to be said of the
structure of Socialism. We are so pleased and confident at the breadth and strength of this coming economic appeal by so many, that we are thinking of embellishing it with many and varied expressions of brotherly love.—Mrs. E. Vincent.

JULY 20, 1908.

The Woman’s National Progressive League is doing a good work in the distribution of literature. During the past winter months we have distributed 150 copies of the Socialist Woman, 32 Wiltshire, 91 Open Letter, 21 Christian Socialist, 6 Vanguards, 12 Appeals to Reason, 20 Chicago Daily Red Flag, 15 Crusaders, 140 pamphlets and leaflets of various kinds, and 14 bundles of papers and pamphlets besides. The Librarian in our Pullman Library has recently consented to accept Wiltshire’s Magazine as a gift for the reading room, from our league, every month for a year. We also helped the Central Socialist Club make a success of their annual fair by making a quilt for them. We are now making contracts for an enterprise to obtain money for our treasury.

Pasadena, Calif. We have here a small society of which I am at present the secretary. They are a society of free lovers under the age of 16. They have named it “The Boys and Girls of the Red Flag.” We meet on Sunday morning, and I am endeavoring to teach the children how to conduct the meeting and the principles of Socialism. Just at present we are too busy getting up an entertainment. Ethel Whitehead, Pasadena, Calif.

New York City: Quarterly Report of the Social Internationale’s Woman’s Society. Comrade Schrotz presided at the last meeting of the Central Committee held on September 3rd at 11, Philadelphia, reported well attended meetings: $38.40 was gained at a theater performance given by the branch. The branch held a meeting on woman suffrage. Branch 13, Camden, gave $5 for their Socialist Party headquarters. Meetings not well attended, though meetings were held by their best to improve the agitation. Branch 1, Long Island City, reported good meetings and held their eleventh anniversary which was well attended. At this festival Comrades Stern and Schneppe spoke on the subject of woman suffrage. Branch 2, New York, had well attended meetings. The branch elected a delegate to the German-American Socialist League, whose purpose it was to assist German Socialist immigrants in finding the headquarters of the party. For this purpose the branch donated $5. In one meeting held on March 23rd, the first English branch called the Socialist Women’s Society 1 was organized. Branch No. 3, New York City, reported well attended meetings. A mass meeting was held on the subject of Woman Suffrage. Branch took 100 tickets and three books for the Daily Call fair. Branch 4, Evanston, held a meeting fairly attended. One new member admitted. A discussion was held on the question of free and voluntary suffrage. Branch 6, Elizabeth, N. J., had well attended meetings and held a discussion on woman suffrage, whereby gained 8 new members. At this discussion Comrade Stern spoke. The May celebration will take place on May 30, 1908, and a German performance will be given called “Der Mann ohne Ehe.” Branch 7, Newark, N. J., held well attended meetings. The Socialist party of Newark expects to build a new Labor Lyceum and are now giving out the brick books and will in the future look for lots. Branch 8, Union Hill, not well attended. One member admitted. Branch 9, New York City, well attended meetings. Held discussion on woman suffrage at which Mr. Van der Port spoke. The comrades are trying hard to get the English Branch started. A delegate was elected to the Daily Call conference.

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 meet twice a month for study. For further particulars about organizing, studying, books, address May Walden, 610 E. 55th st., Chicago.

II. Government.

Development of gentle organization into phraternity, tribe and confederacy.

II. Language.


VI. Religion.

Nature worship, totems, cannibalism.

At least 60,000 years, or three-fifths of the life of the human race, was passed in the three periods of savagery. Cannibalism prevailed throughout the periods.

QUESTIONS.

How was the food supply charged and increased during this epoch? By the invention of the bow and arrow; second in importance, the use of fire. What products resulted from the acquisition of game? Skins for shelter and clothing. Bones for tools, etc. How was environment affected? Left coasts and rivers to follow wild animals. Discuss the effect upon woman in changed environment. How did this change affect the government, the family, the language, etc.?

REFERENCES.

Morgan’s Ancient Society. Engel’s Origin of the Family.

The Saturday Evening Tribune


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ANYONE WISHING INFORMATION REGARDING THE Socialist party can have it by visiting H. V. Curwen, Socialist Secretary, 209 Dearborn st., Chicago.