Agnes Halpen Downing.

One of the most prominent as well as one of the most interesting characters among the Socialists of California is Mrs. Mary E. Garbutt, of Los Angeles. A scholar, a thinker and an inspiring worker, Mr. Garbutt has all the qualities that render her dear to the comrades and valuable to the movement.

At the age of seventeen she graduated from the Rushman Academy for young women at Jacksonville, Illinois, and was valedictorian of her class. An omnivorous reader, she read everything from the lightest fiction of the day to the heaviest writers on philosophy. She must have been abundantly able to discriminate, for she early adopted a point of view that searched every question for the real good.

She was an extreme abolitionist, her youthful mind abhorring the thought of one person being owned by another.

Naturally, therefore, she was a woman suffragist, and stood for the fullest emancipation of her sex, and the widest educational and industrial advantages and opportunities for women. While she believes and emphasizes the fact that the ballot box is the only citadel of women industrial freedom, yet she also realizes that without the ballot women cannot secure the highest measure of freedom. Hence she urges Socialist women to take an active part in the party management, and to keep the equal suffrage plank in as prominent a place as its great importance merits.

Mrs. Garbutt taught school for twenty-five years. She holds that one of the greatest triumphs of the co-operative commonwealth will be the opportunity for a liberal education for all its children.

Always a Socialist in spirit, she had her interest in the possibilities of collective action first awakened by reading "Looking Backward." She became a Socialist and proceeded at once to study the great classics of Socialism. She worked with Mrs. Wenonah Abbott in organizing the Woman's Socialist Union, national, State and local, and has held office in all three. For two years she edited a column in "Common Sense," a local Socialist paper in the interest of the W. S. U., and she is foremost among its members now, working long hours successfully.

For twenty-five years she has been a member of the Woman's Christian Temperance Union, and has held some office all these years in this league. The result is that she is constantly sowing the seeds of economic justice in minds that might otherwise never hear of it.

Mrs. Garbutt is one of the organizers and a prominent member of the Los Angeles Fellowship, which has a large membership of ethical Socialists. She is a member of the Fellowship Council, and of its board of trustees. She is the mother of one of California's prominent millionaires, and gives her work gratis to the Socialist movement.

She believes that Socialism has its ethical, and even its spiritual, phases, and that these should be emphasized in the propaganda.

When the California State headquarters were at Los Angeles, Mrs. Garbutt was a member of the State executive committee for a year. As candidate on the Socialist ticket for member of the school board at the last election, she ran ahead of the ticket.

She has a gift of organization which makes her so valuable that to her friends she seems never to rest. So much work of this kind gives her little time to write, so the possessing a lucid style has confined her to writing brief articles and pamphlets. A very excellent thing written recently is the leaflet, "Basis and Aim of Socialism," which is circulated for propaganda.

To meet Mrs. Garbutt and feel her power of quiet dignity of demeanor, combined with a fearless realism, is to realize a new type of womanhood. It is not the "new woman" of popular phrase, aiming to take the place of man, and imitating his idiosyncrasies, but it is the Socialist Woman—an woman that knows the deep meaning of Socialism, that it means the uplift of the womanhood of the world and the uplift of the manhood of the world, and who feels that no detail of duty is too small, and no sacrifice is too great, to give to this exalted end.

AN ORGANIZER'S STORY.

It was the evening after the close of the National Convention. We met him at the home of a mutual friend, and drew him out of many interesting incidents in his work.

"Life to the Socialist agitator is varied and interesting," he said. "During my term of residence in Oklahoma, I have had experiences that I probably never would have had otherwise, even if I lived a hundred years. I have visited families who lived in dug-outs, I have ridden for miles over the roughest kind of mountain road on a rough-hewn rail laid across an old lumber wagon; I have slept in beds with the father and two children of the family, while the mother with two or three others occupied another bed in the same room; I have leaned in a chair against a cabin wall, trying to sleep all night in that fashion. Because the bed was too much alive with a certain small, red occupant; I have gone to speak in a place where every man who accompanied me carried a Winchester and had buck shot in order to keep me from being too recklessly insulted. I have made Socialist speeches to people who could hardly understand two syllables, and I have found them exceedingly interested, and ready to grasp my thought, when put in plain words for their understanding.

"For, to tell the truth, they are bright, quick people, down there, in spite of their lack of schooling. And they have a certain communism that I often find lacking in more cultured folks. That is why Oklahoma is coming so rapidly toward Socialism. The people who must crowd together in the little one-roomed cabin have to do so because the moment they build on their houses, or improve the property, they are forced to pay more rent for the land. When we explain to them how Socialism will do away with this exploitation they listen to us gladly. Then the children are kept in the cotton fields up to December, which gives them often but two months of schooling in the year. Men, women and children all work in the cotton fields, first chopping cotton, then picking it.

"At one of my meetings I spoke against the outrage to little children, keeping them in the cotton fields, wearing their little bodies out, and stunting their minds. When the meeting was over, a great, fine-looking farmer came up to me and said, 'While you were talking about the children in the cotton fields, I could hardly believe myself from crying out aloud before all the people. It was all I could do to sit and keep still. The reason is that, I had a daughter once. A splendid, healthy, happy-hearted girl, who went right along with me in the fields, and who could do not only a man's work. But a day—a man averages 300 pounds of cotton a day—but she often picked six hundred pounds. Draggling her six-foot sack behind her she went with us year after year, up and down the cotton rows. Suddenly, at the age of twenty-one, she became very ill. She was so bad that we sent for several doctors, and they all agreed that she had appendicitis, but that she could not be operated on, as an operation would kill her. They said she was too far gone from the strain of toil on her body. We knew that she had never worn a corset in her life, and they didn't know it first before they placed the pressure. Then we found that it had come from the string of the cotton sack pulling across her chest and waist. She had been dragging from three to six hundred pounds of cotton up and down the long rows, and now we saw her fade away before our eyes, a victim to her labor.

"Yes, Oklahoma needs Socialism. Many of the people went out there to find freedom from the narrowness and close competition of Eastern cities and towns, and now capitalism is finding them out, and is bearing down upon them as heavily as ever. They don't like it, and as fast as we can get them we can show them the way, they are going to come into the movement. There is a good deal of compensation for working in Oklahoma."

APPEAL TO REASON.

The largest circulation of any Socialist weekly in the world. 50 cents a year. In cludes 1 or more, 25 cents. Girard, Kansas.
THE NATIONAL CONVENTION ON THE WOMAN QUESTION

The Committee on the Relation of Women to the Socialist Movement brought in the following report, at the last session of the National Convention: "The national committee of the Socialist Party has already provided for a special organizer and lecturer to work for equal civil and political rights in connection with the Socialist propaganda among women, and their organization in the Socialist Party:

"This direct effort to secure the suffrage to women increases the party membership and opens up a field of work entirely new in the American Socialist party. That it has with it great possibilities and value for the party, our comrades in Germany, Finland and other countries have abundantly demonstrated.

"The work of organization among women is much broader and more far-reaching than the mere arrangement of tours for speakers. It should consist of investigation and education among women and children, particularly in the rank in or out of labor unions and to the publication of books, pamphlets and leaflets especially adapted to this field of activity."

"To plan such activity requires experience that comes from direct contact with an absorbing interest in the distinct feature of women's economic and social conditions, and the problem arising therefrom.

"For this reason the committee hereby urges this convention to take definite action on this hitherto neglected question. We ask that it make provision to assist the Socialist women of the party in exploiting and stimulating the growing interest in Socialism among women and to aid the women comrades in their efforts to bring the work of Socialism to the children of the proletariat."

"In this work of organization among women,

"2d, that sufficient funds be supplied by the party to that committee to maintain its work constantly in the field as already voted.

"3d, that this committee cooperate directly with the national headquarters and be under the supervision of the national party.

"4th, that this committee be elected by this national convention, its members to be necessary of delegates to this convention.

"5th, that all other moneys needed to carry on the work of the woman's committee outside of the maintenance of the special organizers be raised by the committee.

"6th, that during the campaign of 1912 the women appointed as organizers be employed in States now possessing the franchise.

"ANTOINETTE KONIKOW,

"WINNIE E. BRANSTETTER,

"JOHN HENRY R. COLE,

"GRACE BREWER,

"MRS. M. T. PROVYER,

"SOL. FIELDMAN,

"STANDING COMMITTEE, as constituted by the Convention.

Laura Payne, of Texas, presented a minority report, saying: "The committee was appointed to ascertain what relation the women bear to the Socialist movement. That was the idea I had in my mind. I was surprised that they brought up any such questions as are contained in the majority report. On that committee I seem to be the only dissenting vote."

"I may be wrong, but I am going to read my minority report, with your consent, and you can do with it what you please, but I want to say to you now that I hope you will consider this thing clearly before you adopt the majority report, for it contains more disasters to our movement than you have imagined."

The Payne minority report is as follows:

"The Socialist movement is the political expression of the working class regardless of sex, and its platform and program furnish an opportunity for propaganda work by and among men and women when we are ready to take advantage of it. The blow necessary to strike the chains from the hands of the working man will also strike them from the hands of the working woman."

"Industrial development and the private ownership and control of means of production and distribution of wealth have forced women and children into the mills and factories, mines, workshops and fields along with the men, dependent for job and wage on the master class. That part of trade they go to sell their labor power, and when for no reason whatever they cannot find a market for it they must seek other means of support. Driven from the last resort, men often become criminals or vagabonds, while women, for food, clothing and shelter, sell themselves and go to re-cruit the ranks of slaves."

"Whether it be economic slavery to this extent—or whether it be within the bounds of the possibility of an honorable life—the cause is the same, namely, the private ownership of the means by which they must live.

"It is contended by some that women because of their disfranchisement and because of their economic dependence on men, bear a different relationship to the Socialist movement from that of the men. That is not so. The economic dependence of our men, women and children—whether to a greater or less extent—can be traced to the same cause, which Socialism will alone remove.

"In regard to the ballot in some of our States the men are disfranchised, or practically so, by property qualifications and other requirements for voting, and it seems to this committee that you would just as well waste time in trying to regulate those things as in waging a special suffrage campaign for women.

"There is only one thing, and one only, that will remove these evils and that is Socialism, and that is to concentrate all our efforts—men and women working together side by side in the different States and locals, with an eye single to the main issue. The Class Struggle!"

"Therefore, my comrades of this convention, I respectfully submit the following resolution:

"Resolved, that there be a special effort on the part of the speakers and organizers in the Socialist party of America to interest the women and induce them to work in the locals of the respective States, side by side with the men as provided in our platform, and Constitution; and be it further:

"Resolved, that great care shall be taken not to discriminate between men and women or take any steps which would result in a waste of energy and perhaps in a separate woman's movement.

"Respectfully submitted, Laura B. Payne, a minority committee."

Konikow, of Massachusetts, said: "The report is divided into three parts. The first is a general statement that the economic condition of women will be solved only with the coming of Socialism. The second part confines the party to an entirely new policy, which really would demand a reconsideration of the declaration of principles already adopted in our platform. The minority report states that no special effort in the direction of woman suffrage should be taken at the present time; that woman suffrage cannot come until Socialism is a reality.

"Comrade Payne takes the stand that there is no use for Socialists to do anything in the direction of woman suffrage; that woman suffrage will only come with Socialism, and therefore that we should concentrate all our efforts only upon the realization of Socialism and pay no attention to the demands of hundreds and hundreds of women to do something now, if possible, to get the right in the very near future, which may be caught by some of the general phrases in the minority report which are of no importance at all. If you accept the minority report, that is just what you decide to do nothing at all for woman suffrage.

"The third part is that nothing should be done for woman; that woman is in the same condition as man and that we should go along in the same old way. I think we should give them a chance to do something. We decided to have a committee of five under the direction of the National Committee on the subject of the farmers, and as you put farmers on that committee, so we should have a committee on the subject of women with women on that committee."

"May Wood Simons, of Illinois, said: "Eleven years ago when I was new in the Socialist movement and had little experience, I might have agreed with the position that is taken by the minority report. To-day I realize that the Socialist movement if it is to amount to anything, must deal with women as they are to-day. We cannot ignore the question of how to carry on the
THE SOCIALIST WOMAN

propaganda among women. If you will recall the slave trade across the oceans, Keir Hardie, when the proposition was put to him, made the statement that while Socialism came first for the working class, it was not for the men in the working class, that suffrage was an all important question for the women, and be threatened then to leave if the Socialist party did not indorse the suffrage of women.

The majority report simply asks that the question of suffrage be emphasized. It would be no separate organization. Anyone who comes before this convention and says that the economic condition of men and women is identical has little experience in conditions as they actually are. I ask the convention to adopt the report of the minority.

"You cannot ignore this question any longer. I believe if you go out of this convention having ignored it, you will bear guilt on your record as not having any appreciation for all the work that has been done across the water by our comrades in Europe. Our women here in Finland have already received the ballot, and they are more efficient workers in the Socialist party than they were before. The women who have formulated the majority report have seen years of experience in the Socialist movement, and they know that we must have a definite plan of propaganda among women."

Fieldman, of New York, the one man on the women's committee, said: "I want to emphasize the statement of Comrade Simons. We thoroughly agree with the preamble of the majority report, but we do not think it necessary for us to define the relation of the men to women and of women to men; we believe that we understand that relation. We do not believe that the Socialist movement needs to waste its energy in order to define that relation.

"We understand that the only difference between men and women is that the men have votes and the women have not. Therefore, it is necessary that we should make a special effort to program the women's movement, as a Socialist movement, to secure for women now under the capital-

Socialist Woman's Movement in Germany

Josephine Conger-Kaneko,

In the spirit of the fact that women are not allowed to participate in political meetings in many of the German states, there are 10,500 women members in the Social-Democratic party in Germany.

"According to reliable reports much of this large membership is due to organized and unifying women among the women, backed by the entire Socialist organization, for the education and enlightenment of working women on the subject of Socialism.

Sixteen years ago a woman's paper was launched in Germany, which had for a long time but a limited circulation. Clara Zetkin, editor of this paper—Die Gleithheits—read a paper before the congress of Gotha, showing the necessity of systematic agitation among Socialist women. The result was the following recommenda-

their allegiance to the general Socialist dictatorial final plan of the Social-Democratic Union has increased rapidly, and now has a membership of 10,302. The number of women in the national trade union of Social-Democrats is now 2,860. Then Die Gleithheits has made a study of the women's movement in the various directions, starting out from, and remaining consistent, to the principles of Socialism. The party of Socialism, it may be said, is the only party of Socialism when its circulation was small, and did not show itself in outside success. It had the backing of the entire staff of splendid women agitators in word and writing, who had arisen from the ranks of the female proletariat, and who now form the strength of the German women's movement, and are the guarantee of its further success. The Gleithheits to-day has 70,000 subscribers, the majority of which are Social-Democrats.

The German Socialist Women's Union makes it a special point to make women acquainted with the Socialist party, and to teach them the value of Socialism in the home, the school, the factory, the church, the state. Social-Democratic education, reading and discussion societies were started in about 120 places. In groups all over the country the Social-Democratic program is read aloud and discussed, the leader of the discussion always being one fully capable of interpreting the German language the meaning of the program. A great number of women have attained to a scientific understanding of Socialism through this simple yet effective method of study, who probably never would have gotten it otherwise. The women, once made Socialists, fight alongside the men comrades for freedom of movement and association, for reform of education and school, for proper labor protection, for provisions for mothers and children, and the various other questions that are brought up for the party to take action on.

The Social-Democrats of Germany believe that despite all inner unity with the general Socialist movement, the woman's organization needs its own special organs, and that the existence of freedom of movement. The reason is not only to be looked for in the reactionary legislation in certain parts of the empire, but in the fact that the women the right to join political parties, but also in the special character of the work which falls to the women comrades. In order to bring Socialism to the great mass of proletarian women they are obliged to take stock of their political backwardness, their mental peculiarities, their burden of home-maker as well as wage earner; in short, all the special factors of their existence, their appearance, their opinions and feeling. So, in spite of their membership in the general movement, the Socialist women, in so far as their organization and work is concerned, do enjoy a certain independence, and possess their own educational organs.

In all this work they are backed by the regular party, which is in full sympathy with their aims and efforts.

Are you in deadly earnest about educating women in Socialism? What have you done to prove it?
THE SOCIALIST MOVEMENT AND WOMAN SUFFRAGE

Ida Crouch Hazlett.

The American Socialist movement is waking up on the woman question. While the statements of the party have always voiced the international position of sex freedom and expression in every form, America's Socialists have been remarkably lukewarm in taking any interest in either getting women into the party, organizing them or bestowing upon them to obtain political expression for women. Within the last year, however, there seems to be a stirring consciousness that women, who constitute one-half of the working class, must not only be informed upon the effort of the working class to throw off its chains, but they must be furnished with the weapon to use in that great political contest. In other words, the Socialist party is taking an interest in woman suffrage from a practical, working standpoint.

The chief point in the discussions that are appearing in the Socialist press at the present moment is to whet whether Socialist women should join outside organizations that are working to obtain the ballot for women. The Socialist women's suffrage movement has discussed the latter very ably in its editorial "To Join, or Not to Join?" This editorial refers to the letter issued by Maud Malone, secretary of a woman's suffrage club of New York City, in which she withdraws from the organization because of its unprogressive character, its aversion to working women becoming active in its work, and the evident fear of the extension of the suffrage in the face of rapidly developing Socialist tendencies.

The writer of this article can most heartily corroborate Miss Malone's statement in regard to these organizations. She points out that the number of organizations formed on other than a Socialist basis. Having been a national organizer for the National Woman Suffrage Association for a number of years, and having participated in all the suffrage State constitutional campaigns from the admission of Colorado as the woman vote, to the last campaign in Oregon a year ago, she feels that she has a reasonable acquaintance with the existing suffrage movement. It is all that Miss Malone states—it composed largely of women seeking selfish publicity, and showing a nervous dread of any measure that smacks of sympathy with the funds of organizations formed on other than a Socialist basis. Having been a national organizer for the National Woman Suffrage Association for a number of years, and having participated in all the suffrage State constitutional campaigns from the admission of Colorado as the woman vote, to the last campaign in Oregon a year ago, she feels that she has a reasonable acquaintance with the existing suffrage movement. It is all that Miss Malone states—it composed largely of women seeking selfish publicity, and showing a nervous dread of any measure that smacks of sympathy with the funds of organizations.

TO THE WORKING WOMEN

Agnes Halpin Downing.

You work hard. You work long hours. You do the best you can. You do not get the comfort of life in return for your work; you scarcely get the necessaries. You have no home life. If you have a home you are away from it so much that it is a place of confusion. You cannot preserve it in order as you work. It is possible that you must board.

If you must board you cannot afford to pay a good price so you cannot get a good place. You must be content with a shabby ill-furnished room and poorly prepared meals.

If you have children you cannot do much for them. You can have small hope that they will fare better in the world than you are faring. Should sickness or accident overtake you they may fare worse.

As you think of this you look about you in the busy city and every thing is a strait. Inside the factory, shop, or store, wheel the buzz, shutter flies. When you go outside cars rush, levers move, wires tremble, lights gleam. It is a world of wonders.

What does all this mean? The flying shuttle, the whirling wheel, the gleaming light have all come to help mankind.

They have come to make it easier for people to get the clothes for life.

THEY CAME FROM THE BRAIN OF THE MEN AND WOMEN WHO WORK. They were discovered, most of their devices were, by workers as they worked.

Yet so far the workers are not reaping the benefits of them. The workers in this country to-day, especially women workers, is harder than it was a hundred and fifty years ago when we had to help from steam or electricity and when we had fewer inventions.

Why is this? It is not because the workers do not produce enough, for with the aid of those helps they make many times more than was formerly made. IT IS BECAUSE THE WORKERS DO NOT GET THE RETURN OF THEIR OWN LABOR. It is because the corporation that owns the place where you work gives you barely enough for a pittance, a cheap living, and is able to make profits as large as profits for the stockholders. The profits build up the billionaire fortunes.

This could be stopped if all the workers would unite together and own their own machinery and keep the returns of their own labor for themselves and their children. This would be no inconvenience to any one except to those who want to live without working. The hours of work would be shortened, compared with what they are now, or were in a hand machine age, in exact proportion to the degree of help that there is in modern machinery and modern organization.

It would mean rest and dignity and a higher life for all who work.

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Editor.................. Josephine C. Kaneo

THE MATTER OF WOMEN'S ORGANIZATIONS.

We hope that you Socialist women who read the reports of the women's meetings which occurred between rush hours at the National Convention, will put your copies of the Socialist Woman away and carefully preserve it until the next convention four years hence. We ask you to do this because we believe that the next four years will witness such a growth in woman's interest in Socialism that a comparison of the work done at this time, with the work we intend to show four years hence, will be decidedly interesting.

As a comrade said at the close of our delegates' meeting where some eighty of our brightest women discussed with considerable ardor the means and methods by which women may be brought into the movement, "If we haven't done anything else in these meetings, folks are bound to admit that the women have arrived."

They certainly will have to admit that we "have arrived." And we shall keep on arriving until we show an equal balance in the movement. Then the nation will begin going Socialist-wise.

There was considerable discussion on the question of special organizations of women for the purpose of reaching their unconverted sisters. Opinion generally seemed in favor of such organizations. Very seriously in favor of them, I should say. But there were just enough dissenting voices to make the discussion interesting. Also to make it worth while to speak again on the necessity of special organizations for the purpose of reaching and teaching women Socialists.

The main objection was that Socialist women ought to be in the party; in the locals working by the side of the men, and helping along with the business of the party. The feeling was that if they joined separate organizations they could not do the regular party work also. The fear also was expressed that they might retain too much sex consciousness if permitted to have associations in which women alone worked.

Now for the first objection, no Socialist woman wants to quit the Socialist movement in order to join a woman's organization, any more than a Socialist man desires to stop paying dues into the party when he joins a labor organization. The man looks upon the union as a field in which to propagate Socialism. The woman looks upon her organization as a propaganda school pure and simple, by which unconverted women may be reached. She is as good a member of her local as is any other member, but she is doing more than any member who confines his work to the business transactions of the branch. She simply is doing double duty.

Women who desire special organizations are not dealing with conditions as they should be, but as they are. In the city of Chicago but fifty-three women are members of the Socialist party. A separate women's organization is responsible for this lamentable fact. For Chicago has not been fostering Socialist women organizations. The Branches of Local Cook County alone are responsible. The branch considers that its duty lies in propagandizing the business of the party—in listening to minutes of the last meeting, and wading through long communications. It does not hold educational or propagandistic meetings for women. The average non-Socialist woman would have a pretty hard time of it learning the science of Socialism by attending the average branch meetings. We do not know the membership in other large cities of women in the locals. We do, however, that Local New York failed to send a single woman delegate, out of nineteen that came to the convention. This perhaps was merely an oversight, but it is not good propaganda for women. It shows a lack of interest in that other half of humanity which is in sad need of Socialism.

The Socialist woman who is a member of her ward branch has come to realize that she must revolutionize her branch,—that is, to make it into an educational one—or she must do double duty—work with her branch and also organize a separate society for educational purposes. Owing to the great amount of business the party has to enact, it is easier and more profitable to organize the separate study club.

As to Socialist women remaining sex-conscious, we fail to see any great calamity in that. Scientists have discovered that Nature introduced the matter of sex into living organisms for the purpose of creating variation, and thereby bringing about a higher order of animal. The sexless protist and amoeba have remained through all the centuries when they were at the beginning. Humanity is where it is today, because of the introduction of sex. When we say that there is no recognition of sex differences in the Socialist movement, we say a silly thing. When we make men and women exactly alike, that moment the decline of the race begins. It is perfectly proper to say that we recognize no inequality of sex, in the Socialist movement. For, as the woman becomes the perfect man—so the perfect woman, there is no inequality. There is only difference—variation—which must continue to the end of time, if we would not go backward.

Socialist women, therefore, have certain interests to conserve as women, and as women they would grow strong and splendid and capable. That is why they are anxious for Socialism—and the more they recognize their interests the more anxious they are—and that is why they want all women to come with them, and understand this one great movement that will not only free the working class, but all oppressed classes, ALL womankind, as well.

SISTER COMRADES.

W. E. F. FRENCH.

Come to us, O Sister Comrades, come and share
In the great world-motion; do and dare
As our fellow soldiers of the Common Good,
As our equal partners in the Comrade-hood.

Man can never win alone to Freedom's goal;
You must help him, you, the loving woman soul;
You must aid him with your hand and heart and brain,
For without you all his labor is in vain.

O, ye Mothers, Sisters, Daughters, Sweethearts, Wives,
Come and share our rights and duties, share our lives;
Share the waiting and the watching and the toil,
Share the victory and share the victor's spoil.

Help us lift the children to the nobler
From the loom and spindles back to school and play;
From the mine and breaker, from the cruel slum,
Raise the little comrades, make the children come.

Let us lift together—children, women, men;
Till we lift the race heart-high, then lift again,
From the gold dust where our feet too long have trod,
To the soul's height and the splendor of a god.

Come to us, O Women Comrades, and be free;
Take full heed of Freedom and equality.
And enable the great Cause, as women should,
With the glory and the love of Motherhood.

"Common Sense"

The great Socialist Weekly of the Southwest. One year, 80 cents; six months, 45 cents. Send for sample. Common Sense Publishers, Los Angeles, Cal.
WOMAN AND INDUSTRIAL FREEDOM.

Lida Parlo

Since civilization began, woman's life has been arranged and conducted on an artificial and unnatural basis. That is, she has been compelled by law and custom to live in a sexual arrangement in order to secure the necessary domestic service and domestic manufacture. Now, in spite of the current plenitudes about woman's angelic attributes, the solution of the present-day sex problem is not a matter of being the first need for something to eat, and her need for clothing is a close second. It has always been difficult enough to get these things, goodness knows; without placing any extra hardships in anybody's way. But the historic man has always said to woman: "You must marry me and thus become my property before you shall have access to the sources of wealth and a chance to produce the things that are necessary to sustain your life." He fixed up some meaningless laws by which he held the earth and the fullness thereof in his personal possession, and then he served notice on her to keep off the ground.

And she, poor thing, not being strong enough to meet him in physical combat, and having to mind the babies and to feed them and clothe them, did the only thing she could do under the circumstances; she just kept on until, by surrendering control of her body to him, she secured permission to use the things that are necessary for the support of life. This has been regarded as a probability plus "honorable" arrangement, not to mention the cleverness of it. So woman has had and must use her sexual faculties to secure the satisfaction of her economic needs, even since the law-making power has been wholly in the hands of man.

A general definition of prostitution is: using one's faculties for unworthy purposes. But really-O well, you know, it is quite different. What's the use? There are two kinds of prostitution: exacting, and promiscuous. And truly the lot of woman has been hard, when her only choice has been between these two means of livelihood.

Now you don't quite grasp all that Socialism means to woman, just reflect that when society comes to own the means of production, woman can choose whether she will work as a free human being or as a slave. To be sure, woman is so far freed, even now, by the socialization of industry and distribution that she can choose whether she will marry for a living, or follow promiscuous prostitution, or work under conditions that make her produce sexual times as much value as she receives for her work. This is a great improvement in the opportunity for choice, and the millions of women who are now earning their living in the Industrial world show how eager women are for personal freedom in their work even the comprehensive freedom they now have leaves much to be desired. When production comes to be carried on socially for the benefit of mankind instead of a few individuals, so that every one shall receive the full value of his labor, woman will become for the first time really free. Then she can choose without restraint, Robinson, how she will get her living, and act upon the choice she makes.

It has often been said that the Greek courtesan was the only free woman of Greece; but this use of the word freedom is nothing better than a travesty. She was free to get her living by promiscuous prostitution of her sexual faculties. But, the insolence of it! She was not free to earn her living by productive industry. The only industry open to woman was that of the slave. The individual man was the exclusive owner of the sources of wealth and the tools of production; and if the individual woman worked, she must work for him, on his terms. And his terms were the ownership of the worker.

The later Roman Empire gave practical freedom to her women, and it has pleased the sanctified of succeeding generations to say that it was quite horribly blacked at the alleged "choices" of those women, and to refer to it for the fact that their bondage was relaxed. But, after all, in the light of the sanctified, they have been too busy being shocked to give thought to the fundamental facts of the case. The truth is, that if the Roman woman, who had some measure of control over her property, tried to earn her living by honest work, she found herself in competition with countless thousands of slaves, those slaves being created by Roman war, and law, in the hands of Roman men. While the Roman matron was liberated from the legal ownership of her husband, she was no more free to choose how she would get her living than were the slaves with whom she came into competition when she tried to work.

Granting the strong egoism of man, it was inevitable that the terms of industry for woman should be what they were, so long as woman remained on a domestic basis. And so all through the thousands of years, woman has sought the things that maintained the man in the isolation of her domestic sphere and believed that it was the will of God that she should be so burdened and so circumscribed.

But last year the machine was invented, the work of the woman was taken to the factory, the will of God was seen to be strangely altered. When a woman ceases to receive the reward of her labor through the channel of her sex attachment, she ceases to be the sex property of her husband. The law must declare that she is his property, as indeed it does. But such a woman is, at least potentially, freed from the operation of that law. Thus the family has been attacked in what was erroneously supposed to be its vital point. Neither the Socialist Party nor the capitalist system has done this, but the invention of machinery. The capitalist has used the machinery in his own personal interest and has thus become the instrument of evolution in freeing woman and modifying the structure of the family.

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THE SOCIALIST WOMAN

SOCIALIST WOMEN AND CLASS CONSCIOUSNESS

Josephine Conger-Kaneko

When the ownership of private property became the fashion in human society, woman was enslaved. First, to serve the interests of the owning classes as a laborer. At this period in history women did most of the manual toll, as well as inventing and preserving the fine arts—pottery, weaving and spin—and took care of the children besides. Gradually, with the growth of population and the decreasing food supply, men were captured in war, enslaved, and forced to take the place of the women at the hardest tasks. Later certain classes of women became mere articles of luxury, others were used to serve as lawful perpetuators of the family line, while the great majority remained at the bottom of the ladder, assisting the slave men in their arduous labors.

There has not been a time since the introduction of private property when women have not belonged to sex and as a class, in the ranks of the oppressed. There has never been a time in which they have not all been looking up in the ruling classes, as a lower order of being.

Under the present-day civilization there still cling to the women of woman-kind the chasms of slavery, and about their necks is the yoke of oppression. A few women are the daughters of men economically free—rich men, men of property, but these women are not equal with their brothers in the matter of self-protection; in the exercise of legislative power. And the capitalist system which victimizes them into selling their souls for a foreign title, or for other great wealth to add to that already owned by the family, is just as much their master as it is the master of the woman of the street. Women are all women under this system, and they are all subject to its tyranny, to its pernicious ideals, to its ethics, and its economics.

But a very small handful of women make up the wealthy classes. The great majority are still at the bottom of the scale, helping the men in their arduous labors. Half of the wage earning class are women. A consciousness of their position in society is just as important to these women as it is to any man slave. An intensified class consciousness is almost necessary, owing to the double enslavement—the triple enslavement, economic, political and sexual.

It is a fact, however, that the aroused woman is always the better fighter. The Russian Revolution never could have reached its present stage but for the intense interest of the women in—it—women of poverty and women of wealth. They all had a common interest. It was a fact that this common interest could be realized only through the abolition first of political tyranny, and second through the abolition of economic tyranny.

In the United States no woman can be free until we have abolished wage slavery. The very ethics of capitalism are against the biggest and best interest of women. These ethics came out of the ownership of private property, they are built on this ownership, and never can be upheld until private property itself is abolished. For this reason every woman who recognizes the class struggle must identify herself with the class that is struggling; must recognize her relationship to it, and must fight with it, if she would win freedom for herself.

No woman should be called a sentimental Socialist. No woman living, but whose larger interests are bound up in the working class movement. A woman living can secure her real freedom only through the victory of the working class. Men may come out of the middle classes and join the Socialist party through sympathy for the toilers. His immediate needs do not require him to join the party. But women have immediate personal needs that can only be solved through Socialism. The very root and fiber of their needs run deep into the working class movement.

For this reason women, once aroused, are intensely class conscious and make the best workers in the movement.

WOMAN SUFFRAGE IN BOHEMIA

CLARA ZETKIN

Before the recent elections for the Bohemian Lantag the Social Democrats pointed to the fact that women could be put up under the law, as the only condition was the payment of 10 crowns tax, and the arrival at 30 years of age. That despite the generous franchise which this existing suffrage in Bohemia, as a survival of those rights which in the social order of the middle-age were inherent to ground property, the existing suffrage renders the participation of the Social Democratic party in general serve much more as a means of political opposition; of this fact and exploitation of the proletariat and also in favor of the emancipation of women, rather than as entered into with an eye to obtaining a number of mandates. At the last party's congress which took place on the 15th of January the delegates decided that the party was to put up also a woman comrade as their candidate for the coming election and that was in one of the best circumstances. The selected comrade was Karla Machova, the editor of the Social Democratic weekly newspaper in Prague. A second Socialist woman's candidate was proposed, but she was unfortunately not qualified as to the law. The Social Democrats resolved to put up Frau Machova on January 15th and her candidature was officially proclaimed as soon as the party entered the campaign on January 22nd. After it became known that the Social Democrats had put up a woman candidate the Bourgeois women rights thought too of mobilizing the situation, they went to the young Czech party to get them to put up a woman candidate. The young Czechs declined to do so. Then at the last hour the Bourgeois women on the advice of Karla Machova—our candidate—resolved to put up a candidate of their own, Fraulner Their organization represented a purely Bourgeois program. Then a third woman candidate was put forward by the National Social party and the Radical Progressives, Frankieh Zelnikova. The agrarians and other Bourgeois parties put up women candidates of their own, but made sure of the votes of the women, as women have also the right to vote under the same census conditions which are in force for their eligibility.

The Socialist party was the only political one which fought seriously for the woman candidate. The second woman's candidate got practically no support from the Socialist party. The woman candidate, Mrs. Toumaova, who was actively fought by the young Czechs, Clericals, the National Social party and the Agrarians, and the Mayor of Hradec Kralove, even threatened to refuse the Woman's Society of the town the subscription they got for their purposes, if they supported the woman candidate. All the same she got 190 votes. The Social Democrats worked very hard in favor of the woman candidate and held large and crowded meetings, where both sexes were well represented. At Prague Comrade Machova, for instance, had a crowded meeting, after which 800 women went into the streets demonstrating there for their political right. The woman Socialist candidate was dependent exclusively on male votes, as in her canvassing all women, even the propped, were rightless. She got in the first ballot 491 votes, coming in the second ballot when against the united Bourgeois parties she got 494 votes. It may be said that it is important to bear in mind the above facts because the Bourgeois Woman's Rights claim to have been first in the field with their candidates, whereas the above shows that the initiative came wholly from the Socialist side.

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SOCIALIST WOMEN HOLD MEETINGS DURING CONVENTION WEEK

The First Meeting of the Socialist Women at the Convention.

The first joint meeting of the Woman's Branch of the Socialist Women's League, was called to order Tuesday, May 12, at 2:30 p. m., in the dining room of Brand's Hall, Chicago.

May Walden called the meeting to order. Kate Richards O'Hare, of Oklahoma, was chosen permanent chairman, and Josephine Conger-Kaneko, of Chicago, secretary.

The subjects for discussion were "Propaganda Among Women," and "Woman Suffrage."

May Walden presented a resolution calling for a meeting for the effecting of a national organization of Socialist women.

After some discussion a motion was made to table the resolution. Motion carried.

M. Anderson, chairman of the Woman's Branch, Chicago, talked on reasons for the formation of the Woman's Branch. She said that many women were invited to a meeting with other women, rather than with a mixed company. That in a woman's meeting they feel freer to talk and express themselves, and that their aim is to carry propaganda to women outside the party, with the view to getting them acquainted with and interested in Socialism. She told of the Sunday school organized by the Woman's Branch, and of the success already attained by the Sunday school.

Mrs. Diaz, of Chicago, talked on the aims and purposes of the Young People's League, which she believes has a very large mission in the Socialist movement, and which mission it already is fulfilling. May Walden, of Chicago, supplemented the talk by further enlightenment on the organization.

Luella Krehbiel, of Coffeyville, Kan., made a talk on propaganda among women, in which she said that the women of her town had held league meetings every alternate week in a private home in some ward, to which they invited capitalist minded women, who, through courtesy came to the meetings; after sitting through the meetings, and listening to the discussions, they left, feeling that Socialism was not the ugly, anarchistic thing they had deemed it. Every alternate week the women of the league prepare the program for the regular local.

Rose Pastor Stokes, of New York, rose for question of information, regarding a national organization. She was replied to by Mrs. Wilsin, of New York. President of the Woman's National Progressive League. Mrs. Wilsin said among other things, that the W. N. P. L. had come up as the result of an article she had written in Wilsin's magazine entitled "An Appeal to Women." In answer to this article about five thousand letters came from all parts of the world, asking for information about the organization. Mrs. Wilsin was chosen national president of the organization.

Josephine C. Kaneko explained a matter of information, the conditions of the Woman's Socialist Union of California. She said, it was organized some five years ago, and in her own home town—San Jose—and in other parts of California, has done good work.

Rose Pastor Stokes raised the question of the possibility of a new national organization of Socialist women. She asked, "Is it not, she said, if there is anything in the constitution or platform of the W. N. P. L. to which we cannot all subscribe, let us wait until it is revised at the end of its first year, and then join it. We should not have two national bodies of Socialist women."

Josephine Kaneko asked for a speech by Dalkey Conklin Millard, of the Woman's Branch of Cincinnati. Comrade Millard replied, and said, that the Woman's Branch of Cincinnati has been working in women to through the distribution of literature. She told of several instances where women were reading secretly the literature of Socialism, who were members of good Republican and Democratic families, and that a number of these women had come out in favor of Socialism. The Woman's Branch, she said, carried on propaganda meetings also, both on the street and in halls, the same as were carried on by the men comrades.

Anah Finscherbach, of Chicago, commented on Mrs. Wilsin's talk.

Announcement was made of a delegate meeting to be held by the Socialist Woman's League of Chicago, in the parlors of the Revere House, on the same evening.

DELEGATE MEETING CALLED BY WOMAN'S SOCIALIST LEAGUE OF CHICAGO.

The Woman's Socialist League of Chicago called a meeting for Tuesday evening, May 15, in the parlors of the Revere House. About eighty-five women, most of them delegates to the national convention, were present. Mrs. Corliss Brown advertised as chairman of the meeting, with Mrs. Annah Finsterbach as secretary.

The meeting was opened by a resolution read by Josephine C. Kaneko, chairman of the resolutions committee.

The resolution was as follows:

"Whereas, Women are physically capable of understanding public questions and socially as necessary to the maineinance of society as men, and are now occupying the same position industrially as men have not the same power of changing conditions, and are subjected to abuses, injustices and impositions because of their sex and which they alone can understand and remedy, and

"Whereas, Women realize their inability to protect their children who are starved, poisoned, and brutalized by capitalism, and

"Whereas, The activity against woman suffrage by the women of wealth draws clearly the class distinction that exists between the working women and themselves, and

"Whereas, The introduction of machinery has forced women from their homes into the industrial world and thus made them a necessary part of the labor movement; therefore, be it

"Resolved, That the Socialist party being the political expression of the working class should urge the local organization to lay a special stress in the coming campaign on the necessity of giving as little time as possible to the curtailing of construction in the working class."

May Walden explained the purposes of the resolution.

Josephine R. Cole, of California, then spoke: "There is something to the Socialist movement besides the Socialistic part of it. The economic evolution brought man out of feudalism and gave him the ballot and that same evolution will give us the ballot. We will get the ballot; never fear. I speak for the party."

Mrs. O'Hare, of Oklahoma said: "We find that a strong stand on the suffrage question is one that can no longer be escaped. The Republican party of Oklahoma, in an effort to get the support of the women of the State, is trying to insert in its platform a plank declaring for suffrage. They want the constitution of the State defeated on the ground that it does not contain a suffrage plank. I concur in the resolutions, but I have something of contempt for them. I would like to go to the convention and demand that a suffrage plank be put into the Socialist party platform and lobby if necessary to get it there."

Mrs. Rose Pastor Stokes said: "I don't believe that it is best to draw the lines of distinction between men and women too closely. The organization will prepare women to come into the party to work with the men. The great question is an economic question, not a sex question.

Mrs. Winnie Branshawter, of Oklahoma, said: "I favor the Socialist party taking a decided stand on the suffrage question. I don't believe in overlooking us; we have enough to look after in fighting their own battles. We must fight for ourselves."

"I don't think this is the proper time to make a detailed statement," said Laura B. Payne, of Texas. "When the chains of slavery drop from the hands of man they will also drop from the hands of women. It is better to be able to say that there should be a spe-
cials children's feak in the platform as it is to demand a woman's feak."

Gertrude Breslau Hunt, of Chicago, made a strong plea in favor of women's organization and suffrage.

When the matter finally went to a vote there were but few women in the meeting that had not spoken on it. Mrs. Maynard, of Colorado, warned them that the economic question was the all-important one. The vote showed 68 were in favor of adopting the resolution and 18 against it.

Then came the discussion of the national organization proposition. Mrs. Cora McBrown stated that five years ago an organization for women was started in California and that the first year of its existence received little attention.

"In the last four years," she said, "the economic struggle has become more intense and more attention has been given to the women's organizations. We are here tonight to consider the advisability of having a national organization apart from the Socialist party."

Mrs. Kaneko said that the Chicago Socialist Woman's League had called this meeting to discuss organization because the women of letters and the League of which Mrs. Wilshire is president, while others seemed in favor of forming a separate organization, and still others wanted no woman's organization at all, claiming that the Socialist locals alone were good enough for them.

Ester Nieminen, of Biwabik, Minn., was the champion of the women in favor of nothing but the Socialist locals. She spoke with much feeling on the fact that, while the American woman lacked experience, and advised them to look into the methods of the women of Finland, her country. She stated that, in Finland, special agents had been appointed to work among women, and thus educate them in Socialism.

A vote showed that sixteen favored waiting until the matter of national unity of women's Socialist clubs should be more thoroughly studied and offered it. The meeting adjourned to meet again after the meeting Thursday night. A committee consisting of Mrs. O'Hare, Miss Coleman, and Miss Loomis was elected to inquire into the methods and progress of the National Progressive League and report.

**THE SOCIALIST SUNDAY SCHOOL AT THE CONVENTION**

On Saturday, May 16th, while the other members of the Socialist Party were making laws and preparing for future work, the young children of the movement were giving a demonstration of their Socialist Sunday school work in an ante-chamber of the Convention Hall.

Mrs. E. M. Livingston, who has the Sunday school in charge, gave a most instructive and interesting talk on the methods and aims of the school.

First of all, she said, her assistant teachers co-operate with her in every possible way in the interests of the school. They meet with her every Saturday afternoon, and together superintend and teachers go over the outlines for the next day's lesson, try over the songs together, play the little games, and rehearse the story that is to be told. Next day, when the children meet together, they are hitches, and everything passes off smoothly and intelligently.

The children have learned something of parliamentary law, and when a matter comes up which they wish to act upon one of them puts a motion, another seconds it, the vote is for, or against, and the result is perfectly satisfactory to the whole class. They have even learned to talk to their motions, and know how to do committee work. At first, Mrs. Livingston said, the girls were very shy, and allowed the boys to overrule them in committee. They have had a lot, however, to understand that they are a part of the organization as much as the boys, and that they have the same means of expressing themselves known to the boys. The result is that they make their little talks, and vote for their side of the question, whenever the necessity for such action comes up.

The children's lessons began with the primitive life of man, and on one occasion they proved their understanding of the early jungle life, by cutting out pictures of the most ferocious beasts they could find, of the largest trees, and the most savage men, and pasting them in groups on white sheets of paper. They are taught dialogues, recitations, and songs, and several of these were given for the entertainment of the visitors at the Convention, directly after Mrs. Livingston had finished her talk. Unfortunately a very important matter was before the convention at the time of the children's visit, and not as many heard them, as would otherwise have done.

**REPORT OF LEAGUE COMMITTEE**

The committee appointed by the delegate meeting of Tuesday, May 12, brought in a report, the substance of which is, that there should be an effort made toward a federation of Socialist woman's clubs, and that each club already in existence should appoint a member to correspond with the correspondence committee in Chicago, appointed by the Chicago Woman's League. Such committee was appointed by letter from the League, and is composed of May Walden, Ida Dixon and Josephine C. Kaneko. For further information regarding the necessary it is to be taken up by the federation of clubs, address May Walden, 619 East 55th street, Chicago.

Send your bundle orders to-day. A bundle of 10 copies or more will be one cent each.

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**WITH THE PUBLISHERS**

The responses to letters sent out to our readers last month, has apparently placed The Socialist Woman in the category of the stayer. We believe now that we are here to stay. It is the type of work that comes—it is, with your consent. Of course the minute that you lose interest may be the minute in which fate will decide against us. So don't lose interest, if you can help it.

There were a good many interesting people at the National Convention, and many of them promised to write for us in the future. You would be surprised to hear the good things these intellectual proletarians said about the Socialist Woman. And from the way things went in the Convention we would judge that some of the delegates had read certain of the articles in last month's issue.

They certainly did good work for the women, and now it is the duty of the women of the movement to roll up the party membership by the thousands, and in the next few years to put our best efforts to this part of the work. One of the things talked about in the matter of propaganda for women was the necessity of spreading in great quantities. A number of pamphlets and leaflets will be written in the near future, and in the meantime The Socialist Woman contains the concentrated thought of many of our best writers, and costs but a penny a copy in bundles of ten or more. You cannot do better than spread it.

When we started this paper one year ago, we had on our list about 120 names. Our circulation has grown from that to a little over three thousand, in twelve months. This does not include bundle orders, which run in many every month, and many are handled in great quantities. A number of pamphlets and leaflets will be written in the near future, and in the meantime The Socialist Woman contains the concentrated thought of many of our best writers, and costs but a penny a copy in bundles of ten or more. You cannot do better than spread it.

If you want to get in on the competition for the splendid pair of elk antlers offered by Comrade Karr, of Oregon, send In your lists at once. The antlers are a pair that few of us could buy for love or money, and will be a fine ornament to any den, home, local or Socialist headquarters. Or they may be sold for a good price. Comrade Karr offers the only guarantee—the face, head and antlers of the elk in perfect shape—to the person sending in the largest number of subscriptions to The Socialist Woman. The campaign begins May 15th and October 15th. Don't let this offer pass. Show it to your friends. Begin at once. It is easy to take out a subscription. Send in your lists at once you get at it. Mark your letters "Prize Contest."
SOCIALIST WOMEN IN THE GARRICK THEATER

Ben Hanford said that the saddest thing in all the world to him; sadness greater than the unreckoned suffering of women; sadness than the legalized prostitution of women; sadness even child labor, was the fact that good women the whole country over had to share the bed and board of some man because in all the world there were no other homes for them. They are the mothers of best men he said and they are tied hand and foot through their economic dependence; forced to sell themselves in the marriage market even as their prostitute sisters sell themselves in the public market." He also read a fine prose poem on Chicago, showing the hideousness of a modern industrial mart—and giving a forecast of what the city will be under a sane social order.

Corinne Brown, the chairman of the meeting, always bright, intelligent and responsive, was in her element at this particular meeting. She eroded both applause and grief by making her announcements, and introducing the speakers. The Socialist Woman was being sold in the audience, and in announcing that Corinne Brown had made a speech for our woman's paper, and said: "You cannot afford to miss this paper. Everybody in the audience crowded around to buy a copy and subscribe for it. As long as we women have to suffer so much injustice and oppression, just so long will we have to fight these which fight our battles. Besides, this Socialist Woman is worth reading. The best articles in the movement contribute to it every month. The other day an editor of a daily paper in this city said to me: 'Where in the world do you Socialists get your women writers? We can't find such women to write for us.' I told him: 'Of course, you can't. They don't exist outside the Socialist movement.'"

More than $25 was taken in the collection, and numbers of pamphlets and copies of the Socialist Woman were sold. And she would offer a suggestion—in every city there are Socialist women who can make good speeches. Especially can they tell of the need of women to learn about Socialism. Why not arrange for just such meetings as the one held in the Garrick theater May third.

THE WATCHMAN'S STORY.

By Horace B. Rees

The Central Committee of Local Philadelphia had adjourned. I stood on the sidewalk, outside, watching the women coming out of the men's and going to their trade. The private watchman on the square, with whom I had struck up an acquaintance, came along and stopped to speak to me. Soon we fell into a discussion—an easy thing for Socialists to do—about the women of the street. I hadn't been looking for information, but I let him know them all, and their histories.

"Do you see that tall blonde woman talking to the man at the corner of Juniper street?" He said. "Well, she is the most duitful daughter I know. She stands her parents up in business, in a style. And you should see her on the Bowery, with the money she made on the street here, and to this day they do not know how the money was obtained. We call her 'Diamond Katie,' because she wears diamond earrings."

"Here comes Rose," he said, as a handsome Jewish-looking girl turned the corner of Thirteenth street. "She has two children and is paying for their education in a fine private school, she's a wise girl. And she says that if she had to take a job in a store, or something equally respectable that the children would grow in ignorance and be handi capped for life, and she knows what a hard fight it is."

"Here comes a new one," he said; and I watched and an unassuming-looking girl of not more than twenty. "I spoke to her last night, and she told me she had lost her job in a department store after the Christmas shopping was done. She doesn't know the ropes yet, so I posted her about the police. She complained to me that she is barely making a living at this; and I don't doubt it, for the hard times have thrown so many men out of work that very few are coming down town to meet these girls."

"Now this one," he began—but I interrupted him; I had heard enough. You'll have to excuse me, it's past eleven, and I'm going home to bed." And I went—but not to sleep. For a long time I lay awake thinking of the widowed Rose, of Diamond Katie, selling her soul to save her parents from poverty, of the new girl out of work, driven to prostitution, fearing every night she would land in a prison cell. And at last I fell into a troubled sleep, to dream of a better social order, wherein women will not be compelled to barter their honor for bread and the unemployed sales girl will have the same right to a decent existence as the captain of industry, wherein she will be held in equal esteem, as she is in the sight of God, if there can be a God who permits these things to be.

HOW TO ORGANIZE A STUDY CLUB

By May Walden

Inquiries are coming to the Study Club Committee, and to the Socialist Woman regarding an informal system of classes for study. We have thought it might help some to put suggestions along this line in The Socialist Woman. Our club, which is a service club, has no life, and no ambition. The committee hopes to secure the aid of some of the larger clubs, and to work out a plan that will be of service to them. The first step is to have a discussion meeting with a few of the Socialist Women, and to see what may be done.
of meeting, arrange your method of work. Have your leader read aloud the necessary passages from references given, and discuss the subject matter, or have each member write a paragraph on the topic and follow it by discussions, or have each member read up on a certain part of the subject, and furnish to the others the information each has found. In other words, use the method best adapted to your members who will bring out each one's energy and enthusiasm. Do not let one person monopolize all the time by talking or reading, for there is no better way of losing the interest of others than that. Assign work to each member, and encourage him or her to do that work until confidence is assured. Send in your reports from time to time and these will be printed for the benefit of others who are also studying.

You should appoint committees on different lines of work, as for instance, a committee to organize work among children in Sunday Schools, or in Young People's Leagues; a committee to get union and to talk to them on Socialism, and to get the union men and women into the Socialist party. A press committee, whose duty it is to write and report on local affairs, on the Socialist standpoint, into the local press, is valuable committee to which women's clubs, and to furnish Socialist speakers for them, especially on the question of women's suffrage, showing them that the Socialist party is their only hope in obtaining the ballot. Try to get Socialist books and papers into the public libraries, and see to the distribution of Socialist leaflets and periodicals in hospitals. Also organize a "flying squadron" among the young people, and have a regular distribution of leaflets, papers and pamphlets.

in every house, shop or factory. Above all, use your club as a feeder to the Socialist party, and try to give every member a thorough understanding of the principles of Socialism.

WOMEN SOCIALISTS IN NEW YORK.

Dear Comrade Kaneko:—I was glad to hear from you. I thoroughly agree with you and the other women comrades that we must start a national organization of Socialist women, which need not necessarily be directly affiliated with the Socialist Party, but be rather a sort of preparatory school for it. It is the function of every club and village with its clubs and leagues, whose mission would be to bring the women of the kitchens and factories into the atmosphere where pictures of real life could be presented to them in different forms. Because of their long bondage women cannot be reached by the same methods as their brothers; we must awaken them first to the necessity of a life outside of their narrow family circle, even for the sake of that very same family. And this work can be accomplished by no one else but our women comrades, whose foremost duty at present is to arouse the women and educate them into class conscious Socialists, who will, on their

own account, join the Socialist party and, hand in hand with their brothers, work for the coming regeneration.

With this end in view I presented a resolution to the Westminster County Committee, a copy of which I inclose, for a conference of Socialist women. The plan has since been approved by the state committee, and I place great hope on the work of that conference. If the other states will follow suit, we may in the near future be able to give the national organization we all seem to desire so much. Meanwhile several leagues, based on a platform similar to the one described by me above, have been started, and with considerable success.

Theresa Malkiel.

Yonkers, N. Y.

WOMEN DELEGATES AT THE NATIONAL CONVENTION.

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