THE SOCIALIST WOMAN

MY AWAKENING

Anna A.

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

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

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

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

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

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

This, then, was my awakening; there is nothing in the whole range of life but to be a toiler or a waster, and for the vast, vast majority there is no choice—they must be toilers.

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

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

NEXT TO THE APPEAL TO REASON

Dear Comrades:

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

W. G. Bond, Eastland, Texas.

"OUR" CANDIDATES

"An' there's Gene Debs, a man 'at stands,
An' jest holds out in his two hands
As big a heart as he's got.
Betwixt here' n' the judgment seat.
"—James Whitcomb Riley.

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

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

FROM CHICAGO TO GIRARD.

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

But there is going to be a new reason for increase in Girard's popularity. The Socialist Woman is going to live, too. So, after July 10, send all your mail addressed, The Socialist Woman, Girard, Kan.

Comrade Warren writes that Girard is going to be the center of the Revolution, and that we ought to be there. The Socialist Woman will be printed in the big plant of the Appeal, but there will be no change in its present management. The Paper will be increased to sixteen pages; however, and from time to time other improvements will be made. Above all things we want to reach at least 20,000 circulation at the end of this year, and we are going to exert ourselves to the best of our ability to do it. And you who are on the outside, and are completely in control of the people, we hope you will do your very best, also. We have got to carry this message of Socialism to the women of this world. And we must do it in earnest about it, too. Nothing sounds better than when folks say, "Your paper has made me a Socialist." Or, "Mrs. X has become a Socialist through reading The Socialist Woman." People are saying these things, and we know the paper is doing the work. What we want is that it shall reach more women to work on.

What it is going to cost a good deal to get moved, re-established, re-entered in the post office, and so on, so a good bit of work on your part just now will be needed to help land the paper safely in its future home. How many will send in a bunch of subs, orders for leaflets, sub cards, book orders, bide orders, and whatever else you may want to do by way of assistance? Let us hear of you when it does. A Good Lift Just Now Will be Worth More Than Double the Effort in the Future. We have promised to make the Socialist Woman a great paper, and we believe we are going to do it.

THE SOUTHERN CLARIAN.

The Red Flag, edited by May Beals, has been moved to Maryville, Tenn., and the name changed to the Southern Clarion. Comrade Beals has also added the name of person, and it is now May Beals-Hoffpauf. Among the very best writers in the Socialist movement stands May Beals-Hoffpauf, and the many who write for the Southern Clarion are full of her work. Weekly, $1 a year.
THE SOCIALIST WOMAN

THE DANGERS OF EXCLUSIVE MASCUILINISM

Lida Parce

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

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

We have just this situation to-day. The achievements of masculinism, which have potentially set man free, have not accomplished that end, precisely. On the contrary, every new chemical discovery becomes a means of adulterating or poisoning the food supply, every new structural invention robs the race of space and air and sunshine. Every invention of machinery becomes a new device for tying men and women and little children to be ground to death by machines to be ground to death by machines for ladies and gentlemen to burn. Every new concentration in business administration proves to be a means by which the men can shut off the production of subsistence wherever it becomes unprofitable to themselves; and they do not hesitate to do this for a moment, unless there is a danger of degeneracy. The result is that we find, throughout the world, the means of production partially re-formed, men and women turning up and down, looking for a chance to work, children going to school in a starving condition, hundreds of thousands of children whose vitality, in the years when they should be growing and hardening for a long life of useful work, is being basted and exposed, in luxury, in closets and cottonfields, in shops and mines, without sufficient food, without proper clothing or any of the things that make life good and wholesome. A large section of the race is thus in a state of rapid degeneration.

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

When we reflect upon the progress that was made under feminism, with the urgent resources that mark primitive conditions, and then compare it with the degeneracy that is taking place under masculinism with its infinitely multiplied productiveness, it seems like an insult to intelligence to ask whether we want to continue the regime of exclusive masculinism. Socialism places the highest value upon the achievements of man's energy and initiative. We know that for his devotion to science, and his discoveries he is not rewarded, that the co-operative commonwealth would forever remain impossible. But when Socialism advocates the co-operative production of the social services, he is not rewarded, that it advocates feminism. Not exclusive feminism, but a fair representation of the feminine element in human affairs. Socialism should recognize that this is feminism. The capitalist estimate of feminism: that it is something sweetly sentimental and soft and inefficient, perhaps kittenish and lonely, but never to be taken seriously, is an insult to womanhood. But it has come to be such a habit of the male mind that very few, even among socialists, are able to outgrow it, and it speaks constantly from the pages of socialist writers.

That fear which has so often been voiced by educators, lest feminism creep stealthily upon us through the public schools is wholly unfounded. So long as a masculinism in the complete control of the methods of production it will be impossible to make feminism effective in any department of life. The public school system is fundamentally feminine. It is co-operative, altruistic in principle and in operation, excepting where it becomes the victim of graft and politics. But it is notoriously true that the generous impulses and the noble ideals that are inculcated in the schools have to be undermined in order to succeed in the "business" of life. Feminism in ideals cannot control life in opposition to masculinism in economics. Feminism, the one, cannot take us unaswared than a revolution in the economic system can. The one can never come without the other.

Meaning the penalties of exclusive masculinism are being paid daily, in the form of defective children, preventable infant mortality, the idleness which breeds both despair and vice, the overwork which begets both exhaustion and degeneracy. Would the substitution of feminism in the methods of production be a dangerous thing? On the contrary, it presents the only means of bringing the degenerative process to an end and starting the race once more on the upward path.

Socialism is feminism!

LIFE

DORA B. MONTIFiore.

I asked Life what pleasant things it brought;
He said he offered naught.
I asked him if the way were long and drear;
He said, "The goal's not near."
"A key," I cried, "I'll need when reached the goal!"
He said, "The key's the soul."
I questioned of the joys to cheer the weary way;
He said, "Work day by day."
I begged of him a friend—yea only one;
He said, "Each walks alone."
I pressed him for some guidance from above;
He said "Strive well to love."
I asked him when he came, and the gates he gained;
He said, "Watch the seed growing."
I wrestled with him, asking how, and when;
His answer was a sigh.
Painting I cried, "And when the journey's over?"
"'Tis but a stage along the road," he said, "question no more."
TO THE WORKING MOTHER IN THE HOME

Agnes H. Downing.

You work hard. You work long hours. You do the best you can. Your work, as a rule, is well managed. You think in planning it. You would never get through if you did not.

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

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

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

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

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

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

What brings anything into your home at all? Your husband's wages. Does his work produce new material? Yes; THE WORK OF ALL THE WORKERS IN THE WORLD PRODUCES ALL THE WEALTH IN THE WORLD.

Can they not then produce enough—enough to feed your family well fed with nourishing food, and dressed with comfortable clothing?

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

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

It is your duty to see that your child-

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

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

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

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

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

For the sake, then, of your toil-worn husband, you must help to spread this knowledge. In duty to yourself—work and overworked as you are, you must do something that will make your work more effectual—you must spread this knowledge. But more than all, and above all, for the sake of your children for whom you are responsible, you must take up this cause. Tell your baker, your grocer, your butcher, your neighbors, your friends. Urge it on your husband. Be the one to bring him courage and hope; he has been of-

ten enough defeated. Here is a cause that is winning and will continue to win. Get Socialist papers; go to the Socialist meetings. Learn about it, work for it.

It means work and comfort, rest and dignity to all workers. IT IS A CAUSE WIDE AS THE WORLD AND SACRED AS HUMAN LIFE.

A RE-CONVERT.

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

ley could not hear more.

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

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

THE BORROWS OF ULYSSEP.

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

Socialist Playing Cards

Described by
L. H. Marcy, Ray E. Marcy and R. R. Chaplin

A full pack of 53 playing cards with which all the ordinary card games can be played without any special directions; any one who can play cards at all can play these at first sight. But the twelve picture cards are original caricatures—the Kings on the trust, the capitalists, the workers, the capitalists, the workers, the capitalists, the workers, the capitalists, the workers, the capitalists, the workers. Most of the other cards in the pack are for various types of workmen and women, and an appropriate rhyme is printed on each—some of the verses are satirical and some are belligerent. Every socialist family can have end of fun with these cards, especially by having innocent vixen into the game with his address for Fifty Cents. Agents wanted.

Charles H. Kerr & Company
284 Kinzie St., Chicago.
THE NEW FEDERATION OF WOMEN

Corinne S. Brown.

When the women's club movement started twenty years ago it gave a fine opportunity to women to lead their lives in the society of that day. It was a measure of protest against narrow lives and conventions. It was largely regarded as the direct outcome of the advanced educational facilities that had been offered to women previously.

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

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

For awhile the club idea met with opposition and disapproval, and the state of protest and assertion necessary to organization was its greatest value to women. At first the work of the clubs was limited to the work for benevolence, and the acquiring of information. But after federation as they did in 1882 the membership began to show an interest in public matters relating to children and their own sex. Public schools, parks, playgrounds, hospitals, lunchen clubs for working girls, traveling libraries for country districts, and other such matters occupied their attention. The appointment of industrial committees advocating the abolition of child employment and better conditions for working women is evidence that they could not keep away from the man's world, although those who really care for this part of the work are few in number.

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

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

Evidence of this need are easy to find. All over the country women who dare to think and wish to know are organized in discussion and study of vital human and economic questions. They find no satisfaction in the present Federation. The working women who also find no place in the Federation are becoming impressively radical in their own class, and are preparing to follow the path of trade unionism, reënforced with the blood, whitened with the bones and broken with the martyrdom of their brothers. These courageous girls are fighting not only for economic rights, but are struggling against the prejudices of the men in the unions as well as the apathy and indifference of their associates. They have been forced to think and are brave enough to act.

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

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

ARE MEN OR WOMEN MOST ENSLAVED?

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

This letter has been answered personally, but it will be answered briefly here, because there may be others who hold the same opinions regarding the relative position of women in society to-day. I once held such ideas myself. But this is what I have learned: That while man is economically enslaved, he has political freedom, and can use it in freeing himself from wage slavery any time he wishes. Women cannot. That while the wives of some workingmen seem to spend their time dressing, primping, parading, etc., they are but following the masculine law set down for them, so long as men prefer women who are a cross between a doll and an idiot, the women who care most to retain the favor of men will try to be that cross, and nothing more. Further, so long as women must depend upon a sex relation for support, there will be the effort of those men who own them to make the profession of her own, who is not dependent upon any given man for the board and clothes, never spends her time "dressing, primping, parading." If women are fit for nothing but slavery, whose laws have rendered them so? That men pay tribute to women of ability is a fact; but ability means opportunity, and how long has it been since the masculine lawmakers first allowed opportunities to women? Only in the last generation have women had equal opportunities with men in many lines, and in others opportunity is still hard. All the literature has not proven that the married man is true to his wife in spite of all inducements offered by other women. In Chicago alone, according to the capitalistic newspapers, there average 6,000 wife desertions each year, to say nothing of legal separations forced by the conduct of husbands.

Man is enslaved under the present system: wretchedly, miserably enslaved. But lower down in the scale, with her hands tied politically and economically, walks the woman, more wretched, more pitiable than he, "the slave of the slave," as our English author, Wyndham Lewis, has said. C. E. R.

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Edited by Dr. Alexander J. Mayor-Tyndall

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Editor..................................Josephine C. Kaneko

THE GREAT DIVIDE.

The signs of the times are not very propitious for the working people of the United States—not to mention others. Everywhere there are being thrown out of work, they are tramping the streets of the cities, are strangers in every country district, in their search for work, and, if we are to believe the reports, are not finding it. Meanwhile women are leaving their homes in their effort to secure work to themselves and their children, and they, too, in many instances are falling.

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

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

On the other hand, immense sums of money are being spent on battleship cruises, on fighting men's uniforms, on entertainment of people who are suffering neither for adulation, food, or clothes. Millions of dollars are spent on spectacular display and personal self-indulgence; but every ill. Those wage-earning men and women who do not understand their class interests, are brought up by the thousand and paid in all their pleasures, in a little money, and many promises. Why?

The fact is that we are on the edge of the Great Divide. The capitalist system is reaching a crisis in its existence that will bring it to a close. The working people, with the great machines, have produced too much goods, and, not having money with which to buy it, they are forced to shut down in their production, and starve until they have bought enough stuff to cause the mills to open again. But not having their wages they cannot buy the stuff. So they must keep on starving, or

They must begin to wake up, and demand that the goods they have produced be turned over to them without money or price. This is what those in authority are afraid will happen. Therefore the workingmen's pamphlets, their meetings, their leaders. Therefore, too, the panhandling of the ignorant and working people, who may be used more or less by the oppressed when their demands become too insistent.

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

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

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

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

THE SOCIALIST WOMAN WILL MOVE TO GIRARD.

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

WOMAN SUFFRAGISTS' INTERNATIONAL CONGRESS.

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

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

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

A NEW SOCIALIST DAILY.

The New York Evening Call, the new Socialist daily published by New York 32 and Park publishers a central New York City, keeps up the high grade of interest with which it started out. Every Socialist ought to read it; and every Socialist ought to see that his non-Socialist neighbor reads it. It is a daily to be proud of, both as a newspaper, and for its bright Socialistic editorials. The Saturday edition has a woman's page. Rose Pasier Stokes edits the department.

Don't forget to send in your bundle order to-day. If you don't introduce The S. W. among your neighbors nobody else will do it.

Books for Sunday Schools and Home Use


Every Socialist home, every Sunday school teacher, and every Socialist should have these books. They are valuable aids in training children in Socialism. THE SOCIALIST WOMAN PUBLISHING CO., 619 E. 55th St., Chicago.
WOMAN AND SOCIALISM
Luella B. Krebich.

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

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

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

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

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

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

We should have a leaflet that briefly expresses the message of Socialism and our women should start a leaflet campaign and not cease until the message of industrial liberation is carried to every sister-slave in the factory, sweatshop, miserable home, or sporting house. This message should be carried by an organization of women whose sympathies are with the working people and who are ready to go to the work.

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

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

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

I have been very greatly astonished at the work accomplished by several of these organizations if we had them in every town we would soon inaugurate the co-operative commonwealth.

THE WOMAN'S MOVEMENT
Leila Agnew Wilson.

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

The new woman, the pioneer woman, has already proven the justice of these demands by her splendid achievements in the home, in education, and in the world of industry, where she has entered often in spite of law and public opinion, but with these forces of law and public opinion in her favor, even the common woman will soon prove the value of her co-operation, in government, education, and in the various fields of labor whereas yet she is unrecognized.

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

But just as the wage slave cannot be freed, but must himself attain to freedom, so must woman come into her larger life of social and political equality through her own efforts. These efforts constitute an ability to intelligently use the privileges thus gained.

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

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

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

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

Don't send stamps for subscriptions. We have enough stamps to last for years.
PRISCILLA AT HER LOOM

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

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

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

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

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

When the Priscillas of old spun and wove with their clumsy hand-tools they were fed, well-clad, happy. They could only weave a little cloth in a day, but by being industrious they easily kept the whole family well fed, well clad, and happy. But now to-day weaves many, many yards of cloth each day, and is poorly fed, poorly housed, she and her loved ones lack decent clothing, the harder she works the less she receives, and is denied the happiness which is the natural right of mankind; possibly we may find the reason here:

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

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

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

It is an indubitable fact that woman labor is not bad, but the way she labors. Labor is a joy when we perform it for those we love and reap the fruits of our industry, but it is a curse when we labor for a master and the wealth we create means added miseries for us and added power to despoil for our masters. Since the workers have lost the ownership of their tools, and the world has ceased making things for use, and everything is produced for profit, when a woman works for wages she works for a master, and that master sets the price of her labor, fixes the hours, says how much shall be done and what conditions must be, and always with the idea of making the largest profit for himself. As a result we see an army of five million women working in all manner of industries and under the control of a man with no eye but for profit, decrees. There could be but one result where a few men have such control of many women's lives—low wages, long hours, unsanitary conditions, dangerous work, poor food, poor lodging, insufficient clothing, poverty, misery, want, degradation, crime and vice.

THE SOCIALIST PARTY AND WOMEN

"Hebe" in St. Louis Labor.

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

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

I fully agree with Comrade Woodman in her belief that within the Socialist Party women are given not only theoretical but practical recognition, inasmuch as they hold absolutely equal right of membership with men. But until now so few women have availed themselves of this privilege that it has become a simple measure of practical membership to the party to keep women away and means whereby women can be successfully organized, and can be drawn into the movement in greater numbers. There are many minor reasons why women are so reluctant to join the locals and to attend the party meetings. But the main reason is that under present-day conditions women's interests are not and cannot be identified with those of men. Women are treated as a class apart from men, as the products of sex discrimination, by the modern state, and this fact gives women a distinct and undeniable cause of their own. They have been Legislatures in this country for a long time, and they have much to learn that men, owing to the schooling of their broader, more socialise life, have long since learned. Women are just beginning to learn the lesson of organization and solidarity and concerted action, and not until they have learned that lesson thoroughly can the women sometimes dry routine work of party locals have any meaning to them. Therefore, women must be appealed to in a different way than men, the propaganda among them must be carried on in a distinct way, and special efforts must be made to enlist them in our ranks, and that the party has recognized this necessity is best shown by the fact that at all the State conventions, as well as at the present national convention, women's rights have been given special attention, and that the International convention at Stuttgart adopted a clear and forceful resolution in support of the woman's suffrage movement.

And this brings us to the vital point, the suffrage question. Comrade Wood-
The final argument brought forth by Conrado Woodman, that "all the needs of our society are fulfilled complete and perfect satisfaction in Socialism," is one that we have heard very often and one that we are tired of hearing. The fact is that we have no desire to wait for the realization of Socialism for the abolition of our political dependence, that we do not desire to go forth into the cooperative community as a fettered and oppressed womanhood, to be liberated only as a sort of tail-end of the day's work by the good grace of our socialist state. I am poor comfort indeed to the women of to-day that the Socialist state will grant their offspring the full rights of citizenship. One would ever dare to put off the urgent demands of men with a similar promise. I put the question to you, workingmen, who may read these lines; if man's suffrage in the United States depended upon a property qualification and, if, owing to this qualification, many of you were disfranchised, could you be content with the promise that in the Socialist state it should be otherwise? You would not. You would be up and down the country. You would make man's suffrage your first and foremost issue and fight for it by all available means, as our comrades in Austria have done, and as our comrades in Prussia are doing now. It is the same spirit of Independence, the same desire for full expression of the humanity within us, that prompts us to make man's suffrage our first and foremost issue.

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

Socialist woman's study club.

The Socialist Woman's League of Chicago has a series of lessons for study clubs. These lessons will appear in The Socialist Woman, two in each issue, for the convenience of clubs that wish to meet twice a month to study. For particulars about organizing, studying, books, address May Waiden, 610 E. 55th street, Chicago.

LESSON V.

Lower status of barbarism.

1. Subsistence.
3. Further development of tribe.
4. Language.
5. Village life in clusters of houses.
6. Property.
7. Religion.

V. Industry.

1. In Eastern hemisphere—Process of making bronze copper axes and club; use of charcoal.
2. In Western hemisphere—Adobe brick, and stone in house building. Pavéed roads, yer suspension bridges, reservoirs, and reservoirs.
3. In both hemispheres—Woven fabrics, shuttle and embryo loom; ornamental pottery.

VI. Property.

1. Products of specialized industry enter into trade, and personal property in movable objects appears. Property descends to sons.
2. Personal gods, goddesses, or spirits of earth and air, demons, human sacrifices.
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COMMENT.
It was in this period of the history of the human race that women began to know universal bondage. The private ownership of property, the usurpation of the land by the Patriarch, and the ownership of numerous wives by him, mark a very decided revolution in the social life of the people. To the earnest student it is made clear from these facts that Socialism, which stands for the abolition of private property, is the only source from which women can have economic and sex-freedom in the future.

QUESTIONS.
Who is supposed to have domesticated the first animals and cultivated the first gardens, and why? Ans.—Women, because they were left to attend to the care of the children when the men had the time, and opportunity for new discoveries.
What is meant by environment not conducing to effort? Ans.—Either too hot or too cold, or any other climate causing laziness, while in the latter nature does not reward effort. What are the uses of work? Ans.—It supplies needs and develops intelligence. Why are women enslaved where people do not work? Ans.—Because they do not produce something that men must have. What did the council of chiefs and the general lead to? Ans.—It was the beginning of the federation of tribes. What gives rise to new words? Ans.—New uses for words. What was the special feature of the Patriarchal family? Ans.—The Patriarch owned land on which the group lived, and he owned the people. An unlimited number of women were his wives. What was the logical result of the industrial development? Ans.—It made possible the specialization of labor. What is the result of specialization from industry? Ans.—It was the starting point of trade and of the private ownership of commodities. How do the people in this religion come into being? Ans.—They are invented by the primitive imagination to account for events.

Morgan’s Ancient Society, Chaps. 2, 3, 4 and 5; Engels’ Origin of the Family, as well as to make wrong right; Taube’s Ancient Society, Chaps. 5 and 6; Fisk’s Discovery of America; Schoolcraft’s American Indians; Ward, Pure Sociology, page 385; Hebel’s Woman Under Socialism, Chap. I.

MY SISTERS IN TOIL
Theresa Malziel.

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

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

And again and again we will hear a de- spotic voice exclaiming: “What is the law? I must follow it; it is hard to live.” And yet there is so much to live for, there is so much to be accomplished in this wide, wide world, and neither father, brother, husband or sweetheart can do our part for us. She who wants to be free must herself strike the blow; and strike we will, my sisters. Not with swords and hatchets, as men was wont to do, but through our intelligence and energy, through our efforts to rise above the spirit of greed and exploitation.

Come, my sisters, let us shake off our bitterness, our disappointment, why are we fighting for? It is time! The bugle call sounds louder and louder; my tolling sisters of the world, arise!

RUSSIA’S MESSAGE.

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

THE NATIONAL MOVEMENT

The St. Louis Woman’s Socialist Club meets on the 2nd and 4th Fridays of each month at 8 o’clock. Our meetings are growing steadily, both in attendance and in the completeness of our discussions. Every meeting holds a mass meeting to be addressed by a woman comrade on the subject of Woman’s Suffrage. The Socialist St. Louis Club, which holds its meetings at 212 South Fourth street, will adjourn for the summer vacation on the 31st. Much pleasure and profit was obtained by the adult class from
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the study of Mille "Struggle for Existence."

Yonkers, N. Y.—Women's Progressive League of Yonkers began its series of open-air meetings Saturday noon, June 15, with a very successful meeting in front of the carpet shops on Palisade avenue. Large crowd of working women came to the meeting entirely to the eloquent argument made by Mrs. Ernest Allen. Large number of leaflets were distributed. Mrs. Malakie presided. The California Woman's Socialist Union has recently elected the following officers: President, Ethel Whitehead, of Pasadena; Vice President, Josephine R. Cole, of San Jose; Recording Secretary, Grace Merritt, of Oakland; Corresponding Secretary, Maude W. Babcock, of San Diego; Treasurer, Mary E. Garbutt, of Los Angeles. These comrades are workers of experience and splendid enthusiasm; they will push the State organization for the purposes of enlisting women in "the battle in which no man can fail."

In Los Angeles recently a Socialist Lyceum has been started to instruct the children. The first lecture was very good. Mrs. Leah Levin is its first superintendent and Comrade Ethel Whitehead, of Pasadena, is its first teacher. At a meeting of the W. S. U. of Los Angeles, May 23, it was decided to promote the work locally by holding meetings on the second Wednesday evening of each month for propaganda. These meetings will have music and speeches, and will distribute literature. A bundle of a hundred copies of The Socialist Woman for each month was ordered. Much enthusiasm was expressed over the national convention, the special work for the arousing of women, and the general trend of events. The active members of the Unions are often active workers in the local, the meetings in Los Angeles are held in the headquarters, and the comrades as a rule, are cordial and sympathetic with this work, which has for its only purpose the leading of women to Socialism. —Agnes Walling.

Chicago.—Woman's Branch meets every alternate Thursday at 103 Randolph street, at 8 p.m. The most recent work of the Branch is the preparation for street meetings and the distribution of literature. One thousand copies of the leaflet, "A Word to Working Women," besides pamphlets and Socialist papers, were recently distributed by them. The Socialist Woman's League has taken up the course of study outlined in The Socialist Woman, the lessons being only led by Lida Parce Robinson. The League also distributed 1,000 of the leaflets, "A Word to Working Women," by Agnes Downey, "How to Organize a Socialist Study Club," by May Walden. Meetings are held every Thursday afternoon in Room 12, 20 Van Buren street, Chicago.

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

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

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

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

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

TO THE EDITOR

WHAT CONSTITUTES SUCCESS?

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

As organizer of the Woman's Branch in Lynn, I believe it a duty, due to the earnest band of women composing the club, and to the facts in regard to the club's rise, its accomplished work, and its failure to continue as a separate organization. For a number of reasons Local membership roll had not counted over four women, and these women comrades often thought, erroneously or otherwise, that they were not wanted by the male comrades in the local. Lynn has many shoe factories, and its women wage-earners are ten thousand to a side. "Here is room," said I "for a Socialist Woman's Club." So we came together by consent of Local Lynn, fifteen women for propaganda work, were elected a year ago. She never ceased the weekly meeting through the severe winter or the hot summer weather. The club held large public meetings and socials in the Federation of Labor hall, attracting many union men and women by its program. The local press always sent a reporter to our meetings; the bright young woman for president, for club of Socialists' "Jungle" into the public library, also the "New York Worker"; it held successful whist parties and concert parties, and raised money for the campaign. Many of the members took up the study of Bebel's "Woman" and other Socialist works, and later we joined the State and National organization as dues-paying members, sending two delegates to the State convention the first year.

Hilda women had only served as alternates at the State political conventions. I said to our woman's club, "Why not send two delegates direct, but first let us present resolutions at the club convention, asking for an expression of its opinion on this," and we did so. The resolutions were favorably reported, with two days' work. Women should devote our energies to washing dishes and selling tickets for their meetings, so our brave band of women was pulled two ways at once. Barely did our men comrades visit our business meetings, even when appointed to do so by the Central Committee. They were sent west so that the night of their meetings to the night we had chosen for ours. Not a word of cheer did we receive from them; they laughed at our endeavors, and called us "the Stomach Club."

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

A NATIONAL MOTHERS' DAY

In view of the fact that Congress has decreed that June 12 shall be set aside as "Mother's Day," as "Mother's Day," as every one shall "wear a white flower in honor of his mother," the Socialist women of Greater New York have decided to use this day to celebrate the memory of the mothers who are making plans for a real mother's day. They call upon all Socialist women's organizations to make June 12 one of the most important days of the year, for the mothers" of the children who are to be educated, and to organize a week to protest against the social system which tears mothers away from their children, and sends the child to the factory, there the mother to the work shop. As May Day has been set aside for the workers, so the Socialist women are called upon to set June 12 of course, as a Mother's Day in fact.
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