THE PROGRESSIVE WOMAN.

CAPITALISM AND THE WOMAN QUESTION.

ELSA UNTERRMANN

Side by side with, and dependent upon, the development of capitalist production into Socialist production goes the development of the capitalist woman into the Socialist woman; at the same rate that crises, unemployment, overwork and starvation are leading to a collective ownership of the means of production, prostitution, female and child labor, combined with the above-mentioned factors, are making more rapid the approach of the time when women will stand free and unhampered to take part in the fight for progress side by side with her companion, man.

Capitalism, by driving women into the economic field, is preparing them for the centuries during which they will take part in the vital life of society that goes on outside of the home, a life which men have hitherto lead almost entirely alone. Women are not merely entering the factory, but they leave behind them the greatest human works are performed by the simplest movement of levers, not only entering fields where the machine has precedence over the human mind; they also become music instructors, public school teachers, novelists, artists, mechanics, architects and orators, lines of work in which a great mental capacity is required. If woman is now capable of accomplishing so much in spite of the long centuries of slavery, she is far from being submerged mentally and physically, and in spite of the obstacles that capitalism throws in the path of those who wish to perform labors valuable to mankind, what a vast amount of development she will be capable of under Socialism!

And capitalism not only paves the way for the economic freedom of women, but also forges ahead the direction of their sexual freedom. There has already arisen a class of women who are economically free of men, a class that, no matter how diminutive it may seem in comparison with the unnumbered army of women who remain in the lowest depths of the industrial pit, is exceedingly large when compared with the same class in preceding centuries. Women of this class are literally sexually free; since they have no need to look upon men as providers, economic necessity plays no part in their selection of a mate. When one views the circumstances it is not at all amazing that some women become theoretically and practically free from the bonds of marriage in which it has been imprisoned for a long time acts in a similar manner. It circles round and round in the air, flies wildly up and down, and exhibits other signs of bewilderment. But when it has become accustomed to freedom it flies straight on its course.

So it is with women. After decades of bondage to a narrow sphere, often denied even the right to intercourse with one another, women have become emancipated for a judicious use of their sexual powers, have become unable to discriminate between a lasting love and a mere sexual attraction. Following the example men have set them they lend themselves to every passing fancy. But, like the bird freed from its cage, when they have tried their wings and learned to use them, the majority will adopt a straight course.

In opposition to this class stands the prostitute, the emblem of a slavery more horrible and degenerating than any other into which social development has lashed the woman to bear. And although it may appear to be a glaring contradiction, even in this, the most abject sexual slavery, there lies the germ of woman's sexual freedom.

As private property took a stronger hold upon society and man's desire for offspring to which he could bequeath his property increased, woman was sacrificed upon the altar of social progress to further this development. Gradually, as her seclusion continued, that man's passion has been made capable for motherhood and her mental requirements to household arts her love was transformed from the unbiassed passion of an equal to the cringing, submissive reverie of a subservient being. When capitalism forced her into the industrial world it destroyed to some extent her sentiment of man's superiority in economic matters, but the upper hand still remained to him in sexual matters. Prostitution has the menace of destroying woman's meekness and confidence in this direction. Who knows better than the white slave or the working girl forced to sell herself to ward off starvation, that man's passion has been made possible by woman's years of enslavement; who is there that but is aware of the fact that these two, that woman also has sex needs, who is there that longs more ardently for the realization of an ideal of companionship and mutual love instead of submission on the one hand and mere passion on the other?

The desire for a higher love reveals itself not only among prostitutes whose suffering is the most severe; it spreads itself through all mankind. Everywhere one finds women whose ambition rises higher than to be mistresses. Before them they have a conception of a man with whom they will be able to labor together at whatever task life has set for them. One may find illustrations of such comradeships even under the present conditions; for instance, in the musical world. In the field of science w. find a splendid example in Madame Currie, who, with her husband, discovered radium.

With the craving for mental association there also arises in woman an abhorrence of the idea of surrendering her body: in its stead there develops the conception of a sex love in which communion with a loved being brings about a sense of completeness in both which give and take to form.

It is surprising and at the same time animating to see the ever increasing multitude of women who join the sex conscious and class conscious army of their kind: factory girls and farmers' girls fight for the right to work, for economic emancipation; married women, single women, old and young, striving for a purer sex life, all inspired by the thought of a higher humanity. Although these masses of women do not invariably go hand in hand, the number of women fired with enthusiasm by both forces is innumerable. Such women will be potent factors in the proletarian revolution.

V. WE WANT WOMEN TO END THIS.

We went up to Saint Stephens with petition year by year; once the politicians cried, "we want a woman here!" M. P.'s behind the railings stood and laughed and saw the scene.

And police men knocked us down, because we were noisy.

But it's "Wanted, a man like me!" when the taxes are to pay.

For it's woman this and woman that, and everybody says...

But it's "Listen to the Ladies!" when it suits our turn.

When it suits your party's side, my friends, what M. P.'s say. 

Are shaking in their shoes at how the cat is going to jump?

III. WHEN WOMEN GO TO WORK.

To give them cheaper rates for contract jobs at a low rate.

But when it means they employ them always.

"Fair wages must be paid"—because the men have been.

For it's woman this and woman that, and everybody says...

But it's "Help us, dear friend!" when trouble begins.

When it suits your party's side of us, my friends, when trouble comes.

Then it's "Oh, for woman's charity" to help as many as you can.

IV. WHEN WOMEN BREATHE.

You dress yourselves in uniforms to guard your safety.

But those who make the uniforms do work a good deal of yours.

For the soldier bears the rifle, but the woman bears the race.

And that's no trifling if you had to take her place.

Oh, it's woman this, and woman that, and everybody says...

But it's "Ministering Angel!" when the wounded come in amidst, my friend, when you can.

When the wounded come in amidst, my friend.

It's a "ministering angel" then who nurses day and night.

V. WE MAY NOT BE QUITE ANGELS.—

We are only human beings, who have wants none like your own.

And if sometimes our conduct isn't as you fancy please.

It wasn't man's example could have turned up this way.

For it's woman here, and woman there, an angel on the streets.

And it's beautiful, my friend, with moon that meets.

With most men come wars, my friend, and air most men that one meets.

It's the way they treat the women who keep the streets.

V. YOU TALK OF SANITATION, TEMPESTUOUS.—

And you send your mail inspectors to know your private life.

"The woman's square's the home," you say:

"The woman's square's the home," you say.

Give us the vote that we may make the mail happier place.

It's the way they treat the women who keep the streets.

For it's woman this, and woman that, no one to love and care.

But it's "What's the woman up to?" when they show you in.

When she tries to show the way, my friend, when she tries to show the way.

And the woman means to show it—that's why she's out today.

For it's woman this, and woman that, no one to love and care.

Read the articles on The Manchow Contract and tell me what you think about them.
How Shall Mothers Be Recompensed Under Socialism?

WALTER LENFERSIEK

American women have as yet not taken any active part in the forward social movement, partly because the movement has been too much of a man's movement, partly because women's problems have not been touched upon by the men. The problem at will appeal to most women, because, if women are mothers some time in their life, is—

How will another be paid under the cooperative commonwealth? Right here we will forestall our scientific friend who has already formed the outlook in his mind that our question is truly academic, that these questions will be settled when we get to them, that a majority will rule, etc., etc. We know as well as you, friend. But I am one of those who think that nothing stimulates me and whose consequent effort more than discussion of how things will be in the soul coming time. If we were not for hope in heart would die.

Besides, you can have some fun by popularizing this question to some of the men around, and see how they disagree on it. Did you had the Socialism of some of them, as would be in the same condition you are today, only perhaps a little less so. Given a society, in which every adult, free and equal, has an equal say in all social matters; in which every woman as well as every man claims the right to be economically free; in which every woman, aving a special sex interest, will follow her interest—

How do you suppose they would vote to accomplish their economic independence?

One clever lecturer for the party answered this by saying: "Probably there would be a law giving wife half of her husband's earnings." How his would make a woman economically free I cannot see, for she could only get half of a whole, over which her husband would have absolute control. He would work much or little as he chose, which would make her a slave to his caprices.

Another good Socialist says that a man will get all the social value of his product, plus out of that he must support the wife and children. How this would raise a woman above her present status I cannot see. Her husband would get plenty if he worked, but here again she is dependent in her husband's good will.

Another thinks that the children would be granted an allowance according to an established plan, but that the wife would have to look to her husband for maintenance.

Please note that none suggest the abolition of the family relation, the slander so often hurled at us.

But I do not know if any of the plans suggested is true freedom for a woman who might unfortunately be tied to a shiftless individual who would not provide. And women will not submit to a little charity doled out to them under such circumstances. They must demand economic independence even from their husbands, or they cannot be fairly free.

It is granted that a married woman with-
BAD LAWS AND WORSE OFFICIALS

AGNES H. DOWNEY

In the average happy human family the mother's rights are protected. Such women do not need to appeal to courts of law on their own behalf because they have privileges more than the law would grant them.

Because this is true these women are the subject of the weakener, the voice of woman's wrongs or rights. They believe that woman is already a favored individual and that she has no wrongs of which to complain.

But we cannot judge the position of woman by a superficial view of the more fortunate women. Just as the test of one's physical health is the condition of the weakest organ, so the test of woman's social right is the status of the weakest woman.

Turning to the laws of California to see how the personal liberty of women is protected we find:

Penal Code, Sec. 260a. Every person who, within this state takes any female person against her will and without her consent, or with her consent procured by fraudulent inducement or misrepresentation of a false purpose of the目的 of the performance of some lawful act, is guilty of a violation. The provision of imprisonment in the state prison not exceeding one year, and a fine not exceeding one thousand dollars.

One must notice that there is no minimum penalty. The offender may be found guilty and get a sentence of only one day or one dollar.

By Section 499 of the same code we find:

Grand larceny is punishable by imprisonment in the state prison for not less than one nor more than ten years.

And Section 487 of the same code includes, among other things in grand larceny, the stealing of a horse, mare, cow, steer, or cattle. For the theft of these animals the offender can get no less than one year imprisonment, and may get as high as ten years. A maximum penalty of five years for stealing a woman and ten years for stealing a cattle or horse is very high penalty by California standards. Note that it is only a very high penalty by the standards of the women of their own nation and race.

When it comes to daughters of a neighboring race the disparity in values is greater and even more favorable to the domestic animals for by Sec. 286c the penalty for selling a Japanese or Chinese girl is a fine of not less than one thousand or more than five thousand dollars, or by imprisonment in the county jail not less than six nor more than twelve months. Here the legislature has reduced the offense of stealing a defenseless human being to a misdemeanor, punishable only by a jury, while the theft of a cattle is carefully kept a felony and punished by a penitentiary sentence.

Nor is it laws alone that women need care for. Women are the workers and merchants though they are for the defense of womanhood are seldom enforced.

The very sections above quoted are almost a dead letter on the statute books, and the crimes of white slavery and prostitution which they were designed to combat flourish. And the victims—to the shame of the civilization of today are the young, the ignorant, the helpless. They are orphan girls and the daughters of poor widows and of exploited working men. The greater part of them are under the age of eighteen. Mr. Amos G. Warner (in his book, American Charities) says that among the girls who are victims of evil institutions are the feeble-minded and those bordering on feeble-mindedness and lying on the margin of delinquency. George Kibble Turner in McClures called the evil of prostitution a political crime. The Chicago Daily Socialist and the New York Call after careful investigations said that the struggle of the victims is marred only by a jail coldly逋ng those crimes. S. S. McClure said recently that "90 per cent of the women leading an evil life are held in subjection by men who are helped by the police of our cities."

And the Philanthropist in a recent issue said: "With the local courts the politician is all powerful. He protects his own, the surveyors of vice, and the latter furnish the votes by which the machine is kept in power.

To put it mildly, the women of the country owe little to such moral pirates. It is to be hoped that with the agitation for the ballot for women will come knowledge of the condition of women that will teach them to use the ballot for a real purpose.

Need fifteen cents for copy of "Socialist Primer" for the candidate.

THE EXAMINER'S CLASS.

LIDA PARCE.

The striking shirtwaist makers of Philadelphia have won their strike and gone back to work. Those of New York have nearly all gone back with their demands met. The Socialists have not been cut out by the strikers and helped them in every possible way. By raising funds, picketing, helping to organize and assisting in public meetings. With them it was primarily a sex struggle, with an exhibition of class solidarity, and only secondarily a matter of sex.

The woman suffrage women of New York also joined in the fight and contributed of their money and time and influence for its success. Picketing, for which they were reared, hiring halls and securing the publicity which they only were able to secure for the cause of the strikers. To them it was primarily a sex struggle, an exhibition of class solidarity, and only secondarily a matter of sex.

The situation has been a most trying one for the Socialist women by reason of the fact that while they are necessary and important work all the time they were forced to keep in the background in order that the tender sensibilities of the public mind might not take alarm at the ravages of political Socialism. It received the necessary publicity that is given to all new movements. The public flocked to follow the wealthy women where it would have been inexpressively shocked to discover a wicked Socialist. However, the support of this same public helpfulness that was that which the Socialists wanted. Thus a combination of the class struggle and sex struggle won the day. Fear has been expressd lest there be some cross purpose between the two and the one defeats the other if they tried to work together. The result in this case does not show cause for any such fear.

The Socialists of Oklahoma have recently joined with the woman sufferers in securing a constitutional amendment for a state referendum on woman suffrage. But it appears that at Stuttgart it was decided that the Socialist throughout the world should not co-operate with the woman suffragists in any way. So now we have twice co-operated, and the Stuttgart resolution is smashed and we have violated party discipline.

It is probably too much for the international body to try to decide the tactics of the suffragette movement for a state referendum or for all future times, on any question. Conditions vary so vastly in different countries and at different times it would be most unfortunate if the party must vary everywhere and at all times be bound by an arbitrary rule.

At a meeting held in Chicago on February 5th to discuss the question whether Socialist women should co-operate with the woman suffragists for the promotion of woman suffrage in Oklahoma, a good man said: "Socialist women, women who are good workers in the movement and who were most interested in the question under discussion would not vote on it because they were not highly motivated who are interested in the action of the party get into the party, so that you can have a voice in directing its action.

SUFFRAGETTE OUTLOOK IN OKLAHOMA.

The first big step toward gaining their end was the securing of the signatures of over two hundred women in the state to the petitions, by the women of Oklahoma. Then the women's technical objections brought against the petitions, but these were overruled by the state secretary, William Cross. The women who have been at the head of the movement have worked hard and made sure of the legal correctness of the positions after every step they took. They have had the benefit of good legal advice throughout. United States Senator Robert G. Taylor is the only important petitioner for women, and he is now on the list for women and made a very eloquent plea in its behalf before the committee on suffrage of the constitutional convention.

The labor unions, Socialists and prohibitionists, are also backing the movement. In commenting upon the Oklahoma situation, the Kansas City Times says:

"It was the opposition of the anti-prohibition which helped to shut the women out entirely from the constitutional convention, they also fear that they will be shut out of any special amendment. The Socialists, who are getting to be a strong body in Oklahoma, are also opposed to the special amendment for want of male suffrage, and can be depended upon for everything they do will be for women's rights. Unless the matter is tied up in the courts and not considered a question of public policy, there is no suffrage for women. The effect of the suffrage of the petition is probably not likely to have the same effect as it would be otherwise. In the special election which Governor Haskell is expected to call, probably in April, to vote up other questions to the same extent as is the other people under the initiative and referendum."

The middle class woman, shut within four walls and surrounded by babies, has developed a psychology hateful and unnatural to women. She has no sympathy which should be as wide as the world, which should extend outside the family only in work of petty charity. She is degraded into a kind of self-sufficiency: she loves her children and works for them because they are her own —Franklin Winthrop.

Do not expect the women whose husbands have always kept the bed, fit and clothed, to come now and walk the street hungry, uncared for and alone under the protection of the whining woman. Her mind is made by her condition. At all growths stop together—Franklin Winthrop.

Sorrows of Cupid. @dorf, bound, 30c.
The PROGRESSIVE WOMAN.

WOMAN

THERESA MALKIEL

Since the beginning of history man, who cause of his physical superiority, has en the ruler of the world endeavored to line woman.
The savage associated her with himself cause his sexual needs required her, ning the stronger he had complete control er without a thought as to its reason. The biblical fathers seemed somewhat in science stricken and developed there the theory that woman was created on the rib of a man. And what man could not consider himself as having a sim upon the product of his rib.

Among the Greeks, one of the most intelligent ancient nations, the myth pre- pleted that woman on earth was the aban down paramour of the gods.

In the "Phaedrus," Plato called her the incarnation of a man that had led a dislute life. Demosthenes defined her as an instrument for procreation, Diogenes called her a necessary evil, while Thucu- des, when unable to give a definition of woman, said, "I can only tell you what my mother told me that invented woman, wherever he say be let him know that he is the unallowed cause of the greatest evil, for she worse than the storm-lashed ocean wave."
The Sanscrit legend of the origin of woman is perhaps the most poetic and con- certe of all. "When Twashtri came to e creation of woman, he, like our own father, fashioned it up into curlicues, and rate, and fashion, and puff to use in assorted sty on her billow, brow, and cheek. He takes it down and hangs it on bureau and stand and washes it a bit every morning, everywhere; with pins and glue she sticks and sticks and sticks with ruffles and frills and things that wave on her forehead and her cheeks. She has blended shades, and rolls, and rolls, and things that wave on her forehead. She has arums and flowers, smooths and sticks and stuffs and stuffs and stuffs and stuffs and stuffs and stuffs and stuffs. She has hair that is white, hair that is black, hair that is green, and it is high with old bedsprings and pillows and bath towels and other things, and sticks in her hair with a plaidome high, with a pile of culture, and her feet high and yards acres and fatness deep, and falls exhausted and fast asleep.

For the purpose of initiating a proposed amendment to the constitution of the state giving the women of Oklahoma the right to vote with the secretary of state last week petitions were submitted which when signed, and up to date one protest has been filed. In contrast to other similar legislation being initiated under the initiative and referendum law, the woman suffrage move- ment which is the Socialist party is vitally interested. Woman suffrage, more than the paying of a strong for demands and an integral part of the nation platform of the party. The reactionary forces of democracy and republicanism in Okla- homa have not yet emerged, but the idea that woman's place is in the kitchen or the cotton fields, and it is up to Socialists and all other advanced thinkers and students of political com- munity to produce this movement to triumph.—Indus- trial Democrat.

Books for Home Reading for Sale by Us

Woman and the Social Problem, May Wood Simon, 5 cents.

Socialism and the Home, May Waiden, 6 cents.

Little Sister of the Poor, Josephine Conger-Karanak, 10 cents.

Outlines In Economic Interpretation of History, Lydia Paulke, 25 cents.

Sorrows of Cupid, Kate Richards O’Hare, (paper), 10 cents.

Sorrows of Cupid (cloth), 50 cents.

The Lost Primer, 10 cents.

Socialist Songs (with music). Compiled by Comrade John, 10 cents.

Songs of Socialism, Chas. H. Moyer, 25 cents.

The Changing Order, Trigg (cloth), 75 cents.

The Boy (cloth), 75 cents. New York, Harper, $1.00.

SUGGESTION AT REDUCED PRICES

The Jungle, by Upton Sinclair, (paper), $3.50.

Beyond the Black Ocean, McCurdy (paper), 35 cents.

When Thieves Were Doing, Steere (cloth), 75 cents.

Peculiar People in a Pleasant Land (cloth), 75 cents.

The Sale of An Appetite, Lagrange (cloth), 50 cents.

Rebels of the New South, Raymond (cloth), 50 cents.

The Recording Angel, Benholts (cloth), 50 cents.

The Scarlet Shadow, Hurt (cloth), 75 cents.

A Capital of Industry, Sinclair (cloth), 50 cents.
Symposium of New York Women on Suffrage

Woman in the Home.
CARRIE W. ALLAN.

It is generally conceded that woman lives in a state of submission to man, and no where is this more apparent than in that sphere which is said to be distinctly her own, the home.
The woman in the home renders service which the male wage-earner, her master, could not buy. She is the family economist. She mends and makes the garments, buys the food and clothing, and by her intelligence and thrift maintains the head of the house in a state of physical efficiency which enables him to go out and sell his labor power. The service she renders is price-less. But, because she brings in no actual money, she is considered an economic dependant, and treated as a subordinate be-cause of this dependence.
The lot of this woman is desolately pitiable, much worse in many cases than that of the woman who has gone out into in-dustry.
Surely this woman needs the ballot as a means of education to fit her to take her rightful place by the side of man as a political and economic equal.

Suffrage, the Means to the End.
MARY A. HIBBARD.

From a close study of the activities of the women of New York working for the suffrage one can venture to predict that the day will come in the future when the women of this state will have the privilege of de-ciding what shall be the law under which they must live, and who shall be the ad-ministrators of this law.
The Socialist women of New York re-alize too well how necessary the vote is to all women, especially the working wo-men, for the protection of their rights and interests.
While we are fighting for the suffrage we must not lose sight of the fact that the greatest majority of the working women do not know their rights and interests.
The ballot in the hands of an ignorant working woman will not destroy the privilege of all classes, universal conditions. It will only be an effective weapon in the hands of a woman then when she will know why she casts her bal-lot, and what she can get by casting it in-telligently.
Therefore, I say, in the fight for woman suffrage, let us not forget the great thing for which we are working—her emancipation of the whole working class.
Woman suffrage is only one of the means toward that great end.

The Working Woman's Awakening.
THEODORA MARLIN.

Undoubtedly, with closed eyes, driven, per-haps, by the herd in-stinct that makes her fol-low the others, the working woman is rising at last from her long slumber.

By the aid of her re-ligion she has bent sub-missively, from time im-memorial, to the world, the promises of the future bliss in the hereafter.
But, though drinked of bitterness is being filled to the brim. The solution of the problem of existence is pressing upon her more and more. Even the mantle of marriage does no longer save her from it. The patient mother, and will not see her children destitute and hungry. She wants some of the celestial promises to be realized here on earth. Hence this general unrest of womanhood the world over.
But, though drinked of circumstances to seek an independent existence, the working woman remains, nevertheless, an out-cast from the body social, a paria as far as her political rights are concerned. Her striving for the right to vote is only natural—it will lighten her burden some-what; but her economic independence can only be attained with the complete change of the present state of society when the edifice of the Socialist republic shall be erected.

"SMILING JOE."

BY DR. ANTONETTE F. KOINON.

Socialist women must concentrate their efforts upon thorough organization of the women of the working class.

In the office of a large New York char-ity bureau, the name of "Smiling Joe." It represents a small boy tied upon a stretcher on account of a tubercular affection of the spine. This mournful epitaph was deprived of all the things that made the world go around. He was a typical example of young manhood. In the hospital he was friendless, depriv'd of all the luxuries of childhood, helpless, in physical mis-ery there is a radiant, confident, content smile upon his sweet little face. "Smiling Joe" has brought in hundreds of contributions, his little face touches the heart of the giving and the givers. And no won-
der! He is the apotheosis of the poor, the humble, the wealthy classes who wish to see them dependent, unfortunate, but still happy and contented.

The wealthy women of New York wish each other in the fate of the scorned; the short-haired woman expected to find a type of "Smiling Joe" among them; el-eged to discover instead, a growing d evotion and class feeling the wealth of the nation, of the world, of the children, of the little ones. This organization to be kept away from the baneful influence of Socialism.

Learn, you women who still preach organi-zation of women into one sex co-ordinated, working women. The working class cannot be understood by the women of the capitalist class; they are spir-ually divided by an abyss. The working woman is waiving for the magic word Socialism to blossom into the right of women. Our responsibility to bring to her the word Socialism and with it the message of man's rights.

The Humanizing Effect of Woman Suffrage.
CLAIRE G. STILLMAN.

Not only will the ballot make women more efficient by substituting the dire method for the indirect, but its psychological effect will be noticeable in her increased dignity and power in every human relation. Inevitably the girl child whose future co-opsibilities of a "career" like her brother's will be more welcome and more sanely educated than today when the feeling that it is a far greater achievement to bear a son than a daughter has been stamped upon the soul of the wife who is a citizen, well informed and active in public affairs, will natural ly be more respected by her husband that of the sweet young creature who knows nothing but "house busi-ness," "simply hates politics," and is by silence, stalling her yawns when the conversation turns upon topics of public interest. It also follows that the more do-ined the woman, the more honored will be that of the mother, who will no longer be treated to that mixture of affection and contempt which is often comporting today. The mother will not, as is sometimes the little one: "I was when I'm a little one." "I was when I'm a little one." After all, the mother who, through the ballot, will be able to take a mighty step forward. She will be part of the great world in which she initiates her sons and daughters. They will grow towards her instead of away from her. She will at last: have a chance to hear her children speak.

The ballot will not do this all at once or all alone, but it will be one of the potent factors in the humanization of over-sexed society.

Musings of a Socialist Mother.
LEAH.

I wore a button on my coat with the picture of our Socialist candidate, the presidential candidate of the United States, and, with the energy of his twelve years had declared: "I vote for Debs."

I stroked his curly head: "You can't vote under twelve," I told him, and then, after a few moments he gave an added: "But you can never vote, mama."

I felt a pang of humiliation as I spoke; that same pang of humiliation that I felt when I was young and struggling for my ballot and my suffrage.
The PROGRESSIVE WOMAN.

4

aving felt, when but a mere slip of a girl argued politics with my boy playmates a
the old park where the girls and boys assemple after school. When the
boys whose fathers were democrats or
republicans, could not take the arguments
that I, the child of socialist parents, ad-
anced, they would cut me short by say-
ing: "Pshaw, you're a girl, you can't vote!"

Every thinking, intelligent woman must
deeply humiliates by the realization that
her mind, her judgment, her opinions and
her social service count for nothing in
the state, while even the most ignorant,
leaprog and anti-social man remains her
political master, just because nature, by
that

The Paradox of the Socialist Wife.

Perhaps the most ideal relation that has yet ex-
isted between man and woman is that of the So-

A WORD WITH THE EDITOR.

Of course, it will be more than one word. But it

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times the primitive
nations were composed of a king

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You will get them there.

The Paradox of the Socialist Wife.

Anita C. Block.

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Eight cents per line for 4 columns of time space.
Columns—width 5 em; length 11 inches.
Circulation, 15,000.

The name of a matter should be addressed directly to the publisher.

Entered as second-class matter February 12, 1886, at Girard, Kansas, under the act of March 3, 1879.

Editor and Publisher . . . Josephine Conger-Kaneko

It is almost impossible these days to pick up a prominent magazine that hasn't an article written at some length, on the woman question. The "big" magazines, of course, are full of the futility of running them. There must be money in them, or they die. To make money, they must cater to the taste of the great public. Not so long ago they would hardly print anything about the workingmen, or the Socialist movement. Now, their very best writers are Socialists, and they are forced to report the news of the proletarian world, because of the demand for it. And as they were forced to find millions of dollars of the common people, so they are being forced to give space to the woman movement. Forced by public demand. The public wants itself educated. Education means work, means toil. Work means putting on the new mind almost overnight, at least before we are aware of what we are doing, and one morning we shall look through the haze and the tumult, and the topos-turlyness of today's chaos, and find a century old tradition in the face of the house, ready to wrap the whole of society in its humane and beneficent folds.

The cost of beef rose from $6.50 per 100 pounds in 1900 to $8 in 1910; of sheep from $4.75 in 1900 to $6 in 1910; of hogs from $3.50 in 1900 to $6.80 in 1910; of hard from 6c per pound in 1900 to 28c in 1910; butter 28c in 1900 to 36c in 1910; eggs from 24c a dozen in 1900 to 38c in 1910; flour from $3.40 a barrel in 1900 to $5.40 in 1910. All this meant from year to year less calico for the wife's dresses, less gingham for the children's clothes, less furniture for the house, less dimes for little pleasures, less dollars put in the bank for the rainy day. Who says the housewife with her ballot wouldn't help to bring these prices down? And if she, who bears the brunt of the misery and degradation that comes from high prices will not help to abdicate them, who will?

"The Proletarian" is an interesting publication edited by Chas. T. Takahashi, a young Japanese Socialist. A continued historical sketch, Industrial Evolution of the Far East, is one of the most important points on the discovery or Japan by westerners, and their efforts to secure a foothold in the flower kingdom. "Let Us Unite!" is an editorial calling upon the proletarians of this country to unite with those of every other country, including the Orientals, for their mutual benefit against the encroachment of capitalism. The Proletarian, like all new Socialist publications, is having its share of financial trouble. What it needs is subsides, as reported by the editor, T. Takahashi, 935 Wells street, Chicago, and you will get the paper for a year.

The Irish Socialist paper, The Harp, formerly published in Chicago, now comes to us from Dublin, Ireland. The Harp was moved to Ireland because the managers felt that the Socialist movement there needed a periodical that was not affiliated to any political party. The Harp was voted to its party. It is 50c a year, and worth every cent of it—and more. Address The Harp, Temple Lane, Dublin, Ireland.

The department of commerce and labor has just issued a comprehensive compilation of marriage and divorce statistics from all over the world, which furnishes much information of interest. Although the divorce habit in other countries is on the increase, the United States, like Abu Ben Adam's name, leads all the rest. In 1870 there were 1,313 marriages. In 1900 there was one divorce for every 250 marriages. It will not be long before the ratio is one to every 100 marriages. To the unthinking, this is only calamity foretelling the dissolution of society. But whether it be calamity or not, it does not foretell the dissolution of society. Society has withstood upheavals in the course of its evolution quite as radical as those that are being made in the civil disturbances composing the home. The present situation but proves the Socialist statement that the home, like everything else in human society, is founded upon economic conditions, and with the change of those conditions it will change. But so long as there are men, women and children in the world, the home will never be destroyed. And let us remember this—if we are ourselves wise, nothing but good can come out of the present chaos.

Somehow, somewhere, in our callow youth, we were made to believe in the "wild west," the "pilgrim rough-handling the girl strik-

Resolved.

Resolutions passed by the Chicago Social.

The Chicago Woman's Educational conference at its regular monthly meeting, held at 11, Washington street, bearing on the platform's case was a resolution submitted to the national woman's committee, with a request that it be adopted at the next annual meeting. The resolution presented to the committee was as follows:

Resolved, That this is the desire of this meeting to have the action taken by the Committee on Women's Suffrage and presented by them to the various local W. S. C. U. and submit it further.

Resolved, That the committee of this meeting present to the national woman's committee by a vote the following resolution:

Resolved, That the accompanying statement of the political condition justifies the present condition of the national woman's committee, with the recommendation that the committee on women's suffrage be expanded and presented to the national woman's committee, by them to be presented and discussed in the local parties.

Statement of Principles.

1. Woman is an equal partner in the industrial world, where she is the most exploited of any section of the community, working without the ballot, she has no means of expressing her ideas upon labor relations. Woman makes her a disinterested competitor of the established wages.

2. Productive Industry has been taken from the hope, leaving the domestic woman only the fairest of the service and dependent classes. As powers are over the productive industry, woman has no mental and social development has been arrested.

3. The home has become so encompassed in so-called industrial conditions that the spirit controlling those conditions. Woman ought to be responsible for the home and for the child. If woman is in her own home, especially in her sex relations, is exploited still more completely, through production of the man, woman and child. . . .

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THE PROGRESSIVE WOMAN.

The Marriage Contract
LIDA PARCE

("In 1900 we had 66,000 divorce cases in men's courts. In 1928, we had 125,000 divorce cases in ten states."

in California one every seven; in Ohio one every four; and in Chicago one every seven marriages.

in some of the cities it was even worse."

in Kansas City, one every four marriages, and in San Francisco one every nine marriages.

These figures are alarming. There is little wonder that informed women turned to the marriage contract."

The marriage contract is a delicate fabric, not often subject to the frank investigation of the law, and there is little information about its effects.

On page 27 you will find the following: "Marriage is a contract altogether of a peculiar kind; it stands alone, and can be assimilated to no other contract whatever." And on page 36 the following: "In 1900 we had 66,000 divorce cases in men's courts."

In its author, it is believed for the first time in any legal treatise or judicial opinion, broke away from the old shackles, and defined marriage as a status.

Sir Henry Maine, in Ancient Law, says that civilization has been a progress from status to contract. That is, in early civilization a person's whole life was determined by the state to which he was born. He was hedged about by a condition so that he could not control his life. Whether he was married, a free man or a slave, he remained all his life in that condition. He could not alter it by entering into any free relations. But as civilization advanced, the power to form contracts increased; so that a condition of freedom is really the same as the freedom of the individual to enter into any contract. It is said that civilization has been a progress from status to contract. But it seems from the last quotation that in the matter of marriage, we are progressing backward; or, more properly, standing still.

The difficulties about this marriage contract are obvious. A contract is an agreement into which both parties enter voluntarily, and which involves mutual duties, obligation, and penalties. But marriage is not a person in the eyes of the law and did not have any contractual privileges. She could not sign a contract and the duties and obligations and privileges were not mutual. So Bishop, in the first edition of his work, "Marriage and its value," has helped some marrying the idea that marriage is not a contract after all, but a status. But here another embarrassment arises: the moment you call marriage a status you have to describe or define your status; and there is no other way to define it than as a status of servitude. We will now examine one or two of the terms of this agreement by which women enter a status of servitude.

In "Tiffany's Persons and Domestic Relations," on pp. 70-71, you will find the following: "When a tort is committed against a woman, and the tort is not recoverable: (a) For injury to the wife, as for her mental and physical suffering. (b) For injury to the husband—as for the loss of his wife's society and services, and dis- tinguishes an action by the husband himself alone, at common law, and in such action only. By statute in some states, such damages can be recovered in joint action." And on pages 72-73: "At common law an action for personal injuries is an action of assault and battery, negligent personal injury, libel, slander, etc., must be brought by the husband and wife jointly. The damages recovered in such action are for the injury to the husband, and not for any injury to the husband; but they belong to the husband when recovered."

There is, of course, no provision whereby a wife can sue for damages sustained by her husband and pocket the damages awarded to herself. She can sue for such injuries, and the damages when recovered, belong to him. The theory of this is that her identity is dissolved in marriage, or that the state of marriage is a unity, and not consistent even with the principle of this legal fiction.

For it provides that damages may be awarded to him for his suffering, and to her for loss of her services. Two wrongs were intended to be righted, and she slave the procedure would probably not be different, excepting that he could only collect damages for loss of her services.

In an unmarried woman can sue for damages and recover in her own name. Excepting for the purpose of placing a wife in a status of servitude, and giving the husband an advantage over her which is purely artificial and gratuitous in character, there is no possible use for this clause. If a woman were drawing up a contract for marriage which they could sign with dignity and self-respect, this clause would be left out altogether, reserving to the woman and the same right which she has un married, to sue for damages, and to recover and own the same herself.

The young children of Mrs. B. R. Tillman have been condemned by her husband to B. R. Tillman, Sr. She is suing now for their recovery; but she has been informed that she can not recover them under the law. Her husband deserted her, gave the children to his friend in another state, and followed to see them. She was ill when he went away and took the children. She has not seen them since. The father is said to be a habitual drunkard. B. R. Tillman, Sr., is U. S. senator from South Carolina. The contract was an illegal act in the marriage union excepting nine. It is one of the terms of the marriage contract that gives the husband this right. Men alone have formed the terms of this contract.

Women can never have sex freedom until they are economically free.
The Equal Suffrage Campaign in South Dakota

ANNA A. MALLY

At the last session of the South Dakota legislature it was decided to submit to the people an amendment to the state constitution giving the vote to women. This amendment will come before the state next spring.

The South Dakota Equal Suffrage association, which is affiliated with the National Woman's Suffrage association, has inaugurated in the state of South Dakota a "Votes for Women" campaign. The management of the campaign is in the hands of a special committee with headquarters at Sioux Falls, Mrs. A. D. Timby, its chairman and headquarters secretary. Mr. J. L. White is chairman of the Finance committee, which is one of the sub-committees acting under the direction of the executive committee. All who wish to give a hand in this fight for the extension of the principles of human freedom should send their donations to Mr. White.

The women's campaign in this state should be honored for the enemies it has made. The politicians, the hard-working men, generally are against it. Politicians everywhere is bound to be corrupt so long as public officials are the servants of moneyed interests which preserve and perpetuate their power by bribing the law-givers; and in South Dakota there is scarcely an attempt made to conceal the stroke that comes from the political cesspool.

There are something like two hundred and five newspapers in the state, daily and weekly. The state is strongly Republican and somewhat naturally its press is so. Some forty of the papers will publish matter submitted by the women, but only a small portion of these will support the women's campaign editorially. Of the other two hundred papers, a few have said frankly that they are against suffrage for women, the majority state that they will not have anything to say as a diplomatic sidestep, these editors are against suffrage. One editor has given out what is known to be the sentiment of others who are not talking. It is opposed to women's suffrage because the women would probably vote for prohibition and they would surely be against government protection of vice. The gentle editor says that divies are necessary; if we did not have them no woman would be safe upon the streets of our cities.

The culture of France was supposed to rest upon the labor of the slave, which afforded leisure to the scientists and philosophers. Today our leaders of thought tell us that some women will be permitted to observe the standard of purity they have set for them only if they tamely consent to the enforced deanchery of other women. The women of the working class must be forced and beayed into white slavery in order that the victims of the comfortable home may be protected.

The liquor interests of the state organized into what is known as the Retail Merchants association is said to be conducting a forestal leaflet campaign against the women's right to vote. It may comfort the Massachusetts Association Opposed to the Further Extension of Suffrage to Women" to know that the agents of the saloons and dives, and the corrupt politicians are paying for the ancient classic literature against suffrage than they are shipping into the state of South Dakota. This literature has been plentifully distributed among the newspaper offices.

The anti-suffragist here uses that venerable method of leading the suffrage movement with everything that has been held objectionable in religious, political and social practice if the women voted. Often it crops out that our brother is afraid that the voting woman would stop Sunday base ball games and other forms of amusement dear to the masculine heart; in other words, they fear that the women will introduce into the general life the religious and moral standards which up to this time the men have so rigidly imposed upon the outside world. What has been done for the goose under the gander's prescription, he will have none of, if he can get out of it.

Governor Vessey stands frankly for woman's suffrage.

Mrs. Timby, the chairman of the campaign committee, is a dignified but finley democratic woman. She has a broad outlook over the social field and is ready to retire prejudices and discuss principles.

Miss F. A. Delarova, one of the national organizers of the National Woman's Suffrage association, has been sent into the state to work during the campaign. She has been for two years in the field, is a woman of patient and kindly patience under all discouragements. She is at this time engaged in lining up the women in different towns for the more active period of the campaign when speakers will be introduced and any towns the women are organized and in such places Miss Penfield outlines for them their preliminary work. In many instances, however, she goes into towns where the movement has no representative and puts the work on its feet as best she can.

When one talks with the quiet, earnest people engaged in this work here, one wonders where are the "short-haired women and the long-haired men" who only are publicly permitted to be suffragists? One notes, however, every day meet numbers of long-cald men and short-cald women on the other side.

With only a few months in which to do their work, the committee is making a straight, unnumbered fight for votes for women. The amendment is submitted independent of other issues. In order to carry it, votes are needed representing every county in the state and every region has its base. Votes for women, votes without strings, and then the field will be open for all to scrute the support of the women for their political principles. And those who have been murmuring about the money they believe may come to their task unafraid.

National Organizer of Women for the Socialist Party.

Socialists don't sing enough. The r-olation of any songs composed by Elia, H. Kerr will arouse enthusiasm in churches.
The Washburn Women’s Movement.

The Polish women are waging war aggressively to obtain enfranchisement.

Ernst Blumenfeld, of Denmark, has started a suffrage paper in Kristianstad, Kattebyland.

Oregon and Oklahoma will introduce suffrage bills in their legislatures next autumn. There is a chance.

The Dutch Board for Women Suffrage reports that its membership is steadily increasing, and many letters thanking the Society have been received.

The formation of the French Woman Suffrage Association has given new impetus to the suffrage movement. The French Woman Suffrage Association is itself increasing in membership and influence.

A suffrage meeting of some kind is held in New York, New England, and in every state of the Union. Churches, school houses, drawing rooms, women’s clubs, and other gatherings are all holding meetings to discuss the suffrage question.

The National women’s movement is growing rapidly in Japan. The women of this country are setting the example to the world. In Tokyo, Japan, there are over 1,000 students and every opportunity is given to women to prepare for the general election. The education of women is steadily growing.

For the purpose of determining the sentiment of the people on the question of woman suffrage, Senator Frack of New York will introduce a bill to compel the payment of a tax on the day previous to the general election, with the election day, and not more than 21 years old may vote on the question of whether they shall have the full right of suffrage.

A bill was introduced into the Natal (South Africa) legislature for the purpose of enfranchising women. The bill was defeated in the first reading, and has been postponed until an opportunity is given to the people to discuss the question.

The New York Equal Suffrage Society, which has been in the forefront of the suffrage movement, has resorted to a new device to increase its membership. The society has adopted a plan of soliciting subscriptions from women, and the amount of money raised by this means will be used to further the cause of woman suffrage.

The headquarters of the National American Woman Suffrage Association has been moved from Washington, D.C., to New York City. The offices are located on the 17th floor of a handsome new office building at 145 Fifth Avenue. Mrs. Alice H. Shaw and Prof. Frances Soper Potter, president and vice-president respectively, are the officers in charge. The area department is under the personal direction of Mrs. Idah Husted Harper.

Mrs. D. H. P. Belmont has invited the negro women of the Political Equality League of New York City to sign a petition addressed to Congress. The petition is intended to oppose the formation of a new suffrage association.

Not to affiliate or work with any of the suffrage associations. Previously the leaders had called several times the headquarters and had been told that the women were not willing to have money, sparsers or work any movement for limited suffrage.

At a special meeting of the Women’s Political Association of Victoria, held on November 10th, the following resolution was adopted: "The meeting of the Women’s Political Association of Victoria, held on November 10th, 1897, has been designated as a candidate for the seat at the election for the representative of the seat of Victoria, and will be held on March 4th of next year. The candidate will stand as a non-party candidate and will seek to fulfil the duties of the office of a federal council of the national council in the business of the federation of the states of the federation, as the new constitution provides for military and civil purposes.

At Vienna last October M. Boues, Socialist member of parliament, said in speech: "Not as a matter of policy, but as I am convinced that this form of partial suffrage is the right one, I will now publicly address the women of Europe."

They, too, have numerous women’s associations in their cities, and success will be had in those associations and the movement will gradually gain in strength and influence. The movement for woman suffrage is steadily growing.

Mrs. Alma W. Laferty, a prominent lawyer in New York, has prepared a bill to give women the right to vote. The bill was introduced in the assembly on Thursday and passed the house with a large majority.

After three months’ experience the only woman member of the Colorado legislature among ninety-nine—sixty-four in the house and thirty-five in the senate—I am more than ever firmly convinced of the right and justice of woman suffrage, and I believe that, whenever it is possible, it is the duty of a woman to take an active part in helping to make the laws of her state."

The movement for woman suffrage is gaining strength, and the women of the world will gradually gain the right to vote. The movement is steadily growing.

J. These suffrage meetings and discussions are being held throughout the country, and the interest is increasing. The women of the world are gradually gaining the right to vote.

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TO introduce NO-AL Flavors we will mail free of charge, for a limited period a beautiful 48-page Cook Book sold regularly at 25 cents per copy, with each order for a regular 25 cent tube of NO-AL vanilla or lemon Flavors.

These Flavors are guaranteed under the pure food and drug act of June 30th, 1906, No. 643.

These Flavors are manufactured by C. H. Stuart & Co., who have branches and distributing agencies in England, France, Germany, Japan, Brazil, Mexico, South Africa and the leading cities in the world, and the manufacturers guarantee that one 25 cent tube of NO-AL Flavors will equal and go farther than 10 bottles of the average Alcoholic flavors selling for 10 cents per bottle.

When ordering send money order if possible made payable to Egalite Mercantile Co.

All communications should be addressed to

Egalite Mercantile Co.

(DISTRIBUTORS)

Model Building, St. Louis, Mo.
FOR THE CHILDREN

LOVE'S PATRIOT.

ERNEST CRONST.

I saw a lad, a beautiful lad.
With a kind look in his eye.
Who smiled not at the passing throng.
When the country trooped around him.
And surely you'd ask the lad if he'd care to share his bread
With the little one that lived in the city.

"Oh, my country is the Land of Love.
Thus did the lad reply,
My country is the Land of Love.
And a brother there am I."

"And who is your king, my patriotic boy?
Whom do you adore?"
"My King Is Freedom," quoth the lad,
"And he is free at home.""Then you do as you like in the Land of Love,
Where every man is free"
"Nay, we do as we love," replied the lad.
And his smile fell full on me.

CHILDREN'S HOTELS.

JOSEPHINE CONGER-KAYEKO.

In the December P. W. we talked about the little children in New York who lived in the crowded and filthy slum houses. Now we will look at the lives of more fortunate little ones who live in great, beautiful hotels, and have everything they need or want.

Their parents live with them, of course. And they all have nice rooms together. But there are special play rooms just for the children, where whole crowds of them can go, and with nurses to watch and play with them, they spend whole afternoons in the greatest of enjoyment. You see, the nurses must be there so the little ones don't get their heads bumped, or a splinter in their finger, the nurse attends to it immediately, and no bad results follow. Of course, a play room is not perfect without toys, and the hotels furnish plenty of beautiful and expensive toys for their little guests—toy railroads, rocking horses, lovely big dolls, shallow tanks with warships in them, meagernesses with hair covered animals, to say nothing of marble and all sorts of indoor games.

These toys are always much better than any family of average means can buy for their children.

Besides the play rooms there are glass sun parlors on the roof where little folks can sit with mothers or nurses on cold or rainy days, and amid the palms and other luxuriant plants have a real out-of-door lark. Then there is the roof play ground. You know the little slum children play on the dirty roots of the houses and sometimes fall off. But these roof gardens of play ground are fitted up with high walls so the children can't fall over. They have little forests of small trees, like a park, and flower beds, and grass with winding paths so that it is exactly like being on the ground, only there is never any danger from the cars and automobiles. Then there are the hotels shallow swimming pools for the larger children, and these are kindergartens for the very young ones, and even dress-makers who devote their time to making beautiful clothes just for little boys and girls.

Of course, it is lovely to be able to live in a place like this? Not many children have such fine opportunities for care and pleasure, and mental development. The tired mother in the home can't furnish all these things, but she can think of, and to do, and then she hasn't much money, you know. Father makes all he can, but it isn't enough to buy all the lovely things the little folks in the big hotels have.

There are in New York City over one thousand of these hotels for children, with over 300,000 guests, both big folks and children. Three hundred thousand is a good many to have such a nice time. But when we remember that there are over 1,200,000 little boys and girls who work for a living, we wish that they, too, could have a nice life like this. But they can't, because it takes money to live in these hotels, lots of money, and the little workers haven't got it.

But do you know that under Socialism big hotels, and co-operative homes, and apartment houses, and even private homes, can all be run something like these expensive hotels are now—with everything fixed for the pleasure and welfare of the children. This is one of the things Socialism will look out for—that the little children shall have plays and games with the right kind of toys and play rooms and gardens and parks, and with school teachers and nurses and doctors and clothing to look after them, and see that they have every opportunity to develop into healthy, intelligent and good and kind men and women.

Socialists know that society can never be better than the children it produces, so they want to give ALL the little children the same opportunity for development that the rich ones have today.

Don't you think the Socialists are right?

AM I MY BROTHER'S KEEPER?

(FOR A LITTLE GIRL.)

If I meet a child on the street,
And it looks like an orphan,
I'll take it home and show it to my mother.
And if it's a little girl, I'll ask her name.
And if it's a child without a name,
I'll give it one and make it happy for the time.

Some little folks were playing in a yard,
And a stranger passing by asked who lived there.
"Mr. Stone," answered a little girl.
"And who are you?" asked the stranger.
"Oh, we're—the little children," retorted the child.

Have you children in your family? If so, you want to keep them happy and give them something to do.

The SOCIALIST PIONEERS propose to give every child over the age of ten the right to stand up with.

Regular price, twenty-five cents. To our readers, fifteen cents.

KIDS! You know it's true! Can you afford to be a socialistic child?

WANTED—Socialist woman preferred to take part in Chautauqua debate. Big pay. Big audience. Address, Basile Barnhill, Xenia, Clay county, III.

How many leaflets have you distributed this month?
These are fine housekeepers in Girard who will use nothing but Nutol in their cooking. Try it yourself—perhaps you will like it.

You Should Know

THE AMERICAN WOMAN'S LEAGUE

The American Woman's League is to-day one of the largest and most powerful organizations of women and men in the world—and its membership is growing rapidly, in all sections of the country.

Its single purpose is the Educational and Social Advancement of its members and their children.

Promoting the educational interests of its members it has organized and equipped The Peoples University and has already completed a group of six magnificent buildings to carry on its educational work. Receiving most thoroughly its theme, "Kee the Children at Home," it gives its instruction in all the useful Arts, Sciences, Professions and Trades by mail, right in the homes of the students.

Absolutely not a penny of charge is made to any member for the Correspondence Courses of the University; the free use of any or all of the Courses is a right of membership for life.

The Peopls University, in addition, does what no other institution could attempt. It singles out, each year, its ablest student, those who possess genius—and brings them to University City, at its own expense, for a personal attendance under the Masters, and pays these students a salary of not less than $60 a month for living expenses, while here, in other words, their education is like royalty.

For the development of social life and additional advantages of the whole organization there are such people (households) as Chapter Houses for the sole and exclusive use of its members in any community where there are sufficient members (75) forming a beautiful, commodious, Chapter House for the sole and exclusive use of its members in any community where there are sufficient members (75) forming a beautiful, commodious.

For the development of social life and additional advantages of the whole organization there are such people (households) as Chapter Houses for the sole and exclusive use of its members in any community where there are sufficient members (75) forming a beautiful, commodious.

Chapter Houses are already built or arranged for.

However, these people are a far cry from the one story, poorly furnished, and maintained by the central body of the League, without a dollar of member's money.

Aside from these two principal features of the League, the minor advantages of membership are many and varied, and one of them is worth the small effort required to become a member.

Life membership, entitling the members to all the advantages of the whole organization, may be secured by any woman or man of the white race, in a few weeks or a few months, absolutely without the expenditure of a single dollar.

If you are a young woman or young man seeking quick success, and want that success to be genuine, come to the League, and let me show you how the League, and what it can do for you.

The American Woman's League 7368 Delmar Blvd., University City, St. Louis, Mo.

CUT OUT HERE

THE AMERICAN WOMAN'S LEAGUE 7368 Delmar Blvd., University City, St. Louis, Mo.

Please send me, without obligation on my part, full information about The American Woman's League.

Name
St. and No.
P. O. and State.
SICK AND LOST HIS GRIP

SICK AND LOST HIS GRIP

SICK AND LOST HIS GRIP

THE PEOPLE'S HOUR

IN THE AUTHOR OF THE "PEOPLE'S HOUR"

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cold water, are the foundation requirements. The rich have all that in illness. To imply by dramatic teaching that there is any justice in denying them to one class and giving them to another is immoral. They are the things which belong as a matter of course with this age. They are the contribution of science to disease. What is Mrs. Wiggs doing but conniving with the force that may kill her child when she meets it, poverty, with smiling face, outstretched hand?"

When the play was first dramatized the title role was offered to Miss Shaw. "It is just the part for you," the manager said. "I would not play it under any consideration," Miss Shaw told him. "It is a play designed to pull the consciences of the rich by satisfying them that the poor can be happy if they want to, and further designed to bewilder and turn the poor toward the negative virtues of poverty. That is lies and treachery, and I couldn't play it. There is nothing that it pleases the rich to see on the stage more than the humble, poverty-stricken home, where hunger and want are accepted as God-sent and inevitable, and the poor take it all and give thanks there's nothing worse. The only right attitude toward poverty is one in which it is resented and fought against."

"I would play the part of a woman selling herself to shame," said Miss Shaw, "showing how such a sale was the result of forces in society which were working for the disintegration of humanity. I would play such a part because it is true. But a Mrs. Wiggs, approving society's right to deny her the best of everything to help her bring up her children, I would not play, because it is false." Miss Olga Nethersole, whose play, "The Writing On the Wall," exposes the Trinity corporation mercilessly, says it is a great moral play.

"Today the community problem is paramount," says Miss Nethersole. "All the characters I am best known in, including Paul Tanqueray, Camille, etc., really lead up to the community play. I have been trying to show by my acting that there are not two classes of humanity, one good and the other bad. There is only one class, the rich and poor. One has inherited tendencies and environment and the other has no such things. The rich in this".

"Present-day production of all the necessities of life enables us to control in greater measure than was ever dreamed of before the inherited tendencies and environment of people. That, you see, means their goodness and their badness. Modern machinery has taught us how to make all that the whole world needs of clothing, food and shelter. Only we haven't learned yet how to give to the workers of the world the very things they produce in such plenty. That is the problem of today. Everything else is insignificant. This is in its finality the problem, of both environment and heredity. For heredity is the result of a parent's environment. It comes to this--to settle the individual problem you must first settle the community problem."

"I have myself been in the slums of New York City. I have gone to Trinity-owned homes and seen the conditions there. The room described by the character I portray in "The Writing on the Wall" I saw myself and furnished to Mr. Hurbut all the details for the play."

"Think of a room where a mother worked at baby robes which rich people later were to buy. She was surrounded by her own three children, whimpering and crying and longing for a little childish joy. At every effort on their part to laugh or talk or prattle they were warned by 'a Hush, children, hush,' from the mother. For four months I slept at one end of the room on the bare floor, and unless the children kept still so that the men were not disturbed they would not come to sleep here the next day and the woman would lose the five cents paid by each man for the sleeping privilege. The men worked at night, but were too poorly paid to get any better lodging than these. The room, of course, abounds in disease germs. There were seven thick layers of paper on the walls. How man men work and what those children of the rich who bought the baby robes on which the mother was working, were infected with tuberculosis, scarlet fever, diptheria, typhoid, etc., because those robes were made under such horrible conditions, no one will ever know. But one day the rich will wake to the fact that they must, for their own lives' sake see to it that no man or woman ever has to work in such surroundings where everything is done to save health and strength of the worker."

"We tried for ages to make the rich see that their duty demanded attention to the way the 'other half' lived. It did little good. But today we can prove to them that their health demands it. And that I going to make them wake up."

Miss Nethersole may make those who try to think along the line that work for economic progress, but the very poor, who require the lesson will not be the ones who are apt to see the play. All agitation helps, but the social and industrial struggle must begin healing at the bottom; i.e., the cure is to be lasting.--Michigan, Nov. 9, 1892.

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