THE PROGRESSIVE WOMAN.

Mrs. Harriet D'Orsay, of Linn, Mass., enjoys the distinction of a record for continuous service within the ranks of the Socialist party organization of the United States equalled by few of either sex, if by a woman. Becoming interested in the labor movement through the somewhat famous Lynn Labor church (1894-1898), of which she was a loyal and prominent member, she joined the social democratic party soon after its inception in 1897. Since 1892 she has acted continuously as secretary of Local Lynn, serving at the same time all continuously on various important committees. She has been, indeed, a prominent and active member of those campaign committees which have conducted the most encouraging and successful of the Massachusetts local campaigns, evincing much business and executive ability, tempered by good judgment and characterized by unsurpassing devotion to that course which she believed to be in the party's best interests.

She was the first woman in Massachusetts to be elected to a political convention at a party caucus. Chosen a delegate from Lynn local to all the Massachusetts state conferences and conventions since 1900, with one exception, she took effective part in each. She was also a delegate from Massachusetts to the national convention of 1908, and to the national congress of 1910, in Chicago. In her action in all delegate bodies, Mrs. D'Orsay is guided by a keen and almost unerring instinct as to ability and worth among those who are seeking publicly to represent the party, while her decision and courage in the support of those who are truly worthy are seldom without result.

Opposing, always, the separation of the sexes in Socialist as in all other activity, and always opposed to the organization of 'women's clubs' as auxiliaries to the regular organization, Mrs. D'Orsay has not identified herself with the militant suffragette movement. She has not shouted for her rights; she has quietly and effectively taken them, so far as they are offered, and, of course, she maintained the belief that that tendency to sex discrimination which obstinately persists even within the Socialist ranks, and which women must soon or late individually contend with and overcome.

All honor to the suffragettes! To those who are publicly and strenuously demanding that political and legal equality which is theirs of right and of need! They are heroines, and as such will go down in history as heroes, I am sure, on many an account. But a woman who joins a political party, Socialist or other, at this time, and persistently stays there, evinces a heroism—not without its suggestion of martyrdom—of which the other sex will be justified in being proud. For example Mrs. D'Orsay is a pioneer among practical women politicians, using the word in its best sense.

As a member of the party, Comrade D'Orsay belongs to that category of quiet, unobtrusive, but efficient workers who can always be depended on, and who in every organization constitutes its mainstay and its strength. If in the Socialist organization there seems to be a lack of vitality or efficiency anywhere, it is because they are not there. That the influence of even one such is far-reaching and constructive, those who have observed the Lynn movement and Mrs. D'Orsay's connection with it can testify.—E. P.

Benighted Women.

(A college professor has asserted that women are distinguished by an inferior sparrow of men, so far as commercial or intellectual ability is concerned.)

She does not have the intellect to plot and plan.

To make a transportation trust by starting with

She's deaf to Opportunity.—It knocks at her door

She never realizes what a chance there is for gain,

She can't comprehend a single political

And yet the doting public in a place to sock it
good

She's partial to confection—her ready tears will flow

When she sees others who are bent with grief and woe.

But to make a fortune from it is a feat she never

Oh, woman is a failure! She has never found

To put the price of something and to make the

Why woman's mind is always on the styles in

Who was it thought of putting some preservatives

Who was it thought of dosing nasty chemicals on

Who was it thought of selling faulty paving stones in the streets?

Who first sold beer for coffee and made pepper

When women try commercial life they are groping

, o, woman is a failure! Why the best that she can do

Is to smirk at the ideals and to faiths be true,

Is to croon above her baseline, to softly sing an

And to fill our path with sunshine as we journey

But speaking of successes, only man knows what

For the weak, benighted women seldom plan to steal a cent.

—St. Louis Republic.

THE CHOICE.

BY ANITA C. BLOCH.

The woman was very unhappy. No one seemed to understand her cravings and she felt lonely and dissatisfied. "Oh, for something in life that will make me happy," she thought, "I must be happy!" And one night, when it seemed to her that she could bear her pain no longer, she became startled by the feeling that she must be happy...

"I am the God of the Modern World," said the Presence, "and I have come in answer to your question. I told you that you must be happy!"

"Oh, have you the power to give me happiness?" asked the woman eagerly.

"I have the power to lay before you a choice," replied the God of the Modern World.

"And whatever your choice will be that shall I have the power to give you." The woman shuddered with a trembling voice she murmured; "Between what must I make my choice? What is it that you can grant me?"

"I can grant you personal happiness," responded the Presence, "slowly—and at that the woman rose with a quick, glad cry, "or I can give you the power of rendering social service."

As he finished the woman sank down again, looking before her with fixed, frightful eyes. She shuddered and whispered; "What do you mean?" she asked suddenly. "Must I choose the one at the expense of the other?"

"That is the choice before you," was the answer. "I can tell you nothing, save that if you choose at all, you must choose definitively for one or the other."

"Oh, how can I do that?" cried the woman, wildly. "I want personal happiness! I want to live a rich, personal life! I want to know pleasure and joy! But I have ideals, ideals, not only for myself, but for humanity. I yearn to be useful, to help all mankind to be happy. Oh, such a choice is unfair! It is cruel to have to choose between two things, both so dear to be desired!"

"But that is exactly what you must do. The God of the Modern World, quiet 'so make your decision.'"

"Yes, I am ready to make my decision," said the woman; "but I have a rig

To personal happiness!"

And as she said these words there were before her the long lines of poorly-clad toilers, men, women and children shivering in the cold, that the facte bell in the cold gray of day-break. The arose before her the thousands of men babies playing in dirty gutters amid the stench of garbage. There arose before her the army of tender young girls who, upon the street to ply their trade, all of them all h

And the woman knew they were entitled to

Very quietly, very subduedly the woman stood there, but the light in her eyes steady and clear.

"Yes, I am ready to make my decision," she repeated.

"I choose the power to render social service!"

Years passed and the woman, now a loving, young, and scarred as one of the wild flets erect in the front ranks of the batt of life must become scarred, sat muscling. Here, fitly clad with i

A man firm, yet sweet mouth, sharp, yet kin eyes, alert, yet contented, expression.

"How vividly I remember that night shot, smiling to herself, when, choos

I thought I had renounced happiness Little did I dream that on that very night I chose—happiness!"

Hand that working woman a copy of this page She will be interested to it.

FROM DOROTHY DIX'S SPEECH.

"'Cose I ain't a presumin' to criticise d.

Good Master, but hit does look to m

dat when He was a creatin' woman an' he

de whole man to cut dat from hit He couldn't

'zum! Dat's why He ha

made Eve out of Adam's backbone in

stea. of his rib.

Vassum, dat's de trouble wid wom

down to dis very day. Dey ain't go
dat 'cuz dey was maked an' dey was made an

rib dey has stayed, an' nobody ain't got in
to expect nothin' else from 'em.

What worries me is why de Lauds choic

tel on de rib, which ain't nothin' but de

backbone dat he has got de com-uppens

over woman. Dat's de reason dat we

men sits down an' cries when we ought to

git up an' heave brickbars.

"'We's just a hooin' for de franchises an' we might have hit any time de las
t forty years ef we'd had enough back

to riz up an' fit one good fight for hit. We've got hit in our hands, an' all we'se done is to so

in a meek voice, 'Pleas sir, don't I don't to

trouble you, but ef you'd kindly pas

me de ballot, hit sh'ly would be agreeable to...

"An' insted of givin' hit to us, men has

kindly winked one eye at de odder an' said.

'Lawd, she don't want hit, or else shid

make a row about hit. Dat's de way we...

We didn't go after de right to vote

and we can't get it.
THE MITIGATOR

ELSA C. UNTERMANN

CHAPTER II

"Women were the originators of industry. In the early days, when men unconsciously pictured a wilderness of dense forests and murky swamps alive with beasts, serpents and birds of gorgeous plumage, and there and there a light, flowery glade, a rose or violet, the feminine spirit sowed the seed of this industry. At that time the sex relations were probably communal. This placed men as well as women in the position of enemies to their offspring whenever she might choose to return to the wilds of the wilderness, an inherent cave or a tree that might serve as a dwelling place. To this pallium she brought fruit and nuts and such nourishment as her environment provided to guard against the time of her ravine.

The seeds of the food which the woman gathered to support her during the period immediately after the birth and during the early infancy of her child, sprouted around her dwelling and afforded her sustenance whenever she might choose to return. When she again became pregnant it was very probable that she renewed her journey there and in this wise the temporary state of concealment became a permanent habitation. Then a group of women housed themselves in this retreat for mutual protection and developed the nucleus of a clan or tribe.

In the course of time when this group of women had become strong enough to hold their own against the other males, the children of these women emerged as a desire to remain with the mother and were allowed to do so. They tended the vegetable products about the maternal shelter to procure a livelihood and cultivate the land instead of pursuing the usual male life of hunting. Occasionally men who came from other localities as the mates of these women also remained; so by degrees, the sexes became part of the same community. But the female was always the center around which revolved the power, the reverence, the traditions of the group. The religious rites were in her hands, the infant industry of that time; the offspring was entirely hers.

As time passed the desire on the part of the male to control unconventionally the female and all the productive forces of that day, grew stronger. To subjugate her he had to rob her of the religions that acknowledged her supremacy, wrested her from the soil, and also her right over her children. To all this struggle fell the tributes of education. As society became more complex, women continued to cling to the forces that were instrumental in the main leverage of their power. The human species traversed a long road before it had highly developed group marriage before the male began to discern ways in which to undermine woman's stable position. It appealed to him that one of the most effective ways to do this was the domination over her to claim a share in the paternity in offspring. In a most primitive and unique manner he demonstrated his prerogative by imitating the birth pang. Instances of this practice exist even at the present time in some savage tribes, the father going to bed after the birth of the child and the mother takes the position of nurse.

As another agency to the downfall of the female sex the male evolved religious dogmas in which he set forth the irritatiously comical proposition that the sex passion was consciiously and intentionally aroused by him the female (the woman she tempted me and I did eat); he further attributes to those passions an evil, unclean aspect, probably because they have caused him a great deal of misfortune and discomfort. It is very easy to see that in a society where such a religion dominated woman would occupy an extremely degraded, subservient position; upon her would be shouldered all the blame for man's weaknesses and she must, therefore, bear the punishment Man introduced the first conception of uncleanliness into sex matters. This was inevitable, in order to obtain any great influence, for woman ruled by virtue of her sex; consequently, in order to dethrone her he found it necessary to disparage that which was the root of her power. Therefore, taking a period of thousands of years, the prison house in which she now dwells, that dwarted her naturally broad sympathies, confined her to a limited sphere, that warped her heart beyond her mind, and made of her man's footstool.

"In the same slow manner and at the same time that religions changed their aspect the man gained control of the soil. When he had accomplished this he no longer needed women, but also proceeded to enslave his weaker brothers and as a result there exists at the present time a society which is represented on the one side by a handful of domineering, autocratic men, and on the other by swarms of groveling, pitiful humanity."

At this juncture a man near the edge of the raft circle of listeners broke the silence with a question, "Could you possibly find any satisfaction in following the idea of what I wished to make was that more forces were instrumental in the formation of that desire than mere economic determinism and that it is exceedingly important that we keep our faculties in consideration. What you fail to comprehend is that all the forces of the Cosmos intermingle, supplement each other, and interact on all things. And he is more than human who possess the power to bring their friends to hear the words of this extraordinary person and others were returning from the plain where they had already gone for the same purpose. At last she had aroused an active interest in the people.

(Lady's desire continued.)

Lady Leisure.

Gaze at her thoughtfully, languid with grace.

Twist her alabaster hand, and with a smile

Tear-gleaming diamonds, and ghostly white laces.

Fingers pale as the moon, a faded beauty.

Eyebrows close warmly, to she sighs dreamily.

Dreams and life in the world of the heart.

Earnestly gape at her, look in amaze at her.

Lady of Leisure: ah see, she's awash.

Thayer.

Every Socialist Man and Woman.

MUST READ "THE SCIENCE OF GETTING RICH." The great scientific work of the year. This is the greatest book ever written by which any individual can get rich under capitalism. You can get rich today. Don't stay "down"; don't be a "lumpen". Read "The Science of Getting Rich" and our common wealth. Send your address on a postal card to the rich man who can make you a member for free literature of value. Address Dr. W. D. WATTLER, Dept. F., Elwood, Ind.

Every Progressive Woman.

Ought to read "Letters to a Woman's Husband" by W. D. Wattles. Price only 15c. Tells how to liberate woman from her slavery to the stomach of man. How would you like to plan and set 1,065 meals a year, each one different from all the rest? Get this book and read it to him.
Notes on the Congress.

The first American Socialist congress has passed into history. Every one is asking "Was it a success?" Whether it was or not will depend on the viewpoint. There certainly was no very brilliant disposition of affairs. Had there been four weeks more of the meeting the delegates would have gotten down to good hard work of a constructive nature for Socialism, and come together from such diversified portions of the country as we have in America, carrying the interests of their environment with them, and "do business," in four or six days, is a physical impossibility. It would take longer than a week to discover the status and needs of each locality represented. The delegates from the industrial districts of Pennsylvania and New York City could not possibly know the needs of the farming districts of the great west, and vice versa. The grievance of the western coast scarcely touched the hearts of the eastern. Their immediate interests are not identical. New York isn't afraid of Oriental labor, and California has no sweatshop problem. Women and children are exploited on the farms of Oklahoma, but the Ghetto in New York has no farms and it is hard for a New Yorker to read about the little land owners in Oklahoma are not of the capitalist class. When the women of the east objected to co-operating with the suffrage women there because a Mrs. Belmont belonged to the organization, they failed to touch a responsive chord in the sympathies of the women from the west. There are no Belmont members of the suffrage movement in Kansas and Oklahoma. The club and suffrage women out here are the women of petty storekeepers, $15-a-week clerks, here and there a $700 preacher or town official, and so on.

All of these differences of condition and environment had to be brought up and gotten acquainted with—or, at least, tolerated—before any real effective, co-operative work could be done. And one week wasn’t enough to do it in.

Possibly one of the things learned was the necessity of state or local autonomy in the matter of tactics. It is impossible, in so large a country, with such varied immediate interests, to place all its control under a national movement. Many things must be worked out locally first, and national interference would but retard and restrict progress.

One of the things, indeed, THE thing that is never superfluous or out of place in a Socialist convention, congress, or local meeting, is a discussion of the ways and means of organization and propaganda. Every single people feel the same necessity need, and education they should have. When every man and woman of the working class, of average intelligence, is properly informed regarding the evils of capitalism, the facts and figures of Socialism and Socialism offers, then, and only then, can we hope to carry this country for Socialism. It may seem a long way, but it is the only sure way, and so is the shortest cut. The most hopeful part of the move for votes will never bring in Socialism. And when our congress spent its first precious two days arguing as to whether we should heed the cry of the unions of the western coast and register our party as favoring

Oriental exclusion, it was wasting valuable time in methods that never will pay.

One clause in the report of the Woman’s Committee carried the matter over two sessions, owing principally to the varying constituency in the woman’s suffrage movement, thus causing various notions as to whether it is a "bourgeois," a "proletarian" or just a sex movement. Some were in favor of official co-operation by the party, others preferred that the party take no official stand on the matter, but merely state matters so that individuals could act in individual cases as they pleased. This discussion, fortunately, brought out a very fine attitude from the majority of our advanced Socialists on the woman question. Whether they favored this particular class or were against it, I am sure that everyone felt that there is no uncertain ground as to the should-be-status of woman in the minds of leading Socialists. They know that the

about it, we must just look the situation in the face as we find it—and go to work.

Plan for Work in Socialist Locals

The Woman’s National Committee of the Socialist party endorses the following statement of the aims and methods of the local woman’s committees, and urges upon the locals of the party prompt activity in accordance with this plan.

It is earnestly requested that all national, state and local organizations aid in the augmentation of such committees, to the end that a larger party membership, wider experience, fuller knowledge of Socialism and increased activity in propaganda may be secured among the women of the working class.

The Woman’s Committees in Local.

Each local of the Socialist party should have a woman’s committee. In the ideal local there are as many women as men and their work in the local is the same extent and character, yet even in such a local there are opportunities for special propaganda and education among women.

In most locals the need to make distinct efforts to reach women is marked and imperative.

Appointment of Committees.

The local woman’s committees should be formally authorized by the local. This is not a mere form, but vital to the solidarity of the movement.

Clubs or classes already in existence with the approval of the party may put themselves right in this respect by having the officers or members of such club or class (if members of the party) appointed to a woman’s committee of the local by the local.

In a local of average size the committee may well be composed of all the women who are members of the party.

Duties of Committees—Per party year.

Book for 1908, concerning purposes of Woman’s National Committee of the Socialist party.

"To make intelligent Socialists and suf-

lena Morrow Lewis

Member National Executive Committee.

Newly elected member Woman’s National Committee.

May Wood Simons, re-elected chairman of National Womans’ Committee.

woman question is a social question. That as a chain is no stronger than its weakest link, so society can be no stronger than its weakest members. And that so long as woman is intimidated, cowed, brutalized, pampered and degraded by legal disabilites of all kinds, just so long will the sons of such women inherit weakened and disgusting tendencies, and so long will the progress of society be retarded. As the recent congress overshadowed the last convention in the matter of the woman, so will the next convention far outstrip this in the vigor, intelligence, and dignity, with which it handles this very important social question.

Perhaps not in what it did, was our congress great, but in what it found necessary to be done, will it be worth while. If it has learned its lesson of sectional differences, and of the never ending necessity for local organization and propaganda, it has been worth while. And the workers who stayed at home and paid the bills must know that the best place for them is where they are, and the greatest work they can do is to educate their immediate locality.

There is nothing more pressing in our movement than just this. That is how Milwaukee managed it, and that is how the rest of us must manage. There are no magicians in the Socialist movement. Socialism will not come through sorcery of any kind, we need not have vain dreams.
The Suffrage Question at the Congress.

E. C. T.

Another proof of the fact that the woman's movement is assuming ever greater proportions and occupying a place that is continually becoming of greater importance was evident at the last national Socialist Congress which assembled May 13th. This being a congress, a conference, instead of a political convention as were all former assemblies, all matters brought before the delegates received even greater attention and the opinions expressed were delivered in speeches of even greater length than formerly. And the particular question being especially on women's activity which occupied the congress, namely, in what manner Socialists should work for universal adult suffrage, received a corresponding increase of attention.

The woman in which this question rose before the delegates was as follows:

The National Woman's Committee brought in a report of propaganda carried on among women in the past five years, which contained also many worthy plans, suggestions and resolutions for future effort. One section of this report, however, proved unsatisfactory and an amendment was suggested. The paragraph in question is quoted below:

"Women's disfranchisement being the great factor in aggravating the economic independence, we urge the party to take more direct action in the matter of woman suffrage, which should, however, be carried on under party supervision and advocated from party platforms."

This was interpreted as meaning that although Socialists as individuals would be permitted to add their effort and assistance to suffrage movements outside the party, the party as a body would not co-operate with such movements. Conrado E. Reeve Bloor, of Connecticut, made a motion that the report of the Woman's Committee be amended by substituting for the above section a portion of the Propaganda Program submitted by Morris Hillquit, of New York, which reads as follows:

"The modern Socialist movement began its political career with a demand for equal rights for all adults, without distinction of class or sex, and the platform of our own party contains a specific pledge that the Socialists of America would engage in an active campaign for unrestricted and equal suffrage for men and women. This pledge was made in good faith and must be deemed unequivocally and wholehearted. Our propaganda for the enfranchisement of women must be carried on, not spasmodically and perfunctorily, but steadily and enthusiastically. We must allow no opportunity for such propaganda to escape. Whether it be a labor meeting, a public demonstration or discussion, the Socialists should make themselves on all occasions with the advocate of woman suffrage."

Such a broad, sympathetic statement we may well be proud of. It states the whole situation clearly and concisely. The suffrage movements of America are working for something which the Socialist party has explicitly declared is one of its aims. Therefore, the Socialist party, as a party, should take an active, enthusiastic part in the struggle of the disfranchised and prove itself as liberal and in practice as it is in theory. The party can never progress if it holds itself aloof in any way or gives itself as an air of exclusiveness. It must broaden itself in all directions, reach out to the hearts of the people, all exploited and oppressed, gain their love and make plain beyond a doubt that it is fighting their battles. It is not simply an industrialist party or simply a farmers' party or a suffrage association; it is a party fighting for the emancipation of the exploited, the exploited farmer in the struggling field, the downtrodden housewife, and the woman on the street.

Many delegates stood on the floor of the congress and in ardent, even oratorical, addresses showed that it would be equally futile to refuse to refer to the question of the suffrage movement of this country as it would be to refuse to work with or for those who are interested in a woman's suffrage movement. This is a case where the Socialists of America must come forward with their whole spirit and their whole strength and support the women. For it is only by carrying this movement to its executive conclusion that the Socialists will be able to achieve that social revolution upon which the Socialists of America have set their hearts.

For over forty years I have not hesitated to declare my conviction that justice and fair dealing, and the democratic principles of our government, demand equal rights and equal opportunity for the people of both sexes. I have not been able to see any good reason for denying the ballot to women.—John G. Whittier.
Which is Better for Women, the Woman Suffrage Movement, or the Socialist Party?

A Controversy by Abigail Scott Duniway, President of the Oregon State Equal Suffrage Association, and Thresa Talkiel, Member of the National Woman's Committee of the Socialist Party

Abigail Scott Duniway

Nothing has ever been given space in The Progressive Woman—though it is always full of good things—can so thrill a reader who knows the depths of her meaning as Theresa Malkiel's well-told story, The Vampire, which appears in the April issue. And yet it is not the woman who lives near enough to such neighbors as can afford to employ the Vampire's victim—mother-en-chained chattel—she is—who should first enlist our sympathies, but the isolated drudges upon the farm, many of whom I have seen and known, and part of whom, in all my early married years, or until my husband learned better judgment, I was. While it is true that the condition of the wife upon the farm has been much ameliorated during recent years as a result of equal rights movement—especially upon the farms adjacent to cities and the larger towns—there is not in all the land, in regions remote from these centers, a place where the Vampires' wives are as well provided for as the "Mary" of the story who could go out washing for hire. The utter hopelessness of the servant of the farm who is known as wife, who adds to her unpaid servitude the sickness, suffering, and anxiety, the sleepless nights and unspeakable exactions of her inconsiderate though not intentionally cruel task-master, who, with tear-dimed eyes and aeche heart, remodels the last bits of her longago-deleted bridal outfit for "another one"—ah! how all this comes back to me in this evening of my days! And with what thankfulness I watch the tender care for the welfare of the wives of many many men of today, whose husbands have been reared under the loving tutelage of the intelligent, gentlewomen, who, taught in the school of experience, themselves have taught their sons the better way. But these men are few in number compared to the untaught multitudes of the Rooseveltian school, who are unable to follow the ex-preacher's path, or anything except the position to "race suicide," that it turned again to the story of Mary and "the Vampire, to suggest, from the depths of long experience, both the cause and the remedy.

While I am not able to see with Tolstoy, or even through the eyes of The Progressive Woman, any way to make the theories of Socialism at all practical under present conditions, I can and do see in the enfranchisement of the mothers of the race how the power of the ballot can, and will, in time, give to woman economic equality with man. But, as matters now stand, women are no more able to help themselves, as mothers of the race, to freedom than the Children of Israel were able to make bricks without the straw of which the hosts of Pharaoh had deprived them. Just as the activities of certain women on the lines of the prohibition propaganda have aroused the beer and liquor vendors and consumers of the land, into organized opposition to equal suffrage, which women have no votes to combat, and for that reason they can and do defeat us at every turn, can the readers of The Progressive Woman not now see a new danger to our liberties in their activities in the political fight for Socialism, which our enemies have the votes to oppose and have the power to make the fundamental fact of self-government for our sex, with out which no effectual progress can be made?

I am not writing this to argue against either prohibition or Socialism, but I do wish to warn all women against the danger—ay, peril, of advocating any man-made political side issue, of whatever name or nature, which can only clamp our chains the tighter, and not free us! The right of innumerable votes of men who think they see in our coming enfranchisement the specter of self-indulgence falling from their hands, and are, thus, in uncontrollable majorities, prepared to fight and sacrifice, is because of the promises of women to forsake the fundamental principles of personal liberty in pursuit of man-made political hobbies which we have no power to assist or influence, to get the ballot ourselves that I would sound this warning.

The Equal Suffrage Association of Oregon, recognizing the utter hopelessness of the situation which will follow the ballot, which we have sought in vain through four amendment campaigns, are now asking our voting masters to grant us one step at a time, hoping thereby to get each step on solid ground before we place our fullerum to extract the foot. Under this amendment, which is to prohibit the disfranchisement of women who pay taxes, any woman can, if it secures a majority vote, offer her tax receipt, whether it be for one cent or ten dollars, and compel the county clerk to allow her to register as a full-fledged voter "at all elections authorized by law."

Can your readers not see the advantage to be gained by the adoption of the amendment? Our few heavy tax-paying women are all anti-suffragists—but the tens of thousands of us who have no property except that we earn it are eager for success. Leading Socialists of Oregon, like Chas. Kitching and J. D. Stephens, heartily endorse this idea, and agree with the E. S. A. that the experiment is well worth the try. This amendment will enable women to make a beginning for economic independence, through which, alone, can they get the opportunity to rise above the power of the Vampire, who will, in turn, raise great beneftit himself, though he fails to see it now.

Dear readers of The Progressive Woman, let us all seek first the power over our own bodies which can only come to us through the ballot, which, under existing conditions, is beyond our reach. Then all other blessing of liberty and righteousness may come to us without revolution or bloodshed in their natural order.

Theresa Talkiel

In the April issue of The Progressive Woman appeared an article, "The Vampire," which dealt with woman's sexual slavery to man. This article has been read, criticized, and approved by many. Now, an unknown friend from Oregon seems to verify the truth of the existing evil, but refuses to agree with our suggestions as to remedy.

She does not believe that Socialism could be a practical issue and, therefore, cannot understand how we women, who realize the terrible injustice to which our sex is subjected, can join hands with the men Socialists working for the welfare of both men and women alike. To her mind we are committing a great error and she states that it is the danger of advocating any man-made political issue, no matter what its name, or nature may be.

She does not comprehend that the ballot alone will not restore woman's ever growing economical subjection, from which she will be freed only after the present state of society is completely changed and the edifice of a new state erected. Whether of all this I would certainly be the last to argue against woman's enfranchisement. Woman is entitled to, must, and will get, the ballot before very long. Her rapid entrance as an economic force in society is bound to bring with it her economic equality with man for which our Oregon friend is yearning. But economic equality with man does not mean economic indepen dence, and no matter what the world today has the franchise and is still far from being economically independent.

Only in a society where woman will be completely free from the necessity of seek ing for support for the children, will we hope for the ideal relation between husband and wife. For, no matter whether she or without the ballot, so long as economic embarrassments continue to prey upon woman, so long will she submit to being dehumanized.

"The hopeless servant of the farm who is known as wife," of whom our friend speaks with so much feeling and compassion—how will the ballot free her from the brute of a husband to whom she is chained by the ties of economic necessity? What will she gain by her economic equality with him, unless she strives to become economically independent? It is enough to say that it is still worse at present, today she is the slave of a, but why refrain from helping to bring about human freedom for both sexes, so that when she finally ceases to be the slave of a slave she will not encounter new fetters, but will find herself a sovereign of her own destiny.

Our friends, the suffragists, forget that man has a double set of liberation, for even if she succeeds in casting aside the yoke placed upon her by man-made conditions, she will still bear together with man the yoke of economic oppression.

First made dependent on man through force, she submitted to her oppression which increased with the growing difficulty of procuring a maintenance. Today woman has reached a point where she has to sup-
ess her feelings and emotions aroused by mercurial ignoble acts and all for the con-
deration of money, or whatever she has
obtain for it.

Under modern economic conditions true
marriages are a rarity—most people marry
it of material interest and, with some va-
tions, this will undoubtedly continue to
the latter day as long as woman has to de-
pend upon her future husband for main-
nance.

Like our friends, the suffragists, we work
for woman's enfranchisement, in the hope
at her coming in contact with the outside
world will give her a chance to develop her
natural abilities. As far as the suffrage
we believe alike, but no sooner is it
transferred than our way parts—to them the
ilot prepared for that; just as the is
only one of the means to the goal.

We must acknowledge that, if a man a
world is bad, a woman-made one ay not be any better. We must always in mind the existing complementary
abilities of both sexes which are absolu-
tely necessary to bring about a perfect
society.

If we agree that woman needs economic
dependence as a basis of her future free-
edom, we have to acknowledge that not
the changes proposed by the Social-
s is realized can we hope for her com-
ement emancipation.

Socialism will not elevate some at the
of oppressing others, as our friend
Oregon fears, but will afford to all the
quality of opportunity, and thus make pos-
ble for each and every one an existence
ory or other.

The new social system will apportion a
sk to each and every one according to
ability and inclination, so long as they
compete a certain amount of work neces-
ary for individual maintenance.

There being no overproduction or masses
idle hands the hours of work will be
enough not to overtax anybody, and
nder these conditions woman will inevita-
ly become a useful member of society as
par with all.

Now, then, the point at issue raised by
Oregon friend is—our mistake of join-
ging women with the men. But don't our
suffrage sistrens not already demonstrate
no man's or woman's world, but a hu-
man world? Don't they realize that So-
cialism is not only a certain phase of poli-
ics but presents a great economic theory
ased on science as well.

There are no two ways on the road of
evend and we can only reach the final
by marching forward with all those
who are with either. The sooner we
kwon our women to do not only to the
 ect of her present degradation, but at the
me time point out to her wherefom she's
ope to her real liberty, the sooner may
hope for her achievement.

For our friends to attempt to oppose our
is as objectless a task as to prevent
 earth from rotting on its axis—wo-
an's interests assign her the ranks of the
ly democratic movement—the Socialist
ary.

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### Two Magazines for Price of One.

For $1 we will send you *The Progressive Woman* and *The International Socialist Review* for one year. The P. W. is 50c, the
Review is $1. What woman could want a
etter way to find out how to get the
mery every household needs, too. Send
for both to *The Progressive Woman*, Gi-
erd, Kan.

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### Woman's Relation to Society

*A Belle Our* is an article in the March number of *The Progressive Woman* which is how shall women be recompensed under socialism.

Socialism, in its most radical form, is an exemplification of the misap-
prehension of the relation of woman to society which exists in the minds of many men who are earnest Socialists, but who are
not aware that women, born and reared outside the home, and consider her as part of social processes.

How shall mothers be recompensed un-
der Socialism? In my opinion mothers
socialist implies a free race—given a free race,
motherhood will be voluntary, and I see no
reason why it should interfere with any
occupation which a woman may have. Are
women to earn their own living by engag-
ing in some occupation until they become
marriageable, and then retire and become
breeders? This is a most astonishing prop-
osition, and one which will not bear anal-
ysis.

In the past women have been restricted to
home duties. The home has remained
primitive in the midst of a constantly de-
veloping society. Women's occupations
work in the home could be performed in the
home, her aspirations reached no further.
She had to expend all her energy on her
and children. Accordingly she became a very
profitable worker, though a very inefficient
rearer of children. Had we this sort of
women to deal with, the pensioning of
would be an eminently proper measure.

However, Socialism means economic
freedom. We do not mean by this that un-
married women shall take part in economic
processes, and that women who marry will
be recompensed by the state for perform-
ing sex functions. We would finally de-
velop a system of society with women who
are capable of no function, but that of repro-
duction.

Now let us see what social evolution is
doing. With the development of machinery
has become a demand for cheaper labor. The
demand is for women. This is forcing wages
down to such a point that a majority of families in order to live
are compelled to offer the services of both
men and women members. This has
led to a kind of subhuman family, in
some of our cities maintained by the munici-
pality, in American cities by private par-
ties. Most of it looks upon this as an evil. How
terrible to separate mother and child! Then
mother and child are separated for the
greater part of the day when school is in
session. The development of the modern
kindergarten is separating mother and child
when the child is at a very tender age. The
condition of the school, and the
specialization in the training of children from
babyhood. Motherhood does not include
in all cases efficiency in training and
caring for children; this requires specialization.
As we recognize that all children have
right to an education, so we must ultimately
arrive at the conclusion that from birth, they should receive the best care
that society can furnish, and this cannot
always be supplied by their

Work associated with women has been
the last to be specialized. That of spinning
and weaving is about perfected. Cooking
is just beginning to yield to the process
of specialization—machinery for making
meals, for simple, and improved almost daily. But with machinery
for cleaning, with cooking a specialized
industry, can anyone doubt that the home as we know it will have disappeared? The
individual home of the present day
is in harmony with the principles of a
method in which women in the housework, but
complex machinery is not in harmony with homes inhabited by single families. Ma-
achinery is always connected with large es-
tablishments, and the home will be no
exception.

Given such conditions as these, with what
are now home industries socialized and spe-
cialized, with trained specialists in charge
of children from their birth, what is to
prevent a married woman from having an occupation? As under So-
cialism we know that the hours of labor will be very light, there is nothing to pre-
vent women from nursing their children, and
having some companionship with them.
It will be better for both child and mother
not to have this companionship constant.
These modifications of and changes in her
conditions will make the woman as neces-
sary to social processes as to sex processes,
and a fully developed woman would indi-
gnantly spur payment and a life of lei-
sure in return for motherhood. However,
the article above makes the mistake that is
above makes the mistake that is
commonly made. He associates motherhood with care
of the children. It is not motherhood that
he desires recompense, but the duties which
are associated with it. Specializa-
tion will solve this problem, and as
motherhood will, therefore, be a sex func-
tion, we will not have to consider recom-
pensing women in any other capacity than
that of worker.

**Cincinnati, Ohio**

At the National People's congress in Balt-
more, 1895, it was estimated that the
number of prostitutes in the United States
was 230,000, and that this implied at least
1,150,000 prostitute men, which is probably
fairly under the truth.—Bliss Enc. Social
Reform

Are you a working woman? What are you
doing to better your condition? Whatever it is,
accept your present position as one of
other women around you, and do not let
yourself be carried away with the idea that
the woman's job is not as valuable as the
man's. And even if it is not, still, it is better
than being a woman who has never
learned to read or write, and who has
never got a chance to grow up.

Mr. George Riffen in McClure's for
April, 1907, estimates that $20,000,000
a year is made by prostitution in Chicago.

Read every word of the Girard Mfg. ad.
his month. It will help you.

There are in New York City between
50,000 and 50,000 prostitutes.

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**Photo post cards of Fred D. Warren, 5c each.**

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THREE YEARS OLD THIS MONTH.

We have only been in the world three years, and yet—we have lived a lot. Beginning life in a Chicago flat, as the little Socialist Woman, a tiny seven-and-a-half-by-seven, eight-page affair, with no circulation to begin with, we have grown into a nifty-thirteen-seventeen-page magazine, and contain more printed matter than any of the big popular magazines, aside from advertising. Our regular monthly editions are from twelve to fifteen thousand, and we send out very few free samples.

We have moved our headquarters to Girard, and have a big sunny editorial office in the Appeal to Reason building. The Appeal does all our printing, and appreciates our day-by-day growth. We have had to move behind a single month in our payments. In talking with Comrade Fred D. Warren a few days before he started to his last famous trial, about the success of the Progressive Woman, he said frankly, "Honestly, when you started the magazine, had you asked my opinion about it, I would have told you that you couldn't make it go." Comrade Warren voiced the opinion of the majority of the very natural cautious reservation, owing to the then seeming indifference of women to politics of any kind, and to Socialism in particular. But the editors of The W. F. saw a cloud in the sky, no brighter than a man's hand; just a little psychological disturbance, that bespoke the awakening of woman, and her final uprising in a demand not only for political rights, but for economic freedom as well. The Woman's Voice and the Feminine are needed, and it only remains to be seen how the women will respond to the call.

The Progressive Woman has been diligently sowing. And so rapidly are women awakening that the "big" magazines have followed suit, and are filling their valuable space with long articles on the "woman question." But they stop short of the real issue. They say little about the fundamental cause of woman's position, and the only effects that result.

The Woman's Voice still leads the way in pointing out the causes, and suggesting the remedy.

In three years we have reached many, many thousands of women. We have set them to thinking as they never thought before. But the ground will be incomparably better in the next few years that we shall then reach hundreds of thousands of women—and after that will come the harvest.

The Progressive Woman thanks all the readers who have been loyal and true—and among our best friends today are those who helped us in the wee small hours of our first life struggles—for without them we never would have lived. We are now one of the editors and founders who have passed on, and will not know of the struggles and successes of the future. But he believed in the final GREAT success of the Progressive Woman, and is ready to give this GREAT success that we will, by the help of loyal friends and comrades, win over our way in the fourth year of our life.

We want every local secretary in the United States to handle club cards for The Progressive Woman. See that they carry them in YOUR local.

The social scale is no stronger than its weakest link. The weakest link in our social scale is the child-bearing woman and the infant. When we can get it into the minds of the majority of people that society is being destroyed through the neglect or oppression of the mother and infant, we have a mighty force of women ready to propagate Socialist Socialism. The pressure of capitalism on this very source of human life will destroy it root and branch, unless men and women wake up in time to control this process. If the woman's interest in this phase of human endeavor, if she is made to be awakened to the impending evils. While our men are bravely splitting hairs over the meaning of that great word, "family," "economic determinism," the "Marxian theory," etc., let us get some women at work agitating in the kitchens of the poor for better food, better sanitary conditions, more rest for mothers, pure milk for children, playgrounds for children, better schoolhouses, hospital and recreation parks, and all the common, necessary things that lie at the bottom of life, and with which women deal every day of their lives.

Picture of Debs and Socialist children of Girard, with five copies of this issue, 10c.

The Market for Souls.

Very few women have managed to do what Elizabeth Goodnow, the author of "The Market for Souls"—that is, go down in the red light districts of a great city, rent a flat, and make friends with the girls who "walk the streets." Miss Goodnow says she wanted to get at the reasons why hundreds of thousands of young girls each year enter into the most horrible of all legal activities. She believed the best and only way to do this was to go among the girls themselves, make friends with them, win their confidence, and see their stories. This she did, and "The Market for Souls" is a series of life histories of girls who were snatched from the gutter.

There is no preaching in the book, no apology for the girls' condition, no preaching of any sort; but when the stories come to her, she gives them to the reader, and leaves it to the reader to judge for himself why such social conditions and discouraging circumstances speak for itself.

It is up to you!

"The Man and the Woman," by Hele Untermann, is an appeal to the men to try and understand each other through a study of the other's environment. It is an excellent suggestion. Price, 10c for 25c, or $1.50 for 1,000.

From Our Readers.

We hope our little help may keep your cage skimming over smoothly. By the way while here My husband enjoys The Progressive Woman and finds it so much in line with his views as much interested in it as his wife. I will send along the subscription for 1911 as soon as possible.

The local here had a meeting last night and passed a resolution that work is a battle won. I shall say the same. The victory in July, and I thought there was a good number of women. We won the right for our vote. It was a very good time to get it in for our W. P. W. The enclosed list of 12 was the result—Rose B. Morse, Spokane, Wash.

There is no paper in existence like The P. X. Women's News to take the place. To let it go under must defeat for the woman's cause. We must do all we can to keep it up. Miss E. B. Ross, Los Angeles, Cal.

THE PROGRESSIVE WOMAN
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GIRARD, KANSAS, U. S. A.

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Editor and Publisher Josephine Conger-Kaneo

WILL YOU DO THIS?

BY EUGENE V. DEBS

A few days ago I was in the office The Progressive Woman and learned I chance that is looking so very promises and that the receipts of the off

The Progressive Woman and learned I chance that is looking so very promises and that the receipts of the off
The Marriage Contract

LIDA PARCE

Another important matter that is determined by the terms of the marriage contract is the relation of parents to their children and the rights and duties which attach to these relations. And when we examine the laws on the subject we find, in the main, they give to the father the rights to the child, the obligations, and to the mother, the negation. And we are told that these regulations are nicely adjusted with regard to the rights of the child. Indeed, they are not as well off, for the mother of an illegitimate child is held responsible for its support; but nei her the father or the mother of a legitimate child is held responsible for its support. Therefore, if the mother is an illegitimate child, she is held responsible for its support. But if the father is responsible, the laws are in conflict, and the later English cases hold that there is only a moral obligation.

In this country the rule is the same as in many states. In many instances, the law has this provision: that if the parent of an illegitimate child is under no legal obligation to support the child, and that he is not liable, therefore, for necessary garments in which the absence of a contract to provide for the child.

There is no legal duty on the part of a parent to educate his children, however wealthy he may be.—P. 238.

So long as a minor child lives with or is under the care of another, the father is entitled to its services and earnings. The right to a child's services is generally said to be based on the parent's duty to support the child, but the right is not absolute. Although the minor has a legal right to correct his minor child in a reasonable manner, parents have the same right. A school teacher is within the rule. Indeed, there seems no reason to doubt that even during the father's lifetime, except as to his unborn children, he has no legal right to correct her children.—P. 243.

"At common law the father is entitled to the custody of his minor child. Generally, in this country, the courts of law, as well as those of equity, adhering to the general rule that the father, and on his death the mother, is entitled to the child's custody, modify the rule to a greater or less extent by adopting the equitable principles that this right must yield to considerations affecting the well-being of the child. The best interests of the child are always to be considered, having regard to the parental rights of the mother. This is in accordance with the rules which are in effect in the courts of law in this country, which require that the father and mother have as separate as well as in contentions between the father and strangers."—Pp. 246, 251.

The earnings of a minor, unencumbered child belong to the father, they may be reached by the father's creditors, and subjected to the payment of his claims, just like any other property. And the same is true of property purchased with the child's earnings. It was held in a late Texas case, for instance, that land bought by a mother with the wages given her by her son, who was not emancipated, was subject to the claims of the father's creditors."—P. 258.

No one that in exceptional states has the legitimate claim any legal claim upon the father for support. He has no claim upon his father for education or, in fact, for anything whatever; while everywhere the father can legally appropriate the earnings of the child. But the illegitimate child has no legal claim upon him for support. The question arises: which is the better off under the law, the legitimate or the illegitimate child? It would seem that the illegitimate child has decisively the better off. It is the natural father who is the provider for his children, and he can claim his mother's support. It is in the matter of social ostracism above referred to, that the legitimate child is better off. But through the power of social ostracism, women force each other to enter into this contract which involves the utter negation of the woman in her legal, her economic and even her maternal relation. Such is the sacredness of motherhood and childhood in a man-made sate! Havelock Ellis says: "So long as maternity under certain conditions is practically counted as a criminal act, it cannot be said that the feminine element in motherhood and childhood is due honor." (Man and Woman, p. 451.)

Such is the price that is exacted from the mother and the child to secure the public "morality." I do not consider that the price we pay.

But how about the mother? The mother of the illegitimate child is the owner of her own body; there is no one who can violate her by force under protection of the law. She owns herself, so she can choose her place of residence, she preserves her contractual power and she is not only a guardian but the guardian of her child. In marriage she sacrifices every one of these advantages; but she is "respectable"! She is "respectable" because women choose to regard her as being so.

For my part, I care not whether a woman is "respectable" by this standard. I do not respect the standard. It is a standard that was inquisitive about people's sex relations. It is time for women to establish standards of "morality" and "respectability" and "legitimacy" that meet their views and maintain their dignity. Such an effort was made at one time. During the period of the renaissance the women of the noble and the wealthy families of Europe came into contact with education and culture and became members of the society that is spelled with a capital S. Under the influence of education these women developed a charm and individuality that had never been known before, except among the court and princely women who had never been "members of society" before, and they felt their oats. Their new position made them feel the need of a code of ethics or a standard of honorable conduct for the conduct of the "Courts of Love," in which it was sought to establish rules of social conduct. It was a serious effort, but it fell a prey to the general frivolity of the times. It is important to establish a standard for the conduct of the court in a competitive world. It was an effort to establish standards of social conduct by an element of society who were legally non-existent and economically dependent. Of course, it failed; and no effort to achieve ethical conduct between the sexes has since been made.

The men who made these laws have
THE WOMEN IN IBSEN'S "MASTER BUILDER"

ANNA A. MALET

"Man's love is of man's life a thing apart; 'tis woman's life and not her soul, her spirit."

Whether offered as a reproach or a compliment, there is much of truth in Byron's words. Dramatists and novelists, interpreters of life, marshal their host of women before us, creatures of the affections and emotions. When the woman in the story presumes to have an ambition or an aspiration, she seeks to express it not through herself, but through some man whose woman she is or maywish hopes to be. Hilda in The Master Builder is such a woman, Lady Macbeth is another, and Maggie, so delightfully played by Maud Adams in "What Every Woman Knows," is a striking instance of the substance skilfully wheedling her lord into the belief that she is only the tool.

The words put by Ibsen, the master interpreter, into the mouths of his women, serve to show how limited is the scope of their existence.

We must say a word about Solness, the master builder, since his life is, so to speak, the setting in which the lives of the women are exhibited. He is a man of men. The energy and genius of other men, the love of women, he forces into a channel to feed his ambition. He knows men, he knows love. He betrays men, but he cannot escape fellowship with them and he suffers the penalty of remaining a part of the life he has disfigured.

He turns from Solness to his wife, Aline. She has lost her twin boys, her "nine lovely dolls" and her husband's love. Her life seems to feed upon itself. She is jealous of Kaia, her husband's accountant, and of Hilda, who is just Hilda. Ibsen gives us this picture of her, "A soul wasted with grief, but shows traces of bygone beauty. Dressed with good taste, wholly in black. Speaks somewhat slowly and in a plaintive voice."

"Mrs. Solness, speaking of Kaia: "She must be quite an acquisition to you, Halvard, this Miss Fosli." Solness: "She is so nice and willing to do whatever one asks of her." Mrs. Solness: "Yes, that must be very delightful."

Solness: "It is. Especially when one is not too much accustomed to that sort of thing."

Mrs. Solness (in a tone of gentle remon- strance): "Can you say that, Halvard? (speaking of Kaia). Heavens! what deceitful eyes she has."

Solness: "She? That poor little creature?"

Mrs. Solness: "Oh, I see what I can see, Halvard."

(Conversation with Hilda and speaking about Solness.) "He is so kind and gentle in reality. You do not really know him yet, Miss Wangel."

Hilda: "Are you pleased at the thought of moving over to the new house?"

Mrs. Solness: "I ought to be pleased, for it is what Halvard wants."

Hilda: "Oh, not just on that account, surely."

Mrs. Solness: "Yes, yes, Miss Wangel; for it is only my duty to submit myself to him. But very often it is dreadfully difficult to force one's mind to obedience."

Hilda: "Yes, that must be difficult, in deed."

Mrs. Solness: "I can tell you it—is when one has so many faults as I have."

Solness (in a tone of reproach): "Women are taking the credit from the lurry of a young workman is his employ. Ragnar. Kaia and Ragnar are betrothed. Solness seeks power over Kaia's affections that he may, through her retain control over Ragnar's services.

Solness: "Confess now—you want to get married?"

Kaia (softly): "Ragnar and I have been engaged for four or five years, and so—"

Solness: "And so you think the time that was all for nothing? Is that not so?"

Kaia: "Ragnar and Uncle say I must So I suppose I shall have to give in."

Solness: "Kaia, don't you really care a little bit for Ragnar, too?"

Kaia: "I cared very much for Ragnar once—before I came here to you."

Solness: "But you don't now? Not in the least?"

Kaia (passionately, clapping her hands and holding them out toward him): "Oh, you know very well there is only one person I care for now! One, and only one, in all the world! I shall never care for anyone else."

Solness: "Yes, you say that. And yet you go away from me—leave me alone here with everything on my hands."

Kaia: "But could I not stay with you, even if Ragnar—?"

Solness: "No, no, that is quite impossible. If Ragnar leaves me and starts work on his own account, then, of course, he will need you himself."

Kaia: "Oh, I feel as if I could not be separated from you! It's quite, quite impossible!"

Hilda was a strong soul, full of great doubt that does not beset the little heart; for inspiration that might have brought her squarely on the world's stage had not men's code decreed that the woman should not appear.

Hilda: "Not to be able to grasp at your own life—your own life! Merely because some one you know happens to stand in the way!"

Solness: "One whom you have no right to set aside."

Hilda: "I wonder whether one really has not the right! And yet, and yet—oh! if one could only sleep the whole thing away! All these ten years I have believed in you so utterly—so utterly!"

Solness: "You must go on believing in me!"

Hilda: "Then let me see you stand and free and high up!"

Solness: "Oh, Hilda—it is not every day that I can see you."

Hilda: "Passionately: "I will have you do it! I will have it! (Imploringly.) Just once more, Mr. Solness! Do the impossible once again! Now I see you as I did when there was song in the hall!"

Solness (looking at her with beat bowed): "How have you become what you are, Hilda?"

Hilda: "How have you made me what I am?"

(Solness starts to ascend the tower. High, high up by the vane."

That is where you will see him. His will is to reach the top—so at the top you will see him. He climbs and climbs. Higher and higher! Higher and higher! Look! Just look!"

Hilda: "I hear—"
THE PROGRESSIVE WOMAN.

ng—a mighty song! (shouts in wild jubilation and glee). . . Now he is waving that! Oh, wave, wave back to him! For it is finished. The Master Builder is gone.

But he mounted right up the top! And I heard harps in the air. (They have shawled in the air and shrieks will intensify.) My—my Master older.

"Preserve the individual life—propogate human life"—comes nature's imperious mandate from which annihilation is the only appeal. This great urge of life lies through every creature.

"Preserve your life to the best advantage. Gain avoid pain, gain pleasure," says the huge self-created by nature's first man. Those strong in brute strength are the men, and the bodies the weak they the make the foundation to the temple of satisfactions. The weak would also avoid the pain of ill, but the strong take no chances. They understand their desire upon desire for life. Their disarray their fellows and thunder their. Serve on our terms or die!" And

The role played by the woman slave in a program of the strong was at the first an absolutely important one as a form of slavery. Throughout the course of history the slave was the instrument of the weak, the provider of the weak. Through control of her he gained the pleasure of sexual satisfaction. The man’s power over her was not only merely for her own desire for sex but for the comfort and stimulus to please her and her young. Under his teaching she learned to regard herself as a sexual thing, the expression of her desirability for man’s use. Under his law utter obedience to him was the condition of her existence. And Judas, supplemented man’s intimidation with a bribe—persisting in the trample and birth pangs by the joys of sexual love. Tradition, social usage, school, church—call it the institutions of his making—claim her minister in his service. She is from entering the wide fields of man activity. She must feed, mother, and rear. Her work must be a steady, unrelenting one. All of her life she is a slave, her name in terms of drudgery and imperishable exploits. He held her and repelled a voluble ass. He was his brother with the jawbone of the ashy angel. According to his own story, the Lord raised him up and marks him for a favor in many fields. On the same authority, God smiles benignly upon female and only when He makes the barren woman to dwell in her house the joyful mother of children." The price of the children is the mother's agony. Yet no judge is vouchsafed her by men that she not again conspire to put her offspring at the way with jawbones and other irritants.

Howbeit, she saved herself, she saved the sea! The inexorable laws of life she obeyed, but in the process she became not human being, but an instrument of one phase of man's life. This he has made her. And Kaia, Alice and Hilda stand with the hosts of women in literature and in life—magnify testimony to the success of her struggle.

But a change is upon us. The master's decree—"choose between death and service at my terms!"—shall pass into the records of dead tyranny, and that before a generation now living shall have passed us. The people's army is formed. Into its ranks, day by day, creep new soldiers, men and women. Their battle cry voices the need of all ages—it is the burial hymn of slavery. It is the morning song of the good day when the world and its fruits shall be for men, woman and child. Its words are not only and rude, but they go to the heart of life—let the people own their bread right! Open the fields of service to all that will may labor and enjoy!

Five assorted post card views of Girard. incuding Appeal building. 29c. 29c.

THE WHITE SLAVE TRAFFIC.

While in Chicago attending National Socialist Congress. I had several talks with Clifford G. Roe, former assistant state's attorney, and leader in the movement for prosecuting pandering in the white slave traffic, and John O'Shaunessy, attorney for Ella Gingles in the recent famous Gingles case. Both of these men assured me that the white slave traffic is a stern reality, organize with all the system and paraphernalia necessary to operating on a great money-making institution.

"Nothing but publicity will wipe it out, or reduce it," said Attorney Roe, "and that is the duty of the women of this country to rise in a body and with the help of honest men, to drive this horrible menace out of our country. Certainly it is a Socialist fight," he added, when I suggested the advisability of The Progressive Woman and the Socialist women's committees and clubs taking it up from the publicity standpoint.

And I feel, too, that it is at least very important part of the Socialist fight, to run this traffic in young working girls—for the great majority are working girls—to the ground, and to make what effort we can to enlighten the public as to its responsibility toward these helpless girls of the working class.

Too long we have allowed a false modesty to hold our tongues and our press on this matter. Hiding our heads in the sand won't mitigate the horrors of the social evil, nor stop the eating at the vitals of our nation. Remember, there is a demand for these girls. The whole traffic is a business one, based on the law of supply and demand, and the demand is from both the white and the Negro. It is high time then that the mothers both of boys and girls, put by all foolishness and come seriously asking, "What can we do that our children may be saved?"

With the next issue of The Progressive Woman will begin a series of stirring articles dealing with the White Slave Traffic, the methods by which it is carried on, its victims, the discovery by Attorney Roe of the wide-spread menace of the movement started by him for its suppression, and the work it is accomplishing today. Mr. Roe is helping in the preparation of these articles, giving his own experience in prosecuting cases, and promises in all possible assistance. He has a corps of trained detectives constantly on the lookout for panders and other guilty

FOREIGN NOTES.

BY NICHOLAS KLEIN

The French minister of labor has issued a circular prohibiting night work in women's workshops.

A bill is pending before the house of deputies of France giving women votes in municipal elections.

A law for woman's suffrage in England has now fifteen branches and they hold two meetings a day throughout the empire.

The Italian chamber has granted women engaged in business the right to vote if 25 years old and they have the other qualifications. Women can also engage in professions and hold certain offices.

In India the Begum of Bhopal made a stirring speech urging the women to open free schools to educate the girls.

The holy synod opposed a mixed marriage bill in the Russian duma and it has been withdrawn. Disorders are being provoked throughout the nation and Jews are being driven out in large numbers.

The Russian league for women's rights has opened headquarters in Moscow, Russia, and many educational as-ociations have been pledged to aid them.

The women of South Africa have opened headquarters in Natal for the progress of women's rights ideas.

There were twenty women candidates in the late French elections, and they carried on by agitation.

In Denmark the organization of small farmers an organization of 40,000 members have passed a resolution in favor of woman's suffrage.

In St. Petersburg, Russia, 1,432 people committed suicide. Of these 932 were males and 500 females. They include 58 boys and 77 girls from 11 to 17 years of age.

In the administration of a state, neither a woman as a woman nor a man as a man has any special functions, but the girls are unequally diffused in both sexes,—Plato.

I go for all sharing the privileges of the government who assist in hearing its burdens, by no means excludes women—Abraham Lincoln.
A Report on the White Slave Trade.

AGNES H. DOWNING.

One of the most telling revelations of the white slave traffic is contained in the report of the United States immigration commission.

It is not impassioned. There are no denunciations. One has no feeling that it is overdrawn. It does not purport to be a full report of all that was found. It is a partial report with an understanding that the worst things are omitted. And yet the things that are told make it hard for the time to keep bright one's faith in human kind. Indeed it is difficult to see how anyone who thinks of man as a person divinely endowed, can read such a report without the deepest depression. Those who see in man a creature on the upward journey from the slime, the cave, and the jungle, do not know that each stage is the effect of definite causes, will feel spurred to action. Make the conditions right and we can serenely face the future; mankind will respond to the conditions.

At present the commission finds young innocent girls "betrayed into a slavery rigid in its strictness and barbarous in its nature.

The report deals entirely with foreign girls, though conditions which surround the still larger number of native American girls, who are victims of this infamy, are practically the same. It says (Senate Doc. 196, p. 16): "The hirelings of this traffic thrive on the interests of certain entry where large numbers of immigrants are landed to do what is known in their parlance as 'cutting-out work.' In other words, these watchers for human prey scan the ships as they come into the gang-plank of a vessel which has just arrived and 'spot' the girls who are unaccompanied by fathers, mothers, brothers or relatives to protect them. The girl who has been regarded as a desirable and unprotected victim is properly approached by a man who speaks her language and is immediately offered employment at good wages with all expenses to the destination to be borne. Most frequently the laundry work is the bait held out, sometimes housework or employment in a candy shop or factory.

Other methods also are employed; in fact, there is a regular business and orders are sent abroad to procurers in the cities where they are filled with quite as much business despatch as would orders for goods of any kind.

Once the girl has been captured the reports says, p. 9: "The procurer may put his woman into a disorderly house, sharing profits with the keeper. He may sell her outright; he may act as an agent for another man; he may keep her, making arrangements for her hunting men. She must walk the streets and secure her patrons, to be exploited, not for her own sake, but for that of her owner. Often he does not tell her even her real name." Just why the girls can be thus controlled will be better understood by looking further. Page 22 says: "If she tries to leave her man and get legitimate work, usually he threatens her by saying that he will tell her employer what her life has been—a measure sufficient to cause the loss of her place. Sometimes he beats her. If she betrays him sometimes he kills her." Again, on the same page: "An innocent girl often revolts bitterly against the life and refuses to submit until compulsion is used. Then for a considerable length of time the man finds it necessary to watch her carefully until at length she is 'broken in'—the technical expression. After that she tries to escape, he may supply for aid to some other 'owner' in any city in the United States. Not only do they wish to help one another, but they wish also to impress upon their own women the difficulties and dangers of attempting to escape. In any cases" (the commission mildly adds) "it appears as if the police made little effort to assist the girls. Instead of feeling safe with the police they are usually threatened with the threat by their owners and sometimes they are arrested and punished on some false complaint." (So sad to say, the police and local courts seem to be a kind of a reserve force to whom the owners appeal to make sure of holding the girls in slavery.) The report further tells us, pp. 22, 23: "Not only the keepers of disorderly houses, but even saloon keepers and the keepers of the 'hotels' patronized by people of this class, naturally side with the man. All the women know by the girl are either unwilling or powerless to help her." It is also true that often when girls are broken in health and spirits they no longer try to escape.

It remains for the public to do something. The motive for the business, the commission is agreed, is profit. The report emphasizes this point, and on p. 31 says: "Briefly stated, the distribution of the profits is directly to the procurer, importer, purchaser, owner, housekeeper, the receivers of fines and license fees, sometimes the police, and indirectly to the landlords, boarding-house keepers, restaurant keepers, the police, saloon keepers, physicians, and keepers of many other establishments." And again, "All concerned in the exploitation of immigrant women under the system above described seem to share the profits except the immigrant girl. They earn the money at the cost of her body and soul, she is rarely able to retain anything." It also seems that all who profit either directly or indirectly by this work use their power and influence to continue it.

The report also says: "It is probably no exaggeration to say that if means can be devised of stripping the profits from it, the traffic will cease."

If we remove the profits none will be found to wish as actively to engage in the white slave trade.

Little four-year-old Marian was walking one day with her mother when she saw a dachshund for the first time. Like all dogs of that class, his body was long and his legs very short. Marian gazed at him with wide-open brown eyes for a moment, then said excitedly: "Oh, mother, mother, look at that queer doggy with legs at each corner of him! Was his legs long once, mother, and did they get wore down by him using them so much?"

Picture of Debs and Girard children with copies this issue, 10c.
THE Quinn-Campbell Conservatory of Music has a home-study course that is so far ahead of any other method that there is no comparison—time, cost and results considered. A pupil goes farther, the instruction costs less, the time is shorter, the results are certain.

There are a lot of parents who think that one teacher is as good as another. The deciding point is price, forgetting, if they ever knew, that low prices and poor teaching, the two go together.

Most fathers and mothers pay the price for first-class instruction in music and get worse than none. Their indulgence in looking into the matter beforehand is one of the reasons why there are so many poor teachers. You can’t afford a poor teacher; lessons would be expensive if given away.

We pay your tuition in the Quinn-Campbell Conservatory of Music in exchange for a few hours work among your relatives and friends.

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Write at once for particulars concerning a limited number of shares of Gold Mining Stock a comrade has placed at our disposal for sale. The mine in which this stock is held is recommended by the mine inspector of Colorado. Bankers and merchants also declare it a paying proposition. By selling the stock THE PROGRESSIVE WOMAN will come into possession of a portion of it, which is as good as gold. For further particulars, references, etc., address THE PROGRESSIVE WOMAN, Girard, Kansas, Dept. A.
FOR THE CHILDREN
THE FACTORY CHILD
HARRIET MONROE
Why do the children work round, Mother, mother?
Oh, and they must drink a lot of coffee. And they must
work to get their bread. They have to keep the mill running.
And you must be kind to them. They must have a good time.
They must have plenty to eat and drink. They must
have a lot of fun.

The CORN TELLS ITS STORY
MARIAM SIMON
(I am the daughter of Max Wood and
Agnes Wood, both of the Chicago Daily So-
cialist, and I am 6 years old.)

Long ago, when my mother was a child she
worked and cut the corn. They saved some corn for seed
and kept some for me. After a few months
they planted the seed. They planted
my mother, a seed of yellow corn.
Then my mother and father and I
were near to the top of the ear.

After a few days we had a dreadful
thunder storm. My brothers and sisters
were frightened, as I, too. I was myself.
When it stopped, I was happy to be
out of the house. The mother had
provided for us. But, of course, we
could not do it.

After awhile a little girl came out to
gather some of the green corn around us. We
wondered if she would pick us, but she
did not.
Not long after that the farmer came out
and said: "This corn is just ripe enough
to be ground. My son is going to the
village and will pass the mill. He might
as well take this corn." After a time his
son came. He took us to the mill where
we were ground very fine--too fine, we
thought. It hurt to be ground.

After a while we were back in the house.
Then the farmer made corn out of us.

Voilà would increase the intelligence
of women, and 1 a powerful stimulus to
female education. It would enable women
to protect their own industrial, social
and political rights. Women's vote
would be to the cities what the lightning
is to the oak. I believe that this reform is coming and that
it will come to stay.---Joseph Cook.

Send for sample copies of our lettres.
Children's Socialist Primer, $0.10.

"THOU SHALT NOT KILL."
A Story for the Larger Children.
ELLEN WHITEBERRY
Chapter 1.

Deep in the heart of that great New Eng-
land forest a day is breaking. The aslant
October sun, scintillating through the
fringes of the lofty pines and hemlocks,
rests in long, still bars of pale gold athwart
their boughs,Sanwich. the morn's first
beneath. A stray beam, stealing like
a hashful lover, through myriad loops of
green, lies in a dream of ecstasy upon the
bosom of a sequestered pool.

In the outside world it is ten o'clock.
In these cloister recesses it is barely dawn.
From afar, the sure, quick drop of a hick-
ery nut, the breaking of a crisp twig, or
sudden fall of a cone, reveals depths upon
depths of a forest silent life.

Where the undergrowth presses thick,
and dead grey branches lap and interlap
with clinging moss and strong wild grass,
where hollow logs, gently pushed by Fa-
ther Time's fuming breath, are^
dormant dreams and brakes of myriad shapes, many happy
creatures have their habitation. It is here
the timid grey rabbit, reflecting the soft
light of the wood in its round eyes, hops
cautiously from the little dark nest
nestles safe with its wondrous mate. It
is here the brown partridge leads forth its
young, its mothers heart at one with the
Eternal Love. From tree-top to tree-top,
close to the earth's edge, in the
chatter, leaping and running; here wood-
peckers repeat their incessant tap, tap,
while the owl hoots and too-hoos with the
solemnity of the immaculate silence.

As the sun let down its golden mantle,
more and more glimmering in this sacred
grove of the Lord; harmony
and peace reign supreme.

Ten o'clock in the outside world; barely
sunrise in this solemn recess. Now, adown
the silver path of the big sun, the
harvest spirit of nature comes; its color is grey, its legs
are long and slender, its haunches are well
rounded, its breast is full and curved, large
and full are its eyes, brown in color, heav-
ily veined. It is the symbol of every
movement of its body, its glance is that of con-
fiding affection. Nimblly it lifts its delicate
feet; the speed of a racer is in its sinewy
thighs, quick as a bar of the sun's gold
flashes from its flank. Ah! What a beau-
tiful creature as with proud head erect,
with budding horns shining white against
the pearl of its forehead, it passes on its
way. It sees the shimmer of the limpid
pool before it. Nearer and nearer, as
it knows the pool is there, and waits its
coming. Anticipation beams from its eyes
radiant joy from all its being. It leaps
forward through the radiant air. Again it
soars to glorious heights, its beautiful
hairs, and splendid plumes of mastic
and cloud, and clearer, wilder, it flies.

"Does it portend harm?" it asks. "Is
this not my home, this wood of my mother?
Am I not safe in this sylvan retreat?"
Ah! it is a death meditation, a requiem
for beauty, for the blackened, the bullet
speeds, the red blood spots; there is a
frenzied leap into the air. The beautiful
brown eyes—the affectionate eyes, swim
and roll, the exquisite head sinks forward,
the slender limbs tremble violently and
become bent and crumpled, loafing and
upright, the world. The morning sun
beams lie dreaming on the bosom of the
cooling eater's, the beautiful body of the
deer lay dead.

(To be continued.)

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ion, by Franklin Wentworth, 10c.

Read the announcement concerning
the White Slave Trade, and get ready to help
destitute. 

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THE NEW CENTURY KITCHEN SET

On Bread Knife, 8-inch Blade.

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A handy book of everyday useful articles arranged in novel, convenient and beautiful form.

Given for Five 25-Cent Subscriptions

Stories from the Lips of Wee Tots.

Mrs. Schultz had died and left a family of little tots. One little girl, five years of age, while playing house one day with a friend of hers, Mamie Schmidt, said: "My mama has gone to heaven." "No, she hasn't," retorted the Schmidt tot, "she went to the graveyard." After a moment of silence wee Shultz said: "Yes, I knew it. I wonder why papa told me such a fib because he knows I seen them plant her there myself!"

Grace Potter was enjoying the presents of her sixth birthday. There being a nice story-book among the presents she asked her mother to read to her from it. Her mother explained she had no time; that she must cook the Sunday dinner. "Who cooked the Sunday dinner for you when you was a little girl like me?" asked the little girl. "My mother," was the reply. "Who cooked it when your mama was no bigger than me?" "I presume her mother did." "What is 'presume,' mama?" "I think she did.

With a deep sigh Grace said: "I am so sorry for my poor children cause their mother can't tell them what is in this nice story-book. Those old, old dinners dear me."

The National Woman's Committee is getting ready to circulate an enormous amount of leaflets. It is your duty to help them.

Have a bundle of The Progressive Woman on hand for that Socialist picnic.

THE PROGRESSIVE WOMAN PUB. CO., GIRARD, KANSAS

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WHY--

DOCTORS, LAWYERS, BANKERS, MINISTERS AND PROMINENT BUSINESS MEN AND WOMEN READ CURRENT LITERATURE

Tear off and mail to THE PROGRESSIVE WOMAN, Girard, Kansas
The Odorless Cooking Oil

Girard Has Made Famous

For four years Girard has been the mecca for the finest of cooking oils. Our stockholders and others have spent thousands of dollars educating people to try this delightful vegetable product in preference to hog fat of the unclean quality and unwholesome nature on the market. As with everything else, cheaper substitutes were forthcoming, but those who use Nutol are never fooled but once into trying something "cheaper." J. W. Allison, president of a cotton oil company of Texas very pointedly covers this feature in a recent trade circular when he says:

Cottonseed Oil, the best domestic cooking fat in the world, has never taken the place in the households of the country which it deserves, simply because no sooner had some manufacturer, careless of his products, made a name and a place for him in the market than some other less scrupulous one would offer a cheaper product not so good and often entirely unfit for use, and thus create a prejudice against all Cottonseed Oil that destroyed not only his trade, but also that of the manufacturer of the better oil.—J. W. Allison, President Ennis Cotton Oil Co.

If you wish a cheaper oil, you can get it; we can get it for you, too; but please remember: It isn’t NUTOL. No one sells Nutol below our price. If you want the best oil made, USE NUTOL, and, as you value the good will and continued patronage of your customers, or the taste of your family, DON’T BE TEMPTED for the sake of a few cents reduction in price, to sell or use an inferior article.

All cooking fats have been steadily advancing during the past six months. Those who, through our advertising, have been induced to try Nutol, have saved thereby fully forty per cent from what they would have paid in that time if buying lard. See where this company has already paid big dividends to its patrons in this one saving item alone. Now our brand of adulteration be found in our products. Their purity challenges comparison.

Prices during May will not fluctuate much from a straight dollar-a-gallon basis. That is 18-1-3 cents per pound. Lard is 10 cents or $1.00 per gallon. If Nutol were same price, it would still be cheaper, for it runs the kitchen one-third longer than same quantity of lard. These are points which have been advancing, and they are claims which hold their ground undisputed. It’s not the question of the cheapest, but THE BEST, and at the same time a saving over lard.

Cheaper oils CAN be bad. We recently shipped several barrels to a soap factory, which many a consumer would still have been glad to get in preference to lard, but it was not up to the standard our trade requires.

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The barrel of Nutol came some time ago, and I think I shall be able to sell it to a great many of my customers. It is not only a substitute for lard, but it is far superior to lard in every way.—E. C. Kehoe, Wallula, Wash.

Nutreto Cereal Food Drink

The original product on which this company was started. Put up in 22-oz. cartons, and 3-lb. screw top cans. Every carton has a rebate coupon, each can two; save them, and see what they will bring you from time to time.

Case No. 2-12 22-oz. pkgs.
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25 cent pkgs., by express, prepaid to any office in the United States for $1.00.

A coffee—cereal blend for those who wish the coffee flavor without the coffee poison. Steadily gaining in popularity. Always well spoken of.

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BUTTER-furnished in pails, 5-lb. 80¢; 10-lb., $1.30; 15-lb. 5¢ per lb. 1.95.
SALTED PEANUTS, 16-oz. 10-lb. $1.35.

50¢ pair "Girard" Suspender "for dad," 40¢; down to a nobby pair for the "kid" for 10¢.

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Pronounced Prime—el (prime elements) as it contains a greater percentage of the prime elements which go to body building than any known product today. Highly condensed, a food, not simply a "filler." Two ounces will make a good satisfying meal for one person, a meal that will carry him over many hours. Even small children love it. No danger from wheat.—Primel does not get an opportunity to linger on the shelves long at a time. It is not subject to develop insect life, since in its production, all eggs are effectively killed by two distinct processes, one peculiarly our own. There is less danger from this menace than with usual flour, so dismiss for all time that fear.

Case A—24 cartons, 18-oz. net, weight gross 30 lbs. $2.00
Case B—12 cartons, 52-oz. net, weight gross 42 lbs. 2.50
1-2 barrel, 100 lbs. bulk. 4.25
Full barrel 200 lbs. bulk. 8.50

(Barrel lots take lowest freight rate of anything in our list, especially to coast and distant terminal points.)

Above rates are the lowest you can get unless you are a dealer or can trade for shares some way and become a owner. Those who, for various reasons, have discounts; one buys large quantity, the other has many items in the trade.

All prices above are free on board cars, Girard. See that your shipments run 100 lbs. or over.


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