"In the United States more girls are taken into Houses of Infamy each year than enter any other occupation except housewifery." (P. 5)
WISE HEADS ON THE WOMAN QUESTION.

Mazzini on the Emancipation of Woman.

Over sixty years ago, when the great Italian liberator, Joseph Mazzini, made his famous address to the Italian workmen on the "Duties of Man," he said the following:

"Your complete emancipation can only be founded and secured upon the triumph of a principle—the principle of the Unity of the Human Family."

"At the present time one-half of the human family—that half from which both inspiration and consolation, that half to which the first education of childhood is intrusted—is, by a singular contradiction, declared to be inferior in every sense of the word, and to be disdained and despised in the name of truth, to you it belongs to protest on every occasion and by every means against this negation of unity."

"The emancipation of woman, then, must be regarded by you as necessarily linked with the emancipation of the workman. This will give to your endeavor the consecration of a universal truth."

It is wise tactics and strategy to attack an enemy on its weakest side. The Woman Question is the weakest link in the capitalist mail. The workman, we know, is a defenseless being; but it takes much sharpening of the intellect to appreciate the fact that he cannot speak for himself. His sex is popularly coupled with the sense of strength. That illusion conceals his helplessness, and deprives him of power, often of sympathy. It is thus even with regard to the child. Proverbially weak and needing support, the child, nevertheless, is not even entitled to absolute protection. Neither do we have the right to the defense of innocence. Only in remote sense does the child of the ruling class suffer. The invocation of "the rights of the child" leaves substantially untouched the children of the rich.

The working woman is the one who stands for the rights of the woman. The man who stands for the rights of the woman, and for that will not be satisfied with the slumber of today. If she is less than a citizen, a mental weakness, a woman who is a man's servant, then she is entitled to the right to vote, and if she is apathetic and uninterested in public and educational concerns, she is entitled to the right to vote. But if she is not interested in public and educational concerns, she is entitled to the right to vote.

The cause of woman's rights is advancing with the cause of man's intelligence, and no matter how many obstacles may be thrown in its way by ignorance, prejudice and self-interest, it is sure to be accomplished. When women will be the equal of man, when both will be free, when society will rise to a higher plane, and enter into a nobler life.

Send 20¢ to the national headquarters of the Woman's Suffrage Association, 505 Fifth Avenue, New York City, if you wish leaflets on every phase of the suffrage question.

In accordance with the action taken by the Woman's National Committee, Comrade Mabel H. Hudson, general correspondent, has circulated all party locals and supplied blank forms containing the following questions:

"What is your analysis of the status of women in your local?.............. Have you a woman's committee?.............. Name and address of correspondent." It is very important that this data be secured as accurately and promptly as possible. Address questions to General Correspondent National Headquarters."
CHAPTER III

THE PROGRESSIVE WOMAN.
ELS A C. U N T ER MANN

Did you notice that Kansas was represented part of the time by women alone? Two of the three regular delegates were women, and when the one man was absent, they alternated with a Kaneko of The Progressive Woman." An interesting group, that Kansas trio. There was Caroline Lowe, the attractive ex-teacher of Kansas City, as earnest and self-effaced as she is skillful and effective. In voice and manner she is as unspoiled as if she had not been soap-boxing for two years. Kate O'Hare, with her wit and proud boasts regarding the fair young O'Haras, and even the fairers, and the Kansas and Oklahoma think her a second edition of the historic Mrs. Lease.

Mrs. Kaneko has earned the gratitude of us all by her courageous persistence in pushing the woman's paper.

One of us thought often of the prophet-souled native of Japan, who was with her at the convention two years ago. The vision he held so persistently of what womanhood could be and what it ought to be was and is probably one of the inspirations for many years to come.

The closing moments of the Congress were spent in cheers and songs. Enough that the Red Cross in the "Marseillaise" to make the bell ring, but it is a pity we do not all know these songs with all the words and "The International" as well. We do not sing half enough in the moving songs.

In two years more everybody ready to help fill the rafters.—Mila Tupper Maynard, in Chicago Daily Socialist.

Are you one of those unfortunate persons who have never had Hope? Well, right now is the time to get it. Send 10c to Ward Savage, 5110 West Madison street, Chicago, for a copy of his illustrated comic monthly, "Hope." After that you will never be without it. Savage makes the pictures for the Chicago Daily Socialist, and holds a place among the clearest cartoonists of the country. "Hope" for June has a double page cartoon, in colors, of Fred D. Warren before the bar of Justice; in his hand is the query, "Is Kidnapping Legal?" Beneath the picture are the words, "Will She Ever Answer That Question?"

Woman's League Opens Summer Campaign

The Socialist Woman's League of Chicago has begun its summer work. In connection with the Political Equality union they recently held a meeting in front of the Newberry library, with Mrs. Dora B. Maynard, of London, England, and Helen Todd, of Chicago, as speakers. A newspaper report says more than a thousand enthusiastic participants were gathered together at this meeting. In her speech, Mrs. Maynard made the argument that women's suffrage: "I am a militant, and was in prison, but such rough tactics will never be necessary here because with a little more education American men will give their women the right to vote. In England it is the press and the public busy, but you won't have any trouble here. Organize your women into trade unions. Don't try to beat down the wages of women. Who started this idea of "taxation without representation? Why, you Americans at the Boston tea party. Surely the educated modern woman ought to receive as much at least as criminal and laboring . Then Think it over."
THE PROGRESSIVE WOMAN.

The Traffic in Girl Slaves
Written for the Purpose of Arousing the American Public to a Realization of the Menace of the Widespread Traffic in Its Women

JOSEPHINE CONGER-KANEKO

"Patten and Armour may have their corners of the town, but Judge John W. Harley and I are the 'corner men' in the area that pandering and prostitution would come to me."—Mrs. Ada E. Krowell, keeper of a resort for women in Chicago.—Protest Chicago Examiner of May 27, 1910.

"I have known this country alone every year, 770,000 young boys reach the age of manhood and 300,000 young men enrol themselves in the great army of avaricious panders and male delinquent parents and male delinquent panels of a physician to his daughters."—

"The traffic in importing women for purposes of prostitution is found to be of large dimensions. The forms it takes are as bad as possible. The men who own themselves are of the lowest class and seem to have an dread and contempt for humanity, national and even international in scope."—Commissioner Bingham's Third Annual Report on the Work of the Police Department.

A Business Proposition.

There are certain fundamental laws underlying every business enterprise—the law of supply and demand, and the unearned increment, or profits. There is no business in the face of the earth today that would trouble itself about living a week, were there no profits in it.

The latest edition of the Webster-Morris dictionary gives this definition of prostitution: "The act of prostituting the person to sedulous purposes for hire." The prostitute, then, is sold, or sells herself, for hire—for profits.

I want you to keep these facts in mind throughout the whole of this article, and all others that may follow on the subject.

It is the Socialist contention that if we remove the profits from prostitution, that evil would die out.

"But," protests the reader, "what are you going to do about the demand? The demand is tremendous; it makes possible the business. What will you do about that?" And again the Socialist answers. The demand is an overestimated one. It is an unnatural creation of wrong social conditions. Particularly so of conditions affecting the factors that supply it. Give woman economic and political freedom, and she will cease to supply the demand. Render it profitless to her, and it will die for lack of stimulation. A normal balance will then be struck between the sexes, giving rise to a single, instead of a double, standard of morals, such as we have today.

But we know that neither the profits nor the demand will go so long as capitalism, which is fundamentally a profit system, stimulating every money-making enterprise, no matter what its evil extent, exists. The most we can hope to do is to educate the public mind in regard to the inroads made upon the physical and moral health of society by this riotous, unchecked cancer, knowing that, with time, and the establishment of the state one of the worst, yet most tenacious, props of the present system. Too long have we considered ignorance on this most vital of questions a virtue, with the result that we have been the fearful assemblies of stingy quips and the fear of those who quote above from "Letters of a Physician to His Daughters."

Beginning of the Roe Prosecutions.

In December, 1906, Clifford G. Roe, then assistant state's attorney of Illinois, tried to remove Goldstein in Chicago for for-}

CLIFFORD G. ROE

Who is carrying on a campaign against pandering in the White Slave Traffic

were part of a great business scheme that had its organization, its agents, panders, pullers-in, and all the essential paraphernalia for a successfully conducted enterprise.

So impressed was Attorney Roe with the menace of the situation to society in general that he determined to devote all of his time to fighting it. A campaign in publicity was started, a commission was granted and a corps of detectives set to work, hunting out and running down panders for prosecution.

Panders Driven from the City.

Since the first of October nearly forty cases have been tried through Attorney Roe's office alone, and between nine hundred and one thousand panders driven out of the city.

Perhaps the greatest achievement of the office so far was the apprehension and conviction of the Chicago-St. Louis gang. The principals in this case were Morris Van Sever, Madame Julia Bevers, and David Carlin. This gang had codenamed signals, and panders and agents scouring the country for girls. It was the custom of these to offer employment to the victims. And let us state in passing that the working girl mother, and underprivileged, with him.

She is offered a good position in the city, with fair wages, and a good time. The pander is smooth, he is in earnest (there is money in it for him), sympathetic and silent. Without any thought or harm, the girl signs a contract for employment and is whisked away as quickly as possible to the city and to her doom. It is bad business, and it must be disposed of swiftly and silently. If the girl is easily reached through her emotional nature, the pander makes love to her, promises marriage, and, if necessary, actually goes through a ceremony which she believes to be genuine.

The Bondage.

Shortly after the conviction of the Chicago-St. Louis gang, on January 28, 1910, a Clare Gentry was convicted of pandering and sentenced to six months in the House of Correction, and a fine of $300 and costs. He was found guilty of selling Mildred Clark into a life of slavery. Mildred was the beautiful daughter of an old, but impoverished southern family of Nashville, Tenn. She was seventeen years old, and was working in a laundry. At a dance last November she met Gentry, who pretended love at first sight. He proposed marriage, Mildred accepted him, and in three days eloped with him to Chicago. Gentry had the audacity to show possession in Chicago, but took her to what he called a rooming house. Here she was locked in a room, and her clothes taken from her to prevent her escape. This is one of the tricks always resorted to when a girl is forced into such a life against her will.

While trying to write a letter to her mother, Mildred was discovered by Gentry, who beat her, swore at her, used every method to intimidate her, even taking the finger of a dead person from his pocket, and saying: "This is what becomes of girls who 'snitch' (tell)." He told her if any one asked questions about Mildred, she was from another section of the south, had been married, and had been in a sporting house before.

While engaged in a revival meeting in Chicago, a prominent religious procession paraded through the Red Light District, during which one of Mr. Roe's detectives found Mildred and helped her to escape from her bondage.

The other side of the bogey button is typified in the action of Jacob Jacobson, who met Adell in Lincoln Park (Chicago) last Fourth of July. He took her home and asked to call again. He visited Adell a few times, was introduced to her mother, and brought a friend, Louis Brodsly. He asked Adell to
The Outcast.

She stood on the edge of a sea-washed ledge—
Gazed down on the breakers’ foam;
And her thoughts were wild, like a wayward child—
Poor girl, without hope, or home!
Ye, the girl was fair—crowned with golden hair,
And her eyes, divinely blue.
She bore the blight of a branded name.
Gave beauty a chastely hush!
Ah, she knew enough, of a life that’s rough—
What is it that she encountered?
While, beautiful earth, with its sinless mirth—
To her—an unbroken seal.
Yet, to be the slave, of a wan-ton knife
And a dog in a dock—all well.
As the sun went down, she closed at the town,
With a hate, that none may tell.
She turned to the sea, that could her free.
From the loathsome home she knew.
While the spray dashed wild, and it seemed to cry.
That her hour was over-due.
Still, she stood in doubt, till the stars came out,
And the city—lost to sight.
That she tried to pray, in a pagan way.
For a darker, blacker night.
She sank on a stone, with a chilling moan.
For the night was wintry cold,
And blood upon the veil of sin.
That drape with a mocking fold.
As her blood grew chill, so her torpid will
Was melted by the pangs, that wrangle.
Nor did she shun from the luring drows——
Woke from her night—
Lo, they found her there, in the buzzard’s care—
Dead, dead, for many a day.
A woman said, “The body, which was true in part—
While the Socialism 8 weeks prey.
Pasadena, Cal.”
—Lilie Platt Richards.

WHY SOCIALISTS SHOULD EXPOSE THE WHITE SLAVE TRAFFIC.

AGNES H. BOWING.

1. Because the white slave trade persists because the majority of people do not know that it exists— at all.

2. Because exposing renders it less safe and hence less profitable.

3. Because in the United States more girls are taken into houses of infamy each year than entire populations except housewives. The greater part of these are procured through the white slave trade.

4. Because the girls are practically all working girls and hence poor and helpless.

5. Because the girls are destroyed there:
   A. The average length of their lives is four years.
   B. Because womanhood and motherhood are degraded in the persons of the girls who are subjected to unnecessary abuses.
   C. Because men are diseased and brutalized by this institution.
   D. Because hundreds of thousands of girls are made to do the useful work of life because of this evil.
   E. Because there are thousands of men (the cadets) in every large city, literally a standing army to keep those girls in subjection. These men are lost to useful industry and are brutalized by this work.
   F. Because a blow at this infamy will help to break machine rule in the cities.
   G. The big corporations always have for their allies the cadets and keepers of infamous places, the buyers and sellers of women.
   H. Because the Socialist party in declaring for justice and equality of privileges for woman means all women.
   I. Because the sale or degradation of a single woman is protected it should protest.
   J. Because Socialists can offer the only complete permanent remedy, namely, abstaining from all dealings of life and the upbuilding of human character through good economic conditions.

13. Because no argument in the wide world shows so vividly the need for a change in the present system as the bare facts of the white slave traffic.

A Little Sister of the Poor.

by Josephine Conger-Kaneko, is a story founded upon the actual experiences of thousands of working girls in our great cities. The characters are taken from real life, and are in no way exaggerated. This is the great value of the story. It is written in the form of a romance, and is refined and pathetic in its appeal. It will assist in arousing interest in the White Slave Traffic, and should be in the hands of all who are not yet awakened on that question.

For a limited time, two copies for 25c (coin). Send to The F. W. Pub. Co., Girard, Kan.

When you were weak and I was strong, I called upon you. Now that I am weak and you are strong, I ask your aid. I ask the ballot for myself and for the poor. As I stood by you, I pray you to stand by me—clara Barton to the soldiers.

Woman and Socialism is just now a much discussed topic among, not only Socialists, but by suffragists, and all persons of progressive thought. For this reason May Walden’s pamphlet, entitled “Woman and Socialism,” is of special importance at this time. You really can’t afford to be without a copy of this pamphlet, if you want to be well informed on this subject, and you ought to have a lot of extra copies to hand to your friends. Price 5c each; 60 for $1. Order from us.

A. Stimson & Co., shirt-waist makers, have brought suit in the United States circuit court for triple damages against certain leaders and participants in the shirt-waist strike. Among the defendants are Miss Inez Milholland, Bertha Maltz, May Oppenheimer, Socialists, and Mrs. O. Freedman. The suit involves $150,000 damages. Stimson asks for $150,000 damages.

Send $1 for four Progressive Woman sub cards and then sell them.

-CAPSHEAF-The Safety Pin Without a Coil-

SAFETY—to the person and for the fabric pinned.

Since the first safety pins were invented many improvements have been made on the original. This safety pin invented was not considered—until the inventor of the "Capsheaf" made a safety pin without the coil spring which catches and tears the clothing. You get your postal for 10c, Free sample for 75c, New York City, for free samples. Use "Capsheaf" once and you will always use it.

JUDGON PIN CO., N.Y., Rochester, New York.
Sex Consciousness in the Class Struggle
WELLS LE FERVE, M. D.

Lack of understanding among the people makes a definition of these terms necessary. The "class struggle" is an effort on the part of those who have been dispossessed, of what morally belongs to them, by another class who have the power to do so, to make that class accountable for what they take away. The "class struggle" is a struggle for industrial freedom. The demand that all shall have an equal opportunity to earn their food, shelter and clothing. This they do not have today. It belongs to them by natural right and they demand their own.

The "sex struggle" is a demand for political freedom for woman, which is something she does not have. Hence she has not only her industrial freedom to obtain, but her political freedom also. But why does she need political freedom I am often asked. Because she has learned that the white man found it necessary to demand his political democracy by the American Revolution and the colored man found his political democracy by the Civil War. In the process of natural growth they found this to be necessary. The white woman has not found that she realized that political democracy is also necessary for them. It also belongs to them by right of natural growth and development and they are simply demanding their own.

History teaches the woman that man had to have his political freedom before he was in a position to demand his industrial freedom. It also teaches her that both he and she made their industrial democracy at the same time and that both must be able to back up that demand by all the powers that rightfully belong to all the citizens. One of these powers is the vote. Viewed from a political point it therefore becomes the next necessary step in her development that she may be in a position to demand her own, and to enforce that demand. And furthermore, history has taught her that the liberty of any kind is never given. It is always taken. She must take hers or she will never get it. If men were wise they would recognize the necessity that woman must have her political democracy before she or she may take their industrial democracy.

After a certain banquet a crowd of men rushed into the cloak room to get their hats. A servant in charge had received these hats and could have returned each to its owner had he not been overrun by the rush of each man scrambling to get his own. Of course, confusion followed. The servant, kind of the valuables of those men, said, "Gentlemen, if you will kindly wait outside I can find your hats for you quicker than you can find them for yourselves." "Yes," said a waggish fellow, "come on men, let's all get out—we got none." Concluded in the lies of the era—of the errors—of men toward the sex struggle. He has his (that) political freedom and is so short sighted to not see that he may not get his (that) industrial freedom until woman has hers, and that she would have to come first, just as he had to have his first. Such short sightedness on his part is disastrous to the interests of both the man and the woman, but he does not see it so—and there is a reason for his blindness.

The writer has often been surprised to find this cataract upon the eyes of the great majority of men and women. Yes, strange to say, even among Socialist men and women—and, even more strangely, among old and trained Socialist teachers and workers. Though I believe it was an unhappy slip of the tongue merely, yet I wish I had been able to correct it. Yet in my address, demanding the franchise, made but a short time ago by one of our strongest women workers, speaking of the lukewarm attitude of the man toward the question of sex consciousness, she said: "Do not condemn the men comrades for their lukewarm sympathy. There is no more reason for the men, as a body, to champion the woman's cause than there is reason for the man body to demand labor unions; or there is reason for the ruling, possessing class to work for Socialism, etc. Nor do I condemn the man, of course, since he has been so carefully hoodwinked by the lies of women. It is to believe that the home is the proper place for a woman, but I do earnestly deplore his blindness to his own best interests. Seeing this he would throw off his lethargy and start the battle for political rights. Let him get her franchise and thus secure her necessary aid in getting his, as well as her, industrial freedom. She is conscious that her sex must get something that the other sex has already; she becomes "sex conscious" and enters the "sex struggle." "Sex consciousness" is woman's complete awakening in "class consciousness." Not that you may believe that there are many active Socialist workers who persist in confusing "sex consciousness" with "sex hatred." Well, you had better be so prepared, for you will not have far to go before you encounter just that kind of "limited" Socialist. For he, or she, who ignores the sex conscious struggle must only see the class struggle as a male struggle and hence sees but one half of the human struggle. Let him half in a male class struggle; it is not a female class struggle; it is a human class struggle and the woman must demand her share of it as a human. This she may not do effectively except in her own right. Hence, unless her vote counts just as much as that of any man's vote, she must have this or consent to remain the slave of man (the slave of a slave) or remain the pitiable playing thing of one who calls himself a man. She must have the right of franchise or, viewed from a political point, man will never gain his industrial freedom.

Therefore, it is neither fawning chivalry nor abject pity that prompts a male comrade to champion sex consciousness. To him, or her, who has comprehended the class struggle as a human class struggle the function of sex consciousness becomes a necessary condition in the problem of his or her own self-preservation. They see it as the next necessary step in the line of political conquest. Where are you lined up, comrade? Are you still staring at the old capitalist standing between man and woman, fighting off the hour of the people from a voice in what they shall do and have, or are you demanding for women that they shall have their natural right to express their wishes? It is vital to capitalism that the woman shall be kept in the "home where she belongs" and that you and I be made to believe that this only is her proper place. So long as we can be made to believe that she should "keep silent," and eat her bread out of some man's hand, just so long must she and that man and their children eat only when someone else allows them to do so. Given her political freedom her next demand, in her natural growth, will be that she must have her economic or industrial freedom, and she will be able, in common with the same demand that the man must make for the same reason, to enforce her demand and wrest from the retainers all that which is her own. Capitalism knows that the rights of the man are securely bound with the rights of the woman. By controlling her it controls both of them. Hence, by pulpist and press, by platform and social conventionalities she is taught what is "proper." Concealing, from even its teachers, that it is proper because it is best. The New Interest and Capitalism is a clever scheme and worthy of the debating form of civilization that rules the world today.

Comrade, are you the dupe of this plot? Are you the playing horse in the game of politics according to the rules laid down by your enemies, or do you propose to play it from now on, as the opposition do not want you to play it, by recognizing and demanding the "sex consciousness" of man?

The demand of the "sex consciousness" of man is the next necessary political step in the class struggle.

Huntington, Ark.

"The enfranchisement of women will be good for all parties—it will improve liberalism, because it will humanize them, make them more human and half-commanding. It has representatives of those various schools of thought. We have every reason to dread any reform devised and carried through for the whole human family by the male sex alone. Men from up on and down see no need to dread reform under male Socialism, because Socialism will be more fundamental in its changes, and will, therefore, be more dangerous under ill-balanced conditions and the men would have their laments of "Conservatism."—Votes for Women.

It is too bad you didn't get your order in for the Debs and Warren post cards. They are all out. Some things we don't keep forever. Will you keep when we get some more.

From the Diary of a Striking Waist Maker

Owing to the enormous demands from the radical and Socialist press, the Diary will be published in book form also. Under pressure of installment sales the Diary will be published until after the book is out. In order not to interfere with the right of the book to be published at 25 cents. Advance orders can be sent to The Progressives, St. C. Barton, Station E. Kansas City, Mo.

Souvenir post cards showing Appeal to Reason will be sent to those who deposit with Appeal to Reason, two for 5c.

Don't let any member of your local rent until he has subscribed for the Woman and Socialism by May Welden, or copies for $1.

Send 50c for a year's subscription to The P. W. W. The Socialist Printer for children, 15c.
The Case of Fred D. Warren

GEO. H. SHOF

Fred D. Warren was sentenced to six months imprisonment in the county jail at Fort Scott, Kan., the payment of a $1,500 fine, and the costs of the prosecution, which will amount to $1,000.

What had he done that he should be branded as a criminal and ordered to lay in a narrow cell six months, where his only occupation would be silent contemplation behind iron bars?

To those who know Warren the very suggestion of his committing a crime is absurd. Warren would no more hurt the feelings of his fellow man than he would harm a mocking-bird. If he ever entertained a malicious thought certainly it was never recorded among the things known of him by his associates. He has no personal enemies, and his peace of mind is such that no one would or could hold against him a grudge of any kind.

Why, then, should he be visited with a punishment such as is accorded prisoners convicted of serious crime?

Warren was indicted at Fort Scott, Kan., May 7, 1907, for mailing an envelope on which was printed language alleged to be threatening and seditious. After repeated postponements, at the instance of the prosecution, he was adjudged guilty in Judge John C. Pollock’s court May 6, 1909. After another delay sentence was pronounced July 1, 1909.

The contention of the defense that Warren was prosecuted, not because he mailed an envelope on which was printed a reward offer of $1,000 for the capture of W. S. Taylor, former governor of Kentucky, but because as editor of the Appeal to Reason he was obnoxious to the authorities at Washington City, it is charged that he was arrested, tried and found guilty as the result of a conspiracy on the part of government officials who long have sought to suppress the paper of which he is the editor.

The very nature and extent of the punishment inflicted upon him clearly reveal the animus of the government in its prosecution.

Six months in jail, a $1,500 fine and the costs of the court, amounting to $1,000 more!

Think a moment. Then think again! $1,000 reward will be paid to any person who kidnaps ex-Governor Taylor and returns him to Kentucky authorities.

The offer was printed on a page on which was printed the following language was held to be a crime for which the offender should spend six months in jail! And the man for whom the reward was offered was at the time a refugee from justice, under indictment for murder, with a price upon his head!

Warren, who only added $1,000 to the immense reward Kentucky had outstanding for the apprehension of Taylor, was sentenced to jail; Taylor, whose flight from Kentucky tended to confirm the general suspicion that he was guilty of the murder for which he had been indicted, was never even tried. Instead, he was pardoned just a few days prior to Warren’s trial in

and has nothing to do with the particular offense with which he is charged, convicted by a jury, several of whom months before the trial stated that the editor of the Appeal to Reason should be run out of the country, and sentenced to six months county jail by that corrupt a judge as ever sat upon the bench.

For violating the Kansas liquor laws Judge Pollock usually fines the offenders $25 and costs. For sending obscene matter through the mail the judge rarely imposes a penalty heavier than a $25 fine and thirty days in jail. For making false returns in the matter of securing pensions Judge Pollock generally fines the offender $1 and costs. Persons convicted of counterfeiting usually are fine $100 and sent to jail for six months or a year. One man who maliciously destroyed a mail box was given thirty days in jail. Several persons who were convicted of stealing mail were fined $20 and costs. Persons convicted of mailing lottery letters are fined $1 and costs. Railroad companies which violate the quarantine laws are fined $100 each.

W. E. Hea!, who, October 21, 1905, mailed a postcard to Coffeyville, Kan., addressed to Warren Fergus, Mathews, Ind., upon which card, according to an indictment returned against Hea!, was written "scurrilous and defamatory terms, words calculated and intended to reflect injuriously upon the character and conduct of Fergus," was by Judge Pollock sentenced to pay a fine of $100 and costs.

Fred D. Warren, editor of the Appeal to Reason, charged with exactly the same offense, was sentenced to pay a $1,500 fine, the costs of the court, and to serve six months in jail.

According to the record, the persons who were convicted for committing real crimes were republicans and democrats—not one of them was a Socialist.

Warren, who was sand-bagged and hanged, was a doctful offense, which was never committed, government officials who long have sought to suppress the paper of which he is the editor.

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FRED D. WARREN
Editor of The Appeal to Reason

must be addressed to the person defamed or threatened. In Warren’s case the person addressed was J. L. Pierson, San Pedro, Cal. The offer was made to him to kidnap Taylor and return him to the Kentucky authorities. No letter or care was ever mailed to ex-Governor Taylor.

Before mailing the letter, to be certain that he was violating no law, Warren consulted the Girard postmaster, and was told that no trouble would be expected by mailing the reward offer for the capture of Kentucky’s refugee ex-governor.

Yet, after being informed beforehand that he was violating no law, by the postmaster who is supposed to speak with authority on such matters, Warren was indicted under a statute that does not cover

I am for equalized woman suffrage as a means of human justice.—Samuel Gompers, Labor Leader.

Woman suffrage has resulted in nothing that is objectionable, and in much that is useful.—U. S. Senator Teller of Colorado.

We have in Colorado the most advanced laws of any state in the union for the care and protection of the home and children, the very foundation of the republic.

We owe this more to woman suffrage than to any other cause.—Judge Lindsey of the Denver
We are in receipt of Mujer Moderna (Modern Woman), a monthly magazine for women, edited by Andrea Villareal Gonzalez, at 512 Camaroon street, San Antonio, Texas. We are glad to report that its pages are filled with leading spirits in the Mexican revolutionary movement, and her magazine no doubt contains much of interest for the Spanish reading public. Price 5c a copy, 60c a year.

Miss Ellis Meredith, a brainy and energetic little woman of Denver, was recently elected Election Commissioner of that city. This means that Miss Meredith will have exclusive control during her term of office of the following matters: Appointment of registration committee, selection of polling places, appointment of judges, furnishing all supplies, canvassing the vote, custody of the ballot boxes, etc., issuance of election certificates. It is a place of considerable responsibility. And, to controvert the old saying that women would not vote for a woman candidate, Miss Meredith shows that she can read a ticket, and the women did it. Mrs. Margaret Q. Floaten and Alice Todhunter Bradley were nominees for aldermen in their respective wards on the Socialist ticket.

A Sovereign Voter and Idealist Jurymen.

An American-born citizen, a resident of North Dakota for many years, and in some respects a very important man, who knows one state or county official by name, not even among the many officials of the United States, has been found in Minot, N. D. In securing the jury box in the Noah murder trial a farmer testified that he knew nothing of the case. He said he had never read a detective story in his life. When, however, he was asked by the state attorney for the name of the predisposing cause or predisposing reason for having heard the name, but had forgotten it. He is one of the two men so far selected on the jury.

The American Woman's League.

The first national convention of The American Woman's League has just closed after a three days' session at University City, St. Louis, Mo. This was one of the most remarkable meetings ever held in the United States. Mr. E. G. Lewis, editor and proprietor of The Woman's National Daily, and founder of the league, is, because of his wonderful capacity in organizing women, one of the most talk of the men today. Although the league is young, and there was present 3,000 members and delegates.

The American Woman's League is building beautiful club houses for its members over the country, besides offering splendid educational advantages. The method of paying into the league is through securing subscriptions, which are divided into various classes, the headquarters keeping a certain per cent. Among the magazines listed with the league subscription list is The Progressive Woman. It is a small magazine, the editorial for each to the American Woman's League, and is entitled for life to the use and benefits, free of charge, of its helpful institutions.

The Now.

'Tis not the past that hovers near
To hold or sell the present hour.
The moment with its joy or fear.
The present vow.

True some color we must take
From Whose sun has set, and for its sake
Hade anger stay.

'Tis not the past, however, sweet—
It is the now
We stand between woman's feet—
The present vow.

Shelby, Ohio.

-Elizabeth Marian Marvin.

At the close of the National Congress we were called upon to sing The Red Flag and The Marseillaise. In all that audience of delegates and visitors I believe less than ten knew enough of either of these songs to sing them half through. Now that was not only a pity, it was a rank shame... The editor of The P. W. wants to INSIST that Socialist families get these songs and others sung, and sung all the time—every evening before prayers, and all Sunday afternoon. You ought to know The International, too. The splendid chorus ending "The International Party shall be the human race" is just the most inspiring strains of music in the English language. GET THESE SONGS AND LEARN THEM. You will find all three in Chas. Kerr's Socialist Songs, and the book costs only 10c. Order from P. D. Co., Girard.

WORK FOR SOCIALISM.

Everybody who joins the Socialist party does so because he or she wants Socialism. The important question is, What's to be done? Of course the answer is: WORK. The Socialist movement is the movement of the working people. Socialism will be achieved only by working for it.

Subscriptions to Socialist papers; sale of Socialist pamphlets and books; contributions to the party funds; attendance at party meetings; new members; Free literature should be distributed at least once a month.

Most important of all: Keep at it; we in and out, the whole year round and from year to year, until WE GET SOCIALISM.—Ex.

Book Review.

"LETTERS OF A PHYSICIAN TO HIS DAUGHTERS," BY CHARLES L. RUSSELL. 300 pages. 60c net. The Vir Publishing Co., 214 North 16th St., North Platte, Neb.

During the past few years not only physical and mental ailments, but even ecclesiastical conditions have had the widest possible dissemination of judicious information concerning those which are annually sending so many innocent, offending and unconscious wives to the open arms of other men. In several cases, of a judicious father, who is also a physician, I have had occasion to bring the letter to the attention of the concerned parents and couples, and which gives upon these vital subjects as tenderly as is possible, to the heart to heart talks with young girls, seeking to bring about the kind of intelligence upon the perilous consequences of acceptability to the off-she-bathrooms, to whose lives have been unrestrained by man honor.

Woman suffrage is undoubtedly coming and I for one expect great good of it from the "scoundrel We Fengellow." It is said that women ought not to vote because they do not fight. But she who has fought to-day and to-morrow will fight to-day and to-morrow for it—Lady Henry Somerset, temperance leader in England.

We need the participation of woman in the ballot box. It is idle to fear that she will meet with disrepute or insult at the polls. We are all too well advised to deposit her vote, and if any one venture to molest her, the crowd will swallow him up as the whole swallowed up Jonah in the whale. —Henry Ward Beecher.
The Marriage Contract

LIDA PARCE

(Continued from last issue)

As a matter of fact, we know that the common experience of marriage is on a much higher plane than that indicated by the laws. As many failures as there are, blights and sham, the position of woman in marriage is not usually as bad as the law would make it out. And the lot of the majority of children is not as desperate as the condition the law consigns them to.

The law does not say that a man shall live on the earnings of his wife and children, that he shall violate his wife sexually, that he shall not teach his children, that he shall "restrain" his wife while he enforces "his parental discipline," that he shall dissipated his wife's future and give her family spous to his mistress. It merely says that he may do all these things and many more of the same kind, without fear of punishment. It is left to his free will whether he will commit these several crimes and misdemeanors or not; and public opinion and social suggestion are more or less helpful in the matter.

Nevertheless, the thousands of men who desert their families every year, the tens of thousands of the mill towns who live on the earnings of these children, the thousands of illiterate children in some states, the untold thousands of women who live lives of anguish because of sexual and economic exploitation by their husbands, all these should be public opinion and not the law. Where the law specifically allows the commission of crimes and misdemeanors they should be to realize the law that it is not to be a safe haven for your child. And they should and low rate and individual marriage.

The law gives a man a right to commit under the terms of the marriage contract are acts which are recognized as being base and harmful to society. If committed outside the marriage, the law allows a man to commit them without legal penalty. Why does the law legalizes them within the marriage relation? Is marriage a license to a man to commit degradations against a woman and her children? It would seem so. And this is what is called "protection" by the law.

Of course, most men are too decent to commit all the crimes the law allows their under the marriage contract, and some are too decent to commit any of them. They are "good" and "indulgent." But if those harmful acts that are committed within the family relation because they are legalized, were prevented there would be an immense advance in civilization as a result.

The right kind of man scorns to be "good" or "indulgent" to his family. But he wants to treat everybody fairly, just as he would if they were able to "take it out of him." Probably few people would be willing to enter into the terms of this contract if they knew they were going to have to do something necessary to secure a change in them, therefore, is publicity.

How shall we procure this publicity? When Mr. Chase, former Socialist mayor of Haverhill, Mass., was married, he had a contract drawn up in legal form, containing such provisions as he and the lady were deemed necessary to make the marriage agreeable. They have a voice in forming the conditions under which they will live.

Discussion as to what those conditions shall be are now in order.

President Day has discovered why people do not marry. He says it is because they are not self-sacrificing enough. Perhaps he is right. The question then is, shall people be forced, in some way, to enter into marriage contracts which are not a sacrificial rite, or shall the conditions of marriage be so changed that it shall be not a sacrifice but a fulfillment. I vote for the change. And I believe you do also. How then, shall such changes be made, in what shall they consist?

The first thing is to revoke all legalizing of crimes and misdemeanors in the domestic relations. Secondly, every "legal fiction," every arbitrary act which is contrary to nature and fact should be thrown over. That is, woman's identity should not be regarded as being "dissolved" when she marries. She should not lose any of the individual she had before marriage. Her identity should not be considered to be "suspended." The theory of a "union of persons in the husband and wife" should be abandoned utterly.

Thirdly, marriage should become a social institution. The principle of a social institution is that the persons coming within it act and react together. There is a natural and mutual response. Interaction is mutual. The benefits which result are mutual. A social institution is a republic in which all are equal.

A competitive institution is one in which each individual is set over against every other individual. The advantage of one is gained at the expense of the others. The market, for instance, is a competitive institution. Marriage, as a social institution, is another. The wife gives up everything she possesses and is her very individuality itself for the advantage of the husband.

A matter of fact, we know that marriage is a social institution. It is, in the main, only the legal theory that is competitive. What we want, then, is to wipe out the competitive theory embodied in the marriage law. We want to institute a social theory and a social law. That would go a long way toward wiping out such actual competition as does exist in fact.

How far has our so-called "Christian Church" departed from the spirit of the gospel of the Nazarene?

When we exclude from the marriage contract legalized crimes and misdemeanors, the legal fiction of the wife's suspended individuality, and the theory of competition we shall be in a position to establish an ethical relation between the sexes.

"Letters to a Woman's Husband"

In a little book that I have read, 1 read: It tells how to do away with the kitchen-slavery to which the average woman is subjected. Get it for your husband. It is "Mrs. John Andrews" by "John Andrews." You will find this matter an important one: not for you, but for the man. It is a free little literature. Send to W. D. Warrant, Elwood.

Mrs. Dora B. Monticore, the English Socialist suffragist, spoke on "Social Motherhood" at the College Equal Suffrage League in Boston, recently.
FROM A VICTIM OF "THE VAMPIRE."

The article by Theresa Malkiel in the April issue of The Progressive Woman, entitled "The Vampire," is such an exceedingly good article and fits my own life so well that I beg for space to say a few words on the subject myself. California to me, as to most states, are terrible for women. They are NOT for woman's protection or care, but to grind her most awful under the foot of man. One of the worst laws that we have is, "Civil write child, no submission the latter state law. Oh! is not that terrible! After all that a woman goes through to get her children, the man, who has ruined nothing, can take them away from her. Will there never be an end to this? Or the law, for the sake of this infamous law the very worst of brutes can hold good, pure women in terrible, indescribable bondage and slavery, and raise her children for the gallows or state's prison through his evil teaching, influence and example, and mothers are powerless to help themselves or their children. Such is my life. I have no money, and I have four children living. I have been married only two years and during this time I have been harassed, dismissed, and misused. The man who calls me wife, has hid in the woods while he hunted me with an open knife in his hand. Have endured—but it is impossible to give even a hint of what I have been through. I have been in and out of prison. What sixteens of such a life has done to me. When he has learned I was with child, he has abused me wildly, and made me take a certain drink that would have killed me as the animal child, if I had not always managed to get it in time to throw it up. When I have complained of physical anguish, he has ridiculed and abused me. My babies were always cross and crying, and he would never touch one of them to comfort them in their care. As soon as they were old enough, he would take them on his lap, and say to them, "Bad mama. Bad mama mama bad mama, bad," thus raising disrespect toward the female sex. The mother ever had greater mother-love and this influence is torture to me. He is fond of the opinion of people outside the home, is a good talker, and makes himself look good. He always says if I go to court against him he will take the children from me, though he really doesn't want them. He says he will tell stories on me that will blacken my character, and many other things. But the loss of the children is what I most fear. He is not fit to have them. Oh, is there no justice in the world? It seems the only thing I can do is to lie down and die, but I don't like to have my children as long as I can help it.

To those who believe in astrology I will say I was born the 12th of March, 1873. I feel like I was one hundred years old. I don't like to have my children, and we have a large sheet of paper, but I know I must stop now.

In discouragement, anguish and awful despair, I remain, Heartace, Cal.

(The writer of the above wishes her name not to be published, but we have it on our files, and hope that something can be done to free this woman from her present situation. We know from other letters received that there are thousands who are in precisely the same degree, and that it is the duty of Socialist men and women to keep this fact in mind, and make a vigorous fight to free woman-kind from both sex and wage slavery.—The Ed.)

A MOTHER'S RIGHT.

When the son of Senator Tillman deeded his children to his parents, ignoring the natural rights of said parents, the supreme court of South Carolina refused to recognize the transfer as binding in law. Yet this was in the face of a statute expressly granting the privilege the father exercised. Public sentiment is changing, but it must not be forgotten that in a little thirteen of the forty-six states of the union the law is, even now, expressly provides that a father may will his child away from his mother and this may be done even though the child be yet under the age of twenty-one. The laws make, yet injustice always possible, too frequently is done the mothers who have no voice in the law. For fifty-five years Massachusetts' women petitioned the legislature for the right to have control of the children of the men who married them. The Legislators who told her she was powerless, as the law gave her husband absolute control of her children. She became crazed and killed all her children and herself and then only after her appeal to the courts in Massachusetts were given equal guardianship with fathers. And this happened as late as 1902. In Colorado, women secured equal guardianship from the very first legislature that met after they got the vote.—Votes for Women.

THE NATIONAL FEDERATION OF WOMEN'S CLUBS—ITS HUMAN-NESS.

Grace Moore

The National Federation of Women's Clubs recently held in Cincinnati, Ohio, (May 10th to 19th) was to the least observing a revealer. To the student of "movements," the psychologist, sociologist, it was more than significant. The poet's dream is a surely achieved—demonstration of freedom and equality and a world democracy. "The dear love of comrades" is being found out. Man has found it to a considerable extent in "the lodge," woman has found it through the "work" and as men and women lose themselves in the Great Work—the work of attaining to harmony and "heaven" here and now— the possibilities are shown, of such comradship as no noagogue gub, church, or society or any organization has any passageto. Mrs. Sarah S. Platt Decker, twice President of the National Federation and today its most popular leader, gave subtle expression to this idea in an amusing story told at the closing session of the Federation. It was to the effect that after some years of municipal service in the city of Denver, in constant association with a certain man — the best opponent her entrance into the political field with him on the ground of her sex, she asked him for his frank opinion in view of the experiences he had had with her, as to the possibilities of the women's movement. "I am not so sure," said he, speaking to a woman in politics, and received the following reply: "Madam, I consider that you have been a perfect gentleman." When woman can be a "perfect gentleman" and be recognized as such, there is a fine step taken in a development that has happened. A new relationship and adjustment, a new sphere—the sphere of both man and woman—has opened.

"The Federation isn't at all what it used to be." "The insurgents don't seem to win." "Efficiency and achievement and human results count in this convention—whether the club makes pies or paints pictures doesn't seem to matter, so that what it does it does well." "The women's clubs will save to us whatever deserves saving in the American spirit and art and literature, that women are touching each other and each other's interests in a deeply human way. To be industrious and efficient is coming to be more fashionable these days, and I am glad to hear of an income made by husband or father or brother, in some dividend-paying corpora-

Reports from clubs working mostly for fancy work, individual culture, as compared with the women's clubs, indicating active and effective work for their community, or to some human end collectively, were not many or very close together. The art and study class is good and not to be dispensed with. The "Federation can present day conditions in the home, community, state and nation—"To these conditions due to partisan politics, bribery, white slavery, child labor, food adulteration and the rest, indifferently," say the women. Prevention seemed to be the keynote of the convention—prevention of waste of human lives, especially the lives of little children condemned to labor; prevention of all forms of extermination and human greed due to the spolis system. "The Forest and the Family;" "Our National Waterways;" "Ar-mament vs. Disarmament;" "The Death Roll of Industry;" "Rural Cooperation in America;" "The Influence of Women on Legislation;" "The Theater and the People;" these were some of the subjects of committee meetings and of platform discussions by some of America's best-known student teachers, all show the unity and forcefulness with which all was done, greatly impressed the freshman delegate to this National Federation of Women's Clubs. Here, indeed, were revealed signs of women's club work spreading very slowly but surely for righteousness.

Those who doubt the efficiency and strength and permanency of the woman's club movement, especially those who doubt are based on their fear of possible injury or destruction to the home (we are so "scared" of our "sacred homes," as if God would permit anything really "sacred" to be destroyed). But that it was as wives and mothers and to make better wives and mothers that women first grouped themselves into what is now in reality the only hope of the home—not the home in itself, but in the Women's Clubs, but the entire Woman Movement. "In unity is strength," and if we have a unity of wives and mothers we shall, of course, have stronger wifehood and motherhood, and that is what is needed for the purity. As shown by the "Twenty Years of Retrospect" of Mrs. Joseph P. Mumford of Pennsylvania, the woman's club movement began with the desire of a few women to get together on subjects pertaining to housekeeping and home-making and incidentally to "read and study." The questions considered as of most vital importance, by the first club and federation meetings, as given by Mrs. Mumford, caused...
something more than a "ripple of merri- ment" among the several thousand women present. Mrs. Mumford's exact wording of the subjects discussed by her club twenty years ago I do not recall, but they ran something like this: "How the Club Meet- ing of Yesterday Evening or the Afternoon the Best Time for a Woman's Club Meeting?" "The Best Influences Toward Sociability and Economy in the Home," "Who is the Greatest American Author?" "Today—Na- thaniel Hawthorne or Harriet Beecher Stowe?" "Are Refreshments at Open Club Meetings Desirable or Necessary?"

The humanity of Mrs. Mumford's personal influence was the most remarkable part of her. Her own appreciation of the tremen-
dous intellectual and ethical space lying between the club program of yesterday and that of today, and her many quaint allu-
sions to "Auld Lang Zyne," lent color and charm to an address that was to say but little unique.

Next on the program of this concluding session of the Tenth Biennial was the subject, "Spirit and Opportunity," and the person of Mrs. J. L. Washburn, Minnesota, both by her personality and her words, impressed the lesson of dignity and self-control, training and devotion. Sil-
ently and in her speech Mrs. Washburn pointed out that these human qualities as gateways to new powers and larger activities for the individual woman and the club and federation. Not all comparisons are odious. Compar-
ing Mrs. Washburn's personality with Mrs. Mumford's and then considering the address on "Tomorrow—An Outlook into the Future," and the per-
sonality of Mrs. Sarah S. Platt Decker, who presided at the Tenth Biennial, one could not avoid the conclusion that in the personalities and attainments of these three women them-
mves, was beautifully symbolized the "past, present and future" of the woman movement. Each in herself, personally, in-
телуциально, spiritually, expressed the par-
ticular subject assigned to her and each did full justice to it. Mrs. Decker, "the boss woman," felt that it is possible for a woman to become a "boss"—could scarcely begin her speech for the thundering applause that greeted her. An Outlook into the Future" it cer-
tainly was and such an outlook as only the speech itself could do justice to. Mrs.

Decker is loved for her extraordinary con-
ventions, and courage and tact in present-
ing them. Her rare intellectual force, her splendid wit, and her inn-
derly loving nature combine to make her the power that she is.

As everyone knows, this was "not a suffrage convention, but a convention of suffragists!" The determination of the Feder-
ation Mrs. Washburn's achievement and per-
sulted in this way that suffrage because necessary to woman as her real and per-
manen means to the end she seeks, some-
how "got in" and now the innumerable ones who are working toward that goal that they have disregarded their own noses and can't have their pictures "took." The president of the Federation, Mrs. Philip N. Moore, of St. Louis, when called upon for her address, said: "Have you a suffragist?" Frankly said "Yes." Practically all of the officers and older members and delegates confessed to being suffragists when forced to tell the truth!

And Mrs. Decker's "outlook into future explained it all—explained how all uncon-
scionably woman has been marching toward the ballot box; how with slow but sure progress she has advanced from the limitations of kitchen, diningroom, bedroom and parlor to the limitless sphere of the great public—how under the influence of her interests and activities; how to complete man's sphere, woman's must be completed, and they being complete, opposite and equal, will then find their real human re-
In the meantime, it was on the outlook for a pace maker, soon recognized in her the necessary qualification, and used her as an unconscious lash to goad her com-
rades to ever increasing effort. Some bent mind and body to compete in the unequal race until broken in spirit, sapped of all vitality, they succumbed to the first disease which attacked them, and found in an early grave release from toil. Others, made hopeless by the in-
cessant strain, grew reckless and fell en-
trapped to the same fate which over-
whelmed the young and coming-

A Pace Maker.

ALICE BENDETT.

When Bertha entered the factory she was a pale-faced girl of the German-American type, with a slight stoop and a forward curve to the shoulders indic-
ating her trade of garment maker. She was strangely taciturn and rarely spoke; she was as well, but she was more for more than a year without exchange of words. Nature had gifted her with a genius for work, brain and hand were so correlated that she could speak a machine to its fullest capacity with no lost motion and without apparent effort. The manage-
ment, always on the lookout for a pace maker, soon recognized in her the necessary qualification, and used her as an unconscious lash to goad her com-
rades to ever increasing effort. Some bent mind and body to compete in the unequal race until broken in spirit, sapped of all vitality, they succumbed to the first disease which attacked them, and found in an early grave release from toil. Others, made hopeless by the in-
cessant strain, grew reckless and fell en-
trapped to the same fate which over-
whelmed the young and coming-

Bertha's wage averaged nine dollars a week while the other girls received from three to five. During the dull season she was kept constantly busy, while the others considered themselves fortunate to get one-half time. There was a rule in the shop that broken needles, thread, rental of machines, repairs on them, etc., were all charged up to the em-
ployees. Bertha was the only exception. Many a time on pay day tears coursed over pale cheeks as some girl saw her hard-earned pittance reduced in this manner. Some days there were, worse than others in this human bee hive, days when the boss vented his ill temper in language brutal and coarse on some of his employees. The forewoman doubled her numerous petty tyrannies.

On one such occasion while a girl's sob could still be heard above the whirr of the machinery Bertha suddenly left her work and approached the fore-
woman; her voice was low, but the words she uttered were pregnant with meaning.

"What right you got to treat the girls the way you do?" she said, and, (warm-

ing with her theme) "What right you got to be always at them, telling lies about them to the boss, driving them like slaves, and giving them starvation wages? You ain't got no right. You'd better read your dictionary and find out what justice means. I reck'n you're more alive every day I live, I do." Had a galvanic battery been applied to her spinal column, or had the machine Bertha operated come over and attacked her, the forewoman could not have been taken more by surprise; her head swam, some way the bottom seemed to have dropped out of things and for a brief moment she was overwhelmed. But this woman had not been a tyrant.

(Continued on page 16.)
FOR THE CHILDREN

Have You Paid the Boy?

You have paid for the doll you got for Xmas; it was the brightest but least practical gift you purchased; and you have paid for the tickets to the circus, the ballet, the opera, the football game. You have paid for the toys you bought at the toy store. You have paid for the dresses you bought at the department store. You have paid for the books you bought at the book store.

And when you hear the call of the woodland ways, and the chirping of the whippoorwill, you can afford to hold the subtle allure of the blarred refrain of the faithful dog who has given you his life, and has earned his food by the simple act of keeping watch over the sheep.

Through the meadow fence and along the lane.

And his eyes that strained as he did his task

With the singer till the last notes came.

And the dust grimed walls were a sulcan mask

Of the dream of the future greener fame.

And the cluttered floor was a thing to fade

To the room where a dream weeps.

And a laughing brook where a boy can wade

By the banks where drowsy blossoms nod.

To the place where the sun-dial is paid.

You have paid him fair, for the book he gave,

But the pictures bide by the somnolent wall.

And the coaxing hands that the treetops wave.

And the country road where the wrestling dust

May at the end meet a happy bed.

You have paid the boy, and your course is just:

Can you pay for the dear-darling trust?

For his ways today are the ways of man

And his face is set with the lines of age.

For the years of his are but a little span—

Was he paid for this when he got his wages.

You have paid the boy—but he paid you more

Than the days of toil that gave to you.

For he was paid with the love of God.

Of the wonder dreams that he never knew.

—W. D. N., in the Chicago Tribune.

CHILDREN’S LETTERS.

Dear Comrades—I have never written to The Progress Woman, but I want to write your first letter. I am twelve years old, and in the school I am in the third grade. I have lines of poetry, which I hope you will put in The Progress Woman. You can see the waste basket first, as it is the best.

THE PEOPLE’S PROGRESS.

There are many good people.

As busy as can be.

But the busier people.

Who are saving our country.

And some who are waiting that is yearning

To see the last day.

And to all I give a warning.

Of many.

And every day we open the eye.

Of many.

And sometimes we will be thought wise

Of many.

Dear Comrades—I got the Deb and Girard children’s picture, and it is on my wall. I want another, so enclose 10c for it and nick of this month’s P. W. I am ten years old, and I am glad my papa and mama are Socialists, aren’t you?—W. H.

Dear P. W. I—like the Children’s Department. I have a very pretty coat, I am proud of it, and I am glad school is out. I wish we had Socialist stores; I would like to buy some coat for me a little Socialist primer. Yours, Bonnie Hayes, Phoenix, Ari.

Dear P. W. I, am a girl twelve years old, and I want to tell you what we do. We girls and boys have a social club, and have clubs with a co-operative kitchen and dining-room, and a library, and a swimming pool, and a dancing class, and a music class, and a gym, and all sat together. Then we play like Socialistic schoolmates, with meals provided for the children. This saves the mothers much work, as the noon meal is the most troublesome. I hope we can have real Socialism some day. Your little comrade, Daisy Miller, Vancouver, B. C.

THOU SHALT NOT KILL.

A Story for the Larger Children.

ELLEN WETHERELL.

Chapter II.

Blessed are the merciful for they shall obtain mercy.

Deep in the heart of an old New England city a night is coming on. The effulgent “Hunter’s moon,” hanging a red gold globe in the darkening purple vault, is suffusing the air with a radiance as rare as it is beautiful.

From the highest pinnacle of the highest tower of the “Church of Our Savior” the bronze Angel Gabriel, catching the glow upon its gilded wings, befriends a new meaning, a greater glory to the hearts of the faithful few, who are longingly watch-
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 indolence 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.

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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, refer to, or address THE PROGRESSIVE WOMAN, Girard, Kansas, Dept. A.
THE PUBLISHER’S WORD.

In this issue of The Progressive Woman, an article “The Traffic in Girl Slaves,” which I trust the reader of The P. W. will follow carefully from beginning to end. Some of you will read it because the subject is a sensational one; others because they want to learn more about it, and still others because they want to do something to STOP THE BUSINESS.

I wish all our readers would join the last class. There absolutely is no use in knowing about a thing like this, unless you intend to try and remedy it in some way. And I believe the majority of the wills of the American people are on the right side, and that when they are aroused with a sense of justice, they will promptly see the menace of it. That is why these articles are being published. SO THE PEOPLE WILL KNOW INTO WHAT FRIGHTFUL CONDITIONS THEIR YOUNG MEN AND WOMEN ARE LED UNDER THE PROFIT SYSTEM. And knowing, they will act.

So don’t fail to get these articles before your friends. Take the matter into your hearts, have them order a copy and through them put out hundreds of thousands of this issue of The P. W., and of the issues that are to follow with white slave articles. If you are anxious to get women interested in our movement, this is one of the evils of capitalism that will bring them. The articles we are giving are not mere philosophizing sermons on the evils of a subject about which nobody knows anything. They are the realities as they exist, taken from the records of a man who is daily prosecuting men and women engaged in this business. They are the confessions of the victims, the experiences of those in rescue work, of actual conditions as witnessed by the editor of The P. W., and of laws, old and new, concerning the matter, the testimony of physicians, the effect upon children living in the districts, etc.

As Attorney Roe said, “this is a Socialist fight,” and we want you to make it such.

Bundles will be sent to any United States address at 2¢ a copy, 100 copies $2, 1,000 copies, $15.

The cartoon on our cover page this month is a freshly finished one by Ward Savage, the clever cartoonist of The Chicago Daily Socialist. Three years ago one of the big advertising journals listed Comrade Savage as fourth in the list of American cartoonists. He is now with McCutcheon, Powers and Davenport, in originality of ideas, forceful expression, etc. We are sure his cartoon on our cover page, giving the root of the white slave traffic, will make another in the proper agenda for Socialism, and the consequent abolition of the traffic.

The actual number of shares of gold mining stock in this issue of The P. W. is not a stock selling scheme. We know about this mine, know that it is being successfully worked, know who certain well-known stockholders are, that none of the stock is for sale, excepting the shares here offered. This is no more a “promoting” scheme than would be the offer of a house for sale. If you are interested in this sort of an investment, you can learn the full particulars by addressing us.

Now comrades. I want to add a last word to those mending their leathers, putting the P. W. into every home in your locality? ARE YOU making the comrades in your local acquainted with our literature, and the need of it? ARE you doing any or all of the things? And if YOU are not, who do you expect will do it? It is up to YOU, comrades. Let us hear from you.

A PAY MAKER.

(Continued from page 11.)

for years to yield without a struggle; she rallied the masses and or- dered the excited girl back to her ma-chine. “When I’m hangnking for your ideas, Bertha Schmidt, I’ll ask for them,” she said. “I’d like to know what you got to kick about any way. This is what comes of being too good-hearted and soft with you. Now my advice to you (with a malicious grin) is to stick to your job and keep your mouth shut.”

Dazed by the unwonted effort at expression and conquered for the moment the girl did as she was bade.

On the day following the forewoman’s eyes rested meditatively at a certain impassive back bent over the machine. “Gee! I hope she won’t have them spells often, or I shall have to take a rest cure. I guess I settled her though (complacent) it takes me to keep them where they belong, you bet.”

Everything went on as usual for another fortnight, when one noon hour Bertha joined a group of girls who were absorbed in an exciting discussion, the usual topic of knocking,” said one girl, “every time you kick she docks you a quarter, what the use says I.” Bertha drew nearer, “What yous girls wants to do to is to stand together; no one of yous can get anything alone, but yous all pull together and I’ll stand with yous.”

Hans, a bomb burst in his midst the girls. “I wouldn’t have been more startled. Here was their bete noir, the pace setter, a girl with no personal grievance and with nothing to gain, ready to join issue with her less fortunate mates prompted simply by a pure love for justice. It was incomprehensible, but comforting beyond words. Instantly they recognized in her their leader and placed themselves under a spell of devotion. What we can do to stand is the forelady,” said one girl, and “I move that we put on our things and walk out, every man jack of us.”

The suggestion sounded alluring, and they doubtless would have stumped, one and all, had not Bertha’s sense of fair play come to the rescue. She had never heard of a labor union nor did she know anything about organization, but her clear, business-like head told her that their power must lie in a concerted and intelligent action; that there must be thrashed out certain definite demands; which in turn must be formally presented to their employer, and that their further action must depend upon their reception of these demands. So she said, “No, we must have a meeting.” This sounded interesting, but, “Where do we go? the room is empty downstairs, you go in there and I’ll be the cop,” said Bertha.

Accordingly the girls gathered in the room indicated and following their leader’s instructions appointed a committee to wait on the boss and demand the removal of the obnoxious forewoman and a raise of one dollar a week in their wages. While the meeting was still in session the boss passed the “cop” on the stairs. “Hallo! Bertha, what you up to,” he exclaimed. “Oh, just standing round, she replied nonchalantly. The meeting then adjourned and the committee valiantly took the stairs. The cheers of their comrades when the boss (who had been informed of what was taking place) appeared on the landing. The committee turned tail and flew. cover with their frightened comrades who were huddling close to Bertha. The manager turned to the leader’s glance, caught the group, with withering scorn. “Get back to work everyone yous a five minutes,” he said, “or you’ll never do another stitch of work in this place or in any other either, where I can hinder you.” Bertha turned to the crowd of frightened girls. “Speak up,” she said, “don’t be afraid, tell him what we want and don’t take off your hats till we get it either. Go on Becky and Liz, tell him what we want.” And she literally pushed the quaking committee toward the angry boss.

The girls managed to make their request known. In response he emptied the whole volley of his wrath in language so coarse and with so many threats that these girls, so long used to his continual threats, all but forgot to heed what was said.

In vain Bertha expostulated, and tried to restore order and courage to the broken ranks. Finally seeing the futility of standing out alone she too, removed her wraps and resumed her accustomed place.

At intervals during the afternoon the office sent for one girl after another and closely questioned her. At last Bertha was called. With the others the boss had found it comparatively plain sailing; a few adroit questions modified according to the type of girl he was interviewing. But with Bertha the exact information he was after. But in Bertha he found a bird of quite a different feather and for once he was distinctly puzzled. Had he not treated this girl with unremitting favor during the years that she had been in his employ? To be sure his interest in her had been quite impersonal and purely commercial; she was an asset to his business and such a value, had been estimated the fraction of a cent.” His task no
as to find out the minimum price she ad set at the back of that long head of ers still to lead the factory pace and ind herself to the peace. He aed her a slip of paper containing a of seven names of girls who had been active in the recent revol. “I am old, Bertha, that your name should come first on this list, but you see (ogling her) feel a particular interest in you and am decided to keep you only”—he got o farther, for flinging the paper at her et Bertha stood before him blazing ith righteous anger. “Add my name t that list,” she said and vanished.

An hour later a pale, excited girl re her arms around her mother’s neck and sobbed, and sobbed, and sobbed, “I you need every cent; it was just this morning I heard you say Johnny eed pants, and Mark needed shoes. know how you need every cent that I earn. Only, mother, I couldn’t bear any longer. I had to do it.” And at mother held her child in her arms nd comforted her. “You did just right, my girl. It’s a pity we couldn’t help you and stand by you now after all the years you have given us very cent you had. Don’t you worry bout the kids, I’ll find some way to get they need.”

For two weeks Bertha sought work in vain; it was dull season and she had no reference. She was brave enough to offer personally, but, although she tried to conceal it, her mother’s face grew lairy and anxious. And she often saw her quieting the children when hey asked why they were being deprived of various comforts. Daily the poor girl sought in vain to find work. Two weeks had thus passed when a letter came, written by her old employer offering to give her back her old place with a raise if two dollars a week on her pay, but tating that the seven blacklisted girls had been laid off, and that under no consideration would he ever taken them back. For half an hour the girl struggled with the crucial trial of her strength. Before her lay uncertainty and no saving for those she loved. For thirty minutes she struggled manfully; during this time she had lived as many years. Then she rose and threw the letter unanswered in the fire. On the following day she found work for three dollars and a half a week. A week later there came another letter offering her the same conditions with fourteen dollars a week. She had fought out this battle for all and had taken her stand for justice. Nothing could ever again tempt her to swerve, so this letter met the fate of its predecessor and this page of her history was closed.

Through a girl at the new shop she heard for the first time about a trade union. Her recent experience prepared to appreciate its value. She is now forewoman in a “fair shop” where the girls receive a proper wage for an eight-hour-day.—Charities and the Commons.
THE SOCIALIST WOMEN'S MOVEMENT IN GERMANY.

GLARA ZETKIN.

The Socialist organizations in Germany have in general been at all times ready to grant all that was necessary or useful to carry on the work of propaganda among the women workers. Naturally from time to time there was a certain friction in one or another between the organized women comrades and the men. The cause was sometimes on the one side, sometimes on the other, but one thing is certain, the friction was always sufficiently trained to recognize the historical importance and justification of the movement. One movement feared in part that the women's rights were at the back of the movement, because at the beginning a certain number of women comrades had come to the front who had not been sufficiently trained in the theory and whose thinking was strongly influenced by the male comrades. On the side of the women comrades also, there were mistakes made, partly out of lack of theoretic clearness, partly from the fact that the German educational and political principles were not yet sufficiently alive. The friction between men and women comrades has for the most part disappeared as both organizations became stronger, and the women's operation has grown closer—that is, so that an agreement was always possible before any action was taken.

Besides a loose political organization of the women comrades there existed in many localities non-political women's educational associations which were obliged to all public connection with the party, though they belonged in reality to it. In the later period before the abolition of the old imperial government, the women's movement had grown so strong that they were able to pass over to a state where the women's organizations as such became as important to the party as individual members with free contributions. The carrying out of this measure required, however, no little ingenuity, or knowledge of the subtle psychology of men.

In all states where women were allowed to be politically organized the women comrades naturally made a point that they should join the general organization of the party. It was a question of equal rights of both sexes. But in all the latter organizations was not only a case of a difficulty, when it was not possible for the women to become full members in the organizations. Some local associations, however, women have joined the organizations everywhere, and they have been organized by the state as such and as the members of organized women comrades. The most of the party organizations demand a smaller contribution from the women than from the men—many give their members the Union of the women's society (the German Socialist women's paper), others have special meetings for the women to help in their Socialism education. The work of the central agency for women in Berlin had increased to such an extent that an office had to be set up where two or three assistants helped the agent. It is a department intrusted with all the matters which are of special interest to women. Since the Congress of women of Mainz, women's conferences take place every two years. The male comrades at first regarded the conferences with some suspicion; women's loneliness were not the movement. But soon their utility not only for the women's movement but for the general movement grew evident, and the women have consequently won more and more sympathy and importance and are to take place in future as need is felt for them. The women's emancipation will be as great as the liberation of the male. The women have just as much as any other comrades the right to be elected as a delegate to party congresses and to posts of trust. Besides that they had the rights to elect delegates in special women's meetings, which sent

women delegates in addition to the male delegates to the congress.

The new party statutes make it necessary to arrange the question of the delegation at a common meeting of men and women. This question has been dealt with by the women's conference as well as the general party congress at Nuremberg. The congress at Leipzig settled the question definitely. The new statutes of the organization which were decided on there, define more precisely the position of the women inside the movement. I give here the paragraphs of the statutes which deal with the position of the women comrades:

"4. Organizations to which women members belong must elect one of these to the executive. The women members have to carry on the work of the organization in the women in harmony with the executive.

5. The amount of subscription to be paid is to be increased by the district and state organizations. The monthly minimum for male members is, however, fixed at 30 pfennig and for women 15 pfennig.

6. The congress is the highest court of appeal and those qualified to take part are those who are members of the district and state organizations. The number of the delegates follows in proportion to the number of members.

7. The congress of the executive consists of two members, a treasurer, the secretaries and three assistant members of whom one must be a representative of the women.

8. The women's conference at Nuremberg passed the following resolution in the question of the non-political women's study clubs: "The women's conference at Nuremberg declares that women's educational clubs, can, despite the new organizations, still continue to be valuable means to the intellectual education of the women. It is consequently to be recommended that women's study clubs remain in existence where they are and that they should be supported where they were to give the women information which even if it does not directly serve the class struggle, certainly helps on the intellectual development of the proletariat women, that is, provided the leadership is in the proper hands so that no harm arises to the general labor movement through this participation." This resolution is still in force.

The best sources for information on the organization of women Socialists are:

1. Report of the congress at Gotha, which the women's question was dealt with.
2. The report of the congress at Gotha, which the women's conference was dealt with.
3. The report of the congress and the women's conference at Nuremberg, 1908.
4. The report of the congress and the women's conference at Munich in 1902.
5. The report of the congress and the women's conference at Bremen, 1904.
6. The report of the congress at Jena, 1904, which dealt with the general party organization.
7. The report of the congress and women's conference at Mannheim, 1906.
8. The report of the congress and women's conference at Nuremberg, 1908.
9. The report of the congress at Leipzig. Also in the Gleichheit there have 40 per cent of women's conference on the positions of the congress. From the beginning women have been admitted to all party posts, according to the Social-Democratic principle of equality. This principle was put into practice for the first time when Clara Zetkin was elected in 1895 as one of the controllers. Since then every congress has renewed this decision. In 1908 Comrade Zietz was elected as an assistant to the executive and in 1909 he was re-elected.

The party statutes lay down as you can see that a representative of the women must be elected to the executive. In many localities women comrades belong to the executive or fill other posts.

Cheap Motherhood in America, by John Conger-Kaneko, shows what a tragedy truth our so-called "sacred" motherhoood is. 25c per 100.

Elizabeth Thompson, of Kansas City, Mo., has won an extraordinary prize of $100, which was paid as a candidate for state superintendent of public schools on the Socialist ticket, and is offered the state constitution provides that every resident of the state must have been a resident of the state for 20 years.

Boys and Girls, can make big money working for SOCIALIST. Kindly send stamp for particulars. Address B. 1418, Los Angeles, Cal.

Take advantage of this white slave articles which they are running. Broadcast.