THE PROGRESSIVE WOMAN.

ELLA REEVE BLOOR.

Mrs. Ella Reeve Bloor of Waterbury, Conn., has been named by the Socialist party for secretary of state. Mrs. Bloor's nomination is the first one for a woman for state office in Connecticut.

Mrs. Bloor has been actively at work in the party for fourteen years and is one of our most efficient speakers and organizers. She is also deeply interested in votes for women, and took an aggressive stand at the last National Congress for the party, and was one of the five delegates selected in the State to stand on the platform with suffragists in their fight for the ballot, so long as it did not require compromise on our part. On this subject she said:

"The modern Socialist movement began its political career as a demand for equal political rights for all adults, without distinction of class or sex, and our party cannot surrender a specific pledge that the Socialists of America would endeavor in an active campaign for unrestricted and equal suffrage for man and women. This pledge was made in good faith, and must be redeemed unequivocally and whole heartedly. Our program speaks the language of our movement. The disfranchisement of women must not be carried on spasmodically and perfunctorily, but steadily and consistently, and the number of women must be included in the movement. A public demonstration or discussion, the Socialists should range themselves on all occasions with the advances of women's suffrage.

In this country there is practically no movement for women's suffrage. The American woman suffrage movement as a whole stands for full rights for women, and against all class and property qualifications. There is, therefore, little or no encouragement to conduct a separate campaign upon this issue than there is for our comrades in Europe to conduct an additional movement to some extent conducted on class lines. While the Socialist movement is to some extent conducted in any other movement, we should not place ourselves in a position of isolation from the principles and aims of our party fully coinciding with those of other organizations. We should bring the movement to be a part of the general movement of the women of America for their enfranchisement. In this case the solidarity of the popular cause, Socialism must break through the narrow circle of our own organization. We shall conduct the agitation of the people as a living and vitalizing social force.

Whether Connecticut will take the position that New Hampshire took in regard to the candidacy of Marilla Ricker, for governor, and refuse to permit Mrs. Bloor's name on the ticket because of her sex, remains to be seen.

ARISE! BRAVE WOMAN! NANNIE PARKER.

Sung to the tune of the Battle Hymn of the Republic.

Arise! Arise! Brave Woman! There is work for you to do.

Show the world that love is wisdom and Love's voice is true.

Break the bonds that hold you captive for the world has need of you and we'll be singing on.

Chorus.

Glory, glory, Hallelujah! Glory, Glory, Hallelujah.

Chorus.

Man too long has fought unaided with the evil of the world;
But together we shall conquer, all our strength combined;
And united march to victory, our banners brightened.

As we go marching on.

We shall go down:

We will give the world fair daughters and those daughters shall be free;
They shall not be hampered by the chains of Liberty;
The land in which we dwell shall prosper on the land and the sea.
As we go marching on.

Then Arise! Arise! Brave Woman! There is work for you to do.

Show the world that love is wisdom and Love's voice is true.

Break the bonds that hold you captive for the world has need of you and we'll be singing on.

OUT WITH THE TIDE.

ETHEL WHITEHEAD.

Little Mary stood by the kitchen sink washing dishes. It was a dreary enough place, being the back room of a third-rate apartment house, and Mary was the little drudge who washed dishes, blackened shoes, and scrubbed floors from morning till night. She was only thirteen, but her father had married her at nine. She had no happy childhood to look back upon, as long as she could remember there had always been work to do. When her mother was alive, there had been endless buttons to sew on, or singings to pull, and then when she died Mrs. Flint had taken her.

Of all the tasks that she had to perform, Mary found in the washing of dishes her only pleasure. It brought to her mind the one happy day in her life, the day when she had[illegible]...to the "charity folks" had taken her and others to the beach. The gurgling of the water round the dishes, reminded her of the gurgling waves on the shore, she delighted to think of it in and hear the gurgle of the water, it sounded like the gurgle of the waves as they surged round the rocks. But today, somehow the gurgle and the wash did not seem the same. Day after day, and year after year, growing more and more tired, and now as the milk pitcher rank beneath the soapy waves, there was no responsive echo in Mary's tired brain.

She raised the pithet, and plunged it in the "waves" that seemed not to go over the side of the bowl, and had it poised in her hand for one more splash, that might perhaps sound as of old, when a sharp voice broke on her ears, and a heavy hand cuffed her sharply, as the arm of the Sister of Mercy, was thrust between the child and the blow.

"Lor Sister," said Mrs. Flint, "I didn't go for to wash the dishes.""Then why is it, Mrs. Flint? What has the child done?""I—I was j—just playing at tides, that's all," sobbed Mary.

"Playing at tides? That child is crazy," snorted Mrs. Flint.

"What do you mean dear?" asked the sister.

The frail form quivered, and the child's voice shook, as she replied, "Why, once was a place where I lived, in a house that was called the tide, and there where there were lots of water, an' I sat an' watched it, an' it kept getting nearer an' nearer. An' then a man come an' picked me up, an' he sez it was the tide, an' God put his hand in it—" and then she added "—an' wen I wash dishes, I play it's the tide."

"Why you little hussy you—" "Hush!" said the Sister. "Go on Mary."

"I like to wash dishes better 'n anything else, could you think of the tide. I often wish the tide had taken me out, like the man sez it might or done if he hadn't a come. Seems to me like—I'd like to have-gone-out-with the tide—"

The girl's voice faltered, the slight forms swayed, and was caught in the Sister's arms. The eyelids fluttered, and with a sigh, little Mary "went out with the tide."

The Sister shed a tear, Mrs. Flint said, it was a "nuisance" and she couldn't understand why the "magnificent little misfit" wanted to die, but no one cared. There are so many like Mary, and they die so often.

A PERSONAL WORD.

J. C. K.

Comrades and all interested readers of The Progressive Woman, I want a personal word with you for a few moments. Over on the editorial page we have a rather unusual letter, from a woman, which has stirred up a good deal of comment in Boston. I don't know whether this in individual can harm the cause of The Progressive Woman or whether it will even try to or not. But anyway, he shows us the step to an element of ignorant, narrow, prejudiced American citizens in regard to things as they are.

He is one of those species of people who would rather that our own women should be lifted in the flood and degradation of poverty, ignorance and unenlightenment, than to have her ear dis- turbed or his eye disturbed by reference to this frightful condition into which too large a portion of our society is forced.

Nevertheless, as intelligence grows, a demand for a purer, higher life expression grows, and this demand is bound to root out and cast off the useless ills from which we are today suffering.

But, in order that intelligence may spread, and the social demand be raised, we who have already awakened have a great work yet to do before us. "American Citizen, consider the necessity of this work—which is the spreading of enlightenment in dark places. If you feel as I do, after reading this threat. If you feel that it is a sin or by doubling and quadrupling the circulation of The Progressive Woman. Massachusetts especially is in need of a big monthly edition.

How many of you will do it? How many of you will write, and gather at least four new names for prosperity? Many of you can get twenty—yes, easily, 20 at 25c each. And practically all of you can get four at that price. Won't you do it?—Today.

You have never yet fallen down on The Progressive Woman. But the time has come when more than ever your interest, your work, your untiring efforts in behalf of this paper are needed. Never in the history of the race has its womanhood come so nearly awakening as it is becoming today. Now is a splendid time, a critical time, and it is a time for you to help direct this awakening conscience into the right channel. Will you do it?

When you write your letters regarding the threat on our editorial page, you can not do better than to reinforce it with four subscriptions, 25c a year; in clubs of four or more. Subscription cards, four for $1. Single yearly subscriptions, 50c.
WOMAN'S PORTION
FRANKLIN WENTWORTH

[The following is an address recently delivered in New York.]

As we regard the ready sympathy of woman; as we read countless tales of self-denial and sacrifices of mother love; as we detect in the rare gift of intuition with which she is so generously endowed a new and wondrous spiritual faculty whose possibilities are beyond our ken, as we regard these ineffable gifts, we are lost in wonder at what they have done in service since changed the brutal aspect of the world, and ushered in a reign of peace and love.

Have not these tendencies and superiors, which we all acknowledge to be good, but they have earned her. With whom we should, indeed, have mingled her hands clenched at a man-child's birth? Ah, fatal error!

It is because around every woman's life there has been raised an invisible wall of reputation that has earned her. With admiration—why have they not long since dominated our social life and redeemed us from barbarity? How is it possible that one child in all the world can utter an unheeded cry, and the whole world echoes to her heart beats anywhere? How is it possible that beardless boys will stand with woman's kiss upon their lips in soldier ranks to kill their brothers whom they do not know, while any one whose hands have been clenched at a man-child's birth? Ah, fatal error!

Behind this barrier woman has been locked in what is called her 'sphere'; a region vast in pettiness and futility, until the slow mental grinding of the centuries has dwarfed her mind, enfeebled her body and shrouded her soul in webs of superstition.

Thus we see what woman's 'sphere' has made of women. Stifled in this fog of pettiness, they have done nothing, and done his bidding. They cannot do otherwise. They have not the power of choice.

As with men, so with women; the bulk of human misery is achieved by the married woman of the working class; for added to the unassisted care of their families are often bitter poverty and periods of humiliating fear.

From the time man got upon his hind feet and swung his hickory club over a bit of land he called his own, woman has crouched at his feet, and done his bidding. EverySession, every superstitious fear that has sent him quaking before an image in his brain, has found in her an intense and quivering echo. Every enslaving idea that has spun a web about the chambers of his mind has double locked her more receptive brain.

Woman's enslavement and degradation began when private property began. Mine and thine were the words which sealed her fate in the annals of history; theحرم which shut her out from the warm, palpitating universal life and love of the world and chained her as the chastel of a being vastly inferior to herself save in the instincts and the powers of the brute. In the wigwam door was shut her tender light, and brother fought with brother in the out- side darkness, who should not see.

Only by the fitful flames of social cataclysm, when the institution of private property has been shaken by enraged mankind, have we had hints of the power of woman in the state.

It is in France, when the patriots of the revolution have confiscated the lands of the church, and no form of privilege remains unchallenged, that we see the brilliant minds of Mme. Roland and Mme. De Staël flashing in the chaos and flow of events like lustrous diamonds in a scarlet crown.

I am not one of those who believe that there is a moralizing sense anywhere in the French revolution. Already in architecture, in medicine, in art, in the many occupations or professions in which woman has forced a foothold, she rises easily the intellectual peer of her masculine rival. And this new influence is coming to be recognized as vital significance to the established social order.

With the coming of economic opportunity comes a woman who rises to her full height and does not give herself to board and clothes. To gain the free woman as a mate it will require something more than the ability to buy her; man will have at last to desire her. He will have to be showed her to admire her to desire her to hold her. The free woman will laugh at the laws he has made to restrain her as at tales to scare a child.

Through the confusion tangle of our present social order this truth begins to force its way, and all those persons who are too small in spirit to accept its evolutionary significance are thrown into a panic at the thought.

The free woman? What a fearful image has risen to the phrase!

We are noting today on every hand a marvelous public solicitude for the preservation of the family.

Beautiful, idyllic pictures are painted of the family groupe within the sacred walls of the church, and the staid old lady lamp in the atmosphere of art and music—and the Socialist is bitterly censured as the iconoclast who would ruthlessly shatter all this ideal.

But who are we working for Socialism know that the vast masses of the workers have never known such a home in all their history. We know that the home of the worker is a barren place in which every refining influence is purchased at a sacrifice.

The working class home is too often only four walls; only a sordid shelter afforded to collective discomfort.

When the retainers of capitalism, therefore, cry out from the platforms and pulpits for the preservation of the family, we are tempted to inquire: "Whose family?" They surely do not mean the family of the working class, for they have proved their indifference to this by centuries of careless neglect.

Now in their hearts the privileged classes know well that it is not because the Socialist does not desire to preserve the home that sets them quaking with concern; it is because at last he does.

For the first time in history the workers of the world are now evincing a determination to preserve their own families—to prevent the family from extinction. And when the worker actually begins to preserve his own family, and demands for their consumption the product of his labor, the idler knows he will have at last to bestir himself to preserve his.

Indeed, who cannot see that as the family of the working man rises at last out of its collective misery, the idle, the parasitic family, so long secure in its unproductive uselessness, must cease to eat at the cost of the family of the poor?

It is not strange that the Socialist criticism of the parasitic family should be distorted by the enemies of progress into an alleged attack upon the honest relations of man and woman. It is so easy to push the truth over the precipice, where it takes on the aspect of a lie. The oldest and most effective weapon of established privilege, its appeal to moral balance, is the trick of confusing the issue.

We naturally, therefore, now find private lege engaged in a cunning effort to cover up its economic plundering by turning the middle class prejudices upon the Socialists. For if the economic proposition were fairly and honestly met, they know that unclouded reason would quickly see and condemn their own position as spenders of the life substance which they do not help to produce.

It is the middle class which is now being industriously set going in alarm for the family—for the middle class that all that is most feudal in the family still survives.

The middle class woman, shut within four walls with her household cares for as long as she has developed a psychology hateful and unnatural to the large and sympathetic nature of woman.

Her sympathy, which should be as wide as the world, finds expression outside the family. The woman in work as the wife and mother love is degraded into sublimated selfishness; she loves her children as a Tigress her cubs—because they are her own.

All her natural, universal sympathies are drawn into a petty, private circle and her children, reflecting her own mind, look out upon the world as the feudal spirit always does, as a field for plundering for selfish ends. She teaches them to look upon woman as she has looked upon herself, a chattel, and her sons go forth, strong in the will, to perpetuate her sedition in other, younger women.

If we wish to realize how wholly woman and child are placed to the rear, we need only to look at the political constitutions under which the government of so-called civilized nations is administered.

In none is she recognized as a human being. The middle class republic is a institutions of the American republic ever thought of her. The only political constitution ever promulgated by man in which woman is recognized as other than a chattel is the constitution of the Socialist party.

It may be a long time before we arrive, and womankind may weep oceans of bitter tears before the journey's end is reached, but Freedom lies somewhere in the future, and the race is headed that way.
THE PROGRESSIVE WOMAN.

THE TRAFFIC IN GIRL SLAVES.
THE MENCACE TO THE MORALES AND HEALTH OF SOCIETY IN THE WHITE SLAVE TRAFFIC

JOSEPHINE CONGER-KANEKO

That girls and women are bought and sold as surely as slaves were brought to the auction block in ante bellum days, in every state and city in this country, into a life infinitely more hideous than the average black slave knew, is a fact that is known to intelligent and thoughtful people. The actual menace of this slavery to the public, however, is not yet common knowledge. If it were, the white slave traffic could not flourish as it does today.

The traffic is conducted by a great army of organized criminals and racketeers. They operate not only in the larger cities, but also in the country, and the very air is permeated with a hue and cry against it. Every device known to human ingenuity will be brought forward to exterminate it.

And so, as long as those diseases known as "social diseases" are thought to be confined to a comparatively few, degraded persons, we say little about them. But once let us inform ourselves that they are more malignant, more contagious, more insidious than tuberculosis or typhoid, and we will not hesitate about beginning their extermination, as we have begun the extermination of these latter diseases.

And such is the case. From "War on the White Slave Trade" we quote the following: "Dr. William Osler, formerly of John Hopkins Medical School, Baltimore, now of the University of Oxford, in an article describing the diseases which are the greatest scourges of the human race, such as cholera, yellow fever, smallpox, consumption, pulmonary tuberculosis, and leprosy, wrote of the group of vice diseases:

"These are in one respect the worst of all we have to mention, for they are the only ones transmitted in full virulence to innocent children to fill their lives with suffering, and which involve equally innocent wives in the misery and shame of their existence."

Dr. Rupp, in his "Letters of A Physician to His Daughters" estimates that over sixty per cent of the adult male population of this country contract gonorrhoea and that twelve per cent contract syphilis. That means that out of 700,000 boys who reach maturity each year, more than 450,000 enroll themselves in the great army of the diseased. Eighty per cent of the blindness in the new born is caused by gono-rrheal affection, and it is computed that 20,000 infants are killed by syphilis in France each year. We have not in this country as yet statistics on this important subject.

Not only are there no official statistics regarding the effects of social diseases, but information exposing their victims is carefully cloaked by the attitude of the law. It has been said (who, through what they call a code of honor, will under no circumstances reveal the disease of one of their patients thus afflicted. When the inmate of a home is attacked with scarlet fever, the law forces the physician to put out a sign to such effect, that all may be warned of the danger within. But a physician may not warn the daughter of his dearest friend against marrying a young man whom he knows to be syphilitic. The story is told of a physician who found himself in just such a position. When one of his patients announced to him that he was to marry a certain young woman, a friend of the doctor, the latter, after vainly remonstrating with him, showing him the danger of such a step, as a last resort, said: "You are taking advantage of our sense of honor, which does not permit me to reveal your physical condition; but, as sure as I am alive, if you marry that young woman, I will be at the wedding, and before I will permit the words which make you man and wife to be said, I will rise out of my place and strike you in the face with my hand, so that all present may see my action."

The young man reconsidered, and did not marry the girl. This physician, however, is but one in thousands.

I met once at the home of a mental science healer a young couple who had been married but a few months, and was seized with violent pain in the lower part of the abdomen and had a temperature of 105 degrees Fahrenheit and a pulse of 140. . . . The peritonitis infection continued to spread. Finally she died.

The brilliant blind girl, Helen Keller, in a full-page article in The Ladies’ Home Journal for January, 1909, wrote under the heading "I Must Speak."

"The common cause of blindness is ophthalmia of the newborn. One pupil in every three at the institution for the blind in New York City was blinded in infancy by this disease. What is the cause of ophthalmia neonatorum? It is a specific germ communicated by the mother to her child at birth. Previous to the child’s birth she has unconsciously received it through infection from her husband. He has contracted the infection in licentious relations before or since marriage. "The cruel link in the chain of consequences," says Dr. Prince Morrow, "is the mother’s innocent agency. She is made a passive instrument in the introduction of the germ to the child, her sex and position being such as to exclude her from all blame and responsibility."

It is part of the bitter harvest of the wild oats she has sown.

This specific disease germ is carried from the red light districts of our great cities to many towns and villages, where no red light districts are known. It is a well-known fact that thousands of visitors to the cities flock to the tenderloin as one of the "sights" of the city. Cattlemen from the west, various orders holding conventions, and individual visitors, visit these places, many of them only sight-seeing, and many carrying to their homes the germs of blindness, ill health, death. "There is money in vice, so long as the public conscience sleeps and officials are chloroformed with it," says she, "and otherwise persuaded to make it easy for lawbreakers."

The wife was being treated for a disease, the nature of which she was in total ignorance, and which she had caught from her husband. He had himself been treated by a physician before marriage, and believed himself thoroughly cured. That he was in mental torment over the situation is but expressing it mildly. He loved his wife, did not want to lose her—and yet his own folly threatened her destruction.

He was one who learned that the young man who sows his wild oats does not reap the harvest alone.

The following, quoted from Dr. Morrow in "War on the White Slave Trade," says: I knew a girl in perfect health, of great beauty, of Junoesque proportions, combining muscular strength with regularity of features and graceful movements, possessing a most amiable disposition—in brief, a paragon of a wife to make a husband happy. She married a nice young man in a good business. It was marriage based upon mutual affection and held out every prospect of a long and happy union. A week after her marriage she came to me with an ailment in one of her breasts and a profound discharge. She was under treatment for months. . . . She was destined to spend this life in pain and sorrow, and again and again seek the help of physicians. This is the story of many of the women whose husbands have bought and sold them. It is the story of many of the women whose husbands have bought and sold them. It is the story of many of the women whose husbands have bought and sold them. . . ."
not do so otherwise. Writers on this subject are pretty well agreed that so-called "medical inspection" is a farce, and that practically all prostitutes sooner or later are afflicted with incurable diseases. That the average life of these girls is four years, is proof in itself that disease preys upon them, and underages them.

The picture of "Daisy" given here, and taken from "War on the White Slave Trade," show the rapidity with which a vice disease may work. "Daisy" was an orphan, who at seventeen was betrayed by a business man for whom she worked. Desiring to be rid of her, he took her to a house in the red light district of Chicago, and left her to whatever fate might await her. From that day to this she started in to live the life. In less than two years she was found by Miss Buzzell, a worker in the slums and prisons of the city, in the venereal ward at Cook County Hospital. One eye was sightless, one had cripplled, her lower limbs were paralyzed, and she was dying of the loathsome, putifying disease of the life of shame. How many men, and through them how many women and children, have become infected before "Daisy" had finally given up, no one will ever know. She was willing that her story should go out as a warning to other girls—and to many men—and she said, "Tell the girls always for me to con- side in and obey their mothers." This admonition would be more valuable were mothers themselves always wise in the guidance of their children.

Another means of spreading the "social diseases" more harmful than our simple "patriotic" souls ever dreamed of is through the army. In his book on "War—What For?" George R. Kirkpatrick gives instances and statistics regarding this evil in army life, which are startling in their nature and prevalence.

Mr. Kirkpatrick quotes William T. Stead, as secretary of war, who said (Annual Report of the Secretary of War, 1907, p. 17): "Venereal diseases were again by far the most important diseases affecting the efficiency of the army during the year. There were constantly on sick report for this class of affection 739 men, equal to the loss for the entire year of the strength of about eleven full companies of infantry. As a cause for discharge venereal diseases were second."

One of the best known publicists in the world, Mr. William T. Stead, says Mr. Kirkpatrick: "Four our of five of all English soldiers who served two years or more are tainted with venereal diseases."

The following is quoted from an officer in the department of war, Col. John Van Renselaer: "Every soldier is now on account of sickness of any kind has a record made of his case. By reason of this fact I believe I may safely say that military vital statistics, including venereal diseases, will increase."

The authorities observing that there has been in recent years a progressive increase of these diseases in the army, until the non-efficiency from them is now exceeds that of any other army. Army posts are rich fields for the white slave, and girls are shipped to foreign posts from their home countries even as

FACTS STRONGER THAN THEORY.

CATHERINE WAGH Mcculloch.
(Published by National American Suffrage Association.)

Wife's earnings and personal property, not received from husband, in her sole control. Wyoming, Colorado, Utah, Idaho.

Equal pay for equal work, regardless of sex. Wyoming. (By custom in Colorado and Idaho.)

Proclamations and all public offices open to women. Wyoming, Colorado, Utah, Idaho.

Jury service open to women. Utah, Idaho. (No prohibition in Wyoming and Colorado and women there act as jurors.)


Divorce for same causes to husband and wife, though wife can also secure separate maintenance or divorce for non-support. Wyoming, Colorado, Utah, Idaho.

Wife and minor children entitled to homestead and to a certain allowance out of husband's estate, which has priority over ordinary debts. Wyoming, Colorado, Utah, Idaho.

Women privileged to make a will at eighteen years of age. Wyoming, Colorado, Utah, Idaho.

Free schools from primary grade through state university open to women. Wyoming, Colorado, Utah, Idaho.

Free text books in public schools. Wyoming, Utah. (If district so vote, in Colorado and Idaho.)


Compulsory education for children under sixteen years of age, with instruction in physiology and hygiene. Wyoming, Utah. (Colorado, Idaho, under 14.)

Alcoholic drinks forbidden to minors. Wyoming, Colorado, Utah, Idaho.

Tobacco forbidden to children under eighteen. Wyoming, Utah. (Idaho, twenty-one; Colorado, sixteen.)

No children under fourteen to work in mines. Wyoming, Colorado, Utah, Idaho.

No woman to work in mines. Wyoming, Colorado, Utah. (Not customary in Idaho.)

Eight hours' work maximum labor day for women. Colorado, Idaho.

No factory work for children under fourteen. Colorado, Idaho. ( Practically none in Utah and Wyoming.)


Women physicians or matrons in certain institutions having women or children in custody. Wyoming, Colorado. (Customary in Utah and Idaho.)

Indecent exhibitions, pictures, or exposure and the sale or gift of indecent literature forbidden. Wyoming, Colorado, Utah, Idaho.


Age of consent eighteen or twenty-one years. Wyoming, Colorado, Utah, Idaho.

Prostitutes and other lewd persons forbidden to register or vote. Idaho.

Father and mother share in guardianship of children. Survivor the sole guardian. Wyoming, Colorado, Utah, Idaho.

I challenge the discovery of four man- suffrage states or countries where women or children are equally protected.

From "War on the White Slave Trade."

Daisy, Under Twenty, Dying in the Poor House.
Women's Votes and After

JOS. E. COHEN

It is pretty hard to take seriously the opposition to having women vote. It is quite understandable why there should be opposition. Most people we meet might, if challenged, deny that they are living in the twentieth century. Their habits are chiefly those of a century or two ago. Some, if not many, are wondering if we did not make a fatal mistake in ever leaving the stone age.

To take a position as seriously as they take themselves would be about as reasonable as to accept the Tasmanian standard of morals. The only hope for such as these is that they will not long delay to die and replenish the earth.

For few really believe that women will not, ultimately, secure the franchise. And even those who are dwelling in a mental stone age environment will concede that it is not unlikely that women will be voting before the present century has run its course.

Hard it is to explain the notion, anthropomorphic and purely egotistic, that there will never be further change in our political, economic and social relations. For it seems almost impossible that in a universe where rest is unthinkable, where the lowly atoms are in a condition of perpetual attrition and where the human brain is the most restless of all, that one could contemplate the notion that any of our institutions are final.

It is purely the egotism, the self-sufficiency, the self-cruelty of every man that is a little responsible for, that instills the idea of social stability. Just as some subliterate capitalists believe that they are self-made men and that we make our civilization possible, so the average individual flatters himself with the feeling that things were always about as they are today, now that he is here, and will never be altered materially.

But we know, if we know anything, that the just is reverse true.

And we know, if we know anything, that we are trudging along to higher forms of social relations.

And it is generally supposed, with the good faith of the rational, that we are surging on to a democracy of ampler proportions. That's why it is quite certain that women will participate in the suffrage, no less than men, and very soon.

But it is not likely that women will get the vote day after tomorrow.

And it is not likely that they will all get it together.

Society is something of an organism. We are not all eyes, or all fingers. Even as units of the body there is only a striking resemblance between one race and another. And we are not all of one mind.

We differ from one another in most particulars. Especially do we differ in points of view. In that respect we are varied to the highest degree.

Some of our good friends who are in favor of Socialism (or the phrases they subscribe to as Socialism, rather) are of the conviction that to grant women the vote might bring in a period of reaction and thereby retard the realization of Socialism.

And, if Socialism be what these good people think it is, no doubt it will. But Socialism isn't; neither is woman suffrage. Socialism is not coming day after tomorrow, either.

We will sort o' have to grow into Socialism and, as part of the growth we will have woman suffrage and enter stage and a few other things. We will have to grow into them and beyond them. They are part of the process.

There is no doubt about our growing. And however some of us may be chafed mentally at one time or another or at all times, we are not going back to the stone age.

Father Time directs us the other way.

Part of the growth is the acute stage when one realizes that he has come by an opinion that he never had before—or that contradicts what he before believed to be indisputable. That is nothing short of a social revolution.

The antics of the English government in trying to ward off the woman suffrage tendency would leave us to suppose that the powers that be there may go under in a corner, that we need not fear that the world is coming to an end. But it is not nearly so bad as that. It is only a glimmer or two of the social revolution.

Woman's indulgence in the right to vote is Part of the social revolution.

So far as the Socialist is concerned, it is high time the average person accustomed himself to several patent facts.

One is that women have the same frailties and the same virtues as have men. If women had the vote, and men did not, no doubt women would dig up reasons enough to withhold the vote from men.

And women's reasons are generally as sensible as men's. Especially on the woman or man question.

So we shall have to, purely for the sake of amusement, listen to those opposed to woman's suffrage. We will hear some notions as have men. If women had the vote, and men did not, no doubt women would dig up reasons enough to withhold the vote from men.

And we shall accept woman suffrage in order to pass on to something more.

DEBS.

KING KELLEY.

His mind is as forested and green,
Through which the rills of wit are seen,
Where light of joy calls soft and sheen.
Between the shades of sadness.

He is a man, a man, a man,
Under whose spell all linger there.
When crushed by loads that are to bear.
To drink from pools that quench despair:
Royal in hope and gladness.

The mellow fruit of this great brain,
 Falls in the storm and wind and rain
Of life's hard struggle with social pain.
Into the lap of his brothers.
And eagerly he will drink up
This wealth of thought from the forest deep.
To.Those who will not know him.
Like snow weighs down all others.

Oh! muses drift from thy effin dell
And wash away the stains of man.
Arrange the phrases describing well.
This mighty man among us.
The mused must be mused more lower.
"He was wrought from the soul of man: This is the man who wrought me low:
"This mighty man among you."

Socialism says we should have more honest women neatly dressed, and less foolish parasites overdressed.

Where There Is Everything.

HARRY WEB ROLAND.

In a dark cavern beside the sea many years ago there dwelt a solitary blonde and me.
By night and by day he could hear the waves as they bellowed and yelped in the walls of his prison house. Like the marvelous music of the sea as it bellowed and yelped in the walls of his prison house.
For years he had lain there, subsisting upon

scurvy, the place afforded—dreaming his dream.

One fine morning, at last, nearly dead, but still

free, he burst the bars of his prison house, Like the marvelous music of the sea as it bellowed and yelped in the walls of his prison house.

Winters came; birds departed; earth froze; the breeze that made his prison house tremble, the cell by the sea.

But he had only to listen to the sea. It broke free from the freedom against the walls of his cell and his spirit was set free.

Back came birds and bees and flowers, and life held forth once more her honey promises, but sweeter far was the music of the waves as they bellowed and yelped in the walls of his prison house.

One day, as the sun was casting down its toilful shafts upon him, he was startled by a rustle in the grass above him and a shadow falling toward his cell. He peeped up and behold the figure of a man dressed in the garb of a monarch, but he was not a king. He peeped through every fiber of his being at thus beholding, passing us by, as if with a sense of solitude, and when at last he had found his voice, he said:
"My friend what brings you here? If, haply you have afforded you rest and shelter, enter and abide, but if not, depart. The weather is yet open and the light that you may not rest, since my home is one of privilege. All that I need is and your every wish is carried out, I can repay you, if you will, for the day of your deliverance at hand."

One who had nothing, who had not a cent in which he longed looked forward, now that it had been given him. For he knew that release meant the loss of the sea.

The stranger did not notice his silence and continued: "My friend, who forget and which has forgotten you."
Whether one or men crave. Three things most must one have to be happy: beauty, wealth, and release. I have none of these and release I have today come to offer you."

-Deep, sea deep is Truth and wide—sea wide is Freedom. No man can know only in my prison by the sea. Man lives in his prison by the sea."

It is written: "Let him who would be exalted, let him take the same."

-"To these three things I will add a fourth which is more important. I will add that in which all things begin and end. Thus speaketh the stranger, a stranger, who, standing in the presence of a beautiful woman. "She shall be your mother, and shall give you this place."

At this the prisoner grew mad. Through enough of his living epistle, he had longed for beauty, for the land of a vanished band, the sound of a voice that is like the sound of the sea, and he who would have been a paradise, release to such love and beauty.

The waves, while he pandered, struck a wishful note and in their drowsy tones bore the song of Freedom. He turned to the stranger with a face like the sun, and said: "Which love a chain. He, who would rule others, must perish by the ruts. Better the body bound with iron bands and the spirit free than the spirit bound in chains."

-"In my goal I have learned that Freedom sweetens life. Freedom is the most of all, which love a chain. He, who would rule others, must perish by the ruts. Better the body bound with iron bands and the spirit free than the spirit bound in chains.

-"In my goal I have learned that Freedom sweetens life. Freedom is the most of all, which love a chain. He, who would rule others, must perish by the ruts. Better the body bound with iron bands and the spirit free than the spirit bound in chains."

-Mothers, do you owe anything to your children? You're responsible for their being and it seems to me that you owe everything to them. You cannot hope to remain with them throughout the length of their lives and live as you would. Debt you owe the only way I can see is when you can do this is to work for a system of government that will insure every man and woman and child a home, and when I say home I mean the fullest sense of the word—not a house.

We have heard about enough "the days of long ago and the land that Never Was", what we want to hear about now is "the days to come and the land that is to be."
The Equal Suffrage Struggle in Oklahoma

MRS. MARVIN BROWN

At the great homestead opening of Oklahoma in 1889, the first claim was staked by a woman, since when women's history has taken her place in the front rank with the older and more metropolitan states of the union. The development of the new state is unparalleled in the history of the nation, and the history of her rapid development is the history of the struggle for equal suffrage. As the homesteads and business interests have been more or less shared by women from the first, it is fitting indeed that Oklahoma should stand out preeminent in the universal struggle now raging.

The booming cannon of opening days meant equality for men and women. Equality in hardship, in toil, privation and sorrow, and all the uncertainties of pioneer days were shared by side with equal hands, during the spring sowing and autumn garnering the women of territorial days did their share of grinding labor with the men of their family. Aspirations and hopes were shared, and the years of toil were spent in the dreary shacks and sod houses of the prairies. Yet the women struggled bravely in those early days, never doubting that they would share in the recompense accorded their brethren. In fact they were allowed at that time to participate in municipal elections, but somewhere within the confines of this new country there matured in the minds of certain individuals the idea that women were not citizens and that they should be excluded from matters political.

The real struggle dates from the time Mrs. Alice Williams was given a hearing before the commissioners in the territory in 1890, where she made a strong plea for woman suffrage. This was reinforced by a proposed proposition to extend the franchise to "every citizen of the age of twenty-one who is a white citizen," etc. This was lost by three votes in the house, and killed in the committee of the council, and only school suffrage was granted.

Seven years later, Mrs. Margaret Ross, president of the territorial association, prepared a bill asking that Oklahoma women be given the franchise on equal terms with men. This measure carried in the house by a majority of four votes but was not acted upon by the council.

In 1888 an active campaign was instituted. Miss Laura Gregg was installed in headquarters as secretary and at the opening of the legislative session of 1889 Mrs. Carrie Cott lent her efforts to secure the passage of a first suffrage bill. This bill passed the house by a vote of 19 to 14 but was lost in the council by the treachery of a man who for thirty years had been a supporter of woman suffrage. He had been active in the cause of Mrs. Anthony, but at the crucial moment he barred his vote and influence for cash in hand paid.

Meanwhile men were beginning to yearn for fuller rights and freedom from federal restrictions. Government appointed officials seemed an infringement upon individual prerogatives guaranteed by the constitution. Woman's yoke of patronage was intolerable for men, and statehood was demanded.

A constitutional convention was called in 1895-1897, and again the women presented their claims for recognition in the new bill of rights to be drafted. Assisting the state association were officers and representatives of the National American Woman Suffrage Association. Miss Laura Clay, of Kentucky, Mrs. Mary C. Bradford, of Colorado, Miss Laura Gregg, of Kansas, Dr. Frances Wood, of South Dakota and Ida Porter Boyer, of Pennsylvania, were among the prominent women who labored for the local women. Headquarters were maintained at Guthrie during the session under the direction of state president, Mrs. Kate H. Biggers.

The woman suffrage measure caused the men heated debate in the convention. Of motion for discussion the voted stood 42 to 41. Surprise was evidenced, gag rule applied and proroged plans to close the discussion as soon as the opposition had had its say, but the delegates favoring woman suffrage secured the floor and it became a brilliant parliamentary battle against the forces of machine control. The vote was lost by 20 to 37.

Statehood was achieved—a new era dawned for men. Women were to have no expression in the coming government; her responsibilities remained; the care of her children and their education, her duties to her home and its surroundings still were with her, but she had no voice to effect their interests.

In 1900 the women sought a referendum submitting the question to a direct vote of the people from the legislature, but lost it in both the senate and house. At this juncture Ida Porter Boyer took the lead in a vigorous state wide campaign, and the result of her energy and ingenuity is success, as they have secured 38,586 signers to the petition by which the present pending constitutional amendment providing for unrestricted equal suffrage for men and women will be submitted to a vote of the people November next. Dr. Ruth A. Clay assumed the clerical work of the state suffrage association, and was zealously assisted by Mrs. Adelia Stevens, Mrs. J. A. Burt, Mrs. Anna Laskey, Mrs. Julia Woodworth, Mrs. Addie Wilcox, Mrs. Elizabeth Redfield, Dr. Edith Barber and many other loyal workers in securing the signatures, and the petition was promptly filed with the secretary of state.

The Socialists of Oklahoma have been uniriting in their aid in pushing the suffrage petitions, and in every possible manner are they helping the women in their quest for the ballot.

Altogether the outlook is favorable, and we are hoping to have Oklahoma in the ranks of the suffrage states ere long.

The feminine population of Washington D. C., outnumber the masculine by 16,000. This is because so many women are employed in doing the clerical work of this nation. Does it sound unreasonable to say that these women should have a voice in the making of a government which they help in such a large measure to enforce?

"War on the White Slave Trade" gives valuable information of a vital subject. Price, $1.50.

WOMEN FOR OFFICE IN CALIFORNIA.

Mary E. Garbutt.

The Socialist candidate for Superintendent of Public Schools in Los Angeles county, is a woman.

Mrs. Mary E. Garbutt is a woman of long experience in public work who for some years has been active in the Socialist movement of the West.

She has been chairman of the committee which was presided with dignity and tact over large meetings, is successful in raising funds for party work. She has long been a prominent worker in, and is one of the state officers of the W. C. T. U.

Her especial qualifications for Superintendent of Schools lies in her long and successful career in school work. She has taught in the public schools of Illinois, Denver, and Los Angeles, and was at one time principal of a school in the latter city.

When she received her appointment as teacher in the Los Angeles schools, it was at the urgent and unsolicited recommendation of the County Superintendent of Schools, who recognized her excellent work in the school room, in an adjoining district.

Mrs. Garbutt always kept in touch with educational thought and methods, but utterly refused in her work to be simply an imitator.

She believes if a city needs to retrain, the last place for retraining should be the public schools.

Agnes H. Downing.

Agnes H. Downing is the Socialist candidate for State Superintendent of Public Instruction of California.

Mrs. Downing has studied law, and was the first woman admitted to practice in the state of Minnesota by taking the bar examination. Since going to California, she has been admitted to the bar in that state.

Mrs. Downing is at present president of the "Women's Teacher Association" of the East Vernon School, and has always taken a vital interest in the public schools. She is an advocate of economy in public affairs, and believes it is the very best economy to provide ample facilities for the best development of every child.

She is one of the most earnest workers in the Socialist movement speaking and writing for this cause, and will doubt give satisfaction to the people and to the public in general, in whatever official capacity to which she may be elected.

Both Mrs. Garbutt and Mrs. Downing ran on the Socialist ticket for members of the school board last fall and received 1,000 votes. They had a campaign fund of $200, and came out with $15. Their opponents had a campaign fund of $20,000, and came out in debt. It is safe to say that any public money will be carefully and successfully used when intrusted to these women.

Any one knows there is a difference between "race" and "house." Capitalism doesn't even provide a "house" for all, but Socialism promises a "home" for all.
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Entered as second-class matter February 12, 1900, at the post office at Girard, Kansas, under Act of March 3, 1879.

Editor and Publisher—Josephine Conger-Kanske

To Editor of Progressive Woman Publishing Co., Girard, Kan.,

I have your volume No. 4 of August, 1910, a copy of which I hold for possible future purpose. I place myself on record as bitterly opposed to the circulation of such obscene and tidings literature through the United States mail, unless you retract or qualify clauses referred to and cease to mail in the future to any address in this state that will allow such mail to pass through your post office.

"A word to the wise is enough."

Josephine Conger-Kanske

FROM OUR READERS AND WORKERS

Your magazine is certainly worth continuing. It is the only one that provides for the women of the United States with a great deal.—Marcella Fournier, Minneapolis, Minn.

I received your card, along with your letter, for your free subscription for the P. W. W. field. I am not a member of the field, but believe it is so indeed and is needed.—Clifford Cox, Chicago, Ill.

Enclosed find $2 for which send me eight P. W. sub cards. Our local just sent in a list of five P. W. W. cardholders. If only through a free woman could help our work! Enclosed $3 for
card to J. F. Mable, Mont.

I like The Progressive Woman. I like so many things about it that I cannot begin the enumeration. I like the title of the paper, and hope it is not a new one. —Allee L. Park, Alto, Cal.

It would be a crime for our women to allow the P. W. W. to "fatten" when you are doing such fine work. Our men and women are surely rally needed. Your page is a splendid one and effort may be given to the editorial work of the magazine. —John Randolph, gold miner, New York, N. Y.

For eight cards—Margaret Moore Goesle, Newark, N. J.

I wish that a copy of the last issue could be procured by a member of the P. W. W. to show her the language and error which prevails, in regard to white women of color. —G. G. 

Socialism shall usher in a new order and women shall be free both politically and economically. Then shall the horrors which now endure, be done away with, and the progress of The Progressive Woman.—Vernie V. Oakford, Assistant Editor "Prosecutor," Garden City, Kansas.

I have thought and lived a lot since the little "eye opener." The Progressive Woman, has come in like a new and powerful weapon to the women of today and will be used to wonderful effect for the P. W. W. after redact the first copy—pass around a large number of copies and do something. Long live the editor, and contributors. We had a letter from the Parisians on "New Truth"—very odd. She looked slightly weary, and beaming with the same enthusiasm when she bade her friends that she left the mountains where "New Truth" was once the order of the day. —Heather L. Amer.

Socialism shall rise, men who stand against it will fail, and the "New Truth" will be heard. —W. M. A. of Ohio.

I have a great donation of the "Call of the Wild," and several hundreds of our pet-animal seeds given to me. I wish you could do something with them. —Nancy B. Hargrove, Indianapolis, Ind.

Bless the women who will lend me the true "New Truth," for my health and good name. —J. H. M. of Ohio.

Why should you be a Socialist?" is in fact a fine book. —Theresa Mattle, 25c per 100; $1.25 per 1,000.

"Why You Should Be a Socialists" is also of interest. —Theresa Mattle, 25c per 100; $1.25 per 1,000.

We print some examples of these laws from the states of California, New York and Texas in this issue. If they enjoin, we shall mention that they also offend "American Citizen's" sense of de-}

peration in having them annulled.)

Perhaps it is in the order of things that our critic comes from Massachusetts, the home of the "Association Opposed to the Extension of Suffrage to Women." Also, he is from Boston. Attorney Clifford G. Roe has a chapter in "War on the Suffrage" through which he calls the "Boston Hypocrisy." "They have not learned," he says, "that false modesty is a thing of the past, and the time has come when we must know the social evil problem as it is and meet it face to face." And again, "An idea of the volume of the vice business in Boston may be estimated from one day in June when an observer counted 130 men who entered a resort on Coronning street between the hours of seven and twelve in the evening."

"American Citizen" evidently thinks that things are "obscene and insidious" only as they are talked about in print. No matter how high and serious the subject, he will not learn what high and serious intent. Only one thing remains—they mustn't be discussed in print. According to the Boston idea Mr. Roe should not have told about the 130 men who entered the "Vienna" brothel, and its vicious influence. According to them the printers should not have put it into type. And "the governmental power which prohibits the carriage and delivery of obscene literature through the United States mail unless you retract or qualify clauses referred to and cease to mail in the future to any address in this state that will allow such mail to pass through your post office."

"A word to the wise is enough."

Josephine Conger-Kanske
THE EXAMINER'S GLASS

LIDA PARCE

In France they are considering a law to en- force all men in the civil service to marry — that they will become fathers. It is a curious thing that in discussions about the 4th rate, race suicide, and such subjects women are seldom mentioned. Or if they are, it is only to be told that it is their "lusty" to have children. It is assumed at the women are so completely subject the individual man that it is only necessary to deal with him; he will soon bring his woman to bed, and carry out a good round turn if she desires to rebel. Even in a matter of such importance to her as motherhood she is supposed to have nothing to say whatever. Of course, she hasn't. The law makes care of that. If any argument were needed — show the horrible position in which women are placed in our so-called "Christian civilization" this ignoring of the rights and individuality of woman in motherhood could supply the need.

However, there are some flaws in the scheme of woman's subjection which become more apparent every day, as time goes on. One is that it becomes more and more difficult to say no to a young man, without marriage. Another is that the appeal to men to have children, on the ground of "duty" is and is destined to be absurdly effective. When a man owned the tools of production and could find a market for the product of his till belonged to him, it was most accessible to the appeal of duty to replenish the earth. Now that he longer owns the tools of production and competition is not so simple, the contrary, a burden of expense, "duty" a word that moves him not.

But why is it the duty of any man or woman to produce offspring? Who says their duty; and how does he know? Why, it is the statesman (J. P.). And he tes that if the population dwindles the late will lose in power. Then if the state needs the children, why, doesn't the state recognize it as being to meet the using them. The state pays for every other service it receives: is maternity the thing on earth that isn't worth any? And as it is the women who bear the children, the women should be women instead of the men? Answer: the state is in the business (Big Business) of holding women in subjection for the individual man; and the state needs all the money it can get to pay its soldiers and to keep grafting politicians in power.

It is announced that civil service examina- tions for stenographers to be employed by the United States in the future will be open only to women. They don't want any more women. The women, wretched creatures, re "insubordinate." Men are more amena- ble to discipline; therefore, they will have the jobs in future. It has been re- peatedly noted that in industrial strikes, men are the best fighters. Question: how long can the "insubordinate" sex be kept in subjection to the subordinate sex?

In a work by Robert Reid Rentoul, M. D., entitled "Race Culture or Race Suicide," under the heading of "Some Causes of Na- tional Deterioration," on pages 112-113, you find the following: "The committee of seven, a committee appointed in New York to inquire into the prevalence and effect of venerable diseases, stated that nearly 30 per cent of all venerable infec- tions in women treated in private practice in New York City were communicated by their husbands. . . ." Morrow states that in New York 70 per cent of all women who come to the New York hospital for treat- ment, some of whom have been "insubor- dinate," a pure and remediable phenomenon. The 70 to 90 per cent of venerable infection of the whole male population occurs in the male state. Nearly the same per cent of women are afflicted with the deadly dis- eases in a state where women are governed by men.

Do you hear any men protesting that they are doing human work in a human way? Certainly not! The male egoism has hypnotized the whole world into agree- ing that man's work and his way of doing it are the sum of perfection. Whatever it is, he will not worry about it. He will not belittle, or disregar- ged, but is accepted with a respect that is often ridiculous, in view of its value. But do you hear women constantly protesting that they are doing human work in a human way. Sometimes it's heard to boast wildly that she can do work "just as good as a man's." When you hear a woman making these claims, whether in the S. P. or outside it, you may not doubt that her work is likely to be treated with contempt be- cause she is a woman.

But why, in the name of common sense, is woman's work thus slandered? When you view the work that the two sexes have done in the course of history, with the construct- ive tasks on the one side and all the warped and competition on the other, which division of labor would you, my woman, choose, regard, rate the sex?

If the economic interest is the important one, then woman's work has always been the important work. The loom and the hand mill were strictly feminine in- dependently. But the hand mill is now used only to supply the wants of the people.

Only when the products of the loom and the mill became useful in competition did man take them up; and then for purposes of economic reasons in the last 50 years man has devastated the earth and drenched it in blood to further that exploitation. Now he is beginning to find out that, after all, the only safe and proper use that can be made of the loom is in supplying the needs of the people. Man has not yet begun to learn humility, but he will learn it.

Isn't it time for women to begin to fend their work and their way of doing it? To make a sober and critical estimate of the part that man has played in history. I think that women may well take pride in doing their work in a woman's way.

I wrote to the Victim of the Vampire, whose letter, signed "Heartache," appeared in the July number of The W. W., to see if something could not be done to help her. Her situation does not admit of immediate rescue; for she has four children, has no way of making her living, and her health is broken down, owing to the aggressions of the Vampire. There is one thing that can be done to help her, however. Before writing this letter she had begun to pay her way into the American Woman's League with a view of taking a correspondence course in "some practical subject" she could earn her living. In order to "pay her way in" she must get subscribers to magazines, on which her commission will amount to $2. She must be all paid in before she can begin to study. But she is in a very remote spot, the mountains, thirty miles from a railway, and she has no means of getting around to reach peo- ple to ask for their subscriptions. She has made one attempt, however, by writing to people and asking for their subscriptions. But nat- urally, the number she can get in this way will be limited, and it will take time to get them. So any one who wants to subscribe to any magazine can help her by getting her the commission on it. A renewal counts the same as an original subscription.

The A. W. L. gives correspondence courses in a number of practical lines of work. As this woman is a person of intelligence and energy, there is every rea- son to feel that assistance given her in this way would be well directed and worth while. There is no reason apparently why she could not not recover her health if she could get away from the Vampire. As she is corrupting her children as well as killing her, there is double reason why every one who can do so should help her.

She is a very obvious recruit, and it is impossible to publish "Heartache's" name and address—though she has written to us, and to Mrs. Lida Parce, 2825 Devon avenue, Chicago, III.—we have made arrangements with Mrs. Parce to handle all subscriptions that may be sent in for magazines to the American Woman's League, to be credited in her name, on behalf of the school. There is no possibility of this being possible on this credit, since the subscriptions must be sent directly to her—Ed. W. P. W.

COMRADES.

NANNIE PARKER

I'd like to be sooming thin.
And twine around me sturdy oak;
No leaves should be so green as mine
Nor tendrils cling with magic stroke.

But if no sturdy oak were near
I'd have to creep and crawl around
And with some cruel foot,
Might press my green leaves in the ground.

So ill just lift my head up high
And be a pretty tree in sight,
Forever reaching toward the sky
I'll brave the winds of any fate.

Who knows? Perhaps when I'm grown tall
And am a lovely graceful tree.
The sturdy oak beyond the wall
May reach his brawny arms to me.
And we'll shake hands, my comrade tree.

Legal opinion handed down in New Hampshire decides that "he" does mean "she" in the state constitution, and, there- fore, Mabel M. Rickford, who has won her name upon the official ballot for governor of the state, in the coming election. When the capitalists want to head off the progress of women, they can usually find a "reason."
WOMAN’S INEQUALITY

HOW THE LAW STANDS ON
CALIFORNIA, NEW

California Laws.

(Compiled by Alice Park, and read in manuscript by two lawyers, and statements found compiled.

A girl’s minority ends at eighteen, while a boy is a minor until he is twenty-one. This is unfair to the girl. The age of minority is a protection. It is no favor to require the husband to give legal protection from girls three years earlier than it is ended for boys. The age of majority should be the same for both sexes.

A woman may make any legal contract a man may make. The courts have decided she is a person and a citizen, though not a voter.

A woman who is unmarried suffers no injustice as to property rights. She may hold property, engage in business, and will own property as freely as a man.

An unmarried woman has the same right that a man has, married or unmarried, of relinquishing citizenship in the country of her birth, or of her own native parent, and remaining a citizen in the country of her choice.

Marriage gives a woman the citizenship of her husband. An American girl who marries a Frenchman, becomes a foreigner.

Marriage has no effect upon a man’s citizenship. He is counted as a separate individual always. She is not so counted.

Charlotte Perkins Gilman calls her “a sub-citizen."

Marriage takes away even a woman’s name. This is a distinct loss. If a man lost his name by marriage, he would be able to see his loss.

Precedent has blinded both men and women on this point.

The growing custom of using a name like “Mrs. Mary Brown” rather than “Mrs. John Brown” is significant of an awakening of identity.

A wife may hold separate property. All that she had before marriage (provided care is taken to separate it in the beginning and keep it separate) all that she may receive as property or inheritance, is separate property. This may be kept in her name alone, and is wholly under her control. A husband may hold separate property under similar conditions.

A homestead may be declared by either husband or wife, its value being limited to $5000. The furniture of the home, and the clothing of wife and children are community property, but may not be sold without consent of the wife.

Joint property is that owned in partnership.

All earnings of husband and wife are community property. If this were really held in common, it would belong to both partners. But community property is under control of the husband alone. Calling it community or common, is still comfortless, since husband controls it as long as he may live.

The only restrictions placed upon the husband are that he shall not give such property away, and that he will not sell it all away. He cannot sell all of it.

But the wife cannot away the other half. “Fur frummit.” The half he cannot will away she can if she outlives him. If she dies first, she loses the shadow of title she had alive. While he lives, she cannot control a dollar of community property, even though it is a dollar she earned. If she dies first, she cannot will any part of community property to anybody. Her death removes all restrictions, and gives it all to him absolutely.

The common knowledge that the wife is required to sign deeds when the husband sells property. Many people wrongly believe that this signature is necessary, and that it implies a degree of control not shown by the law on the subject in the property. These conclusions are false.

If she did not sign the deed, there would be a possibility of a suit over the title, in order to prove that the property was sold for a valuation, if the only conveyance the husband is forbidden to make. To prevent a possible suit with cost and delay, the lawyer and buyer require the wife’s signature. But the action is only a precaution.

The wife may obtain a connection with her husband and recover a share in community property sold without her knowledge. These are facts, even though people often refuse to believe them.

A husband is bound to support his wife. A wife is bound to support herself. Her self-support is her only property. If she cannot support herself. Her separate property is liable for certain community debts.

Divorce may be granted for any of the following: adultery, extreme cruelty, willful desertion, willful neglect, habitual intemperance, or conviction of felony.

A wife may work for years in or out of the home, economizing heroically, planning to use her savings for her children’s education. But her death without the possibility of willing the money to her own children, may be followed by the husband’s remarriage, and by the squandering of all her accumulations by the second wife, while the children of the first marriage are taken from school and put at once to work.

One California woman, a 49-year-old, died of cancer, many years deep in anxiety as she grew old, because she knew the law prevented her from willing a dollar to the benefit of her own children. She added to the fear that her husband would manage to divert the community property so as to leave her penniless in old age. She could not protect her son or herself from poverty. Other wives are as helpless whether they know it or not.

A married woman may become a sole trader by certain legal steps, at some expense, and with humiliation. As such she may control her earnings and business as an independent person.

Women are admitted on the same terms as men to all departments of the state university.

Women of courage forced their way into the university years ago, and left the doors open.

Women are eligible to school office throughout the state. Half the county superintendents of schools are women.

Women serve as school trustees. Women occasionally fill high educational positions, but usually the high-salaried places are given to men, who are promoted over the heads of experienced and able women.

Women are lawyers, doctors, and ministers in churches of all denominations except three. No law prevents their serving as jurors, but custom has so far prevented their selection.

Women do not receive equal pay for equal work either as teachers or in other positions. Women receive less pay for identical or better work.

Women are taxed without representation. Taxation without representation is tyranny as it was in 1776.

“The age of consent” is sixteen years. A girl cannot legally sell any property she inherits, but she is liable for a small loss caused by her virtue. Girls are often stolen or seduced, but convictions are extremely rare. The codes protect clams and lobsters and fish and birds, but they fail to protect girl children, so often sold into slavery.

Women offenders against any law are not to be arrested by men, imprisoned with men (sex slavery is not found in all jails tried in a court by men lawyers. An woman judge, according to man-made laws. Head to the jurors should be women, at least, in the cases relating to crimes by women, against women.

Women have not even school suffrage in California. They are not allowed to vote partial suffrage in twenty-nine states. They are voted upon for school district trustee. Women have one of these tax-paying suffrage; three are non-tax-paying suffrage. Eighty states have some form of school suffrage. One state has municipal suffrage. Forty states have votes for men and women in equal terms.

The women of California may vote after both branches of the legislature have given a two-thirds vote in favor of an amendment, without signature of the governor, and after the men of California have given a majority vote in favor of the women's vote.

Women who are suffering injustice in their homes or in the courts are seldom able to take a public stand against present laws. Women whose husbands are better off than the laws and women who are not in subjection, are free to take an active part in the movement for equality and freedom.

New York Laws.

[Published by the State Suffrage Association of New York.]

The services of the wife in and about the household belong to the husband. This includes taking boarders, nursing the sick etc.

The wife cannot make a binding contract with her husband to pay her for services within or without the household.

The joint earnings of husband and wife belong to the husband.

The husband may recover for services performed by him for his wife, under agreement.

The wife is entitled to dower, i.e., the use for life of but one-third of the husband’s real property, though she may have been married to a previous husband.

The husband is entitled to dower in the wife’s real property, i.e., the use of the whole for life, if a child has been born after marriage.

The wife’s real estate descends to the husband when she dies leaving no heirs of her blood.

The husband’s real estate never under any circumstances descends to the wife, even though she may have been married to a previous husband.

If the husband dies intestate with no descendants, then the wife inherits.

The husband is entitled to all of the personal property of the wife when she dies intestate and without descendants.

Furniture, household effects, etc., the
married. At the age of twenty-one years she has all the legal rights and is subject to the legal obligations, with respect to her property and her contracts, that the law gives to and imposes upon her brother. It is from this real or personal, that she can then manage or dispose of it at will, according to the dictates of her own judgment or fancy. The pecuniary reward of her labor, skill or genius are her own, to sell or confine to her conscience or determine, and she is held to the performance of her every contract just as if she were a man.

The power to make contracts or manage or dispose of her property ends with the power of consent; and inasmuch as she makes without the consent of her husband binding, unless it is to obtain the necessary of life, and not then unless it be first shown that her husband has neglected to provide for her, then the court can determine that she may have at the time of her marriage or that she may receive by inheritance or gift during marriage, is called her "separate property. But it is "separate" in little more than name only, for what she may dispose of or dispose of it except through her husband and his consent. The law gives him the sole and exclusive management of all her separate property. If it consists of personal property, and he has not disposed of it in any way he pleases, he may not damage it at will without consulting her. If she has money in the bank, earned or inherited or given to her during marriage, her husband can get it out on his individual check without her knowledge or consent. The courts of Texas have held that a bank cannot lawfully decline to honor his check on her bank account, though he be a drunkard and a gambler. He may even have deserted her, the bank is powerless to call on her to part with her separate money from being squandered. The courts have also held that if a banker pays a married woman's check drawn against her own separate account, but without her husband's consent, the bank is bound to pay it again upon demand of the husband. The same thing is true of a promissory note payable to the wife. The marriage imposes a duty upon him to pay to her the right to her separate property. Should a note be paid to her or upon order to another, without the husband's consent, the payor is bound to pay it again to him. If her separate property consists of real estate, the only restriction upon his power over it is that, if he undertakes to sell it, she must join him in the deed. The price received may be managed (that is invested or spent) by him according to his own judgment.

Any money or property that a woman may acquire by the exercise of her faculties or otherwise during marriage, except by gift or inheritance, as well as all income received from property, however it may be invested, is said to be "community property." That is, it is said to belong to the husband and wife in common. But the idea that community property belongs to both and is subject to a dissolution, unless the husband dies before she does. In that event she is entitled to one-half, should there be children who are entitled to the other half, and if there be no children then she, being the sole owner, has the right to dispose of it however she pleases. While the husband lives, the wife's interest in community property is nothing more than a sort of honorary interest. She is said to be an equal partner in the community of which he is the active member. However, it is the right to be active in the management and disposition of property that constitutes ownership. She may be ever so active in earning money or acquiring property, but her activity stops just as soon as she marries; she has no power having any authority about the handling or disposal of it. If she works for wages, her husband is entitled to collect the amount and to spend it. While it is called community property, it belongs practically to the husband. It is liable for his debts; he can spend it or save it, as best pleases him; and he can even give it away, so long as the wife and family are supplied with the necessaries of life. All the personal property of either is excepted, he cannot convey the family home- stead, though it be community property, and not even if it be his own separate property, unless she joins in the deed.

The absurd results which flow from the law of married women in Texas is well illustrated by a recent decision of one of the courts of civil appeals, that a woman over twenty-one years of age who marries a man of means can convey real estate by deed signed by her minor husband, notwithstanding his own real estate could not be conveyed by him except through a guardian. Marriage, the act of being joined to another person, is incapable; and the actually incapable man becomes the legally capable husband—legally capable to manage and convey the property of his wife, while remaining legally and physically incapable to manage or convey his own. Under the laws of no other state of the union—not even under the old common law of England as it existed before the settlement of America—does the status of married women so little recognized as it is today under the Texas laws.

Shortly stated, a married woman in Texas, so far as concerns her property and personal rights, stands before the civil laws as an equality with man, married or unmarried. In case of a divorce dissolving the marriage contract for the misconduct of the other, the wife will not inherit any of the personal property which may have accumulated. She is not entitled to even gather custody. In case of a divorce dissolving the marriage contract for the misconduct of the other, the wife is excluded from the benefit of ante-nuptial contract. A will executed by an unmarried woman deemed revoked by her subsequent marriage. An will executed by an unmarried man is revoked by his subsequent marriage unless a child is born. The father's right to the custody of the child is paramount. The title to the property of the child belongs, first, to the father. If the child is orphan, then to the mother. The father is entitled to the services of the children. The mother inherits no part of the property of the child, if the father be living—less the property came to the child through her. The father is the sole heir and next of kin of the child, and entitled to all of the property of the child. If there be no father, the mother inherits the use of the real estate for life, and the personal property is divided between the mother and brother of the child.

The mother is guardian of the property if the heir and next of kin of illegitimate children only, if the father be living. The mother is not entitled to damages for an individual or the death of her child, if her father be living. The father is entitled to such damages. When the father dies immediately after the death of the child, the mother still has the right of action. The measure of recovery for the father's estate is limited to the damages as the father actually suffered the time of his death. One act of immorality on the part of the other takes from her child, while the other continues to continue such conduct without it being seriously considered unfit to have custody.

A paper read before the Twentieth Century Club by Francis J. Kearfot. Published for free distribution among the women of Texas with the compliments of Miss Brackenridge.

A discussion of the legal status of women in Texas does not call for very extended consideration of the criminal laws, with few very few exceptions (found upon the unsexing of women and legal insanity of women). The legal status of women is essentially different from man. Generally speaking, the law recognizes his capacity for the injury or mental offenses, than miners. Perhaps if they were less law-abiding they would be considered as more fit to participate in the enactment of laws.

Under the civil laws, relating to property and contracts rights, the legal status of women in Texas is distinctly different from that of men. The distinction has its foundation in the marriage relation. An unmar- ried woman (except for the right to vote) stands practically without any individual legal status at all. It is about as infinitesimal as a legal status can be imagined to be without disappearing altogether.

The most obvious means of accomplishing radical reforms with respect to the legal status of married women, as well as most other far reaching social reforms, lies in a just regulation of the suffrage. As a woman cannot rise above the status of his wife, a legislature cannot rise above the moral standard of its constituency. Therefore, I would favor a constitutional provision conferring the right to vote upon all adult persons, regardless of race or sex, who measure up to a prescribed standard of intelligence and education.

Not many weeks ago I saw ten little boys, not one of whom was yet twelve years old, playing a poker machine in a joint for checks redeemable in drinks, and some of them practically without a school judgment. And the thought came to me then that a father could vote his son infinitely farther along the road to hell in one minute than the mother could overcome with her prayers and example the next seven years be- cause of one pot. The ballot takes hold of conditions, and so long as the men do all the voting while the women do the greater part of the praying, we may not expect to see much change in conditions.

LEAFLETS FOR MOTHERS AND HOUSE-KEEPERS.—Cheap Motherhood in America, and Housekeeping Under Socialism, by Josephine Conger-Kane. Each, 250 per 1000, 15 cents per 1000.
Aunt Catherine's Story

MARY E. BURNETT

Aunt Catherine brought the big rock¬
ing chair from the sitting-room, and hav¬
ing seen Delight comfortably settled there¬
in, returned to her place by the stove. There she stood, watching the boiling of the beans and listening to the big kettle and listen¬
ing to the girl's story.

"Another year to wait? Well, it is hard."

There was real sympathy in voice and eyes.

"Yet, you can fill that year with good things, Delight, and be that much better prepared when the time comes.

"But, Aunt Catherine, what worries me is that Rob is not likely to be any better able to marry next year than this. Last month wages were cut at the Grafton car shops, and in three months the shops may close altogether. Then where will Rob go? There is nothing in this town for him."

"Aye, where will he go?" echoed Aunt Catherine. "In other towns shops are closing, too. Every one of 'em turns a horde of human creatures out to look for work. And every day the horde is larger and the work scarcer.

"But why must a man who is able and able-bodied man to suffer so? I used to think that it was because people were lazy and shiftless that they were poor—but Rob tries so hard, and he just can't get ahead.

"Aye, you've got to blame for being poor," Aunt Catherine answered slowly. "The same is true of millions of others. Some individuals may be shiftless and lazy—but find me, will you, a lazier, more shiftless man? Phil, I know he don't say it in those words; that'd give the snap away, but that's what he does, just the same, no matter what words he cloaks it in. That's how he and his kind get rich. See? Uplifting and moral, ain't it? A thousand men who asked for work: 'You may work here on one condition: that you turn over to me eighty-five cents out of every dollar of value you produce, and keep only fifteen cents for yourself.' Oh! I know your Uncle Delight would say to workers like that: doesn't give them a dollar in his life, and wasteful! Whew! He can waste more in a week than it would take to keep you and Rob for a year. Yet he is rich. Faster than he can spend it his income is pouring into his hands, and that income is produced by the toil of men like your Rob. When old George Grafton died his son became owner of the car shops. That is, he became the master who could say to toilers: 'You may work here on one condition: that you turn over to me eighty-five cents out of every dollar of value you produce, and keep only fifteen cents for yourself.' Oh! I know your Uncle Delight would say to workers like that: doesn't give them a dollar in his life, and wasteful! Whew!

"Aye, politics concerns the life hereafter."

"Another thing, dearie, if Rob wants to talk Socialism to you, let him talk, and do your best to understand. You'll come, before long, to appreciate his high ideals, and cling to them as he does. So you will be a real 'Delight' to him, but not otherwise. When one becomes a Socialist, he gets new views of life: he looks on his neighbors, and his country, and the stranger within its gates, as his family. He sees the world as a whole, and the evils disguised as right, and he sees the remedy. He is filled with enthusiasm, and he turns first to those he loves to share his treasure—this jewel of great price that he has found. But if those dear to him scoff and jeer, or listen indifferent, don't you know it hurts? It makes one miserable. I'll tell you, Delight, if you refuse to listen to Rob, it is because you are scornful and haughty in the idea that you hold on to the ideal of living, you will make the greatest mistake of your life. I know of only one greater: the mistake Rob will make if he marries you while you are prejudiced and unsympathetic. There, child, I didn't mean to hurt you, but I know—"

Aunt Catherine's arms closed around the girl, and in her eyes was a shadow, deep than in Delight's.

"Come closer, child. I've got a little something to tell you.

"Then you'll be glad of this," and she drew a well-worn pamphlet from her pocket.

"There's more of 'em down at the bar he said, smiling at her surprise. "I'm goin' the bar, now, and I want to see if you've been right all along, Catherine, as I'm proud of you."

It was a very pleasant evening at the end of that day, and Harvey, the man, looked inquiringly from Aunt Catherine to the smoke loaded table, and back again.

"I'm celebrating," she announced with smile.

"A Socialist victory," Uncle Billy answered. "She's been waitin' the opportunity for a long time."

Sympathy for "Heartaches." Dear Mrs. Kaneo—Our club, The Progressive Woman's Club of Cincinnati, has asked me to extend the good wishes expressed in the letter signed "Heartache." After reading the letter we experienced a deep feel¬
ing, and still we know that such cases are not unusual. Usually, however, the case was a woman in the same position. I would like to extend the sympathy of all of us. I am sure you would not be unkind to the details. She was a refined, well educated little woman, a wife and mother, but not more fortunate than many others. Luckily she had parents and mother and sisters and brothers who would have eaten a little galter. The father demanded their boy, as the agreement upon separation was that she was to have the boy in every way. The father has left with the boy for parts in known and now the mother is breaking her heart for her child. The father cares nothing for her, so she is destitute."

We are heartily asking for time for women to demand justice and to stand up for their rights. We who help women, who are treated by men as if they were like servants and slaves.

Mrs. Kaneo will suggest that she have someone stay with her (for she surely need it), then she could demand justice against the husband. Then it seems that a judge would grant a divorce and the wife may obtain justice. It is often a mercy to a woman. Even should she be free of being granted the customary maintenance, all children should come to her and look upon her as being with such an example before them. Can it be expected them to become noble men and women? They would be far better in some other home.

The club wish to repeat that their efforts to help are earnest and kind. If you want to help, please write to the address of the writer to some good cause. If you want to help, please write to the address of the writer to some good cause.

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THE PROGRESSIVE WOMAN.

WO BOOKS OF GREAT EDUCATIONAL VALUE.
J. C. K.

"War—What For?"

The title of a brand new book by George R. Kirkpatrick, the in whom whipped Henry Clews, the noted New York banker, so unmercifully in de.
The title of this book alone, is a sufficient warning to herd into the majority of the American people that they have wrought such defeat to the future ambition of the war-thirsty masters, as to accomplish an actual and most desperate revolution in human relationships. And none can read the subject matter of this 344 page treatise, without intelligently swallowing the question the title asks. This is the value of the book. Sharp, clear, and incisive, it plucks out the working class to the master class, in its statistics, its arguments—it is indeed one of the most convincing refutations of the "glories" of war, and the "beauties" of the parent generation of the old school, that one did imagine.

Today when our public schools are training young boys in military practice, and ning their young minds with the idea of inevitable military action, as a working chapter, as a God-send to a needy nation. I would be glad to know that every man reader of The Progressive Woman had some time soon have the great privilege of reading this book, for it is a God-send to the next generation.

In Chapter One, the writer says to his last Brother—"I refuse to assassinate a woman and then hide my lists in the folds of my flag." This is a sentiment that every child should learn. Read it again and again, and catch the word of meaning in it. I use to assassinate you and then hide my lists in the folds of ANY flag.

But great the book and read every line of it. You won't stop till you have read every line.

We have made arrangements with the editor to furnish it to you at $1.20 a copy.

Send your orders to us.

"War on the White Slave Trade," edited by Earnest A. Bell, with contributions from more than a dozen persons prominent in the war on white slavery, is a call to the people, and a warning to the people in regard to the great public menace. Too long have we regarded the hypocritical attitude in regard to the social evil. Too long have our minds been destroyed through the blindness of those who should have seen, through the irresponsibility of those who should have been responsible.

Chicago alone there are 25,000 professional attorneys, solicitors, attorneys, clerks, &c., &c.,—and what of the number of men who support these women?
The facts are alarming. But they will be eradicated until society has faced them intelligently, and purposefully. "War on the White Slave Trade" is what it should be. It is not a book for an after

noon's amusement. It means battle. And no one can read it out with feeling battle in their veins. Indignation, resentment, fear, even remorse for our long silence, is the emotions it brings to the reader.

Every parent of daughters, and everyone, should have a copy of "War on the White Slave Trade." Let the good men and women of this country do all in their power to assist in rooting out this evil. To them, the war is the problem that is not given in this book—but the problem is so well stated by every Socialist who reads it will at once recognize the solution.

You may order from The Progressive Woman, and the book sells at $1.50.

Speaking of the sentimentalists and reformers, vida Scudder in the June Atlantic Monthly, says: "Toot, toot, the others are on the wrong track, expanded as being men of their own times, they have half unconsciously set themselves to thine to close of the two new books of these gentiemen: Open your Englishe in large, your lips in small, re-stripe, with re-fresh, and espose here at last we are not alone, and we shall not be long in a place where we may be at home, and at grip with the actual facts of social progress."

SARY'S STRIKE.

WILLIAM FERRY PRICE.
The clock struck twelve with an ominous ring.
A dinner bell, with an unusual thing:
Oh, why was it thus?
At the corner of the street
The unpaved, the unpainted
The fishing hands waited.

But the farmer's wife in the best room sat
With her wide and airy
Her rocking-chair, bouncy.
A new place on her face,
Now you'll see how
She smiled looking in his angry face.
As I spoke with a touch of awakening grace:
And I'm on a stand
To unite the world and to unite the women in the world
To make the battle for justice, we are so inconsistent, and you cannot blame her.

Your work is thoroughly well done. The Progressive Woman, according to the magazine, could EARNLY—just think of it—easily be set to work on 1,000,000 homes, and 1,000,000 readers could easily be made not only self-sustaining, but a receiving sufficient to buy a thousand of the most powerful magazines in the country, this was only one of my own lastness, but of the lastness of a host of others almost as it.

Enclosed is a check for forty sub cards and your own.
Five a week from 2,000 readers. Think of what that mean to our circulation. It is a good suggestion Conrade Kirkpatrick gives, and a wise one. He knows the ammunition of the wily capitalist, both the mental and emotional ammunition of the wily capitalist in this class war, and he knows what it will take to counteract their forces. This comrade who has been in personal conflict with some of the powerful ones of the opposition, could be of great service to us.

What do you say? Five sub a week for eight weeks, from 2,000 readers will prove your stand. What do you say? Are you with us? This also will help to get the attention on the editorial page that will count.

A five a week for $3.00. Would you join Conrade Kirkpatrick in this for the next eight weeks?

Get your secretary to order sub cards for The Progressive Woman and start some readers in your vicinity.

Two copies of Ben Harmon's "Fight for Your Life," one of the very best propaganda books, 25c.
FOR THE CHILDREN

AGNES' STORY.

From Socialist writings for Children.

Once upon a time when the winter was very bitter, the animals of the forests suffered greatly from hunger and cold. The rabbits and the squirrels and other small animals were all safe and snug in their little homes deep down under the great drifts of snow. But the bigger animals were hungry and fierce. Their long fast had made them so fierce that they were always fighting.

One December morning, when the sun rose in the sky and lit up the snow crystals which covered the ground, the Lion, the King of the forest, stalked out from his den with a proud look. Raising his head, he looked with disdain at everything around him, and then gave a loud roar that was heard far away in the remote parts of the forest. It was a call to the members of his court, to show them what he was the Master, King Lion. The first to appear on the scene was the Tiger. Making a few circles around the spot where King Lion stood, he bent his head very low, and he said, "Well, Your Majesty, what can you do for me?"

Then over the cracking snow came another animal. Waggling his shy tail from side to side came Kæyard, the Fox, most cunning of all the animals of the forest. Bowing low before King Lion, he humbly kissed his forepaw. Then he made a low bow to the Tiger. Close on his heels came the Dog, looking very hungry. He stopped at a distance from the rest, either because he was very meek, or because he was afraid of the Tiger. There were some other animals too, but we do not need to name them. They have nothing to do with our story.

The King Lion made a long speech to his loyal subjects. Of course he could only roar and roar and roar, but the animals understood what each roar meant. This is what he said to them:

"Friends: We are living in very bad times. Our lot is very hard one, but we should be worse off if we should be like our cousins, the human beings, and injure each other. We must live in friendly relations with each other. You know that you cannot get a better ruler than I am; that none can strike so great a blow as your friend, the Tiger, in a fight. Our friends are not at all with me, and my heart is breaking with them."

"Now, we must all work together and be good friends. We have the same common interests. Our friend the Dog must make it clear that he is not afraid of the Lion. He must not search out the prey. When he has it found, with the aid of his sharp nose, he must tell friend Fox, who will use all his cunning to lure it into the open, where the Tiger will pounce upon it with his strong paws. Then the prey must be brought to me, and I will divide it justly, as a just king should. I ought to say that all the animals thought King Lion was a very wise ruler. When he got through with his speech the whole plan was agreed on as a good one. Even the Fox agreed to it, but anyone could tell that he was afraid to disagree and to say what he really thought.

Then the animals went off to do what they had been told to do by King Lion. The Dog had to wade through the deep drifts of snow in search of the lairs of the small animals. He kept at it for many weary hours, the weather growing colder and colder. Next day the Dog came to the Fox who had to hurry to keep in sight of the Dog. Then came the Tiger who followed the others very steadily.

Behind them all came King Lion, walking very slowly. He did not hurry, because he knew that whatever the others caught would be brought to him to be divided in shares. And he smiled as he walked, as much as to say, "I'm a very clever fellow for living for me, a very clever fellow indeed."

Suddenly the dog stopped and began to dig the snow. He gave a long, loud howl, as if to tell the others that some prey was near. Turning behind a bruis bush, as if he thought the howl was his mother's voice calling him. When he saw the Dog he was frightened and dared not move, so afraid was he. Then the King Lion and Tiger went up to him, and said, "You sweet little fellow you need not fear while I am with you. Come, I will take you where you belong."

The poor young wolf thought the Fox a very clever fellow. He was grateful for being saved. He was just thanking the Fox for saving him, when bang! down came the Tiger's paw, knocking him senseless. The fierce and cruel Tiger then gave the victim another blow to kill him, and ordered the Dog and the Fox to drag the corpse to King Lion.

In a very little while they came to the place where King Lion was waiting. He gave them a long, long howl. "Well done! Bravo, my good fellows!" he cried, and then he began to divide the prey. He cut off the head first, then the tail. After that he cut the body in four equal parts. "This belongs to me, because I am King," he said, taking up one of the four pieces and putting it out of reach. "This also belongs to me," he went on taking another of the four pieces, "for it was my brain that made the plan of the hunt." "I am fairly entitled to this piece," he added, as he took up the third piece, "because I followed you to see that you did just what I told you." By this time the Tiger thought that King Lion meant to take everything. He became very angry. His eyes shone like great balls of fire, and he gave a terrible roar which the King knew to be a threat.

"I am King," he said, raising his voice to the King. "You are not to be left out. This is for you," saying which he gave the Tiger the last of the four quarters of the body. He added in a whisper which the Tiger did not hear, "I am not afraid of a howl, I know how to blow hurt and I must avoid them if I can."

Now only the head and tail were left. Up spoke the fox: "Your Majesty," he said, "pray do not forget your humble servant whose brain has so far served you.

The King of the Forest looked at the Fox for a moment with a grim smile. Then he said, "I have not forgotten thee. As thou

must depend chiefly upon thy head that thou shalt have the head to feed on. We need more brains of thee." Then he flung his head of the Wolf to the Fox whom he had foolishly insulted.

All this time the poor Dog stood at distance with his head and tail both hanging very low, not daring to raise his voice in protest. At last, by moving about, he managed to get the King's notice. "Humble friend," cried the King the "I had quite forgotten you, and that ye too, must have a share. I am very glad to notice how patient and respectful you are; thou shalt have thy share." He said, "Here, my friend, is your share. Eat and keep lean so that you can run well. To much food would disable you and make you fat for summer."

"Your majesty is very wise and know what is best for us," said the Dog humbly bowing before the King. Then he walked away to chew the tail and keep lean.

Of course, my tale is only a fable real And like all good fables it has a moral. When the wealth which the working people produce is given over to the powerful to enjoy at the expense of the poor we keep moaning about the lack of it and give the least and the worst to them. When the workers are strong enough and wise enough to protect their rights, like the Tiger in the story, then they shall be stronger still, for there are weak and humble like the Dog.

And when the rich and powerful capitalists try to make the workers believe that both classes should unite, that they have a common interest, they should have a look at the moral of the fable and think of the Lion foolish other animals. If they do not, they will be fooled too, and get treated as the Fox and the Dog were treated.
SOME REASONS WHY

AGNES H. DOWNING

In three states of the union, namely, South Dakota, Oklahoma and Washington, the question of granting the ballot unqual-
ity to woman, is coming before the peo-
ple in the next election.

You will ask, "Why?"

Here are some reasons:

In any of the three states a woman's right to liberty of her person is not protected. In these states a woman may be arrested and held in prison for five years, or a fine of $1,000. There is no minimum. A woman might be convicted of the offense, receive one day's imprisonment or one doll.

In Washington (sections 187-188, Session laws, 1909) there is a maximum of ten years' imprisonment or a fine of not more than $1,000, or both. If the girl be passed seventeen years of age, the penalty is five years or there may be a fine of not more than $1,000. In either case there is no minimum, the punishment might be nominal.

South Dakota has a law (section 324, Revised Statutes of 1897) which provides a pun-
tant of "not less than five or more than ten years," or a fine of $1,000 or both. The minimum imprisonment of five years looks good until you come to the loophole, "or a fine of $100." This makes it possible to be convicted and get off with the fine.

An especially bad feature of these fines is that they are favorable to men engaged in this work as a business, men usually have the money, and, said they, usually have the political influence that makes the fine accepted.

But another and worse clause is to be found in each of the statutes above named. In both South Dakota and Oklahoma if the woman be not of "previous chaste character" the statutes do not apply at all. There is no punishment. In each of these states the offender in womanhood may come into court, acknowledge his guilt and only add that the girl was "previously chaste in character." He may be one, he often is, that is guilty of her rape. That matters not. Her offense may be a mere indiscretion, she may be young, other, fatherless, she usually is penniless; if she be not of "previous chaste character," she is outside of the pale of the law and the slave duties is protected.

In Washington there is a penalty, but a much lighter one, in case of previous fail-
gs of the unhappy girl.

To be sure, the Fourteenth amendment of the constitution of the United States, the fundamental law of the land, has been held to make such statutes.

While it is true that men, when friendless and poor, are often dealt with unfairly, stretchedly, yet such discriminations are not made against men under former laws. Theoretically, at least, men have been treated differently.

The swaggering millionaire, oated with wealth and power, cannot ride down the poorest Hod-carrier and demand on the ground that the man was "previously of chaste character," either will the boldest land grabber in

WHAT THE MONTROSE, COLO., PRO-
GRESSIVE WOMAN'S CLUB IS DO-
ING FOR WOMAN'S SUFFRAGE.

When this club was organized all but two of the charter members were subscribers to the Progressive Woman, all the members who have joined since organization, but one, were subscribers to this magazine. Since the subscription is not a requirement for joining this goes to prove the effectiveness of The Progressive Woman in educating women for organization and work for universal sisterhood, as well as brother-

In the work of the M. P. W. C. our first step is to distribute copies and secure sub-
scriptions to The Progressive Woman.

From these subscribers largely are recruited the members of the club, although any woman or girl interested in the betterment of mankind is qualified for membership.

The third step is to educate our members by the reading of books, sketches, clip-
ings, etc.

Having chosen subjects for discussion, one member is appointed to write a short, original paper on it, and the rest discuss it orally. This develops originality, freedom of expression and self-confidence.

We are then ready to express our wishes at the ballot-box; initiate bills, and hold office, if necessary.

We realize that it is more effective to hold the balance of power to fill the offices but we earnestly declare that personal influence without the ballot is not sufficient to control or guide to any considerable extent the social, legal, and economic conditions under which we and our children must live.

As members of this club, we do not claim perfection; but we are true to our name and expect to remain so. Thus is the M. P. W. C. training its members for the intelligent use of the suffrage.

--- MRS. ESTELLA TARKOFF, President.

A Great Combination

We have made special arrangements with the following magazines, by which we can offer them in combination with this paper at a remarkably low price. Each magazine may be sent to separate address.

<table>
<thead>
<tr>
<th>Magazine</th>
<th>Current Price</th>
<th>Special Price</th>
<th>Why --</th>
</tr>
</thead>
<tbody>
<tr>
<td>American Magazine</td>
<td>$2.00</td>
<td>$1.50</td>
<td>Doctors, Lawyers, Bankers, Ministers, Businessmen, and Women</td>
</tr>
<tr>
<td>Good Housekeeping</td>
<td>$1.25</td>
<td></td>
<td>1. It is up to d to w with the world's activities.</td>
</tr>
<tr>
<td>Progressive Woman</td>
<td>$0.50</td>
<td>$2.20</td>
<td>2. It interprets current events interestingly.</td>
</tr>
</tbody>
</table>

1. Tear off and mail to THE PROGRESSIVE WOMAN, Girard Kansas

2. Publication

3. Subscribers

4. Address
Various Christian endeavor societies have sent requests to Mrs. Nicholas Longworth (Alice Roosevelt), asking her to stop smoking cigarettes. It is hardly likely that Alice will stop. A writer on the Appeal to Reason recently making an investigation of the slums of Cincinnati, found that Longworth street, many of the houses of which belonged, up to recent date—and which are still believed to belong—to Nicholas Longworth, lies in the very heart of the Red Light district of that city. Now, smoking cigarettes is bad for a woman, and bad for a man. But it is not nearly so bad for either as drawing revenue from the blood money of poor, degraded, outcast, trampled and dying women. Smoking cigarettes is not so great a social crime as renting houses for brothel purposes. Nor is it quite so shockingly inhuman as shooting helpless, chattering monkeys, the little animal brothers of the human race. Yet this is what Alice's father did in Africa. It is said that water does not rise above its source, and that it always seeks its level.

This evidently is true of the daughter of Roosevelt.

Don't forget to take at least four subs this fall.

The Progressive Woman this month.

A Little Sister of the Poor, two copies

WHAT are you going to do about the education of your son and daughter? Where will they study this fall?

Their education is the most important business to which you can give your attention. Time spent in investigating the matter is well spent, because so much depends on the right start; you can’t afford to make a mistake.

It takes just as long to receive bad instruction as it does good, and it costs the same. There’s no excuse for accepting poor instruction and paying the price of good. Make sure that your boy and girl have the best by employing the best teachers.

The faculty of this University represents the most eminent men and women in the world; their salary amounts to over one hundred thousand dollars each year. If you were to employ them to teach your children, it would cost you four hundred thousand dollars as a college course extends over a period of four years.

The American Woman’s League has endowed The Peoples University, and every member of the League is entitled to instruction free, for life. This privilege is not limited to members, but extends to minor children—all of them—of members. Every woman of the white race is eligible to membership; the cost is small, and the benefits are great.

A book containing a full explanation of the League and its work, together with the names of the faculty of this University, will be sent free upon receipt of your request. Fill out coupon and mail at once.

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