SPECIAL SUFFRAGE NUMBER

The
Progressive Woman

VOL. IV  FEBRUARY, 1911  NO. XXXXV

AMERICAN SUFFRAGISTS HAVE ADOPTED SOME OF THE TACTICS OF THEIR ENGLISH COUSINS.
A SUFFRAGE DEMONSTRATION IN CHICAGO.

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

PRICE 5 CENTS
SEVEN FINANCIAL CONSPIRACIES
By Mrs. S. E. V. Emery

A few years ago this book was making political history. Though only a pamphlet of 112 pages, it was the principal element that retired Senator John J. Ingalls from a public career, because he had proven faithless to his trust. It raised the great storm that enabled the “pudd’ly six” to sweep Kansas and make great inroads into other states.

Mrs. Emery was the forerunner of such great writers as Charles Edward Russell, Lincoln Steffens, Ray Stannard Baker and Ida M. Tarbell. She started the ball rolling—the others have built on her foundation.

“Seven Financial Conspiracies” treats only of money matters, but it does in such an interesting, readable way, and with such clearness that the reader is hypnotized. The man or woman who reads this little book will learn more about the money problem than he ever knew. It is woeful the lack of information the public has concerning the ten kinds of money we use in this country, and why and how they came into existence—why we did not have just one kind of money for one people.


Ev'ry strike is caused by the owners of the jobs trying to get rich out of their employees and the public. If the public owned the jobs the employees would get all they deserve and there could then be no quarrel about the matter. But the people will take every path but the right one—and spend hundreds of millions annually in strikes and inconveniences. One would think they would learn something sometime.

Some astute politicians claim that the campaign of 1912 will be run on conservative lines by both the old parties. In that case the Socialists ought to cast three or four times as many votes as they did this year. “It is only by labor that thought can be made healthy—and only by thought that labor can be made happy”—John Ruskin.

The Women’s National Suffrage Association has set aside February 15th as the date to usher in a week to be known as “The Anthony Memorial Week.” February 15th is Miss Anthony’s birthday. Contributions sent in during Memorial Week will be received by Miss Jessie Ashley, 505 Fifth Ave., New York City.

The Western Woman Voter is the name of a new woman’s journal published in Seattle, Washington. It is a twelve-page monthly, subscription price $1.00 a year. The first number is a most interesting one and we wish for this journal a brilliant future.

Governments have always been by the few, for the few, over the many, for the purpose of skimming them. Socialism proposes government of a kind that will be by the many and for the many. Do you wonder that the few are opposed to that kind of government?

If parents would even read the school histories their children study they would know more about their country than they do. Not one man in twenty ever read a history of the United States since he left school. What they don’t know is a plenty.

USE A TYPEWRITER

Readers of the Progressive Woman who correspond should use a typewriter. Through an arrangement with a reliable firm in Chicago, the P. W. is in position to offer typewriters of various makes at prices ranging from $15 to $25. These machines have been thoroughly repaired and put in first class condition and to all intents and purposes are as good as brand new. They will last a life-time, too. Just write and state your wants and the amount you can afford to invest in a machine and we’ll do the rest.

Three for the Price of One.

“Fight For Your Life” by Ben Harford, Spargo’s “Introduction to Socialism,” and “Little Sister of the Poor” by J. C. Kanso, each 25c. This month the three for 25c.!

“HERE’S SOMETHING TO TICKLE YOU” . . . .
Stewart, Box 717, San Jose, Calif.

SOCIALIST PLAYS

THE WAY OF HAPPINESS
A Drama in Two Acts, and
Three Other Short Plays

By ETHEL WHITEHEAD

YOU WILL WANT THESE PLAYS FOR THE MONTHLY ENTERTAINMENTS outlined in this issue by the Woman’s National Committee, and for all sorts of entertainments. Price 10c, three copies for 25c.


BOOKS FOR SALE

<table>
<thead>
<tr>
<th>Title</th>
<th>Price</th>
</tr>
</thead>
<tbody>
<tr>
<td>Woman Under Socialism, two copies</td>
<td>$0.05</td>
</tr>
<tr>
<td>The Church and Socialism</td>
<td>$0.05</td>
</tr>
<tr>
<td>Men and Mules</td>
<td>$0.10</td>
</tr>
<tr>
<td>Lions and Lambs</td>
<td>$0.10</td>
</tr>
<tr>
<td>Monkeys and Monkeyettes</td>
<td>$0.10</td>
</tr>
<tr>
<td>The Way of Happiness and Other Plays</td>
<td>$0.10</td>
</tr>
<tr>
<td>Little Sister of the Poor</td>
<td>$0.10</td>
</tr>
<tr>
<td>Songs of Socialism</td>
<td>$0.10</td>
</tr>
<tr>
<td>Fight for Your Life</td>
<td>$0.10</td>
</tr>
<tr>
<td>Seven Great Financial Conspiracies</td>
<td>$0.18</td>
</tr>
<tr>
<td>Common Sense of Socialism</td>
<td>$0.15</td>
</tr>
<tr>
<td>Eugene V. Debs: An Introduction</td>
<td>$0.15</td>
</tr>
<tr>
<td>Economic Interpretation of History</td>
<td>$0.15</td>
</tr>
<tr>
<td>Diary of A Shirtwaist Striker</td>
<td>$0.20</td>
</tr>
<tr>
<td>War—What For?</td>
<td>$0.20</td>
</tr>
<tr>
<td>Bebel’s Woman Under Socialism</td>
<td>$0.80</td>
</tr>
</tbody>
</table>

3c The Progressive Woman, Girard, Kan.
The Progressive Woman

Volume IV. FEBRUARY, 1911 Number 45

The Ballot--A Means to Opportunity

By May Wood-Simons

Not long ago I began to read a book on the primary law. In these days I read few books that I do not first ask why I read them. And when I tried that test on this book I found myself in a quandary. Why, indeed, should I read about the primary law? For culture? Yes, perhaps. So with the score of other books I have read on political science, the histories of political parties, etc. Nothing that I could gain from them could possibly be anything but culture for me for I cannot put any of my political opinions into action.

I am living in a state where politically like all other women I am zero. I have never had a chance to help govern. I feel keenly the inferior place politically.

There are some women, but they are not many, who do not favor the suffrage for women. They are often the successful women who are already independent, who have climbed heights and who have developed, in the fierce struggle they have made to succeed, a feeling, or a lack of feeling, that enables them to view complacently the great mass of the women on the lower plane. Already they have privileges, and why if they have gained them should not the others. So they argue and even lend their pens to editors who are endeavoring to stop the movement for the political enfranchisement of women.

Every argument that can possibly be brought forward for or against woman's suffrage has, I believe, been stated. We have pointed out how the working woman, especially, with her close grapple with the price of foods and the high cost of living in general particularly needs the ballot and how the working girl competing in industry needs the ballot.

What do we as working women want of the ballot? To secure opportunity.

A few days ago I met a woman. She was still young and had been a teacher. She was struggling to do the work for her family of four and still retain a little time to follow some literary work. She had ideals that were not filled by the round of baking and scrubbing; She had little contact with people, none with the larger affairs of life. The agony of a life that could not express itself came out in her conversation.

She is but one of thousands of women. There is no tragedy approaching that of this army of women, belonging to the working class, that are beating out their lives in the dull round of existence.

To be sure this is the fate of the majority of the workers, men and women. It is because we hold that the ballot will help these working women to secure opportunities that we as a great world movement stand for the vote for women.

What are the definite things that can be done to secure woman's political equality? Before another Woman's Day comes in the Socialist party let us have accomplished four things. First we must make every man in the organization an active agitator for women's suffrage, not merely a passive assenter.

Second, in every state we should be well enough organized to introduce our own bill asking for a constitutional amendment that will secure the vote for women. This will bring the matter before the public continuously and will emphasize the fact that the Socialist party is fighting for the votes for women. In states where the initiative and referendum already exist, as in Missouri and Oklahoma, the women can do especially good work in bringing this matter before the voters and keeping the question constantly alive. More than that this will bring some organization into our work for the ballot and save energy which is now so largely wasted because not directed toward some central point.

Third, the Socialist women must make use of every election in which women participate in any way. That our opponents can point to the fact that so small a part of the women vote when they have an opportunity to on school matters, though no argument, whatever, is not pleasant. The Socialist women should use every such election to agitate and educate. The vote on school questions is not a small matter and can be utilized to bring the women to the polls and arouse an interest in obtaining the full exercise of the political power. Such elections can be used as opportunities to acquaint women not yet in the Socialist organization with the principles of the movement. May Day has always been devoted in part to agitation for the suffrage. At all such demonstrations of the labor and Socialist organizations especial efforts must be made by the women to have the full suffrage for women emphasized.

Finally, there are now Socialist representatives in not one but several state legislatures. These must make especial efforts to bring the question before their respective legislatures and the women of those states should see that the matter is pressed forward. With a member of the national congress something can also be done to bring the question before the people nationally.

The Polish Socialist women brought the following resolution into the international Socialist woman's conference at Copenhagen. It is well worth perusal:

"Considering that even in those countries in which the so-called universal suffrage exists, only one-half of the adult population enjoy it, but the women are disfranchised;

"Considering that only the action of the whole proletariat without any distinction of sex is creating a power strong enough to obtain the ends pursued by the struggling and enlightened working class, and taking into account that the struggle for emancipation of the working women will be tremendously advanced if we make the demand for political rights for women one of the most actual reforms we strive for;

"The second international Socialist woman's conference resolves to urge all Socialist parliamentary groups to support most energetically those efforts of the women and advocate their full enfranchise ment. The conference calls the working women's organizations of all countries to a fervent propaganda in favor of the political qualification of their sex."
The first decade of the twentieth century just closed, leaving in its wake a record of woman's activity and woman's unrest, hitherto unknown. During the last decade woman has entered almost every trade and profession, woman will follow the women who have enforced the ever-growing law of commerce that men must earn their bread. She is fast gaining ground financially; in science and art she fairly holds her own, socially she boldly protests against the unnatural, long fostered double code of status, the most liberal phases in the evolution of woman is her persistent struggle for economic and political freedom.

Politically we find conditions bordering on rebellion in following footsteps of the ever-growing insurrection in America, quiet but great activity in Germany, while Russia, Italy, Denmark, Sweden, Belgium and all other countries down to eastern Japan and Turkey are fairly seething with sex unrest.

The cry has often been heard that these conditions are nothing more than a wave of woman's hysteria, woman's whim for the novel, a phase of the ballot, her need to play a political role, all of which is produced by her idleness and leisure. The opponents of woman's enfranchisement assure us that the fuse will burn out in the long run, and that once married she will assume her former duties and her God-given place as wife, or in other words, will continue to ply her trade of sex.

And yet—a slight observation of the changes in evolution during the past century would convince one that this growing unrest, this ever increasing rebellion is not mere woman's phantasy, her increased leisure and whim for a new experience. The world is young, and the custom of her judgment is that woman's increased activity in the affairs of the world, her ever extended participation in creating the world's wealth outside the realm of her home is really more than an inevitable sex revolution.

With the beginning of last century, in the wake of numerous inventions, the use of s.eam and other implements of machinery, the/]art of earning money has led to seek employment outside their homes. Out in the open market they were for the first time encountered by the many impediments known to the male workers—on the one hand, the male workers—still considered only an appendage of man, a political nonentity that need not be valued on a par with him. On the other hand, women, suddenly left without the work in the home, which was the means of subsistence, the women submissively accepted the low valuation at which they were taken.

And thus, from the cradle to the grave, for in time marriage became no longer a safe haven, the wage-earning woman's existence became one perpetual struggle for the crust of bread. As these conditions kept growing worse instead of better, as she saw her children starved and starved, she could no longer bear her suffering and rebellion set in. With these first signs of rebellion that the new hope for economic and political independence was born. It is this more than anything else which is really responsible for the ever growing unrest.

The Progressive Woman.

Woman's Freedom—Political and Economic

By Theresa Malkiel

The closing year saw many economic battles fought and won by women whose deeds of bravery had no equal in the history of the economic movement. The wage-earning woman, the penny in the bag, has lately demonstrated that she is fast learning the necessity of organization.

True enough that the labor problem is still misunderstood and unknown to the average economic journalist. The closing year in and year out under the most unbearable conditions. But we must bear in mind that woman is just a student in economic as well as political wisdom.

One cannot but be pleased with the progress she will before long take her place in shaping the destiny of the human race, as she has already taken a place in creating the wealth of the human race. Fighting her own battle, washed with the tears of the nation, she is beginning to realize the absolute necessity of having a share in the political affairs of the world—one step of progress suppresses another.

Once placed in the position where she is

THE PRISONERS

By Nancy Parker

Oh, Woman! I'd up for a crowd to stare.
Though thou be ever to foolish, weak and vain,
Yet art thou woman, born to woman's pain;
And knowing this how can a strong man dare
To lay thy naked quivering soul all bare;
Man has but left on thee his last foul stain
And all thy happy innocence hath shin;
Let him look in his own heart and beware!

When a woman in this gazing crowd
Can see thy beauty and thy tender years,
As a father would have done if thine were his
If by thy shame her own heart 's not hewed
May she no daughter hear to dry her tears
Lest God should smite her through her woman child.

Chicago.

compelled to seek a livelihood in the same manner and on the same basis as man, woman must and will have all the political rights which he has in order to shield herself from the constant outrages upon her liberty.

Looking back to history we find that it has always been thus. Every raging state was nothing more or less than the product of society at that certain stage of evolution. And as the world progressed the laws and forms of the state were discarded for other more progressive ones.

When, during the shaping of the constitution of the United States, women were confined to their homes and remained strangers to the outside world and its activity, the revolutionary forefathers wrote the law that closed the nation's home and placed behind the thick factory walls as she watched the light go out of their childish eyes and the bloom out of their tender cheeks she could no longer bear her suffering and rebellion set in. With these first signs of rebellion that the new hope for economic and political independence was born. It is this more than anything else which is really responsible for the ever growing unrest.

It is wonderful to think that powerless and degraded as woman has been through ages, she has, nevertheless, learned to abhor despotism of every shape and form. The very first signs of her coming awakening already mark a decided change in the social, political, industrial, for justice, for freedom. Nature, it seems, assigns her from the start to the revolutionary ranks.

In her struggle for bread woman is beginning to realize that the most and for most problem today is the solution of the economic tangle. The problem that will first of all liberate the human race from material dependence and thus save the majority of all individuals, depending on the mercy of the minority.

Perhaps, slowly, but steadily the wage earning women are commencing to realize that the above mentioned problem confronts them even more than it does made workers. For if the solution of the problem of existence has become difficult for the man, it is doubly so for the woman.

The practical course of events forces upon the wage-earning women the conclusion which toleration of one man to the power of another, or rather the subjection of all men to a few individuals will surely tolerate the continuation of sex inequality. And when incessant unrest is bound to develop, the tide of time is surely going to widen their minds and sharpen their wits.

One woman will learn that, though she gets the ballot before her, her final economic independence is feasible only under a reconstructed state of society.

Hence, Socialism must and will inevitably become the true and only guide for every freed, unselfish, unselfish, unselfish, unselfish woman. These are the one assumptions which one dares to express when talking of the political and economic development of women.

One thing is certain: that woman will be a great factor in the coming social revolution into the ranks of which her immediate interests assign her from the start.

The chief gain made during the last decade was the keeping of the peace and the maintenance of the movement from one ridiculed by the masculine world to a phase where, if it is not yet respected, it is at least considered very earnestly, as a problem to be reckoned with. It has also rid itself of much of the former prejudice fostered by the feminine sex itself.

New York City.

THESIS made on address to Washington in the work before enacting presented the first ten minutes to a speech in half the of the suffrage amendment.-The Western Woman View,

The postal authorities have recommended a school for postmasters. Why not have postmasters qualified before they are appointed, like other postal employees, and then they will need no school? Why give the postal holds the knowledge, the experience while requiring subordinates with small salaries to know? That is what you get from the old party machines. Politicians who drill you up like so many cattle to the polls must have fat pay, and don't care what work after they get the place and don't want to know how. Under Socialism the postal service will be operated by the employees; students will be trained to the work, and they will be trained to the work, and they will be competent to select the postmasters.

But that would kill the political machine that skin the people—hence the old parties would not think of doing such a thing.
The Woman’s Work

By Fred D. Warren

"While waiting as patiently as possible for the decision of the authorities in regard to his trial sentence, Comrade Warren writes the following message for our readers, (Ed.)"

The good work that is being done by the women’s department of the Socialist party is deserving of the highest encouragement. There is a special work for women to do in their organized capacity which is sure to be of incalculable benefit to the general propaganda and to the party at large. It is only by the efforts of the women themselves that the great mass of their sex, who have always been taught to keep within the bounds of their own limited sphere and to preserve silence in public places, can be brought to realize that it is their duty in this industrial age to take an active part in solving the economic and political questions of the times and in developing their faculties to deal intelligently with such questions.

The national party did wisely in endorsing this department and it did a very commendable thing in arranging for a special issue of The Progressive Woman for general circulation. It is to add my approval to this action that these brief lines are written. Special effort should be made to give this edition the greatest possible circulation. Its columns are filled with vital matter and its message should be read by every woman in the land.

The activity of the women is one of the greatest factors in our propaganda and in the up-building of our party. Let us encourage them in every possible way in the work they are doing, for in helping them we multiply our own efforts and bring nearer the day of Socialism’s triumph.

Very earnestly do I hope that all our locals and all our individual members and friends and sympathizers will devote an hour or two to circulating this issue of The Progressive Woman among their neighbors and friends and that they will at the same time send in to circulating this issue of The Progressive Woman, published by women and supported by women in the interest of the only movement which stands for the emancipation of all men, women and children.

Glasne.

Bok’s Paper vs. Women!

By Rolla Myer

That writer who was financed and commissioned by the Ladies Home Journal to construct a thesis against evil suffrage, from data gathered in the equal suffrage states, succeeded far better in demonstrating the pusillanimity of logic by male than he did in demonstrating the inefficacy of votes by women. He alleges, for instance, that because divorces are nearly as easy to obtain in some of the free suffrage states as in the adjacent exclusively male suffrage states, Nebraska and South Dakota, the alleged superiority of women in equal suffrage states, stands condemned.

But, be it remembered, men vote in the so-called “woman” suffrage states, and in all these states men are in the majority! Moreover, men in these states have been continuously in the majority during all the formative period of their constitutions and statutes.

According to the latest census for which figures on these matters are available, the men in Wyoming OUTFRAME THE WOMEN BY SEVENTY PER CENT OF THE NUMBER OF WOMEN! In Idaho they outnumber them by THIRTY-SIX PER CENT; in Colorado, notwithstanding its large population and large cities, the majority of the men is still TWENTY PER CENT; and even in Utah, with all its alleged votes by women, the majority of the men is FIVE PER CENT.

Obviously, therefore, if the relative liberality of certain inland mountain states on the divorce question is to condemn the exercise of suffrage by the sex responsible for it, then it is MALE suffrage, and male suffrage alone, that stands condemned in both Wyoming and South Dakota, both Idaho and Nevada.

The only change that can validly be brought against the woman suffragists of the west is that they have been entirely too slow in coming to the equal suffrage states in swarms sufficiently large to enable them to outvote the men and pass laws to their own liking.

Even the Ladies Home Journal, however, could hesitate to ascribe the relative backwardness to female immigration into these rough parts, to the existence here of equal suffrage.

But why does it not occur to the Journal’s “investigator” to ascribe the “divorce evil” to the men who by excess of numbers here make the laws then to the same industrial geographic and social conditions which allow a male-suffrage person would ascribe the relative slowness of petitio immigration to a new country?

The worst, however, is yet to come. For while the women are still in a “safe minority” in these sparsely settled regions, their minority in Bok’s country is not so safe.

In New York, for example, they could (if they could vote at all) outvote Bok’s sex by 40,000. In Massachusetts they could outvote his sex by 70,000. They could carry Maryland by 9,000; Georgia by 10,000; South Carolina by 15,000; North Carolina by 17,000. In case the citizens of the national capital were allowed to govern their own city, the women could rule by 15,000. Even “Little Rhody” and the “Old Dominion” would go “feminely” against “malely” by a safe lead. In both New Jersey and New Hampshire they could outvote the men.

Surely, then, the Ladies Home Journal DOES have cause for exceeding great alarm.

In our “wild west” the women as a sex could not yet accomplish anything, even if they wanted to. But in the “effective east” says Bok’s paper, it would not be safe to let them help make the laws that they would not submit to.

Not safe for Bok’s minority sex? Ah, Bok!

Emmet, Idaho.

SACRAMENT

By William Francis Barnard

In the early August hours, Where the poor and humble pine, Tenderly she touched the leaves On a morning-glow vine.

Soft she set the thorny blooms That struggled with the parching heat, Bent and kissed them for their sweet.

Nigh on noon, where mists clashed loud, Slowly drank her human veins. Broodingly she dried the tears Of childhood wound in labor’s chains.

She stroked the lean, sob-shaken hands, Lavied and cooled the little cheek. And mother-like, with plowched breast, Gave her heart to help the weak.

With the ending of that day, Home from all the toiling thong. Near to night’s brief hours of rest, Lower she sang a comrade song.

Sang its sad words o’er and o’er, Musing midst her cares and fears, And while her voice echoed to a sigh, Consecrated faith with tears.

All the joy she had of flowers, All her childhood watchfulness, All her trust in times to come, Seemed to merge, a power to blend, Such, who thrilled to all fair things, Such, whose arms as shelters to, Such, whose faith outlived hard fate. Such will help us to be free.

-Chicago.

It takes less labor today to produce the things that are talked about as the “costs of living,” than it did any time in the past. It should therefore be easier to get a living today than at any previous time in the history of the race. If the costs are more to you, it must be because some people are getting a bigger relative profit out of the price of things. Somebody is getting “Something for nothing,” and you are paying the bill in higher prices. Just have the public own the industries and sell the goods at the cost of production, and you would never hear about the cost of things rising. Can you understand a problem as simple as that?

“Seven Financial Conspiracies,” a great little book, written by a woman.
**THE PROGRESSIVE WOMAN.**

**Woman's Day Is Dawning**

By Eugene V. Debs

The struggle of the last fifty years or more, begun by a few noble pioneers who are now at rest, for the political enfranchisement of the women of this country, is now rapidly coming to fruition. In five states of the union women now have the unqualified franchise, Washington having been added to the number in the late election. The rest will now follow quite rapidly for the battle against ignorance and prejudice is practically won and the remaining strongholds will soon fall before the onslaughts that are being made upon them.

This great change in public sentiment required many years of persistent agitation, the beginning of it fraught with the greatest difficulties, but this work has been so completely done and the public mind so thoroughly permeated with the idea of sex equality that the remaining states will surrender to the inevitable as rapidly as the most enthusiastic suffragist could desire.

The campaign in the state of Washington was a peculiarly interesting one on account of the woman question which was happily determined in favor of equality and progress by a triumphant majority which proclaimed the end of the long night of political superstition and the dawn of woman-day on the Pacific coast.

It was the good fortune of the writer to have a small part in the campaign in the state of Washington and it was a privilege to him at the meetings addressed to him by him to raise his voice in behalf of the amendment clothing women with the elective franchise. All these meetings, without an exception, were held in the largest halls available and all were crowded to the doors. At most of them the capacity was inadequate and many were unfortunately barred for the want of room. The women were largely in evidence, almost equal in numbers to the men.

The leaders of the suffrage movement were among the most energetic workers for these meetings. Most of them were non-Socialists, but they appreciated the fact that the Socialist party was the only woman's party and hence gave its meetings their enthusiastic support.

Before reaching Washington on the westward trip letters were received from the state officials of the suffrage movement, asking us to speak for the suffrage amendment and of course the assurance was promptly given that we would do so with pleasure. After the election these officials did not fail to send us their written acknowledgment, including expressions of appreciation from the state committee, to which were added a number of letters from individual members who assured us not only that the Socialists were the principal factor in carrying the day, but that their close contact with the Socialists in the campaign and at their meetings had resulted in a decided change of attitude toward the Socialists as a movement. I do not in the least doubt that a great many of these women who have hitherto been opposed to Socialism will now become quite as ardent in their support of the party as they have been in the advocacy of woman suffrage.

In the western states, where women vote, they are conspicuously in evidence at Socialist meetings and in all the activities of the movement. And in this regard at least the suffrage is a decided advantage to our cause.

But the mere franchise in itself is but the beginning of the agitation required to secure it; not the end, but only one of the means to the end. After women have the franchise they are on an equality with men politically speaking, and that is saying but little for them. The work of education must then be energetically pushed that the women who have the franchise may know how to make proper use of it. Unless they have the intelligence required for this it will do them but little if any good beyond the undoubted advantage it will be to them in acquiring that very intelligence.

At the bottom of the suffrage question and every other economic and political question is the class question and it is this that must be clearly understood before any substantial progress can be made toward woman's actual emancipation. The great masses of women are in and of the working class, and like the great masses of men who are in the same class, are exploited under capitalism of what they produce held fast in economic bondage and decorated with the badge of social inferiority. These working women who constitute the majority must make common cause with the workingmen who are also greatly in the minority; their economic and political activities must be in harmony and they must express themselves in a united voice through the political party and the economic organization which stand uncompromisingly for, and fearlessly proclaim, their working class interests.

The franchise has proved beyond all doubt a powerful awakening woman to the new activities which are the necessary outgrowth of her position in modern industrial society, and in the opening to her of this door of opportunity she realizes as never before the possibilities that now lie before her and feels stimulated to rise from her drudgery and dull indifference and join her sisters and brothers in the great struggle to make this a habitable world.

Giard, Kan.

---

**THE SONG OF THE FUTURE**

By Hbe

*We are the future, are the golden morn,*

Emerging from the blackness of night.

*Ye who the burdens of the world have borne,*

Arise, my comrades, and behold the light!

*Cast off the yoke you patiently have worn!*

We are the future, are the golden morn.

---

**PUSH PHILOSOPHY**

By C. L. Philfer

I always like the little brook that flows Back of all towns; the willow trees that fringe it;

The grass mats that hang above the water. I like to sit and gaze into the waves.

Listen to the wind that always blows there, And hunt out pictures in this living album.

It is an untamed bit that soothes my spirit.

To ignore is to be ignorant.

Man likes a drink and woman a cry.

An old sere easily becomes a new sere. Be good is good, but be careful is better. Some hope for the best, others grab for it.

If you put up a bluff you may stumble over it.

First be good. then make good; lastly do good.

Follow another and you will come out behind.

Never look a man's religion in the pocketbook.

Good habits, unlike murder, are seldom found out.

There is only one time when you are unhappy—that is, when you think about it.

By the time you work up to a place where you are your own boss you have a hard boss.

No man thinks he is as big a fool as he used to be, but his neighbors may have a different opinion.

There is a gradual drying up of the small towns, caused by the interurban roads absorbing trade to the larger places. There don't seem to be any small thing that has a fighting chance any more. A thing must either be big or go. Concentration in population is as certain as concentration in other things—in fact, the concentration in industry is the force that concentrates population. Business property in small places is a poor investment.

_Please Note:_ An _Introduction_ by Walter H. and an artist's description of a great soul. 

---

*Debs: An Introduction,* by Walter Hart, in an artist's description of a great soul.
The Boy Scout Movement

George R. Kirkpatrick, Author of "War—What For?"

The Boy Scout movement is an organized, craftily subsidized effort for creating the kill-lust in boys—the love of arms, the desire for the military life, and the brainlessly automatic obedience of soldiers. As many boys as possible are to be blinded with steel-glitter, deafened with drum-roar, dazed with uniform and flattery, fooled with drills and marches, seduced with ribbons, sashes, "Teddy" hats, khaki medals pictures, picnics and wild tent life in the woods—betrayed into stupid gratitude to the crafty, dollar-marked subsidizers of the movement who plan thus to have a host of trained armed guards ready for use in the swiftly coming future when millions have their wages cut and millions more are forced into the street to the ranks of the unemployed army.

The pretense—of course there is some fine pretense—is that the boys are to be "physically developed." That is the sly cry of the promoters—"the ennobling physical development of the youth."

While the boys are to be physically developed they are to have their intellects ossified and their sociability suffocated. The boys are to have their wills killed by a thousand drills in a slave's crowning virtue—obedience.

Obedience—word of infinite import in the history of organized robbery of the workers by the shirkers. Obedience, automatic obedience, has been and is now, the damnation of the working class.

Cesar is alarmed. The industrial despots shiver with fear. Why?

Because the slave begins to think more and more and refuses the role of professional muthroth. The department of murder is shirveling in popularity. The fist of blood and iron is decreasingly dependable. The right hand of national and international working class fellowship and working class loyalty begin to charm the tailors of the world. The eyes of the socially damned multitude begin to blaze with intelligent and fascinated realization of the fact that war means suicide for the working class, that hell's sleet of lead and steel from gatling guns is for the working class, that the jaws of Death spread wide for the working class—and only for the working class in any and all wars.

The slave thinks. Caesar is startled. The slave thinks the slayer and kill the kindness of his soul, destroy his sociability, resurrect the savage in his heart, rouse the beast that succursers in his breast, fire his passions, beget his intellect and kill his will.

Let Mars seduce the boy. Let the blood-stained god of war blast the boy's fraternalism and plant in his soul the cheap aspirations of a proud-strutting, gilt-bridged butcher—afire with desire for bloody deeds.

aloud the advantages, desirabilities, superiorities and incomparable excellences of the Boy Scout enterprise. Take the boys to the woods and train them, take them to the street and train them, take them to the armories and train them, and also especially and piously take the boys to the basements of the churches and train them—mockingly teach them to "love their fellowmen," but carefully train them to butcher their fellowmen. In substance teach each boy, each helpless boy, to think and say and agree to this:

"Obedience is beautiful. Blind obedience to superiors is perfection. I am an inferior. I agree that those who are appointed over me ought to be over me. I will make no inquiries."

"I will obey anybody who is said to be (or who may be appointed by somebody to be) my superior. I will obey any and all orders from my superiors—without question. I will obey my employer and be loyal to him. I will obey my captain, because (no matter how vulgar, cheap, ignorant, cruel and vicious he may be) he is my superior."

"I will always believe that well-dressed people know more than I know and more than I should be permitted to know. I will always let others inform me what my duty is. I will forget that I have a brain (if I have one). I will gladly learn to handle the sword, rifle and bayonet—for I may be needed, my superiors tell me.

"I will gladly learn the glory of arms, the splendors of war, the grandeur of red-stained patriotism, and the nobility of narrow-brained, low-browed race jealousy. I accept my employer as my best friend, as my ideal and idol. I will make a failure of effort to become a fool—or a loyal endeavor to remain one—for my employer's sake."

"Proudly I accept the high honor of being an automatic jackass ready for the cheap role of armed guard for the coward ruling class. And all I ask is flattery and a 'good time' sometimes—if it suits my employer."

At the age of three the tiny boys of all races and colors gleefully romp and play together, sociability has its own glory with them in happy laughter, sweet caresses, and a thousand gracious amiabilities promising the poetry of fraternalism and the ever more glorious levels of life for the human family. But at the age of twenty these same children, shrewdly poisoned with geographic and ethnic patriotismism and blended in the embrace of Mars, damned by the false teachings of prideless intellectual prostitutes, are proudly ready to slaughter one another at the nod of syphilitic kings and cheap queens, at the order of coarse-grained presidents, pot-house statesmen and small-brained commanders.

A boy scout is an incipient assassin, a budding jingo, a germinating butcher of men—a boy, innocent and excellent fruit of love, being transformed into a blood-lusting fool and tool to serve in the great class struggle as an iron fist for the employer class against the working class.

A boy scout is helpless. Ignorance is always helpless. The boy scout movement is the very latest blessed, appointed and baptized method of flatter the working class into cutting its own throat when it raises its head too high to suit the employer class. All the "best" people are encouraging the movement—from President Taft to the pettyest political and sacerdotal snivelsers willing to sell their souls for bread and popularity with the kings of industry. The boy scout movement is a recent handsome wrinkle on the snout of the beast of capitalism.
THE PROGRESSIVE WOMAN.

PUBLISHED MONTHLY BY
The Progressive Woman Publishing Company
GIRARD, KANSAS, U. S. A.

SUBSCRIPTION RATES:
Single subscription one year ................... $1.00
In clubs of four or more .................... 80c
Club rates for Canada ......................... 90c
Foreign subscription ....................... 50c

For a bundle of ten copies or more at the rate of 75c per copy, a discount of 5 per cent. is allowed, which discount may be added to the subscription when you can avoid it. Send one-cent stamps wherever possible.

ADVERTISING RATES:
Eight cent per line net—no discount for time space.
Column—width 15 ems; length 11 inches.
One inch equals 2 columns.
All advertising matter should be addressed directly to publisher.

Entered as second-class matter February 12, 1909, at the postoffice at Girard, Kansas, under the act of March 3, 1897.
Editor and Publisher .................. Josephine Conger-Kaneko

“WOMAN’S DAY”

If we were living in a society where women made the laws, ran the great industries, produced the wealth, and dictated things generally, we would call it a distinctly feminine world. In such a society every day would be “woman’s day.”

But we are not living in such a world. On the contrary, we are living in what Lester Ward and Charlotte Perkins-Gilman call an “androcentric” or “man-made world.” So every day in our society has been “man’s day.” It has been so distinctly so that one might think of getting one day aside and calling it “man’s day” would seem positively idiotic. But it doesn’t sound so idiotic to speak of “woman’s day.” It sounds, indeed, quite an innovation. For woman to have one big, whole day out of the three hundred and sixty-five dedicated to her, is something new under the sun. New, even in western society—even in enlightened America. And imagine, if you can, what it would mean in Persia, Turkey, China or India.

Luella Twinning writes that it is not “polite” for women to appear on the streets alone in France. They may uncover their faces but not their heads about unveiled, and may even sit at the table with members of the opposite sex. But not yet shall members of “the better classes,” “the protected” women, care about the streets alone.

It is a man’s world. And in a man’s world the first thought of woman is of her sex. The psychology of such a society cannot be other than brutal and demoralizing. The thing which demands that a woman veil her face before appearing upon the street has its foundation set in the mire of human degradation. And it never can rise above its thought about its women.

One will discover, as the Socialist party of America, means a step forward for the entire nation. It is an entering wedge to the time when every day will be woman’s day AND man’s day. When men will exercise their various faculties in the upbuilding of the social body along with their brothers. When they will be regarded by men in a new light.

It is impossible as yet to measure the possibilities of the feminine faculties—their spiritualizing, democratizing, illuminating powers. But, we have sufficient example in the contrast between the moral and intellectual status of the society of the veiled woman and that of her who is taking the first steps to freedom and full self-expression, to the belief that the day to time when every day shall be woman’s day, as well as man’s!

JAPANESE SENTENCED

As we go to the printers comes the news that Dr. Kotoku, his wife and twenty-two other radicals are condemned to die by the Japanese government.

Newspaper reports give it that Dr. Kotoku is an anarchist. If so, he has become one within the last year. One of Mr. Kaneko’s most esteemed friends, for they held correspondence, and Dr. Kotoku always claimed himself a Socialist. However, like many Japanese Socialists, who feel the futility of political action in their native country where the universal franchise is unknown, he became a “direct actionist,” something akin to the I. W. W. in this country. That he had anything to do with plotting the death of the emperor, however, seems impossible from the fact that he is a pacifist, and distaste for military force. He was a strong anti-militarist during the Russo-Japanese war, and gave up a prominent place on a leading daily because of it. A card written at that time (1903) in English to Mr. Kaneko says: “I beg to inform you that publisher of ‘Yoro Choho’ decided to take bellicose attitude against Russia, to which I was strongly opposed, and therefore I was compelled to hand the responsibility.” A card in February, 1905, says: “As the victim of the persecution I am just going to prison. I hope that Socialism at the time I am out of the prison would be a great influence in this country. Now I must go. Farewell.” A card from Tsukai an other prominent newspaper man who had come over to Socialism, written a few days previous, says: “Dear Comrade: Kotoku and Nishikawa are expected to go to prison in a few days. They shall experience much pain in this cold winter. I shall be in great distress with my busy writing, owing to their absence.”

At that time a little group of Socialists were being hounded about for trying to get out a short-lived Socialists’ paper. Later, Kotoku, broken in health, came to California to recover. Just after the earthquake in San Francisco he wrote a letter saying: “The great fire which followed the terrible earthquake and continued during three days, destroyed the greater part of San Francisco. The settlement and business of our countrymen in this city is dead, although I am quite safe from the disaster. I am afraid, however, that I will be compelled to go back to Japan without visiting the East, because my income is not secured after this. I will write again after all the order is restored. In a hurry, Yours fraternally, D. Kotoku.”

Soon after that he returned to Japan, only to face continual persecution in his efforts toward economic freedom for his people.

On a post card written from California are the words: “Vive la Revolution.” The very words his death sentence was pronounced on him recently. So capitalist papers have it that he exclaimed “Long Live Anarchy.”

That the Japanese radicals were tried in secrecy, and no one knows what the specific charge is, and that the men are guilty of nothing more than an effort to raise their people out of the terribly cruel conditions imposed upon them by modern industrial methods.

In May, 1905, Mr. Kaneko wrote an article entitled “Japan as Viewed by a Native Socialist,” for the Arena Magazine. In this he severely criticised the Japanese government for the extreme hardships against which the working class of that country are subjected. The article was widely quoted in this country and abroad. At once word came to him that spies were upon his track, and that it was not safe for him to remain in his home. In December 1900 a few months before he returned home because of failing health, he was listed in a Japanese paper as one of several of Japan’s most dangerous men. When he reached San Francisco he was told by Mr. Kaneko that in May, some of his native comrades there advised him to shave off his beard, as he would like be taken for an anarchist, and roughly handled by the government when he arrived. He followed their advice, and no harm came to him.

In October he died suddenly, while talking to his father. This, however, was not unexpected, as his health had been steadily failing. He died at a health resort, away from home, where he had been for a few weeks. Soon after both parents became ill, and were taken to a hospital, where the father died. In March a sister died. The last word received from his brother in November last, was to the effect that he was very ill, and that the mother was also ill. Both of them died since.

Whether this entire family, apparently in good health—excepting Mr. Kaneko—was suddenly wiped out by natural disease, we probably will never know.

The provocative circumstances of Dr. Kotoku’s and Mr. Kaneko’s experience, as evidence of Japan’s sensitiveness in regard to all radical ideas, and would suggest that if our comrades in other countries would forestall and neutralize these methods, it would be advisable to initiate about the merits of the case, but should take a firm stand against every appearance of oppression on the part of the Japanese government. A combination of ancient prejudices and modern industrial methods is a stone wall against which many a life may have to beat itself out before the light can begin to enter.

“Working men of the world unite.”

OHIO MALE SUFFRAGE

If Mr. Ick would only send Richard Barry into Adams county, Ohio, to demonstrate the “failure” of male suffrage in that state! What a really sensational story he could get! In the last election over 1,500 voters in Adams county sold their votes for anything from a drink of whiskey to $25. These sellers of their suffrage rights have been indicted, and it is said before the trial they will get off. The more than half the voters of the county will be sentenced to jail and disfranchised for five years.

These men are not “ignorants,” nor partisans. They are the yeomen of American parentage and some of them are doctors and lawyers and even ministers. Will The Ladies Home Journal end its man Friday into Ohio to prove that male suffrage is a failure, and therefore wrong? Wait and see!

A Fifty-Cent Bunch.


This issue of THE PROGRESSIVE WOMAN cut to half price—1,000 copies. $10. Send your orders in early for Woman’s Day."
THE PROGRESSIVE WOMAN.

From the Other Side of the Earth

Letter from Dora B. Montefiore

Dear Comrade Josephine,—The sight of our friendly little "Progressive Woman" as had the same effect upon me as meeting an old friend. I feel that I am surrounded by consuming desire to have a gossip. Here I am in the utmost parts of the earth, having arrived in Sydney just a week today, and at present I have only been able to hear of your doings through the daily columns of the newspapers, as I have been too busy, and am writing you this from my shack.

Many of your readers will no doubt be aware that the present federal government of the Commonwealth is a labor government, and that all the postmasters and other public servants have been fired. The reason for this is a great extent is, I think, that, having had no trouble in this country for political rights, etc., on the whole, politically undeveloped with the help of the government to strengthen and develop; so good luck to the social revolution, which is the goal of our great class-struggle all over the world!

The labor party has a weekly organ called the "Worker," and I take it from the following items of news, which may be instructive to Socialist women on your side:

The present N. W. labor government has brought in a measure, making compulsory four days' notice for hospital nurses. Naturally the bourgeois "Sydney Morning Herald" published interviews with nurses where the effect that they did not want the eight-hour day; but, then, conservatives and narrow-minded folk can be found in any profession. As a matter of fact a trained nurse is, at the present moment engaged with a patient in the house at which I am staying. When I asked her what she thought of the new law she tossed her pretty head and said she had no use for it, as it was putting them on the same floor or farm, where she would be treated scientifically from the health point of view, taught cleanly and orderly habits, and trained to work in some trade or other.

"I believe your readers will like this account of an interview with a prison matron in Melbourne:

"Mrs. White says: "People sometimes ask me how I like this work; but I don't think I am a success—very few of the prisoners are but I believe in kindness. They get little but licks and blows outside. Kindness puts a little hope into them. They think it is not too late to try and get a good opinion or two and smile again. I've seen it so often. Women come in here despairing and hopeless. They think they're the world against them; they're very unkindly praying for, and so they don't try to be good. But a right word or two, a cup of tea, and a piece of bread—better than death. (Emphasis on the 'better.'—N. B.) You wouldn't believe how they women before she goes out into the world that's not the only woman's world there is. In a certain number of convictions it should be made compulsory for a girl to enter a government home and as we Socialists know, only the inauguration of Socialism, which will give economic independence to women, can empty the prison of these artificial "criminals."

This country is crying out for immigrants and yet when the naturally sent immigrants arrive they are discouraged by bourgeois "society" unless the mother wears a wedding ring! Truly, life is a comedy to those who think, and a tragedy to those who feel! Yours for industrial freedom,

DORA B. MONTEFIORE,
Sydney, New South Wales.

ALLEGY ON WIMMEN'S RIGHTS

by Josiah Allen's Wife

"Wimmen haint no bussines with the laws of the country," said Josiah.

"If they haint no bussines with the law, the law haint no bussines with them," said Josiah warmly.

"Of the three classes that haint no bussines with the law—lunatics, idiots, and bawds, and I haint no bussines with them, I haint no bussines with them," said Josiah.

"But let one of a third class, let a woman steal a sheep, does the law soothe her in those comfortin' tones? No; it thunders to her in awful accents: 'You haint no bussines with the law, but the law has a good deal of business with you, vile female; start for state's prison! You haint no bussines with the law, only to pay all the taxes it tells you to, embrace a license bill that is 'must' to your husband, give your innocent little children to a wicked father if it tells you to, and a few other little things, such as bein' dragged off to prison by it, chained up for life, and hung, and et cetera.

"Methought I once heard the words, 'sithes the female, 'True government consid'ers the consent of the governed. Did I dream them, or did the voice of a luny pour them into my ear?"

"Haint I told you," frowns the law on her, 'that that don't mean wimmen? Have I got to explain again to your weakened female comprehension, the great fundamental truth that wimmen haint included and mangled in the law books and statutes of the country, only in a condemnin' and punishin' sense as lunatics?"

"'Alas!' sithes the woman to herself, 'would that I had the sweet rights of my wild and foolish companions, the idiots and lunys."

"But," says she, 'are the laws always just, that I should obey them thus implicitly?"

"'Idiots! lunatics! and wimmen! Are they goin' to speak? thunders the law. 'Can I believe my noble right ear? Can I, bein' blindfolded, trust my senses? I'll have you understand that it haint no woman's business whether the laws are just or unjust; all you have got to do is jest to obey 'em, so start off for prison, my young woman."

"'But my housework,' pleads the woman, 'woman's place is home; it is her duty to remain, at all hazards, within its holy and protectin' precincts. How can I leave its sacred retirement, to moulder in state's prison?"

"'Housework!' and the law fairly yells the words, he is so filled with contempt at the idea. 'Housework! Jest 'as if housework is goin' to stand in the way of the noble administration of the law! I admit the recklessness and immorality of her leanin' that holy haven long enough to vote; but I guess she can leave her housework long enough to be condemned, and hung, and so forth."

"'But I have got a infant,' says the woman, 'of tender days. How can I go?"

"That is nothin' to the case," says the law in stern tones. 'The peculiar conditions of motherhood only unites a female woman from ridin' to town in a covered carriage once a year, and layin' her vote on a pole. I'll have you understand it's no hindrance to her at all in a cold and naked cell, or in a public courtroom crowded with men.'

"As the young woman totters along to prison, is it any wonder that she sithes to herself—"

"'Would that I were an idiot! Alas, is it not possible that I may become even now a luny? Then I should be respected!"
New Years day I was sitting in my room, feel-
a little lonely to see the comings and goings far away, when word
was sent up that Paul and
Laura LaFargue were in the parlor (or saloon as the West
say). At once the world grew brighter, for no one is more entertain-
ing than Paul LaFargue, except his wife, Laura LaFargue.

Ira, the newspaper, and the mails, I have read, in Liebknach's mem-
bers of the time he lost her and her sister in the streets in London. He thought they
were gone for good, but he found them tucked away in a corner in Temple Bar, for he
had always told them if they were lost to wait at a corner.

So you see her life has been associated with revolutionists. Many of our most fa-
mous Socialist women were first induced to write by Laura LaFargue. And Paul La-
Fargue. How can I describe his sparkling eyes, looking the brilliancy and wit displayed in his "Philo-
sophical Studies," "Right to Be Lazy" and other books which we all know so
well, his kindliness of manner and the other characteristics that make him different
from anybody I ever met. He rather reminds me of Eugene V. Debs in his gentleness. He
notices every child. "Regardez le petit" (look at the little one) he constantly says to
his wife while out walking. He reads The Progressive Woman every month. The first
time I met him he said "Oh, I know you well from The Progressive Woman. It is an
excellent magazine. We have been acquain-
ted with your woman for years.

You may well imagine I was glad to go out with the LaFargues. I told them many
comrades in America would enjoy such a
visit. He said we were to go for a proma-
nade, but he lead us straight to the Casino
which I desired greatly to visit. We couldn't,
as they do not admit women unaccompanied by
gentlemen (une monsieur); in fact, women
do not count for much in France. The atti-
tude toward women here is abominable but
I haven't time to enlarge on this question now,
besides volumes are necessary to do it justice.

We entered the Casino, and immediately the world was transformed. The gambling
room at Monte Carlo is magnificent, the peo-
ples are richly dressed, the men (messieurs)
in fine cloth and the women in every thing that is costly. Then "Look at that wondrous (or-
gardes cote danse)" said Mrs. LaFargue, "how
rich her costume is, lace and jewels upon lace
and jewels, how many workers are slaving
to keep her in idleness. The rich gather
at Monte Carlo to gamble away the pay of
the workers from all over the world.

The LaFargues travel extensively, and they
say they have never seen so many gorgeous
costumes anywhere else. We quickly made our way to the gambling
rooms, for this was what I wished to see. "Here is a good place for you," said Com-
rade LaFargue. We stopped, and he began to
explain the system to me, when a man
seated near turned a fierce look on us and
fled. "See him leave," said Comrade LaFargue,
with a laugh. "Gamblers are very superstitious.
They never speak while they are playing, and they don't want any
body else to....Notice the faces. Look at
that man—he has just lost $1,000. His face is equally expressionless. "The face of a
 gambler is like a rock, gain or lose, not a
muscle changes. Now see—he has won
$200. You see his face is the same as when he
lost... Isn't that a picture over there? The old lady with the young
 girl (jeune fille). They probably are grand-
mother and grandmother. I turned my eyes
on them. The old lady dressed in a black
velvet, coiffeur a la mode, and a large gold
necklace. The roullette ball stopped at number
8 (le huit). She lost $1,500 with more nonchalance than I have been able to display at seeing a penny roll
from my hand into a crack in the sidewalk.

Lord Rothschild, the owner of the Northern
Railway, who refused to give the men em-
ployed by him $1 a day till they went on strike
and compelled him to, plays frequently at
Monte Carlo. He wanted to play without
limit which is $25,000, but they wouldn't
low it; they said he would 'beat the house.'

"Now let us go to the Casino at Nice," said
Comrade LaFargue. "There we shall see a
different sort of players. Here are only
professional gamblers, men and women who
live and dream the house and who love it.

The ride to Nice by the Blue Mediterr-
anean was beautiful but darkened by the sight
of hundreds of miserable women washing on
the banks, What a contrast! One almost
wonders if the richly dressed women gam-
bling by the sea are really of the same flesh
and blood. Certainly they have nothing in
common. The hands of the women gamblers are beautifully soft, and women of eighty
look young while the hands of the washer-
women are knarled like an old oak tree,
and young women look old. Rich women
parade on the promenades leading their dogs,
which have paid attendants, while not a hun-
dred feet away are women slavery to wash
the clothes of the rich, and are paid one franc (20 cents) a day. The lives of dogs are
much more valuable than the lives of works-
er at Monte Carlo.

"Here we are," said Paul LaFargue; and
we walked over to a box of the "jeune fille." It
was a blaze of light. Standing in the sea
it looked like the lights we see as children
when we shut our eyes tight.
The gargon opened the door and we were
ushered into fair land. Men and women
were walking to and fro, so many of them and
so beautifully dressed, it seemed impos-
sible women were still washing on the bank
outside in the fruit.

"Ah, now you see another sort of gamer,
" said Comrade LaFargue. "Notice the
young lady..." She leaves her escor-
and throws down 2 francs. Ah!—
loses. She takes her man's arm and friend and
they continue their promenade.

"Faites vos jeux messieurs" (make you play,
gentlemen), says the croupier (Mr. in
charge of the tables). He then starts the
ball rolling around the round table. The
man says "Le jeu est fait. Il ne sa plus." (The
play is made. It goes no longer), and states
the number of the disc where the ball hit
stopped. The gain or loss of a fortune may
rest on that little ball. Last week a man at
Monte Carlo casino watched the ball care-
fully, but with apparently no anxiety,
stopped at number 2. He had placed
$100 on number 2. His fortune was gone.
He took his revolver from his pocket and
blew his brains out.

"Now we shall see the opera," said Mr.
LaFargue. We walked to the center of the
hall, sat down at one of the tables, and the
musical comedy began. I had not thought of the four weeks the dancers
had worked at rehearsals without pay.

"They dance well," said Comrade LaFargue.
"Yes, I replied, this is the first night they are
paid and they are glad, though they only
come only 2 francs (40 cents)." "Ah, is
think of that," he said, with a darkening of his
face, "but at least these girls have the lights and the applause. But what are your
thoughts when you see beautiful lady in the
windows and dancing about adorning these
dancers with out thinking of the girls that make
it. Do you know there is no suffering like theirs? They work in miserable rooms in the
dark. They go blind making those last
lights that please our eyes."
The Municipal Dance

The following from The Western Woman Voter is an interesting comment on the work of our Socialist friends in Milwaukee. It is lacking in "comedy", which is a failing "comedy", which the lack of the Progressive Woman endeavors to supply by parenthetic notes:

"Milwaukee seems to have solved the public dance problem by giving municipal Saturday night dances under the auspices of the Playgrounds Association.

(Milwaukee is the only "Socialist" city in the United States. Socialists believe that the future belongs to the youth of today, and, therefore, the needs of the young must be taken into consideration.)

"At the first dance given late in November 3,000 couples attended, so many more than were expected that it was necessary to ask the public to provide the third dance room was provided for, but 4,000 came. Many, with the additional hall, could not take part at all.

A clergyman picker is attending. (Socialists believe that what is good enough for "our" people is good enough also for any respectable persons, even clergymen. Indeed, that where young people gather together there should be also the best culture and dignity of the community.)

"The official introducers were the wardens of the University Settlement and the director of physical culture of the public schools. The clergyman committee assisted them in providing the young people with partners.

"It was, indeed, says the Milwaukee Sentinel, a return to the old town hall. At the far end were the music halls to the old town hall. Decorated with Stars and Stripes, with the floor as smooth as wax could make it, hundreds of couples circulated along the walls for the strains of waltzes and two-steps furnished by the Dryburgh Octet. Factory maiden dressed in her best,riad with her more fortunate sister on the same plane of equality.

"It was a town dance in every sense of the word.

(That is the Socialist idea that democracy does not mean democrализация, but a "levelling up" of the entire community.)

"The success of the first dance that the price of admission was reduced to fifteen cents for the second one. Although it was a stormy night more than 5,000 were in attendance and 1,000 were on the dance floor. A judge presided at the second dance, and again all classes of people joined in the good time. Folk dances were a feature of both evenings and it was decided to make the municipal horne a permanent feature of Milwaukee social life. It was regretted by one of the speakers that these dances were not begun twenty years ago.

(That were possible, as the Socialist idea of democracy was not as popular. A rigorous belief in the necessity of class lines would not permit what is possible under the new dispensation.)

"All religions, all nationalities, all political parties, professions, lines of business and callings were represented. Prominent educators acted as floor committee and a large corps of young men saw to it that no young men were there who dance were not provided with a partner.

(Socialists believe in equal opportunity for all!) Three halls proving too small at the second dance, the vast auditorium was thrown open for the third, which was attended by 6,000 young people. An orchestra of twenty-five pieces furnished the music. There were gallery seats for the spectators and light refreshments were served. Plans are on foot to further extend the facilities for recreation under the auspices of the city.

(Would it not be well for other towns and cities that are criminally neglectful of the recreation possibilities for their young to take a note or two from the Socialist council at Milwaukee?)

UNCLE REUB ON WOMAN SUFFAGE

By J. C. K.

I read a piece of "writin" today write by a arguement for woman suffrage that as long as wimin pay taxes they had ought to vote.

Now I reckon this woman critter thinks she has put a big argument before us headerd men.

She thinks she has hit the nail square on the head without a hitch the hammer a-doin' it. She thinks the whole blames world is a-swallower' her dote—that we're done good an' convience without further payin'.

Not yer Uncle Reuben, by heck. Not by a brown jug full!

First, you've got to convince me that a woman has a right to own the property she pays taxes on. In my mammy's day no such foolishness were allowed. In them hallowed ev'rything a woman possessed belonged by rights to her husband, and he paid the taxes and he gathered the bussels therefrom. He likewise done with the pro- ceedin's as he damn pleases, and she likely or not, as she was a mind to.

Them was golden days. No hankerin' after the ballot then. No trappin' about the country in high heeled shoes and abbreviated skirts, free and unhampered almost as a man. Our women wore their skirts mostly a-draggin' on the ground, and they didn't have no inclination to fly around like a spring pulllet wantin' to learn to crow.

Wimin was wimin a solid, in them halcyon days, and they weren't ev'n gettin' around it. They stayed in their sperr, which was the four walls of the home, and they builded themselves helpin' their husbands and they didn't do no talkin' about votin' because they paid taxes.

Then here's them fool workin' wimin a-follerin' after their sisters and sayin' they didn't need no helpin' them clean up their wages. Maybe they do earn'em but that's no reason they ought to have 'em. In my young days plenty of wimin earned wages—and earned 'em a darn sight more 'n they do now too—but who ever heard o' em a bollerin' for the ballot because they earned wages. The reason they didn't ask for the ballot was that they didn't get the wages. Their husband got 'em as right and proper and that was all there was to it. Take the wages away from the wimin and they won't be no more bollerin' or a skiddin' about the country for the ballot.

You kaint do nuthin' to satter a blame woman, nohow. The more power we men give away the more power we lose. They don't know enough to keep still when we've give 'em what we think is right and proper for 'em. All of which goes to show that they ought to be kept down in their sperr, and not harping after a ballot.

Jest let 'em elect me to the legislaclure, and I'll settle this here suffrage business. I'll have every gol-darn female put back in her sperr where her mother was afore her, in deed, an' I'll show them that's what I'll do for the wimin, by heck!

Now I'm a-goin' down to Bill Gas' grocery and look over my constituency. I think I can almost count 'em on my left hand.—And one finger is off of that hand, too, by gum! Grip a pole and throw on the gas light and I'll show 'em the way to the ballot.

"The Man-Made World."

This new work of Mrs. Gilbert's is an essay in social science, a new philosophy of life, which is what man men—as such. It analyzes their essential characteristics as males, and point our what effects and miseries and misfortunes we have put upon every department of human life. In successive chapters, it shows how the mass of males, have exerted upon the institution of the church the health and the arts, of art, upon art, literature, games and sports, ethos and fashion, and law and government, crime and punishment, politics and industry, and, with the help of conclusions, demonstrates that there is something but an accidently true and good. The book is a criticism of the very idea of a "human" as opposed to a masculine world, and both sexes will bear an equal part in the world's work. Pictorial Story of Our Androsophetic Culture," by Charlotte Perkins Gilman. The Charterton Co., Publishers, Wall street, New York City. Price, 41 cent.

THE AGONIZING ANGLEWORM

By C. L. Piffer

An angleworm shrieked with pain at the top of its voice as the hook was thrust lengthwise through its body.

"Ooh God! how can men be so cruel?" it asked with agony.

"Oh shut up," replied the fisherman, "it's your own fault."

"My own fault," exclaimed the angleworm indignantly, "I'd like to know wherein I am to blame."

"It all comes of your being an angleworm. Quit complaining, you fool, and think of the good, fat fish you are going to catch."

"That is the worst of it. I must be a sly hunk for enticing other creatures to destruction."

"What's that to you? You get the fish and that is all you need consider."

"I am merely a bait to entice the fish to the hook, and you get the fish."

The fisherman smiled as he spit on the angleworm and cast it forth. He was a white slaver and the worm was his victim.

WHAT DIANThA DIL!

"A novel by Charlotte Perkins Gilman, will be issued this week by the Charterton Co., of New York. This Mrs. Gil-

man's first novel and will prove a surprise to those familiar with her sociological writings. In a brisk and vigorous manner, the author reveals the solution of the homemaker problem which she has already made familiar to the public. The book is "Economics and 'The Home."

Diantha, a girl with a notion of doing things for herself, organizes the household of a community along the "when in Rome..." plan. She is "walled off" from the other women with consequences amusing, sensational, humorous and sentimental. The story is set in southern California and abounds in color, atmosphere and vivid characterization of local types. It gives, moreover, a most convincing array of facts and figures in regard to the experiment."

"That Diantha disposed to embark on similar enter-

prises, The Charterton Co., 27 Wall Street, New York City, will issue an illustrated edition of the same book, containing 16 full-page colored photographs and a portrait of the author as Miss Dunbar.

THE PROGRESSIVE WOMAN.
PROGRAM FOR FEBRUARY.

Woman's Enfranchisement.

1. Opening remarks by the chairperson:
   In this month, we are sent out by the National Executive Committee of the Socialist party, to hammer out the message concerning the celebration of the opening of the Woman's Day. It is only within the last few years that a day has been set aside as a national holiday for labor—Labor Day. It is a day for dignifying labor, in concentrating the minds of the nation for that one day upon the work of both men and women. For a similar reason, the question of women's rights deserves the same consideration.

The shame is, you've withheld from us so long our dower of earth's abundance. We do not beg for aims, or charity. We do not demand our rights doled out; we want full liberty—To grow as we do our part, as Nature meant we should.

We want an equal sister as well as brotherhood.


4. Recitation. (By little girl) Comrades:
   NANCIE PARNER.
   I'd like to be a clinging vine
   For the tree that feeds me;
   No leaves should be so green as mine
   From my comrades to my vine.
   But if no sturdy oak were near
   I'd have to creep and crawl around;
   And then some cruel foot I fear
   Might press my green leaves in the ground.

   So I'll just lift my head up high
   And be a pretty tree so straight,
   Forever reaching toward the sky.
   I'll bravely win the winds of any sort.
   With a depth of meaning that is ungraspable.

   Who knows! Perhaps when I'm grown tall
   And am a lovely, graceful tree,
   The world may come to climb the wall
   To reach my brawny arms to me.

   Because women need to help in making the world.

5. The Woman's Reason: (Read the working woman's reason first.)

Because women of suffrage literature has been published by the Ju Franchise League of Talbot county, Md., which announces its headquarters at Easton. Here is a sample:

VOTE FOR WOMEN!


Chorus.

Glory, Glory, Hallelujah! Glory, Glory, Hallelujah! Glory, Glory, Hallelujah! As we go marching on.

Do you need a sound to arouse you? Hear the sound of women marching on.

Do you need a sight to stir you? See the old who have never been able to vote.

Do you call for you in misery while you stand needling by.

No, we'll go marching on.

We will give the world fair daughters and those that understand.

They will demand and receive their brothers on the ground of Liberty.

And the cause shall be prosperous and on the sea.

As we go marching on.

Chorus.

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

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

Break the bonds that hold you captive for the world has need of you.

And we'll go marching on.


13. Reading. Why Frances Willard was a Socialist. Page 93, Moyer's Song Book.

11. Reading. Why Frances Willard was a Socialist. Page 93, Moyer's Song Book.

10. Recitation. Equality:
   BY EPHRIAM BAKEWILL.

Our right to recognize that right that is centuries old.

But has fallen to abeyance and our interest had crown cold.

Till the European states roused us, and we know what we need—

A right in equal status; to be equal in word and deed.

We do not want to supplant men; we would have needed to ask.

To win, if all had adventage been equal to the task.

Government and citites; of honest political work.

Against the dogmas of Darkness in politics shadows lurk.

We have only to point to the records, in Pennsylvania.

To prove what men fail to accomplish; what they might have and haven't done.

One issue has not yet been hooked by many voters.

This is the question—ann old—
Of woman's mission.

The question is told, its full fruition.

Shall she remain forever stranded?
Within her own six feet.

Or shall she venture forth unblinded,
And boldly face the light?

To help her struggling brothers steer
Their Ship of State?

The Suppression is a fear; firmly claims this fate.

A true Democracy she wants.

Of all the people, she knows she faults that she doesn't From Tower and steeple.

For why should half the human plant
Die for the same as he does?

When the active half must grant
The same right as the other.

Gain against oppression great and grave
From many sources.

She sends a cry to the people to save
Of Social forces.

So here's to her, whose'er be,
Who may live, and may live long;
May she send us a cry to save
Of Social forces.
The PROGRESSIVE WOMAN.

Men need us, and if they don't know it, we'll tell them. Where we vote for our party platform, and our vote will swell the rolls

Against exploitation of children; the women's

The nominal wages of women: the rule of the

That women, not men, shall be punished (see the

So keenly is this measure of some that our men

We have heard of that trick word "Chivalry," of the

The Written Law, a pedant, to whom all homage

We are running on, but does it not, and our aged

Has its stand in our foundations, and we have

And when men adjudge their logic, they'll realize what

Is to be the motive, a lady should to supplement their task

of a 'rule' that is composed of helping the people.

of them in the platform. In the Nation's

Skeewly, Iy.

17. Recitation. Harry's Speech: I'm just a budding Socialist.

But I can say "Hurrah for Deb"! An' learn a speech by rote.

And the circulars, I hate to do.

And that we will keep the people.

I'm just a budding Socialist,

But I can help things a bit.

So thank you to everyone who have

Our heaven here below.

18. Recitation. Why Sozies are Suffragists (By Milla Tupper Maynard.)

THE SUFFRAGE & A MEANS TO AN END.

Socialism claims its place ever in the industrial freedom and opportunity. Whatever good they seek, they dream of the bread and butter of the man- betterment of all things. Women are not. They are the working world. They want to be part of the workers. They want to be part of the world. They want power, and the power to control the conditions of labor. They live. They control. The laws of self-organization which have brought the progress of mankind., working to improve the lot of the working classes and making for a political action, must bring political power for all adult women.

RIGHTS MUST BE CONSERVED.

There is another reason, why women should not vote, but society does move on, and some of the world's women workers as are dependent upon workers for their support in their homes, and are finding it necessary to control the conditions of labor. Labour rights have been won as a result of women's political action, must bring political power for all adult women.

21. Laboratory. Lewis W. Sheldon:

He was not a woman's suffrage, he had stated, and over.

And he told his wife, with vigor she could go to the laboratory, and the others.

Further, there should be no barriers and no sashes or grips.

And a bunch of yellow ribbon he would call a more appropriate method of supporting her.

So she stayed at home, one morning, as he thought, to keep up the war.

But all her arguments she decided to go out.

And of course he had to help her, and, well, please the husband.

There were Votes for Women buttons—twenty-

now down.

By the CHAIRMAN.

We have eleven to you readers from various

sources. Some of these have come from the Woman's Journal, American Woman Suffrage Journal, and one from

There are those here tonight who do not choose to take the message of 100,000 to the women -from, nor from the Socialists. For the sake of such a woman, we wish to read an ex-

tract taken from an article in the Ladies' World, December 7th, 1890, "The Case for Woman Suffrage" by Justice David J. Brewer of the U.S. Supreme Court, now deceased.

We have been charged that there are some duties incumbent upon citizenship which woman could not discharge, there being no women in the executive, legislative, and still others in which they would be more suitable. But this is true to no small extent of both sexes.

And such is the case with the executive and juror services. So do sickness and physical condition make us a hopeless case?

Sympathy does not always blind the judgment. In politics, as in the world, we are often influenced by the pretty face and tears of a woman, which is not to say that we are less in love with an attractive woman. And it is sympathy, especi-

ally as to the movement for woman suffrage, as to the reformation as much an object of the law as punishment; is not mother love of the law, the law here is the child's life. We do not well believe that woman's gentle touch upon a man's soul will not call into being in public administra-

The larger Woman.

Socialists have from other sources of dreams which must continue to be known that they know how to make the dreams come true. They never forget their dreams. They are the dreams of the world. They must be part of the world. Hence they never let the beauty of the dream be lost in the thinking about its growth and development.

The new woman was then introduced to the ob-

serving. They gain rapidly the sense of responsi-

bility of helping the state, and learn to at last face the real question.

ECONOMIC VALUE.

control of the old order of things. Industrial de-

developement has gone far enough. Socialism is here now, when it is not yet. It has not been put into fulfillment, the stupid content, the bitter outlook, the dulled ambition, the parting of the ways. Yet the coming of it brings about the curtailment of exploitation and wage slavery upon the people. It is true that popular sentiment has thus far accomplished little in results attained, but it is true also that it has yielded results the moment that education has gone far enough to bring about wage earning class control. The difference in women's atti-

tude is due to the education which is available in the ob-

serving. They gain rapidly the sense of responsi-

bility of helping the state, and learn to at last face the real question.

The larger Woman.

Socialists have from other sources of dreams which must continue to be known that they know how to make the dreams come true. They never forget their dreams. They are the dreams of the world. They must be part of the world. Hence they never let the beauty of the dream be lost in the thinking about its growth and development.

The new woman was then introduced to the ob-

serving. They gain rapidly the sense of responsi-

bility of helping the state, and learn to at last face the real question.

The larger Woman.

Socialists have from other sources of dreams which must continue to be known that they know how to make the dreams come true. They never forget their dreams. They are the dreams of the world. They must be part of the world. Hence they never let the beauty of the dream be lost in the thinking about its growth and development.

The larger Woman.

Socialists have from other sources of dreams which must continue to be known that they know how to make the dreams come true. They never forget their dreams. They are the dreams of the world. They must be part of the world. Hence they never let the beauty of the dream be lost in the thinking about its growth and development.

The larger Woman.

Socialists have from other sources of dreams which must continue to be known that they know how to make the dreams come true. They never forget their dreams. They are the dreams of the world. They must be part of the world. Hence they never let the beauty of the dream be lost in the thinking about its growth and development.
times. Our first parents, guilty of a mutual sin, were, according to the allegory in Genesis, driven from the Garden of Eden. They were then tasked with the chores of living, and they had to work. The law dictated that work was necessary, and nothing else. This notion is closely tied to the concept of justice and the imperative to maintain the status quo.

Extracted from an article in the Ladies' World for December, 1900.

22. We will close our evening's entertainment with a song entitled "Practicality, Equality, Liberty." It is the song that we wish to announce that our program for next month will be entitled "Women's Enfranchisement." All of these programs, together with other important information that we feel will be of interest to the woman, will be found in the Progressive Woman. Those wishing to subscribe for the next month may do so today. The Omega National Committee of the Woman's National committee will be glad to offer of P. W. subscription cards at half the regular price. Buy one of these special campaign sub cards tonight for twenty-five cents. (The same is sent to the Progress Woman. Give one to each woman present and ask them to sign it to the Woman's National Committee, 180 Washington street, Chicago. Price, $1.50 per 1,000. Same rate for any quantity.)


WOMAN'S ENFRANCHISEMENT

By Anna A. Maley

When we have given our women the ballot, we shall have elected them to a place on the school board of management. Herefore it has been held that the duties of wife and mother were the service of the man, woman. Let father manage the world.

The duties of the mother—do they cease when she has given her baby to the kindergarten? Does not the child go into the world to work? Does not the factory, office, into commerce, industry, and war? The cow's duty to the calf is done when she has nourished him and started him on his way to the slaughter pen—and the cow must be satisfied. It is not a poor sort of hollow who is willing to labor to make her brother sturdy and fine that she may relinquish him to the world's industrial and military slaughter pens, in the management of which she has nothing to say.

Last month we noted the destruction of our "school of industrial woman" in America devours almost 600,000 workers yearly. Nor does this record take account of the thousands who die of diseases contracted at their work.

We cannot too strongly insist that since industry in one form or another takes up the greater part of the lives of the majority, its conditions determine the conditions of the common life.

Our industries safe? Are they organized for the protection of health or the protection of labor's interest? Is work safe and store well ventilated? Are the lives of railroad men and miners adequately safeguarded? Is the rest time sufficient to keep the bodies strong and the minds wholesome, and is the wage enough to enable them to purchase a comfortable home and abundant food and clothing? Is child labor permitted? Are the wages and working conditions for young women such as will save them from the temptations of the street?

All of these are questions in which the women of the country are concerned; and yet, work as we may as housekeepers and mothers, our labors will not affect the law of the land and the law of the land governs industrial conditions.

"Yes," comes the objection, "but the mother's influence in the home is felt through the son's vote." The boy sees his mother always, and the mother always with her children is tending to the home and the question naturally occurs to him—what does this creature of brooms and dishrags and cradles know about public affairs? Why should I ask her advice as to how I should vote?

A mother with whom the writer recently talked, had labored faithfully to teach her boys the principles of human equality. Her eldest boy returned home after his first term at a university; and on the first evening of his return defendant was one day under discussion at the table and the boy said; "mother, I don't believe in equal suffrage now. Since I have been away I have come to believe that the woman's place is in the home and that she can best influence politics by properly teaching her boys." His mother answered: "If I had ever held such belief, you would be the best proof that I was wrong. I have taken more pains than most mothers to teach you the principles of political rights. My influence of twenty years is destroyed by your first six months at the university. Perhaps if I and other women of like mind have something to say about your course of study your influence upon you would be more lasting."

No, you may teach Johnnie all you know— all that your baking, washing, scrubbing, sewing, and nursing will permit—and it will do you good; but when you can free him from the slavery of the factory, mine, railroad or office to which he must go to get his living.

You may scrub Katie until face and frock shine again—girls as good as she, as well trained as she, stand by thousands every day, to-day, to-morrow, to the factory, office, into commerce, industry, and war. It is not, it is not, that these programs shall be binding in any way. They are referred to as programs to induce us to feel the need of Socialism entertainments but have no access to any authority. They are referred to as programs to induce us to feel the need of Socialism entertainments but have no access to any authority. They are referred to as programs to induce us to feel the need of Socialism entertainments but have no access to any authority.

Pull the gavel of the Progressive Woman sub committee and let us hear the women to an understanding of Socialism. It is upon this subject that I intend to report to my Committee and contain the official reports and party platform.

(Signed) CAROLINE A. LOWE.
General Correspondent, Woman's National Committee.
Address 180 Washington St., Chicago, Ill.

Import and Outlook of Socialism

A dignified and persuasive volume, admirably adapted to the needs of the times and the condition of the community. The arguments are clear and direct, and the book is a valuable contribution to the study of the economic, social and political problems of the day. The author, a leading economist and social reformer, has written a book that will be of great value to all students of the subject.

The Tongues of Toil.

This is the title of a new book of labor poems by William Francis Barnard. The poems have a unity and a purpose. Their subject, the toil of the working man, is a matter of immediate concern to all who are interested in social questions.

The book is a valuable contribution to the study of the economic, social and political problems of the day. The author, a leading economist and social reformer, has written a book that will be of great value to all students of the subject.
WITH OUR WORKERS

THE PROGRESSIVE WOMAN.

W. RICKER, Associate, Editor Appeal to Reason

Eight years ago when clearing up the stack of my predecessor on the Appeal to Reason and looking over each slip of paper, I consigned it to the waste basket. I was interested in a poem. My interest was reawakened and before finishing I had abed it. At the bottom of the page signed Josephine Conger, Linneus, Mo., ringing to my typewriter I wrote the address given, asking if the author had any further poems I could use. I received a book of poems entitled "Stray Thoughts," Josephine Conger. I next went to Way and asked that a place be made for an unknown lady to work up an interest in the women of the Appeal readers in socialist agitation. Miss Conger came to the Appeal. From this on her history is own. I merely claim the credit of having discovered her. She has had the nerve and confidence to start the first Socialismwoman's paper published in the United States. There are plenty of them in Europe playing their part in the social revolution, but the ProgressiVe Woman occupies in the land of ours a field of her own. It is a fertile field, as yet unharvested. I know that our socialist movement will never reach its most effective stage of growth until it creates its own "social ideal." But socialism, husband should be fortunate enough to have a wife interested in socialism. When this comes, the socialist local will cease to be a place where "ups of men sit with their feet on the table and smoke their pipes with tobaccookes." The presence of the wife, mother and children will lend a spiritual influence, if I may be permitted to use that word, to the locals that will give them life, interest and vitality. Husband and wife will be joined as they should be in one common, great and glorious social crusade. I appeal to Reason to have at time or space to give this side of the socialist movement some of the storm and storm of the battle. Miss Conger realized this and started her Socialist paper for women. I believe that every socialist man in the United States ought to take this paper for the express benefit of his wife. I hope Progressive Woman is a woman's paper, conducted by a woman who knows women. I am writing these lines to tell you the things for you to do just now, why you think about it, is to send a subscription to this paper for your wife.

Girard, Kansas.

INTS FOR WORKERS

It isn't always the amount of energy we expend, but the results we gain that count, even in the Socialist movement. Persistent effort applied to small areas is better than spasmodic effort scattered over wide fields.

Women who have always been concerned with their immediate environments will find this conservative tendency comes in good stead. In their time women will be satisfied to push the propaganda in the home local without longing for worlds to gain.

"Women's Day" can be made a BIG occasion that will count in each vicinity. Have everything in readiness—hall, speakers, literature—so that the affair can go off in a business-like way without hitch or failure.

But don't let Woman's Day end your efforts. Let it rather be but a beginning. Be ready to have it count as a starting point, with more work to follow immediately upon its heels. Everywhere at the locals, to which outsiders are invited, and the distribution of literature is strokes that will count for the cause.

Do what you can, where you are. ALL THE TIME!

"MORNIN' GENE!

From "Debu: An Introduction"

When a chap has lost his grip, An' Fate has "lin on the hip, Er' he's trekked the trails o' sin Till his feet are tangled in Tribulation's toughest webs, What he needs is Eugene Debs To reorganize 'im, fer 'Gene's the champyin comforter.

At such times, ef he should Debs a-comin' down the street, Then the clouds o' trouble roll Frum his overshadoered soul, An' the skies are all seren As he murmurs, "Mornin', 'Gene!"

As a doctor fer our grief, 'Gene is prompt to give relief. An' he alus, when a pore Feller's spirit's worn an' sore, Diagnoses double-quick That his heart is shorely sick; An' he's the kindest way, While the things that he will say Are the gentlest ever heard An' 'ther's healin' in each word As it hits the aillin' place Like a dose o' savin' grace

Till yer pain's forgotten clean An' ye hoiler, "Mornin', 'Gene!"

When yer lips fergit to smile, 'Gene kin fully rickoncile Feelin's that are tortoise-tost: All yer sorrows then are lost In the gasp o' that great hand, Whose impulse we understand, Reached frum love's unfathom'd pit— An' the uttermost of it. For his grotto's plant perfume Till a garden seems to bloom In Life's desert of despair, Spreadin' sweetness ever'wher An' we glimpse oases green While we answer, "Mornin', 'Gene!"

In the hearts of other men It is alius mornin' when Debs kin cheer 'em on their way With a love that's hard to lay All his hopes before their feet Like a path o' promise, sweet With the flowers o' faith an' strength Blossomin' along its length, Though the journey leads 'em soon To Life's fadin' afternoon. An' I hope at heaven's gate, Should I reach it ruther late, As I peep the barn between, Thus to greet 'im, "Mornin', 'Gene!"—Walter Hirt.

THIS IS THE YEAR

Charlotte Perkins Gilman in "The Forerunner"

Forget all the Buried and welcome the Born! Those that are coming are Real!

Flough for the Beautiful Dream of the Ideal! Build the Ideal!

Changeless the Past, but the Future is theirs—
Open to us to endow—
Fruit of our purposes, proof of our powers—
Work for it Now!

All we desire is for us to create—
Here in our hands, here—
This is the Hour that is Never Too Late, This is the Year!
In Bad Company

Equal suffrage is so eminently fair and reasonable that its opponents are driven more and more to aim their objections not at the doctrine itself, but at something which they claim is allied with it. In other words, they say that the suffragists are in bad company.

Mrs. Rosson Johnson, following the lead of Mrs. Caroline F. Corbin, has lately been using this line of argument. The gist of her plea is that the Socialists favor woman suffrage, and therefore non-Socialists ought to oppose it. But this argument proves too much. Woman suffrage, it is true, is a plank in the platform of the Socialists; but so is the abolition of child labor and the substitution of international arbitration for war. If non-Socialists ought to take the opposite side from the Socialists upon all questions, it would follow that they ought to oppose peace and advocate child labor.

The argument from bad company is a particularly dangerous weapon for anti-suffragists to use, because for them it is a boomerang, bound to return with disastrous effect upon their own kind. If Socialists are bad company in popular estimation, anarchists are worse. While most Socialists are in favor of women's voting, all anarchists are opposed to it. Emma Goldman and Mrs. Rosson Johnson both go about lecturing against woman suffrage. On this subject, Mrs. Johnson is no Emma Goldman's colleague. And yet she has the ineffable effrontery to reproach the suffragists with being in dangerous company!

Of course, many Socialists, and some anarchists, are personally excellent and delightful people, with whom individually we are all glad to associate. But in the matter of ultra-radical theories, how can the amits throw stones at the suffragists for being in the same camp with the Socialists, when they themselves are in the same camp with the anarchists?

And the anti-suffragists are in worse company than that of any well-meaning theorists, however radical their theories. They are all wily, nily, with all the great vicious interests. As old Hudibras says:

"Some have been beaten till they know
What wood a cudgel's of by the blow."

The suffragists have not carried on amendment campaigns in many different states for a period extending over forty-three years without learning what the forces are most active in defeating equal rights for women. Mrs. Carrie Chapman Catt says: "When you attack the saloon in any state you attack brothel; when you attack the brothel you attack the gambling den; and it is this great triple alliance that today stands more than any other against the enfranchisement of women."

The Hon. Roger S. Greene was chief Justice of Washington Territory during the three years when the women had full suffrage in the Territorial days. He was a cousin of U. S. senator George P. Hoar, a man of the highest character, a man of inflexible principles throughout the northwest for his resolute and courageous resistance to lynching. When he charged to the grand jury at Port Townsend, Wash., in August, 1884—a grand jury made up of both men and women—Chief Justice Greene said:

"The opponents of women suffrage in this Territory are found allied with a solid phalanx of gamblers, prostitutes, pimps, and unskilled workmen—a phalanx composed of all in each of those classes who know the interests of the class and vote according to it."

These words are as true today as when they were first spoken.

We do not say that Mrs. Johnson wants these evil interests to be victorious. We know she does not. But they all of them, want her and her Anti-Suffrage Association to be victorious. When decent people find themselves in company they would do well to think seriously about getting out of it.—A. S. B. in The Woman's Journal.

Minneapolis Women's Committee.

Marie V. Fouche.

Minneapolis has a strong Women's Central committee composed of delegates from all the local in the city. The committee is headed by Mrs. Martin, the secretary, Mrs. Guy Williams, and the treasurer, Mrs. F. H. Rogers. The committee has been active, well organized, and has already held successful propaganda meetings, and the sub-committee of women and men has been making plans and preparations, and are at work on plans for the new year, and the committee will be ready to let you know now later what we have accomplished.

The Minneapolis women's suffrage movement is organized upon a somewhat different basis from that adopted by the so-called high grade anti-suffrage associations. We have a central local with branches in different parts of the city, and there is a local in each ward of the city, to keep in contact with active local, and several others are now being organized. A charter issued by the State Executive Board has caused an independent local to form under the same name last. This plan has its origin in an effort to set up a number of small, strong, actively worked, and the others are few. By means of a referendum vote, a change was made on the state committee of nominating on one local in the same city, speaking the same language. This innovation was an easy one, and now in place of one local that could not agree and consequently could not carry the vote, we have now sixteen locals, of which many have more members than the original local had at the time the change was made two years ago. These locals elect delegates once every two years, which constitute a County Central Committee, which has its power as it exercises it by an adage affecting the city, national and international centers for election, selection of literature, and central propaganda. The good effects of this form of organization here was verified by the process manifested itself in the election returns, which shows Governor Blake and Thomas Van Lear narrowly elected to the office of mayor.

The Women's Central Committee is composed of women suffrage workers, each local sending one delegate, each Ward also in some one of the different locals of the city. Each Woman's Central Committee, or sub-Central, or Base, will have its executive committee. The Woman's Central Committee hold at 3 p.m. in the Day Nursery Lecture room, on the second Thursday of each month. At the next meeting on Jan. 12th the Executive Committee have arranged for the discussion of the subject of "Universal Peace."

Boy Scout Resolutions.

Adopted by Socialist Woman's club of Indianapolis.

"Whereas, The Boy Scout Idea is receiving considerable attention today, the daily press and other news media circulating throughout the country, and

"Whereas, There are now on foot plans to organize a division of this organization in our city by members of the Indianapolis Woman's club of Indianapolis, to meet regularly, and to promote the aims of the Boy Scout movement as they follow in the words of our industrial masters to interest our boys in maintaining the homes, instead of the day (capitalism) by armed force and we appeal to the parents of the children to regard it in its true light.

If you put a chain around the neck of a slave the other end fastens around your own.—Emerson.

How can a man grow rich except on the spoils of other's labor—Froude, the historian.

Send No Money With Your First Order

Buy Better Furniture Direct From My Factory

On Conventional Monthly Payments.

Save 15 - 40%

I WANT to prove to the readers of this good publication, "The Progressive Woman," that I can actually save them 15 per cent to 40 per cent by my plan of selling home furniture direct from my factory to you, and that the same plan will let you pay what we have accomplished.

This handsome rooker will prove to you the remarkable value of my offer. It is a grade made of genuine oak—Arms quarter sawed oak—Back and seat covered with Jersey Leather. A genuine—will last as long. This rooker has a spring seat—the best value ever offered for the price.

The Progressive Woman.

$4.49

Send No Money with Your Order

Satisfaction Guaranteed

Send for My Big Book of Furniture and Rug Bargains

This great book is FREE. It not only shows you many bargains, but it will give valuable suggestions for your home—it will explain my "Factory to Consumer Plan" thoroughly. No home should be without it. It will show complete home furnishings at prices for parlor, library, bedroom, dining room, kitchen and hundreds of other useful things, such as machines, stoves, rugs, and many other commodities.

Write your name and address on the coupon, mail it today and we will send you the book at once by prepaid mail.

Arthur Leath, Pres. and Gen'l Mgr.

A. LEATH COMPANY

6070 Grove Ave. Elgin, Illino.

Arthur Leath, Pres. and Gen'l Mgr.
A. Leath Company, 6070 Grove Ave., Elgin, III.

Send me Free Book of Furniture and Rug Bargains and particulars of your easy payment offer.

Name                              
Address                            

Town State