IN THIS
OUR WORLD

THE WOMEN MARCHERS.

It will be curious reading to the grand-
children of the present generation that
American women, endeavoring to march
peaceably in the streets of the national
capital, were hooted and jeered by the
mob, and so set upon that three hundred
of them had to be carried to hospitals for
repair before the day was over. One
young girl’s foot was half crushed off by
a policeman’s horse, which suggests that
the policeman was too enthusiastic in
not doing his duty in protecting the
marchers. It is almost like darkest England!
However, we believe history will record
that this was considerable of an exception,
and that Uncle Sam’s greatest crime to
woman’s plea for the ballot was a deaf
ear which got cured gradually and in
spots until the whole trouble was eradicated.

THINGS THAT ARE BAKED.

The Philadelphia Record, in commenting editorially upon Kate Bar-
nard’s advice to the women of Oklahoma not to get married until the
state makes more humane laws for women and children, speaks of the
proposition as an experiment coming from “some half-baked western
community.”

We wonder just which prejudice it is that moved the editor of the
Record to express himself thus against woman’s refusing to marry with-
out due legal protection. It would be interesting to know.

Also, in regard to the “half-baked”; aside from its being a terribly
hackneyed phrase (we heard it in the wilds of Missouri ages ago), we
could easily mention some things that are baked so hard that one would
have to employ an axe to break the crust—...that idea might creep
in. England, in its attitude on the woman suffrage question, is an
example. And our own dear old fogey East is almost as bad!

IN WEST VIRGINIA.

Civilization has known no terror greater than that which reigns today
among the soft-coal miners of West Virginia. Families forced to find
refuge in the mountain wilds, men shot down, women outraged, children
starved. Comes the news now that “Mother” Jones, the “angel of the
miners,” has been arrested and is at the point of death for the mis-
treatment accorded her. In Siberia, Madame Brezhkovsky, the splendid
 heroine of Russian oppression, spends her last days, an exile. In West
Virginia “Mother” Jones is thrown into a box car, under arrest, and is
so closely guarded by American Cossacks that every little news of what
she is suffering reaches the outside world.

Yet Russia is semi-barbarous, and America is an enlightened country! However, not so enlightened that you can tell it when moneyed interests show their teeth.

TWO WOMEN.

The other day two women were discussing the possibilities of Mr.
Wilson’s reign as president of the United States. One of them said
she believed he understood his business, and would really try to carry
out his plans for a good government. To which the other woman replied: “The out his full time, which would make him 21 when he is an American
people. That is for the people to own the great industries and run them
in their own interest. Whoever owns the wealth of this government owns
the government, and all the good resolutions of Mr. Wilson or any other
man are as naught against this power. Which is proof that we are beginning to understand that politics reaches right down into the kitchen, and determines absolutely what they shall pay for bread and beefsteak...and they are paying enough, good-
ness knows! Yet there are some men and some women who think women have no business thinking about politics, or asking for the right to par-
ticipate in them!

GRILLING EMPLOYERS.

The Vice Commission has been at it again. This time they have
struck very near the root of the white slave business. They have had the
owners of big stores in Chicago “on the carpet,” asking uncomfortable
questions about the salaries they pay their women employees.

Some of the employers grew very warm under the cross-examination.
Naturally they did not like to face squarely the proposition that low wages
paid by them are responsible for a good deal of the white slave traffic.
However, they had to hear it, and they got out of the difficulty by the
sage advice that if all the employers in the United States would raise the
wages of working girls, they would also be willing to do it; that under the sharp competition which now prevails the Chicago merchants
could not afford to pay a high scale while outside employers pay a low one.

We modestly suggest that any primer-class Socialist could have told
the commission as much. The competitive system fathers most of our
social ills, white slavery being one of them.

CHILD LABOR LAWS.

Out of the thirteen state Legislatures in which child labor bills
were introduced in 1912, ten passed laws on the subject. The tendency
is toward shorter hours with higher minimum age restrictions, and the prohibition of night work. Louisiana, however, has readmitted her children to the stage.

It is from the “sunny South,” the land where children should be
as free and beautiful as the flowers, that news comes that Ollie Taylor,
at the age of 10, stole five cents. After serving a three-year sentence in a reformatory—or children’s prison—the court decided that he must serve in his full term, which would make him 21 when he is free.

Is it not high time that the women of the South wake up and
look after the laws that inordinate child labor and child imprisonment?
No state or nation can hold itself in pride and independence that builds
its institutions on the sweat and tears of its infants.

When we are really civilized, no mother’s child will be allowed to
sell its strength for bread. Today there are millions of child toilers in the
land, to the everlasting shame and disgrace of the grown men and
women who are responsible for this state of affairs.

A BOOK MOTHERS SHOULD READ.

George R. Kirkpatrick, is just off the press. In these years 50,000
copies of “War—What For?” have been sold, and we predict brisk
sales for some time to come. Every mother should read it.
AFRAID IN THE DARK

By Margaret Loyd

Are they afraid of running against buildings, trees, or other objects, because it is dark, and then của对他 what the instructions? Are people afraid only on dark nights?

No. Our streets are always brilliantly lighted, every night, by artificial means.

Are they afraid of ghosts or supernatural beings, believing them to have evil intent, when daylight deserts the world?

No. People know no fear of that kind. We have outlined superstition.

What is it that makes carry firearms "for protection," and mothers forbid their children even a few last frolics after twilight? Why do young girls not dare to cross the street alone at night? Why do policemen pace the streets both night and day?

Why? Because—people are afraid of one another!

Oh, the shame of it all, that people have to fear one another; cannot trust one another?

My beautiful twilight, that ever was my darling. Across my startled thoughts flitted this one: Love ye one another. It came from I know not where, it was gone in a flash.

We have no industry; my skirts quickly about me and with one hurried, suspicious glance over my shoulder, ran for home!

THE WHITE SLAVE TRAFFIC

By Agnes H. Downing

White all can see that women are sold for sex commerce, until very recently it was believed that the women were themselves the sellers. It was thought that either for love of luxury, or discouragement after seduction, or through their hunger needs women have consented to sell themselves promiscuously. But in late years and through accumulated evidence, it has been proved that the great business of supplying inmates for evil institutions has been and is carried on by persons who make a business of securing the girls for this traffic.

Our own Bebel, in his great work, "Woman," tells how the finding of German girls in evil resorts in the far away countries of the east, as well as scattered over North and South America, has helped to make clear the fact that the girls had not traveled but had been shipped by others who were to make profits from their lives. Similar facts had been proven of the daughters of other European countries.

Dr. O. Edward Janney, in his book "The White Slave Traffic in America," says:

"This business has become established in America. It is more or less clandestinely but extensively carried on in the United States, where some of the shrewdest and most unscrupulous traders have harvested large profits from a sort of brokerlike system of trafficking in women. It is a business advertised.

After the facts were well established, and after much importuning by many organizations, the governments of western Europe were prevailed upon to enter into a treaty, which they did in 1904, for the suppression of this traffic. In 1908 the United States joined in this treaty.

Up to that time a white slave traffic seemed to most people but a sensational story—a figment in the brain of some unscrupulous abolitionist. Investigations following, though by no means as thorough or as far-reaching, and not at all followed up by the curative measures that the gravity of the case warranted, went far enough to convince the most skeptical that there was indeed a slavery of women more cruel, more complete, and more threatening in its consequences than any slavery of a whole people that has ever existed. For if a nation was enslaved, the members at least had the comfort of each other's companionship, and hopes of regaining freedom. But for these girls, taken when very young, shamed in the minds of those near and dear to them, anesthetized by all society, there is naught but slavery and death. Edwin W. Sims, United States district attorney of Chicago, says:

"Things are being done every day in New York, Philadelphia, Chicago, and other large cities of this country in the white slave traffic which would, by contrast, make the Congo slave traders of the old days appear like good Samaritans."

Bebel says ("Woman," page 157):

"The traffic in female flesh has assumed mammoth proportions. It is conducted on an extensive scale, and is most admirably organized in the very midst of the seats of civilization and culture, rarely attracting the notice of the police. A swarm of brokers, agents, carriers, male and female, ply the trade with the same unconcern as if they dealt in any other merchandise."

In 1907 the United States government, through a special committee of the Immigration Commission, made an investigation of the importation and harboring of women for immoral purposes. This report says (Senate document 196, pages 8 and 9):

"The procurers, with cunning knowledge of human nature, play upon the weaknesses of vanity and prudishness. It is connected on a vast and desiring to secure a better livelihood, upon the praiseworthy trust and loyalty which innocent girls have for those to whom they have given their affection, even upon their sentiments of religion, upon their vices into their tools; and then, in the pursuit of their purposes, with a cruelty at times fiendish in its calculating coldness and brutality, they exploit their attractions to the man to whom they have given affection, as often happens, the procurer makes her acquaintance, treats her kindly, offers to assist her in securing a better livelihood. Her confidence and affection won, she is within his power, and is ultimately led into a life of shame."

"The procurer may put his woman into a disorderly house, sharing the profits with the madam. He may sell her outright; he may act as an agent for another man; he may keep her, making arrangements for her hunting men. She must walk the streets and secure her patrons, to be exploited, not for her own sake, but for that of her owner. Often he does not tell her even his real name. She knows his haunts, where she may send him word in case of arrest. She knows the place given her to which she must come every night and give him all her earnings. She must deny her importation, must lie regarding her residence, her address, and the time she has been in the country. If she tries to leave her man, she is threatened with arrest. If she resists, she finds all the men about her leagued against her; she may be beaten; in some cases she has betrayed her betrayer she has been murdered."

"They secure such power over the girls, first, because the girls are young and ignorant of their legal rights, and again because a girl is always suspected for being led into such a place. Though she be perfectly innocent, people are not ready to believe her. Lastly, when the punishment is beating or death, girls and men, too, can be forced into silence.

The awful, though illuminating, graft exposures in New York, for instance, prove that the unhappy girls have not only their one master, but officials all the way up to battle against. Small wonder that they fail and are lost.

Remember it is always poor girls who have no friends powerful enough to pursue and save them. They must be saved by a movement of the whole world.

I know of nothing so calculated to arouse the workers to the necessity of radical changes in our present institutions than this shameful slavery, in which a large number of their fairest daughters are kept.

The honored name of August Bebel is found as a writer in the tracts of the English Abolition Society, a society for the prevention of state crime. He is also the father of his busy career for the full emancipation he has not hesitated to use much of his splendid energy to combat sex slavery of woman.

It is just as much the duty of Socialists here and now to combat the white slave traffic as it is to strive for higher wages, rights of asylum, universal peace, or any of the other measures for which we all contend. It is in this breadth of spirit that our best good is to be found.
LIVE in what is known as an upper-middle-class, respectable district of our city. The inhabitants are not "working class." They are "professional." Lawyers, doctors, heads of departments, business men (in a large and small way). The rent in this neighborhood ranges from $30 to $100 for six and eight room apartment houses. The dwellings are all good, many of them being handsome individual houses of stone or brick with small yards around them.

I give the above that the reader may fully understand that ours is not a dirty, smelly working class district. That the women of this district would hardly be classed as working class women. And yet—

Across from where I live is a three-story brick flat, with a stone front. There is a north side exposure the full length of the building with windows opening out from every room. Every day to look out is a pleasure. There are women sitting at two or three of the windows of each tier of flats, sewing. They are thin, pale looking women, and they never seem to rest. When they are not sewing they are attending little children, or fixing the meals for the family. One of the flats in this class, houses a number of very small children, whose faces crowd into the window spaces as they look out of doors.

The husbands of these women go down to the business district of the city every morning. Well-dressed, well-fed looking men, of the professional or small business type.

In the building where I live there are women who are doing the same thing the women across the street do—sew and embroider for money, and they too, keeping house in order. The husband of one of these women is a city official.

All over this district, which, remember, is not "working class," families keep roomers, which means that the women of the families do the work for the roomers. In this way they help on the rent and gas bills.

Now the question is, To what class do these women belong? Their husbands, many of them, are professional men. They wear good clothes; they never soil their hands with manual labor. In the parlance of scientific Socialism, they would be the men of the middle class. But how about the wives of these men, who must constantly perform servants' tasks, who cook and scrub and mend and incidentally, oftentimes, do some sewing, or take roomers to "help out?"

PIONEER SUFFRAGISTS: MARY WOLLSTONECRAFT

By Burke McCarty

T HE amazing amount of hammering which it takes to drive a progressive idea into the head of Johnny Bull may be grasped when we recall that the first gun for the emancipation of women and the origin of the present worldwide agitation was fired by an English woman in London one hundred and twenty-two years ago.

At the time (1791) the lodestone of the London literary and artistic set was the brilliant Mary Wollstonecraft, a beautiful girl in her early twenties, who had a wonderfully magnetic personality, was possessed of the Titian type of beauty, with large expressive brown eyes, a clear complexion of brilliant coloring, and a wealth of auburn hair.

A few years before she had defied the conventions by coming up to the great city from the country armed with a letter of introduction to a Mr. Johnson, a well-known book publisher to whom she applied for work and was engaged by him as a translator at a meager salary.

In those days the only recognized callings for women outside the working class, were marriage, a position in a private family as governess, or the cloister.

None of these appeals to Mary Wollstonecraft, and being a rebel by nature, with enough independence of character to carry her through, she determined to blaze a path for herself in the unknown world.

She was the younger daughter of an unprincipled and profligate father, who had squandered a large patrimony early in his married life, and who, during his drunken sprees, entertained himself by beating his wife, who finally died a victim of his brutalities.

As she grew older, Mary found that her father was not the only mother induce her in the past time of beating his wife and family; that it was quite prevalent in all stages of society; so much so, in fact, that marriage became synonymous with brutality, to her.

Her keen, inquiring mind had sought the cause for these wretched domestic conditions, and found the answer.

The first of her writings which attracted wide attention and secured her position in the literary world was her able reply to Burke's "Reflections of the French Revolution," in which she ably defended the rights of women against the "divine right of kings."

The cry of humanity at the time was for individual rights. The successful war in the American colonies had set the ball rolling, and the revolution in France had added fuel to the fire, as did the victorious fight of John Wilkes for freedom of the press in England.

It would have been strange indeed, then, had no one arisen to enter a protest against the greatest of all slavery—that of woman.

It was also fitting that the word should be spoken by a woman. Nor was there, perhaps, in the world a woman more qualified to speak upon the subject of her sex.

It was then she startled the world with her battle cry, "A Vindication of the Rights of Woman."

It began with the contention that women were human beings—not toys; that as such, they were entitled to equal education.

The condition of the race, she said, depended on the mothers of the race. She demanded co-education in free schools where rich and poor should meet on an equal footing.

She demanded that these schools be maintained by the government. She demanded that the professions be thrown open to her sex, especially that of theology, which she held was particularly adapted to them.

She deplored the fact that the sole aim of a young girl's life was to cultivate her bodily charms, and that she might make an advantageous marriage, with no attention paid to the cultivation of her mind.

She rejected the indissolubility of the marriage tie. She contended that love was the only basis of a true marriage and that when love ceased the marriage was annulled.

The sensation of such a book at such a time can scarcely be imagined.

She went to Paris during the French revolution, where her talent and beauty attracted a wealthy American, a Captain Imlay, whose common-law wife she became, and by whom she had one daughter.

After two years of happiness, true to her con-

victions, she left him when she found that he had transferred his affections to another.

Refusing his support, she returned to London, and her some months of illness and grief, during which time her life was almost despaired of by her friends, she again took up her work.

Several years after she married William Godwin, a distinguished writer and critic, under which title "Political Justice." Their love was ideal, but happiness in the life of this glorious woman was like the will-o'-the-wisp—but a gleam here and there.

She died upon the birth of a baby girl within one year. This baby, Mary Godwin, afterward became the wife of the poet, Shelley.

Mary Wollstonecraft was buried in the little churchyard nearemergency, where she was married to her Godwin had taken place. The inscription on the monument was "Mary Wollstonecraft Godwin, Author of "A Vindication of the Rights of Woman. Born 1759; Died 1797."

SOCIALIST LOCALS, SECRETARIES, OFFICE BUTTS, AND WIFE?

This April White Slave Number should reach many thousands of men and women. It is the best body-blow in cold type that has been delivered to capitalism and man-made misgovernment.

SHALL OUR BUNDS BE ORDERED TO-DAY? THE cost is only 3c per copy—a mere trifle, and a whole lot for Socialism.

Just watch for OUR HOUSE-DRUDGE NUMBER for May! It will be just the thing to put into the hands of every woman—and every man!

EDITORS PLEASE NOTE!

Riverside, W. Va., R. No. 3, March 6, 1913.
Progressive Woman, Chicago, Ill.

Comrades: Please give me your subscription rates. I could not find any advertisement of your paper in the Appeal, Ripsaw, or Coming Nation, and I wrote to the Appeal for information. I want your paper for a young lady friend or two. I think it's a mistake that the Appeal, Ripsaw or other Socialist papers of large circulation do not give your paper a free standing advertisement in every issue. Give rates soon and oblige. Fraternally, R. MORGAN.

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WHO ARE WHITE SLAVES?

By Jessie Ashley

ODAY the whole country talks and writes unceasingly of white slavery. As a descriptive title it is striking, and this fact helps to give it publicity; it attracts attention and sticks in the mind. But it is not wholly accurate. Slaves there are, but they are not always white; many black women and little yellow ones are also slaves in a world that should be free.

Slaves! What is a slave? A human being who has no freedom of choice, one who must live according to the will of another. Technically, when we speak of white slaves, we mean unwilling prostitutes. It is this phase of the matter that is arousing the just rage of a slowly awakening world. No rage can be too great for the crime, it must indeed become so great that it will sweep the horror from the face of the earth. But even then there will be white slaves and black slaves and yellow slaves, and male slaves as well as female.

The fury of a brutal civilization is turned against only one kind of slavery. To kidnap a girl, to lure a girl, to deceive a girl into a life of prostitution is a crime unspeakable; to keep her a slave to a life of prostitution is unspeakable. But it is not the white slavery or the "trade" alone that is to blame for this crime. All society is to blame for it. By its false standards of morality, its brutal mandates of "virtue," its harsh rules of ostracism for the girl who is not chaste, by its fendish industrial system, and its barbarous living conditions, by its wage system and its marriage system, and its system of male supremacy, society is itself the criminal. It holds its women, rich and poor alike, in sex slavery, and its working class men and women alike in wage slavery, and this the whole world over.

It is right that we should investigate and reveal the outrages of enforced prostitution, that we should make known to all the world the damnable fact that men and women profit in cold cash by plunging unwilling girls into such a cesspool. It is right that we should demand a minimum wage, a living wage, for all women and so remove one cause for involuntary prostitution. But it is only rubbing the finger across the dust covered shelf; it shows that the dirt is there, it removes it in a long streak, but it leaves all the rest of the shelf as dusty as before, and soon the streak itself will be gray again from the dust of an impossible system of life—a system that calls nature vicious for women, and vice natural for men.

The white slave traffic gone, there will be white slaves just the same until we open our eyes wide enough to see the whole horrible, unpardonable hypocrisy of the life we demand of women, a life in which the wife must dress and eat and sleep and talk and walk as her husband's income and social dictate; who must work interminably or be odiously idle as his wishes or necessity prescribes; who must bear children unwillingly because it is a "crime" to instruct her how to prevent conception, yet imposes the legal duty of "serving" her husband as "wife," and calls it murder to prevent a birth, and this irrespective of what the state of her health may be or what kind of life her husband may be leading. Let her endure all this or explain to the gentlemen of the court why she objects. We sing the praises of these gentle slaves, lauding sacred motherhood, but in reality laying the iron hand of necessity upon the dazed creature groaning her way through the mazes of unnatural penalties.

Slaves, every woman of them today, whether prostitutes held unwillingly, or prostitutes gone willingly "astray," whether submissive wife or rebellious virgin. Slaves every one, because there is no freedom of choice but only a blind, cruel, stupid master, the social system, that without reason and without sympathy enslaves her womanhood.

But the cure is on its way. Women are becoming thinkers and are testing for themselves the chains that bind them. They are learning how to break them. They are at last beginning to realize that they are slaves, and that this is not a necessary condition; just as the working class is beginning to see that wage slavery is not necessary.

So on with the fight against white slavery and black, on with the working class rebellion against wage slavery, but let women especially keep up the rebellion, demanding fearlessly and incessantly sex freedom and economic freedom.

A FEW IMPRESSIONS OF THE INAUGURAL PARADE.

By Elizabeth Freeman.

(Advertiser Note.—The writer of this article was one of those who participated in the suffrage "hike" from New York to Washington. Miss Freeman is one of the most conscientious workers for the cause of suffrage, and is known for her able propaganda work in America and England.)

"Here they come," sounded in my ears just as the strains of a brass band began to fill the air—this after hours of waiting as the vast crowds thickened. Here and there, street fakers made haste to sell their gaily colored wares and souvenirs. I pondered about their success and wondered, if they really made a living, how driven they must by circumstances, and what a strange environment must be theirs.

The band came nearer, and then the mounted policemen, whose absence two days previous had been so conspicuous at the suffragists' parade, began to enforce order among the throngs. At last, here they are: the Nation's Strength—long rows and lines of mounted men. Now and then it was the army or the navy that was representing the Nation's Strength. Occasionally a regiment of marines may be leading gentry on their shoulders. This demonstration began to assume monotonous proportions, save for some slight variation caused by a colored coat or cap.

"What does it all mean? Why the Nation's Strength?" asks some one at my elbow, for the general impression conveyed by the Nation's Strength was that it looked very much like John Barleycorn taken in overalls.

As I saw the army and navy pass by, I felt a longing to see the armies of the nation's working men and women gather and behold the undressed parasites march through the streets of the capital. What a contrast there would be! And then a different idea would be formed as to what actually constitutes the Nation's Strength.

But although, here comes more of the so-called Nation's Strength: several thousand henchmen of Tammany Hall, attired in frock coats, silk top hats and gray gloves. Where are the women represented? I instinctively said, "Oh, come on, they are in the rear." And yet I remember having read something about the first lady of the land. Are we women misfits that we, too, cannot be represented in the affairs of state? Do not we women play our part in service? Do we not pay taxes which help to make government possible? What bewildering questions! But the enfranchisement of their successor or later answer them with her organized vote. And it is she who is to be a part of the Nation's Strength—not the kind that is symbolized by powder and bullets—but that which results from the unity of men and women of the working class to gain what is truly theirs—complete social justice.
WOMAN'S ENSLAVER

By Grace D. Brewer

VER since the days when the "good" of olden times decreed that the "bad" woman should be "sent to the dog," womankind has been divided into two groups—the good and the bad. The man-made rules of society has had a tendency to separate these two classes and keep them apart, making one antagonistic to and unsympathetic with the other.

Because of the prevailing economic system, making woman dependent upon man, the "good" woman has had to conform to all man-made laws and customs, and has been unable to assist her fallen sister without danger to herself. "Woman's work is woman's burden," woman kind has been one of the cruellest things in human history, but has been caused by woman's subservient position in society. The condemnation heaped upon the women of the underworld by their Christian sisters mounts up to heaven—the greatest outrage of centuries!

But the time has come when all woman kind can take a hand in solving this age-long problem, and never the weak and undeveloped person. A revolution in public sentiment has taken place, the full meaning of which is hardly understood. The world is no longer content to let the old wrongs remain unpunished, or the new ones.

In of the people. Instead of being the cause of the whole of the women's rights movement, the struggle is beginning to understand why her sisters have been enslaved, why they have been degraded, why the army has grown in increasing numbers, even in the ranks of those who are not members of the movement.

The cry of the woman in bondage has finally reached the ears of her age-dead sisters and they are blunderingly trying all ways and means to rescue her. The human cry of distress always touches the nation-mother-heart first.

But, women of America! There is but one road that leads to the fortress of woman's dehumanization and that is if woman shall not only do away with the incentive for white slavery, but for many other social evils as well.

The traffic in womankind would not exist today without the aid and support of man-made law in the interest of profit. The last thing that the enemies of society—the profit mongers of the system of slavery—want, is to have women study the causes of human misery, scientifically, and find out how fundamentally those causes can be reached by political action. They do not wish to face enlightened, class-conscious mothers with ballots in their hands.

The woman heart of humanity is not easily damped and is great enough to reach the bottom of society. A great number of the women who investigate the basic principles of capitalist society is all that is needed to give her a clue to the right line of action.

Women, to work with a will! Heed the cry of the fallen, the groans of outraged and suffering womankind, whose whole life is a living hell, and whose death is the only means of escape.

Their blood is upon our hands! The red blood of innocent girlhood is dripping from the mighty, gaunt hands of the gigantic monster, Profit!

He tries to threaten the women of the world, and good and bad alike, by threats of what would be done if they were united or powerful enough to do anything. Let us turn a deaf ear to his moanings and listen only to the entreaty of our sisters, asking for deliverance.

Looking up from their hell-holes of despair, they behold the black image of Profit, standing between them and life!

Let us fell the heartless monster that has wrecked and ruined more lives than any other influence in the whole world.

Let us unite for the extermination of the greatest evil womankind has ever had to fight—the Profit System!

BLASTS FROM FREE AMERICA!

(If our little horn doesn't seem to blow the right tune—the tune of the land of the free and the home of the brave—it isn't our fault.—Ed.)

There are, at a conservative estimate, 5,000 exploited women in Chicago. The annual profits from this kind of lawbreaking are $16,000,000.—Dean W. T. Sumner.

Fifty thousand young women and girls are lost in the United States every year. They simply drop out of sight.—Report of the Immigration League of Chicago.

There are 26,000 women in brothels and on the streets of New York City who support 6,100 men by their earnings.—Report of the Curran Committee.

It is estimated that $57,000,000 is the annual income from the white slave business in the United States.

Not less than 20,000 young women and girls are annually procured for the white slave traffic, and no less than 50,000 men and women are engaged in procuring and living on the earnings of the women and girls.—Stanley W. Finch, of the Department of Justice.

The number of women and girls engaged in prostitution in this country at the present time is more than 300,000. The average age of these girls is three years. White children are to fill their places when they are gone.

If you tell me that the victim of white slavery will vote I will say, "Far better the slave than the slaver."—Reginald Wright Kaufmann in the Woman Voter.

THE LABOR WAR IN WEST VIRGINIA

By Mary Snowden Nichols

OR men must work and women must weep, has been about the situation of the miners in West Virginia the past four years. The men have worked when they had the chance. The women have established homes and contented children, and stood and starved and prayed God helplessly to give them a life above that of the driven beasts of the field.

The miners have been driven from soil claimed by the deed, and their farms are uprooted by company cars; the children driven from their homes on neutral lands; they have repelled murderous attacks upon these humble homes by force. What else could they do? The recent war was intensified by the death of one of the Boltons, who was killed while advancing upon and firing into the homes of the miners and their families. "Mother" Jones, Paul Paulson, Charles Batley, and Editor Boswell of the Labor Advocate, have been arrested for inciting the murder of this hired assassin of the mine owners. At the time of the killing of Fred Bobbitt, Sesco Estep, a miner, was shot while fleeing with his little girl in his arms. Though he was too, too, dear, dead, nobody had been arrested for the murder. The death of Fred Bobbitt was an excuse to rush 1,500 soldiers into the region and to arrest every man who dared to ask for justice. Troops were ordered to defend the miners when Sesco Estep was killed while fleeing with his little daughter in his arms.

Has anybody ever known of a time when troops were ordered to defend workmen against the oppression of the employers? No one has ever heard of such a thing. The reason is that the workmen do not control the troops! The employers, by the grace of the voting power of the workmen, do.

The miners on Paint and Cabin Creeks are striking for the right to belong to the miners' organization; the right to have weighchecks on all tipples to see that the miner receives correct weight for his coal; the right to spend their earnings in the country, and not in the company store where they must pay two prices for everything; they want the abolition of the guard system, a living wage, and humane treatment.

For these things, needs which are perfectly logical and reasonable, the life of a miner, the West Virginia coal diggers are fighting. Who can blame them? They would be less human than they were satisfied with less than this. Men with families cannot and should not be satisfied to live under conditions which are brutalizing in the extreme.

Frank J. Hayes in the United Mine Workers' Journal says: "We will spend every cent in our international treasury, collect a million dollars more by assessment and tie up every non-union mine in the country if need be in order to redress the wrongs of the West Virginia miners."

It is hoped that this manifestation of the solidarist labor will not be long delayed. The West Virginia miners have received three weeks' assistance in their struggles to date.

TO WOMEN VOTERS AND NON-VOTERS!

Here's an idea: If you vote, you can subscribe to The Progressive Woman for some suffragist or lady friend in a state where women are not recognized as human beings and haven't the ballot. If you're not a voter, suppose you open your pocketbook, take a subscription to The Progressive Woman for some friend who has the vote. The Progressive Woman subscribers have received, and YOU'LL DO THIS NOW, WON'T YOU?
THINGS IN THE MAKING

BARNET BRAVERMAN

Every once in a while we star-spangled banner Americans are given to understand that we are obtuse in the matter of guarding our interests and solving our problems. Perhaps this is true. But when we find that injustice and immorality

lobby for a bill making it compulsory for female workers to work gratis—just to work for the love of work. Such a law should bring harrassment to all employers of labor. Such a law should produce eloquence in the hearts of the girls and women who toil in shop and store. If an increase in wages will force girls to lead lives of shame, then no wages whatever ought to preserve their womanhood. And the thought that no one ever thought about this until employers expressed themselves upon the subject!

"Immorality and vice are due to intolerable homes, and not to low wages," say these latest guardians of womanhood. But what makes intolerable homes? Nine times out of ten the intolerable home is afflicted with poverty. And poverty means dirt. Poverty means uncleanliness. And where dirt and uncleanliness prevail it is natural to see their counterparts in immorality and vice. Poverty means that there isn't any spring chicken, flowers, and milk in the cupboard. Poverty means scantiness of good, necessary attire. It means the lack of wholesome surroundings. All these things require money. You know it. But the homes where pay envelopes contain low wages cannot have them. And employers who refuse to pay living wages to girls and women are the worst promoters of intolerable homes, vice and immorality.

If every self-supporting girl were sure of three meals per day, good clothes, a pleasant room, and well-paid work for the next twenty-five years, the white slave evil would become extinct. And if every man, woman and child were assured of these things for the next fifty years we would have a new race of human beings. After everything is said and done, the solution of the white slave question is only a bread and butter problem. And this bread and butter problem will never be solved until women begin to master their own destinies—until men and women stand upon the same plane of economic life. For more than a hundred years, science, double standard of right and wrong has prevailed for centuries is forever banished from our minds and social institutions.

WHAT CAN WILSON DO?

Now, look yourself in the eye, Henry, and tell us what you expect of the twenty-eighth president of the United States, the Honorable Doctor Woodrow Wilson? What can Wilson do? What will he do? These are momentous questions playing hide-and-go-seek in the think-tanks of the good folks who voted for Wilson. During the campaign of 1912 Wilson said that the tariff is the real issue before the American people. But only the other day he declared that he is not familiar with the tariff and will have to study what problems there may be connected with it.

So you see, Henry, our new president is up a stump at present. What problems he may encounter while perusing and fingering the tariff, we don't know and don't care. For more than one hundred years the politicians and statesmen of this nation have been emphatic about the necessity of having a high or low tariff, and it looks as though Wilson is going to prolong the tariff bluff another four or six years (if the six-year term amendment passes in Congress).

Wilson isn't as loud mouthed and fuming as the Wild Individual of Oyster Salad, who dashed up and down the land six months ago exhorting the people to understand that he alone was the nation's savior, and that he alone could curb the inimical influence of Big Business. But Wilson knows better. Wilson knows that Big Business is all-powerful. He even expressed himself some time ago before an audience of Wall street representatives that they control the destinies of the nation, and that he as president could do nothing without them. So you see, Henry, about all Wilson can do during his term is to sit in the White House, draw his check, look dignified, make a few speeches, sign or veto a few bills, write a book or two, and read pieces in the paper about himself.

Wilson will do nothing and can do nothing to put a few more shekels in your pocket or to render a cut in your grocery bill. His administration will be more akin to a nice, sound, safe and sane little puppy that is heavily chained. And even if the little quadruped tries to break away, its protestations would result in inaudible harmless yelps.

Our twenty-eighth president could learn a few things if he would focus his eyes upon the conditions of the working class in the various industries. A good place to begin is West Virginia, where the corporations are making a joke of the United States Constitution, violate every right of the individual, and maintain a standing army of thugs and criminals to cow striking mine workers. Then he could turn his glass upon our benighted employers of female labor and learn that womanhood is the cheapest commodity in the industrial mart. Even though he does not lower the tariff, Wilson has opportunities before him to arouse social indignation. But the everlasting question looms up: Will he do it?

AND THEY WERE LADYLIKE!

This country has a good many critics who are wont to look with displeasure upon the aggressive tactics of the suffragists in England. "Why, dear," declares the critic, "those English women will never get anything by being rude and outrageous. They should be more ladylike. They should be pleasant and calm and never lose their feminine poise. Then they'll get everything. Oh, ho, will they? Now, my wisdom-crammed critic, just return to your native shores for a moment.

Hope you haven't forgotten about the suffragists who marched in Washington on Inaugural Day. They acted ladylike. They really did, dear. They didn't break windows, burn mail boxes, or attempt to dynamite the homes of politicians a la Lloyd-George. Their procession was planned by artists and designers. It was symbolic of the beautiful and the free. But they were assaulted, abused, and insulted by the leisure-seekers throng that watched them. Quite a number of the marchers were made eligible for medical attendance as a result of the American chivalry (what a word!) displayed on this occasion.

(Continued on page 8)
SOCIETY AND THE SOCIAL EVIL
Theresa Malkiel.

HERE is scarcely another question, except the necessity of life and bodily protection, that agitates the public mind more than that of "the social evil." And well may modern society ponder over this problem, as in the United States alone over 600,000 are leading lives of shame which involves in its remissions more than 5,000,000 men, and according to recent statistics there is more money spent yearly in this country for vice than there is for public education.

The barter of human flesh is carried on everywhere. It is no longer confined to a certain portion of country, to a definite section of a city. One no longer knows which house is free from contamination, who is above suspicion. How then is one to ward off the danger facing our growing girls?

As matters stand today, every passing hour reveals new horrors, deeper degradation of women, more brutality in the span of the numerous reforms, and the many crusades instituted by our preachers, settlement workers, and the fifty-seven varieties of progressive citizens.

As a matter of fact, the evil seems to thrive on persecution. When our venerable Father Parkhurst drove thousands of unfortunate women from their quarters in the red light district in New York City, they were compelled to find shelter elsewhere and thus spread into every corner of the metropolis, infecting the entire city with their vice and habits.

But the city administration of Seattle, Wash., failed as much in eradicating the evil, when it set aside a certain street for houses of ill-fame where vice and immorality became a licensed, legalized business. The Rockefeller special grand juries, the Lexow committees, and so forth, cannot, and will not stop or lessen the social evil under present conditions.

The sex instinct, a natural phenomenon in every living being, has been degraded by civilized man and abused to an unprecedented degree; through his economic and political power over woman he has reduced her to a slave to his passion.

"If something must be done to eradicate this terrible plague from the face of the earth!" the reader would undoubtedly say. "Where and in whom is one to find the remedy that is to make us free of this sin?"

The remedy is to be sought among women and is to come from woman herself. If the 600,000 white slaves whose vision has become blurred by drugs, whose sentiment is drowned in alcohol, were suddenly freed from the effect of both, they would, like one person, rise in rebellion against their male purchasers.

Woman became, and still becomes, man's accessory to lust because of her economic dependance, because of her physical disabilities. Incapable for the thing she needs, she falls an easy prey, and nine times out of ten sells her body in return for food, shelter, and at times luxury and comfort.

But the economically independent, self-reliant, cultured woman will not give herself up in return for trash without a free choice, and without love. Once raised to an equal economic standard with man she will proceed to put an end to the double code of morality, the relic of past ages, and will demand of man the same chastity that is now required of her. That her maturity will come with greater economic uplift is already evident in the better paid, more skilled branches of industry, commerce, and the professions which, according to statistics furnish the smallest number of recruits to the social evil.

The only feasible and rational action under present conditions is to start our work of education and instilling among women a serious and wholesome manner.

Already, according to the statement of a number of physicians, one is to find in the midst of our corrupt society numbers of chaste young men when women, who have never been forced to marry; which fact is due wholly to their childhood environment, and the training they received in time of puberty.

It is within our means to educate the growing generation of men and women to a different life, to a new standard of sex relation; for only by lessening the demand and curtailing the supply can we achieve the desired results.

HOW LONG, O LORD?
By J. C. K.

Ne'er a moment passes 'er the world
But some woman's life is broken on the cross of lust and greed;

Ne'er a moment passes 'er the world
But some woman serves, in thought, or gift, or deed.

Ne'er a moment passes but some woman's voice
Ascends in vain for freedom from her plight.
The laws of men are as a net of toughened steel.
Forever hanging 'twixt her and the right!

"WOMAN'S AWAKENING," by Josephine Conger-Kaneko, is the most stirring poem written on the woman's movement. It has been printed in a beautifully illustrated, two-color poster. It's yours for ten cents; two for 25 cents. Order TODAY.

AND THEY WERE LADYLIKE!

Let's not express astonishment at the hideous spectacle. The insults, abuse, and assaults heaped upon the marching suffragists are identical with the same repulsive scenes that occur daily in millions of homes where the wife and daughter are slaves to a man's caprice. The affair at Washington was the concentration of this slavery and caprice. Therefore it was more glaring than the Technicolor, more forceful than the color. And when a man wants to teach a lesson to his wife or daughter, he usually resorts to abusive language and very often to force. The leisure seekers at Washington thought they would teach the "wimmin" a lesson, and they did it on a larger, more noticeable scale.

And where were the government officials? Simply gravely evading the nation's problems, or wondering how much patronage they could get from the new incumbent of the presidency. Meanwhile the police and troops helped the shrieking crowds prolong their attacks. It is a small step from this to more brutal methods. For instance, Socialism owes a good deal of its rapid growth to persecution and misrepresentation. And the same is true of the woman suffrage movement. No two social movements ever had so much in common as Socialism and woman suffrage.

Yet it is unfortunate that this fact is not known by most workers in these two most important movements of the time.

All Socialists are not aware that woman's influence is molding society. Indeed, many Socialists at the present time do not understand the woman's movement, and the desire for justice that sways its members. Too often are they content to lay hands on the ballot and not the ballot on hands, so to speak. And there is a minority—however small—which is not content to lay hands on the ballot and the right of the very principles for which Socialism stands.

Whether their methods be ladylike or not, the women throughout the world will get the ballot, and get it soon—because they are not only aware of their social responsibility, but they also understand their moral, economic, and social importance as makers of men.
HERE is an interesting little book, entitled "Women As World Builders," with the sub-title "Questions of Metaphysics and Ethnology in their relation to the present revolution in the world mind," by Markham Wilson. The book is a work of high intellectual merit, and in its pages one finds many original and stimulating ideas. It is a book that every student of social questions should read, for it is full of valuable information and advice on how to build a better world.

The book is divided into two parts. The first part is devoted to the theory of women's role in world building, and the second part is devoted to practical suggestions for achieving this goal. The author argues that women have a unique role to play in the world, and that they should be given the opportunity to participate in all aspects of society. He also emphasizes the importance of women's education, and suggests that women should be encouraged to pursue careers in fields that were traditionally closed to them.

The book is written in a clear and concise style, and is supported by a wealth of data and statistics. It is an excellent resource for anyone interested in women's rights and social justice.

Books and Writers

Socialist Locals, Hustlers, Organizers and Suffragists

YOU and everybody will say our 3-minute Propaganda LEAFLETS are a HIT. They need no more than 3 minutes to be read. They will eliminate misunderstanding. They will interest women in Socialism. They will bring the women to your meetings. They are designed for socialist workers, for suffragists, to suffragists who are not Socialists, and to women who are not familiar with either suffrage, Socialism, or any of the other movements.

Here are the names of these 3-MINUTE LEAFLETS:

- The Socialist Peace Congress
- The Teacher’s Relation to the Labor Problem
- That Fifty Per Cent
- Self-Supporting Women

After Suffrage—What?—Has more of interest to suffragists who are not Socialists and to women who want to understand about the problems involved in the suffrage movement. By CARL D. THOMPSON, Ex-City Clerk of Milwaukee.

SUFFRAGISTS, WATCH OUT FOR THE WOLF!—Suggests to suffragists that the so-called symposiums on the part of the women’s movement and the capitalist politicians who formerly opposed it is not genuine. By CARTER BRAVERMAN.

3-MINUTE LEAFLETS are short, crisp, and to the point. They are easy to read—easy to understand—and convenient to handle. They cost 1000 copies for 100, $1.25 per 1000. Send for samples TODAY.
IS SOCIALISM RIGHT OR WRONG?
By John M. Work.

CHAPTER IV.
WARRING CLASSES

The present capitalist system of industry divides the people into warring classes. Under this system the industries are owned by capitalists. The millions of wage earners work for the capitalists. Even the farmers and small business men indirectly work for the capitalists, because in doing so they deprive them of most of their earnings.

Of course, there are some minor respects in which the interests of the capitalist class and the working class are identical.

But, in the fundamental relationship of employer and employee, their interests are utterly antagonistic.

The capitalists want to retain and increase their wealth. They want to continue to live in magnificent mansions. They want to continue to have motor cars and yachts and servants. They want to continue to enjoy the pleasures of globe trotting. They want to continue to shine at social functions with ostentatious display.

They are able to do these things only by gouging the working class out of most of its earnings and appropriating these earnings to themselves.

It is their private ownership of the industries that enables them to thus gouge the workers out of the earnings of their labor.

Clearly, the capitalist class can never be made to accept the principle that its income may not be increased. They constantly, persistently, and strenuously resist every effort on the part of the workers to increase their wages, shorten their hours, or improve the conditions under which they work.

On the other hand, the workers want to deliver themselves from poverty. They want to have better homes, better food, better surroundings, more culture, more opportunity for reading and study, and travel, better education for their children, and an open avenue to all the other higher things of life.

Under this system, they are able to secure a measure of these things only by constantly, persistently, and strenuously struggling for higher wages, shorter hours, and better conditions of labor.

This is the exact opposite of what the capitalists constantly struggle for.

The interests of these two classes are therefore diametrically opposed. As a result, there is a constant struggle going on between them.

Sometimes this struggle results in acute clashes, catastrophic uprisings. At such times, the capitalists often make use of the police, the militia, and the courts to help them to win. Physical strife frequently ensues.

But these are only the spectacular features of the class struggle.

The struggle proceeds day by day, constantly and everywhere. No matter whether it results in strikes and lockouts or not, the workers are constantly struggling to secure higher wages, shorter hours, and better conditions of labor. And the capitalists are constantly struggling to prevent them from doing so.

This class struggle is solely due to capitalism. It is solely due to the fact that the capitalists own the industries and the rest of the people have to work for them.

And socialism is the complete and only remedy. By making the industries collective property, owned by all the people and run for the benefit of all the people, socialism will remove the cause of classes.

With the removal of the cause, class divisions will disappear.

There will no longer be any classes.

Class hatred will cease.

The class struggle will cease.

We will be a homogenous people.

(To be continued.)

ARE WE TO BE LONG ON TALK AND SHORT ON ACTION?

FACED the question impartially, you Socialist party members.

Answer it fairly.

Is the Socialist movement to be long on TALK and short on ACTION about woman's rights?

There is no use denying the fact that there is too much apathy in the Socialist party toward the woman question.

Woman voters and suffragists will never be reached by a political movement that is long on TALK and short on ACTION.

People who just talk and dream seldom ACT. They never get things done.

GET SOMETHING DONE! Bring Socialism to the attention of women voters and suffragists. They are fighting for justice. And by fighting for justice they are fighting the capitalist system, which exists by injustice alone.

These suffragists see the need of conditions under which men and women shall be rewarded according to work performed—not according to sex, place, or power.

They see the need of plenty of milk, flowers, porterhouse steaks, and sanitary homes for everybody, and yet these suffragists, most of them, never heard of Karl Marx.

They do not see the need of "lung blocks," hunger and poverty, in this rich land of ours. Yet most of them never read anything on socialism.

This great army of women voters and suffragists does not see the need of many things that exist under capitalism. It is safe to say they do not see the need of capitalism itself. Many of them are Socialists and don't know it.

The reason they don't know it is that Socialists have not been sufficiently ACTIVE by informing them. Isn't this so?

GET SOMETHING DONE!

Just show them that the Socialist party demands the abolition of conditions and institutions that have enslaved women, children, and men.

GET SOMETHING DONE!

Use our wonderful 3-MINUTE PROPAGANDA LEAFLETS. They will start any woman on the road to socialism. Order a batch today and distribute them among your friends.

GET SOMETHING DONE!

Practice the art of Resultful Deed! Pass resolutions at your local urging every member of your local to subscribe for The Progressive Woman at once. Write us today for expired subs. in your town. We cannot afford to lose a single subscriber.

GET SOMETHING DONE!

Order at least 50 copies of The Progressive Woman every month at 3 cents per copy. The total cost will be only $1.50 per month, a small amount that will be made up several times over in a GREATLY INCREASED WOMAN MEMBERSHIP.

ACT! MOVE! HUSTLE! for the realization of our slogan: A HALF MILLION SOCIALIST WOMEN VOTES IN 1916, and a 50 PER CENT WOMAN MEMBERSHIP in the Socialist party.

COME, LET'S HEAR FROM YOU TODAY.

A CHAT WITH OUR FIFTY FIVE PER CENT WOMAN MEMBERSHIP HUSTLERS

I wish you could read the many letters we have been getting from our men and women comrades who are hustling for The Progressive Woman by getting subs., bundle orders, and purchasing our wide-awake, up-to-date 3-MINUTE PROPAGANDA LEAFLETS.

All the letters signify the inspiration The Progressive Woman has instilled in the minds and activities of comrades and locals everywhere. For instance, as we go to press, Comrade Mrs. Anne Schoepfle of Kansas, Kansas, sends in 55 subscriptions—all in one big bunch. That's going some! And Comrade Mrs. Kane should be sufficiently suggestive to locals in bigger cities like New York, Cleveland, Boston, and others.

The interest which The Progressive Woman has aroused in the Socialist party during the last few months in regard to the woman's movement is unprecedented. Our slogan of HALF A MILLION SOCIALIST WOMEN VOTES IN 1916 and a FIFTY PER CENT WOMAN MEMBERSHIP in the Socialist party is being taken up along the line, and with a good big pull all together, it won't be long before The Progressive Woman will be the world's foremost woman's journal.

Meanwhile, comrades, readers, and hustlers, let's go ahead! Get your other comrades to wake up. Too many of them are asleep and can't see the woman movement. Get them to subscribe for The Progressive Woman. Get them to read our very interesting 3-MINUTE PROPAGANDA LEAFLETS; they are the hit of the Socialist party now. And be sure to keep after the subs of every suffragist and woman voter you meet. On with the work!
STATE CORRESPONDENTS’ CLUB
Conducted by May Walden

Lathbury A. Williams, Our New Correspondent from Indiana, writes: "The time has come that I have decided to become a member of the State Correspondents’ Club. I have been hearing about your organization for some time and I am very interested in what you are doing. I am planning to send you letters and reports about all the local news. I believe anyone who is interested in the news should get involved in this organization. I am excited about the idea of being a part of such an important group."

**From Washington, D. C., Lydia M. Cashless sends the following story on the latest developments in the capital area:**

"We have been working very hard here at the office. We have been sending out newsletters and articles to all the local clubs. We have been getting a lot of feedback from our members. They are very happy with the new format. They say the content is much more relevant and interesting."

"We are planning to start a new column in the newsletter. It will be called "The Woman’s Voice." We want to give our members a platform to express their opinions and views. We believe it is important to hear from all sides of the issue."

"We are looking forward to the upcoming elections. We want to make sure our members are informed and participating. We will be sending out information on the candidates and the issues. We hope our members will vote and make their voices heard."

**Flora M. Beaslow, Correspondent from Wisconsin, writes her first letter to us, in which she says:**

"I want to tell you about our new location in the new building. We have a great view of the city and it’s very convenient. We have a lot of space and we can accommodate more people."

"Our main focus is to continue to provide quality news and information to our members. We want to be a source of reliable information. We want our members to feel confident when they turn to us for news."

**Joan L. Nastor, Correspondent from Kansas, writes:**

"I am excited to announce that we have a new website. It’s very user-friendly and it’s easy to navigate. We have added a lot of new features, including a forum and a newsletter archive."

"We are always looking for ways to improve our service to our members. We want to be a resource that they can rely on. We are committed to providing the best possible service."

**Will Alfalfa Renew Life?**
A Scientific Discovery of Importance to Every Seeker for Health and Beauty

How far will the wonderful alfalfa plant go in solving the nutrition problem? Alfalfa’s vitamins and minerals are the source of nourishment for the body and mind. Alfalfa is known to be a food plant that has been used for centuries in the treatment of various diseases. The Woman's Club of New York is taking the lead in this field with a treatment of Alfalfa with 6-page book, "Women's Club of New York." It is a revolution in the non-surgical way of living and gives opportunities for agents.

"THE WOMAN'S MOVEMENT," a book by Belle Squires, the prominent suffragist, is one of the most powerful expositions of woman's struggle for freedom, politically, economically, and socially; if you want to know about the handicaps and obstacles that woman has overcome by agitation for her rights. You will find much of a factor the woman suffrage movement is becoming in the United States and throughout the world—then you may call it "THE WOMAN'S MOVEMENT," by Belle Squires. It is neatly bound in cloth, has 286 pages, and you will like it so well that you will want your friends to read it.

"THE WOMAN'S MOVEMENT," with a yearly 50-cent subscription card of The Progressive Woman, is yours for $1.10. If you wish, you can sell the book, or use it as a book of information. Never mind writing a letter. Take a piece of paper, jot down your name and address, and pin your money order to it. Upon receipt of the same book and subscription card, you will be buzzed to you without delay.

**GET SOMETHING DONE**

**You Socialist hustlers, you readers, you party members—**

Suppose some one came along and told you that you are not to be fed for thirty days, what would you do? You’d make a dash for the nearest lunch counter, and then you would have a chance to get acquainted, and partake of some light refreshment, it will be a drawing card. And you’d be glad to hear that the Socialist party has decided to do exactly that. Everybody loves a debate when it is well conducted. Don’t you remember how the debating societies used to pack the room? How the Socialist meetings used to draw crowds? And how the Socialist speakers used to laugh and doubt do they ever? After the debate, hold your businesseating; or, if you can make it very short, hold it before the program opens. But visitors will not be especially interested in the debate.

Women are very strong on the social side of life. If you can follow your program with a strong social, it is the thing to do. If you can get the women to that appeal to them, you have opened the way to an invitation to a meeting of the political club.

And now another warning. When you are expecting women visitors DON’T let a few aggressive individuals raise a dispute over some technical point in our propaganda that the visitors could not understand to save their lives. If you do that to, ten to one you will lose them on the spot and they will never come back.

The best plan to pursue is to have a program arranged of short, simple talks, a song or two, and one or two recitations. A debate is always interesting and builds up enthusiasm. Everybody loves a debate when it is well conducted. Don’t you remember how the debating societies used to pack the room? How the Socialist meetings used to draw crowds? And how the Socialist speakers used to laugh and doubt do they ever? After the debate, hold your business meeting; or, if you can make it very short, hold it before the program opens. But visitors will not be especially interested in the debate.

Women are very strong on the social side of life. If you can follow your program with a strong social, it is the thing to do. If you can get the women to that appeal to them, you have opened the way to an invitation to a meeting of the political club.

Keep in mind, of course, the fact that you are trying to catch the interest of women who are long on the oldfashioned things that never go out of fashion, and which we must include in our movement, if we are to make it the living, throbbing, human thing it should be. These are the warm handicaps, the social hour, the hot cup of coffee, the chat about the latest news, the game of cards, and the cake. In other words, the social side of life.

We sometimes imagine that we must get away from such frivolity—that we are better off for all work and no play. We will never reach the heart of the multitude with such an attitude of mind. So let’s abandon it as fast as we can.

Throw as much of this sort of thing into your meetings where women are expected to come as you can. If you are interested in the idea, you may visualize your wives into "cooking up" some sort of an entertainment for you, and get them to bring their women friends and have the entertainment, and get them to be forming special committees before they know it. And if they are not already party members, you can count on it that they will come. You can make it like it so well they won’t want to stay out.

And as for the women visitors, too, while they are going to tell about some special entertainments some of our most successful wards and local clubs give; and if you are interested, anything with us is easier than this line yourself, send it to us. We may be able to use it to help others.

Now, when the women members have gotten used to the machinery of the local they will be ready to begin to work on the local committee. They will be interested in the work of propaganda among women and they should report in regular order and receive direction and assistance from the locals as occasion may arise.

(To be continued.)

By Josephine Conger-Kaneko

HOW TO GET A FIFTY PER CENT WOMAN MEMBERSHIP

(Continued from March issue.)

After you have followed the plan laid down in our last issue, of visiting the homes of working women with copies of the party program in your hand, and if you have followed the suggestion of having some of your local members ready to follow up those who appear to be interested, and if you have followed the suggestion of having some of your local members ready to follow up those who appear to be interested, you have opened the way to the opportunity of meeting the women in private, and inviting them to attend a meeting of the local.

And now another suggestion. When you are expecting women visitors DON’T let a few aggressive individuals raise a dispute over some technical point in our propaganda that the visitors could not understand to save their lives. If you do that, ten to one you will lose them on the spot and they will never come back.

The best plan to pursue is to have a program arranged of short, simple talks, a song or two, and one or two recitations. A debate is always interesting and builds up enthusiasm. Everybody loves a debate when it is well conducted. Don’t you remember how the debating societies used to pack the room? How the Socialist meetings used to draw crowds? And how the Socialist speakers used to laugh and doubt do they ever? After the debate, hold your business meeting; or, if you can make it very short, hold it before the program opens. But visitors will not be especially interested in the debate.

Women are very strong on the social side of life. If you can follow your program with a strong social, it is the thing to do. If you can get the women to that appeal to them, you have opened the way to an invitation to a meeting of the political club.

Keep in mind, of course, the fact that you are trying to catch the interest of women who are long on the oldfashioned things that never go out of fashion, and which we must include in our movement, if we are to make it the living, throbbing, human thing it should be. These are the warm handicaps, the social hour, the hot cup of coffee, the chat about the latest news, the game of cards, and the cake. In other words, the social side of life.

We sometimes imagine that we must get away from such frivolity—that we are better off for all work and no play. We will never reach the heart of the multitude with such an attitude of mind. So let’s abandon it as fast as we can.

Throw as much of this sort of thing into your meetings where women are expected to come as you can. If you are interested in the idea, you may visualize your wives into "cooking up" some sort of an entertainment for you, and get them to bring their women friends and have the entertainment, and get them to be forming special committees before they know it. And if they are not already party members, you can count on it that they will come. You can make it like it so well they won’t want to stay out.

And as for the women visitors, too, while they are going to tell about some special entertainments some of our most successful wards and local clubs give; and if you are interested, anything with us is easier than this line yourself, send it to us. We may be able to use it to help others.

Now, when the women members have gotten used to the machinery of the local they will be ready to begin to work on the local committee. They will be interested in the work of propaganda among women and they should report in regular order and receive direction and assistance from the locals as occasion may arise.

(To be continued.)
Social Service—Woman’s Master Passion
An Illustrated Lecture by BARNET BRAVERMAN, Editor—Artist—Lecturer
Working Exclusively Under the Auspices of The Progressive Woman

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BEAUTIFUL ALASKAN RUG AS PREMIUM.

LETTERS TO THE EDITOR

The more I contemplate the indigent beings upon the suffragists at Washington on March 4, 1810 A.D., I am so happy to hear the decisions of our society have increased.

The greatest set of public heroes that can be performed on earth, I will name them as the United States, was taking place in one part of Wash-ington. The law and the property of man, and the property of our country, and the man-handling of our mothers, sisters, sweethearts, wives and daughters was taken in a court of law, and a verdict was declared in favor of the United States, without the consent of our government.—Dr. P. A. Ross, Lincoln Park, N. Y.

Dear Comrade,—I take this liberty of writing to tell you how much we appreciate your little magazine. The only one we have is the "Golden Era," and that is rather a bit too old to please the taste of the day. But we are all glad to have it. We have received a copy of "This Week" and are finding your little monthly much more interesting. We appreciate it immensely. We are doing our best in the work, and we are all glad of the help you are giving us. We are all glad of the help you are giving us.

We hope you will send us a copy of your little monthly, and we are all glad of the help you are giving us. We are all glad of the help you are giving us.

Yours sincerely,

E. C. Harvey, Florence, Italy.

It is with pleasure that I am sending you eleven subscriptions and money order for $1.00. I read the last issue with great delight. A. Newkirk, Thomas, Wash.

I will in the future do what I have done in the past, help the paper all I can. It improves with each issue, and we can awaken the world to our cause. I am yours for the cause, Karl Miller, editor, The Central New York Socialist, Utica, N. Y.

I have no other paper or magazine that I enjoy as much as The Progressive Woman. Allos Hunt, Des Moines, Iowa.

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