IN THIS OUR WORLD

THE NEW RELIGION.

RECENTLY we attended a service in a certain Baptist church in Chicago.
The congregation of this church is not made up of millionaires, but of middle-class people, some moderately wealthy, some keeping their heads above water by some kind of genteel employment or profession, others decidedly poor but striving to maintain the outward appearances of fashionable respectability.

Before the sermon proper, the preacher made a talk to his congregation, in which he told them that the running expenses of the church were $15,000 a year, and that there was an indebtedness on it of $80,000. Then he closed the talk with the words:

The “fullness of blessing” referred to the time of the early Christians, when their hearts were aglow with the ideal of Brotherhood, of a Great Hope of future purpose, of sacrifice! It was wonderul to be alive in those days, to be a Christian then! So ran the young minister’s sermon, and his face glowed with the glory of the idea.

Then—in mournful tones and with dejected look, he deplored the absence of this “fullness of blessing” in present-day church members, spoke of their cold formalities, their “sounding brass and tinkling cymbals.”

Why had the change come about, and what could remedy it?

It was a striking sermon. Striking from the young minister’s evident seriousness, and his equally evident ignorance of the cause of the situation.

Probably the most unreligious people in the world today are the church-goers, especially among the wealthy and well-to-do churches of the cities. As far away from the spirit and teachings of the Nazarenes as anything can get, are they? Why? We, too, ask the question the minister asked, and the answer comes:

BECAUSE THE CHURCH HAS SEPARATED ITSELF FROM THE STRUGGLES OF THE COMMON PEOPLE IN THEIR EFFORTS TOWARD BETTER THINGS IN THEIR REACHING FOR THE LIGHT AND LIFE OF A FULL-ROUTED HUMAN BEING.

Because the modern church has carried forward the plan of Constantine’s, that the Christian religion should be substituted for the needs of the rulers, instead of a Light for the guidance of the oppressed. Because it is today one of the staunchest supporters of the rule of Mammon. And it was the dictum of Jesus that “Ye cannot love God and Mammon.”

Jesus said also: “Verily, I say unto you, that a rich man shall hardly enter the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God.”

Yet here was a young minister eating his heart out over a congregation of people housed in a building whose running expenses are $15,000 a year, a church of that denomination which has been the special recipient of donations from the Rockefeller billions. Wondering at their refusal, at their lack of enthusiasm, carrying them back to the days of Christ and the Apostles, citing their poverty, their sacrifices, and their glory in them for the Cause.

And how evidently unconscious of the contradictions of the situation he was!

“Ye cannot love God and Mammon.” But you can love God and the common people. God is the Life Force. And through the mass of the working class flows this Life Force. Through their struggles upward from the depths, to the Great Light. Through their ideals, their hopes, their longings. It is the power which is welding them into one mass, to strive together, to go forward together against the crushing rule of the modern Cæsars.

The old spirit of the Apostles is rehabilitated in the modern church, And Socialism may well be termed the organized, conscious religion of the times. “Go and sell what thou hast, and give to the poor,” was the practical side of the Christian religion. Let the people own the great industries, the mines, mills, factories, so that all may be clothed and fed, is the practical side of the modern religion. And in the earnestness and sacrifices of its apostles and teachers, in its hope and faith, in its spiritual longings, in its effort to attain to the “fullness of blessing,” to attune and harmonize itself with the Great Force, the Central Power, which is Apollo, Love, through the ideal, the mystic fascination and power of the modern religion, which is Socialist.

Young minister, your place, and the place of all honest people, is with this Movement. Not in the Temples of Dead Forms!

CRITICISM OF MRS. PANKHURST.

HERE are those who are denouncing Mrs. Pankhurst, the militant English suffragette, and her followers.

Conceding that her tactics are wrong, in her efforts to force the ballot from the stubborn British government, we must always remember that they are not half so wrong as are the ill English women have suffered under a manifold government throughout the centuries. Whenever men have rebelled against tyranny, they have not always been sane, gentle, tactful. Tyranny is not a breeder of such things, if it were, we would never be rid of it.

English suffragists have made gentle, peaceable demands for the ballot for 48 years. Is it any wonder that high-strung, intensely serious persons should become strained and worn-out under such a tension of waiting? The English government should be heartily condemned for an attitude of arrogance and stupidity that will drive women to such lengths.

THE DEFEAT (?) IN MICHIGAN.

THE moneyed interests have again set back the suffrage cause in Michigan. But this is not saying the suffragists are defeated. Far from it, if the following letter recently received is criterion of the suffrage spirit: “We have again been defeated in Michigan, but we are not whipped, and NEVER WILL BE. We will work with dogged perseverance until we win.”

THE LESSON IN THE BELGIUM STRIKE.

The great strike in Belgium for manhood suffrage was called off on the 24th, the majority of the strikers being satisfied with the compromise offered by the Universal manhood suffrage was not granted at once, but they were promised that a committee would look into the matter of the revision of the constitution, looking toward full manhood suffrage, and the abolition of the hated system of plural voting.

Unfortunately the Belgians did not include woman suffrage in their demands. This was due, no doubt, to their opportunism, which, like that of the English suffragettes, takes the line of least resistance in asking for what they think they can get, and no more.

The Belgian strike shows, however, what organization can accomplish. For months the Belgian workingmen had been preparing for this "silent battle," had collected food and money, and disciplined themselves to the thought of quiet, peaceful, but persistent action. It not only proves the power of organization, it proves more than anything else the power of the workingman as a producer; his value as such to the nation, and that upon him rests—our civilization, our very lives. Of what value is the employer without his laborers? He cannot turn one wheel, he can produce nothing. On the other hand, if the employer abdicates or dies, his laborers can go on without him, for he seldom even directs the running of his plants. Employes do that for him.

(Continued on page 9, column 3.)
THE MESSAGE OF SOCIALISM TO THE HOUSEHOLD DRUDGE

BY MARY E. GARBUSS

Ever are told that "paradise is a place of bliss without drudgery and without sorrow. How can we make this old earth, groaning in pain and misery, such a paradise?"

If there is any class of people in the world who ought to pray for and work for such a transformation it is the household drudge. For to them life is brutally material. If ever they had ideals, if ever they were buoyed up by hopes, and probably all of them when they married and began to care for the home did cherish these sentiments in their hearts, but since have they burned to ashes, extinguished by the long and wearisome grind of toil to which they could see no end. Or else, within their souls there has arisen the spirit of revolt, or a consciousness of what actually counts in life and what is of little or no value.

The rebel forces that stir in the hearts of so many women whose lives have been reduced to an endless drudgery are only signs. A slave unconscious of her enslavement must always remain in slavery. To her there comes no glimmer of hope, no urge or climb of the soul upward, no effort to break the chains that enslave her. Will they not burn out in the human breast, and the mind is no longer illumined by a vision of something better farther on, all struggle for improvement cease, and the life sinks into a sordid drudgery to remain. Many of the tragedies of life are found in the kitchen. Secret, unvoiced tragedies that have robbed life of all of its sweetness and its beauty.

Socialism, with its message of hope, its prophecy of the fullness of life, is the only thing that can resuscitate the life and spirit of a household drudge. The ideals which it offers to women, the way to liberty which it points out, the opportunities to a full self-expression which it makes possible, the emancipation which it guarantees to the children of the race, the processes of training for work it promotes for every human being; the transformation of drudgery into the pleasure and wholesomeness of human work—these blessed fruits of a workingman's life, Socialism proposes, when grasped by the overworked home mother, floods her whole being with a sense of new values and calls out a spirit of consecration and devotion to the cause. It is then she senses what is important and what is non-essentia among her list of watchwords. She must give some time to her beloved new cause; therefore she must cut out the really unnecessary steps she used to take. She learns how to simplify, how to economize. She must think of her daily duties the new spirit Socialism has kindled. It makes them less burdensome. It makes her heart braver, it quickens her sympathy. She wants more to mingle with her neighbors. They must hear the glad message. So through Socialism her social nature is awakened; her heart, so long starved, is nourished into life by the friendship of comrades working for a common cause. She is no longer a household drudge. Life is no longer purposeless. It is rich with meaning. She is masterful where before she was enslaved. The conditions of her work—a day world have completely changed.

Oh, my sisters, in bondage to the kitchen stove and the washtub through wrong social adjustments! Listen to the message that will comfort you and make you glad; and while working for its realization, will so transform your whole being from within that you will lose the sense of drudgery in your devotion to a great human cause that will do away with all drudgery.

I read a book once whose title was "Blessed Be Drudgery." I am sure it was written by one who had never known the blight of drudgery. I wish some one would write a book on "Drudgery Transformed by the Power of an Ideal."

A NAMELESS OCCUPATION

By Helen Untermann

And we mothers stand for it all! Let the census man come around, and we will find that we mothers raise no voice against the insult for marking our occupation with a vacant space which stands for—Nothingness. We do not take the pen from his hand, correcting the error by writing in large legible letters—Mother. Why don't we? Do we consider ourselves and our occupation as nothing? If we do not, let us call it as we find it; for as long as we are indifferent as regards to action, no matter how strong we are in thought and word, we are weak, and we should be satisfied with the social indifference shown to us. The social indifference is just the reflection of our own thoughts and action. No reflection can be greater than the thing itself. See, mothers, only a few of us have as yet learned to value ourselves as social beings, and our work as social work. Only a few, when holding a young bud in their arms, and feeling their souls vibrate with joy and pride over their creation, their work, do so with the larger vision, the larger consciousness that this work is social as well as individual. Only a few realize that this work lays the very foundation to our social life and progress, hence the absolute necessity of training for such work. Only a few realize that by beginning with the child, much energy, pain and discord could be avoided.

There is no doubt that an untired mother, a mother ignorant of all social concept, is not the right being to train and mold a young mind to the understanding of social as well as individual justice, love and service and the result of the necessity of training for such work. A conscious mother, with her keen understanding, will at once realize that trained motherhood will also affect fatherhood. For no girl that realizes the large individual and social responsibilities of her future work, will create life with some one whose desires are mainly those of impulse. She will demand of him as much understanding for his individual and social responsibilities as she possesses. The idea of creating life with a mind and body not clean will never enter her mind, thus compelling the mate to keep himself as pure as she does. Through her he will learn that as long as we are indifferent as regards to action, no matter how strong we are in thought and word, we are weak, and we should be satisfied with the social indifference shown to us. The social indifference is just the reflection of our own thoughts and action. No reflection can be greater than the thing itself.

And how can we accomplish this? Mothers, did you watch the awakening of labor? Did you hear its timid voice growing stronger and stronger? Did you rejoice over its fearless, patient, yet determined marching on? Though weak in its first stages of consciousness, mighty it grew in power and weighty became its demands as it developed in consciousness, as it grew in numbers and as Organization became the word.

Shall we learn our lesson from labor? Shall we get the thought, develop it into keen consciousness, grow in numbers and organize for action? If we do so, we, too, can make a greater action than the necessary scientific training for our occupation, thus removing the sting and insult of namelessness from it. Awaken, mothers! It is for the life you all, for the life you create, it is for your self, it is for the whole human race! Love, devotion and patience, while splendid and much needed qualities, are alone not sufficient, so long as they are not vitalized into action.

Come, let us strive together!
HOUSEHOLD WORK—THE BELATED INDUSTRY

PART I

AM not doing the work I want to do. When I married I was a teacher and earned my living. I enjoyed my work. Now I do all my housework and care for my children and do the sewing. I love my children and try to do my best for them, but when the day is over I am too tired to read, and I am not keeping pace with the times. I shall soon be a back number. So much of my work is the same thing over and over again. It is mere drudgery.

The woman who said this was a smooth-browed, intellectual-looking woman of less than thirty-five. She had not been emblotted by her life and was bravely trying to meet conditions with a cheerfulness that is often as antiquated as the scythe and the sickle would be on the modern farm.

Time was when there was something educative in the work of the home. When the girl grew up beside the mother in the home of two generations ago and learned the art of home-making, in all its necessary steps, she wove, and dyed, and spun, and baked, and cured the meat. But those days have been displaced by the home through the conditions of outside industrial advance.

When the cloth was no longer woven in the home and the wool and linen and cotton went to the mill to be spun and woven, the girl followed it and became a factory worker. When the laundry took the place of the house tub, the girl became a laundry worker. When the work in offices increased and the great stores replaced the small ones, girls found yet other outside work. And this is well.

So the only one left in the home is the mother of children. She, to be sure, is not always home, either, and the cotton-workers of New England, where she is at work in the factory soon after the birth of a child.

The home is in a state of transition. It is a critical age for women. And the adjustment to the new conditions is slow and painful.

Here are some propositions that most will accept as true.

First, the home in some form is a necessity for the home boy and young, and every human being wants a home.

Second, the home as today organized is no longer in harmony with the industrial age we live in. Women are engaged in industry. They find it hard to take care of a home and care for their children, and do their work. But they want the HOME and the CHILDREN and the WORK.

Third, the women who give up their outside work and become housewives are not considered the bread-makers. Work such as men and some women are doing is that a part of the economic times in which we live, whether it is work in the industries, in the arts, in literature—work that will make possible a broader life for woman.

Human energy, embodied in women, accumulated for years, is calling for a way to express itself, a way worthy of woman’s best efforts.

The work of the household is such that it hinders intellectual growth, destroys the health of women, leaving them nervous and unsatisfied. Their children are affected by all this.

In the next number of The Progressive Woman, I shall try to give a solution of the situation.

MY LITTLE FRIEND TOMMY

By Lena Morrow Lewis

Tommy was born in the United States, and so is entitled to citizenship. However, I realized that there might be some race ties holding him, and so I said: “If there should be a war between the United States and China, which side would you take?” He hesitated for a moment and then replied: “Oh, I suppose I would have to help ‘Chin’ out; but that will never be. China’s weak nation.”

“What makes her a weak nation?” I asked.

“No public schools,” he answered.

“But how does public schools make her a weak nation?”

“Because,” he said, “people can’t read and write and don’t know how to build machines and have big manufacturing plants. That’s what makes a nation great.”

Somehow the little Chinese boy had figured out that “Knowledge is Power,” and the nation that uses the methods and processes of the twentieth century has an advantage over the one which does not. I heard this the other day, and the next few years will see great changes in the Orient.

But whether it be China or America or what country, the future of that country belongs to the youth of that country. They are susceptible to the new ideas and it depends largely upon the studies, habits and ways of the young men and women as to whether or not that nation will become weak or strong. Ignorance is weakness.

Knowledge is power.
PIONEER SUFFRAGISTS: LUCY STONE
By Burke McCarty

In the dreary months of winter, when the north winds blow the cold,
Glows forth the wolf of hunger
To hunt amid the snow.

His trail is through field and forest,
From the swamp to the icy crown
Of the mountain crags which storm-beat
O'er the waste prairies frown.

But his favorite haunt's the city,
The tenement-crowded street,
With its flinty pavements moulded
By the tramp of a thousand feet.

For these are the paths of his quarry,
Which he hunts in early and late;
Unwarded as tune's own footsteps,
Unmoved as soulless Fate.

He is there when the veil of darkness
From the east is as in rhythm,
When toward the he gives the workers
In the gleam of the sickly dawn.

He is at their heels when they battle
The toil of the long, hard day;
And he drives them, as sheep are driven,
Till the western skies are gray.

And at night, when earth and heaven
Are robbed in their somber cowl,
Resounds through the peaceful stillness
That woe-forbidding howl.

'Tis the cry of a fiend in the darkness,
The darkness of hunger and cold;
And they who hear it tremble,
From babe to the grand sire old.

And the seas of sleep are restless,
'Neath the gusts of care till dawn,
When the wolf is creeping closer,
And the hunt again is on.

O that hellish chase! Is it endless?
Will never its pace relent?
For the wolf is pressing us harder,
And our strength is almost spent.

Yet haste we must, though our burdens
Both soul and body crush;
Though our feet o'er the sharp flint stumble
And sink in the dragging slush.

And our path grows stranger and darker,
While their end is always the same;
Though some go by the way of the felon,
And some go by the way of shame.

Yet all unite at the ending:
When the angel blesst,
And the grave a loved mansion
Awaiting a well-loved guest.

For there is a peaceful harbor
When the north winds blow the cold,
And the wolf is keen in his hunting
Through the drifts of the driving snow.

—Kellam Foster.

TO OUR READEWS!
Not only should a copy of this HOUSE DRUDGE NUMBER be placed in the hands of every woman, but also in the hands of every man, whether he be a Socialist or not. This HOUSE DRUDGE NUMBER will show men a few things women are up against! Send us 30 cents for 10 copies today and we'll mail them to you within 24 hours.

Under this charming exterior was concealed a fearlessness and determination of purpose which was extraordinary. Those who knew her well said that the fear was absolutely unknown to her. During the first years of her public life it was a common thing for the suffrage meetings to be broken up by mob violence. Many of the times Lucretia Mott and Lucy Stone were the only speakers who could command attention.

On one of these occasions, when the Abolitionists were bold enough to get up a great meeting in Boston, every speaker had left the stand but Lucy Stone and Henry Foster. As the angry mob surged toward them in a great black wave, Lucy turned and said: "Stephen, you had better go." But who will take care of you?" said Stephen.

At this moment a big, burly fellow, the leader, with club raised, bounded onto the platform. Lucy gently put her hand on his arm and turning to Foster, without a trace of fear in her voice, said: "This gentleman will take care of me," instantly disarming and capturing the ruffian, who drew her hand through his arm and carefully hid her among the crowd. Then at her request he lifted her to a stump, where within a few moments she had by her earnestness and eloquence changed the mob into a submissive and attentive audience.

She finally shamed them so that upon her suggestion they made a collection of $20 and gave it to poor Stephen to replace his coat which had been torn to pieces in the melee.

Lucy had matured the idea of retaining single, though she had many offers of marriage, which entirely put her out of the category of "sour old maids," which was the favorite way of referring to the single women in the suffrage cause by the opposition press.

When word got abroad that after several years of pursuit, Henry Blackwell, a well-to-do and influential abolitionist of Cincinnati, had at last renewed the rebellious Lucy Stone, congratulations poured in upon him from his co-workers from all over the country. The persistent and loyal devotion of Mr. Blackwell to her had won the esteem of the little pretty woman's right agitator had many times well nigh driven him to despair. The romance had been watched with intense interest by their friends in "the cause."

They gave the capital's press and all other instruments of the system the chance they are constantly seeking when they signed a pre-nuptial contract which, among other things, said: "We believe that personal independence and equal human rights can never be forfeited except for crime; that marriage should be an equal and permanent partnership and so recognized by law."

It was further stated by them that a wife submerged her identity in that of her husband by taking his name, and as it was but a custom and not a law, Lucy Stone was always known by her maiden name. The marriage, contrary to the prophecies of the calumny howlers, proved an exceedingly happy one. Mr. Blackwell, a prosperous hardware merchant, gave her all of the comfort and money the luxury which had been unknown to her early struggles. This never changed nor lessened her loyalty toward suffrage. There was never a step of advance in the movement from the beginning, in which Lucy Stone was not closely allied.

Alice Stone Blackwell, whom we are happy to call comrade, was the only child of this unusual couple.

(Continued on page 6.)
ANNE SCHOEPPEL
By Theresa Malkiel

Since the editor of The Progressive Woman informed us a few days ago that Anne Schoeppel sent in fifty-five subscriptions all in one big bunch, I feel it my duty as well as a great pleasure to tell of my acquaintance with the energetic comrade. Our meeting, though brief, was nevertheless an evocating feeling of admiration and reverence for her in me.

It will, perhaps, be a surprise to many to learn that Miss Schoeppel lives on a trim in western Kansas, seven miles from the nearest railroad station, four miles from the nearest postoffice and two miles from another dwelling. A housewife whose household duties, daily and then and there, among hours of strenuous work, is also a mother of seven children, the youngest of whom is but a baby of three years; the county secretary of the Socialist party, and the heart and soul of the Socialist movement in that part of the country.

A Bohemian by birth, Comrade Schoeppel succeeded in acquiring a thorough knowledge of the social and economic life of this country by her own reading and by her friendship with a regular subscriber to seventeen various publications. Without being a follower of any particular method of education, she is yet bringing up her children in the most modern manner.

Each child is taught to take care of itself as soon as it is big enough to do so. The older children are made to feel that they are a part of the family. Miss Schoeppel, in her five children, performs various tasks according to their ability. Their limited education in the country school is supplemented by reading and discussions on various topics. By day, also literature and economics, which are, as a rule, discussed at the family table.

Up at 5 o'clock in the morning, Comrades Schoeppel take up their manual labor, but unlike their neighbors they work with a system that lightens their toil and shortens the hours of labor. The amount of work is calculated beforehand and then apportioned according to age; every day, every hour of the day, has its certain duties that are performed by each as regularly as clockwork, and among all the other duties, study, reading and work for the Socialist movement are included.

The latter has become a part of Mrs. Schoeppel's routine. In order to facilitate the use of the farmer's telephone, she is enabled to be in communication with comrades at a distance of a hundred miles, and keep her finger, so to say, on the pulse of the movement within that territory.

She arranges meetings, and accompanied by her husband or children, spends her Sundays or leisure hours during the week in advertising the speakers for miles by posters, hand-bills and other means.

Her house, plain and unpretentious, with outlook on the bleak prairies, is full of love and sunshine within. Respect and companionship reign among old and young, big and small. They are a happy family, I comprehended for the first time fully what a wonderful power woman, the mother of the race, possesses, and how much we will all gain by woman's eventual uplift. Miles away from civilization, she has yet given her children all its benefits, except actual contact with the whirlpool of life. Compelled by geographical conditions to lead an isolated life, she managed, nevertheless, to become the heart and soul of a great social movement. Driven by necessity to earn her livelihood through manual toil, she succeeded at the same time in accumulating a store of knowledge that would fairly stand the test of the most cultured person.

"There is a will, there is a way," she answered, with much emotion concerning her activities. "Every woman could do a great deal more for herself, her family and humanity at large, if she would but make up her mind to try."

TO YOU SUFFRAGISTS!

You know, and we know, and every man and woman who has been supporting the cause of woman suffrage, knows that the time is near when mothers and sisters of men will have the ballot.

But after you get the ballot—WHAT?

Do YOU know—and perhaps you do—that as a voter YOU will be obliged to consider Socialism as an issue? In fact, when all women vote, Socialism will become the BIG issue.

Socialism is as positive as life, because it deals with the things of life—deals with conditions under which men, women and children live and toil to feed and clothe the world, but who are too often too busy to feed and clothe themselves. More than 90 per cent of the people are thus situated today.

Now, Socialism, like woman suffrage, stands for the conservation of the race, and after YOU have become a voter, YOU will find Socialism standing before YOU, asking YOU, NOT FOR YOUR VOTE, as POLITICIANS DO, but for the fullest investigation. And after YOU YOURSELF have gone into the matter, you will either regard Socialism as an iniquity or as a blessed godsend. Politicians, ward-mobs, white slave dealers and exploiters of child and woman labor, damn Socialism as an iniquity, but THE PROGRESSIVE WOMAN feels sure you would consider Socialism as a godsend.

For years THE PROGRESSIVE WOMAN has been carrying onward woman's struggle for the ballot. And, true to its name, THE PROGRESSIVE WOMAN is dealing now with the educational phases of this struggle. Socialism is one of them.

WHY NOT INVESTIGATE SOCIALISM FOR YOURSELF? THE PROGRESSIVE WOMAN can show YOU that Socialism will eventually be the creed of all wise suffragists.

Why not mail us your subscription TODAY?

PIONEER SUFFRAGISTS: LUCY STONE

On an October day in 1853, when the body of the old Church of the Disciples in Boston, that edifice was crowded to overflowing by representative people from official, political, philanthropic and social circles who had come to pay their tribute of love and respect to the great abolitionist and suffragist. Boston, esthetic, cultured Boston, turned out en masse to honor this little old woman who had passed the flower of life, so early. This was a triumph both for the woman and the cause to which she consecrated her life to advance. Here in the old church cultivated, progressed Boston, the same culture, the same culture, the same cultivation, the same application, the same concentration of equal human rights—here on this October day, I say, we see esthetic, cultured, progressive, contrite Boston sitting with bended head, listening in sympathetic silence to the same William Lloyd Garrison telling of the life struggles and noble sacrifices of pretty Lucy Stone!

The same capitalist press, not only of Boston, but of the whole country, which in the beginning of her public life had held her up to scorn, ridicule and derision, now vied with each other in devoting columns of space to denouncing this woman.

One of the most beautiful tributes was a poem by Julia Ward Howe, who years before had been converted to the cause by the eloquence of Lucy Stone, the first time she had ever heard her speak.

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LO—and BEHOLD!
2,000,000 Women Voters in Ten States—and More Millions to Come!

WHAT are you members of the Socialist party doing to bring Socialism to the attention of these 2,000,000 women voters and the millions of suffragists who will get the ballot during the next few years?

A good many of you members, especially men, of the Socialist party are absolutely unfamiliar with the great woman's movement which is stirring the entire world today. Women voters and suffragists are molding and changing institutions! Like the Socialist movement, the woman movement is also international.

The woman movement is woman's protest against servitude industrially, politically, and domestically! It is her protest against the vice of Capitalism. Now......what are you going to do to convince the great army of women voters that their demands can be fulfilled only through Socialism?

Educate them—you say? How? Ah, there’s the rub!
Never mind answering it.
THE PROGRESSIVE WOMAN has been educating the opinions of women for six years in a quiet, effective manner along Socialist lines. That is one of the reasons you have a woman membership of 11 per cent.

During the last six years, 1,860,000 copies of THE PROGRESSIVE WOMAN have been read by women—16 to 20 pages of real, vital, educational propaganda matter every month. You Socialists thus have the material with which to build up your movement. But we must not be satisfied now with a mere 11 per cent woman membership!

WE MUST HAVE A 50 PER CENT WOMAN MEMBERSHIP—WOMEN OF ACTION, FORCE AND THOUGHT—WOMEN WHO WILL MAKE YOU MEN MEMBERS LONG ON ACTION AND SHORT ON TALK.

Don't deprive yourself of the opportunity to take part now in the most important task before the Socialist movement—the making of women Socialists! Don't miss the chance to work for the realization of our slogan: HALF A MILLION SOCIALIST VOTES IN 1916 and a 50 PER CENT WOMAN MEMBERSHIP!

Start by subscribing for THE PROGRESSIVE WOMAN, and before you send in your subscription, be sure to get four other yearly subscriptions and we'll mail you THE WOMAN'S MOVEMENT IN AMERICA, by BELLE SQUIRES, so that you may know with whom you're dealing when you talk to a woman voter or a suffragist!

Address
THE PROGRESSIVE WOMAN,
5445 Drexel Avenue, Chicago, Ill.

WIND BREAKS

By Virginia Cleaver Bacon

Gnarled and twisted and storm tossed, Vicariously the brunt they bear Of the wild winds. Their symmetry is lost That fruiting trees may grow all straight and fair.

Bowed and stunted, branch and root, A host of fellow-men I see— Oh, idlers, shall God question not what fruit We bear, that worthy of their pain could be?

IS SOCIALISM RIGHT OR WRONG?

By John M. Work.

CHAPTER V.
SLAVISH DEPENDENCE.

The present capitalist system of industry reduces the wage-workers to slavish dependence upon the capitalists for an opportunity to earn a living.

There was a time when most people in this country worked on their own account. This was an easy matter in the early days, because the tools of the various industries were simple and inexpensive. The people as a rule were not dependent upon others for a chance to make a living.

But, industrial evolution has changed all this. The simple tools have evolved into great machines. The small industries have evolved into vast industries. It is no longer possible for the average man to gain the toil of an industry himself, nor to run the industry by his own labor. On the contrary, the industries are now owned by capitalists and run by many men working together.

As the industries are owned by capitalists, the workers are therefore forced to ask these capitalists for a chance to work in the industries.

Unless some capitalist will give him a job, the worker must starve, or beg, or steal.

To avoid having to starve or beg or steal, he is compelled to submerge his self-respect and humble himself before the owner of an industry.

There is no more pitiable object in the world than a worker degrading himself or herself by asking a capitalist or his lieutenant for a job.

There is nothing better calculated to destroy manhood or womanhood.

There is nothing better calculated to ruin character.

Long as the present capitalist system exists, there is no escape from this wretched degradation.

But the workers have it completely in their power, by their votes, to bring the present capitalist system to an end and introduce Socialism.

When that is done, this degradation will cease.

The industries will be collectively owned by all the people.

Every citizen, man and woman, will therefore be a part owner of the industries.

The managers of the industries will be the representatives of the workers, not their masters.

The people will work in their own industries.

And their self-respect will multiply a thousand fold.

(To be continued.)
SUFFRAGE FOR WOMEN
WORLD-WIDE MOVEMENT

Suffrage for women—one of the rapidly growing factors in the political life of the United States—is to be the big question at the International Socialist Women's Congress to be held in Vienna, Austria, coincident with the holding of the International Socialist Congress.

It will equal in importance the discussion of legislation for women and children and of trade union questions, according to Marie Gardos, of Budapest, Hungary, who is now touring the United States under the direction of the Hungarian section of the Socialist party.

Marie Gardos is one of those human dynamers with which the European Socialist movement seems to abound. She is like Clara Zetkin and Rosa Luxembourg of Germany and Adelheid Fopp of Austria in the energy with which she carries the message of Socialism to those who would stand aside.

This has been evidenced more than once as she has carried the banner of Socialism among the Hungarian workingmen and women half way across the continent from New York City to Chicago, visiting many cities and holding many meetings in the culture of frankness. "The American Socialists have very much to learn, but the possibilities are very great."

Like some other European Socialist women, Marie Gardos does not look with approval upon the attitude taken by American Socialist women, and the American Socialist movement for that matter, in co-operating with the American Suffrage Association and other non-Socialist suffrage associations in an effort to secure the ballot for women.

"In Europe the class line is drawn sharply everywhere else," she said, "The Socialists do not join with the bourgeoisie women in the struggle for the ballot."

The fact that the American movement for the enfranchisement of women stands for giving the ballot to all women regardless of race, religion, color or nationality, which coincides with the demand of the Socialist party, did not seem to matter with Marie Gardos. She classed the American Suffrage Associations with those of Europe as political organizations, not really interested in the extension of the vote for women.

The delegates of the American Socialist party successfully weathered this question at the International Socialist Women's Congress in Copenhagen, Denmark, in 1910. With this question one of the big matters to come before the Vienna Congress, next year, it will be interesting to watch the situation as it unfolds itself. Two new factors will be the question of militancy, non-prominent in the past, and the enfranchisement of women in China.

Marie Gardos scored the Pilgrim Suffragettes who were timid in their advocacy of "votes for colored women," an issue that confronted them in the state of Maryland, in their march from New York City to Washington. She gave this as an instance of where the economic interests of the working women and the bourgeoisie women come into conflict.

This is not the first time that European Socialists have disagreed with the tactics pursued by Socialists in the United States, where an entirely different situation arises. Karl Kautsky was sure that the American Socialists were going wrong on the immigration question, when they showed a tendency to in any way restrict the influx of peoples from any land. After investigating the matter he reversed his position and now looks upon the problem in a different light.

Editorial Note—Elizabeth Freeman, who marched with the New York Suffrage Pilgrims, declared the story about their refusal to march with the suffrage ballot women, "cooked up by those press representa-
tives who were looking to show the Socialists in an uncomplimentary light." She also declared that the two women suffrage gatherings, in St. Louis and Chicago, were refused to recognize the race lines drawn by the hotel management, and stood by their colored comrades.

SOCIAL DISEASES

WHAT is meant by disease? The dictionary gives us synonyms: ailment, malady, illness.

You are ill. A doctor is called. He makes a diagnosis and announces that your circulatory system is so disordered that sufficient nourishment is not conveyed to your various organs. Your body is diseased and the trouble stems from the fact that no application of salves and nostrums will set you right. There is an obstruction which must be discovered and removed, and you need not hope for better until this defect in your circulation shall be repaired.

The prime function of the human body is to nourish and sustain itself. Failing in this, it fails in everything, or rather, it succeeds properly in nothing. The body is diseased.

Now a social disease is a pathological condition of the body social—it is a sickness afflicting, not individuals, but groups within society—a sickness which is the result of the abuses inflicted upon those groups by our peculiar form of social organization.

The prime function of the social body is to nourish and sustain itself—to send healthful food—physical, intellectual and moral—to all its organs. Failing in this, and in the measure of its failure the social body is diseased, anemic, corrupt.

Society is organized industrially for the purpose of production. The necessary factors in production are raw material or natural resources, machinery and labor. Of all of these factors we have an abundant supply. We have the raw materials, the coal, cloth, flour, meat—sustenance for the physical bodies of the people.

These warehouses may be called the stomach of the social body. In them is placed, or can be placed, a plenty for all. But there is something wrong with the system of circulation and the common people starve for the blood which they themselves furnish.

If you are a wage worker, your wage is the artery which carries blood to your body. The wage system is the network of arteries which feeds the lives of the wage workers. There is an obstruction in this artery. It is the private ownership of the products of labor by masters who own the tools of production.

The wage worker is a rushing torrent of goods. The masters send back to the workers only driblets. You must put into the wage system $10 worth. You may draw out only $2 worth. Presently the warehouse is full to overflowing and you are prevented from putting further goods into it. That is, you are forbidden to work. You lose your wages and no nourishment comes to you from the great common stomach. This is the wage labor system of industry. This is capitalism. It is the obstruction which Socialism seeks to remove from the social canals.

All of our social diseases may be said to arise from the failure of our industrial system to properly circulate the products of labor.

Rheumatism, phosphy jaw, etc., we designate as physical diseases; and though we may call drunkenness and prostitution moral diseases, the wage system is the thrombosis of our social arteries.

Whether the social disease considered be physical, intellectual or moral, if we track the beast to his lair, there shall we find the Profit System of Industry.

The army is a hot-bed for venereal disease, and the school is a bulwark of your robber system of industry. The soldier breaks the strike, thus aiding the boss in looting the worker. Also the soldier gains and holds a market abroad in which to sell the loot.

Men in the army and navy are d'cory from home and natural human relations. So are also men who are driven to Alaska and other frontiers in their search for bread. Men roam the streets of our cities, partially or wholly unemployed. They cannot have wives and homes. Therefore does the white slaver ply his trade to supply the home market, the labor camp and the military camp.

Today in Trinidad, Colo., a comrade pointed out a 5 and 10 cent store which pays its girls $4 a week. Olympos, Wash., has a store of a similar kind with the wages of the state capitalist, where girls are paid $2.40 a week. Every girl in these stores is a promising candidate for a prostitute's job. Prostitution is a social disease. It has its roots in the wage labor system of industry. Kill the root and the disease will die.

Thus, too, must we kill the moral disease graft. Corruption funds are fed with the dollars robbed from labor by the wage system.

The profits system takes the child of the poor man from school and puts him in the factory. We are, says a popular educator, "a nation of smug scholars." The profits system permits your Carnegie and Rockefeller to dictate what shall be taught in our schools. We have a class education. Society is intellectually diseased, first, by the compulsory system of school that makes nothing of the mental teaching of those who have opportunity for study.

Social diseases? We have one—a bad one. The Profit System of Industry. And its progeny are as numerous as the sands of the sea.

I might suggest to our women, in closing, that we need hope to kill neither the disease nor its offspring through the agency of foreign missionary societies.
SUFFRAGE AND SOCIALISM

By Maud Thompson

When the conscious part of the labor movement, which is Socialism, grows in the minds of men, there was no woman movement. Here and there for more than two thousand years individual reformers had pleaded and argued for the rights of labor. Philosophers had told them that it was contrary to nature, theologians had declared it contrary to the will of God, and the rest of the world had laughed.

The great democratic movement of the eighteenth century was bounded by the "rights of man." The women of the French revolution guided political parties, led mobs and went unflinching to the guillotine, but when they petitioned the constitutional convention for suffrage, suggesting that those who helped create the republic should vote in it, the advocates of democracy were so busy creating a state of "perfect equality" that they could not listen to the women's plea.

But the German thinkers who were the founders of the modern Socialist movement, were neither philosophers, nor theologians, nor idealists. Therefore, when they turned their attention to the status of women they did not devise a place for her to suit their conception of the universe, nor assign her a corner in heaven, nor question whether she was enough of a human being to share the rights of man. They were scientists, and as such they looked for facts.

They looked about them to find out what women were doing. For action is the test of capacity and function. They saw women toiling in the mines and mills of England, and in the factories of America, producing the clothes and tools necessary for the life of mankind. They saw women toiling in the fields of France and of Germany, producing the food that sustained mankind. They saw women working in the shops of England and France, distributing the goods of labor. They saw women as producers directly subject to every law which can affect the life of the worker.

But, unlike our amateur democrats, they saw beyond the wage-earning woman. They saw two-thirds of womankind working in the homes, producing, repairing, distributing material things. They saw, too, that this woman labor was never paid for in that measure of value which was current in the market place of men, money.

So they began to inquire what was this moneyless system under which most women labored. And again they searched for facts. This time they had only to go to history to trace the changes which had left married woman in a different economic world from men. They found that women, bound by motherhood to the isolated home, were carrying on the odd jobs of the home in that moneyless primitive moneyless system under which all mankind once worked. But they saw that the modern woman in her primitive work was not only the cornerstone of her own community, but was indirectly controlled by the laws of the modern industrial system that surrounded her.

These, then, were the two contributions of Socialism to the woman movement: that part of womankind are producers in modern industry subject to industrial and political laws, and that the rest of womankind are non-industrial producers in the homes, at the mercy of industrial laws beyond their control. Socialism, therefore, formulates no laws for women as women. Nor does it make any concessions to women as women. It sees women as workers, expects from them every service that a worker gives, demands of them every power that the worker needs. So the rallying call of Socialists was, from the beginning, addressed not to men, but to workers: "Workers of the world, unite!" And the women, too, have answered the call.

It would be as absurd to say that the Socialist party favors woman suffrage as to say that it approves of a system of law essential to its very existence. There is a woman movement outside of the Socialist party, but there can be no Socialist triumph without the emancipation of the women. The Socialist party declares for woman suffrage on exactly the same grounds that it is now fighting in England, in Austria and in Germany for man suffrage.

The women of the Socialist party have certain important privileges over their sisters who are working for their emancipation in other organizations. In the first place, they enter into their political privileges at once, as far as the law of each land permits. They nominate candidates, hold office in the party and help direct its national and international policies. All this is not only comforting to their self-respect, but training for citizenship.

More than the Socialist party we are fighting with men, not against them, for our emancipation. Together, Socialist men and women comrades are fighting the forces of ignorance, which postpone a complete democratic organization.

But the greatest privilege of Socialist women is that they fight for their own emancipation while fighting for the greater freedom. The person who has not backbone strong enough to fight for her own rights will make a weak soldier in the social struggle. But the person who fights only for her own rights is a blind fighter, and likely enough to strike a comrade in the fray. In the Socialist party we women strike a blow for human freedom with every blow we strike for our own emancipation.

We who make the material things the world needs, who hear the men the world needs, march to our rights as workers, and we have stopped begging for our bread, and we will not beg for the ballot.

WHO SUPPORTS WHO?

It has been the general belief throughout the ages that the employer supported the workingman. That idea is changing somewhat, and it is even put forward at times that the workingman supports the employer, by doing all of his labor, and making a big profit for him out of his business. Yet the employer continues to work for the employer, and to accept a minimum wage for his labor.

Now comes the question. Does a man support his wife? She has always stood in the category of dependent upon him. The law has placed her along with the minors of the family. But suppose a woman gives up a $10 job to marry a man who is making $15. She doesn’t stop working and changes places of employment and drops her salary. She washes, scrub, sews, bakes, nurses and trains the children. Is her husband supporting her?

Suppose children are born—say five. The mother takes the usual care of them for a time, then dies. What, then, is the fate of the father and children? As a rule, he must get another wife, or send his children to an institution. In this case has the father been supporting the children? If so, why doesn’t he continue it after his wife dies?

These are questions that have led to one issue: The married woman, doing the bulk of domestic labor for society gratis, is the strongest bulwark to the present system, the factor that helps must to pile up the riches in the hand of the capitalist employer. She is, indeed, one-half of a great class, whose toil costs the employer absolutely nothing. Her husband makes the money, and after he marries her as he received before. He receives no more because children come. All of which means that the married woman must support the state. This ratio will increase, and no marriage and divorce commission can retard it, so long as the married woman of the working class must stand as the unpaid drudge of the wage slave, and the capitalist draws his millions in profits out of their debasement.

THE BELGIUM STRIKE

Editorial continued from page 2

The really great lesson, then, in this Belgian strike, is the demonstration of the value of the laborer, en masse, from director to the man at the bottom, and the uselessness of the owner, save as a collector of revenue. A few more such strikes and the workmen will begin to recognize his own value, and instead of begging for the privilege of voting in other men's governments, will make the government his own, democratizing it, and shaping it to the needs of the greatest number of people, which are the working men and women.

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EXTRACTS FROM EVELYN BLACK'S DIARY

(BEING THE DAILY ANNALES OF AN AVERAGE WOMAN.)

FIRST WEEK.

ONWARD—This was a hard day, because there was the washing to do and what should Tom do but bring home a box of groceries and bring a friend home to lunch. I had fixed a cold lunch, and I had to stop and cook something else, which delayed the smoking of everything, and made Tom late getting back to the office. But he should learn to remember about Monday being my busy day. I won't let men ever get into these little things.

Tuesday—I ironed and cleaned today. It looks like, with the children in school, we do have the biggest ironings! Try as hard as I could, I couldn't get through before five o'clock. Then it was time to get supper. The children do get so rude and noisy at school, and they got on my nerves awfully at supper. They are as wild as March hares, and it is next to impossible to get any work out of them. Tom says I don't know how to manage them. But I would like to see him have the job for just one week! They are afraid of him, and he is his size. I wielded a big stick. I don't think men understand how women feel about these things, anyway.

Wednesday—My, what a big basket of mending I did get done today. Our clothes are getting so threadbare they just won't hold together much longer. I wish Tom could get that raise they have been hinting at at the office. Certainly we need it bad enough. I don't think Tom himself realizes just how bad, because he doesn't have to take care of all the odds and ends that I do. If things wear out, and he has to buy new ones, he seems somehow to blame me, as if I could make them last a little longer. Well, I am only human, and I can do only human things, though it does seem sometimes as if I almost reach the super-human in the way I manage some things for this family. Yet Tom doesn't seem to realize it. I do think housekeeping is getting to be the most thankless job! Nobody knows what you do, and nobody cares, unless something goes wrong, and then you get all the blame.

Thursday—I made Marie a couple of gingham covers today. Poor child, she just had to have something, so she got out the sewing box, and Tom, and got them. Jessie is next, and the boys will have to have new shirts very soon. My! I wish Tom could get that raise.

Friday—I suppose I will have to make my last fall dress over again. I can think I can cheer it up a little with some of that scarf that was left from Marie's last winter suit.

Friday—I did the marketing for tomorrow's baking. It does seem as if every one of us would soar out of reach in price very soon. Any kind of good meat has gone up a cent a pound; butter two cents, eggs out of reach; even beans and potatoes are up back again. I haven't bought only a few things you are ten or fifteen cents short of what you were formerly. That means we have to eat less food. And, goodness knows, the rations are too close cut now, to suit the children.

Saturday—Did the Sunday baking today. There is so little to do with it, takes more time to make everything than to eat it. If we don't have to buy other things at the stores. At least, not nearly so much. An angel-food cake with the whites of eleven eggs in it was a Sunday necessity then. Today it is an unheard of luxury, almost. I think my good cooking has come to that sort of thing that won Tom. That summer he came out to board with us, so glad to get away from the restaurant food for two weeks, how he did brag on what we had, how things I made for him—how he appreciated them! Then afterward when he was visiting, and so often it would be paradise when I could somehow get his meals for him. ** ** Well, I am getting off details, but it isn't the paradise, that I know of. I wonder if Tom realizes why it is that things don't taste as good as they did in the old days?

Sunday—The children off to Sunday school, and then went to church. Tom hardly ever goes any more. He says he is too tired, and thinks he ought to have Sunday to read the paper and rest. Well, maybe he does need it. But as for me—if I didn't do church I never would get out of the house. I suppose it is wrong to make a recreation of a religious duty, but then many things seem wrong today. The Smiths came home with me to dinner, and I didn't get the work done up till late in the afternoon. But it looks like we ought to have a little company once in a while, though falling has judged them the food they ate. ** ** Not that I am stingy—far from it. But it is so hard to get enough for Tom and the children. Well, it looks like most pleasures must have a little worry mixed in.

(Second week will appear June "Child Labor" number.)

BEYOND.

By Annie Minturn.

A rain cloud dark and gray may hold within
Rose pink, pale amber, purple, blue and gold,
Waiting the sun beyond to pierce it shining
In phosphorescent gleam of color bold.

A hapless woman drudge, poor, stunted, meager, lowly,
May see beyond the destiny that bars
Sweet Liberty, a-tremble, precious, holy,
Pointing the path of glory to the stars.

(All readers of The Progressive Woman will be interested in this poem, which was written by Mrs. Sarah E. Hedley of Hobart, Indiana, and published in the forty-fourth year, and writes a short poem every day.)

THE PREACHER.

Last eve I sought the nearest church
And heard a gifted pastor preach;
He talked of men whose days were o'er
Two thousand years ago, or more.

He said no word of those who strive
In this old world, to keep alive
Who fight their battles every day,
Obscurely, in their feeble way.

I'd just as soon be in the dark Concerning Noah's ark;
I care not for the telescope,
Or Joseph's corn, or Jonah's whale.
I'd rather learn something to cheer
Some hopeless toiler, struggling here,
Than learn how Pharaoh blew his "dough"
About five thousand years ago.

The things of which my pastor talks
Are dead as Adam's brindled ox.
But around us there are cries,
And wringing hands, and weeping eyes.
He'll have to get his text on straight
And bring his gospel up to date.

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THE WOMAN MOVEMENT IN AMERICA, by Belle Squires, is one of the classics that have been a part of the modern world—the clamor of modern, wide-awake womanhood which prefers justice and equality, by made "chivalry" and man-made laws. This book tells you the truth. You have never heard of the woman suffrage movement in America—facts that do not appear in American school histories—a book for every house drudge!

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THE PROGRESSIVE WOMAN,
3445 Drexel Ave., Chicago, Ill.
WHAT THE FEMINIST MOVEMENT MEANS.

The convulsions which the world is receiving these days as a result of agitation carried on by the feminist or woman's movement indicate that women are going to have a hand in the adjustment of relations and conditions that affect them and the will or prejudice of men cannot stop them.

The feminist movement is the protest of women against sex slavery and economic servitude. It is the crystallization of woman's world-wide demand that she be regarded as an individual with the capacity to perform broad social service instead of being considered a mere child-bearer.

Sex slavery and economic servitude have always existed together. They are the twin institutions of man-made dominion, and women want the ballot to eliminate these two specimens of man's queer sense of justice.

The present age has witnessed the wonderful development of labor-saving machinery, and the crude, physical force of the cave-man is no longer necessary. Brute force, the conqueror of women in the long past, is now so cheap that it can be bought for $1.50 per day, or shattered into smithereens by the whiff of a cannon-ball. Much as Socialists are inclined to slap the capitalist system on the wrist or kick it in the shins, it must be admitted that capitalism has produced conditions that have enabled men and women for the first time in the history of the race to stand on an equal plane in the expression of their thoughts and aspirations.

But man cannot reconcile himself to the fact that woman's conception of politics and other things are far cleaner and better than his own—so we see him forcibly feeding suffragists in England, insulting them at Washington, and opposing them with the aid of manufacturers' associations, brother keepers, the Left Lewis element, and newspapers that lie more than the devil.

The feminist movement proclaims "Equality before the Law!" It demands for woman's share in political freedom. It attacks economic wrongs as braverly as any Socialist, only it has not yet announced the remedy. It hurls defiance at man's double code of right and wrong and calls upon the world to understand the fact that sex enslavement of woman spells her mental and physical decay—and that her mental and physical deterioration always heralds in advance a nation's fall.

NERO WASN'T IN IT.

As we think of the manner in which the English suffragettes have been treated by John Bull, we are led to wonder why Emperor Nero, the bulliest of them all, never thought of forcibly feeding women of his day when they dared to assert their rights.

Who knows but that Nero at this moment is struggling to resurrect himself from his grave to apprise the world that the gladiatorial combats held in his arena were tane compared with the tortures inflicted on the suffragettes by the English government. Really, Nero, you were not in it, after all!

If the English government ever thought it could break the spirit of the suffragettes, it has by this time found out otherwise. Despite the claims of the press in America and England that the suffragettes are losing support, we learn from impartial observers that the contrary is true. For nearly half a century, English women have petitioned and pleaded, and they do not yield their cause, only to be ignored and rebuked. The attitude of the English government, coupled with the English press, which has always misrepresented the women's culing of suffragists, and the hate-monger sensations. Politicians and monarchs and intellectual lackeys who fawned upon or feared him are plying their trades and selling their unclean wares. And the men and women of the working class who are permitted to land and machinery created the wealth that made Morgan a financial giant, are still plodding and producing more wealth.

The vast wealth "controlled" by Morgan has passed into other hands—not the hands of labor—but into hands that will continue taking their toll from the brain and brawn of labor.

Morgan's power was not in himself. It was centered in the present social system which he personified. His power he acquired because the industrial order of today placed him in a position to exploit the working class and crush competition. Morgan made competitors and competition look foolish. The clamor of our industrial order was centralization, and Morgan understood it. He obeyed it.

But now a new climax is being heard everywhere around the world. It is the voice of labor declaring that it alone is the rightful heir to all wealth—that the only hands worthy of possessing wealth are those of men and women who produce it socially with their energy—with their labor power. This declaration of labor is found in the international Socialist movement, and it is the presage of a social order in which the means of life will be used for the enrichment of the workers themselves.

IT HURTS BUSINESS.

The Illinois senatorial welfare commission has been notified by Chicago department store employers that its investigation has hurt business. Profits have decreased somewhat, and the employers are sad and many are laden with woes. The public became cognizant of a few facts about the munificent remuneration girls and women receive—munificent enough to compel their resignation. And the public expressed its disapproval by patronizing the small middleman, who with his wife and daughter or so stand behind the counter from early morn into the later hours of the night.

The heavy-hearted complaint rendered by the department store employers simply means that business would not have been hurt had the commission kept its hands off the department stores. The girls? They deny by saying, don't you know that profits are worth more than girls; and then, besides, it isn't the low wages that make 'em go wrong. It's their home training which does it!
WOMEN OF OTHER LANDS

"Formerly the home was our world; Today the world is our home."

Socialist Demonstrations for Woman Suffrage.

By Meta L. Stern

THE SOCIALIST parties of all countries form the greatest suffrage organization for the liberation of women, for the gaining of the right of women to participate in the government of the world, and for the winning of women's political equality.

The Socialist movement first took shape in its present political form, equal rights for both sexes were its starting point and its fundamental principles. But women suffragists have never been on the same plane as men. They have never been equal in this movement, and have been the object of prejudice and practical neglect.

The movement of women for the right of suffrage is one of the most important and one of the most difficult movements of the present time. It is not possible to exaggerate the importance of this movement.

In Germany, where over three hundred meetings were held, a feature of the demonstration was a special Socialist Women's Day, on which women of all classes voted, and where women of all classes, and women from all parts of the world, gathered to hear the speeches of the great women speakers and to listen to the music of the great women's bands.

In Russia, where a Woman's Day was observed for the first time, the demonstration was marked by the election of a female board of education, which is the first of its kind in the world. The elections were held in several cities, and in several of them women were nominated and elected to the board of education.

Reports of the meetings have not yet reached us, but our Russian comrades have sent word that the meetings were well attended, that many of the speakers were women, and that the whole movement was marked by a spirit of freedom and democracy.

In England, the suffragettes are engaged in an actual war against the government that is growing more and more desperate each day. For years the Socialist movement has been in the vanguard of the suffrage movement, and in the last few years it has been the avowed purpose of terrorizing the government into granting them political equality. It is difficult for us to judge the state of the movement, but we can see that the courage and endurance of these women, who are fighting for their cause as heroically and as wisely and with as much self-sacrifice as men have ever fought for any great social cause.

TWO KINDS OF SUFFRAGE AGITATION IN ENGLAND.

In England the 'militant suffragettes' are engaged in an actual war against the government that is growing more and more desperate each day. For years the Socialist movement has been in the vanguard of the suffrage movement, and in the last few years it has been the avowed purpose of terrorizing the government into granting them political equality. It is difficult for us to judge the state of the movement, but we can see that the courage and endurance of these women, who are fighting for their cause as heroically and as wisely and with as much self-sacrifice as men have ever fought for any great social cause.

WILL VOTES FOR WOMEN CHECK SOCIALISM?

By Alice Stone Blackwell, in the Boston Globe.

There are several reasons why fewer women than men have yet become interested in Socialism. Men have always been more than women, and have, therefore, been more prominent in the economic life of the country. Education, which is the main avenue by which women can become acquainted with Socialism, is still in its early stages. The movement for women's suffrage is, therefore, in its infancy.

Another reason is that women, as a rule, are more interested in the home than in the world. Men, on the contrary, are more interested in the world than in the home.

Socialism is an economic and political theory, which is held by persons of any religious faith or of none.

The same forces that are driving men into the Socialists are driving women. The economic depression is driving women to the Socialists. The Socialists are the only party that can give women the security and the protection that they need.

A prominent and highly respected social worker in Milwaukee has just returned from a trip to Europe and is now a member of the Socialists in Milwaukee. She is a woman of great ability and has been the leader of the women's suffrage movement in Milwaukee, and all the more because it has been so long necessary. She is the only woman who has ever been a Socialistic candidate for the office of mayor in Milwaukee.

Already the women have shown almost smothered compe-
tition and individual initiative. Every day their strength is growing, and in the general public, life is growing harder. It is only a question of time before women will see that, instead of having our industries run by a gigantic combination of trusts, for the enrichment of a few, it would be more sensible to have them run by co-operation, for the benefit of all.

It is only a matter of regret to Socialists that the end does not seem worthy of so great a struggle. For the suffrage bill that British suffragettes are fighting for is worth of a woman's life, and it is a question of whether or not since a number of years is, after all, only a limited suffrage bill and will, when finally passed, enfranchise many women of the middle and upper classes who are now excluded from the mass of England's proletarian women. To judge from the newspapers that have been sent to us, it seems that the suffragettes do not favor a limited suffrage bill because they are opposed to universal suffrage. They believe that the movement for universal suffrage is entirely out of the question at present and that there is no place for women on the ballot, and that the only way to make a good demand for universal suffrage.

A matter of principle Socialists cannot favor any limited form of suffrage. As a matter of expediency they must resist any strengthening of the enemy's forces that might result from enfranchising pro-

WOMEN WAGE WORKERS IN FRANCE.

In France, as in all other industrialized countries, the number of female wage workers is rapidly increasing. According to recent statistics there are no less than 3,600,000 women wage workers in France. This increase in the number of women working outside of the home, obliged to support themselves and families, ought to give a powerful impetus to the still undeveloped women movement in France.

THE PROGRESSIVE WOMAN

HERE IS SOMETHING SO PLAIN BEFORE YOUR EYES THAT YOU CAN'T GET AWAY FROM IT.

Take a good-sized sheet of writing-paper among your friends and jot down their names and addresses to:

THE PROGRESSIVE WOMAN

3 MONTHS FOR 10CTS.

YOU—the reader—can't afford to let the slump of summer months affect your magazine, The Progressive Woman.

YOU—the reader, whether Suffragist or Socialist—can get ten, twenty, or thirty copies of The Progressive Woman for three months for The Progressive Woman within a week's time. YOU CAN DO IT. And by doing it, you will have turned the attention of ten, thirty, thirty people towards Socialism and Woman Suffrage.

Just say to yourself, "I can get a lot of people to give 10 cents for a subscription to The Progressive Woman, and I'll DO IT NOW"—then you'll see how easy it will be.

STATEMENT OF OWNERSHIP OF THE PROGRESSIVE WOMAN

As required by Act of August 24, 1911.


1. The actual number of copies printed and distributed for sale as the Progressive Woman for the month of: January, 1914.

2. The number of copies transmitted for direct sale as the Progressive Woman for the month of: January, 1914.

3. The number of copies mailed as the Progressive Woman for the month of: January, 1914.

4. The number of copies mailed as the Progressive Woman for the month of: January, 1914.
HOW TO GET A 50% WOMAN MEMBERSHIP

By Josephine Conger-Kaneko

LAST month we said we would be having a special time of women's committees and clubs that were helping the movement, and how they were doing it.

Tacoma, Wash., has a Karl Marx Study Club, with 46 women members. There are no men members, and these women are all busy working at other things. However, they are alive, full of enthusiasm, and making a success of their work. The corresponding secretary, Comrade May Newhauser, writes as follows about their meeting:

"The monthly socials of various characters are held. The money-raising proposition through the city dailies, into which the club is ready to advertise, are announced meetings, entertainments, etc. Our programs are well selected, and often we have speaking.

"In fact, we have a weekly meeting, and the club is a very active one. It is a great delight to work with these women, and we are constantly looking for new members."

Some Members of 'The Karl Marx Study Club' of Tacoma, Wash.

TO MAKE WOMEN CITIZENS

The woman's committee of the New York, Socialist Party, has been working hard at the task of helping foreign-born women to become naturalized. In conjunction with this work, the woman's committee has established a woman's department of the organization and appealed to the public to assist in this matter.

"Do you believe in woman suffrage?" is the question being asked by the woman's committee.

"If you wish to vote for women in the New York, Socialist Party, you must be a citizen. If you are not a citizen, you must pay the citizenship fee of $5.

"If you wish to vote in the New York, Socialist Party, you must be a citizen. If you are not a citizen, you must pay the citizenship fee of $5."

WHAT IS EFFECTIVE PROPAGANDA

"To have a sense of efficiency, one must be able to see the right thing in the right place, at the right time, and do it."

Read The Socialist Woman each month for ideas that will strengthen your local and get fellow Socialists to subscribe for it at once. They need it.

Some Members of 'The Karl Marx Study Club' of Tacoma, Wash.

Important Work Undertaken by Socialist Women of New York

Within our reach. The Legislature has passed the woman suffrage bill in January, 1913. This bill will come up for consideration in the next session of the New York Assembly in 1914. If the women of New York are not satisfied with our present laws, they should go to the polls and vote. "The influence of the woman's vote is immense, and if all women are educated and interested in the franchise, they will be able to elect a legislature that is fair and just."
HAPPENINGS in the SUFFRAGE WORLD
A REVIEW OF THE MONTH IN WOMAN'S DOINGS FOR AND WITH THE BALLOT

That the woman suffrage movement is international will be shown in the New Zealand and the Canadian elections, May 3.

Several banners to be used in the demonstration will bear the inscription: "Votes for Women in 1913 in New Zealand, 1911 in Canada, 1910 in the United States." The new Zealand, German, Italian, Greek, Turkish, Hungarian, Irish, Chinese and votes for women resolutions will be represented.

As we go to press the state of California is about to proceed for its first election of a woman candidate for judge. The ballot will be decided by a jury of popularly elected women, and is opposed by the Business Association in San Francisco. Police Judge Charles Weller, against whom the interest of the recall, is directed, has constantly refused to consider rape as a crime. According to him, petty larceny is worse than rape. Judge Weller has repeatedly placed the bail low for rape criminals that they could afford to forfeit bail and leave the city. A group of women records and system of Judge Weller's court, and as a result of the shocking disclosures, promoted a Recall League.

Why are the women sitting for the recall and the Business Association and business interests arrayed against them? Partly because they know who will treat womanhood with some respect and decency, an interesting motive.

According to Susan W. Fitzgibbon, who participated in the recent suffrage campaign in Michigan, the women were married to the Business Association and business interests, especially by the liquor combines. The latter fought every step of the movement with a show of force and in every way, their command—money, prejudice, treachery and unconsciousness of anti-suffragists.

An anti-suffrage bill and a literature were distributed in saloons and on the bars. Beatrice Forbes Robertson, who campaigned in Upper Michigan, declared: "I have found throughout Michigan a good deal of ignorance and misapprehension about woman suffrage, but an absolutely open mind on the part of the women. The liquor laws, among them except from 'boss' politicians and liquor dealers, whose enmity is only a reflection of the liquor combines." The Illinois State Board on Constitutional Amendments has reported favorably Senator Magill's woman suffrage amendment, which will give a woman a vote for all offices not created by the constitution, municipal offices, members of the board of equalization, assessors and board of revision, circuit and district officers and presidential electors. State and county offices are created by the constitution and cannot be touched except by constitutional amendment. The pending bill also provides a right to vote for women on all propositions.

Illinois requires a two-thirds vote of the members of the constitutional conventions for the approval of amendments and has a conservative provision that only one can be submitted.

The Idaho State Senate (a suffrage state), has passed a bill forbidding the sale or gift of tobacco to boys under 18 years of age, effective May 20 to frequent or loiter about pool rooms. A section was added to the liquor law relieving of an habitual drunkard, or any convicted of selling or giving liquor, after which anyone selling liquor will be subject to a severe penalty.

A new law in Idaho provides that destitute mothers whose husbands are dead or are confined in the state prison, may obtain a pension of $10 per month. It is to continue until fifteen years of age, and $5 per month until the age of twenty. The pensions are to be paid by the county in which the mother lives, and shall be a part of the mother's income until her children reach the age of fifteen. Two other laws asking for inspection of food and a medical inspection law, were enacted by the Legislature that has lately adjourned.

Gov. Johnson has signed the California "red light injunction and abatement bill" and the passage and signing of the bill in California in 1913 proves what women others spoke for the bill has voted behind it. The same bill failed in 1911. Women had influence then, but it was the kind that suffers when politicians have no women constituents.

When the final vote came nearly all the San Francisco senators voted for the bill, as did the good old country vote saved the day.

The law goes into effect August 1. The women of California have won against this bill. The owners of propositions in the district, in receipts of 100 per cent of regular profits and even higher rates, fought for the proposition.

Texas suffragists held an important convention in Austin, Texas, August 17, and made resolutions, among them the granting of pensions to the women of the war. The convention was at length of the Texas Suffrage movement in 1915 Texas would give suffrage to women.

The convention was as much as anything says the San Antonio Express, a message to the women of Texas and the nation. It was the big victory two years hence, when Texas women will cast their votes in the wave of popular approval. There will be a field secretary in Texas to give impetus to the cause, and the campaign for a greater membership in the legislature along strenuous lines.

Col. Henry F. Johnson, of New York, resolutions were adopted asking President Wilson to urge woman suffrage in his message to Congress. The convention also went on record in favor of eight-hour law for women.

There was a large attendance at the recent hearing on woman suffrage before the Assembly Committee on the resolutions of the Wisconsin Legislature.

Mrs. Rachel Foster Avery, Mrs. W. G. Mabe, Assemblyman Carl Minkley of Milwaukee, and Miss Alice Gambling, of Madison, were present. Women demand the ballot in order that they may better care for their interests," said Mrs. Avery. "They also protect their business interests by the ballot, and women who are engaged in the great business of caring for the future citizens want to protect their interests."

Belle Fliegelman, speaking in behalf of the College Equal Suffrage League, of New York, said: "The state provisions on the university a pay tax on married women and women alike, is warranted in expecting returns from the state government. The state neglects to clip off the coupons from its bonds. The state does not serve the state if she had the chance, and in the matter of suffrage, serves the state better if she had it."

The suffragists of the state ask that the amendment be submitted to the people, and that there has been a tremendous change of sentiment on the subject, and that the sentiment continues to increase constantly," declared Mrs. W. G. Bleyer. "The resolution is based on the change in suffrage sentiment which has gone on in other states. In some states as many as 90,000 votes have changed for suffrage in the last six months. Women who oppose woman suffrage are not consistent," said Assemblyman Carl Minkley. "They say women are too weak to bear the burden of suffrage, but those same men do not hesitate to make profits from the same women. They oppose legislation which tends to make women useful. They make women work in stores and factories.

"They are afraid that marking a ballot will mean some strain, but when it comes to working in the factories, that is a different thing." The Ohio Legislature has voted for the disfranchisement of the state. The immediately for an annual tax levy of a tenth of a mill, which is expected to create a fund of not less than $700,000 for this year's purpose. Disfranchises widows whose husbands are completely disabled, are held as being serving sentences, will be entitled to go to the state hospital by the Juvenile Court. The bill also forbids boys under 14 to sell papers on the streets.

In Florida the petition for the submission of a constitutional amendment empowering women has been introduced in both houses by men and women in Jacksonville, Palatka, Orange City, Ocala, Apalachicola, Tallahassee, Panama City, Dunedin, Fort Lauderdale, St. Petersburg, Tallahassee, Sanford, Jacksonville, Winter Haven, DeFuniak Springs, Titusville, and elsewhere.

Not one of the eight women appointed to serve on the city election board in Fort Wayne, Ind., agreed, according to the Topeka Capital, while four of the twelve men sent in were appointed. The women asked the city clerk to give them a complete list of the duties as election officials, and they said they would be well qualified when the time came. Some of them were taken aback when they learned that they would have to be at the poll-keeping places at 7 a.m. and stay till 7 p.m., but none of them refused to serve.

The Northwestern Equal Franchise Association of Pennsylvania, Pa., includes in its aims "the joint interest of all children, pensions for mothers, the remission of all fines for political and criminations against women, and larger life for a woman kind."

The defeat of the suffrage amendment in the Colorado House was not in the least discouraged the suffrage movement until after the vote it was announced that contributions had been received to enable the campaign which had been going on since January to be continued for another week. The first interruption was to visit ten cities of the second class and spend a week in each city. The testimonial address to Miss Emily Fierson, the state organizer, who has had her personal time and labor. When the legislative hearings were held Miss Fierson and the campaign party came to the Hartford Union in open week in open air and active campaigning for the cause.

"Strong support for the federal convention is to be found in all states, and the widespread suffrage will be rendered on the issues it carries in both Senate and House. This has been indicated by the replies received from all over the country. There was considerable interest in the petitions delivered on the opening day of Congress."

In the course of an address delivered at a meeting of the English government toward the militant suffragists. Bernard Shaw said:

"The government have discovered that the women have beaten them. It is now trying to get the women to inflict humiliation on them themselves. What women have proved is that the conscience of the community is on their side. There is something more—that the conscience of even the very men who are doing this fantastic job. They see their unreasonableness and shame, the ridiculousness of these practices—excuses which would not impose on an intelligent force. They are going on with this miserable, wanton savagery, when they dare not go through with their purpose. Why don't they see that a woman who refuses food is a woman who is in a lunatic asylum? There is only one objection to what may appear a logical course. It is that they know and the whole country knows that Mrs. Pankhurst is not mad."

The subject of public health is more important than all other questions all over the country. A strong factor in promoting it is the General Federation of Woman's Clubs, National Department of Public Health. The work is being done by the Sanitary and Social Hygiene, under Mrs. L. R. Ryker of Kentucky; Food Sanitation, under Mrs. S. A. George of Indiana; Social Hygiene, under Dr. Rachelle Varros of Chicago, and Tuberculosis, under Miss Ada L. H. Smith of North Dakota. At present special emphasis is being placed on eugenics.

WOMAN'S AWAKENING
is one of the grandest poems ever written. By Frances Royce, Muskegon, Mich. It is the wish of compliment Josephine Conger Kaneko on her poem. It covers the whole country and is that they know and the whole country knows that Mrs. Pankhurst is not mad."

SOME BIG THINGS COMING
The June issue of The Progressive Woman will be a CHILD LABOR NUMBER. It will contain the latest facts and data on the social menace of child labor, with all national articles and stories by child laborers will go to make THE CHILD LABOR NUMBER very effective and interesting.

For July we will give you a complete number on ALCOHOL BEVER.
It will be startling! It will show you how you have improperly interpreted woman as a slave or chattel. It will make things warm where women are concerned. It will be indifferent to woman's fight for the ballot. Leading Socialist and labor writers will help spread these articles in this edition.

We want bookcases, friends! Don't wait—start now and get a big bunch of subscribes. The new reads under the title, "The Ultimate Results of The Progressive Woman. And, by the way—be sure you send in 10 cents for a little bit of another copies, with which to do missionary work!
STATE CORRESPONDENTS’ CLUB

Our new correspondent from Iowa, Dr. Pauline M. Y. Hanson, is an honored member of the Iowa Medical Women’s and its second Vice-president. Dr. Hanson writes that her professional public work in Marshalltown "is an effort to publicize the community's need for and improve health relationships and hygiene. If our whole Socialist movement is that every state should have a national organization and that the organization should be of the state,” she adds, “then the State Correspondents' Club would be of great help to me.” She encloses the following circular letter to the locals of the state.

Lilith Martin of Indiana, declares: "I have received the circulars from the Comrade and I am going to work on them. I will do my best to help get the work in this area. A lot of the women who are active in the club are contributing much help from them beside being better able to judge how the work is going. I think that the move to bring the women together should be highly appreciated. I hope you can help me with this work. I would like to get some of the women for an education of several years' special training. I hope you can help me in this work. I hope we will have more cooperation among the women of our state."

Dr. Janet Lindsay of Montana requests her letters to be distributed among the women of our state. "I would like to see more of the women get involved in the work that is being done. I think that the woman's work is the most important part of the work."

Martha Edgerton Plassman of Montana writes: "I've never had the privilege of meeting the women in the state who are working so hard for the women's movement. It is pleasant to know all of them. I think that the women's movement is an important part of the work."

My heart went out in sympathy to the Arkansas sister in her struggle to bring about fair treatment for all women in her state. I can also voice my sentiment of several that this is work that takes time and strength, while its sole reward is an approving conscience. One does not even win fame. I know, for my bulletins all come from the National Office addressed to me under the name of Jane W. Tait.

One of the six committees. Many letters have been sent to secretaries of locals. The state office at my solution is not in the hands of giving books for women members. I made one change, however. A Brady of letters was only composed for the greatest gain in women members, and it was decided to give double proportionate gain. The latter holds more out for the women in the state than the former. I have also found that the women in our state Club. We took in $10.05 last month from subscriptions, sales of gifts, for the sale of refreshments. Our Butte committee gave a dance, and we of Butte had a card party last week. On Monday mornings I start out to visit the women in our state and shall follow this foray with others. I mean to teach the women something, if it is impossible to arouse the women. I have been fortunate in gaining permission from one of our capitalist daily papers, The Missoulian, to send in material once a week. This is not only possible, but it shows a women's organization in the state."

To all of my sister State Correspondents: I have visited eight locals in the state this month, and brought back the following report of the state. I am sure that the letters from the locals are full of interest. I certainly hope we will continue a good enough and keep the ball rolling for it is great.

"As you will see by the number of correspondents' letters dropped from the list (to receive literature each month) about half the members are still active, and it is too bad for the small number I am able to send to each, I believe there is a great number who are working for suffrage and opposed to Socialism, but by directing more of the literature and getting more in the hands of the people, we will be able to send more literature to the local women of each place and bring them closer to the influence of the National club and the women who are as I could send literature to unknown women. I am now going to begin a list of names of women directly connected with and interested in the work." The number of correspondents' letters that are received is about 50 per cent of the total membership.

"I am at present drawing up plans to have a county woman organizer who will be in charge of the work that is organized in the counties. For, again, I can reach more women direct through her than I can by a personal letter or visit each local once a month. In that way I will be sure of having the most live and active workers in each county.

They will make an army of eighteen to begin with, and as time progresses and interest increases the work will be as extensive and not nearly as hard on the State Correspondent. I find it is all one can do to keep up if they really accomplish what should be done. The State Correspondents' Club has stirred me to the greatest enthusiasm and I shall set out to conduct the women of my state with a renewed effort."
The INTERNATIONAL SOCIALIZIST REVIEW

The FIGHTING MAGAZINE of the working class is read by wage slaves all over the world. 450,000 Sold last year. Have you ever thought why you work for wages? THE REVIEW tells you. What would happen if all these workers united to vote for their own welfare by organizing in One Big Political Union? THE REVIEW tells you. What would happen if all these workers united to vote for their own welfare by organizing in One Big Political Union? THE REVIEW tells you.

TO YOU READERS, Suffragists and Socialist members, hustlers, organizers and secretaries, I recommend our excellent 3-MINUTE LEAFLETS — the liveliest things in Socialist and Suffrage propaganda ever published. I recommend that you purchase at least 3 or 4 of them per person. This leaflet will help capture the attention of the men and women whose last task it is to keep the suffrage movement from being swamped by the current wave of timidity. This leaflet will help capture the attention of the men and women whose last task it is to keep the suffrage movement from being swamped by the current wave of timidity.

TO SOCIALIST LOCALS, HUSTLERS, ORGANIZERS, AND SECRETARIES! KEEP UP THE BUNDLE CAMPAIGN! You can't afford to be without a bundle of at least 50 copies of the HOUSE DRUDGE NUMBER OF The Progressive Woman. This edition will make those folks look foolish who say Socialism will destroy the home. We've printed 30,000 copies of this issue.

Order your bundles without delay AT ONCE! If necessary, "wire" us for your bundle; our April WHITE SLAVE NUMBER was exhausted within a week after it was off the press, and many did not get their bundles. Vote $1.50 out of your treasury for a bundle of 50 copies each month at 3 cents a copy—a mere trifle! You will find The Progressive Woman the most effective propaganda medium. Many locals are ordering bundles every month and thus can control a systematic lack of votes in the SOCIALIST WOMEN VOTES IN 1916 and a 50 PER CENT WOMAN MEMBERSHIP.

OUR BOOK COUNTER FOR YOU

THE ADVANCE OF WOMAN... From earliest times to the present, a masterwork. By Jane Johnston Christie... 1.50

A SHORT HISTORY OF WOMAN'S RIGHTS From the days of Augustus to the present time. With special reference to England and the United States. By Augustine A. Meier... 1.50

THE SYMPHONY A history of the woman's suffrage movement from the early days to the present time. By Sylvia Pankhurst... 1.50

SOCIALIST FALLACIES Learn what capitalist apologists have to say about Socialism. Every Socialist student should read this book to fortify himself or herself against anti-Socialist arguments. By Vesa Gryg... 1.00

THE POLITICIAN OF WOMEN A digest of laws concerning women in various states and territories. Compiled by Bertha Bamberger, member of the New York bar... 1.00

WOMEN'S SHARE IN SOCIAL CULTURE Shows that women have been a power, but an unappreciated factor in the world's social progress. By Anna Howard Shaw... 2.00

THE JUVENILE OFFENDER Reveals data that proves social conditions of today are just as bad as of yesterday. A powerful book with a human appeal. By W. Douglas Morrison... 1.50

ANTI-SUFFRAGE This book gives ten reasons against woman suffrage. All Socialists and suffragists should ridicule these arguments. Anti-Suffrage, which proves that opponents of equal rights are suffragists of partiality. By Grace Buffal Goodwin... 1.00

SOCIAL FORCES IN A MEXICAN HISTORIAN A book that shows how women had the power to shape history. The writer visited the country of J. Perpetual Morgan. It enabled us to see the clash of opposing interests before they are crystallized into laws and institutions. By A. M. Simms... 1.50

THE WORKERS IN AMERICAN HISTORY Conveys facts that are not taught in the history classes of our schools. It is interesting in that it imparts how cultured women are the part of themselves adopted the United States Constitution without the people's consent. By James Oakes... 1.00

SOME IMMIGRANT NEIGHBORS Tells about the different types of immigrants who come to American shores, why they come, and what should be done for them. By Hyman Span... 0.50

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Send one dollar to THE PROGRESSIVE WOMAN and get THE INTERNATIONAL SOCIALIZIST REVIEW and THE PROGRESSIVE WOMAN both for one year.

TO SOCIALIST LOCALS, HUSTLERS, ORGANIZERS, AND SECRETARIES! KEEP UP THE BUNDLE CAMPAIGN! You can't afford to be without a bundle of at least 50 copies of the HOUSE DRUDGE NUMBER of The Progressive Woman. This edition will make those folks look foolish who say Socialism will destroy the home. We've printed 30,000 copies of this issue.

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OUR BOOK COUNTER FOR YOU

THERE'S NO END TO THE MAJOR PASSION

Requests are coming in for "Social Service—Woman's Master Passion" the illustrated lecture on Suffrage and Socialism, by Barnett Branner, under auspices of THE PROGRESSIVE WOMAN. Local Socialists considering the lecture should get in touch with us at once, as we wish to close all dates for the eastern tour by June 15.