

Woman's Page

Devoted to Ways and Means for Bettering Her Lot in the Various Walks of Life

CONTRIBUTIONS ARE WELCOMED FOR THIS PAGE

WAIFS

By GERTRUDE BARNUM

Little shivering son of Israel;
Hut so ragged, shoes so queer,
Little brother of the people,
Cheeks so drawn and eyes so drear.
You and I and most are paupers,
Dream the feast and get the crust,
Know the gnawing and the freezing,
Rudely from the shelter thrust.
Through the cold and dark we
stumble,
Hungry-hearted, frozen-souled,
Little fellow, press against me,
Your wan face so wan and old.
Comfort comes when altogether
Lost sheep gather warm and safe,
Huddling close against the weather,
Come, my tired little waif.

Woman and Socialism

BERTHA M. BURNS

There are three classes of women whose lives may be revolutionized by the application of Socialism to the economic affairs of the nation, women of the leisure class, women wage workers, and women home makers.

To dispose of the least important first—the women of the leisure class. I will show you a type, a woman in Vancouver—perhaps I ought to call her a lady, since she lives in the west end, but she once earned her bread by honest work, so I will allow her to be dignified by the name of woman. Her husband is a slave-owner—oh, yes, there are slaves in Vancouver, men who have to find a master each day before they can earn bread for themselves or their wives and little ones. The husband of this typical woman is a master with absolute power over, but no responsibility towards, his wage-slave. He may turn him away to shift for himself tomorrow, and what is more pitiful than a slave without a master, and no corn-cake or bacon until he can find one?

This master has overseers to look after the slaves and see that they do not shirk the work he wants them to do, so he need not rise in the morning, but lies in bed until noon, and she, this typical woman of the leisure class, lies also in bed until the day has reached its meridian, notwithstanding the fact that two infant children owe their being to her and should have her care. The maid-of-all-work performs as well as she can the maternal duties.

She rises at five in the morning, and hangs out a wash of baby linen before the average working man with his eight or nine-hour day, has risen from his bed. At seven she bathes, dresses and feeds the two infants, after which she is at liberty to sweep, dust, polish grates, etc., until it is time to prepare breakfast for her mistress, her mistress' husband and his brother, who is also an inhabitant of the house. At nine o'clock she carries three well-laden trays to the bedrooms of these perfectly healthy, presumably competent members of society. I have not yet learned that she spoon-feeds them, but this will follow in due course if the working class electorate much longer permit these people to suspend all useful activities.

When our lady of leisure arises at noon she performs no useful labor, but spends the hours in eating and dressing and visiting and reading the society items in the daily papers, where her name sometimes appears. She is particularly "nasty" in treatment of the maid when she has just read that "Mrs. ——— entertained the whist club at supper last evening." It makes her feel so superior, and so remote from the time when she sold bargains over the counter of a department store. Her children—unpleasant incidents in her career that would have been avoided had she been as wise as many of her associates—serve to amuse her when she is in a good temper and when they are not cross. When they are they are sent to the kitchen to the maid, who also takes them for an airing each pleasant afternoon.

What would Socialism do for this woman? It would put her in a position where she could not shirk the useful work that should naturally fall to her to perform. It would cause her to cultivate a spirit of fraternity and equality, for, under a system where kindness and

co-operation form the only basis of exchange, the individual who would be served in one capacity must be willing to serve in another and service that no longer can be bought or commanded must be obtained by mutual fellowship and goodwill.

To convert this useless, ill-bred and supercilious creature, living in luxury and idleness off the toil of her fellows, into a real woman, joyfully sharing in the productive labor of the world is one of the things that socialism may do if you so desire.

The second type of woman who may be benefited by socialism is the wage-worker. We find her in the kitchen of my lady of leisure, as well as in the store, the factory, the office, the laundry, the tailor-shop, the millinery-room, the restaurant, the sweat-shop and the mill. Driven out of what is her acknowledged sphere of activity—the home these women are rapidly learning to consider themselves factors in the world's industrial problem, and to question why they who do the world's work should be barren of the things their labor produces while the other woman who does nothing has more than is good for her.

These women are not the ones whom capitalism befools with its hypocritical cry: "Socialism will destroy the home." They know, and so do the men who lead an existence that vibrates between a cheap boarding house and a hand-out on the road—that the home for seven-tenths of our people is already destroyed. The male wage-worker, reduced to an uncertain, precarious subsistence, where even his union cannot guarantee him anything better than a perennial hunt for a job, will not, if he is self-respecting, take upon himself the responsibilities of a home. Therefore marriage, as an institution for the support of woman, is proven a failure. Love may arise between the sexes that should naturally lead to a union, but thwarted by economic uncertainty, ends either in disappointment and despair or in illicit intercourse that debases woman and gives to society its "social evil," over which municipal governments are so concerned—when the property interests of the community demand such concern.

The women wage-earners are only just beginning to think on these things. When they see women of fifty, sixty and even seventy years of age, still in the wage market, still forced to sell their too-feeble labor power for a scanty living; the expectation with which they entered the industrial field, of eventually leaving it for a home, grows very dim, and when this natural expectation is proven to be without hope of realization, the woman worker too becomes a rebel with her brother man against the existing order of things. She is, in the industrial life, finding out that she has a problem too, and that its solution is the same as that of the working man. Socialism will give her a womanhood, freedom to love unashamed, to work honorably and to become a co-partner in the building of a true home.

Now, I come to the third type of woman: the home-mother, the wife of the average wage-slave. She, I consider most important of all, most in need of what socialism will do for her, most needed to do what she can for socialism, for her domestic influence is far more potent than that wielded by her sister in industry. She thwarts or encourages her husband's aspirations towards emancipation and she moulds the minds of the generations yet to come.

It would be comparatively easy to sum it all up in the sentence: Socialism would do all for these women that they would do for themselves if they had the power, but such a broad summary is not satisfactory to the feminine mind. Women are by nature "immediate demanders." They want something now, or at least, very definite plans and specifications of the new social structure that is to be built in the future. So we must specify.

The drudgery of housework is almost totally unnecessary. As Mrs. Simons has said: "Domestic service is still in the dark ages, and all the inventions of science have done very little for the work of the home." This is because woman has been asleep, and it may remain so for ages, even under Socialism, unless she awakens from her slumber

and seizes her rightful share in the progress that is being made.

Washing and cooking and sewing may all be done far better in co-operative establishments, where skill and art and science are applied for the purpose of doing the best possible work, and where cheap labor and shoddy appliances are not used in order to pile up profits. Woman will work in these co-operative establishments, and as there will be no idlers to live off her labor, she will have the full value of what she produces. A few hours' labor each day will provide an ample income for all her living. If she wants more than a living, with all the fulness implied by the term, she may work a little longer, even to the extent of supporting a luxury like a lazy husband, if she chooses to do so, and if the new commonwealth has any such within its bounds. Her work in these institutions would be educative and social; it would develop her both mentally and physically and make her fit for the exercise of the maternal function when prompted by nature thereto.

In food laboratories, where chemical and hygienic knowledge is applied to the preparation of wholesome, nutritive and attractive food; in scientific laundries, where clothes may be instantly cleansed by the application of electrified water; in departments of drapery and clothing, where the principles of art and utility are brought to bear upon the problem of clothing the people, women may so learn the beauties and advantages of co-operative, social-labor, that the woman who makes her own bread or does her own sewing or washing at home alone, will soon be as rare as the man who makes his own shoes, or the pick with which he digs up Mother Earth.

Kindergartens, those beautiful gardens where now only the children of the rich or well-to-do are permitted to blossom and grow, and creches for the care of babies may be established on every street. There the little ones may be left each day while the mother performs her share of the public service. Other women, presumably the child-lovers by nature will serve in these child-gardens. Opportunity will be given for each individually to find its proper bent, and to do the work that will give most joy in the doing.

After they were there some little time they became suspicious, then alarmed, and left suddenly, to discover that plans were under way for locking them up and forcing them into the vile slavery of the traffic.

The runaway marriage is one of the favorite devices of the White Slave. Here is a case in point. Two sisters went from an Ontario village to the city of Winnipeg. A young man began to pay attention to one of the sisters, taking her out driving and attending public gatherings frequently. The other sister, disliking the man, objected; but, in spite of this, the friendship continued. One evening the sister went out with the young man and did not return. A business man, possessed of means, who was a friend of the young woman, declared he would find her, and going to the city of Chicago, he went from house to house in the red light district until he found the unfortunate girl. When she came into his presence she dropped fainting to the floor.

A young foreigner professed to fall in love with an Ontario farmer's daughter. He sought and won her hand in marriage, then took her at once to one of the cities of the United States, but held on to her for some time, endeavoring to secure \$500 from the father. Becoming suspicious, the father went at once to the city and succeeded in getting possession of his daughter before she had been handed finally into the infamous traffic.

A young woman in Ontario replied to an advertisement for a nursery governess for an English family in the North-West. A good salary was offered, because it was said the place was isolated and the family large, and it was also desired that the young woman should remain and become one of the family. The arrangements were completed, and the young woman went as directed to the nearest railway station, where the father of the family, it was promised, would meet her. Arriving at the station, she was met by a young man, who explained that his father had dislocated his ankle. After a drive of several hours in the darkness she found herself in a lonely shack occupied only by men, where she was kept prisoner for several months.

We are convinced that our people in rural districts particularly require to be warned against this traffic, because the fact that they are so unsuspecting makes them all the more ready victims. Young women are taken from even the heart of old Ontario right into the toils of this dark and deadly traffic.

"Papa, what Would You Take For Me."

By EUGENE FIELD

She was ready to sleep, and she lay on my arm,
In her little frilled cap so fine,
With her golden hair falling out at the edge,
Like a circle of noon sunshine;
And I hummed the old tune of "Banbury Cross,"
And "Three Men Who Put Out to Sea."

When she sleepily said, as she closed her blue eyes,
"Papa, what would you take for me?"

And I answered, "A dollar, dear little heart,"
And she slept baby weary with play;
But I held her warm in my love-strong arms

And I rocked her and rocked away.
Oh, the dollar meant all the world to me,

The land, and the sea and the sky,
The lowest depths of the lowest place,
The highest of all that's high.

All the cities, with streets and palaces,
With their people and, stores of art,
I would not take for one low, soft throb

Of my little one's heart;
Nor all the gold that was ever found
In the busy wealth-finding past,
Would I take for one smile of my darling's face.

So I rocked my baby and rocked away,
And I felt such a sweet content,
For the words of the song expressed more to me

Than they ever before had meant.
And the night crept on, and I slept and dreamed

Of things far too glad to be,
And I wakened with lips saying close to my ear,
"Papa, what would you take for me?"

The White Slave Traffic

The following article is taken from a recent number of the Methodist Christian Guardian:

In our last insert we called attention to this hideous wrong. We also sent to all our pastors a copy of a leaflet on the subject, suggesting a plan whereby each might circulate the leaflet in his congregation, that our people might be warned against this awful menace.

We have been surprised that so few seem to have taken this matter seriously. It may be that many do not realize how gigantic are the proportions of this shocking system of crime nor the dangers to which our daughters are exposed. As we have investigated the matter we have become convinced that in this damning sin of our civilization lies one of the worst phases of evil which we are called upon to attack. There can be no excuse for exploiting this dark crime in the press and on the platform save a sincere desire and purpose to protect womanhood against it. With that object alone in view, we relate the following instances that have come to us first-hand.

An attractive woman agent spent some time at a leading hotel in a Canadian city. She professed to fall in love with Canadian girls, and advertised for a number to fill positions in one of the cities of the United States. She succeeded in inducing four young women to go with her. Three of the four have not been heard from since. The other was found in a den of iniquity and returned home broken in health.

A graduate of Toronto University replied to an advertisement for a travelling companion. By correspondence an attractive offer was made. She came to Toronto under arrangement to meet her employer. Her friends, not hearing from her, followed her to the city to find the address given in the letters was a vacant lot. The young woman has never been heard from since.

A young Canadian woman went to the city of Boston to visit a friend, who was to meet her at the railway station. The friend, a young woman of long acquaintance, did not appear. A well-dressed woman offered to direct the visitor to a good boarding-house. The young woman accepted the offer, only to discover before midnight she was in one of the worst places in that city. Because one man had not lost all sense of chivalry she was spared from degradation, and on the following day, he with great difficulty, rescued her.

A Toronto young woman was on her way to New York. A fashionably dressed woman on the train paid her attention, and learning where she was going, professed to be an intimate friend of her relative in New York. The woman offered to drive the young

lady to the home of her relative. They left the railway station in New York in a handsome carriage, which was driven directly to a fine house. She was immediately locked up. In this case again, pity prevailed in the heart of a man, and she was by a cunning subterfuge rescued. We would remind our people, however, that where one such is thus rescued there are thousands who find it impossible to escape.

A young woman from an Ontario town came to Toronto to visit her aunt. Having been in the city before, she did not notify her aunt that she was coming. Arriving at the house, she found her relatives absent. An attractive-looking woman a few doors away made inquiry, and, learning of the young woman's disappointment, invited her into her house to wait until her aunt returned. She pressed her to remain for tea and to stay all night. In this case again the young woman discovered to her horror that she was the unsuspecting victim of the White Slave Traffic.

After speaking on the subject of the White Slave Traffic in an Ontario town a few weeks ago, a business man came to us and said: "That is a matter with which you should deal by every means in your power. Two sisters of mine, who have lived in Toronto for years, went to a new boarding-house.

Already in France the Socialist municipal councils have introduced a number of measures of relief into workingmen's homes with great success. School books are free; meals are provided for school children; sanitary homes are attainable at a nominal rent, and a fund has been established for the at least partial support of mothers during childbirth, demonstrating the Socialist theory that she who bears and rears citizens performs quite as important service for society as he or she who does the work of the world or produces the art and beauty of the world, and should in all justice be honorably supported in the performance of that duty to society.

Another important measure of relief to women might be brought about by the municipalization of the medical service. The women of the working class of Vancouver, live in a state of protest over the fee charged for medical service. When the doctor brings a baby he charges twenty-five dollars, and the nurse who waits on the new arrival gets fifteen dollars a week for her services. I am not saying the baby is not worth the money, but to the average workingman's income that sum represents a percentage that makes babies a luxury not to be lightly indulged in.

A little boy in Vancouver, suffering from a disease of the eyes was experimented on for six months by one reputable physician, who charged the parents fifty dollars for proving what he didn't know about the case. They took him to another equally reputable physician, who stated that he could cure the child, but demanded a fee of twenty-five dollars laid down in advance before undertaking to do so. If the little boy becomes permanently blind it will be because the love of gain and not the love of science or humanity prompted those men to the study of medicine. Under a decent system in society, in which intelligent women were active factors, the object of the study of medicine would be to benefit the human race—not to make fortunes for speculators in human misery.

With mothers as well as fathers sitting in municipal councils, it might not be considered beneath the dignity of the common parent to consider the claims of those who thrive by greed

and graft. The care of orphan children and sick unfortunates would not be left to the whim of an idle rich, to beneficently mismanage concerns that properly belong to the whole people.

Motherhood means more than fatherhood and costs more to achieve. Socialism recognizes that fact and must provide opportunity for the mother wit to express itself in the affairs of the state. Unless the mothers are ready and equal to the opportunity in intelligence and foresight, of what avail is it to their interest that doors once closed are open to them at last?

Only a mother can properly sympathize with the "growing pains" of developing youth, and women should have an equal voice with men in the management of all our educational institutions.

Socialism will restore to labor the dignity it has been said to possess, and remove the necessity for an ornamental Chinaman in many a home where he is now kept solely that it may not be suspected the mistress "does her own work." Honest toil is not a disgrace, although the world treats its toilers as though it were. A great many women today, even women of the working class, have a conviction that it is nobler—and nicer—to get a living by fastening like a leech to the back of some other individual than it is to share in the productive labor necessary for the maintenance of mankind. This conviction arose in the first place, I believe, from the fact that woman's first, and for many years her only means of earning, was by doing for some woman what that woman was too lazy or too fastidious to do for herself.

Such service had in it the elements of disgrace. Useless toil, or service that debases another is dishonorable, but to do useful work for the whole people, or reciprocal service for one another, or to produce things that may make the social life more wholesome, pleasant and beautiful, is and must be the highest honor to any human creature. Women will only learn this truth by becoming a factor in the national life as well as in the home life.

Women, come into the socialist movement, and work for socialism, which will put you in your proper place on this old earth.

BEAUTY NOT THE WHOLE THING

Beauty is not the sole feminine asset. It has its value, of course, but many other feminine qualities press it close, and some have long since passed it in the race. Intelligence, charm of manner, sweetness of nature, tact, adaptability, piquancy, versatility are traits which make mere manna physical beauty take to the tall grass in tears. Woman no longer trades so much on her sex since civilization has given her individuality. It is her personal charm, not the stenciled curves of all womankind, which makes her attractive. Wisdom, which has enfranchised her, has also released man in some degree from the thrall of the eye. He now gives a good share of his admiration to the lasting and comforting virtues; to those that will stand the wear and tear of everyday life. He seeks a companion rather than a chromo. His desires are domestic rather than decorative.

Man was made to mourn, said Burns, and capitalism does its best to show that Burns spoke the truth.

Many poodle dogs have a better time in life than slum children.

Capitalism rears the houses of the rich out of the misery of the workers.

PSALMS

PSALM 25.

20 O keep my soul, and deliver me: let me not be ashamed; for I put my trust in thee.

21 Let integrity and uprightness preserve me; for I wait on thee.

22 Redeem Israel, O God, out of all his troubles.

PSALM 26.

1 Judge me, O Lord; for I have walked in mine integrity: I have trusted also in the Lord; therefore I shall not slide.

2 Examine me, O Lord, and prove me; try my reins and my heart.

3 For thy loving-kindness is before mine eyes; and I have walked in thy truth.

4 I have not sat with vain persons, neither will I go in with dissemblers.

5 I have hated the congregation of evil-doers; and will not sit with the wicked.

6 I will wash mine hands in innocency: so will I compass thine altar, O Lord.

PROVERBS

CHAPTER 14.

27 The fear of the Lord is a fountain of life, to depart from the snares of death.

28 In the multitude of people is the king's honour: but in the want of people is the destruction of the prince.

29 He that is slow to wrath is of great understanding: but he that is hasty of spirit exalteth folly.

30 A sound heart is the life of the flesh: but envy the rottenness of the bones.

31 He that oppresseth the poor reproacheth his Maker: but he that honoureth him hath mercy on the poor.

32 The wicked is driven away in his wickedness: but the righteous hath hope in his death.

33 Wisdom resteth in the heart of him that hath understanding: but that which is in the midst of fools is made known.

34 Righteousness exalteth a nation: but sin is a reproach to any people.