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Working Women and War

By IDA DAILES.

A GRAND spectacle is being presented on the world stage for the benefit of the working class by those greatest showmen the world has ever known, the statesmen of world capitalism. The newspapers are flooded with stories about the world court, the league of nations, and various elaborate schemes for the preservation of the "peace of nations."

WITH the establishment of private ownership and production for profits came the expansion of the capitalist nations beyond their home boundaries. Surplus products had to be disposed of, cheaper labor had to be found, new sources of raw material had to be conquered.

Thus began the search for new markets. Armed with bibles, guns and whiskey, the knights of capitalism set out on their holy mission. Bloody wars of conquest made slaves of millions of backward people and divided the world up among the great capitalist powers. Finally the capitalist nations entrenched themselves in every corner of the globe.

But the system is such that it cannot stop of itself. Capitalism seeks ever greater fields of exploitation—what the statesmen call "spheres of influence." So the struggle turned from the search for new markets to the striving for domination in the world market. And such a struggle means war—the sacrifice of millions of workers in the unholy cause of satisfying the greed of the capitalist class.

TO make war requires men and money. The working class furnishes both. But the capitalists cannot go before the workers and say: "We need you on the battlefield. You must kill for us and be killed for us. Our position on the world market is threatened and we must cripple the country that holds this threat over us. For the sake of our profits: Go forth! Kill and be killed!" No, such frankness would be impossible. No worker would lift a hand—except, perhaps to strike down those who would speak these words. Yet this is the reality back of the grand slogans with which the workers are driven to murder their brother-workers of other lands. To cover up the reality the press-agents of capitalism get busy and turn out grand, idealistic slogans, gaged in promoting some noble cause.

IT is not necessary to go over in detail the history of the years since the war. These years have brought bitter disillusionment to those workers who were fooled by the lies of the capitalists—years that have thrown into the scrap-heap all the glittering paste jewels which dazzled their eyes.

All the "little" wars that have been going on, the stirrings of protest in the East, the enslavement of the German working class by the Dawes Plan, the tricky behavior of the French franc, widespread unemployment in England with no signs of permanent relief—all these and many other signs point to the fact that the problems of world capitalism are far from settled.

History has taught us our lessons. It is easy to see that another world war is threatening. This time a war more horrible and more destructive than any other that went before—with highly perfected poison gases, aeroplanes to wipe out a city in a night, new and more powerful instruments of murder being invented every day.

In this country, the propaganda for Citizens' Military Training Camps, for



"The Proletarian Woman," drawn by Fred Ellis for the New Magazine of The Daily Worker.

military training in the schools and colleges, and for "preparedness for defensive purposes," makes obvious that our own capitalists are far from being asleep on the job. They are preparing the victims for the next war.

It will be the brothers, the sweet-hearts, the husbands, the sons of the working class women, the fathers of the working class children, who will

be called to make the next "great sacrifice" in the name of PROFIT.

It will be the working women and their children who will take the places of their men on the land, in the factories, mines and mills.

IT is only when the working men and women realize the world-unity of their interests as a class that they

will no longer be fooled by the lies of their bosses. It is only then that they will realize that "my country" is truth for the capitalists, but an empty dream for the workers; that "democracy" is a humbug in the mouth of the capitalist class, and that democracy can only exist, in reality, in a workers' state.

Women in the Workshop

By HELEN KAPLAN

I HAVE been unemployed for the last ten months. Going to A. C. W. employment office practically every day to ask for a job, I come in contact with thousands of workers.

When we come together we talk of everything under the sun. We joke, we laugh, we praise and we condemn. We get acquainted very fast. We do not wait for any introduction—we just begin to speak when we have anything to say.

A few days ago I came to the office. I asked the usual question of the man who gives out the jobs, and he gave me his usual answer, "nothing doing today." Then I went over to a group of workers who were standing talking. They were trying to put blame on women workers for some of the defects in our industry.

ONE worker said: "We men are going around idle while many of the women are working. In the old country in Poland the women didn't work in the shops. But as soon as they come to this country they get into the shops and factories and soon they will be even getting into the mines."

I told the worker that I would tell him why women work in the shops

today. I pointed out that the conditions under capitalism were responsible for the influx of women into places hitherto occupied by men. The wages of the male worker today is insufficient to support a family, with the result that women have to go to work also. The whole question is rooted in the conditions of the entire working class under capitalism.

Material conditions determine women's activities as well as men's. Capitalism's mode of production has drawn the woman into the industrial field. They immigrate to different countries because they can't find any work in their own countries.

Take, for instance, the pre-war period in Russia. Russia was an industrially undeveloped country. The workers emigrated to countries where they could find work. Among the immigrants there was a great percentage of women.

NOW the question arises, what part are women playing in industry? And what effect do they have on the class struggle?

For centuries women were made to believe that they were inferior to men. When women began to enter industry, the exploiters made good use of this false tradition. With the

development of machinery, thousands of unskilled workers are taking the places of the skilled workers. The bosses do not care. If they can get a woman worker to work for less money they will surely employ her instead of a man. Take, for instance, the machine shops. They are employing girls for the punch-press. They pay them half the wages that they are paying men.

Now, dear brother, shouting that women are no good will get us no place.

THE women are part of the exploited class. We might as well start to do some work, among them so they should emancipate themselves from this economic oppression as being an inferior sex, and raise the interest among the women. They shall participate in the struggle for the working class as equals to men. In unions, where women are getting less pay for the same work that men are doing we shall help them to put up demands, "equal pay for equal work." Where women are not organized into unions we must see to it that they are organized.

All the capitalist countries are trying to make the workers believe that they have such a thing as democracy

for women in industry. They are trying to say that they are given more protection. This is all camouflage. I know of cases in the shops where I worked that women were taken direct from the shops to the hospital to give birth to children. The capitalists have no provisions for mothers with small infants.

There are families where mothers have no rest after childbirth; they have to go right back to the factory. We have to point out to the women workers that such conditions must be improved. Go to the packing houses and you will see the conditions of the women workers.

THERE is only one country that has raised the level of the women worker—the level of the women workers, and that is Soviet Russia. They have in Russia special provisions for the mothers in the different industries. The women are given an opportunity to participate in all the activities of the class struggle. The women have shown themselves just as capable as the men in their undertaking. We men and women had better stop our guerilla warfare, and make a common fight to emancipate ourselves from our common enemy, the capitalist.

The Women on the Farm

By ALFRED KNUTSON.

THE farm women, especially the wives and daughters of the farm workers, tenants, and mortgaged farmers, do more useful labor for less thanks and reward than any other class of workers in this country.

From early in the morning till late at night the farmer's wife is on her feet, preparing the food for the family, taking care of the children, milking the cows, feeding the chickens and turkeys, and not infrequently we find her driving across the field sitting on a wobbling plow and loading hay on a hot summer's day. She rises earlier than anybody else on the farmstead and is the last one to go to bed. She is busy all day long, working patiently without very much thought of what she is going to get for her labor. She and her husband are partners in the disagreeable task of slaving for the bankers and food gamblers—their capitalist exploiters.

If any person on earth has problems facing her it is the woman on the farm. To be sure there are some farm women who get along quite well but these constitute only a small minority. The vast masses of farm women, along with their husbands, sons and daughters, are eking out a meager existence from year to year with the situation on the farm becoming steadily worse. There is no hope for them under the capitalist system.

MODERN conveniences, such as sewer systems, city water, electric lights, steam heat, bath, etc., the poor wife of a struggling farmer knows nothing about. She should, of course, have access to these conveniences in order to lighten her burdens as well as to increase her health, happiness, and general wellbeing. By her labor she is entitled to it all.

Instead she is compelled to live in houses that are small and without any improvements worth mentioning. Water and fuel must be brought into the house from the outside during the cold winter months, the old kerosene lamps must still be used to light the dingy rooms, impure air due to gases emitted by the kitchen and heating stoves must be constantly inhaled, no bath and no decent toilet facilities are available for this tireless working woman.

THERE are no luxuries in the home of the poor farm woman. The stories we read in the capitalist press about "farmers generally" installing "most" of the modern conveniences into their homes are not true and are certainly not borne out by the facts. They should be there, of course, and would be there too if the capitalist system gave way to a workers' system. The poor farm woman has not-

ing to lose and everything to gain thru the destruction of capitalism. Her problems are bound up with the problems of her sisters working in the factories in the big cities; and together they must solve these problems.

There is very little variety of either food or clothing in the homes of farm women generally. They have to live simply because they cannot afford to buy the things they should have and really need. Eggs, pork, and potatoes make up the principal food and in many of the farm communities thruout the country the farmer's family oftentimes cannot even eat as much as they should of this kind of food, for the reason that these farm products must be sold to buy clothing, to pay the taxes and interest. Debts—debts—debts—staring in the face all the time!

CLOTHING is an important item in the budget of the farmer's wife; but how can she get what she needs of this? One farm woman, testifying before a government commission in Texas, made the statement that she hadn't had a new hat for fourteen years! The women who work in the factories in the big cities make lots of clothing but the women on the land are unable to buy it. Clothing, you know, like everything else, is made for profit and not for use. The capitalist who owns and operates the clothing factory does not think of the needs of the poor women on the farm.

THE farm woman has few opportunities for recreation and her social activities are much restricted. Now and then there is a social gathering in the farm community to break the monotony of endless toil, but such gatherings are poor and infrequent. Also travel, sightseeing, educational facilities are not for her. She must be content to stay on the old farmstead and work. She does not mind working, of course, but she would very much like to get a good deal more out of what she produces, enjoy a modern house, have better food and clothing, and secure greater opportunities of recreation and education. She has fully learned of these modern conveniences thru the important work she performs for society.

SOME day—let us hope the time is not far off—the woman on the farm will wake up and realize that it is the capitalists and their system that make her slave the way she is doing now. She will join hands with the working men and women in the big cities and organize to do away with capitalism which now exploits both. The farmer must take the lead in this work and aid and guide the latter.

Working Women and Lenin

"With sobs and lamentation we lowered our banners."

By N. KAPTELTSEVA

ONE cannot describe in words the great sorrow in the heart of every conscious working woman since the death of Lenin.

Two difficult years which seem as soon as centuries and as short as flashes have gone by since January 21st, 1924. For two years the working class and toiling peasantry have been building up their state without their leader, their guide, without this thinker and organizer of genius. They are building up collectively in place of their party leader.

It is a difficult and stupendous task, but the teachings of our great leader show us the way and light up our path.

THE death of Comrade Lenin has been a great sorrow in the hearts of many millions of our toiling women, and January 21 will be imprinted forever on the memory of every woman thinker and peasant.

How I was thunderstruck at this news. I was no longer able to think. The words reeled in my head: "Lenin is dead."

"And I could not understand them," writes a working woman from the Ukhovskaya factory. It was my husband who told me that Vladimir Ilyich was dead. I stood there with open mouth, wanting to say something, but my tongue would not move and my brain burned as if it were on fire.

"What do you mean, 'Lenin is dead?' Who could replace him?"

"I remember how this went to my heart and how I burst into tears," writes the working woman Epifanova from Teikov in the Ivanovo-Vosnesensk Province.

"A thunderbolt could not have stupefied me more than this news of Lenin's death," said Anurova.

The first minutes were minutes of fright, terror and panic, but another question immediately faced every working woman—Lenin is dead, but his work lives. The Party he founded is living and the working class and toiling peasantry which Ilyich organized around the Party is still living.

Help the orphaned party to get to work. In such times there is no place for tears—this burst forth from the collective hearts of the workers.

"I immediately realized the importance of this moment and dried my tears, but it was just as if a stone had fallen upon my heart," writes the working woman Semenova in her letters.

THE Moscow men and women workers in the days of the sharp January frosts marched uninterruptedly day and night to bid farewell to their

leader, teacher and friend. They came in hundreds from the provinces.

"I remember how I wanted to look at him, and how I could see nothing for my tears. I wiped them away with my sleeve, but once more they hid from me the face of our leader, teacher, comrade and friend.

"I and all working women to whom Ilyitch is dear must follow his teachings and be Leninists—these are the thoughts that are burning in our brains, writes a working woman from the Uritzky factory.

And when the walls of the Mausoleum had hidden the body of Vladimir Ilyitch, when the last salvos had died down, when the banners were lowered to the ground, then the working women poured into the still iron-firm Leninist Party in scores, hundreds, thousands and tens of thousands.

And then two years of persistent work in the ranks of the Party and together with the Party, under Lenin's watchwords—work at restoring industry, at strengthening the alliance of the working class and the peasantry.

FROM the first days after Lenin's death the working women commenced sending their collections, letters, notes and poems to the newspapers and journals.

And not only at that time but even up to the present time they are still sending in material uninterruptedly. In this they bemoan the tragic loss, and allude to the colossal work of Vladimir Ilyitch in forming the Party and organizing the working masses—and they swear they will be true to his teachings.

And it is not only those who have written and who know how to write who are writing these things, but also those who but a few years back have never held a pen in their hands. Both the old and the very young write in their ungrammatical and crooked hand from all parts of the Soviet Union. It is the hands of hundreds and thousands of working women who are writing, but their thoughts are all one.

TOGETHER with the Party we will bring Lenin's work to its conclusion. We will carry forward his teachings, and if not we, then our children, our grand children and great grand children will see the dawn of Socialism thruout the world.

"And not only the working women, but the housewives, also, are entering the Leninist Party and bidding others to do likewise"—that is what the housewife Demanin writes.

Working women, and wives of working men, Lenin suffered persecution, shame, prison and exile for our freedom and now that he is no longer with us let us stand beneath the Red banner of the Leninist Party and help it to finish the work of constructing socialism that Lenin commenced.

Our banner is Lenin and our weapon is Leninism.