

THE WOMAN REBEL

NO GODS NO MASTERS

VOL. I.

MAY, 1914.

NO. 3.

CANNIBALS

Compared with the diseased, perverted, hypocritical ghouls of American "civilization," cannibals strike you as simple, healthy people who live in an earthly Utopia. If they feed and fatten upon the charred flesh of human beings, cannibals at least do not hide behind the sickening smirk of the Church and the Y. M. C. A. They are open, frank, and straightforward in their search for food. They eat their victims outright. They do not use the charred skulls and skeletons of women and children as the foundation of institutions that will hide the cries and shrieks of the tortured, or attempt to kill the nauseating stench of their bloody breath by vomiting forth the perfumed hypocries of the Baptist Church—words of peace on earth and goodwill toward men.

Cannibals are not so cowardly that they must employ Maxim guns in the wholesale slaughter of men, women and children. They do not employ starving sneaks to burn the evidence of their nightmarish appetites, or fear themselves to look upon the disembowelled and dismembered corpses of the men, women and children who are sacrificed to promote great works of charity and philanthropy.

Cannibals, you see, are uncivilized, primitive folk, low in the scale of human intelligence. Their tastes are not so fastidious, so refined, so Christian, as those of our great American coal operators, who have subsidized the State of Colorado, and treat the President of the United States as an office boy—these leering, bloody hyenas of the human race who smear themselves with the stinking honey of Charity to attract those foul flies of religion who spread pollution throughout the land.

Have we workers been incultured

with this foul pollution of the spirit, this poison that is being spread by the Young Men's and Young Women's Christian Associations and by those churches which are subsidized by the murderous masters of America?

Certainly we have if we do not boycott the Baptist Church and its allies, those "Christian Associations," that are subsidized by the Rockefellers and other criminals in order to kill the spirit of the workers of America.

Certainly we have been if we remain silent or inactive in the campaign

against the poison of the "religion" that is weakening and killing the spirit of the American workers.

Workingwomen! Keep away from the Y. W. C. A. as you would from a pesthouse. It is based upon the slavery and torture of the workers of America, upon the bodies of toilers who have been killed in the mines and factories, and upon the bodies of those who have protested against being so murdered—shot down by Maxim guns and burned up with Standard oil. These substantial buildings have been built by those Christians who riddled the bodies of women and children with bullets when they attempted to escape from a burning pit to a place of safety. It is they who are conferring favors upon you, in order to rob you of your freedom.

They want to inculcate in you the stupid spirit of submission to their mastery. They want to feed you upon the vapid innocuities of religion. They want to make you keep books with their God. They want to keep you in stupid ignorance of your own body, so that you, too, will some day be forced to breed children who can perform their horrible wholesale murders for them—who will shoot down all men and women and children who may dare question their mastery and their tyranny. They will force you to breed the cowards who murder those who are willing to die for freedom rather than to live in slavery.

But remember Ludlow! Remember the men and women and children who were sacrificed in order that John D. Rockefeller, Jr., might continue his noble career of charity and philanthropy as a supporter of the Christian faith.

Steer clear of those brothels of the Spirit and morgues of Freedom!

BLOOD AND OIL

Huerta, the murderer of Madero and the minion of capital, has proven a failure. This is the main reason why Mexico, the great oil country, into which millions of dollars have been sunk by the investors of America and Europe, is now to be invaded and "pacified" by the workers of the United States.

Because, owing to the successes of the peons and of the social revolutionists, the title deeds of William R. Hearst are now so much waste paper; because the oil industry, the copper and other industries of Mexico are endangered, and because certain fusillades and cannonades did not take place in honor of "the flag"—whatever that may be—we and the Mexican people are now bidden to rush at each other like wild beasts and rip up each others' bellies.

And this startling order, issued in accordance with the supposed public opinion of the United States and of other civilized countries, is coolly repeated in every Liberal and advanced organ of the Press as well as by the

leading prelates of the Catholic and other Christian Churches.

Because, moreover, in the last 104 years, the Mexican people have been enslaved, terrorized, brutalized, tortured, maimed and murdered under the iron rule of sixty-one successive dictators; because they have endured no less than 253 revolutions in that period of time, we are now bidden to take part in plundering and murdering this people, already distracted by continual war and revolution.

Those who have devised and prepared for these plunders and murders and who are instigating us to quarrel with Mexico are doing so only in the interests of Capital, on behalf of the Oil Octopus and for the legalized banditti who control the industries of Mexico. The insolence of these imposters has now reached its extremest development, for they form but an insignificant minority who live in luxury and idleness upon our labor.

Comrades, the deluded men now be-

ing rushed to fight the Mexican people to indulge in savagery and killing, are as truly fighting in the interests of Hearst, Guggenheim and other magnates as the militia in Colorado are murdering women and children in the interests of Rockefeller.

The government which supinely tolerates the slaughter of our women and children in Colorado by the machine guns of the rapacious Rockefeller is the same government which now calls on you to exterminate the Mexican people in the interests of this Rockefeller and his accomplices.

Shall the workers of America join the ignorant and ignoble rabble who now seek to stamp out the flickering flames of liberty burning in Mexican breasts? Shall the republic that freed

the negro from chattel slavery cynically struggle to maintain the equally degrading form of chattel slavery now rampant in Mexico?

Comrades and fellow-workers. The Cause for which the Mexican peons battle; their revolt against the iniquitous regime initiated by Porfirio Diaz and his imitator Huerta is the Cause of the working people against the tyranny of Capital. The revolutionary war now being fought by the peons is not for markets or for money, but for land and liberty. It is a social war, a war fought for the principle of liberty.

Hands off Mexico! Let the peons achieve their emancipation from chattel slavery! On with the Social Revolution!

rate and infantile mortality, improved faster than in any other country in the world, but it was stated at the recent Eugenics Congress that the stature of the Dutch people was increasing more rapidly than that of any other country by no less than four inches within the last fifty years. The explanation is that the knowledge of hygienic methods of limitation by the workers enables them to have smaller families which they can look after better.

Abortion is at times justified where prevention fails, but when once the damnable prudery and hypocrisy of society have been sufficiently exposed to enable people to discuss preventive means openly, there will then be much less cause for abortions, and people will work together for a common benefit and contribute their experiences for the use of all.

ELLEN KEY'S IDEAL OF WOMAN

ALIXE HUMANE

"Every woman has the right to hold an ideal for herself, but no woman nor group of women has the right to set up an ideal as a standard for all womankind.

Every woman has the right to hold and foster and teach her own ideal to all who wish to learn of her—but if her ideal is in advance of the social order, she has no right to insist upon living this ideal even for herself alone—if this is injustice to the social order as a whole. Besides to try to live an ideal under persecution and tyranny is not to live it at all—hence the only thing for the wise soul to do is to teach and wait."

Ellen Key's ideal of erotic love is a monogamic relation "so perfect and consummate" to quote her own words "that it can be given to only one and only once in a lifetime." But there are woman souls as great as Ellen Key's, who have an ideal of erotic love so perfect and consummate that it can be given to as many during a lifetime as circumstances bring within its glorious sunlike range, and even to more than one at a time.

Ellen Key gives as her ideal of chas-

tity, George Sand's definition 'never to betray the senses with the soul or the soul with the senses.' But there are splendid and nobly balanced women with whom sense and soul are the same and with whom consequently, such betrayal is impossible.

Ellen Key says of her ideal of chastity that 'absolute consecration is its difficult demand.' Absolute consecration to what? To one man? To one relation? As well say that motherhood is so perfect and consummate that it can be given to only one and only once and that the sanctity of generation is so important that its difficult demand is the consecration to the bearing of one child only in a lifetime.

The truth of the whole matter is, that there is nothing outside of woman to which it is safe for her to consecrate herself. The only sane course for her to pursue is to consecrate herself to her own ideal, as an ever-growing, ever-developing, ever-advancing goal. Thus will she be true to all that is involved in highest womanhood—true to herself, true to erotic love, true to motherhood, true to every relation in the social order.

GEORGE SAND

Roman Catholics have stigmatized George Sand as a corrupter of the young and a destructive force to be stamped out.

This is what George Sand says of herself:

"Ah, No, I was not born to be a poet; I was born to love.

"It is the misfortune of my destiny; it is the enmity of others which have made me a wanderer and an artist. What I wanted was to live a human life; I had a heart; it has been torn violently from my breast; all that has been left me is a head full of noise and pain and horrible memories; of images of war, of scenes of outrage. And because, in writing stories to earn my bread I could not help remembering my sorrows; because I had the audacity to say that in married life there were to be found miserable beings, by reason of the brutality which is permitted to the man; by reason of the turpitude which society covers and protects with a veil, I am pronounced immoral; I am treated as if I were the enemy of the human race."

FOR YOUNG GIRLS

Beginning in the next number The Woman Rebel will publish a series of articles dealing with the problems of young girls. This series will aim to deal simply and frankly with these problems in a style that girls of the ages from 14 to 18 years may understand and follow. But the hackneyed Sunday-school method of teaching will be avoided.

THE SPUR.

(Ready June 1)

An Organ of the Coming Social Revolution.

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OPEN DISCUSSION

ETHEL COLE

Science has fully vindicated our right to discuss whether our ancestors were monkeys or whether the species was specially created. Then let us discuss and decide if it is to children's advantage to be born, and if we as individuals are ready for the responsibilities which each new child brings. If we are not then let us by all means prevent the coming into the world of a child we are not physically, mentally,

or financially prepared to accept and care for.

Holland is perhaps the only country in which artificial restriction has been extended to the poor, instead of, as in other countries, being adopted by the rich and educated classes only. Members of the medical profession there have openly approved and helped to extend artificial restriction; and not only has health, as shown by the death

ON PICKET DUTY

A GOOD STREAK!

Upton Sinclair's declaration that Rockefeller junior has "a good streak in him" and has been influenced by older and more hardened men in his decision over the Colorado strike, does not lessen the Oil Czar's guilt and complicity in the crimes committed by his hirelings. Such an excuse as Upton's could be made for all murderers. When a young man, rolling in the luxury of wealth, deliberately sets out to organize the murder of the men who create that wealth; the murder of their wives and of their children, as well as the destruction of their homes; when he is not even moved by the burning to death of little children; it is evident that he belongs to that rare criminal type made famous in history by such men as Nero, Caligula, Kenghis Khan and Herod.

"Streaks of good" may interest the amiable Upton, but will they bring the dead to life?

In any event, the workers of Colorado will find small comfort in Sinclair's milk-white discovery. For the memory of the scorched bodies of their slaughtered children—victims of the black-hearted plutocrat whose soft, flabby hands carry no standard but that of Greed—is sufficient testimony to them of the depths to which our canting Christian capitalists have now sunk.

THE HUNGER STRIKE

No better experiment for breaking down the whole penal system and the machinery of the law could be tried than the hunger strike. The suffragettes in England as well as many political prisoners in Russia have demonstrated its effectiveness and the ruling classes in those countries have been brought to bay.

In the State of New York it remained for a rebel woman—Becky Edelsohn—to first seize this new weapon and render ridiculous the "law" and its myrmidons. Becky was arrested and sent to prison for public speaking—to be precise, for denouncing the war in Mexico. To denounce war, is in this enlightened age, a crime. Disorder occurred, as a result of this speech, which took place in Park Row, in the heart of the newspaper world. In the banging about that followed Becky was arrested and ordered to find a \$300 bond to keep the peace or be sent to prison. Rather than keep the peace she chose the latter alternative and immediately started a hunger strike. Three days later she was released, but not until her release had been arranged did she taste a morsel of food.

Becky Edelsohn is the born rebel type, a woman of heart, courage and

imagination. She belongs to that race of women who in the last two centuries have seized upon the ideal of a free, human life on earth and clung to it bravely in the face of tremendous opposition. In adopting the hunger strike to defeat the ends of the law she has given a lead in this country which is sure to be followed.

ROCKEFELLER ACTS MARIE TALKS

Rockefeller wants those strikers shot down who claim better conditions in his mines in Colorado. He has his way and the miners are duly killed.

Society calls this "Law and Order" and approves of Rockefeller's action.

Marie Ganz wants Rockefeller shot for having had the workers with their wives and children shot down and burned to death. She wants to do the shooting herself.

Society calls this "a breach of the peace" and sends Marie to prison for sixty days.

Yet there is no praise due to anyone

REBEL THOUGHTS

ELLEN KEY

Love is moral even without legal marriage, but marriage is immoral without love.

• • •

Eventually it will come to pass that no finely sensitive woman will become a mother except through mutual love; that this motherhood sanctioned legally or not so sanctioned shall be considered the only true motherhood, and every other motherhood untrue. Thus will mankind awaken to such a feeling of the "sanctity of the generation" and to such an understanding of the conditions of the health, strength and beauty of the race, that every marriage which has its source in worldly or merely sensual motives, or in reason of prudence in a feeling of duty shall be considered "a criminal counterfeiting of the highest values of life."—

• • •

THERESA BILLINGTON GRIG

But it is not alone by the inadequacy and failure of peaceable methods in the past and by the demonstrated certainty of their greater failures in the future that the tactics of rebellion are justified. They are justified also by the history of human liberty as recorded in the chronicles of nations. Every agitation for liberty has won success by revolt and sacrifice. Our own history (English) from the days of unlimited monarchy until now, is a record of rebellions from which liberties have been reaped. Our highest regard is given to those who made the history of the past

shouting from the housetop the desire to kill a Rockefeller. It may have the temporary effect which all bluffs are likely to have, but merely saying it, weakens the vital force of the desire. The act is not carried out and the threat becomes a joke, making the person who utters it appear insincere and ridiculous.

Threats and bluffs are useless. They weaken the individual and the movement the individual represents.

SAMPLE COPIES

This is the last sample copy sent out to those who have not subscribed. If you have friends you wish to have a sample copy sent to, send their names and addresses and they shall have them.

In case your paper does not reach you in a week after you have sent in your subscription—drop me a card.

BOOKS RECEIVED

The Game of Life, Bolton Hall. The N. Y. Arcadia Press, N. Y.

The Small Family System, by Dr. C. V. Drysdale. B. W. Huebner, N. Y.

The Book of My Life, by John Rompapas, Rabelais Press, 27-29 New Bowery, N. Y.

glorious and became law-breakers for the freedom of the people. That the women who are rebels and law breakers to-day are carrying on the same fight and suffering for the same human liberty is not recognised.

HELEN KELLER

"Why is it?" I asked, "why is it that so many workers live in unspeakable misery?" With their hands they have builded great cities and they cannot be sure of a roof over their heads. With their hands have they opened mines and dragged forth with the strength of their bodies the buried sunshine of dead forests, and they are cold. They have gone down into the bowels of the earth for diamonds and gold, and they haggle for a loaf of bread. With their hands they erect temples and palaces and their habitation is a crowded room in a tenement. They plough and sow and fill our hands with flowers while their own are full of husks.—Helen Keller.

OLIVE SCHREINER

We have in us the blood of a womanhood that was never bought and never sold; that wore no veil and had no foot bound; whose realized ideal was sexual companionship and an equality in duty and labor. . . . We are of a race of women that of old knew no fear and feared no death, and lived great lives and hoped great hopes; and if to-day some of us have fallen on evil and degenerate times, there moves in us yet the throb of the old blood.

THE PAULINE IDEAS vs. WOMAN

BY AEGYPTUS

"Wives, submit yourselves unto your husbands, as it is fit in the Lord."

Col. III, 18.

"Let the woman learn in silence with all subjection."

Tim. II, 11.

"But the younger widows refuse, for when they have begun to wax wanton against Christ, they will marry."

Having damnation because they have cast off their first faith.

And withal they learn to be idle, wandering about from house to house, and not only idle but tattlers also, and busybodies, speaking things which they ought not.

I will therefore that the younger women marry, bear children, guide the house, etc."

I Tim. V, 11-14.

"Let your women keep silence in the churches, for it is not permitted unto them to speak; but they are commanded to be under obedience."

I Cor. 14, 34.

A glance at the foregoing texts affords a glimpse of the elevating principles of Christianity, and what that religion has done for women.

SUBMISSION, SILENCE, and SUBJECTION are the chief tenets of the system of religious ethics that has been imposed upon suffering women for nearly two thousand years. "Saint" Paul, officially canonized by "Holy Church," was that truly great and good man who started out with the ambition of massacring the bodies of a handful of Christians; became converted and massacred their intellects, their individual liberties and their opportunities for social, industrial, and spiritual progress instead. Filled with the Spirit of God he deprived woman of the comparative freedom and equality which she enjoyed with man under the patriarchal system, and imposed upon her the infamous serfdom of sexual, intellectual, personal and spiritual bondage which has deprived the world of the results which should have accrued from the free and proper development of her divine potentialities, for upwards of twenty centuries. Oriental and Mahomedan alike denied woman a soul and awarded her liberty in lieu. Christianity, based upon the Pauline doctrines, allowed woman a soul—be grudgingly—and deprived her of personal liberty, and further denied her the opportunity of developing her spiritual attributes. Such women as have asserted their rightful place in the world's work and activities have done so at the cost of a social and religious ostracism that has required them to pay the uttermost farthing.

SUBMISSION, SILENCE, and SUBJECTION. Fortified by these three cardinal principles of slavery, "Holy Church" has loudly proclaimed its enlightening and spiritualizing propaganda, asserting the existence of a "civilization" that is accredited with having done more for woman than that of any of the great empires of the past recorded in the annals of history.

Marriage, which in its Edenic purity should be the voluntary association of two individuals for just so long as they can contribute to each other those nec-

essary qualities of mutual sympathy, respect, encouragement, and support, as shall maintain a complete unity and affinity physically, mentally and spiritually, has been seized upon by Church and State as the mightiest instrument wherewith to enforce the three cardinal principles referred to.

And Church and State co-operate to enforce SUBMISSION by taking no cognizance of the sexual relations between married people. They co-operate to enforce SILENCE by depriving woman of her very name, submerging her identity in that of her husband. They co-operate to enforce SUBJECTION by TURNING WOMAN INTO A MERE INCUBATOR. "I will therefore that the younger women marry, bear children, guide the house," etc. Woman's place in a nutshell! An incubator and the motive power of the wash tub! "Holy Church," with the exception of the Roman branch, has made one mighty mistake—in placing co-educational advantages before woman, for with the first beginnings of equal educational advantages, woman began to throw off the yoke and assert her rightful place in the social, industrial, intellectual, spiritual—and now the sexual realms. We except Rome, for that division of Christianity has had greater foresight and has sedulously combated the advent of educational enlightenment among its members.

From the pains taken by "Saint" Paul and the early Fathers of "Holy Church" to protect the purity of women we would naturally infer that thru these centuries of Christian domination helpless woman would have been safe under the wing of these powerful religious laws. Let us see. Gollmann records an edict by Charlemagne:

"We have been informed to our great horror (not the horror of the Church you will observe), that many monks are addicted to debauchery and all sorts of vile abominations, even to unnatural sins. We forbid all such practices in the most solemn manner, and hereby make known that all monks who indulge in the gratification of such lusts, will be punished by us so severely that no Christian will ever care to commit such sins again. We command our monks to cease swarming about the country, and we forbid our nuns to practice fornication and intoxication. We shall not allow them any longer to be whores, thieves, murderers, and so forth, to spend their time in debauchery and sing improper songs. Priests are herewith forbidden to haunt the taverns and market places for the purpose of seducing mothers and daughters, etc." Rather strong indictment. Charlemagne meant well, but history does not record that his edict produced

any very lasting results, for later pages testify to a continuance of the same conditions.

To-day, things are better—on the surface. The daily press teems with the records of ministers who have fallen from grace, and of priests who have come to grief thru their misdeeds, both, to the amazement of their faithful followers to whom they stood in the place of Deity. And all simply because the clergy are but ordinary human beings after all, subject to the same temptations as the laity and not one whit better able to withstand them in spite of the exalted positions they have created and the extraordinary prerogatives they have assumed. But the main point is, that under this godly system, **WOMAN IS THE ONE WHO SUFFERS.** She is the one to blame for tempting as did her historic ancestor Eve. And when man seeks to find a convenient instrument on which to saddle his own shortcomings WOMAN is the creature selected.

Woman demands and **COMMANDS** the rights over her own body. Let man remember that the ancient philosophers who lived much nearer to Nature and who had far greater inspirations and conceptions than our present wrangling schoolmen and academicians, **TAUGHT THAT THE DEITY WAS THE FEMALE PRINCIPLE OF THE COSMOS.** They indicated in their complex symbology and allegorical writings the Sophia or Cosmic Wisdom as **FEMALE.**

CIVILIZATION?

Speaking at an anti-war meeting of women in Cooper Union, Mrs. Gilman said that war was a disgrace to our civilization.

Whose civilization? The civilization of the Oil Czar and his accomplices? What is the difference between war in Mexico and the war in Colorado? And which is the most disgraceful of the two?

The workers are just beginning to realize that civilization is war. In reality it is worse than war, because the rules of civilized warfare are not observed in this social contest by the dominating class. Rockefeller may organize the slaughter of men, women and children and go to Church the following Sunday without losing in power, prestige or respectability. He is accountable to nobody. Nobody can arrest him; for the police, the army and the courts give him protection.

But who protects the workers?

LAND AND LIBERTY

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SOLDIERS and PROSTITUTION

The boy who longs for the uniform of the soldier, the brass buttons and sword dangling at his side; the white-plumed cockade, the epaulettes and all the parading up and down with protruding chest in the well-fitting costume of the soldier, is only a counterpart of the girl who longs for pretty colored ribbons, fluffy lace, bangle, beads and bracelets, who sells her body for these.

She at least injures none other than herself, but not so the boy. He might be content parading in his new possessions and satisfying that adolescent developing character in himself, but the master class knows Nature well. They place in his hands the gun together with the "flag," and, inspired by the spirit of a pseudo patriotism, he marches on to new lands for adventures.

The adolescent girl dreams of romance—and love—and falls into the pit of prostitution.

The adolescent boy dreams of adventures and achievements—and falls into the bloody trench of war.

Both are victims of a cruel system of ignorance and greed.

WITCHCRAFT AND OBSCENITY

It is computed from historical records that 9,000,000 persons were put to death for witchcraft after 1484. The opponents of witch-belief were denounced just as the disbelievers in the "obscene" are now denounced. Yet witches ceased to be, when men no longer believed in them. Think it over and see if the "obscene" will not also disappear when men cease to believe in it.—Theodore Schroeder.

AMBITION

By Robert Minor Junior

Jim and I played marbles together and made love to the same little freckles across the back fence. Jim loved on. Chained in a soft little nest of woman's flesh, I passed him on the road.

Jack and I ran together in the wild oats field, 'mid the female corpses dancing in their gawdy shrouds. Jack thought Death was Life. I passed him on the road.

Joe and I were shop mates. Joe sought to Be, instead of Do. I passed him on the road.

John and I loved wine. I drank of the cup. The cup drank John. I passed him on the road.

Sam and I dallied in the parlor, listening to the sweet lies that the Parlor women live. Sam took them seriously. I passed him on the road.

I met a Woman who understood. But cold Ambition pointed: "On!" Something in me would stay. I clutched it, tearing flesh, and cast it out. I stared hard. It was my Soul. I passed it on the road.

THE BLOOD UPON THE STONE

By J. Edward Morgan

I will not march this day, not I,
Nor join the bellowing herd at eve,
Fling to the wind your writ defy,
Raise doubt and dust, I take my leave,
The hour is tense—wrong flames a-new,
I go to find what I shall do.

My brother's blood be-dews the stone!
I cannot see your banners high,
I hear my comrade's stifled moan.
I do not hear your lusty cry,
I see the blood upon the stone.
March on! Lift Labor's standards high—
I pause to find what can atone
My brother's blood upon the stone.

March on, march on—your hands are clean—
Shout triumph when the march is done.

Your pretty banners, limp and lean,
Flaunt dim defiance 'gainst the sun.
I drink the gleam, and dream alone,
Of blood congealing on the stone.

Curse on your flags! curse on your rags!

Curse on your standards, one by one.
My brother's curse on stolid stags
Whose limping legions shame the sun.

March on—I linger here alone
The blood grows chill upon the stone.

Triumphant march! Far flung defy!
Proud stack the standards, ONE BY ONE.

Reverbs the bloodless battle cry,
The dust is black against the sun.
I burn! I glimpse what will atone
My brother's blood upon the stone.

His blood was warm, but now 'tis cold
Congealing fast upon the stone;
His zeal was true, his heart was gold!
And now it gapes so stark and cold,
Colder than the frozen stone.
Red, comrade blood—red, kinship old—
Now all its heat inflames my own;
Ah, dream so vast from blood so cold—
Flame on, oh, blood upon the stone!

LOUISE MICHEL

(Concluded.)

—NORA MANN—

After these words which had produced a profound sensation among the spectators, the Court Martial retired to deliberate. For a few minutes they resumed the sitting and pronounced my condemnation. Directly after the President said: 'Bring in the accused.' They brought me back to my bench. In a muffled voice through which at times quivered little tremors, the President informed me that I was sentenced to deportation to some fortified post. I did not flinch and looked straight at my judges. They all wore funeral faces, but their gleaming eyes betrayed, nevertheless, their secret satisfaction. The Clerk arose. 'Accused,' he growled out, 'you have twenty-four hours to file an application for reversal of judgment.'

I merely shrugged my shoulders.

'You have heard?'

'Yes, I have heard perfectly, but no appeal for me. I would prefer death.'

A voice rose from among the audience: 'Bravo, Louise Michel.'

The president lowered his eyebrows. 'Seize that disturber,' said he.

There followed a noise of chairs being shoved, violent knocks against the wooden partitions, vociferations, menaces; then a door opened and they took out the unknown person who had dared to publicly express his sympathy for me.

I have never known who the man was. It may be he paid with his life

for the imprudent exclamation which had escaped him. . . . They reconducted me to the prison of Chantiers. 'Well,' said Marceroni when he saw me, 'you can brag that you had good luck. I surely thought you would be sentenced to death.'

I looked at the ignoble creature, the coward who martyred children, and answered: 'Death or exile matters very little. The main thing is that I shall not have to see you any more.'

He gave a silly grin and disappeared in the shadow, grumbling, 'Ah! if I had been the Court Martial, I am the fellow who would have fixed that woman!'

Speaking of her imprisonment while awaiting transportation, Louise Michel says:—

"It was so bitterly cold we were obliged to keep walking the whole night. Our breath, as it rose to the vaults of our prison, condensed and fell in icy drops. One of us had her fingers frozen. All our nourishment, in spite of the orders I had heard given, was no better than dish water. . . . Our jailer was the worthy rival of Marceroni; only Marceroni was brutal, whilst his colleague, broken in to the duperies of the prison, knew how to be cruel, while pretending to be courteous. Oh these jailers, I have had the chance to study them close at hand and long enough. . . . The best of them is not worth the rope to hang him."

Louise Michel's extraordinary ener-

gy and passionate love for the helpless soon showed itself during the eight years of her exile in New Caledonia. She opened a school and taught the Kanakas, who were little better than cannibals. They rallied round her with such devotion that the officials began to view her educational work with anxiety.

The amnesty of 1880 brought Louise back to France. Paris almost feted her, for her fame was now firmly established. But her hand still remained at the plough. She refused to look back or to fall a victim to the flattery of her life-long foe. Bourgeois society, with its pretentious hypocrisy, could not deceive the rebel virgin of the Revolution. She toured France and Belgium, denouncing capitalism and advocating force and revolution for its overthrow.

In 1881 she led a huge army of the unemployed of Paris in a demonstration. At their head she marched through the streets carrying the black flag of freedom. She and her followers broke into a baker's shop and distributed bread among the starving people. This was enough for her Christian enemies. She was arrested, tried, convicted and sentenced to six year's imprisonment.

At this trial she defended herself as on a former occasion. In the course of her address to the court she declared:

"There is one thing which astonishes you, which takes away your breath—a woman who dares to defend herself! You are not accustomed to see a woman who dares to think; you like to see in a woman according to Proudhon's expression, either a housewife or a courtesan.

We carried a black flag because the

black flag is the flag of the wronged; of those who are hungry. . . I have travelled over Europe, saying that I recognize no frontiers, saying that all have a right to the heritage of humanity. And this heritage will not be possessed by us, accustomed to live in slavery, but by those who shall have liberty and know how to enjoy it. . . You talk of discipline; of soldiers who fire upon their officers. Do you think that if, at Sedan, they had fired upon their officers who betrayed them, they would not have done well? We should not have had the blot of Sedan. . . Is it not the law of Might which rules us? We want to replace it by the law of Right; and that is our whole crime.

Above your courts, above the twenty years of prison which you can pronounce, beyond even the eternity of the prison, if you will, I see the aurora of liberty and equality dawning. . . You have given me the role of chief culprit. I accept it. It is I whom you should strike, I alone. Long ago, you all know it, I made the sacrifice of my own person, and the time has gone by when I cared very much about what was disagreeable to me. I no longer see aught but the Revolution; it is the Revolution I shall always serve; the Revolution I salute. May it dawn upon men, not upon ruins."

During her imprisonment, her mother, whom she had loved devotedly all her life, died. Her mother's death affected her deeply, but did not alter the course of her life or deter her from treading the revolutionary path she had traversed all her life. On her release she continued her attacks on the propertied class and advocated stern ac-

tion in dealing with the bourgeois pest. But broken in health and buffeted by the storms of fate she was sorely troubled and overwrought. Police spies hounded her from place to place. Agent provocateurs dogged her footsteps. Eventually she came to London and obtained a precarious existence by her writings. Hers was a familiar figure at the little club in Jubilee Street in the East End of London, frequented by such men as Malatesta, Rocker and Kropotkin.

In 1905, death serenely arriving ended her stormy career.

Louise Michel lived her life, expressing her self, her soul and her power. Her unconquerable spirit still haunts Paris; her city, the city of glorious traditions. She sought to establish society on a foundation of justice and on the law of love and for this she came into conflict with established authority.

A beautiful woman, she was imbued all her life by the loftiest ideal of womanhood and subordinated sexual passion to the greater passion for liberty that surged through every fibre of her being. Not that she ever condemned sexual indulgence in others but that she knew the work she had to do and preferred to devote herself completely to a cause dearer to her than life itself—the eternal cause of Liberty. She always had a glorious vision of a new society and this vision was the guiding star that made her a rebel and led her triumphantly over hard and stony paths by desolate and dangerous ways to become a beacon light to the persecuted, the oppressed, the exploited and the hungry outcasts of society.

MOTHERHOOD—OR DESTRUCTION

"The attainment of high intellectual culture in the academies, normal schools and colleges is very commonly found to be at the expense of reproductive energy," says J. C. Webster, M. D., Professor in the University of Edinburgh. He points out that the New England States furnish us with the most striking proof of these facts. Further he states that when women are sure that they will not be mothers, then allow them to achieve all greatness, "throw open all doors to them and let them destroy themselves in the service of mankind."

There is no doubt that Dr. Webster has struck a very true note in the progress of mankind. But why he isolates the woman in this regard I cannot see, for it is a well recognized fact that the sexual impulse can be guided, directed and used in various ways, in men as well as in women.

It is said that when a certain amount of energy is used in brain development, there will be less of this energy for the sexual function during that particular period. Certainly the reproductive en-

ergy is used in self development, but that does not signify that the reproductive function or ability is destroyed. The energy is transferred to other creative processes, perhaps even to a greater extent in men than in women.

It may be that the sexual desire is not so frequent among women of intellectual attainments and pursuits but there is a possibility that there exists a finer and greater intensity in the fulfillment of the desire. Is this, then, Dr. Webster's meaning of her destruction?

Perhaps out of woman's contact with the advance movements of the world there will in time arise a more honest and courageous womanhood, devoid of petty shames, which shall be able and willing to contribute to science intelligently the deepest complexities of woman's emotional nature. Then can there be some conclusion arrived at of the antagonism between the sexual and intellectual functions. The book of the woman is yet to be written and it remains for the woman to do it who is able and brave enough to strip herself

clean to the soul; to know herself and let herself be known.

Dr. Webster has yet to learn that motherhood is not the sole agent in woman's salvation. Woman's experiences must be many and varied, but above all she must assume control over her own body that she alone shall decide her needs and if motherhood is among them—let her accept it, but if not—then let her reject it at any cost. If this be "destroying themselves in the service of mankind" then Dr. Webster must make the most of it.

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This little book tells a mother how to teach her child the truth of its sex and birth in a simple and a scientific manner.

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"THE MENACE'S" ADVICE

The Western Watchman (Catholic) says, according to The Menace: "We say, a young girl's business is to get a husband. Having got a husband, it is her business to beget children. Under ordinary conditions of health a young wife ought to have a child in her arms or on her bosom all the time. When she is not nursing a child she should be carrying one. This will give her plenty to do, and she will have no time for political meetings or movements."

How do the women like that program for a life vocation? According to this authority a woman is to look upon herself merely as a vehicle for the breeding of children. Her mind is of no consequence, her body is the main thing. The feminine business is to get a husband, and then to get children as fast as time will permit. This editor would not even give her the protection that is bestowed upon cattle; "when she is not nursing a child she should be carrying one." The home of such a couple instead of being a place of comfort and refinement, with food for the mind and the amenities of social life is to be a rabbit warren, a sty filled with anemic, undeveloped children whose mother is compelled to work over the washtub or in some sweatshop up to the time of her delivery, and then drag herself back to the slavery of toil as soon as she is able to crawl, with the assurance that she has already started on the road for a repetition of the dutiful event, and so continue until she drops into the grave the victim of man's distorted and perverted sense of duty. Out upon such a theory! The man is a degenerate who makes such a specious argument. For the protection of the female sex, let her be taught how to defend herself against such teachings as these.

Interest in "political meetings and movements" may induce women to think independently of the Catholic teachings—and in thus thinking she will know that the Catholic Church is one of the greatest enemies against the achievement of her economic, intellectual and sexual independence.

IS THIS TRUE?

A white goods manufacturer a few days ago told me that his object was to fill his shop with American girls. "I don't care if I do have to pay a few cents more; it pays in the end. An American girl is the last one out on strike and the first one back. No talking back, no impudence and fooling—she's a hustler—easily satisfied. It's these devilish foreigners who start the trouble, and there is no reasoning with them—they act like a pack of wolves. Yea, indeed, I'll fill my shop with American hands and have peace!"

Then he related the incident of the famous White Goods Strike and spoke of his girls going out like a lot of crazy, unreasonable creatures, excepting the American girls, who came to him and apologized that they had to strike, for they were afraid of their lives if they did not.

This is serious comment, and food for thought. Will some American girls speak up and enlighten us?

BOOK REVIEW

O. Bobbsen.

"The Small Family System—Is It Injurious or Immoral?", by C. V. Drysdale, D. Sc., is the title of an excellent little book, just off the press. While books do not make epochs, as the reckless neo-Malthusian would like to have us believe about this one, nevertheless, all woman rebels and near rebels should read and study this very valuable contribution on such a vitally important subject. If you would bring light into darkest America—the land of refined barbarians—you cannot afford to be without it. It is a veritable arsenal to go to for ammunition to hurl at those who fear that the universal adoption of contraceptive measures would sound the death knell of the human race.

Space will not permit of a lengthy summary. Suffice it to say that the subject matter is treated in a thoroughly scientific manner, while the style is such that he who runs, may read and understand. Seemingly valid objections to the prevention of conception are carefully weighed in the balance and found wanting. For his evidence, Dr. Drysdale appeals to both medical and lay opinion and to facts, while the text is illustrated by numerous diagrams showing variations in Birth rate, Death rate, and Infantile Mortality rate in England and Wales; Birth, Death and Infantile Mortality rates in New Zealand, as well as many other countries; Cancer and Fertility, Cancer and Contraception, etc., etc. In short, it is a compendium of the pros and cons of practical neo-Malthusianism.

The work presents a splendid exposition of the rationale of the prevention of conception, and a complete refutation of all the apparently valid arguments against it. It is also gratifying to note that the author is eminently fair and just to the opponents of contraception, which adds greatly to the value of the book as a scientific work.

It is also to be highly recommended to those who practice prevention, but are afraid to discuss the subject in the open, because they are afflicted with morality and a sin-consciousness. Of course, the author's efforts to prove that contraception is moral, are wasted on those who have outgrown morality or were never encumbered by it.

Order from THE WOMAN REBEL
24 Post Avenue, N. Y.
Price \$1.

CAN YOU AFFORD TO HAVE A LARGE FAMILY?

Elizabeth Klean.

The question which each individual should ask himself is: Can you personally afford to keep a large family? You may have a fixed income or a wage, sufficient to enable you to maintain a family of two or three children in comfort, and to lay by a few dollars for a "rainy day." But your income or wage, divided amongst a family of six or seven, would be quite inadequate to provide proper food, clothing and housing. Your means would be swallowed up in living from day to day, and sickness or other misfortune would find you unprepared and defenceless. The care of a large family, too, exhausts the mother by unceasing and harassing toil, and frequent confinements tend to undermine her health. These are some of the disadvantages attendant upon too large families.

How can these evils be averted? By regulating the size of your family according to your means. Many well-meaning but not well informed people imagine that parents cannot control the size of their family. But this is a mere delusion, for science teaches us that there are innocent but safe methods by which this control can be ensured, without the slightest danger to health and without transgressing any moral law. The French peasantry seldom have more than two or three children to a family; and these people do not trust to "chance" in a matter of such vital importance, but avail themselves of all possible knowledge.

The laws in the United States forbid the imparting of this knowledge which it is necessary for you to have in order to intelligently regulate the size of your family. It is almost impossible for you to obtain this scientific knowledge unless SOMEONE defies these laws. Are you prepared to back up the Woman Rebel in this fight?

HUNTING BIG GAME

Mr. Edward M. Barrow's report on the children of the city streets informs us that 12,000 of them are arrested every year in New York City alone. The crime of the children consists of playing in the streets. The business of corralling the children and imprisoning them is growing every year. With the building of new prisons and reformatories and increasing the number of well-paid probation officers and investigators and other respectable muddlers, perhaps the city officials may be able to increase this number to 24,000 in a year or two. It is a great business, this one of running down the kids, and gives a lot of people who might otherwise be idle something interesting and humanitarian to do!

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THE WOMAN REBEL

A MONTHLY PAPER OF MILITANT THOUGHT

The Woman Rebel will be pleased to receive reports of meetings, strikes, etc., which should reach N. Y. C. by the 7th of the month.

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WORKING WOMAN

Build up Within Yourself a Conscious
Fighting Character Against All Things
Which Enslave You.



WATCHFUL WAITING

Forty thousand women belonging to the Socialist party of the United States wired their protest against the brutalities of the militia in Colorado to President Wilson.

Forty thousand women! A splendid army this. An army of women supposed to represent the class spirit and class consciousness of America.

Is there nothing more fitting to the occasion that these women can do, than protest? Words—ever and always words—words of protest, or words of petition, even when blood is being shed and lives are being extinguished by the murderous officials to whom they are protesting.

Doubtless the gracious protest found itself amidst others in the waste basket. And rightly so, for as long as the present system can keep the working class petition-minded, the masters need have no fear of an uprising, and the social and industrial revolution will be far away.

Women of the Socialist party! If there is no fighting spirit among you impelling initiative other than to imitate the gentle suffragists, then at least take your cue—follow the lead of those whom you would represent. The protests of the Cigar Makers and Typographical Union and the Miners of Wyoming consisted in sending arms and ammunition to the striking miners of Colorado, and these are good enough examples of working-class solidarity for all to follow.

When 40,000 women cannot follow up a protest by action, then truly it would appear that they have something other than their "chains to lose."

SEX TALKS

Everywhere we hear our respectable friends say, in turning from us, "Oh, all this sex talk; it's disgusting." Now, let us dwell on this a minute and see. In the first place, has there been any real sex talk? Do the girls or boys know very much more about themselves—their bodies or their sexual nature than they did ten years ago? Or has it been the education of the white slave agitation which has constituted

mainly all the sex education that the average boy or girl has received.

I believe this to be true, for if the same amount of space had been devoted to clean, scientific knowledge of the girls' and boys' own sex nature and their bodies, there would have been given to the reader such armour as the "grape juice procurer" could not penetrate.

But no, the prudish conventionally minded person thinks that open, free discussion of the sex problem is to be regarded as a stigma of degeneration, whereas to thinking liberal minded people it is an indication of an earnest desire for a new conception of the sexual relation between man and woman.

THE BAN

The Woman Rebel is not going to be suppressed by the Post Office until it has accomplished the work which it has undertaken.

Unthinkingly many comrades have fallen into Postmaster Morgan's trap, laid for the downfall of the Woman Rebel, and have refused to subscribe, thinking the paper will be suppressed again and they will not receive their copy.

ABORTION IN THE UNITED STATES

It is a well recognized fact that "criminal" abortion prevails to-day to such an extent that it is estimated that one-third of all pregnancies result in criminal abortion.

It is said 100,000 criminal abortions occur each year in the United States and 6,000, at the lowest estimate, die yearly from the direct result of this. "Criminal" abortions arise from a perverted sex relationship under the stress of economic necessity, and their greatest frequency is among married women.

Prominent authorities claim that criminal abortions are 50 per cent. of all abortions that occur, and this is considered a conservative estimate.

Just why there is such danger in abortions can be readily understood when we realize the process of growth of the embryo. During the first six weeks after conception the ovum becomes implanted in the uterus. The second six weeks is occupied with the formation of the placenta (afterbirth). This is the period when abortion most easily occurs, because of the firmly adhering covering of the embryo to the walls or lining of the uterus.

When instruments are used they often rupture the membrane and the entire placenta may be left, though the foetus comes away. The covering or envelope of the ovum may come away

It is true, friends—this may happen many times. As no one has yet ever decided what "obscenity" is, one is always liable to prosecution under this clause. I make no promise of being good nor framing my language so scientifically technical that only those with a medical training can understand it. But I do promise I shall live up to the aim as expressed in the first issue. The subscriber who is willing to back up this fight and take a chance shall get the paper—SOMEWAY.

Those who will not subscribe because of the above-mentioned reason, to all purposes unknowingly and unintentionally have lined up with the Post Office officials who are trying to suppress the paper, for it is only by financial and moral support that the Woman Rebel can exist.

The Post Office cannot suppress this paper. Only you can do this!

NEO-MALTHUSIAN LEAGUES ARE
BEING FORMED THROUGHOUT
THE UNITED STATES. WRITE FOR
INFORMATION IF YOU ARE IN-
TERESTED IN FORMING ONE IN
YOUR VICINITY.

In a shredlike discharge after an abortion, all of which necessitates a careful curettage (or scraping) to avoid resulting conditions of blood-poisoning and disease. Most of the deaths are the result of sepsis (or decay) of some kind. Often the foetus is found macerated (or softened) and the whole region of the reproductive organs is in a highly inflamed condition. Rarely if ever is an abortion complete, and only in a very small percentage, authorities claim, is there reason to believe the ovum is expelled unbroken. Consequently the uterus needs careful investigation after each case of abortion.

When an abortion is properly done by one specialized to do so, the cost is usually tremendous. What a wholesale lot of misery, expense, unhappiness and worry will be avoided when woman shall possess the knowledge of prevention of conception!

In Paris up to a few years ago the instruments to produce abortion were sold openly in the market place, while all the mechanical preventatives were, and are, openly displayed in the windows of the drug stores. Abortions, with their horrible consequences, are quite needless and unnecessary when the subject of preventive means shall be open to all to discuss and use. How soon this shall be, depends on you.

A WOMAN'S DUTY

TO DESIRE THE BEST AND EXPERIENCE ITS FULFILMENT.