

should be training her eager eyes toward the Statue of Liberty in New York harbor now!" says Mrs. Robins. "She should try to realize and to appreciate to the full what Mrs. Pankhurst means to us all—everywhere.

"Mrs. Pankhurst's motive for militancy may be misunderstood by us working people of America, but certainly her sincerity, her great passion, in her cause is not misunderstood by us.

"The people who have continually to fight the high-cost-of-living, to fight even the onslaught of awful poverty itself set against them by trusts and capitalism, know she is in earnest about something!"

"Why?" I asked.

"Why?"

"Because she goes to prison!"

"The folks whose lives are lived in places where someone is always trying to escape going to prison cannot be told that anyone who fights, although she knows that fight means prison, is not in earnest—terribly in earnest! For these people know prison is no joke!

"So these people among whom are all the women working in trades in America, do not doubt Mrs. Pankhurst; they simply wonder why Mrs. Pankhurst, the founder of the suffraget movement, is militant.

"Is there really a legitimate reason for Mrs. Pankhurst to burn buildings, to attack the police and to break windows—a reason that you yourself can sympathize with?" I asked.

"Oh, yes, yes," Mrs. Robins cried. "She has to be militant!"

"Why?"

"To focus public attention! To make every man and woman so conscious of her demands that each one must answer for himself whether or not he believes in the vote for women! Why, if she hadn't done as she has public indifference, the most engulfing thing in the world, would long ago have overwhelmed all thoughts of woman suffrage.

"Mrs. Pankhurst is not a fanatic simply on the vote. She doesn't overestimate the value of the ballot itself.

"To this great prophet, this Moses of the mothers of earth, the vote is properly understood.

"She knows it is just a symbol—a symbol by the light of which woman—all women—will finally become conscious that they are absolutely the mothers of the race and as such are responsible for the race and

therefore must have control of the things of women's work!"

"And what are those things as the pioneers of the women's movement see them?"

"Oh, many things—not just the home any longer—for woman is now fully out in the world, working side by side with man. Woman is a real factor now in the world of economics and sociology. But she has not found the adjustment she needs—but she is demanding it, still rather vaguely, perhaps, but always more and more consciously and clearly.

- "Woman is going to discover her personality and her personality is going to impress the world—the world which knows practically nothing of it now.

"The workers—the women workers of the world—must govern themselves! They must control the government of the workshops in which they work, making their own rules and regulations, designing the dominating influences of their environments."

"Do you mean you favor socialism?"

"Not at all! But I do mean that if any employer makes 5 per cent on his investment, it is plenty. The workers can no longer be slaves of any few men. They must be independent individuals with their own say-so. And I'll tell you why!

"Women, in the process of modern civilization, have practically lost their