

rwą żarem usiłowania, by również — jak one — tworzyć w życiu czyny, dzieła, zostawić ślad jasny po sobie, choćby tylko w pamięci i sercach najbliższych i spłacić szlachetny, a święty dług ziemi ojców,

co nas wykarmiła, której soki w nas płyną, której cząstką żywą jesteśmy my i dzieci nasze. Niech wielkie cienie świetlistych bohaterów narodu żyją w nas, z nami w przyszłość idą, uczą i wskazują.



## ŚMIERĆ PUŁKOWNIKA.

W głuchej puszczy, przed chatą leśnika,  
Rota strzelców stanęła zielona,  
A u wrót stoi straż pułkownika:  
Tam w izdebce pułkownik ich kona.  
Z wiosek zbiegły się tłumy wieśniacze:  
Wódz był to wielkiej mocy i sławy,  
Kiedy po nim lud prosty tak płacze  
I o zdrowie tak pyta ciekawy!

Kazał konia pułkownik kulbaczyć,  
Konia w każdej sławnego potrzebie:  
Chce go jeszcze przed śmiercią zobaczyć —  
Kazał przynieść do izby do siebie.  
Kazał przynieść swój mundur strzelski,  
Swoją kordelas i pas i ładunki  
Stary żołnierz, on chce, jak Czarniecki,  
Umierając swe żegnać ryszunki.

A gdy konia już z izby wywiedli,  
Potem do niej wszedł ksiądz z Panem Bogiem;  
I żołnierze od żalu pobledli,

A lud modlił się klęcząc przed progiem.  
Nawet starzy Kościuszki żołnierze:  
Tyle krwi swej i cudzej wylali,  
Łzy ni jednej — a teraz płakali,  
I mówili z księżami pacierze.

Z rannym świtem dzwoniono w kaplicy.  
Już przed chatą nie było żołnierza,  
Bo już Moskal był w tej okolicy.  
Przyszedł lud widzieć zwłoki rycerza:  
Na pastuszym tapczanie on leży.  
W rękę krzyż, w głowach siodło i burka,  
A u boku kordelas — dwururka.

Lecz ten wódz, choć w żołnierskiej odzieży,  
Jakże piękne dziewicze ma lica!  
Jaka pierś! — Ach, to była dziewica,  
To Litwinka, dziewica — bohater —  
Wódz powstańców: Emilia Plater!

Adam Mickiewicz.



## INDUSTRJALIZM I FEMINIZM

(t. j. Przemysł i równouprawnienie kobiety).  
(Artykuł napisany dla "Głosu Polek".)

Współczesny ruch kobiecy polegający na zdobyciu równych praw politycznych, jest logicznym wynikiem rozwoju historycznego w niniejszym stuleciu. Wprowadzenie pary i elektryczności w służbę człowieka, znamionujące obecny industrializm, przewróciło porządek społeczny, uświęcony odwieczną tradycją. Najkrwawsza rewolucja nie kosztuje tyle krwi i nędzy, ile wynalazek maszyny upraszczającej produkcję i tem samem obniżającej użytek pracy ludzkiej. Każda maszyna o tylu a tylu koniach siły, zastępuje tyle a tyle rąk ludzkich. Fabryka, wprowadzająca taką nową maszynę, pozbywa się tylu a tylu robotników, którzy stają się

niepotrzebnymi. Tem samem rodziny tych robotników zostają bez utrzymania. Tym faktem tłumaczy się przeważna liczba rozruchów robotniczych w ostatnim stuleciu. Tysiąc ludzi — rzuconych na pastwę nędzy przez postęp maszyn — widzi w tych maszynach i we właścicielach tych maszyn i w kapitale, zakupującym i tworzącym te maszyny swych wrogów i stara się ich zniszczyć. W rzeczywistości wrogiem tych ludzi pracy rąk nie jest ani maszyna, ani kapitał, lecz współczesny industrializm (t. j. przemysł), który w ostatnich stu latach ogarnął ludzkość, opanował ją i uczynił swym niewolnikiem. Obecnie ta ludzkość stara się wyswobodzić zniewo-



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Industrialism and Feminism  
(i.e., Industry and Women's Equality)  
(Article written for Voice of Polish Women)

The modern women's movement focused on equal political rights, is the logical outcome of historical developments in this century. The introduction of steam and electricity into man's service, which characterizes present-day industrialism, has overturned the social order, sanctified by the old tradition. Even the bloodiest revolution doesn't cost as much blood and misery as the invention of the machine that simplifies production and thus, reduces the necessity of human labor. Every machine with such a mighty horsepower replaces as many human hands as possible. The factory, introducing such a new machine, gets rid of many workers who become redundant. Thus, the families of these workers are left without any support. This fact explains the overwhelming number of workers' riots in the last century. A thousand men, driven to misery by the progress of machinery, see an enemy in these machines, and in the owners of these machines, as well as in the capital that buys and creates these machines, seeking a way to destroy them. In fact, the enemy of these manual laborers is neither machine nor capital, but modern industrialism (i.e., industry) which, in the last hundred years, has engulfed humanity, overpowering it into slavery. Now this humanity is trying to free itself from bondage of industrialization, and the social struggle that we are witnessing, is simply a necessary result and it becomes a trait of modernist (contemporary) humanity.

Indeed, the situation is as follows: the introduction of the machine produced industrialism, and industrialism in the last hundred years has shaken the whole mankind so terribly, that the effects can only be compared with the most powerful cataclysms: the tsunami of the oceans, the complete change of geological formations (of the Earth). Industrialism has left untouched not a single tradition, not a single creed, not a single caste or class, nor any known custom. The nineteenth century saw more political revolutions, more civil wars, more shifts of the political frontiers, more bloody battles, and more new inventions and new scientific ideas than all previous centuries experienced by mankind. In that one century, humanity has taken a greater step forward in progress than millions have in the previous years.

In this confusion it is difficult to comprehend it all. The atmosphere is so immensely dense from the dust of the rubble of collapsed traditions and new problems, that only well-trained eyes and strong nerves can notice among it a clear path leading towards the truth (...)

And one of the most momentous and burning is the issue of feminism, i.e., equal rights for women.

Considering this question from the point of view of ancient traditions, i.e., pre-industrial (i.e., industry), we ought to conclude that, according to sacred family tradition, the place of woman is near the hearth. The woman, according to this tradition, is the keeper and angel of this hearth. This tradition claims, that the highest and the only mission of a woman was motherhood, bringing up children and performing household duties. Just as it was a man's duty to fight outside the home for the well-being of his family, so it was a woman's duty to care for a household. Just like it is among the birds, the male flies out to catch some food, while the female sits in the nest and waits for the food that the male brings home. According to the old-fashioned human tradition, it should remain the same: the mother and children stay at home while the father is seeking food (...)

There is a fundamental error in this reasoning, which consists in drawing conclusions from comparisons. This is a mistake so common that it is difficult to avoid it. It must not be forgotten, however, that the first rule in the art of thinking is never to draw conclusions from analogies. For example, the analogy is that I and the donkey have ears and eyes, but this fact doesn't mean that I must be a donkey. I could, but I don't have to be (...)

The social organization of the human species is a product so artificial and complicated that we do not find anything like it even in the world of ants, bees, and similar insects. While the social organizations of ants and bees are fixed and immutable, humanity is constantly evolving and constantly changing its social machinery and judging from the constant changes and profound upheavals of the last decades, we are still far from establishing our human conditions of existence, revolutions are and will be the order of the future days. In these constant changes within the society, the position of woman has changed completely. Uncertain living conditions reduced the number of marriages, and the woman was left to exist entirely by herself. In the fight for his own life, the man forgot about the woman's family mission. Parents, unable to provide for their children, force them to look for work early. Terrible competition, combined with a constant reduction in pay, forces everyone to grab anything to survive until tomorrow. The machine that produces more in one hour than hundreds of hands could produce in a week, at the same time creates a misery that simply crushes and annihilates all sacred traditions about hearths, about angels and guardians of hearths, about parental duties, and similar sacred and beautiful ideals. Industrialism has created a completely new epoch, with a new culture, with new relations and conditions of existence, and only these can and must be considered by the modern woman, Polish, German, English, American, Japanese, by everyone (...).

There is no gender difference in terms of work, only in terms of rights and privileges.

In occupations that require only mental effort, the woman is an equal contender with the man. There are capable women workers in merchant offices, in laboratories, in banks, in factories; they are Doctors of Medicine, lawyers, bankers, etc. Among them, of course, there are more capable and less capable, just as is the case among men.

After all, equal education, especially in America, gives both sexes equal rights in the competitive struggle for existence. And that's the main thing. Let personal ability decide the competition in every profession and in every field of social life. Since a man has ceased to regard a woman as a future wife and mother but perceives her as a social unit left to her own strength, this woman should also receive an equal treatment in the form of full equality of personal abilities in every area of life without exception. Any resistance on the part of a man in this respect is not only extremely immoral, but downright stupid and even futile, because feminism must sooner or later overcome all obstacles to equality, for this movement is only the result of the historical development of industrialism, against which gender difference does not exist (...).

All that a woman must do, then, is to educate herself to be well prepared and armed for the struggle of her existence. The Polish woman is no exception. In the old country, where industrialism is far less developed than in America, there are still certain conventional traditions and social prejudices which forbid a woman to take up this or that trade. There's still a lot of "don'ts" out there. But here in America, where competition and the struggle for existence are raging like boiling water, "don'ts" do not exist, and any honest and fair work is allowed and respected, even more so that a rich marriage is not the rule but the exception.