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LET US UNITE.

It is no longer necessary to insist upon the right of Japanese workers to enter this country, the same as other nationalities. Yet there are still some who come out in every manner opposing the interest of Japanese workers. These are like capitalistic yellow journalists who have large opportunity for knowing nothing whatever of the subject under discussion. Their sole purpose is simply to harm others. They repeat all their arguments upon scanty knowledge, about the final impossibility of the harmony of the races, largely showing their racial prejudice, and with one or two of their 'own' labor questions. For instance, in the National Convention of The Woman's Trade Union League, a delegate from San Francisco point represented this well.

The delegate introduced a resolution urging the extension of the Chinese exclusion law to include Japanese.

She furthermore stated: "It is a question of bread and butter with us on the Pacific coast. I was instructed by the Central Labor Council, which is paying my expenses here, to introduce the resolution. We know the Japs out our way. The Chinese are gentlemen in comparison."

We do not know ourselves whether Japanese are gentlemen or not. We have been enough referred to already by the capitalist writers as "bad, dishonest Japs".

The strange thing is to hear the same "old story of the Japanese" by a delegate to a laborer's convention, when as a matter of fact, all those "bad Japs" have practically ceased to come to this country according to the restrictions of the immigration law.

Clever socialists have already withdrawn their Anti-Japanese views because they know now what "Mighty Conquerors" Japanese workers can be even while they are in such miserable condition. Why should the need be to cry Japanese exclusion any longer, although the expenses of said delegate were paid to introduce the resolution from Far-way-west San Francisco. Yet Japanese exclusion is not out of season, a part of the bargain was also well displayed in the convention of the A. F. of L. which took place recently in Toronto in adopting Anti-Japanese resolutions.

Recent conditions prevailing among Japanese workers on the western coast are deplorable. A vast throng flocked in front of an employment agency seeking a job even in mid-summer. The active Anti-Japanese movement for the last 3 years has been effective enough to drive them out of certain districts and concerns. The movement employs a cowardly and sneaking method even using means of violence. Japanese are attacked in day time openly on the streets of the western metropolis and no one interferes.

At the same time, what are the capitalists of both countries realizing today? They are greeting each other with best wishes over the pacific billows, and do not hesitate to compromise whenever their interests demand it, though they are engaged in hot commercial fighting in the markets of China.

How cordially was Prince Kuny, who represented aristocratic Japan, received in the White House! How did Baron Shibusawa and his party, which represented plutocratic Japan, meet an arrogant hospitality of American capitalists, as they traveled through every city while you, you workingmen, greet Japanese workers by the throwing of bricks and sneering. However, let these be the affair of the past. The time now reaches us that such a trifle difference should vanish altogether and we should and must unite upon a common interest against our real enemy, the Capitalist class.

We call the attention of fellow workers, that the fierce competition in the markets of Eastern countries are driving the nations into the crisis.

A vast increasing of military and naval armament of Germany and England which was once commented by the journals in sensational manner are only the situations that responded commercial conflict of both countries in Chinese markets.

A rumor of a coming fight between the U. S. A. and Japan is not the outcome of the question of "school children" nor that of "emigration" but it depends on the further development of the policy of trusts in Manchuria.

What the outcome may be of this commercial competition, no one can tell, but it is very safe to predict that we, working men, shall become one, and all directly affected by it. In either case the war would be declared or even if they compromised, it would be on a more wise way in which to exploit us by wholesale.

Certain, so long as Capitalism exists, it is that, in the future, as the past has in many cases illustrated, mere diplomatic peace talk will not do, and our blood will be taken to accumulate more wealth for a few persons, which recalls horrid memories of Jap-Russo war. We, workers of America and Japan especially, should not neglect to learn a lesson from the past.

We shall not any longer be driven to the battle field like cattle. Workingmen of all nations should come forward to stop the inclination of Militarism, through every effort and if necessary, by means of extreme measures.

Let us unite! Not only in words, for unless our unity develops into actual action, the emancipation of wage slaves can not be accomplished. Salvation lies in the unity of workmen regardless of race or color!

Down with capitalism, patriotism militarism and racial hatred! Throw away flags of the nations into the mire. Let our red banner alone be triumph eternally over the earth. On there our aspiration lies!

Industrial Evolution of the Far East.

1. A reflection of Occidental history upon Orientals.

A pistol and a bible were left by Portugal sailors in the middle of the 15th Century on Tanegashima, a small island southernly located in the far East.

It was the first time the Caucasian race visited the flowery kingdom, which is known as Japan, through the introduction of Marco Polo, an Italian (died 1324) in his exaggerated account of eastern countries, since foreancestor of Mikado "dropped down" from "sky" 700 years before Christ and opened the Empire of Japan. (When they descended from heaven to the ground, they first had seen a couple of birds playing, and achieved the knowledge of sexes, so mentioned in the ancient history of Japan.)

A gun and a bible are to be left simultaneously wherever capitalism invades an Oriental country as a riddle laid before the nation.

If the nation which is given an informal proclamation of the conquerance of the world's capitalism, is ignorant enough to fail to reach a solution as to this given riddle of capitalism, it is almost sure to be devoured by the capitalism of the world, and will be enslaved by alien interests.

China, Korea, Hindoo, and Philippine, alas, are the prey of the world's capitalism today! However, the natives of the island had no opportunity to learn that terrible weapon would destine their future, neither could they know that that gold edged book would guide them into the modern slave system capitalism.

But from these, they seemed to begun to rub their eyes, expressing great amazement for knowing about another wonderful world where a supposed superior race was living.

Christianity was introduced, later, by military disciplined Jesuit priests, votaries of Ignatius Loyola who are taught to sacrifice even their cherished sentiments as "corpse in the hands of the Superior."

The doctrine of christianity those Jesuit priests taught, their deeds Jesuit priests showed, strongly affected the people of Japan as nothing else could, similar to the teachings of "Bushido."

An original sentiment of the Japanese, having occupied their brain for long duration, which also, teaches absolute self denial. Jesuits of those days, it is said loved Japanese more than other natives of the Orient

プロレタリアン

澎湃一大思潮

モダン、スクールの設立者なる
スペインの大教育家にして、社会
主義者なるフエーレが遂に彼の
カトリック教のモントニウス資本
家の陰謀により死刑を宣告せられ
モンジュイシユの獄中、晩年時
一箇の兵卒に依りて向けられたる
銃口の前に其身を挺して、モデー
ンスタイルの萬歳を叫び、ボレー
の理に勇敢に身を構へたる夕陽
州の地は一大暴風の地と化した
き。忽ち群衆は至る所に示威運
動を試み、「西國政府の人殺し」
「我フエーレを返せ」とは彼等
の絶叫なり。ロンドン、パリ等
等の西國公使館は皆に巡査の保護
の下に封鎖せらるゝ事を免れず
此一事は以て世界を震撼すべから
し、國家の權威の漸く地に墜ち
んとしつゝあることを。

あり、獨逸佛白等の労働者は其
日の貸金中より被金して以て援助
しつゝあるなり。然り若し瑞典の
罷工者にして一朝此ストライキに
失ふ所あらんか、ソは一箇の労働
階級の敗北也。世界の労働者は今
や此自覺を實現しつゝあるもの也
然り世界には今や一大思潮の流
れて天竺に澎湃たるを見る。そは
社会主義の思想也、非國家主義の
運動也、革命の聲也。そは國家の
權威を以て御する能はず、後者台
牢獄、銃剣を以て壓する能はざる
を如何せん。一人の平民フエーレ
の死する時全歐の民激怒し西國
の政府を震撼せしめしは如何の故ぞ
や。一箇の労働者の資本家と戦ふ
の時全世界の労働者の聲援を與へ
つゝあるは何の故ぞや。適々々々
以て其例を證するものにあらずし
や何ぞや。

革命は來らざるべからず、革命
の日は來るべし。如何でか斯の如
き不正不義なる社會の存続する理
由あらんや、革命とは歴史の我等
に教ふる所、然り而して來るべき
大革命や其社會主義の思想により
てなざるゝのみ、世界の労働者が
團結し奮然として彼等の正當の權
利即ち「労働は産物に對して權利
を保持す」とを要求する時也
我等は議會より正堂々一歩も假
借する所なく、彼の資本家政府に
向て政府は工場、土地等有ゆる物
を交付すべく要求すべし。

の手段を探らずんば己國は目前の
事のみ。
吾人は日本は東洋の露國也と呼
ばるゝを忍ぶ能はず、野蠻なる日
本人として許せらるゝは恥の極ぞ
云ふべし、進歩は由來日本人の誇
りとする所、願くば日本政府をし
て革命の急先鋒たらしめよ、然ら
ば續々我同志を投獄するに於ては
遺憾ながら吾人は最後の戰を此等
の爲めには戦はんとするか、我等の
氣は大空に響く聲の如し、天下
に我を壓するものなければ也。我
自由の氣をして疾く大洋に流れ
ふハッケンの如く行かしめよ。
君威は去つて所謂愛國主義者た
らんとする、狎の股肱たらんとす
るか、よし君は斯くて資本家の愛
する人たべし、されど君は
死せり、世界を語る能はざるの人
也。世界に義を唱ふるの資格なき
もの也。

と銀によりて身体を飾めたる國
王なるものに此身体を捧ぐるの愚
を爲す能はず。我等は進歩として
斷頭台上に立つを悦ぶ。不幸なる
哉金動勳章の爲に生命を捨つる能
はざるもの也。人道の戦は我等の
名譽とする所、しかも資本家の利
益の爲に出でたる國際戦争で馳騁
する能はざるを甚だ遺憾とす。
來れ、我東の志士 君は何れ
に行かんとするか、赤色旗の下世
界の同志と共に固く握りて入道
の爲めに戦はんとするか、我等の
氣は大空に響く聲の如し、天下
に我を壓するものなければ也。我
自由の氣をして疾く大洋に流れ
ふハッケンの如く行かしめよ。
君威は去つて所謂愛國主義者た
らんとする、狎の股肱たらんとす
るか、よし君は斯くて資本家の愛
する人たべし、されど君は
死せり、世界を語る能はざるの人
也。世界に義を唱ふるの資格なき
もの也。

來れ、我東の志士血潮の流る
る、あゝ熱い熱い進めば來れ、
願はくば我東の志士血潮をして革
命の先鋒たらしめよ。
見よ北歐諸國の青年男女は唯々
どしどし知難しあるに非ずや。
見よ現伊佛爾 英米又多事な
らんとす、時勢に我東男子の
みならずや、酒々として日本の岸
を哨を激浪に革命の精氣あり、極
度の快男兒なるもの、豈に獨り靜
なるを得んや。
十一月廿八日
ワイオミングにて
一労働者

同胞の覺悟

▲米國の地を培養するの
▲覺悟を以て事を處するの
日本人排斥の大半は日本人自身の
の受けるべきものだ。日本人は金
の無行で無情無義だ。馬鹿である。
彼等は日本でこそ多量に働いて來
たのであらうが、いよいよ米國で
労働するとなつても失業労働其物
を體驗して居る。労働者である以上
は必ずユエオンに入らなければ
ならぬ。然らずんばスラヴだ。然
るに入合する處が反つて競争を卑
しんで居る。下らぬ女に居はれて
キツパンに飯を食して日本小兒
也と獨り居るやつに居る。
スラヴィが起る。スラヴィが
彼もやる。昔も加多路道にス
トラヴィが起る。た時多數の日本人
は所謂スラヴをやつた。實に此ス
トラヴィ候りとは取つべきの極で
日本ならば恐らく金の爲に國家を
賣るの比と比較すべきであらう
然るに可憐なる馬鹿な日本人はそ
んな事は知らぬ當時の萬朝報など
の英文欄には此事實を語るが如く
報道してあつた。記者は之を見て
憤慨と悲哀の交も迫るを禁じ得
なかつた。

ある日本人排斥の根本たる米國
職業組合では十一月の十九日に
シカゴ、トロント市にて開かれ
たる國民大會にて再び日本人排斥
の決議をした。彼等の活動は決し
て止まぬ。
世界産業労働者組合とは「世界
の労働者團結せよ」との綱領の上
に立てられたるユエオンだ。其實
本家に對して敵愾心有る點、革
命的なる點、進歩的なる點に於て
第一であらう。今日日本労働者は
此此、部々探る事にしての亞亞
利加路組合に對抗する事。出資
者、即ち日本人は此組合に入つて
自ら労働者階級の敵を示し、更
に此勢力を動しては排日黨の馬
鹿其に大打撃を與へる事だ。國家
政府の力や軍隊や軍隊では駄目
だ。只日本労働者が自ら自覺を示
して米國の労働世界に一大勢力を
植ゑつくる事に依つてのみ日本人の
力は發展して行く。見給へ。米連
邦の日本字新聞記者が米國人に對
ての文字で、獨り居るに對する
とか何とか發言を擧げ、事如
何に滑稽なる、少くとも志あ
る日本人は自ら一步を進めて米國
の社會に没入して他の米國の社會
を支配して一言書かば穩重なら
るも、行くが如き覺悟を要す。
I W W 本部より日本人傳道部
のチャーターを受けたり。有志の士
は名を本部に送られん事を希望す
而して本部の配布、編輯等に助力
せられたし日本人排斥打撃運動日
本人團結等は本部の目的也。
宛名は下の如くに送られたし、
THE PROLETARIAN
935 Wells St. Chicago

シカゴより

▲シカゴに於ては新聞云ふもの
い、多く見ても五六百人位の日本
人が大きな部屋にスカッターして
居るのである。何れも種々云ふも
のがない。労働は主に家内労働だ
の。併しイーストの方では最も日本
人が多方面に働いて居る所であらう
と思はれる。商店や工場等にも少な
くとも日本人が居る。
會名も付く。これは實友會だ。
云ふ論議にも見られぬ日本人商店
先生達の會だ。夫れからミッショ
ンとか何とか云ふ。其實留學を賣
業せるものが三軒ある。だるう
でであらう。皆小ぢりかだ。雇
人を安くユエオン使ふ事。店のうしろ
に居る事。一つに依つて僅かに支
へられて行く。皆ヒールの入ひたチ
ヤナを履き立てゝ氣風なやうな
ものだ。
留學問下は米連邦の書記から成り
上つた松原と云ふ日本人の色彩男
だ。桑原のレッドハウス事件など
では我同志に依つて一寸計り感か
れた手合だ。若し誰れでも理頭を
ウシタウの古びたデインダの
タツフロア道行がなかつともホ
ストンとア、フエリアのパー
グンデイル、スメントに行つて
見給へ。華族と云ふ虫の幸腹にだ
と云ふ妻のフツとに済ました
顔まで弄見する事が出来るよ。
シカゴユニバーシティに日本人が
十八人居る。家永豊吉と云ふ講師
が甚だ怪しが居る。此先生中
々大膽不敵で方々で演説をやさ、

漢文、語学が如き口調で滔々や
り立てる。聽衆には一向解らぬ。
中座する人が多いのは氣の毒だ。
何れか時々首を縦に振る。振立
て、よく猫がやるやうに解らぬ事
をゴロ／＼とやらかす。夫れ先生
大にレクチュアラーを氣取つた所
なのだ。若し女共は堪へずして
吹き出す。先生はい／＼はめられ
たと思ふ。益々や。二三人の日
本人まで地を踏まず赤面して逃げ出
して行くのを認めぬ。あの人には
「エッチ、デーです。多分東洋の
哲學博士なのでせう」など、謙し
合ふて居た婦人もあつた。演題は
微生へた。日露奉天戰記とか旅
團戰記など、云ふものだ。之で
讀者は大興奮するであらう。
▲朝日新聞に今頃俄然と無い事
實。日本社會黨は青木大佐を暗殺
せんとして二三の人を派してシカ
ゴに要した。なぞ、下らぬ事があ
つた。米國式はよして貰ふ。記者
なども青木大佐は少し前シカゴ
邊に來たものだ。殺さうと思へば
容易だ。云つたら随分種ひ上
るであらうが、我等社會主義者の
裡には一人として其の人や、
青木の連中と生命を交換するやう
な安心するがよい。政府こそ警官
と云ふユエオンをよこした。統官
と云ふ恐ろしい物を用ひて人を暗殺
する。こゝちは只ぞぞだ。併し
佛國の旅は赤色だ。余り安心し
て圖に樂らざる様に忠告して置く
△内山恩堂氏の暴行事件は事とな
つた。秘密裁判に附せらるゝ事とな
つた。恩堂氏は記者は三
年前東京で會つて其の人なりを知

つて居る。あんな温厚な人を政府
はどんな事をするか知れぬ。能く
注意する必要がある。忠告するが
余り酷い判決をしない様に先日の
西國のフェリアの事件はよきレ
ッスンだ。下手な事をすると飛ん
だ目に遭ふ。米國には随分若い
ピン／＼した日本人の革命家が居
るからぬ。
▲本誌の論議は所謂過激にして隨
分探るに足らざる所論もあるが、
よく直情的に彼等の感情を表して
ある故に本誌の論議とした。總て
の責任は記者が持つ。(高橋武)
●本社へ毎號寄贈
▲四千圓外 一年 一萬五千圓
北米支那の勇健出形莫越と云ふ
劍を抜いて地を切るやうな豪傑
に依つて編輯せらるゝもの「四海
同盟主義を以て立つ云々」以て
我徒の職尼に附するの徒を
知さ。七號より印刷不明なるは
遺憾なり注意するを要す。
▲郵券十五圓を左の所へ送つてサ
ンプルコピーを取れ
桑澤ボストル 一七七三
今日に行へ
明日を待つこと勿れ。明日を恐
るゝこと勿れ。今日信する所、直
ちに之を今日に言へ。今日言ふ所
直ちに之を今日に言へ。今日言ふ
能はざる者、何を明日に言ふこと
を得ん。今日行ふ能はざる者、何
を明日に言ふことを得ん。丈夫兒
當に今日に言ふ事をも遺憾なきの
覺悟あるを要す

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and the people of Japan, too, looked upon them with great respect.

The idea of Christianity spread rapidly among the southern population. The corrupt Buddhist priest no longer was able to keep the faith of the people.

Lords, also, desired to be in contact with the foreigner in order to secure the gun and gun powder.

Those Christians were "the Protestants of the Orient" though they preached catholicism. They were revolutionists of the age; they refused to recognize the supremacy of any ruler but God. Such a conception was hardly accepted by the majority and authority.

In 1550 a celebrated Jesuit preacher, St. Francis Xavier, came to the island. Vigorous activity followed throughout the country: there were not a few of the lords who desired to be baptized by him for his influence. In consequence of these facts, Spaniards were gradually getting power, solely controlling the economic interest as well as interfering with provincial politics through their priesthood.

Let us see what was the European situation at this time. A loud voice of protest against the omnipotent pope, uttered by Martin Luther, shook the whole continent.

Antagonism between protestants and Catholics was increasing day by day. England, now under the regime of queen Elizabeth, who dared to put the Catholic queen, Mary of Scotland, on the scaffold, was the stage of what the historians termed "The brilliant age of England".

The England fleet destroyed the Spanish armada, which had been sent by Philip II. to avenge the execution of Mary. England also became an open ally of the Dutch revolution, which dragged on for several years by the protestants against the Spanish authority, or account of religious behalf.

England now developed highly as a maritime nation. Her fleet happened, not seldomly, to appear as far as the shore of Japan. When those "Britons" landed at Nagasaki, how could they afford to regard the Spaniards, so far as the European situation was concerned. They went right before "Shogoon", showed their protestant faith by breaking the cross and stamping on the image, interjecting the invective narration more or less against Spanish interests.

Not for years had there been so great an excitement in the country.

Ignorant as these early Japanese were, "Shogoon" issued immediately a veto against preaching the doctrines of christianity, providing for those who dared to remain in the Christian faith, the penalty of death. Speaking the name of Christ was the highest treason of all crimes, punishable by burning at the stake.

Officers, calling from house to house with grave representations of the Christian God, and finding any who refused to accede to the new edict, would persecute with the most ferocious cruelty, such as stigmatizing on the face to discriminate them and later to be burned in a slow fire.

(The Japanese government conducted an investigation into the "forbidden temples", which temples they were prohibited to open, there being a tradition that they contained a cage in which a statue of the Buddha was set. It was superstitiously believed by the masses that anyone who opened the door would be blinded or killed from awe by the mysterious power of Buddha. Thus remained hitherto until the day many images of Mary and Christ that were disclosed from so-called "forbidden Buddhist temples" by investigating commissioners of government. Those images were concealed from the time of the persecution of the "Shogoon" against the Christians.

Christians had thus disguised their religions before the "Shogoon" under the cloak of Buddhist temples.)

A portuguese preacher, Cevastian Vira, was seized and tried before the "Shogoon".

His pleading was granted once, but after all, he was condemned to death because it was so advised by a "Briton Captain," and many others went to the scaffold displaying marked heroism.

There had long been conducted an inquisition in Spain against Jews, Mohamedans and protestants, and here in an island of the Orient, the same intolerant policy was pursued against the Spaniards.

Persecution had become so fierce that, so long as they remained passive, so long would they remain in waiting for a vain death.

Therefore the Christians of Kiushu, where Christianity mainly flourished, proclaimed for open resistance, on October 4th, 1638 led by a lad of 14 years, named S. Matsuda, who was idolized by his followers. (Kiushu is the southeast one of the four main islands which constitute Japan). The call was responded to quickly. 40,000 gathered at Shimabara (20 miles from Nagasaki port), made up of all ages and both sexes, but one in indomitable spirit of faith.

Their religious fanaticism was infused with "Bushido" and moreover, the modern ammunitions were well supplied by the Spaniards. For the Spaniards, sufficient to say, it was a fight for more than religious matters. It was the last struggle against the English to maintain their power and interest; it had to be of a determined character.

Attacks by Shogunate soldiery were in vain. In the final fighting the Shogunate was inflicted with irre-

loss and repulsed. At this time the vessels of England and Holland were floating near the shore. They had thrown off the Spanish yoke in Europe. Her fear-

less pirates in the Orient were assailants of Spanish merchant ships, allied with English "Man-O-War."

Besides religious antagonism reached a climax at the thirty year's war entered its third period.

They willingly offered the helping hand "to punish" those Catholics and Spaniards in the Castle. Furious destructive bombardment was begun from the shore upon the castle, which the rebellious also vigorously encountered.

However, the rebellious, though their spirit was dauntless, found themselves in great exhaustion of ammunition and food. Yet they defended themselves magnificently against continuous attacks from sea and land, until the last one of them had laid himself in blood.

Afterward, the corpses of 4 leaders, including one female, were searched out from the conflagration and beheaded.

The heads were put up on the gate of a ruined factor's house, which tells of the brave performance of the mission of capitalism in the Orient in the 17th Century.

The importance of this event in the early history of Japan as a factor to define the international influence of these two great powers, England and Spain, in the Far-East, was recognized.

Though only a reflection was cast upon the orientals which had commenced long before at the opposite side of the world, but these results are ultimate. The prestiges of Spain in the island utterly crumbled into pieces.

Only the Holland East India Co. was allowed to enter the port of Nasaski through which company England also was permitted to trade with Japan.

Henceforth those two countries retained solely the privileges of trading which exploited \$3,200,000 in gold annually from the island which caused the people to suffer later on, notwithstanding the "Shogoon" thereby limited the amount of trading, until Commander Perry of America forced Japan to open the Country.

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