

JAPANESE SPECIAL

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JUL 27 1911

# The Progressive Woman

Volume IV

MAY, 1911

No. XXXVIII



Courtesy of Leopold Fleischmann

**DENJIRO KOTOKU.**  
Socialist Leader Executed by Japanese Government.

**THE PROGRESSIVE WOMAN PUBLISHING COMPANY**

**CHICAGO, ILLINOIS**

**U. S. A.**

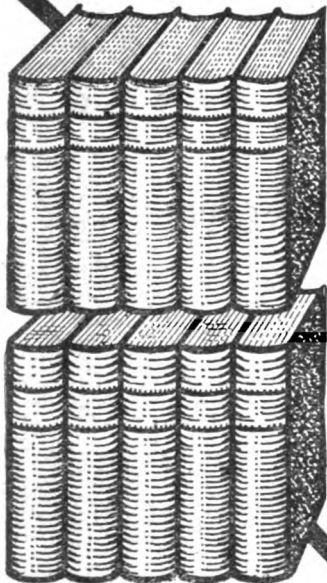
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Kansas and California are working for the passage of a woman suffrage bill. The Socialists in both states are with the suffragists.

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WOMAN: COMRADE AND EQUAL, by Eugene V. Debs. This article from the November Progressive Woman has been done into leaflet form for wider circulation. Prof. C. F. Dight, of the University of Minnesota, says it "will rank, I think, with the gems of Robert Ingersoll." 20c per 100; \$1.50 per 1,000.

WHY YOU SHOULD BE A SOCIALIST is a new leaflet by Theresa Malkiel, written for the express purpose of reaching women and interesting them in our movement. Price, 20c per 100; \$1.50 per 1,000.

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"THE MAN AND THE WOMAN," by Helen Untermann, is an appeal to the men and women to try and understand each other through a study of the other's environment. It is an excellent suggestion. Price, 100 for 20c, or \$1.50 for 1,000.

WHERE IS YOUR WIFE, Kiichi Kaneko, is written to call the attention of Socialists to their attitude toward the woman question. 20c per 100.

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## NATIONAL WOMAN'S COMMITTEE

The following have been elected as members of the Woman's National Committee of the Socialist Party; May Wood Simons, Lena Morrow Lewis, Kate Richards O'Hare, May Strickland, Carrie W. Allen, Winnie E. Branstetter, Octavia Floaten.

This newly elected Woman's Committee has been called upon to make nominations for the position of Woman's General Correspondent. Nominations will close May 2nd. Caroline Lowe is the present correspondent, and has served most efficiently in that capacity for the past year.

This is the "happy May-time" the time when the voice of the agitator is heard in the air, and when socialist leaflets are afloat on the breeze. Don't forget to circulate those relating to the woman side of the question.

Do you want to make Socialists of Women? The Progressive Woman will do it.

It is said the vote of women helped to elect the Socialist mayor of Girard. When women vote, they count. Don't forget that.

When the minions of capitalism want to defeat a socialist school board, they herd ignorant women to the polls to do it. An ignorant woman with the ballot is as dangerous as an ignorant man with the same instrument. The thing to do is to educate both men and women.

## THE PROGRESSIVE WOMAN IN CHICAGO

The work of the W. N. C. will be greatly strengthened through the more immediate contact with the P. W., brought about by its removal to Chicago. As the official organ of the Committee the P. W. is an invaluable ally of the woman's cause, and of the woman's movement within the Socialist party. As such the organized Socialist party is rapidly forming itself into a well-trained force for the education and emancipation of the women of the working class, and it recognizes in the P. W. a strong evenly balanced medium for the accomplishment of this purpose.—Caroline A. Lowe, National Correspondent, W. N. C.

The Common Sense of Socialism by John Spargo, paper, special price, 10c.

Four-page pamphlets that "will do the work"—"Men and Mules," "Heads and Hands," "Lions and Lambs," "Monkeys and Monkey-ettes." 10c each. The four, 30c.

Three copies of "Woman and Socialism," 5 cents.

This issue The Progressive Woman, 2c each, in bundles of four or more.

The Progressive Woman in Chicago and foreign countries is 50c a year, or 40c in clubs of four or more.

The next issue of The Progressive Woman will be a WHITE SLAVE number. It will sell at 2c a copy in bundles. Look out for this issue, as it will be worth while.

Write to the National correspondent of the Woman's National Committee of the Socialist Party—

CAROLINE A. LOWE,  
205 W. Washington St.,  
Chicago,

or information regarding organization, literature and work in your local. Every Socialist local should have a group of busy women in it.

# The Progressive Woman

Volume IV

MAY, 1911

Number 47

## Japan: Its Problems

Michi Kaneko

In Nippon today the great national problem is the problem of population. The rate of increase of the Japanese people is very rapid. The registered population in the Empire of Japan numbered 35,929,060 in 1880, and in 1899—less than twenty years later—had increased to 44,260,604. Thus we see that the population is increasing at an annual rate of 500,000 or more. You must not get that Japan is as small as the two continents, and there are now over 50,000,000 people living in that small island empire, while the United States has only a little over 80,000,000 on this great continent....

When it comes to the problem of emigration, the problem of overcrowding, the problem of unemployment, the problem of poverty, and the problem of bread. In the year 1900 the number of Japanese who were living abroad was estimated at about 123,971, the greater part being in the United States, say about ninety thousand. This is only about one-fourth of their usual increase in population. Moreover, their agricultural products are not enough to support their people. They are importing Chinese rice nearly every year. The consumption of wheat and rice is estimated at 3,350,000,000 bushels, while the production in Japan may be said to be about 1,123,000,000 bushels. Twenty years ago the transportation of raw materials for food-stuffs, cotton, wool, rice, beans and oil cakes was at all a subject of serious attention; and they have to secure these things from abroad to the value of more than 170,000,000 yen (dollars), or 54 per cent of the total value of the imports of Japan. These figures tell us that Japan is changing from an agricultural country to an industrial country....

The condition of the workingmen in Japan is a most horrible one. Ordinary workmen receive from 12 to 20 sen (cents) a day; skilled laborers from 30 to 40 sen. Girls receive from 10 to 20 sen, and children only a few sen per day. Even skilled mechanics receive but 50 sen per day; seldom do they receive as high as 60 or 80 sen. Street car drivers and conductors receive 15 and 17 sen a month, while American conductors and motormen receive fifty or sixty dollars a month. While the Japanese carpenters receive 75 sen per day, your carpenters receive three or four dollars per day.... This means misery for our laborer. To be a workman in Japan is to be a life slave. There is no chance to get ahead, no chance to enjoy life.

I learned from a Tokyo printer that there are thousands of printers in Tokyo alone, and there are not more than twenty of these who are receiving enough to support their families. So they must remain single as long as they remain printers. What a pity this! Is this not misery in living.

Let me note an interesting actual instance of the inner life of Japanese laborers, which was investigated by the editor of the Labor World of Tokyo. This editor examined about one hundred dwellings in Tokyo, but I will cite one typical case: House, two rooms, with kitchen. Family, man 27; wife 25; boy 6; girl 2. Business, iron worker. Daily wages, 25 sen. Overtime income for one month, one yen and 50 sen. Monthly income, 8 yen, 28 sen. Monthly expense, 9 yen, 44 sen. House rent, 75 sen; rice, 3 yen, 25 sen; fuel and light, 41 yen; vegetables, 60 sen; fish, 60 sen; Shoyu and miso (an important seasoning for food), 23 sen; tobacco, 25 sen; hair cutting and dressing, 25 sen; bath, 20 sen; pin money, 60 sen; sundries, including interest on debt, 2 yen and 37 sen. From the above statement of facts you can easily see what manner of life the Japanese workers are leading. Their food consists mainly of rice, with a little fish and vegetables.... How do they find the means to educate their children? And it must be remembered that the common school education in Japan is not absolutely free, as it is in this country. .... According to the Heimishinbun of Tokyo there were 2,749 workmen injured in a single month in the Tokyo arsenal. They are making one hundred or more sick or wounded persons every day, and the guns and ammunition thus manufactured killed thousands of unfortunates in Manchuria.

In addition to this we are informed through the Tokyo papers that two or three persons die daily of hunger in the very heart of the city of Tokyo, where one Japanese millionaire keeps thirty dogs and is spending three thousand yen per month for their food, employing one cook, two men, three boys, two girls and one veterinary to wait on these animals. Not only this: There are multitudes of unemployed walking the streets of Tokyo every day of the year. When one of the Tokyo post-offices wanted thirty letter carriers seven hundred men applied. A few months ago over three thousand aged jinrikisha men were forced to quit their work in the city by the newly adopted law, and they are yet wandering about without knowing what to do but starve.

The Standard Oil Company owns the great oil wells at Niigata and other places. Many gas and electric light companies and iron foundries are now owned and operated by the American capitalists. John D. Rockefeller is no mere American capitalist; he is an exploiter of Japanese and Chinese laborers also.... Do not forget that while the poor laborers are fighting these miserable conditions under the most helpless circumstances, stockholders and capitalists are receiving dividends on great in-



JAPAN'S CHIEF PROBLEM.

dustries of from ten to twenty per cent per annum.

Now let us turn our attention to the ethical aspects of Japanese internal policies, especially as they relate to freedom of speech and of the press. Is there real freedom of speech in Japan today? Is there true liberty of the press in Japan? Unfortunately I must answer both questions negatively. When we make a comparison with Russia we say that Japanese freedom is somewhat wider than that of her neighbor country; but when we came to compare Japan with England or the United States she is far behind both of these countries....

In Japan it is absolutely impossible to criticize or even to talk about the Royal family. Some years ago when a professor of history in the Imperial University endeavored to investigate something about the royal family of a by-gone period, he was instantly compelled to resign his position and was deprived of all the honors he had obtained from the government.

Another instance of a similar sort was the so-called Tetsugakkan affair, which occurred in 1903, in a college where a professor of ethics used Muirhead's Elements of Ethics as a text book, and so caused such a sensation that he could not remain in the college, and as a further result the college lost all the privileges previously allowed it by the government. The same work which has been used as a text book and read by everybody in America as well as in England, could not be used in a Japanese college. In this matter of liberty there exists a great gulf between Japan and her ally, England.

Was it not in England that the great Italian patriot, Mazzini, found refuge? Was it not in England that Karl Marx found

(Continued on page 12.)

# Letters From Denjiro Kotoku to Kiichi Kaneko

Translated by T. Takahashi

(The following brief communications from Comrade Kotoku give first hand glimpses into the man's own spirit, and that of the revolutionary little group in Japan, such as no amount of foreign speculation could do. For this reason they are published here. We have been warned that a group of spies have been detailed to this country by the Japanese government to watch the "little brown men" here, and to deport any who can be dubbed as "anarchists." Also that the families and friends of the revolutionists at home are so watched and tormented by spies, that it is best to mention no names in this issue that might involve the comrade at home, so we have omitted all names of persons referred to in these letters. There are a few letters reprinted here from Comrade Sakai who was quite as well known in Japan as Kotoku.)

Japan, Jan. 30, 1904.

Dear Kaneko:—I received the Burr McIntosh Magazine and Daily. I thank you for the same. My wife was glad to see the picture in the magazine. "Heimin Shinbun" has a hard time financially, but we are keeping it up as yet. It has about 6,000 circulation, but we hope to have 10,000 in the near future. (Heimin Shinbun was Kotoku's socialist paper. Ed. P. W.) I met with \_\_\_\_\_ and had a fine talk. He will go to "Izu." Present my best regards to your family.

Donjuri Kotoku.

Tokyo, Oct. 8, 1904.

Thanks for your continual kindness in sending me books and magazines. And your contribution is highly appreciated. I think you know through the paper about the war. But the prevailing misery behind the glory of war is unspeakable. If the war continues two or three years I do not know what the country will become. Socialism is spreading to every locality. Heimin-Shinbun's circulation is about 5,000, which, compared with other publications and the general situation, can be said to be very successful.

I hope to go to America and Europe when I have money enough. Your comrade, D. Kotoku.

Tokyo, Nov. 25, 1904.

Dear Kaneko:—

Our Heimin Shinbun was indicted twice in this month. Comrade \_\_\_\_\_ and I were sentenced for 5 months' imprisonment. However, we appealed to the upper court.

Although the case has not been decided I anticipate imprisonment. We cannot communicate for a few months. Please love yourself during the time.—Kotoku.

Jan. 4, 1905.

Dear Comrade:—Some time ago we were entrusted by the Russian Revolutionist party of America to distribute a quantity of

literature. But the same Japanese officialdom! We had trouble in our work as the way was obstructed by officials, and besides, we were very busy. But at last we succeeded in distributing hundreds except 15 copies of the magazine, "Revolutionary Russia." We also distributed some from Switzerland.

Though I answered to K\_\_\_\_, New York, about it, you may also have trouble in the matter.

30,000 Russian prisoners are here. We shall be glad to distribute any more literature that may come among them.

I must leave for the prison, so wish you to inform them to address to \_\_\_\_\_.

Yours, Kotoku, Tokyo.

Tokyo, Mar. 13, 1905.

Comrade Kaneko:—Your article about \_\_\_\_\_ is already written by Kotoku, therefore I sent it to another magazine.

I heard you are coming back to Japan within the year. We are very glad to have you in the movement of Japan. But you must remember that in Japan Socialists must have a very strong determination and strong will, not like in America where Socialism is preached to make a living. Are you ready for such suffering?

Where is Mr. \_\_\_\_\_ now?

Yours, T. Sakai.

Tokyo, July 2, 1905.

Thanks for sending me "Munsey" and the Hearst newspapers.

"Tolstoy's Great Influence" is the same that was written by Comrade Prof. Abe.

I am glad to see our English edition appears frequently in foreign papers. I hope you can come back to Japan to write the English for us.

Yours, T. Sakai.

San Francisco, Dec. 7, 1905.

I arrived in Seattle on the 29th and proceeded to San Francisco arriving on the 5th of this month. I will stay here awhile. Just before I left Japan I heard of your marriage, for which I congratulate you with heart full of sincerity. Please send my respects to the madam. This being only a report of my arrival, I will write you soon.—D. Kotoku.

San Francisco, Jan. 1, 1906.

I thank you very much for your kindness in sending Madam Kaneko's poetry, and for your letter. I am reciting the poem every day, and think it fine. I have

not written you sooner, because of my work. From my wife who is in Japan the boxes of fans have been received late which she intended as a congratulation your wedding. I have sent them on to you. One box is for your lady, the other for yourself. Please advise me as to your proper address.

Yours, D. Kotoku

San Francisco, Feb. 28, 1906

I was delighted to read your "My Country," and agreed with you altogether. I had not noticed it, as I am only taking the "Examiner" here. I hope such thought will take hold of every person's brain. I met with \_\_\_\_\_ yesterday, and we had fine chat together. He seems sincere.

Please send my regards to your lady. I should write her, but I hesitate for fear making mistakes in English. I will send my picture soon. Yours,

D. K., San Fran., Calif.

Tokyo, April 25, 1906.

Dear Comrade:—Heimin Shinbun (Practical) has been prohibited publication later than April 13th....and....were sent to prison on the 35th....is in the prison of Utsonomiya. Our movement shall thus be extinguished (!?). But—

I am going to be better of my illness for I am going to Tasa where the climate is good, like California, to have a rest for awhile. Your book will be published next month at Keimin-shiobo. Sakai and I will add a complimentary preface. Mr. \_\_\_\_\_ is planning a publication.

Yours, D. Kotoku.

Nakamura Tasa, Japan, July 12, 1906.

I arrived at Yokohama on June 23. After staying for ten days at Tokyo, I again traveled to my native town, Tasa. I will not write you particularly about the situation in Tokyo; you will see it in the paper, "Hikari." But one thing—we will have a daily paper by the coming autumn. Until then I shall stay in my town to have a good rest.

Comrade \_\_\_\_\_, although he has come back into the Socialist party, may again quit our party. Socialist party itself now is to meet a crisis, splitting into two—socialists and anarcho-socialists. I will stay here until the end of August. My regards to Mrs. Kaneko.

Yours, D. Kotoku

(Continued on page 13.)



Soon after the execution of the Socialist rats their comrades held a public meeting, but the police cats were on hand to see no damage was done.—Tokyo Puck.

# Kotoku

by Sophie Conger-Kaneko

The son of a physician of the old regime before Commodore Perry of the U. S. Navy opened Japan to western civilization after the doors had been closed for some three hundred years. His brilliant pen placed him at the head of Japan's most popular daily paper, the *Yorozu-Cho-ho* (thousand morning news) equal to the *Hearst* papers in this country. He relinquished his position which had become untenable on account of his militant anti-war sentiment followed immediately by his lifelong friends and co-workers Sakai, Ishikawa and Nishikawa with many others, including men of the mechanical departments. His courageous interceding on behalf of the rice growers whose waters were poisoned by deadly copper magnates, at which occasion his brilliant style betrayed the author of a petition thrown into the imperial carriage of the worried member of parliament representing that unfortunate district, endeared him to the hearts of all the oppressed. In physical appearance a Korean, though in height slightly below the average Japanese, he was intellectually perhaps far above all. During his many imprisonments he became a thorough linguist and a studious reader of the widest range. Upon advice of Mr. Fleischmann, at that time a member of the socialist labor party, he visited with the son of Dr. Kato in the United States, returning shortly after the San Francisco earthquake. His chief and lasting contribution to his country consists in almost countless translations which unexcelled Japanese of the standard works of political economy and sociology of the western world ranging from Lasalle and Marx to Bakounine, Kropotkine and Tolstoy, and of the classic literature of the West from Balzac to Hauptman, the most progressive brain of the country, the most uncompromising and most brilliant enemy of all shams and of all reaction, he was the most hated man of the powers that be, who, even in hounding him to death, could not help bending their heads humbly in admiration, and in bitter shame, before this towering master mind in a pigmy body. Even his most bitter enemies had to acknowledge his honesty and sincerity, which were his strongest backing in his unceasing arraignment of the oppressors of the toilers of Japan. The papers so ably edited by him and then in their order ruthlessly suppressed by the government were the *Heimin Shimbun* (the paper of the common people), *Shikari* (light), *Chokugen* (straightforward), and *Tatsu-Kwa* (iron and fire). The short-lived *Daily Heimin Shimbun* was financed by a rich man who later turned agent of the reactionary government who perhaps had a hand in the Japanese Azew-Harry Orchard affair that brought our comrades to the gallows, because Japan has as yet not evolved a gigantic class instinctive labor movement equal to that which saved the lives of Moyer, Haywood and Pettibone.



Courtesy of Leopold Fleischmann

DR. TOKIDEIRO KATO AND WIFE.  
(Leopold Fleischmann in the rear.)

## Tokyo Puck on the Execution of Native Socialists

"Now that twelve of the condemned anarchists have had their death sentence commuted to life servitude, there remain another dozen waiting to be hanged. The question is: is it wise to carry out the capital punishment? The answer should entirely depend upon whether or not the penalty will prove of effect in preventing other idiots from monkeying with anarchism. That execution of those ferocious beasts will have no such effect as stated will be seen by any person of intelligence. For it is not necessary the fear of death which makes Japanese shudder at any intimation of regicide; but it is the deep and intense sense of loyalty and reverence with which all Japanese look up to the Imperial House, that make them turn in anger and contempt on any one who dares even to speak ill of their Sovereign and the Imperial House. On the other hand the killing of the convicted anarchists will make them martyrs in the eyes of their surviving comrades and any one with a head to think knows what that will mean.

The Katsura Ministry has made a mistake in being too severe in enforcing its suppressive policy, which has driven socialists into adopting anarchism in revenge. What can the fact that Marquis Katsura and

three other Minister's placing themselves at the foot of the throne, waiting to be punished mean, but that they acknowledge the mistake they have made? It is a mistake which, if things had turned out in their worst, would have cost them their lives. Are they going to aggravate their blunder by killing the anarchists to make martyrs of them? Better to keep the anarchists ignominious servitude for life than to turn their graves into a Mecca for cut-throats and bomb-throwers. There are more than enough fools in this world, who may be turned into the dangerous of human beings by the least bit of notoriety. We warn the Katsura Ministry that the step it is going to take is not for the sake of people with level heads and common sense, but it is to humor with creatures who are more beast than man in their ferocity and in whose veins runs the blood of lunacy. Not that Kotoku and others deserve any mercy, but society must not be exposed to the danger of being placed in constant fear of a soul-killing epidemic. We once more warn Marquis Katsura and his colleague to be careful of how they bring an end to the case which is a shame to civilization and which in a measure of their own forcing."

# Japan's Twelve Noblest Souls

Shidswuo Tatsuno

On January 24th, 1911, sleet was heavily falling upon the silent metropolis of Japan; twelve times solitary echoes from the gallows of Sugamo Prison died away in gloomy silence of the winter sky. The twelve noblest souls of this island empire breathed their last farewells to dear old Japan and her people, serene and calm, with the vision of coming enlightened days; thus they engraved their names upon the eternal marble of the world—the history of martyrdom—with Socrates, Galileo, Georadano Bruno and Francesca Ferrer, over which remnescent humanity will weep forever. Their only crime was their brave utterance of Truth; their passionate love of their forty millions of brothers suffering in hunger and tyranny; their sincere endeavor to emancipate the unfortunate islanders from the chain of ignorance and superstition of centuries; their devoted propaganda of the blessed gospel of human brotherhood and love.

The ruling class of Japan is now laughing aloud at the success of their massacre, exposing their blood-tainted teeth in broad day light in utter shamelessness, while unknown thousands of hearts are burning with indignation, and the whole land is full of sobs.

A copy of a faithful translation of the official statement which explained the legal reason for the death sentence read in court on January the 18th is eloquent testimony of the injustice of the murderer—the Mikado's government.

The poor sophism the wicked officials used to condemn our twenty-four humanitarians is founded upon several data of so-called criminal evidence, which, according to the above-mentioned bill, consists of "postal cards exchanged among them concerning their dreadful plot," "the incident that one day Kotoku was in an interesting manner looking at the picture of a bomb in a western paper," "the fact that Kotoku was an enthusiastic student of Peter Kropotkin in whose communistic doctrine dignity and right of state is denounced," "Kotoku's speech upon the subject of the Paris Commune at a Socialist gathering." They labored in vain to connect the incident of some dynamite found in a lumber room in the Province of Nagano with Kotoku; there was not sufficient evidence to prove his connection with this.

Regarding the others—Dr. Oishi, Miss Suga Kanno, Morichika, et al., the same sophistication, with judicial rhetoric in a vain and dignified air, without ground of evidence, was freely used.

The court insisted upon a confession by Kotoku and others, regarding their plan of murdering (?) the Mikado, which was heard by no one but the judges, a few privileged and officially appointed lawyers, two foreign diplomats, an Englishman and a German who were deaf to the Japanese language, and who simply endured their boredom, sitting on a chair all day in one of the secret trials.

A recent number of Jiji, one of the leading papers of Japan, reports the rumor that the judges and prosecutors who took part in the trial held a champagne sakamori (a drinking bout) to rest the strain upon their energy immediately after retiring from the court where our comrades were sentenced

to death. (Out of sympathy, let me sincerely hope that that shower of champagne intoxicated them to the marrow of their consciences, so that they lost their dreadful consciousness of criminality—at least for a few moments!)

Thus we have our "great men" on the one hand trying to drive away painful memories of their murdering of innocents with glasses of champagne, and on the other hand we have them endeavoring to stupefy the whole nation of Japan with sophistry, inspiring insane patriotism and loyalty among the people through the newspapers of Tokyo. (All newspaper articles about this case are under strict censorship of the public prosecutor; even slight indication of sympathy to the martyrs will give them the "right" to prohibit publication—as the Manichi News, for example.)

And beware, whole Western world. The Government of Tokyo, not satisfied with cups of foaming champagne which they drank to paralyze their conscience; not satisfied with inspiring false patriotism to deafen public intelligence, now are going to send a statement of this case to all western countries through their ambassadors, to silence the indignant voice of Justice in the world—with lies. (An authority of the Tokyo government told a newspaper reporter that they are quite annoyed by the shower of inquiries and reproaches from foreigners about their secret trial.)

Recent cable reports have it that Mr. Tokutomi—a prominent writer and student of Tolstoy—made a strong, enthusiastic appeal to the youths of Kotogakko, a government college, in commemoration of Kotoku; his emphatic, "Japan owes him nothing but thanks for his life's deeds," was interrupted by sobs and denunciation of the brutal ruling class.

This cost him prison and his resignation to President Nietobe. What motive drove Mr. Tokutomi, a peaceful Christian writer, out of his hut on the farm Kitatoyoshima, for the sake of a strong atheist like Kotoku? The voice of justice! Nothing more.

Kotoku was the one who translated the great Tolstoy's essay on the Russo-Japanese war; boldly, amid the curse and attack of the crazed patriotic mass, as well as the indignation and persecution of the Mikado's government.

He was the one who poured the revolutionary blood of LaSalle into the veins of Japanese youths through his pathetic biography of this giant Socialist.

He was the one who thrust Gustave Harve's anti-militarism into the heart of this despotic monarch.

He was the one through whom Kropotkin could incessantly whisper to awaken the younger generation of Japan.

He was the one whose teaching made a youth prefer the gallows to slaughter of his Russian brethren.

He is the one who had given up a prominent editor's chair in a leading newspaper of Japan—Yorozu-Choho—because of his hatred of the blood-shed of war.

His life through and through was that of a warrior's, of a brave soldier of the humanitarian movement. With his face to the goal of his noble idea he marched on: loss of health could not stop him; utter poverty could not bar him; four imprison-

ments not only did not discourage him, but made him still more courageous. Thus he marched until he finally embraced the gallows with a sublime smile on his face where, with his twelve followers he shouted "Ban Zai!"

Japanese women are employed in all trades, are newspaper writers, reporters, and typists. They publish magazines, lecture, teach and are at the heads of schools. Compulsory education is the rule both for boys and girls of Japan. This state of affairs is bringing about a revolution in the mind of the Japanese woman, and it is only the natural thing that she is joining her Western sisters in rebellion against woman's enslavement.

The Japanese are great fighters. They are keen, quick, self-sacrificing. They have been trained from time immemorial to give themselves to their country as readily as they would don holiday attire for a feast. The discipline is perfect. Imagine what would happen once these splendidly trained people decided to give themselves to the securing of rights for themselves; for their majorities for the workers. This is the one thing that the rulers of Japan are horribly afraid of. The world of Socialists will lose nothing by fostering the propaganda of Socialism in Japan.



Courtesy of Leopold Fleischmann

**MRS. FUKUDA.**

About fifty years old, the daughter of a samurai or feudal retainer. A fighter for a constitutional form of government in Japan, for which pioneer work she served several sentences. Her husband died in prison, a martyr to the same cause. After her last imprisonment for five years she became a Socialist, joining the Christian Socialist wing of the movement, publishing a review but always working in strictest solidarity with the Socialist radicals. She is a novelist of note, and works now with another Christian Socialist.

# Child Labor in Japan

J. C. K.

Organized labor in Japan has not reached the point where it makes demands of such a nature that will materially protect women and children workers. The factory laws in existence are for the benefit of the factory owner alone.

According to official statistics for 1903, there were 41,450 male and female children from eight to fourteen years of age employed in the various factories of Japan. Since there are no laws to compel a true report of child labor conditions, this estimate may be considered conservative. Twelve hours is the working day, but this may be stretched into fifteen and seventeen hours. The wages of the children averages from seven to ten sen a day. In match and paper factories the wage is from four to five sen a day. The glass factories, however, are the most miserable in point of wages and of conditions.

Through twenty years of existence the Osaka glass factories have grown from small, individual concerns, to great modern shops, almost entirely through the toil of young children. This condition came about through the ancient custom of apprenticing children for a number of years to a trade, where they were forced to stay out the limit of their apprenticeship. The parents trust the wisdom of the employers, and are happy in the thought that the child is learning a trade. The children, of course, are too young and too ignorant to think of combining for their mutual benefit. Thus the employers and overseers have things their own way. The story is told of two little rebels who took it upon themselves to run away from their unhappy servitude. They had been in the factory so long, however, that they did not know which way to go, once they were outside their prison. They were overtaken by an overseer, led back to the factory, and there cruelly stripped and beaten on the back with burning hot glass. They were thus made an "example" of for the benefit of their little comrades in misery. The children work with nothing on but small, sleeveless shirts, and for small errors are beaten with the hot glass.

In the days when the factories were small affairs, children were taken from homes in the neighborhood. As the work became more pressing and cruel, however, it was impossible longer to secure them from nearby places, and agents are now employed to scour the country for "young apprentices" in their factories. They tell brilliant tales of possibilities for the young boys, and parents who are very poor are glad to give their children the opportunity to become self-supporting.

In the Osaka glass factories none of the children are paid for their labor, and have but two holidays a month. Rice and vegetables in limited quantities is the every-day food, with a little meat on holidays. There are no beds and the children sleep on straw matting spread on the floor in one end of the room where they work. There is nothing like a hospital for them when they are ill, and no doctors are called, even when there has been an accident.

The factories are unsanitary, hot and close, the extreme heat under which the children work being unbearable to grown people.

Newspaper criticism of late has forced the government's attention upon this matter to the extent that it has insisted upon night schools for the children. After a child has labored under extreme heat for twelve or fourteen hours a day, however, there is little to hope for from educational facilities of this kind.

It was conditions such as this that endowed our socialist comrades in Japan to face poverty, the prison, and finally death, for the sake of the "Cause."

## "IMA TOKI NARU ZO"

Now's the Time!

A Popular Patriotic Ballad of the Japanese.  
Wide as the firmament above  
Spreads over us our country's love,  
While deeper far than ocean's bed  
Our Sovereign's mercy doth us stead.  
Your gratitude now would you show?  
Ima toki naru zo.

Heroes of the Sacred Land,  
In grim array of war that stand,  
Sworn to defend your country's rights  
With steeled hearts and fists clenched tight,  
Your loyal bravery would you show?  
Ima toki naru zo.

Man's life is but a little space:  
In fifty years he's run his race;  
Sooner or later he must die;  
With chivalry and loyalty  
To death for Nippon would ye go?  
Ima toki naru zo.

Heroes that all along the shore,  
Lest the fierce foe his armies pour  
Into these isles, stand sentinel,  
Do your duty brave and well.  
The hour of danger would ye know?  
Ima toki naru zo.

Trusty seaman of the fleet,  
Would ye know when best to meet  
Your foe with storm of shot and shell,  
From every floating citadel,  
From guns above and guns below?  
Ima toki naru zo.

Now's the time for deeds of fame,  
Small your country, great her name.  
Bear and watch, endure and toil,  
Think of glory, not of spoil.  
Strike, and heaven direct your blow!  
Ima toki naru zo.

Tr. by A. Lloyd, Japan.

## FINANCIAL ASSISTANCE FOR JAPANESE COMRADES

The friends and relatives of the martyred Japanese are in need of financial aid. The Socialist movement of Japan also needs the support of the international movement just now. It is criminal to let these comrades struggle along against the most terrible odds alone. We must help them. All contributions for this purpose may be sent to Leopold Fleischmann, Gen. Del., Pasadena, Calif.

(All radical publications please copy.)



The Idealist's Conception of the Japanese "Man With the Hoe."



The Real Japanese "Man With the Hoe."



Tokyo Puck says that the "Anarchists," whose death sentence was changed to life imprisonment, should thank heaven for the goodness of the government in saving their miserable lives.

# The Progressive Woman

PUBLISHED MONTHLY BY

The Progressive Woman Publishing Company  
5445 Drexel Avenue, Chicago, Ill.

**SUBSCRIPTION RATES:**

Single subscription one year.....	\$ .50
In clubs of four or more.....	.25
Club rates for Canada.....	.40
Foreign subscription.....	.50

For a bundle of ten copies or more at the rate of two cents each. Do not send stamps for subscription when you can avoid it. Send one-cent stamps when you cannot otherwise.

**ADVERTISING RATES:**

Eight cents per agate line net—no discount for time or space.

Columns—width, 15 ems; length, 11 inches.  
Circulation, 15,000.  
Address advertising matter to the publisher.

Application made for entry as second-class matter at Chicago, Ill., postoffice.

Editor and Publisher.....Josephine Conger-Kaneko



## JAPANESE EDITION

One of the fine things—the VERY fine things—about the Socialist movement is its internationalism, its recognition in fact, of the "brotherhood of man." There has always been a good deal of sentimental vaporing regarding this "brotherhood" question by all sorts of creeds and movements, but when it came to the actual test the "brother" just a little down in vantage-point or expression of opportunity got elbowed a little further down, and he never could hope to get up, except with the aid of the sword or gun. Except, indeed, by brute force, which is not a fine commentary on the ethics of the "man higher up."

The Socialist, in recognizing economic freedom as the basis of all liberty, reaches an a priori conclusion in favor of final liberty for all races, regardless of creed, color or previous condition of servitude. If capitalism is to be wiped out of America, it must be wiped out of the world. Socialism cannot exist in the United States with a powerfully established capitalist system in China and Russia; the Chinese and Russian, then, must be taught to save themselves, if we are to be saved. We can't ignore them any more than we can ignore the women of our own country; at the final wind-up they will defeat us, if we do. Marx wasn't uttering merely pretty phrases a la William Jennings Bryan, when he said, "Workingmen of the WORLD unite." The wonderful thing about Marx was that he knew what he was talking about.....knew the root, and the stem and the flower of the subject he promulgated.

So, a VERY fine thing about Socialism is its internationalism.

When the "little brown men" and the one little woman comrade of Japan put their heads into the noose of the gallows for the cause of labor, Socialists in every country in the world stood on their feet and shouted in one breath a protest and a "Long Live Socialism!" A protest against the act of Japanese government, and a banzai for the bravery and loyalty of the martyred comrades.

Japanese officials were interrupted in the serene execution of their duties by the pouring in of resolutions from all over the world against the murder of native socialists. National and international bodies took

the matter up. The protest was such that The Tokyo Puck, possessed of more insight than the average statesman, published an editorial showing the absurdity of so strenuously dealing with the radicals. "It will create sympathy for them," was the burden of its argument.

Of course! It already has created sympathy. Japan will pause before it kills outright another Socialist.

But execution is not the only manner of punishment known to governments. Even today not only the Socialists themselves, but their families and friends are tortured by constant spy surveillance, by confiscation of property, dismissal from employment, prison, and a dozen other inflictions that ruin health, happiness and life itself. If the comrades of Japan are to succeed in the propagation of Socialism they need RIGHT NOW the encouragement and help of western comrades. They need to be kept constantly in the public eye; they need the encouragement of our individual and collective attention, and, above all, they need financial assistance. A few pennies of American money will go far in Japan. They will help the starving families of socialist agitators, and pay for literature. A financial committee has been organized to take charge of all donations sent in for the Japanese comrades, who are now suffering from governmental prosecution. Every western socialist, who has the good of the cause at heart will send something to this committee.

Let not the Socialists of the United States permit another official murder to occur in our ranks in Japan. We can prevent it. WE SHOULD HAVE PREVENTED THE LAST, but we didn't. We have learned that by making a lot of noise we can prevent many things; let us make the noise, unceasingly, against tyranny in Japan, and let us back it up by financial help.

To this end this edition of The Progressive Woman is published. This number sells at the usual rate of 2c a copy in bundles, and ONE-FOURTH OF ALL THAT COMES IN ON BUNDLES WILL GO TO THE FINANCIAL COMMITTEE TO AID THE MOVEMENT IN JAPAN.

Let us have a test now, of your spirit of "brotherhood," of your internationalism. MAKE THIS EDITION OF THE PROGRESSIVE WOMAN A BIG ONE.

WORKINGMEN OF THE WORLD, UNITE.

## OUR ASSISTANCE

We have made this issue of The Progressive Woman as nearly as possible representative of the attitude of the Japanese toward conditions in his native country. The pictures are boni fide Japanese productions, and the articles are for the most part by native writers. The Jap knows what he knows better than any Westerner can know it, and he knows what he wants better than any one else knows it. It is a pity we do not hear from him direct more frequently.

For assistance in getting out this number I wish to thank Comrades Takahashi and Tatsuno, for article, translation, and suggestions, and Comrade Leopold Fleischmann for cuts. Comrade Fleischmann was a war correspondent in Japan, and knew Denjiero Kooku and others of the martyred comrades intimately.

In a speech in the last Parliament Premier Katsura declared that he would exterminate Socialism in Japan, even if he had to extend his methods of oppression to Japanese socialists abroad. To this end spies have been detailed by the Japanese government to watch all Japanese in this country who show a tendency toward liberalism.

REMOVAL NOTICE—After May 15th, the address of The Progressive Woman will be 5445 Drexel ave., Chicago, Ill.

The Manchuria Daily News of March 9, says, "Today H. M., the Emperor, sent an autograph letter to President Diaz of Mexico, congratulating him on his reappointment to the presidency." The ruling class is international in its bonds, all right.

One-fourth of all receipts on bundle orders for this issue will go to further the propaganda of Socialism in Japan.

## IN CHICAGO AGAIN

Just four years ago The Progressive Woman, then The Socialist Woman, made its appearance in Chicago. After two years of struggle and gradual growth it was moved to Girard, Kansas, and printed in the Appeal to Reason office.

Our stay in Girard was a pleasant one, our relations with The Appeal thoroughly agreeable. The one dark cloud that came across our horizon there was the failing health and final death of Mr. Kaneko, to whose sympathy and interest in the progress of womankind was due the birth of the little Socialist Woman.

We are again located in Chicago, and hope the impetus toward success and consequent great things for our movement will gather new force and power, and bring success all along the line of woman's work. Ours is not a local effort alone; we are interested equally in every part of the country—every city and town and hamlet where women are in need of enlightenment, and where there is a possibility of sowing the seed of economic freedom for mankind. But here are the National office of the Socialist movement, the headquarters of the Woman's National Committee, thousands of comrades earnest in the cause, and centralized capitalist forces from which to draw constant example for our warfare. Here, also, will be increased expense, and more strenuous work. But we believe our readers will make this up in redoubled efforts to make The Progressive Woman a great success. To them we must look at last for everything.

Greetings to you all, then, from Chicago. EDITORIAL.

Are you reading "War—What For?" If you are a busy woman with little time to read, put aside everything else, and go through several chapters of this great anti-war book. It is one of the things that will help for peace in the future of our nation.

"Seven Financial Conspiracies" is a pamphlet that will open the eyes of the sleeping. 10c a copy, 3 for 25c.

Have you sent for a Leath & Co. catalogue of furniture? If not, do it today. You will not be disappointed with the goods they offer.

"The Way of Happiness," and three other Socialist pays, 10c.



# Foreign Books Read in Japan

Ichih Kaneko in Harper's Weekly, April, 1904

Chinese literature was the only foreign element which deeply affected Japanese life and thought, until she opened her eyes to the West some forty years ago. The study of the Dutch language was our first attempt to acquire a foreign tongue. Now, while the English is the most common among our people and is studied by all high-school pupils, German and French are favored generally by our scholars and physicians. We have established a foreign-language school in Tokyo, where almost all languages are taught—English, German, French, Spanish, Italian, Chinese, Korean, and Russian. And of these, curiously enough, Russian is the favorite.

The study of English literature in Japan is well represented by Professor Yuzo Tsuchi, who is best known for his earnest devotion to the study of Shakespeare. While he has made a reputation by his dramatic and critical writings he gave up his literary career and is now giving most of his energy to educational and ethical problems. He has translated into Japanese some of Shakespeare's plays—"Othello," "Macbeth," and the "Merchant of Venice."

The most widely known English writer in Japan is Carlyle. All students of English literature in Japan read his works. He has many worshipers, especially among the younger generation. The two great students of Carlyle are Mr. Kanzo Uchimura and Professor Nitobe. The former is known as the Japanese Carlyle on account of a similarity in his use of logic and his philosophic view of every-day life and events. Next to Carlyle comes Macaulay. The new style—what we call Hanyaku or translation style—was practically created by borrowing his language by the Minyushanzen, a literary band in Tokyo. Emerson is admired by some of the English students. And we see the influences of his writings among many Japanese journalists today. It is needless to say that Mill and Herbert Spencer have had a tremendous influence

upon the thought of modern Japan.

In poetry, Tennyson, Longfellow, Woodsworth, Byron, and Milton, and in fiction Irving, Thackeray, and Dickens, are best known. A part of "David Copperfield" was translated a long time ago by Mrs. Iwamoto, the translator of "Little Lord Fauntleroy." While Longfellow's "Evangeline" is heard from the lips of any little girl in a girl's seminary in Japan Emerson's "Representative Men" is often discussed by the Eigaku Shosoi of Kanda. Bellamy's "Looking Backward" has been recently translated into Japanese. Mrs. Stowe's "Uncle Tom's Cabin," and Henry George's "Progress and Poverty" are now translated.

In Japan today one who has no knowledge of the German language is not regarded as a scholar. The first to introduce German literature to the Japanese was Dr. Rintaro Mori, who organized the "Shigarami Band," an association of Japanese German scholars. By the efforts of this band translations of Goethe's "Werther's Leiden," Lessing's "Nathan Der Weise," and a part of "Faust" have been made. Recently there has been much talk in Japan of Friedrich Nietzsche. His philosophy was first introduced by one of the critics of the "Taiyo Magazine," and quickly spread over the literary circle of Japan. Unfortunately, it was only a flash-light that soon disappeared with the sudden death of this eccentric critic. Isben and Bjornson, Jokai and Synkiewitz, are read in some circles; and one of the strangest things to be observed of foreign influence on Japan is the fact that we have so many admirers of Russian literature. Tolstoy has many worshipers. Although his books are read through the translations of German or English, there are many people who read him in the original Russian. "Karenina," "Sonata," and "Master and Man," and many of his short stories have been translated. Of his religious and ethical writings, "My Religion," and "My Confession," have lately been done in Japanese. Dostoyevski's

"Crime and Punishment" was translated by Roan Uchida about ten years ago.

Nowadays we hear some talk in Japan of Gorky and Tchekoff. It is interesting to note that when Tolstoy's "Resurrection" was being played at the Victoria Theater of this city last fall, the same story was running as a serial in the Harukiza Theater afterward.

In French literature it was Rousseau's book which first taught the Japanese the idea of civil right and liberty. His famous work, "Contract Social," was translated by one of our French scholars just after the restoration, and has been circulated in every Japanese home. It was the same book that gave Count Itagaki his political inspiration and led him to form his first political party—the Jiyuto. Notwithstanding the French influence upon Japanese politics, as well as upon society at large, the writers of French fiction and drama do not seem to find many friends in Japan. Victor Hugo had one translation some years ago, though of his comparatively unknown works. "Les Miserables" made its appearance in a daily paper—the Yorozu. We have not Hugo's "Notre Dame" and Maupassant's short stories. Of the latest translations we may mention Zola's "Labor and Fruitfulness," which were done by one of the writer's friends.

Japan comes next to Germany in the matter of book publication. So far as she has adopted Western systems she has made them her own. She will continue and must continue to adopt foreign ideas until there is nothing to be adopted, and then there will be the true harmonization of civilizations of the Occident and the Orient. This is the mission of the Japanese.

## KOI NO MICHI

The Way of Love

Since the gods' era  
Two things are changeless  
The flow of water,  
The Way of Love.

Somehow or other  
The wisest scholar  
Moves dark and dazed in  
The Way of Love.

Even the splendor  
Of lamps electric  
Can throw no light on  
The Way of Love.

—Japanese poem, tr. by Osman Edwards.

All who are in arrears to The Progressive Woman on bundles and sub cards will do us a favor to pay up at once.

This edition of The Progressive Woman 2c a copy in bundles of five or more.

Send 10c (coin preferred) for five copies of this issue of The Progressive Woman, and hand them to your friends.

## ICHIYE HIGUCHI

Among the literary women who have arisen in Japan in the last decade (and there are many of them) Ichiye Higuchi probably stands at the top. She died at twenty-three, but already had attained fame as a writer of realistic fiction. Being of humble and poor parentage she was obliged to leave school at ten years of age. With her sister she helped support her widowed mother, giving all her spare time to study and writing. She lived on the outskirts of the city among the very poor, and it was there she got the material for all of her stories which are pathetic in the extreme. Even though her opportunities were limited her composition is without fault, her style chaste and expressive. It was not until consumption bred through poverty and overwork had taken strong hold upon her system that her genius was recognized. For a little time she knew the comforts of friends and recognition.

The Japanese bow low in reverence to the memory of Miss Higuchi, who might well be styled the female Gorky of Japanese literature.



Maiden at the Tomb of Miss Higuchi.

# For Socialist Locals, Program for May

These monthly programs are prepared by the Woman's National Committee. It is intended that the woman's committees of the locals shall use them for public entertainments, or for lessons in a study class.

The songs are found in Moyer's Song Book. Price, 15c.

Each month articles dealing with the subject under discussion in these programs are sent to all the leading Socialist and labor papers. Ask your local editor if he will publish them. If so, we will furnish them to him free of charge.

CAROLINE A. LOWE,  
General Correspondent Woman's Nat'l Com.

## PROGRAM FOR MAY. Our Needs In Education.

Opening remarks by Chairman.

Song.—The Hope of the Ages. Page 28.

Recitation.—Martyrdom. From tongues of Toil, by Wm. Francis Barnard.

## MARTYRDOM

To look for the truth with an open mind,  
Bravely leaving the lies behind;  
Suffering doubt, and, even worse,  
The pangs of superstition's curse—  
Or to hide the truth 'neath falsehood's crust,  
And let your mind corrode in rust,  
Fearing to know, and clinging still  
To the dreams which work your nature ill;  
Reason and wisdom rejected;—come;  
Which is the greater martyrdom!

To utter your thoughts before all men;  
Speaking full freely with voice and pen;  
True to the truth, while it brings to you  
But cold contempt or a harsh taboo—  
Or to lock your lips, all worth resigned,  
While you make a grave of the fruitful mind;  
And fawn on the knee with the fawning crowd,  
The shallow-souled and the narrow-browed;  
The price of your silence a slave's ease;—  
come;  
Which is the greater martyrdom!

To act as you think; untrammelled and bold;  
To do and to give, or refuse and withhold;  
Enduring scorn, or things more fell;  
The mob, perhaps, or a prison cell—  
Or to chain your hands to your chained lips,  
And crouch, your manhood in eclipse;  
For the whip of a custom to come or go;  
To the idols of force your head bowed low;  
Your payment a server's existence;—come;  
Which is the greater martyrdom!

To live for the right though the whole world  
blame;  
Taking no thought of fame or shame;  
Fighting; and falling if you must;  
Your face to the wrong as you sink in the  
dust—  
Or to sell your heart and your soul for peace,  
And get for your gain a longer lease  
Of a life which at most can be but a lie;  
Bound in shame till it rot and die;  
All of its potencies palsied;—come;  
Which is the greater martyrdom!

Song.—These Things Shall Be! Page 27.

Recitation.—Warrior Truth. From Tongues of Toil.

## WARRIOR TRUTH

With proof's linked armor on thy breast,  
And words like swords to ward thee well,  
And shield of daring that can tell  
Of all the strifes which thou hast pressed,  
Alert and ever without rest,  
Fronting the false I see thee wait,  
The fire of challenge in thy heart  
And in thine eye the look of fate.

Or friendless 'neath the colder stars,  
Or pilloried in the sun's hot glow,  
Or vile betrayed by Juda foe,  
Or bound and gagged behind steel bars,  
Or swathing 'round thy cruel scars,  
Or bleeding, with life pouring fast,  
Thy spirit none could overwhelm  
Through all thy countless combats past.

Nay, thou art mightier than the might  
Of every form of legioned lies;  
Vaster in strength than hills that rise  
And pierce the heavens with their height;  
Greater than day or than the night;  
Triumphant from thy first drawn breath,  
Till torture hears thy battle song  
Immortal on the lips of death.

Song.—Socialism Will Win. Page 17.

Reading.—"Our Need In Education" from the standpoint of our schools.

Written by Joseph E. Cohen.

## OUR NEEDS IN EDUCATION. JOSEPH E. COHEN.

What are our present needs in education?  
To answer that question, we must first of  
all understand just what the school situation  
in this country is.

For instance, we are told that:  
According to the census of 1900, 223,208  
white children, 10 to 14 years of age, born in  
the United States, could neither read nor  
write. Altogether, 577,649, white and colored,  
or 71 in every 1,000, were illiterate. In Ger-  
many, Norway and Sweden, the proportion is  
1 to 1,000; in Switzerland it is 3 to 1,000; in  
Finland, 16 to 1,000; in France, 49 to 1,000,  
and in England it is 58 to 1,000.

Moreover, of every 1,000 pupils who enter  
the American public schools, only 263 reach  
the high schools, and of these but 56 remain  
in the high schools until the fourth year. That  
is to say, 73 in every 1,000 never complete  
the course in the elementary schools; 94 in  
every 100 never complete the full 12 years  
schooling to the end of the high schools.  
(See Scott Nearing's book, "Social Adjust-  
ment," published by Macmillan's.)

It would seem from the above that the first  
need is to have the children go to school.

This is being attempted by truant officers in  
many cities. But that is a very superficial  
method. At best it drives unwillingly such  
children as are too young to work or loaf on  
the streets.

It does not make school attractive. And  
if the schools were attractive, and if other  
things were equal, the truant officer would be  
unnecessary.

To make the schools attractive, they must  
be properly built, so as to let in plenty of  
sunshine and fresh air, and be surrounded  
by trees and gardens. That is rarely the case  
in large cities. Indeed, ramshackle tenements  
are sometimes put to school purposes, and the

example set by the city father in this directio  
is anything but wholesome.

Then, too, the schools are often over-  
crowded. This requires that the children be  
put on part time, and is demoralizing to disci-  
pline. And there is very frequently an excess  
of pupils to teachers.

Teachers, in turn, are insufficiently paid, so  
that they have not the incentive to render the  
best service, or are not in a position to equi-  
p themselves properly, where the incentive is no  
lacking.

But aside from all that, it is not enough  
to get the children to school. For the greater  
number of our youngsters are children of the  
poor, and are not prepared to improve their  
time to the best advantage. They may go  
breakfastless some days; they may suffer from  
chronic underfeeding and malnutrition; in  
some towns they still have to purchase their  
textbooks. Too much emphasis cannot be  
placed upon the fact that an undernourished  
vitiating body makes for an undeveloped  
warped mind.

Having thus even casually glanced over the  
present school situation, we are ready to for-  
mulate certain definite requirements.

Schools should be physically attractive. The  
pupil should be glad to be in school because  
of the pleasant appearance and invigorating  
surroundings.

Textbooks should be supplied free. Children  
should be fed and clothed, where need be, at  
the public expense; this to be done in such  
a way as to carry no taint of pauperism.

Pupils should be examined regularly for  
physical or mental defects; physicians, dentists  
and nurses should be at the disposal of school  
principals, and employed by the city.

Physical culture should form an important  
part of the work. Excursions should be made  
to places of natural, historical, artistic, and  
commercial interest, and as much of the  
studying should be done out of doors as  
possible.

While education should aim at uniformity,  
so far as the work in the graded classes is  
concerned, the merit system of marking should  
be so flexible as to permit the pupil to develop  
in whatever direction he is most apt, and not  
compel him to cram himself full of stuff  
which he does not care about.

In the same way, the curriculum should be  
drawn up with some idea of preparing the  
pupil for his life work. This is now done, in  
a measure, by providing manual training and  
commercial high schools. But even in the  
regular courses, and before the high schools  
are reached, care should be exercised to im-  
press the pupil with the actual facts of the  
our present social relations and business  
methods, so that the child of the poor will  
have a fairer chance to make his way.

Trade schools should be under the super-  
vision of labor unions, that they may turn out  
skilled artisans instead of cheap laborers.

The school spirit should be that of inter-  
national fraternity, instead of national jingo-  
ism; it should be a healthy antidote and  
propylactic for the boy scout movement; it  
should be the basis of a better and higher  
form of civilization.

Yet, a large part of the school problem  
exists entirely outside the school itself.

If the pupil is to be interested in his studies,  
home life must be agreeable. As a general  
thing, stunted conditions in the study room  
will make for stunted development. Where  
the study room is the kitchen, or the only

living room with heat and water, as it is in hundreds of thousands of tenements and homes of the poor, even though arrangements at school be satisfactory, still the general results would be far from gratifying.

To cope with the school problem in its entirety, the municipality and the state must do something in the way of providing better housing, cleaner streets, insure employment to the adult, and protect him in case of sickness, injury, old age, or death.

That is to say, we can not properly handle the school question until we have a very healthy public opinion, a public opinion that recognizes its obligations to the children of the working people.

The free school system was largely won by working people, and since this class today has no appreciable influence in government, and since for the man of large means the safety vault is his shrine of devotion, the public schools are regarded much as a by-product of the factory. A new public opinion must therefore be developed, in which direction women have taken, and must continue to take, a great part.

With such a public opinion, permeated with Socialist thought, it will be only a question of time before the nation's children will be given every opportunity to grow in mind and body, among happy school mates and play mates, so that when the child reaches maturity his faculties will be fully developed, and so that the human family will mount to better standards from generation to generation.

Song.—Universal Good. Page 14.  
Exercise for Twelve Children,

Remarks by Chairman.—One of the greatest needs in the education of the working class is the knowledge that the working class produces all wealth, and that only those who produce should have. The children will give us a lesson along this line in the next exercise.

### EXERCISE FOR TWELVE CHILDREN

First Child—Labor creates all capital, but has none.

Second Child—Labor builds palaces, but lives in huts.

Third Child—Labor weaves the most beautiful garments of silk, wool and linen, but wears shoddy, rags and patches.

Fourth Child—Labor prepares the most delicious, nutritious foods, but lives upon unwholesome adulterations.

Fifth Child—Labor builds street cars, carriages and automobiles, but walks.

Sixth Child—Labor builds streets and public highways, but is not allowed free assemblage upon them.

Seventh Child—Labor builds schools and universities, but remains in ignorance.

Eighth Child—Labor builds labor-saving machines, but works on harder than ever.

Ninth Child—Labor manufactures rifles and gatling guns with which to be shot when it strikes for its rights.

Tenth Child—Labor has the ballot, but does not know how to use it.

Eleventh Child—Labor has brains and ability to change all this, but is too cowardly to stand up for its rights.

Twelfth Child—The *hard work* of the laboring class has so deadened their sensibilities that they can't feel it when they are *being skinned*.

All ask, "What?"

Child repeats, "The hard work," etc.

All reply, "Yes, that's so, "the hard work of the laboring class has so deadened their

sensibilities that they can't feel it when they are being skinned.

Reading.—Our Need In Education, from the standpoint of the woman in the Socialist Movement, by E. H. Thomas, State Secretary of Wisconsin.

### OUR NEED OF EDUCATION

By E. H. Thomas, State Secretary of Wisconsin

It is a deaf ear which cannot hear them—the forward march of the army of bread-winning women.

Every fifth woman is in that army. According to the latest census returns now available, five million women, or over twenty per cent of all the women of the United States, are employed in gainful occupations.

And their number is steadily increasing.

Now it makes little difference whether we consider this a step onward in woman's evolution, or whether we look upon it as the break-up of the American home. Whether we like this fact or not, it is a fact, and we must meet it as a fact.

But what will be the result for industrial conditions in America? Since it is an economic law that in every industry wages tend toward the level of the lowest wages paid, it is evident that the wage-working woman, in every trade she enters, will make wages sag and lower the American standard of living, just in proportion to the smaller remuneration she receives.

Unfortunately, it is almost everywhere true that women get lower wages than men for the same amount of work, and that their conditions of labor are far worse.

The main reason for this is that women have not been educated along economic lines. They do not know how to protect their interests nor how to resist oppression and exploitation.

Up to a very recent time, all their activities have been centered in the home. Their work has been isolated and unsocial. It is not strange, therefore, that they have not learned even the simple lesson that in union is strength.

But they must learn it. Otherwise they will not only drag down wages, but they will deteriorate the race. What feeble, stunted and listless sons and daughters must be the offspring of these over-worked and underpaid women wage-slaves?

Solidarity—that is the first lesson the working woman must learn.

And not only the solidarity of the trade union, although that is an important step in her march to freedom.

But infinitely more important is it for her to learn that working men and women must stand together in the political field, for protection of their present interests, and for their final emancipation.

This may sound like an absurdity. How can women protect their rights by means of political action, when they do not even have the ballot?

Fortunately, there is one political party through which women can act even if they cannot vote, and which supports equally the rights and interests of all the working people, both men and women.

To this party—the Socialist Party—wage-working women must look for better conditions of work in the present. To the Socialist Party they must look for a better future—for their real and true emancipation—that emancipation which can come only through economic freedom.

These are the lessons we must teach the wage-working woman.

For if we do not teach her, she will only go down, but she will pull our civilization along with her.

It is exceedingly unsafe to leave in our industrial army large masses of persons who do not know how to protect themselves. Who would be thought of any army which should take the field with one of its wings composed of unarmed and undrilled soldiers?

Yet such is the condition of the working class of America.

Nor is it only the wage-working woman who needs to learn the lesson of union, solidarity, the great truth that all the working people must stand or fall together.

The workingman's wife needs it just as much as the woman wage-worker.

The activity of the workingman's wife usually confined within her own home. It no wonder that her mental outlook is often bounded by the four walls of her little kitchen.

But it is a thousand pities when this is the case.

Her husband, himself perhaps none too sure of his duty, is held back by her lack of sympathy with his struggle for freedom. She cannot understand why he should attend the union meeting or the Socialist lecture, or why he should pay dues to the union or the party. For her and for her children he is fighting the class struggle, but that she cannot see.

But if only somebody would explain to her this great truth! If only she could be made to realize that there is no future for her children that there is no salvation for her children from the yoke of wage-slavery—except in the Socialist movement!

If once her maternal affection can be enlisted on the side of progress, she will become a most invaluable ally. But she will first have to see that her children's future is bound up with the future of humanity.

How beautiful will be the woman who has learned this lesson! Whose mother heart beats for the whole human race. Whose faith is towards the future, bright with hope and strong with purpose.

Whose husband can say with truth, "My wife is my best inspiration to me in my work for a new and better order of society." Whose son some day, when asked how he first embraced Socialism, will proudly answer, "I learned it at my mother's knee."

Blessed shall she be among women!

Open out therefore the horizons of the working women. Whether their toil is in the kitchen or the factory, let them see the wide prospect—the glorious future—the dawn of the Socialist era.

Teach her these lessons, and posterity saved.

Song.—The Marxian Call. Page 4.  
Recitation.—Two Powers. From Tongues of Toil.

### TWO POWERS.

The power of wrong  
Is iron strong;  
Is the power of right, then, weak?  
The power of right  
Is a greater might  
Than thou can'st think or speak.

Each claims the world.  
Right's word is hurled  
That it bears fear of none;  
But wrong foregoes  
War, till it knows  
Some foul advantage won.

(Continued on page 14.)

## Japan: Its Problems

Continued from page 3

his permanent home, when he was driven from his fatherland? Was it not the English people who extended such warm sympathy to that great fighter-novelist, Emile Zola of France, and gladly welcomed him to their country? Was it not in England again, that the Russian anarchist, Peter Kropotkin, found refuge when he could no longer live in Russia?

A short time ago I received a letter from a friend, the editor of a Socialist weekly in Tokyo, in which he stated that he had been sentenced to seven months' imprisonment for his writings which were published in his own paper, and also that the paper was prohibited sale instantly, and this, simply because it contained some words to the public school teachers, together with the Japanese translation of the "Appeal to the Young," which is translated into almost all European languages, and is a matter of popular information in Western countries.

Another editor of the same paper served two months in jail, because of his severe criticism of the government's proposition of new land tax. . . . Such is the beautiful freedom the Japanese are enjoying in their country today, in the most civilized country of the far East, in the land of the "Yankees of the East." . . .

An American writer said some time ago, in connection with Japan's recent awakening and progress, that "the modern Japan, in other words, is Marquis Ito." Yes, Ito is a great statesman in this sense, for it was he who wrote the constitution of the new Japan. We must not forget this good service rendered to his country; but, at the same time, we cannot excuse the bad influence which he has imparted to the national life, and for which he is gravely responsible. Indeed, he is personally the worst type of statesman. He is great, but in the same sense that Crispi of Italy was great. . . .

The real progress of modern Japan has not been made by Marquis Ito, not by General Kuroki nor by the Mikado himself, as has been so much talked of by the Westerners. There are, however, two men whose activity really helped to make the Japan of today. They were Chomin Nakae and Yukichi Fukuzawa, of whom you Americans perhaps never heard. Nakae preached the spirit of Jean Jacques Rousseau, while Fukuzawa taught John Stuart Mill's idea of liberty. Both of these men hated the idle aristocracy. They believed in work. They believed in the true spirit of democracy. They established schools and newspapers, and translated rational books from the western languages. In fact, they baptized the whole nation with the western ideas and spirit. It is the logical result of these pioneer teachers that the Japan of today has come to possess its constitution, parliament, and the modern school system.

Marquis Ito and a score of other so-called statesmen are grafters on the nation. They are the real exploiters of the working people. They used the confidence of the Mikado in order to rob the people. They are just as bad as American senators who are mere puppets of the Wall street kings. . . . There is a strange line drawn in the society of Japan. It extends a little higher than the heads of the people, and once you get within this line you are assured of

safety all your life. That line encloses the aristocracy, the titles, the confidants of the Mikado. No matter how incapable or unworthy they may be, you must be contented with them otherwise your life is no longer safe. . . . During the Russo-Japanese war the Western people conceived the notion that the Japanese are the most "patriotic" people in the world. This conclusion grew out of the many sacrifices made by the people, and by the brilliant campaign of the soldiers, and is not altogether unwarranted. The wealthy classes of Japan, the literary time-servers, the politicians, and the ignorant unthinking among the masses, may well be called patriotic, even as other people are patriotic. . . . But after all, they do not constitute the real heart of the Japanese people. For in Japan there is, under all the evils and the glaring hypocrisy of the money-mad and power-loving rulers, a comparatively small, wide-awake, intensely alive portion of the people, whom I may well call the leaven which will ere long leaven the whole lump of Japanese civilization. It was among these people, who, while the Russo-Japanese war was raging, there arose young men who refused the call of the government to go out and fight. Some of them were shot down for their boldness in refusing the august powers, some were imprisoned. All to no avail. The Japanese Socialists sent a brave letter to their Russian comrades, extending the greeting of brotherhood, and saying, "You are our brothers. We will not fight you, even though we are called upon by our government to do so."

They knew, this small band of brave hearts, that the capitalists of the whole world were organizing. They knew, I am afraid, better than some of our American Socialists know, that it is international capitalism that is their great enemy, and that this must be fought, and can only successfully be fought, by the uprising of an international Socialism. They knew that they could not, for a moment, have Socialism, or stop international wars, without the co-operation of their brothers of other nations; without the co-operation of the workers of the world—not merely of the workers of Japan. And do you not, my American brother, think for a moment that you are going to get Socialism by thinking only of your national emancipation, and discountenancing your brother from foreign lands.

And so in Japan, in spite of the hard times, and the oppression of a new and arrogant capitalistic government, there is a class of people who have come to their own consciousness and are laying the cornerstone of a true democracy in the midst of despotism and superstition. These intellectual proletariats as they are led by Denjiro Kotoku and Toshiko Sakai, are even now undermining all traditional ideas of the old, and the beaming light of a new life is lighting on a rapid progress of the Socialist movement in that country? The future of Japan is undoubtedly in the hands of our militant Japanese comrades, who are agitating and spreading the truths of Socialism throughout the island empire of the Far East. And remember that they are Japanese proletariats, ever ready to join with other nations in this great international class struggle in the history of the human race.

For, in the true Socialist's eyes, after all, there is no particular nation, race or creed. "All are fellow sufferers," as the great German philosopher, Schopenhauer, said: "We are all friends and comrades." We must not hate any one because he is a Chinaman, a Hindoo, or a Russian. But we should fight the oppressor, the liberty-destroyer, the enemy of humanity. Our common enemies are not the Jews, the Chinese, or the Japanese; but they are the capitalists and the aristocrats, the privileged class, that ever try to crush the common people down. We must all, therefore, regardless of nationality, color or creed, unite in a conflict for the realization of justice for all.—From a Speech Delivered in Chicago in 1908.

## FROM OUR READERS

Dear Comrade:—Enclosed find subscription for current year. I am forwarding The P. W. to one of our best lady speakers, and know she will make good use of it. Wishing you every success in your grand work, I am, fraternally yours, Geo. R. Barber, Brisband, Queensland, Australia.

Dear Comrade:—I am with you heart and soul for Socialism. . . . Enclosed find 10c for a Debs and Girard Children picture, and five copies the April issue. They are just fine. Mrs. Cora Blackbird, N. Y.

Dear Comrade:—Enclosed find sub card for Mrs. M. She is a teacher in our Sunday school here and finds the monthly program very helpful. Yours for the revolution, Lucy M. Cheney, Cleveland, Ohio.

Publishers The Progressive Woman:—Will you kindly send me back numbers of your paper for the past year, for which I enclose 50c. I want to send them to Mrs. Katherine Breshkovsky in Siberia. Please change the address of The P. W. which comes to the Woman's Journal office to the editors' home address. It sometimes goes astray in the Journal office, and I want to be sure to see it. I read it with great interest. Yours sincerely, Alice Stone Blackwell, Dorchester, Mass.

Dear Comrade:—I cannot find words to express my appreciation of your grand work. Enclosed find 30c for a bundle of April number. Yours for the revolution, R. G. Kirsch, Mich.

"Wimmin Aint Got No Kick," by Kate Richards O'Hare, is the best white slave leaflet out. It is also the best argument for suffrage for women, and for Socialism. 100 copies, 20c; 1,000, \$1.50.

Here is a GREAT combination—"Lions and Lambs," "Men and Mules," "Heads and Hands," "Monkeys and Monkeyettes." All four for 30c coin.

"Seven Financial Conspiracies," 10c a copy, 3 for 25c.

## Letters From Denjiro Kotoku to Kiichi Kaneko

Continued from page 4

Nakamuratos, Japan, July 17, 1906.

Thank you for sending the "New Thought" magazine. I read with interest your "A Lesson In the River." I really sympathize with you. While I am in the mountains seeing the beautiful nature I feel the same—as if I am slowly proceeding to the ocean of freedom.....O, I am tired, tired, to make any more fight. Ah!—D. Kotoku.

Tokyo, Sept. 13, 1906.

Dear Comrade:—Have received "Poverty" for which many thanks. Tokyo is in great confusion on account of street railway riot. D. Kotoku and his wife stay now at my home. We are planning to publish a daily organ. If it can be, it will surely mean a great development of the socialist movement in Japan.

Your article regarding Prof. Abe is fine, indeed fine. Kotoku will send you Nisen-gohiakunenshi (history of Japan) soon. I am translating Carpenter's "Love's Coming of Age." Present my best compliments to Mrs. Kaneko.

Yours, T. Sakai.

Nakamura Tasa, Sept. 22, 1906.

Am leaving my native town. I am at present with Comrade Sakai, and have no permanent address as yet. I will send you the books you order as soon as I can. We have a street railway problem here, in which we also take active part.

Yours, D. K.

Tokyo, Nov. 17, 1906.

Dear Kaneko:—I hear you have moved to Chicago. I envy you, because there are so many comrades there to talk with each other. Our plan of establishing a Daily Socialist is going steadily forward so far. "Hikar" and "Shin-Kigon" will be annexed to same.

The best method for agitation is through a daily, but it is necessary to have a magazine for real study. Therefore I should like to publish a magazine called "Free Thought," in which radical ideas may be studied.

There is a lad by the name of Takeshi Takahashi in your city. He is a hopeful little fellow. I told him to go to your place occasionally; please give him good lessons.

Did you get a letter addressed to Silver Spring, R. I.?

Yours, D. Kotoku.

Tokyo, Nov. 30, 1906.

Dear Comrade Kaneko:—So you have moved to Chicago. Well! I can imagine more clearly the scenes of the stock yards as described in "The Jungle," after seeing the picture you sent me of same. I got a letter from Sinclair regarding the translation of The Jungle. I expect a letter from London, also.

Your collection of letters which will be published at Tai-Hoi-sha, remains still at my hand because I don't find time to translate them.

Our plan to publish a Daily Socialist is developing nicely, though there is not sufficient money yet for it to appear by next January. Mr. and Mrs. Kaneko shall be our contributors—so you must accept. And please send something for print as soon as

possible. My magazine, "Home Magazine," was suspended for "same shortness of money."

I am reading every number of "Lucifer." I hope old Mr. Harman will not get sick in prison.

Yours, T. Sakai.

Tokyo, Dec. 18, 1906.

Dear Kaneko:—The Chicago Daily Socialist delighted me very much when it arrived. I congratulate you on having a position with them. Our daily Socialist, "Heimin," will be positively published by January 10th.

The governmental persecution has now become very strong. Comrade \_\_\_\_\_ has been indicted by the court on three charges. Comrade \_\_\_\_\_ also; his anti-militaristic essay also provoked the government to indict him.

I would like to hear your definite opinion regarding "Japanese Problems of America."

Present my best wishes to Mrs. Kaneko.  
D. Kotoku.

Tokyo, May 13, 1907.

Dear Kaneko:—The "Commemoration of Mr. Harmon" and "Tomorrow Magazine" have been received. I assure you these were read with intense interest.

We are worrying over your sickness. Please respect yourself in protecting your health in every way.

I am all right. My book, "Proletarianism," was prohibited. I hope yours will not meet the same fate.

There is no organ since "Heimin" is prohibited. \_\_\_\_\_ and \_\_\_\_\_ will soon publish a weekly, and there will also be one at Osaka.

Sakai and I, meanwhile, will undertake the translation of books. The pamphlet of Roller's general strike will be out soon. \_\_\_\_\_ and \_\_\_\_\_ are in Ushigome penitentiary. It is very interesting to see so many radicals here in Japan now. I send my regards to Mrs. Kaneko.

Yours, D. Kotoku.

Japan, March 23, 1907.

Does not our Heimin Shinbun arrive at your hand regularly? I beg your pardon, at any rate. But I have sent the last number, so I suppose you must have it by now. The Chicago Daily Socialist comes all right. We have had a hard time financially, and the Socialist party was dissolved by the authorities. We are thinking about our future movement. Kotoku got sick, and I am worrying about him. I forbid that you and your lady should work so hard. Give her my best wishes. Your book will be published by the first of next month.

T. Sakai.

P. S.—I have given up the study of Esperanto, but Comrade \_\_\_\_\_ now acquires more knowledge of it.

After May 15, the address of The Progressive Woman will be 5445 Drexel ave., Chicago, Ill.

Have you read "Seven Financial Conspiracies"? Nearly a million copies of this book have been sold, and it is still making history. 10c each, three for 25c.

## THE MARTYRS OF JAPAN

By William Francis Barnard

Blood-stained upon his robe and crown,  
Earth see the Eastern tyrant stand  
With rage at heart and eyes afrown  
And murder in his hand.  
Then spurning dead men left and right,  
Deaf to the people's trembling groan,  
He turns in majesty's proud might  
And mounts his sanguine throne.

"Hence with this carrion!" hear him say;  
"This meat but for my dogs was born,  
Let men rough-shaped of common clay  
Beware a monarch's scorn.  
What I shall will, that is the law;  
One doubtful word is treason's breath,  
Slaves, bow you down, bow down with awe  
Or you shall taste of death!"

The hordes bend low at his command,  
As faith unto its godheads bends;  
But mark each secret clenching hand  
Midst freedom's faithful friends!  
See eyes that flash, averted—Hush!  
A whispered word is in the air:  
Let him be king of kings who crush,  
His doom is shaping there.

He does not know the lives that passed  
Beneath the sword thirst quenched in gore  
They seemed but fools, the first and last;  
Madmen and nothing more.  
He saw not what he could not kill—  
The dreams, the hope, the faith they knew  
Their courage and their iron will,  
Misted in bloody dew.

Right lies before him rent in twain,  
And Love with gaping purple breast,  
And Truth's bold head, all ghastly stain  
In its black mire pressed;  
But rising from each mangled life,  
A power goes forth among that throng,  
And thrills a thousand for the strife,  
That dares the strength of wrong.

Yes, some shed tears the while they gaze,  
And some swear fealty 'neath their breath  
And more give joyous silent praise  
To those who laughed at death.  
For one that fell, scores spring to birth;  
The blood kings spill, it is the seed;  
He saws but freedom o'er the earth  
Who does a tyrant deed.

They turn away. Fire fills each heart;  
Hope's bravest word leaps to the mouth;  
The East shall at her summons start,  
With North and West and South!  
The suffering hours shall come and go,  
And days and dusks be red imbued,  
And round the biers of tortured woe  
Shall rise a multitude.

As trees bear fruit, time's iron hand  
Strikes to the dust the things of old—  
A year, a decade, shall be spanned  
A score of years unrolled—  
A monarch's startled ear has heard;  
"The people rise! The people rise!"  
And he shall list the people's word,  
Or fall, choked, with his lies!

**Lesson for May**

Continued from Page II

Where'er they clash,  
And great blows crash,  
Wrong, fearful, counts each friend;  
Let friends be few,  
Let none be true,  
Right battles till the end!

They struggle still  
Through well and ill;  
Wrong tricks its every blow,  
With brave sword hand  
Right still would stand  
In fair fight with its foe.

Through time's full length  
Wrong guards its strength  
As if it feared its fate;  
Right risks its all,  
To stand or fall,  
With patience which can wait.

Once wounded sore,  
Wrong strives no more,  
But trembling with its smart,  
Flees from disdain,  
To staunch its pain,  
And hide its coward heart.

On every field  
Where it must yield,  
Right fears no mortal thrust,  
But rises there  
Still strong to dare,  
Though struck down to the dust!

Wrong's falsest power  
Fails hour by hour,  
And ever stands at bay;  
But the heart of right  
It thirsts for fight,  
Grown stronger every day.

Till one by one  
Lies flee the sun,  
And the war-worn years are sped,  
And the last bold deed  
Is right's good meed,  
And wrong shrinks, stricken dead.

The power of wrong  
Is strong, thrice strong,  
And the fearful cringe and cry;  
But a glow shall fall  
To end it all,  
Ere the years of man go by!

ading.—"Our Needs in Education" from the economic standpoint, by Anna A. Maley, National Woman Organizer. (Found on another page.)

**OUR NEEDS IN EDUCATION**

na A. Maley

Education, we are told, is mental development. That is, education serves to make strong, orderly and efficient mental equipment, and this equipment should enable us to give more effective direction to our life's activities.

Which is the chief of life's activities? That which takes up most of the time of most of the people—the industrial activity. With the advance of time, "the struggle for mere bread has been replaced with the struggle for wealth in general—a struggle of man with man and nation with nation, for the plainly avowed purpose of acquiring a wealth produced by others, and it makes little difference in the final

and acquiring it by force and diplomacy, which latter is only another word for fraud." (Michael A. Lane, "Man in Perspective.")

Life's chief activity, it seems, has adopted a predatory method, and as far as this method is accepted as proper by our educators, today's education tends to make us well-trained thieves.

Into our world of plunder and prey comes the young engineer who in shop and factory so organizes and perfects the mechanical plant that the worker yields ever a greater result from his labor; the young lawyer who so shapes the legal structure, that piece of social mechanism, that the worker has neither joy nor benefit from his increased productivity, the industrial master absorbing everything down to the limits of the worker's miserable existence; the young minister who preaches master-class supremacy as God's own dispensation; and the teacher who poisons the intellectual life of society at its springs by impressing upon the minds of the young the standards of a master-and-slave order of life.

Now and again your J. Howard Moore, your Veblen, your Giddings or your Lester F. Ward, goes out consciously to raise the social ideal, to expand the social consciousness. But while John D. Rockefeller presents the Chicago University with \$35,000,000 in interest-bearing stocks and bonds, the faculty of that institution will not be likely to unsparingly condemn the system which forces ignorant workers to donate to the university the annual interest on these securities.

Nor do we marvel that the educator is a prostitute. Rather do we wonder at the intrepid few—teachers, ministers and journalists (your jurist is a more consistent lick-spittle) who go out in the teeth of disaster to assert their honest convictions. Woe be unto them! their bones bleach by the upward trail.

Our prime need in education is a new soil in which to root educational institutions—a free economic soil. The spirit of freedom will not be found in our educational institutions until the fact of freedom has been established in our bread-getting field. For "by freedom is meant, under present bourgeois conditions of production, free selling and buying." And trust domination has limited even this "unconscionable free trade" to the free buying by masters of human beings—or what comes to the same thing, their labor power—in the competitive market.

One purpose of industrial concentration is to enable those in control to restrict the output of products and thus maintain the price of the limited output. But competition among the workers cheapens them to the masters, and those who own no means of production are held up and forced to sell their one commodity, labor power, on a market which is utterly demoralized by the excess of the supply of labor energy over the demand for it.

We workers are always on the market and continuously making forced sales. In this respect the position of your teacher does not differ essentially from that of the common laborer. Your mechanic sells himself into a machine shop where he becomes an attachment to a tool. Your teacher sells himself as an attachment to a social instrument, an institution, where he must mould young minds for service according to a master-class ideal.

result whether Rockefeller and his group own the schools directly or whether they own the sources from which school revenues are drawn. The school boards, like other "people's officials," from poundmaster to president, are the obedient choreboys of the masters of the bread.

There will be no freedom in education until the opportunity to get bread is free. Meantime, we must faithfully support our own press and such schools as have been established for the propagation of the new ideals. But more important than all is socialist control of school boards. Just as the workers must own the industrial system of the country before we shall have an industrial democracy, so must they control the school system before we shall have a people's education.

Every boy may not be president; but every boy should have an opportunity to qualify for the presidency or any other position to which he may aspire.

No individual is great of himself—we are of society and we owe to society the gifts which it places in our hands. "He who lives to himself is dead, though the ground be not upon him." The student who regards himself as individual who must achieve power and place by clambering pell-mell over the prostrate bodies of his fellows, has need of the vision of that "association in which the free development of each is the condition for the free development of all."

Anna A. Maley.

Recitation.—Courage, My Heart.

**COURAGE, MY HEART**

Courage, my heart, amidst the battle here!  
Ever its winter season hath the year;  
Rouse, rouse thyself, and fight on without fear;  
At last the flowered springtime will appear.  
Courage, my heart!

Courage, my heart, and fail not in the fight!  
The day is struggling in the bonds of night;  
Yield not one step: nay, dare all with thy might;  
The hours are counted that shall bring the light.  
Courage, my heart!

Courage, my heart, and let deed follow deed!  
Slow is the increase of the long-sown seed;  
Hear no dark words, and no forbodings heed;  
The harvest days will come and bring their meed.  
Courage, my heart!

Courage, my heart, strive on for mastery.  
The winds and waves have strength upon the sea;  
Remember that thou hast been bold and free;  
The ship at length shall in its harbor be.  
Courage, my heart!

Courage, my heart, and be thou staunch and strong!  
The things are many which would work thee wrong;  
Beat bravely now, and breast thy foes in throng;  
For thou shalt triumph. Sing the victor's song!

Courage, my heart!  
Song.—Unite, Men. Page 97.  
Closing remarks by Chairman.  
Song.—We're Going To Win. Page 62.

**WOMAN'S RELATION TO SOCIALISM**

Grace D. Brewer, Assistant Editor Appeal To Reason

The complete solution of the woman question lies within the solution of our industrial question. Therefore, it is impossible to separate the two issues, and woman's relation to Socialism, the solution of the industrial problem, becomes the same as her relation to her sex, her family and herself.

Socialism would affect all human beings. But woman, unconsciously perhaps, bears a relation to that proposed state of society which is not borne by the male portion of our race.

All down through the ages, women have been enslaved. Sometimes for the purpose of drudging for their masters; sometimes to amuse "his majesty;" but always they have had to feel their dependence on others for the means of life.

Woman, as a class, has never known political or economic freedom. True, conditions in the industrial world have forced her into the ranks of the wage earners where she sells her unskilled labor power to her industrial master for food and clothing—the reward of her sisters of earlier centuries for service to her recognized lawful masters.

No part has woman in making the laws that govern the industries in which she works. Not a word can she utter in protest against her babies torn from her bosom to toil in the factories and sweat shops of this and other nations. The entire plan of this the amjority of existing governments fails to recognize woman as an individual with the rights of a citizen. And still woman is affected both by laws and conditions, directly and indirectly, more forcibly than are the male members of society for the reason that she is dependent on the male portion of the race. Besides, being affected in her own right she receives the blow when her supporter is affected.

Women who are interested in woman's emancipation to a degree that they will search for ways and means to bring this about, and who use reason and logic are attracted to Socialism.

They recognize in that their hope of a free race—free mothers and free children—which can never be until the entire race is emancipated.

We can not hope for a just economic condition on earth until women have been completely emancipated. This can be accomplished only when class rule has reached its end for all time, and woman's dependence on man, which gives him rule over her, has ceased and she has become an economically free member of society with a voice in the affairs of industry.

Only under such conditions can the human race reach its highest development. The sooner women actively relate themselves to the Socialist movement the sooner this long-hoped for day will dawn. With the inauguration of the Co-Operative Commonwealth the woman question will be solved, and we shall then have the welfare of the human race, as a whole, to consider.

**RANDOM SHOTS**

Blind patriotism in Japan is just as silly as the same thing in Russia or the United States.

The Japanese is taught to bow low before the Mikado. The American is taught to bow before the money king. One is as bad as the other and not a whit worse.

The Japanese laborer is exploited for all he is worth. Ditto the American workingman.

When the American workingman cires to keep the Japanese laborer out of "our" country, he had better stop for a minute and think whose country this is.

Rockefeller interests do not have to depend on the Japanese worker coming to America to keep prices down; it is quite easy enough to build factories in Japan, where cheap labor is found in large quantities. Of course there is no such article in this land of the free and home of the brave.

Capitalism is international; that is why the workingman in America suffers from the low wage scale of the foreign workingman. The capitalist is willing to build his factories where wages are cheap no matter whether that be on the Eastern or the Western hemisphere. And the worker the world around feels the results. The only offset to this state of affairs is an international workingman's movement.

The Progressive Woman is the only Socialist woman's paper in the United States.

The capitalist dailies have it that the women of Milwaukee defeated the Socialist ticket in that city in the recent spring election. Probably the women of Milwaukee need some educating along Socialistic lines.

No, things are not as they always have been, and will not always be as they are. There was a time when women sat beside the hearth and with a whirling hand spindle twisted between thumb and fingers every thread of every garment that covered all of mankind. They don't do that today. Great factories are doing it instead. Tomorrow—well tomorrow will be different, too.

If you expect to find a small imitation of The Ladies' Home Journal when you pick up a copy of The Progressive Woman you are likely to be disappointed. We are not even trying to copy after the Journal.

It is said there is a limited suffrage society in Philadelphia, with a woman as president. The society would have only tax payers, and persons of good reputations vote. That would cut out the workers and the millionaires (if we are to believe newspaper reports anent the characters of the latter). Nobody would be left to vote much, except the president of the Anti-Suffrage League, perhaps, and Edward Bok. But Mr. Bok wouodn't have women vote—so there you are. Better be democratic, ladies, and let everybody have a chance at the ballot box.

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The Progressive Woman will be glad to hear from any locals desiring women speakers.

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Mankind imagines it is governed by self-interest. If so, how comes it that the workingman gives cheerfully two-thirds of all he earns to his employer—just for nothing. Sort of a good-natured, easy-going creature, is the average worker, and awfully unselfish.

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