Pitting The Child Against The Giant

Luther McCarty, heavyweight champion, was killed at Calgary, Canada, May 24, his neck having been broken by a blow from Arthur Pelky. Already the press has written volumes about the tragedy, and naturally those who would abolish prize fighting have done their utmost to turn the incident to their best account. Having read some stirring homilies on the brutalities of that particular sport I feel moved to add my own reflections.

* * *

Personally I have no taste for prize fights, but I believe that every man is the better for having learned to box. Life requires that we should habituate ourselves to endurance and the brave acceptance of a knock-out blow. To study attack and defence; to acquire the art alike of waiting patiently and acting quickly; to be put through that self-discipline which "training" demands—these, and other lessons which athletics teach, give a character-education not to be gained from books. Above all, they encourage the spirit of fair play, which is the one thing this age needs most to learn.

* * *

To me Roosevelt is an odious Imperialist, but he is also a political genius who scents a popular catchword as the fox-terrier scents the rat. When he announced himself as battling for a Square Deal to all, he struck, with master hand, the chord to which all the deepest passions of victims of injustice instinctively vibrate. What poor but energetic toiler, buffeting his way against the money mob, does not reflect a thousand times on how one-sided is the struggle? I doubt if there exists a petty larcenist, reared in poverty and stealing for a living, who does not complain habitually that he never had a decent show. I am sure that women who must sell themselves for bread foam against their privileged sisters, whose "robes and furred gowns hide all." I know that wherever the discontented workers congregate, the talk is always of the powerlessness of the man without capital as against the man who has it. The patent unfairness of our social prize fight is the common ground on which the disinherited instinctively unite. None is so stupid as not to understand the brutality of forcing helpless infants to stand up against the financial giants of our industrial ring. All recognize that in this fight for bread and butter the unweaponed slave is pitted against the armored knight. There is no fair play about it.

* * *

Particularly is this so in these United States, which lure men to their shores with promises of equality, only to hand them over to monopolists and snap on their wrists the handcuffs of the Money Power;—the country in which, as Henry George pointed out long ago, the law favors the land monopolist as it never did in Ireland; the country in which the Money *Trust—which controls distribution* and access to the natural means of production—has bought Senates and Legislatures, as men buy fish, and thereby hedged itself with special privileges that excite the furious envy of the foreign Shylock. It is particularly in the United States, with its hypocritical mouthings about social equality, that the naked truth strikes home most forcibly. Here we smart sharply and cry out loudly against inequalities we did not expect; but, because the propaganda conducted by those who comprehend has been seldom straight or honestly educational, we cannot imagine how to right the admitted wrong. Even today few Americans will acknowledge that monopoly of and speculation in land is nothing less than crime of the most *atrocious character, since it robs the* race of its natural inheritance and hands it over to the bondage of the landlords. Still fewer understand that, in a society wherein labor is divided most minutely and life depends on facility of exchange, the creation by government of a powerful Money Trust is treason to the people, and treason of a kind that should be punished most severely. At this moment it seems probable that, throughout the country, bankers, leagued in a common and wide-spreading conspiracy, are attempting to defend our iniquitous tariff swindle by curtailing credits and applying the financial screws. It is certain that, if they choose, they can precipitate a panic, and the one question is whether they will dare to take the risk.

* * *

Modern life, in truth, has degenerated from a prize ring into an industrial shambles, and the rules are maddeningly unfair. Until that unfairness is removed; until, having secured for themselves equality of opportunity, men insist on a square deal, there can be no social peace. The reason we revolutionists fight the politicians and scoff so contemptuously at these legislative palliatives which are again the fashion of the hour, is because they flinch the one great issue in the case; because the evil is purely economic; because the worker's hands are tied in his struggle with an enemy armed cap á pié;" because life's great career, which should be opened wide to industry and talent, has been cornered by the moneyed men. This great issue the Socialist Party, for example, is shirking more and more; while it is evident that the municipalization of industry, on which it has gone daft, touches the fundamental question not at all. No worker, out of a job and without a dollar in his pocket, is benefited by the fact that his city has public parks and owns its water power; no widow struggling to support her children finds the unequal contest easier because women have a vote. The position of the struggling moneyless is the test, and by that test Democracy and the political squirmings of Social Democrats have failed—most conspicuously, most cruelly. No relief is coming from that source and the masses are discovering the fact. No relief can ever come until the people, and the individuals who make up the people, take the bit

urated with the individual spirit of revolt against injustices so obvious, individually insist on an individually square deal to each and all.

* * *

Owing mainly, as I believe, to the cunning of politicians and the cowardice of labor leaders who dare not face the facts, that individual spirit of revolt is, as yet, only smouldering in these United States. Across the border, however it has broken into flame, and the reflection of that flame will soon become generally visible in this dollar-governed land. I like to quote the enemy, for thus one disarms all skepticism, and I conclude with the opening paragraph of Frank G. Carpenter's weekly letter on Mexico, as it appeared in the "Los Angeles Times" of Sunday, May 25. He says:

"I want to give you some sidelights on the Mexican situation. The whole country is changing. Everything is in a state of revolution, and this revolution means more than the fighting which is now going on in so many different quarters. The country is having an intellectual revolution as well as a physical one. The common people are waking up. The peons have begun to think for themselves, and even the rich are changing their ideas as to the division of property. Labor at last is claiming its rights."

* * *

Mexico today is stained with blood; but Mexico, in my opinion, is a far happier country than the United States at this moment can claim to be, for Mexico's soul is awakening, and until the soul awakens life is not worth the struggle. The Mexican masses are facing their injustices and fighting them. The sodden mass of cheated labor in the United States, as a mass, is not. What it mainly wants, at present, is peace at any price; and that is the most degenerate and degrading doctrine ever taught.

WM. C. OWEN.

P. ESTEVE! OUR THANKS.

Those of the revolutionary world who desire to know the truth should be grateful to the universally-esteemed P. Esteve for his full and most explicit article in "Cultura Obrera" of May 3. To the length of nearly four columns he explains in detail how, at the outset, he regarded the Mexican Revolution with utter skepticism, believing it to be but one of those political squabbles for which Latin-American countries have been notorious. He shows how he was induced to study it with more care; how he became acquainted with the actual conditions, and how he was led to a consideration of the propaganda on behalf of "Land and Liberty," conducted so ardently for years by members of the Mexican Liberal Party.

Esteve explains how he became convinced that the Revolution was "not a simple revolt for the purpose of ejecting one man from and putting another man in possession of power," and he calls special attention to the increasing rapidity with which all those who have exhibited personal ambition have been overthrown. The list starts with Porfirio Diaz; embraces Madero, Vazquez Gomez, Bernardo Reyes and many others, and will have added to it before long the name of Huerta.

Incidentally Esteve criticises "Les Temps Nouveaux," which has returned to its attacks, and recently remarked that "Regeneracion is still a paper incoherent and sterile." We always have admired the clarity of Jean Grave's style, and trust that in time it may cure us of our own confusedness. We have, at least, one virtue as pupils—we are most anxious to speak out in terms that all may understand.

In conclusion Esteve writes that "the important thing is not to aid the Mexican Revolution with a few paltry dollars, but to make it known to the world and thus create an atmosphere which shall prevent or, at least, weaken intervention by North America or Europe." He thinks that is the Anarchist's true work, and we have been doing our best to teach that lesson for the past two years.

Intervention is coming all right. It should be faced with the opposition of the disinherited throughout the world. We think it would be if one-tenth of those who call themselves revolutionists had lived up to their creed.

Take Haywood as an example. He came to Los Angeles recently, and addressed a large mass meeting, under the auspices of the I. W. W. The editor of this section pressed him, at the meeting, for an explicit statement respecting the Mexican Revolution. He answered that it was an armed struggle for possession of the land, and that he sympathized with it profoundly. Being asked as to intervention, he replied that it was inevitable, and he intimated that, as against so powerful a country as the United States, poor Mexico could have no chance. He did not intimate that it was the duty of such revolutionists as himself to create such an anti-military movement as would render intervention—today regarded by plutocracy as a most dangerous venture—impossible. He did not even hint that the checking of capitalist invasion was a most sacred duty. He passed it up as hopeless, preferring to fritter away his time on Socialist Party politics.

SEND IN PARTICULARS.

Mr. H. F. Kane, editor of the "Arizona Socialist Bulletin," published at Phoenix, Ariz., writes us that he is *taking up the numerous cases of men* on the tramp who complain that they are robbed and man-handled by detectives in the employ of the Southern Pacific Railway. His information is that Mexicans are the most frequent victims, and he would be glad of particulars, with affidavits if possible, attached.

We know something of the outrages inflicted on the unemployed by constables, detectives and justices, whose incomes depend on arrests and convictions. They are almost incredible, just as the maintenance of such a system is itself extraordinary. Numerous writers have taken the question up, and the sufferers have only themselves to blame when they do not supply editors such as Mr. Kane, or, ourselves, with the details of their cases, that they may be given

What Zapata Stands For

From the many who are honestly anxious to know, and from the few who are dishonestly anxious to find an excuse for side-stepping, have come constant enquiries as to what Zapata stands for. Forewarning our readers that he and other revolutionary leaders speak only for their own immediate followers, and by no means for that great outbreak of the spirit of revolt which is the actual Mexican Revolution, we now present them with a literal translation of the latest manifesto issued by Zapata and thirteen other leaders of independent forces, acting in concert with him. The manifesto may not satisfy all our individual ideals, but it is a document of a singularly advanced type, and voices a determination to win far more than the European or United States labor movement, at present, dares demand. It is dated March 4, 1913, and we have good reason to know that a copy was sent to "Regeneracion" but lost its way. We translate, therefore, from "Tierra," of Habana, which received a copy and vouches for its genuineness. The text bears out, in all essentials, the report brought verbally by our good comrade Rangel, and given recently in "Regeneracion."

Manifesto to the Nation.

Mexicans:

When we believed that the defection of the federal army, led by Gen. Felix Diaz, was for the good of the country and the ideals of the Revolution, with which your hearts palpitate, we nourished the hope that peace would be re-established on the political and agragian reform bases proclaimed since 1909, and that there would be a radical and effective triumph not of men but principles. Unhappily, however, those who deserted the ranks of the Dictator Madero, to turn their arms against him, had no other banner than the criminal intention of bringing about a bloody military coup d'Etat in the capital of the Republic, that they themselves might master power and once more make a jest of the Revolution and the Méxican people's noble aspirations.

The struggle recently conducted by the army, for the purpose of assassinating Madero's ignominious dictatorship, does not affect, even remotely, the triumph of the Revolution, having severed itself therefrom and broken relations with the elements of order and homogeneity which constitute it. The leader of the army's revolt, Gen. Felix Diaz, has so obscured our position as to turn it into chaos; for he is restoring the regime of Porfirio Diaz, with the iron hand as its symbol, and the triumph of the Felix coup d'Etat amounts merely to the triumph of one dictatorship over another dictatorship, which slaps civilization in the face with the application of the Fugitive Law and terrorism of the most scandalous kind, and covers us with reproach and ignominy before the civilized world.

Judas Iscariot Scorned.

Side by side with the victory of the Felix military coup d'Etat there remain on foot all the elements of a government spurious and illegitimate, emanating from the brutal imposition of the cannon and the bayonet; and these never can represent the national sovereignty of the States, in conformity with the Great Code of 51. There is now imposed on us and set up the Provisional Government of Gen. Victoriano Huerta; as if the mob of Judas Iscariots against the Madero dictatorship, and the authors of the Felix military coup d'Etat were the only ones who could control the positive general Revolution of the entire country, which, for more than two years, has multiplied its sacrifices and redoubled its efforts to make the social evolution of peace, of progress, of the liberties and prosperity of the millions who people our beloved country, a living truth.

Consequently, the illegal government of Victoriano Huerta, is very far from being representative of the Revolution. It will be able to represent the nucleus of "Cientificos," of New-Conservatives, of proselytes of the Porfirio Diaz system of government, but not the nucleus of revolutionists for the principles of the whole country, which never has invested it with power, and which ought, for the sake of national decorum, to throw it down and overturn it. Nevertheless the audacity of the Felix coup d'Etat has gone even farther along the line of the absurd; for daily they proclaim that thousands of revolutionists have surrendered, and they promulgate decrees of pardon and amnesty to us who have hoisted the banner of and are sustaining the Plan of San Luis Potosi, as reformed at the Villa de Ayala; and they represent us as hordes of bandits. The truth is that, if we deserve the offer of amnesty and pardon, those who started a coup d'Etat, that they might reap the fruits of the Revolution and seize power, need it also; for they have sworn fidelity to a despotism which they themselves have baptized with the name of "legality," and, with hands dyed in blood, they have run up the black colors of treason, that they may glut their dull ambitions and envenomed spite; having made themselves, moreover, criminals in the highest degree; since they have been guilty of a crime which merits capital punishment, as set out in the Military Code.

Will Take Back the Land.

Actuated by the preceding concepts and legal fundamentals, the Revolutionary Junta of the State of Morelos, which directs the armed movements of the Southern and Central portions of the Republic, in the name of the country's general Revolution declares:

First: That it does not recognize the Provisional Government of Gen. Victoriano Huerta, and that it will direct its fire against him until it has overthrown him and obtained the radical triumph of the principles and promises crystallized in the Plan of Ayala.

Second: That the Revolution will not tolerate or sanction a govern-

of, and expressed in the watchword of, the Diaz and Madero dictatorships, whether in the National Federation or the States.

Third: That the Revolution will not lay down its arms until it has seen its promises realized, and that it will struggle, with virile and Titanic efforts, until it has secured the liberties of the people; until it has recovered the lands, forests and waters that have been taken from them by usurpation, and until it has finally solved the agrarian problem. This the people's enemies regard as Utopian, because they are the obstructionists of progress; the adversaries of the Revolution regard it as incapable of realization, because they are the enemies of reform; the New-Conservatives and "Cientificos" brand it as difficult and impossible of solution because they are enslavers, and they allege that as yet the time has not arrived, because the world has not yet passed through its social evolution, and there have not been implanted among the people those reforms which humanity has achieved in its passage through the centuries.

Fourth: That the legal principles set forth in the Plan of Ayala still stand. We have defended them in the past and we shall continue to defend them; recognizing as leaders in the country's general Revolution those who remain faithful in the defense of the people's rights and liberties, and of the principles which form the fundamental basis of the revolutionary movement.

Formulate Call for Junta.

Fifth: That, the Madero dictatorship having fallen, the Revolution will call a meeting of the leading revolutionary leaders throughout the country to attend either personally or through deputies that they may proceed to the election of a Provisional Government to regulate the destinies of our country.

Sixth: The revolutionary leaders, who hitherto have defended, tenaciously and with profound ardor, the Mexican people's rights and liberties, make it known that they protest energetically against the false stories of surrender and pardon extended to revolutionists, which have been propagated from the capital; and they protest also that they are not in accord with the chief of the federal coup d'Etat, Felix Diaz, and the government imposed by him; for the Revolution does not recognize as leaders sprung from the revolutionary movement any others than those who are actually active in the North, South and Central portions of the Republic; who in their turn will be recognized by the various insurgent chiefs operating in the different States in which the Revolution is dominant. The Méxican people will recognize them, as it has hitherto, solely as defenders of its rights and liberties, and that Provisional Government alone will be recognized which emanates from the Revolution.

Seventh: That the hacienda owners, caciques and monopolists of the lands, forests and waters, who do not give in their adherence to the principles of the revolution and the solution of the agrarian problem, as prescribed in the Plan of Ayala, will have no right to demand guarantees from the Revolution, and their properties will pass into the nation's possession. They must manifest their adhesion in writing to the nearest superior revolutionary chief.

Loanmongers Murderers.

Eighth: The agents and ambassadors of Gen. Huerta's government, who are begging loans from foreign nations, or here in Mexico, to the end that the blood of our people may continue to be spilled, will be adjudged traitors. Those who are seeking to split the Revolution by means of bribery and subornation, and those who, having defended the revolutionary movement, are now betraying it, will receive the same penalty.

Mexicans: We are not making war against the illegal government of Gen. *Huerta because we are systematic oppositionists*, but because, as honest revolutionists, we have given the nation promises; and we are not disposed to enslave it or be ourselves enslaved to a new dictatorship, created by a treacherous coup d'Etat and a mutinous military rebellion.

A group of men who consider power their heritage, the fatherland as a mercantile commodity and the blood of the people as a stepping-stone, is seeking, at this late hour, to become master of power. This was what happened when the Ayutla Revolution triumphed, for other ambitious men then attempted a coup d'Etat in the capital of the Republic, as they are doing now, that they might make the Revolution a jest. The leader, Juan Alvarez, and his followers, castigated *their audacity. Let us today* imitate them.

The Méxican people never has bent its proud head to tyrants. At all times it has been as a brave man and not as a coward that it has confronted them. Remember our eight-year struggle for political emancipation! Keep present in your memories our ancestors' heroism in the three-years Reform War! Let us imitate Cuauhtemoc, who smiled when under torture; Morelos struggling for his Fatherland; Benito Juarez upholding the banner of the Republic, against traitors and despots; and, in these moments of supreme agony for the Fatherland, let us return to the cry: "To arms, Mexicans! To arms!"

ADVANCING BACKWARDS.

Nothing can be so ironical as history.

In 1853 it took a few shiploads of American sailors under Commodore Perry to force Japan into civilized intercourse with the rest of the world.

In 1913, it takes a few shiploads of Japanese farmers under Gov. Johnson to force California out of a lifetime of civilized intercourse with the rest of the world into the exclusions and discriminations and repudiations of a hermit State.

Californian civilization has reached the same crisis in 1913 that Japanese civilization had reached in 1853.

Only it is traveling in the opposite direction. ("New York World.")

"The State rests on the—slavery of labor. If labor becomes free, the

Mexican Notes

According to the latest despatches, May 30, the attack on Guaymas is only now about to begin, and will be conducted from three sides. Much reliance seems to be placed on the aid to be lent by the biplane, of which Didier Masson is aviator. He has been making repeated flights across the bay, and the federal gunners have shelled him industriously, but without effect. Meanwhile there has been fighting in the neighborhood of Guaymas, at Batamétal, and the Constitutionalists report that they have been driving back the federals steadily.

The Huerta government declares that the negotiations for its French loan of $100,000,000 are progressing rapidly, that the bonds are to carry six per cent interest, and that they will sell at 90 cents on the dollar. According to all reports the authorities are using all funds still available for the purchase of arms from Japan, several large shipments having come from there within the past few weeks. Complaints that Japan is attempting to obtain a footing in Mexico, as shown by the furnishing of supplies, have been met with official replies to the effect that such arms were imported for the use of the government, which has received and stored them. It is another instance of the solidarity of all governments as against all rebels, and shows the enormous advantage possessed by those who have seized the governmental machine, even when it is so poor a thing as that now presided over by Huerta. For this reason revolutions can never be easy or successful, until the position of those in power has become untenable by the entire country being against them.

Such little news as manages to filter through points to that as the condition which is rapidly approaching in Mexico. Everywhere the discontent grows. For example, May 29 the mob, of course for the greater part unarmed, attacked the palaces at Monterey. Equally of course the government replied with machine guns, killing and wounding sixty. Gradually, therefore, the Mexican people are being educated into the fact that the first and all-important thing is for them to ger arms—those of the government by preference—into their own possession, and this is the process now going on, apparently with great rapidity. Two years ago the armed peon must have been a rarety so marked as to excite general attention. Today he is not. When it comes to a show-down the man without a gun finds himself left. Let us admire the sagacity displayed in this matter by the ruling class.

Gold Bullion Seized.

It is impossible for us to follow the story of local uprisings, for they now cover the whole country, and it would seem practically certain that of the greater portion we never shall hear a word. One notices that, according to an El Paso dispatch of May 29, rebels seized the property of the Louis Mining Company, situated at Topolobampo, Sinaloa, and got $400,000 in gold bullion, making prisoners of the manager, Henry Conklin, and his employes. Also one notes that two non-commissioned officers were executed publicly at Juarez for conspiring to induce the garrison to mutiny. Rebels working from the inside, to sow discontent among the regulars. There is no more hazardous form of heroism, but there must be many more instances of which we never hear.

Mexico City dispatches of May 27 reported that there had been heavy fighting in the neighborhood of Tampico, but no further particulars have been received.

The boycott against American goods appears to have been having the expected effect of accentuating the already existing antipathy toward the United States, and official reports have it that consuls at interior points have been advising Americans to leave the country as quietly as possible. Dr. William Bayard Hale is in Mexico City as a special envoy from President Wilson, charged with the duty of studying the Mexican situation from all points.

Gen. Antonio Rabago, hitherto a noted figure as a supporter of the government, has resigned his position of military governor of the State of Chihuahua.

The State of Sonora has adopted an act confiscating all the property of "Cientificos" which may be found within the limits of the State. The disptch containing this information adds that most of the owners of such property are today refugees. Gens. Maas and Miguel Gil, with the federal army at Guaymas, are said to have been arrested and taken to Mexico City, leaving Gen. Ojeda in sole command. It is the only place in the State which still remains under federal control.

Elsewhere we call attention to Carpenter's weekly letter to the "Times," in which he writes that the whole of Mexico is passing through not only a physical but also a profound psychological revolution, the peon asserting himself and even the views of the wealthy respecting property undergoing a striking change. The "Times" heads that article "Sidelights on Mexico." We venture the opinion that it is far more than a "sidelight," being indeed the very heart of the situation. In "Tierra" J. Vidal insists that all this is the work of a few poetic dreamers — revolutionary agitators who sowed unsparingly for years seed that had the good fortune to fall on soil suited for it. The thought is one that should bring much comfort to our comrades now imprisoned in McNeil Island, and many more of their co-educators.

"In my short experience of human life, the outward obstacles, if there were any such, have not been liivng men but the institutions of the dead." (Thoreau.)

"One is free in proportion as one is strong. There is no real liberty save that which one takes for one's self."

"Enslave the liberty of but one human being and the liberties of the world are put in peril."

Liberty And The Libertarians

"Liberty and the Great Libertarians," by Charles T. Sprading, of Los Angeles, has robbed me of several nights' sleep; which proves that, for me at least, the book is valuable. It has enabled me to run quickly through many old favorites I was forgetting, and to marshal again facts and arguments that were slipping away from me. For, in 540 well-printed and neatly-bound pages, there is assembled the best work of many of the world's great thinkers, on what must always remain, after Truth, the most important subject that can engage the mind. Mr. Sprading has given those who care to use it the opportunity of going to the fountain-head, and that is a great service. Furthermore, the Anarchist movement should receive immense encouragement from this display of lofty thought and high literary endeavor, which it may, proudly and justly, call its own. A noble inspiration, which should put heart into every one of us; a brilliant shaft of light flung into the dark future.

This is meant to be a criticism, and not a boost, as will be seen hereafter. For the moment, however, I wish to say that Mr. Sprading's individual work seems to have been most thorough. He has covered carefully an enormous field, and I can well believe that it took him five years' labor. However, "the labor we delight in physics pain."

If they wish really to instruct and also to save themselves time and trouble, editors and speakers will do well to buy this book, which will spare them many an inconvenient visit to the library and many an irritating hunt through tedious indexes. This very week we ourselves have picked out, from it, for "fillers", a dozen gems. It took ten minutes, at the outside; whereas, to have looked up the original authorities would have required a day.

Liberty! There is the splendid, central theme. But let us not forget that it is also the theme that opens up the whole debate; the standard round which the hottest fight must always rage, since Liberty is Life itself. Darwin and the biologists have shown us it is Life's great instinct; nature's sharp goad to struggle; the innate passion for self-expression and self-preservation, which urged on our race long before books were thought of.

The trouble is, of course, that Liberty, being synonymous with Life, means different things to different people. Instinctively we all seek Liberty, but we pursue her by a hundred varied roads. The poor apply themselves to grinding toil, hoping to free themselves from want. The haughty grasp at power to escape dependence on the mob. The meek fly to nonresistance and flatter themselves that thus they free their souls—a doctrine, by the way, most welcome to rulers, who scent uneasily a coming storm. The well-to-do incline to passive resistance, while the Down-and-Out *would go for our so-called civilization* with an ax, had they the courage.

These differences, due to temperament and circumstances, are all apparent in Mr. Sprading's book, which cannot be called dogmatic, since each is free to pick and choose from authors whose views are wide-sundered as the poles. For example, Tolstoy, Tucker and Warren look to peaceful industry as Liberty's proper environment, and vigorously oppose Bakunin and Kropotkin. These latter, on the other hand, are warriors; they stand with Darwin and deem struggle the one universal law; in their opinion Liberty won in conflict, and paid for with the sound coin of effort and self-sacrifice, alone is worth having.

Tolstoy declared that the world owed everything to martyrs. Ber*nard Shaw is quoted in this work* as writing: "Martyrdom is the only way in which a man can become famous without ability." For my part, I think that is a mean and stupid saying. I think Shaw's English history should have taught him better. I think poorly of the intellect which fails to comprehend that heroism is the one "ability" our race cannot afford to lose. As against Shaw's dictum I set the followinf, by Elise Reclus, which I have taken from his "Man and the Earth" and translated from the Spanish: "The ideal can never be translated into deed until it has become part of our conscience. AFTER having been longed for ardently, worked for and won by the sacrifice of innumerable voluntary victims." I place those two quotations *side by side.*

Perhaps Nietzsche struck the heroic note more powerfully than any other writer and I cannot help regretting that only twleve lines are given to that great iconoclast, while passive resistants get so large a space. I miss in the chapter on Stirner his great battle-cry, "You cry for Liberty? You fools, get Power and Liberty will follow of itself." I wish the extracts from Olive Schreiner could have included her famous classic, "The Hunter in Search of Truth," of which struggle is the keynote. To my thinking the non-combatants, and those who believe only in the warfare of words, receive too much attention in this book. Above all, as it seems to me, Darwin should have been noticed; for he, according to my own personal *though, is Freedom's great champion.* He gave the long delayed and needed proof; he showed that Liberty is that for which all Life must struggle.

In his "Introduction" Mr. Sprading touches on the Mexican Revolution, using these words: "A few wise laboring-men in Mexico have used the industrial or economic method, and, if anything is gained in this revolution, it will be due to this small minority." Most profoundly do I differ. Not thus, by any leaning toward a special creed, can I be brought to construe history. To every nation, as I read the record, there comes a day when vigorously offensive action is the crying need; when destruction of rubbish is the task in hand; when the Augean stable must be cleansed with brooms of steel, enslaving institutions swept away, the tables cleared for a

as I see it—will be for juster distribution, and that means long and bitter war; war for the realization of ideals; war to abolish shams; war to enforce promises made solemnly and broke callously; war to clothe what hitherto have been merely fine sentiments with living flesh and blood. Liberty on paper alone is a brutal hypocrisy, and theories are useful only as they sow the seed for a harvest of accomplished fact. The head is not all there is of life. I is merely the thinker, and thought is but an idle amusement unless it ultimately leads to action. The chrysalis is interesting only as the envelope of the butterfly which has yet come to Life, and when it comes it is, through struggle—struggle which uses every weapon to break the prison wall.

new deal. That day has come for Mexico, as it will come for all the world. At such epochs the man of peace is not the needed man.

I have said that the great writers on Liberty differ widely, and with Mr. Sprading's personal philisophy, as revealed in his "Introduction," I find myself at outs. He looks, apparently, to a gradual enlargement of Liberty through the widening of the paths of industry. I think we are nearing the end of industrial development, and think so because, as it appears to me, the march of mechanical invention has been so rapid that practically all our wants can now be easily supplied. The struggle henceforth—

As against passive and non-resistance I present struggle as the one theory true to Life. I believe our outlook has been too narrow for us to see Liberty as she truly is. I have a shrewd suspicion that her real habitat is wind-swept heights, and that the air she breathes most gladly is that which frequent storms have sweetened.

W. C. O.

THE REVOLUTION'S SOUL.

"La Tierra," of Habana, Cuba, under date of May 1o, contains a really magnificent article, entitled "The Soul of the Mexican Revolution," by our noted comrade, J. Vidal. It reproduces an illuminating letter recently received by Vidal from Mexico City, and discusses the genesis and development of the revolution in the broadly philosophical manner it deserves.

Vidal shows in terse, vigorous language that we need not be at all distressed because most of the Mexican revolutionists have not read Grave or Kropotkin; or because, in fact, a large percentage of them can neither read nor write. It matters not, as he explains, that "the movement of the Mexican peons is not completely Anarchistic, or that the brains of these strugglers still hold many atayistic prejudices." What does matter, as he says, is the fact that "we have here a Revolution which is purely and simply economic, to satisfy the needs felt by the hungry and dispossessed, with a tendency to develope into a grand social transformation, which does not halt at new governmental reforms, inasmuch as the simple peasants have grasped the conception of a free society, of solidarity, of mutual support." He thinks that, "instead of criticizing these strugglers, we should encourage them and assist them with all our strength."

AUSTRALIA'S LESSON.

Australia's slump has arrived; 5,000 unemployed demonstrated recently and tried to obtain work from the government, but failed. The building, boat and hat trades are at a standstill. Unemployed artisans are roaming the city in desperation. The wages boards, which the workers expected would accomplish so much, are being scattered like chaff. Evictions are being reported from many quarters. Recently a strike of gas workers happened, and the labor premier of New South Wales condemned the strike and appealed to the citizens to do gas stoking, thus acting as strike breakers. The Lord Mayor of Sydney and a number of students worked as blacklegs and were publicly thanked by the labor premier, proving that the worker lifted into power becomes a brutal tyrant.

The Australians have departed from the path of understanding and entered the city of the dead. Tyranny is paramount. Meeting no antagonist, it encroaches on liberty without the slightest fear. Conscription is turning into a despotism. Three boys have been flogged in Australia for disobeying orders of military fops. The federal labor government is jailing boys in batches of 30 for refusing to do the military drills. All this torture is endured because a labor government does the torturing, which demonstrates that demoncracy means the bludgeoning of the people by the people, for the people.

We celebrated the anniversary of the Paris Commune, pointing out success was insured as long as Direct Action was upheld. Failure commenced with the advent of politicians. I drew attention to the heroic revolution of the Mexicans, which was a continuance of the fight for liberty, equality and fraternity. (J. W. Fleming, Victoria, Australia, in "The Syndicalist.")

"One of the strangest episodes of the Mexican troubles is the feverish effort to secure American recognition for a government that had its birth in a midnight assassination and has no authority whatever over more than twenty per cent of the Mexican people. It deserves in every way to be considered not only with caution, but with suspicion. Some occult interest has held back the proper recognition of the Chinese republic for a year after it has become a fixed fact. Another equally occult interest is pressing the United States into a recognition of Huerta, while the bulk of Mexico is still defying him before the blood of poor Madero is dry." (San Francisco "Bulletin.")

"The dictum that truth always triumphs over persecution is one of those pleasant falsehoods which men repeat after one another till they pass into commonplaces, but which all experience refutes." (John Stuart Mill.)

"In every country and in every age the priest has been hostile to liberty; he is always in allegiance with the despot, abetting his abuses in return for protection for his own." (Thomas Jefferson.)