

ance of "Zapatismo" and conceding that it has assumed the proportions of a true social, agrarian revolution. In one of the articles it says that Zapatism has increased so greatly that it is the dominant power in several States, and that in others it is spreading with great rapidity. It calculates that more than THREE MILLION persons sympathize with the idea of recoveries that, as it supposes, figure in his program, and that many of them are disposed to follow and fight in its ranks."

Naturally "Nueva era" deprecates that statement and expresses the opinion that Zapata does not know what he wants. It says: "He is an absolutely uncultivated man, who springs from the humblest of the peasantry, among whom he was reared and brought up. He has had no lecture-hall or book instruction, he has not mixed in good society, and he cannot have any idea of what Socialism is, or what must be the legitimate foundation of the recoveries he is said to be seeking."

The capitalist paper, "Nueva Era," talks like a college professor who imagines that without a degree no one amounts to anything. That is not the teaching of history, which furnishes us with countless examples of unlettered men, who, in troublous times, have swept everything before them. It is probably true that the great thoughts and discoveries that pave the way for another to step forward have their birth in the scholarly brain, but it is also probably true that the action necessary to incorporate them in a people's life is taken far more vigorously and effectively by those whose brains are not weighted down by books. The fighting qualities Zapata inherited, and the close, sympathetic touch with the masses that must come natural to him, are assets of infinitely greater value, at this particular epoch, than are Madero college courses.

"Nueva Era's" article concludes with the declaration that suspension of constitutional guarantee "has become indispensable because it alone can prevent the deceived peasants from leading Zapata a certain amount of co-operation, by acting as his spies, that he may make a mock of, and surprise his pursuers, and by supplying him with the necessities of life." It adds that at present "there are peasants who work during the day, like honorable and useful subjects, and at night take part in the disastrous enterprises of the ferocious Emiliano Zapata."

There lies the trouble for the Mexican government. Despite all their efforts to ridicule and depreciate Zapata and other so-called "bandits," those men have the sympathy of the common people, who keep them informed as to the enemy's whereabouts, and provide them with food. It is easy to say that the peasant is naturally a law-abiding citizen, but in Mexico it is false. The Mexican peasant loathes the central authority of government, which means to him the tax gatherer and the soldier. Hundreds of pages could be written, all bearing out the statement that the feeling among the Mexican masses is that he who is not engaged in productive labor is, of necessity, a parasite. That is the reason for looking on the idle foreigner with so much suspicion and dislike; but, on the other hand, the best critics all agree