

Russian Soviets and the People of the World

By Maxime Gorki.

(From the "Socialist," July 31.)

THE international meeting of December 19 has been a Russian proletarian feté, and one would wish that this great day of the Russian Revolution may last long, for ever, in the memory of the workers.

It is not so much that the discourses were of great importance, fresh and deep words spoken to the Russian people by the representatives of different States, different nations of Europe and Asia, but what was of so much significance and importance was the feeling of burning confidence towards the Russian worker, and the complete understanding the recognition of his historic role expressed by the 23 orators.

Hindoos and Koreans, English, Persian, French, Chinese, Turks and others spoke, in fact, on the same theme—Imperialism. Imperialism which has through its greediness lost itself in the madness and shame of massacres, drunk with blood, digging its own tomb, revealing to the whole workers of the world with terrible evidence its inhumanity and cynicism.

But, I say, it is not this criticism of the old social order already well known and familiar to the ears of the masses of the workers; it is not the verdict of international equity pronounced on this band of evil doers. This was not the essential significance of the meeting.

But it was in the unanimous sentiment with which the prayers of the dead were spoken over the past, with which the joyous welcome was addressed to the regenerated Russian Revolution, calling to its help all people, and calling them to the help of the workers of all countries. In the whole of the speeches one felt the assurance that Russia, having by the will of history taken the vanguard part of Socialism, would fill with success and honor this role, difficult but great, and would lead all peoples to follow towards the creation of a new life.

These discourses in different languages, pene-

trated with one feeling, had a marvellous resonance, and suggested the conviction that only the wish of the people, rationally directed, is capable of accomplishing these miracles.

And is it not in truth a miracle? Since the finish of the 18th century the monarchist people of Russia accomplished immutably the shameful and bloody task of strangling all revolutionary or emancipating movements in East and West, our soldiers have blindly fought against the revolutionary armies of France in the great French Revolution, have crushed many times without mercy the national revolutionary movement in Poland, have aided in 1848 the Austrian monarchists to stifle the revolution in Hungary, have killed constitutional Turkey in 1878-79, have laid violence on Persia, have drowned in blood the national movements in China, in a word, have played the part of executioner of liberty everywhere where they have been sent by an autoeracy greedy and afraid.

And today towards these people the hearts and eyes of all peoples, of all the workers of the earth are turning; all are looking on Russia with hope, with the great hope, with the certainty that she will be able to worthily and powerfully carry out the part she has taken up of being the force which shall liberate the world from the rusted chains of the past.

This certainty, this hope, has been best expressed in his speech by Comrade Youssouf, representing Turkestan and Bukaria. He in the most convincing and lively fashion gave expression to the world-wide consciousness of the Russian liberation:

"Do not complain," said he, "that your existence is hard; you have taken up a work which demands the greatest sacrifices, which demands abnegation, unshakable courage, disinterestedness, and incessant work." Such was the tone of his discourse, and one may say it was exactly what was wanted.

As a fact, the Russian Socialist worker is attracting the attention of the world; as though he

fore humanity he was passing the examination of his political maturity; he stands before all men the creator of new forms of life. This is the first time that a decisive attempt to realize the Socialist idea has ever been made on so large a scale, the attempt to put a body to this theoretical life, which one may call the religion of the workers.

One can well understand that the attention of the whole of working humanity should be directed towards Russia, for we are working for the world, for the whole planet.

And the interest of the working world concentrated upon the Russian Socialist obliges him to high and firm, keep the flag flying, for he appears historically as the master and example for hundreds of thousands and millions of men.

Despite actual circumstances of extreme difficulty, he ought to be valiant, stoical, reasonable, generous, disinterested and stubborn in the work.

He ought to know that he himself is poisoned with the poison with which the possessing classes have contaminated the universe. He should know that the cruelty and bestiality towards the next, and all that on which reposes the old world, has entered also into his blood.

He who now is free behaves always towards work like a slave; yet it is only concentrated work, obstinate, disinterested, that can tear up by the roots all the horrors of the ancient world.

I do not think these disquieting reflections should be out of place here before the speeches of praise addressed to the Russian workers on the occasion of their first international fete.

Comrades! all the workers of the earth are turning their eyes upon you with a bright hope. They want to see in you new men, upright, incorruptible, indefatigable in their work of constructing a new world.

Show, then, to the whole world that you are new men. Show to the world what there is in you that is more human—your love, your generosity, your open honesty, and how well you know how to work!—From La Vie.

"SURRENDER, OR BE HANGED."

How Joseph's Men Deal With Socialist Ministers.

(From the "Daily Herald," August 14.)

PARIS.—"We determined to exterminate the Moderate Socialist Government because it was the direct inheritor of Bela Kun's policies, which we could not tolerate."

This is an extract from an amazingly candid statement made to a correspondent by Friedrich, the Archduke Joseph's Prime Minister.

"We therefore," he continued, "simply surrounded the building where the Pleid Government was in session—the Roumanian General having given us permission—and demanded immediate surrender. It was at first refused absolutely. But when the Socialist Ministers understood that refusal meant swift hanging for themselves, and that Budapest was completely in the hands of their enemies, they gave in."

No Divinity Hedges Bela Kun.

It now appears that Joseph lived quietly at his chateau near Budapest during the Soviet regime. It is interesting to compare this treatment with that accorded by the Entente to "bloody" Bela Kun. According to a radio dispatch received here today, the Communist leader has been taken from the village near Vienna, where he was living with peasants, and gaoled in one of the State penitentiaries.

Noel Buxton, in a talk with me, says that of Szamuely alone (who, it now appears, was murdered by Monarchist troops instead of having committed suicide,) he believes there may be some foundation for Monarchist charges of brutality.

Indian Trade Unions

(From the "Daily Herald," Aug. 14.)

Labor Leader Gives Startling Facts to Committee.

After the landlords had given evidence before the Joint Committee, Mr. B. P. Wadia, who is known as the father of Trade Unionism in India, and is president of the Madras Labor Union, gave evidence.

He drew attention to the long hours worked in Madras, pointing out that the welfare of the laborers had been left in the hands of the Government, that is, in the hands of the people representing the British bureaucracy instead of under the control of Ministers responsible to the Indian people.

Asked as to the number of members of his Union, Mr. Wadia said that they amounted to about 20,000. He was confident that Trade Unionism had come to stay in India, as he was receiving invitations from all parts of the country to form branches; even amongst the agricultural workers there was a movement for combined action.

Unbearable Condition.

Social conditions had reached a point when they were no longer bearable; and the laborers look toward political power as one means of remedying their condition.

As to the frightening away of British capital the witness said that under present conditions the bringing in of British money was of very questionable value, though if conditions changed, British capital might be welcome. He wanted Labor

enfranchised, especially in the large industrial centres.

As to the organization capacity of the laborers, Mr. Wadia said that they were very unlikely indeed to follow any leader blindly. He did not wish special representation for the workers, but wanted them to be part of the general electorate.

Mr. Jinnah, delegate from the All-India Muslim League, who was supported by the Hon. Mr. Yakub Hasau, also gave evidence. These witnesses supported the view from almost all those who had previously given evidence that if the Bill was put in use it must grant some measure of responsibility in the Central Government, and there must also be full provincial autonomy.

Chamber of Commerce Heard.

A memorandum was handed in representing the views of the South Indian Chamber of Commerce, which showed the immense political change which had come over the merchants of India, who were now fully determined to secure the full use of their political rights and powers.

SYRIA.

France wishes to be the power "under whose care Syria is to be developed to ultimate independence." At the same time France objects vigorously to a nationalist movement being encouraged in Syria. Just exactly what does France mean by "ultimate independence?"