

editorial scrupulously. It is in a foot-note. It is July 5, 1918, in the Civil War. Down to that time, according to Mr. Spargo himself, in unemphasized small type and foot-notes, there were non-Bolshevist papers still existing and still rousing Pravda to demands for their suppression.

Mr. Spargo's favorite method of fighting Bolshevism is to make a loud noise against some wickedness of the Bolsheviks and then to protect himself by making a very tiny and almost inaudible noise proving that the loud noise was far too loud.

One of his tiny noises is on page 256, where in a general and judicial manner he says: "There is really not much to choose between the ways of Stolypin and Von Plehve and those of the Lenin-Trotsky rule." The corresponding loud noise is on the previous page where he dwells on the savagery of the Bolsheviks and then specifically and aggressively says:

"The death penalty was never inflicted for civil crimes under the late Tsar. It was never inflicted for political offences. Only rarely was it inflicted for murder."

Here indeed is mystical theoretical Holy Russia, reverently revived by a distinguished Socialist. The actual Russia was once more realistically known. It still lives for us in thousands of documents getting slightly dusty now in the days of Nicholas, the Martyr. Prince Kropotkin's book on The Terror of Russia was written in the days of Nicholas the Murderer. It describes wholesale murders promiscuously accomplished: and, on the point of deliberate legalized capital punishment it says:

"Under the military law now in action in most of Russian territory, the smallest agrarian disorders, and even setting fire to a landlord's barn or stack, are treated as implying the death penalty."

In the Russian Duma, in 1906, General Kouzmin Karavaeff, a military procureur, a deputy of the conservative Right, speaking of certain repressions, said:

"Over 600 men were during the last four months hanged or shot or otherwise deprived of life by most horrible methods without trials or

after mock trials. This figure is appalling, and it shows us once more that the chief motive of capital punishment here in Russia is sanguinary vengeance."

Such was the Tsar. Mr. Spargo washes the Tsar, and throws the water on the Bolsheviks. He says, on page 255, that "the Bolsheviks introduced hanging and flogging in public for petty civil crimes. He proves this charge by one quotation from the Soviet Government's official paper, Izvestia. He quotes:

"Two village robbers were condemned to death. All the people of Semenovskala and the surrounding communes were invited to the ceremony. On July 6, at mid-day, a great crowd of interested spectators arrived at the village of Loupia. The organizers of the execution gave to each of the bystanders the opportunity of flogging the condemned to obtain from them supplementary confessions. The number of blows was unlimited. Then a vote of the spectators was taken as to the method of execution. The majority was for hanging. In order that the spectacle could be easily seen, the spectators were ranged in three ranks. The first row sat down, the second row rested on the knee, and the third stood up."

Such is Mr. Spargo's quotation. It is from an article in column seven of page five of Izvestia of July 28, 1918. Mr. Spargo was able to quote this article almost entire. He left out only the headline, the introductory sentence, and a comment by the editor of Izvestia.

The headline is "A Nightmare." The introductory sentence is: "The paper of the Solvichegodsky Soviet—the Free Land—describes a nightmare-like event of an organized lynching in the village of Loupia." The comment by the editor of Izvestia, as the story of the lynching proceeds, is: "Horrible."

Headline, introductory sentence, and comment—all together—are only a few words. Why did Mr. Spargo—or why did his informant—leave them out? Why is a lynching by peasants manufactured into a law by Lenin? Mr. Spargo learns of the Loupia affair only from an article in Izvestia. That article reports the af-