

What Abraham Lincoln Said of Capital

"I'd like to save my money and enjoy foreign travel," suggested another.

"How many of you can do that in the United States now?" said Zogg. "But even foreign travel is not forbidden by our manner of living. The Union has to send out young men to other countries to exchange our products for machinery, etc. Quite a few get out and see the world that way. We are young yet.

Prohibition is not an issue in Zapataland. There's no liquor question—and no liquor. By mutual consent all the states and communities discontinued liquor. The need for it was gone—there's no exhausting toil. When they reduced the shifts in the sugar refinery from fourteen hours to three- and two-hour shifts the men gave up liquor of their own accord. No central authority forbade. There are no "blind pigs." No one tries to induce another to take whiskey, or mescal—because there's no profit in it. These things are only done for profit, anywhere.

This sugar refinery, said to be the biggest in the world, used to employ 2500 wage slaves working fourteen hours a day. It had to be so, of course, in order that a dozen New York and Paris families could have private yachts and a decent income of \$250,000 a year. Really, how can one get along on less than that, you know. Think how expensive servants are!—and it does cost a lot of money to keep up six automobiles. Can't we squeeze that Mexican sugar stock a little more?

God! how they did squeeze it—until not a child within the sugar district ever tasted sugar, or enough of any food. Now the peon

niños are sucking sugar cane stalks and munching the refined product. Candy! all they want; there's so much of it.

In place of the 2500 slaves are thirty thousand free men. The capacity of the works has been increased, and a great wealth of sugar is going into Central and South America in exchange for manufactured goods. Mexican sugar stock is worth its price as old paper.

Raising, refining, exporting and eating sugar without capital! The thing is impossible! Any civilized person will tell you it can't be done, and every professor of political economy will explain why it can't be done—just as every good Catholic will prove the infallibility of the Pope, and the orthodox Presbyterian be amazed at the ignorance of one who might suggest that an unbaptized infant could escape hell fire. The white man is as full of superstition as his idle acres are of weeds.

His most universally accepted superstition, that capital must employ labor, was not shared by Abraham Lincoln. Of this he said:

It is assumed that labor is available only in connection with capital, that nobody labors unless somebody else owning capital, somehow by the use of it, induces him to labor. Labor is prior to and independent of capital. Capital is only the fruit of labor and could not have existed if labor had not first existed. Labor is the superior of capital and deserves higher consideration. I bid the laboring people beware of surrendering the power which they possess, and which, if surrendered, will be used to shut the door of advancement for such as they, and fix new disabilities and burdens upon them until all liberty be lost.

In the early days of our race, the Almighty said

to the first of mankind, "In the sweat of thy brow shalt thou eat bread." And since then, if we except the light and air of heaven, no good thing can be enjoyed without first having cost labor. And, inasmuch as most good things have been produced by labor, it follows that all such things by right belong to those whose labor has produced them.

It appeals that way to the "ignorant peons" of Mexico—soon it will be apparent to all men, because the seed of that truth is implanted in every human heart, the seed has been growing, and the heart is bursting with its impulse to friendship. The heart will have its way. It is having its way now in the world war—killing the last hindrances to the actual democratiza-

tion of every land, abroad and at home.

It is going to change the national patriotic song of Germany and give it a more enlightened one. I stumbled across that song the other day, turning the pages of the Standard Dictionary, and was surprised. It reads, "Germany, Germany over all—over all in the world!"

That's good Hohenzollern dope; it's useful for the exploiters of the German people, but what madness it is for a race of men to intoxicate themselves with such a hate- and envy-breeding virus. Why should Germany be over all, or over any, or any people Over any other? The idealism of the world will spoil that evil dream—and crush out the same evil at home.