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Is the Blood of the Fathers of the Revolution in Your Veins.

By Ethel D. Turner.

"Yes, it is true," say many Americans, "that there are atrocities in Mexico. It is true that Diaz is a tyrant. But a firm hand is needed, else the people would break out into revolution. Those Mexicans have revolution in their blood."

Revolution! A strangely terrifying word to those whose forefathers won the independence of their nation by hard-fought revolution. A shocking word!

What would you have then? The ghastly barbarities of despotism, and a people content to endure them? Would you have every right of free speech, press and assembly, once gained by the brave struggle of patriots, snatched away and trampled upon, and in the hearts of the people no resentment? Would you have millions of human beings starving and in ignorance, and happy in their starvation and their ignorance? Would you have slavery, and no thought of revolution?

A contented slave is a slave who lives and yet is dead, a breathing thing without a soul, the most degraded type of human being upon the earth. An enslaved nation content is a thing beyond the concepts of our imagination, a monster more hideous than the ogres of mythology.

The Mexican nation is not content. It is enslaved, but crying out against its slavery, tugging at its chains, gathering its strength for the one Herculean effort that will snap those chains asunder. And though thousands of brave men die in its struggles, it will continue to struggle till it tears to bits the toils of enslavement, and proud with the splendor of its new-found freedom will join those other nations which are straining upward in world progress.

No, the Mexican nation is not content in its slavery. And because every avenue of endeavor is blocked by military force, the Mexican people will seek their freedom through revolution.

Those men who are guiding the Mexican people toward the coming revolution do not want war. They abhor that grisly spectre of barbarism. But it is because they hate war and bloodshed that they want to put an end to the merciless war of Diaz and his supporters upon the Mexican people. To do that they must come back with war. They must bring about a revolution.

Revolution! A terrifying word to Americans! What a joke—a joke that is too terrible for laughter!

We prize most eloquently of freedom, of the Goddess of Liberty, of our valiant forefathers who fought in 1776. We build statues to those long-dead heroes; we erect monuments on their victorious battlefields. We gaze in reverent awe on a ragged bit of historic bulleting; we treasure every rusted musket, every sword that saw service against the redcoats. If we can trace our lineage back to a revolutionary ancestor, we are proud, and boast of it when we may. One of the most respectable and honored of all societies in the United States is that of the Daughters of the Revolution!

And yet let me mention to the average American Mexico's need for revolution. His hands will fly up in horror. A war of conquest is an idea that may possibly be endured, but internal revolution, never!

Let him compare the causes which made his forefathers rebel against the British with those against which Mexicans would rise today. What was the tax on tea compared with the extermination of the Yaquis? What was the lack of representation in the British government compared with the robbery, the wholesale massacres, the orgies of criminality with which the Mexican despot maintains himself over a people?

A thing most grow old to be respectable. It must grow faded and dim with distant years, for then it is safe. The dead will not readily hurt "interests," or antagonize prejudices, or cause any disagreeable stir. Live issues are fearful things; they have a way of demanding that we show the spirit there is in us, that we sink not like cowards behind the shadowy curtains of the past.

However, we are always ready for a display of jingo patriotism. We wave the flag and shout ourselves hoarse about our nation's honor, our glorious country, our invincibility. We could lick the whole world with one hand tied behind us. We exalted to the highest place in the land one whose greatest ambition in life is to lead a cavalry charge in battle. The fault with Americans is a lack of seriousness in facing great problems. We are proud of our sense of humor; we exaggerate it till it becomes grotesque. We say that Mexicans have revolution in their blood, and we think of the latest comic opera we have seen, where some absurd and brainless farce centered about a revolution in a Span-

ish-American country. "Comic-opera revolution" has become a common term to apply to any uprising in the nation south of us. We do not look into the causes; we just laugh. I think that the braying of a burro is more pleasant, more indicative of intellect, than laughter such as that. Yet I wonder who can laugh when he knows that his great and glorious country, his land of the free, has been the cause of the death of scores of the bravest men upon this continent by sending them back to Mexico from this side the border? I wonder who can laugh when he knows that the secret service, the customs of Mexico, the border rangers, the Department of Justice and the Immigration department of this country have lent their aid in the perpetuation of Mexican slavery and Diaz tyranny. Who can laugh when he knows that in San Juan de Ulua, one of the most barbarous prisons in the world, are men who have been illegally deported from this country? Who can laugh when he knows that three times within the past three years the United States government has sent troops to the border to crush ineffectual revolution of Mexicans?

I do not think anyone can laugh. I think that anyone who has a spark of manhood in him will say, "When the revolution comes in Mexico and the United States government attempts to interfere, and lend its aid in crushing it, I for one will protest with all my power against that interference."

THE TYRANT MAKES PEACE WITH ROME

Of late the fact can not be denied that the Mexican proletariat is beginning to give signs of an awakening to life. The strikes of Cananea and Rio Blanco, whose tragic outcome can not be remembered without deep-felt wrath for an assassinating government, sounded the beginning of the industrial war in Mexico. These strikes were followed by others of the railroad men, motormen, bakers and a good many other trades, all of which movements shook up vehemently the attention of capitalists and of the men at the helm of the government who had never thought of the possibility that the submissive and docile Mexican workingman would ever get ready to break his chains.

The frightened government attempted to crush the movement of the proletariat in its beginnings, using the old policy of terror. When the workers, whipped into line by hunger, demanded with a manly voice a higher wage, the cossacks of the dictatorship were sent to drown the just demands in blood. When the workers united for a struggle for existence against capital, the soldiers did not fail long to reach the spot to arrest the officers of the union and shoot them. Thus it happened in Cananea and so it ended in Rio Blanco. But this procedure did not procure for despotism the longed-for results. The state of unrest continued; the dissatisfaction of the working masses became ever more marked, and today the proletariat is almost ready to wage its first fully conscious insurrection.

The ruling classes are in a state of great alarm which equals in import the discontent of the working class which is about ready to turn into action. Spartacus awakens in full consciousness of his class; Shylock trembles in his boots; under the veil of darkness Loyola lays his nefarious plans.

The Mexican clergy have come to the rescue to meet the demands of the proletariat with the jesuitism typical to its vocation. Diaz did not succeed in appeasing the voice of hunger with bullets, and now he entrusts Loyola with the solution of the conflict. Just as it ever has been, tyranny and Rome have at all decisive hours rendered each other mutual aid.

José Mora y del Rio, the archbishop of Mexico, associated with several bishops, canons, simple priests and secular men, has organized a series of conferences to discover a solution of the problem of labor which they aim to bring about by an amicable coming together between the employers and workers.

Guillermo de Landia y Escandon, the governor of the Federal District, on the other hand, after so many visits to factories and workshops, after having witnessed with his own eyes the lamentably bad conditions under which all labor is accomplished, the miserable wages the toilers earn, and the long hours, "is about," says the "Imparcial," "to found a mutualist and moralizing society," to get to the same result worked for by the clergy—an amicable coming together of the employers and the workers.

This is the solution of the problem of labor offered by the unholy alliance of church and tyranny. Neither of them will tell the toilers that they are victimized by the voracity of the capitalists through the wage system. Neither of them will go to the bottom of the matter in making it clear to the all-producing proletariat that there is no reason on earth to oblige him to surrender to the non-producing employers almost the entire product of his toil. That is only done by the perverted anarchists and wicked socialists, comes in unison from the lips of the clericals, the despots, the rich.

The proletariat must needs be strongly forewarned to prevent deception on the part of its henchmen. There can be no peace, neither is peace desirable, as long as there exists social inequality, i. e., poor and rich, masters and subject workers. An unfathomable abyss yawns between the interests of the rich and the interests of the toilers. The interests of the rich consist in the increase of his earnings at the cost of the toil of the poor. The interests of the poor demand an increase of his earnings to the prejudice of the pretended rights of the rich. How on earth can these diametrically opposed interests be reconciled? There is no way to do it. Only quacks and no self-respecting sober men can dare to pretend to solve the problem of labor by a fraternal joining of interests which exclude each other.

But the case before us discloses also a nefarious purpose which renders it doubly odious. The monks and the tyrant want to diverge the tendencies of the Mexican labor

Organize and Rise to Manhood. A Call to the Mexicans in the United States.

To think of the conditions under which the Mexican has to live in the United States fills the heart with an intense pain. The thought that an accident of life, the mere fact of being born under the domain of Porfirio Diaz, should be allowed to burn itself as a brand of shame upon the forehead and destiny of the Mexican emigrating to his misfortune to this country, without apparent relief, makes the blood boil in shame and despair.

In this cosmopolitan republic no other race is more despised and lives under greater oppression than ours.

The conditions of toil of the Mexican worker are of the worst kind. He is generally assigned to the roughest and worst remunerated tasks. In manifold occasions he works jointly with workers of other races, accomplishing the same tasks, and yet he is paid lower wages and subjected to exasperating humiliations. He is not permitted to associate with the workers of another race, nor to eat on the same tables with them, nor to inhabit houses like theirs. At every moment, and in every incident of everyday life he is shown that he is considered to be of inferior race, that over him weighs everlastingly and inexorably the crushing bitterness of ignominies, loaded upon us who are born on Mexican soil.

In the construction and repairing of the railroads in the west and the south of the United States are employed thousands of Mexicans, lodged in dilapidated freight cars or miserable wooden shacks. Their toil is of nine or ten hours of unnecessary hard labor. Their pay is \$1.25 to \$3.50 a day, and they must make their purchases in special stores where they are charged exorbitant prices.

In the mining camps of Arizona, California and other states the Mexicans hold the lowest paid positions, in foundries as well as in factories.

In Texas the Mexicans are not admitted in the canteens, inns and hotels of the white people, and in a good many public schools the children of the Mexicans are excluded from attendance.

The so-called courts of justice inconsiderately violate the rights of the Mexicans, and the same is done by the police and other men in authority. In this country "justice" seems to be an extremely high priced and rare article far out of reach of the disinherited. Civil or criminal suits always call for considerable cash as condono sine qua non, and victory almost invariably seems inclined towards the side in possession of a greater amount of the necessary elements. The immense majority of the Mexicans residing in this country are wretchedly poor, and for that reason, the court decisions usually do not go in their favor. In the penitentiaries of California, Arizona, New Mexico, and Texas there is an alarming abundance of Mexicans, in general serving sentences far above the limit prescribed by the law, and frequently sentenced without having committed any crime. In the penitentiary of Arizona, for instance, about two-thirds of all prisoners are Mexicans, notwithstanding the fact that the American population in the territory is far above in numbers to the Mexicans. How is that to be interpreted? Shall we seek the cause in unrestrained criminal inclinations of the Mexicans? No. The truth is elsewhere. The sheriffs and their subordinates, the agencies of law and order of the counties of Arizona, do not get fixed salaries; they get a fixed amount for every individual they get into the penitentiary. Such a system is demoralizing to the utmost, and the Mexicans are its principal victims. These sheriffs know that the growth of their wages of sin grows with the number of unfortunate people lodged behind the bars. And they know also that people of means cannot be made impudently in that way. To raise their pay there is thus left no other way than to choose the victims from amongst the humble, the weak, the defenseless. Thus alone, and in no other way, is it to be explained that there are so many Mexicans locked up in the penitentiary of Arizona. The covetousness of the agents of law and order in Arizona finds an inexhaustible source of exploitation in the miserable condition under which the Mexicans are held back.

We have mentioned before the smallness of the wages earned by the Mexicans in this country. We must add here that every phase of their movements are curbed and robbed in an infinite number of cases, in the shape of fines, or semi-compulsory gambling schemes, and the bosses, knowing that there is no defense for the Mexicans in the courts avail themselves of all kinds of easy ways to get back into their possession the little wage earned by others in hard toil and sacrifice.

Should we enumerate all the different incidents, ways and methods in which the Mexican is humiliated and reviled this article would assume proportions far greater than intended. For our purpose it is sufficient to point to the deplorable condition in which the Mexican is held back, to make it known to what treatment the Mexican is submitted in the United States.

To what expedient can we take movement. The monks and the tyrants perceive clearly that the workers begin to bethink themselves as a class, to find out their actual standing, to understand that their cause is distinct and different from the cause of the capitalist, and it becomes an urgent task for the leeches of human society to detain the advance of modern ideas on capital and labor and to give them a course so as to perpetuate the present order which is so propitious for capitalist rapacity. It is an urgent necessity for the working class to grasp it once for all that the redemption of their own class can only be brought about by their

own efforts. As told by us so many times, the ruling class manages it always to make itself well paid for pretended services rendered to the working class. It is up to the workers to study on their own hook and to find a solution of their problems for themselves. Stop giving to the wolf the office of shepherd.

The revolution is coming. Let us retake the land to give it back to the people. Let us take from labor the badge of infamy, and by doing so let us teach the monks and tyrants how the question of capital and labor must needs be dealt with.

Nothing is to be hoped from the government of Diaz. However often the Mexicans have appealed to the aid of the consul of the dictatorship for injustices and indignities heaped upon them they have had to undergo bitter disappointment. The consuls of the dictatorship obstinately refuse to protect the outraged Mexicans. "Return to your country," they say to the complainants, "there arms are needed for the development of the agriculture and of the industries about to be born." But behind this steady admonition is veiled the real motive for the conduct of the consular agents. True it is that the government of Diaz would like to erect unsurmountable walls to tide back the ever more enormously growing exodus of slaves of toll, who try to escape their native land in search for bread. But the main reason for ordering the consuls to assist in the outlawing of the Mexicans residing in the United States, is the anxiety to obtain at any cost the backing and the support of the government at the White House, which could not be secured should diplomatic conflicts be allowed to come up on account of the frequent assaults the Mexicans are suffering under in the United States.

Porfirio Diaz needs very urgently the American government in order to maintain himself in power, and for the sake of his unobtainable ambitions, he sacrifices the fate of the millions of Mexicans supposed to have for the children of the land which he oppresses.

The rights of the Mexicans living in the United States will never be vindicated if one hopes that such work be taken up by the dictatorship. Those interested in a change must for themselves and by their own efforts work out their well-being and make themselves respected.

The question of foremost interest is a change in the material conditions of the Mexicans, because to their misery is to be traced the fundamental cause of their misfortunes. To obtain this it becomes indispensably necessary that the workers organize in unions to struggle against the grabbing capital, to wrest from the hands of capital concessions for the well-being of the producers of all wealth.

The efforts toward emancipation on the part of labor assume every day more the character of well outlined and openly admitted internationalism. The gross race prejudices vanish in the light of the ever more universal recognition of the community of interests amongst the proletarians of all lands. The tendency towards uniting the workers of all races against the already more or less united exploiters of all races is highly rational and must needs lead humanity on the road to its true emancipation.

But leaving aside abstract general principles and proceeding into a concrete inquiry regarding the most appropriate procedure to be adopted to bring to light the fact that the Mexicans residing in the United States should no more be the object of unworthy and shameful treatment, we are brought to the logical conclusion that the best means to the indicated end consists in the unionizing of the Mexicans in the fields of industry. It is high time for the Mexicans to think over the subject seriously and to decide upon organization, either forming unions of their own or swelling the ranks of the unions of the Americans. The American Federation of Labor, the most powerful organization of labor in the world, counting some three millions in members, has launched through the columns of our paper a call to the Mexicans to join the ranks of the workers of the United States. The Mexicans must hasten to heed that call in order to be placed in a position in order to demand within the shortest period possible better wages and better conditions. The American Federation of Labor with its enormous resources will give them support in the strife. The Mexicans receive wages below those of the workers of any other nationality in the country, and they must erase that blemish. To do so they must proceed with the civilized methods of workers of culture. The Mexicans must organize in order to make and force the demand that they be paid at least the wages accorded to other races.

As a member of a union the Mexican laborer will improve decidedly his economic standard, and he will be better prepared to defend himself against arbitrary treatment. The petty bosses will no more so easily be in the position to rob the Mexicans of the fruit of their toil, and no more will the policemen be able so easily to railroad innocent Mexicans to the penitentiaries to bolster up their own income.

Unionism will not only improve the standard of living of the Mexicans it will also put a stop to the degrading humiliations and irritating outrages heaped upon our race.

To join the unions is for the Mexicans not only an act of legitimate convenience; it is an act of manhood and dignity and duty to themselves.

ANTONIO I. VILLARREAL.

Concerning custom duties, the program concretely expresses the abolition of notoriously harmful, duties and in certain provisions of which are appropriated. One could not go further in such complex matter, nor trace out beforehand for

Program of the Liberal Party and Manifesto to the Nation

(This interesting document, issued from St. Louis, Mo., by the Junta Liberal Party of Mexico on July 1, 1902, with the program reprinted in the first issue of our paper, was at the bottom of our persecutions and prosecutions in the United States. We want the American people to take cognizance of its contents and to decide for themselves if our treatment in the country of the famed "Declaration of Independence" was in the least justified.)

(Continued)

Land.

The lack of scruples on the side of the actual dictatorship in appropriating and distributing amongst the favorites the inheritances of others, the illimited rapacity of the actual officials to get control over what belongs to others, has had the result that a few fortunate ones are the proprietors of land while an infinity of honorable citizens lament in poverty the loss of their property.

The public riches have never been benefited, but rather lost much by these oligarchic monopolies. The land grabber is all powerful who imposes slavery and horribly exploits the day laborer and co-partner in the cultivation of land. He does not care to cultivate all the land he possesses nor to employ good methods of cultivation, because he knows that he does not need them to enrich himself. He gets enough from the natural multiplication of his earnings and from what that part of his lands produces which is cultivated by his day laborers and co-partners almost at no cost. If that is perpetuated, when will the situation of the people on the land be bettered, and when will our agriculture develop?

Land for Use, Not Abuse.

To obtain these two objects there remains nothing more but to apply on one side the laws of maximum day and minimum pay, and on the other side the obligation for the landowner to make all his land productive under penalty of losing it if he fails to do so. From here results immediately that the owner of immense tracts either decides to cultivate them, to occupy thousands of laborers contributing powerfully to the production, or that he abandons his land or parts of it that the state adjudges it to others who will produce and reap the products. In all these ways are obtained the pre-mentioned great results: First, the competition and with respective compensation to numerous people, and second, to stimulate agricultural production. This latter does not only augment the volume of public riches, but influences also in the direction of cheapening the products of the land.

This measure will not cause the impoverishment of anybody and will avoid that of many.

The actual possessors of the land have still the right of appropriating the products of the same which always are superior to the expenditure for cultivation, i. e., they can continue to enrich themselves. They have not to give up the land which is producing benefits for them, which they cultivate, or keep in pasture for profit, etc. They lose only the unproductive land, the part which they have left and abandoned, and which directly in fact does not give them any benefits. And these lands may be considered useless notwithstanding they will become productive if placed in the hands of other more able or more needful parties than the original owners. It will not prejudice the rich to lose land they do not tend to and from which they do not reap anything, and on the other hand it will be a true benefit to the poor to possess these lands to work them and to live from their products.

To Right Wrongs.

The restitution of rights to the cities of which they have been despoiled, is clear justice.

The dictatorship has procured the depopulation of Mexico. By the thousands our fellow citizens have had to pass beyond the frontier of the fatherland, fleeing from despotism and tyranny. Such grave evil must be remedied and it will be by following a government policy which offers to the expropriated Mexicans the facilities to return to their native soil to work in tranquility, collaborating with all towards the prosperity and aggrandizement of the nation.

Land Equally Distributed.

In the cession of lands there must be no exclusiveness; they must be offered to all who ask for them for the purpose of cultivation. The imposed condition not to sell them tends towards conserving the division of property and towards avoiding that the capitalists could again get possession of the land. Furthermore, in order to avoid the appropriation and keep the land equally distributed, it becomes necessary to fix a maximum amount that might be ceded to one person. Notwithstanding it is impossible to fix this maximum, as long as it is not known approximately which quantities of land the state might be able to dispose of for distribution amongst the citizens.

Agricultural Bank.

The creation of the Agricultural bank to facilitate for the poor agriculturists the acquisition of the elements needed to start and develop the cultivation of his lands, makes accessible to all the benefits of acquiring land, and circumvents the possibility that such benefit turn to the advantage of only a few privileged parties.

Taxation and Custom Duties.

Concerning custom duties, the program concretely expresses the abolition of notoriously harmful, duties and in certain provisions of which are appropriated. One could not go further in such complex matter, nor trace out beforehand for

the government a full custom system. The taxes upon money and salaries and the per capita tax are not extortionate. The stamp duty which every one is suffering from, which weighs upon the most indigent transactions, and which has made ridiculous the constitutional declaration, that justice is imparted free of charge by obliging litigants to pay out 50 centavos for every sheet of acts of the judiciary, is a heavy burden the suppression of which must be procured. Many serious opinions are agreed upon the fact that this stamp duty cannot be abolished at one blow without producing lamentable unbalancing in the public affairs, which will be hard to recover from. This is true; but if such hard tax can not be suppressed completely and with one blow, it can be diminished in general and abolished in certain cases, as for instance, in court transactions, to make the courts of the law entirely free to all and place it upon sales, inheritances, alcohol, tobacco and in general upon such branches of production or commerce of the states that alone will be able to stand them.

The other points involve the proposition of favoring the small and useful capital, to burden those capitals as are not of public necessity or for the public good, provided that they have such qualities, and to avoid that a few contributors pay less than their legal due. The simple enumeration of these points makes apparent their justification.

Confiscation of Ill-gotten Riches.

We come to the last part of the program in which is presented the declaration that the properties will be confiscated of those officials who have enriched themselves during the present period of tyranny. This measure is of strictest justice. No legitimate property right can be recognized over appropriated estates and to individuals who acquired these estates abusing the force of their authority, despoiling the legitimate owners, and many times even assassinating them to avoid all reclamations. Some estates have been purchased, that is true, but not for this reason they cease to be legitimate, because the money which bought them was previously subtracted from the public treasuries by the purchasing official.

(To be continued)

Notes and Comments

Federal District.—Mexico City. So far there are reported dead, many wounded and over 200 students imprisoned in the vile Belem prison on account of the demonstration against the barbarism committed in Texas. When the Americans speak of "Remember the Maine," it is "patriotism," but if the Mexican dares to remember Rock Springs, Texas, it is an "outrage against a friendly nation."

Jalisco.—Also in Guadalajara, Jalisco, the protests against the burning of Rodriguez by the white barbarians in Texas has brought further disturbances ending in many arrests, one killed and many wounded. Puebla had peaceful demonstrations of powerful dimensions. In San Luis Potosi carriers refused to unload American goods and the same attitude of the stevedores is reported from Veracruz.

Veracruz.—From Paso de Santa Ana, near Tlalcoyach, Veracruz report reaches us dated October 13th, the commander of the police, Francisco Lagunes, assisted by Jose Maria Sosa and Atilano Diaz, under false pretense lured away from home, then fettered and finally killed with twenty-one bullets a youngster aged thirteen. And afterwards they told the story that the chained boy had tried to escape, forcing the three big men to empty their guns to stop the child in its efforts. "Say fuge!" again. In the factories of San Juan N. Xaltepec, the foremen and bosses of contract stores combine a system of fines and overcharging on goods in order to get a rake-off into their own pockets, and when the workers protest against such outrage of exploitation, they are threatened with consignment to the army. What kind of conditions must prevail in the army if slave-driver hells of scientific capitalist exploitation to the last drop

are proffered by the wage slaves of Mexico?

"A disgrace to Mexico" are the protests in Mexico against the American Rodriguez execution lately, according to U. S. Ambassador White. Does that worthy gentleman expect the Mexican people to send a vote of thanks to the white barbarians who burned a Mexican citizen alive at the stake in Rock Springs, Texas?

"The bankers of London will tender a banquet of finance to Minister Luminator on Nov. 24th," was the report quite a while ago. And then nothing was heard any more. At last it is revealed to us that Pimentel and Paganini, two Mexican bankers, will dine and wine Luminator in the capital of Great Britain. The bankers of London have been undecieved with regard to real Mexican financial conditions and are as willing to dine "sedentific" slavery as the bankers of France proved ready to finance it.

Organized Labor reaps reward for the splendid assistance rendered to Mason et al. in the times of distress. Splendid organization and educational work is being initiated wherever Spanish is spoken this side of the border, and the gospel of cheer and hope brought by "Regeneracion" to the disinherited is accepted with rejoicing. This issue contains in Spanish special appeals to men and women employed in the laundries and a statement of the brewery workers. The average Mexican will not scab once he has learned the truth.

When American meddlers in Central American affairs are duly court-martialed for the attempt of the heinous crime of blowing up a ship loaded with troops of an established and recognized government, Uncle Sam makes demands of reparation backed up by whips. When the Mexican people demonstrate in their own capital against the burning initiated by a foreign land, the Mexican government backs up the lynchings and chastises its citizens by killing three, wounding scores and arresting over 200 in the capital alone. Moral: "Se duo fasces item non est idem."

The State Department at Washington is in such a flurry over affairs between this country and Mexico that it sent a letter through the acting secretary to the Los Angeles superintendent of schools asking him to stop a debate between Polytechnic and Pomona high school on the question, "Resolved, That the United States should annex Mexico," reports the Los Angeles Evening Record under date of Nov. 17th. How imprudent on the part of those youngsters! Why, don't they know that such discussions are the monopoly of the press inspired from Wall Street? The fraternal censorship is a commendable act, and the kids are, under penalty of being muzzled, earnestly admonished to leave alone subjects like: "Resolved, That Teddy of Yankeeeland is bigger than the ludicrously talkative autocrat of Billyland," or "Resolved, That U. S. warships force China to withdraw the edict of cutting the pigtails because that procedure endangers American business prospects," because the discussion of such subjects might cause international complications.

The dead are exploited in the mining camps of New Mexico. From Losburg, N. M., comes the report that on the 4th of this month the miner Jacinto Rodriguez employed in mine 85, fell accidentally 45 feet. The Mexican miners pay \$1 per month for medical treatment. The doctor did not show up for twenty hours, did not examine the man, but ordered pills to be given to him that put him into a sleep out of which he never woke. He died the following day without regaining consciousness. It is in order to demand that these pills of Dr. M. M. Crocker be examined and also his professional conduct toward Mexicans. The superintendent of the mine did nothing for the man who fell to create wealth for the 85 M. V. Co., and when the pay owed to the victim was demanded, he unobtainably deducted from the man's wages the expenses for road tax and \$1 for doctor's expenses. The 70 workers went on strike because unwilling to pay the doctor and only one machinist remained to scab.

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