

Regeneracion.

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Madero! Pooh!

Here is a fact pregnant with suggestion. From one book store alone, in the Spanish quarter of Los Angeles, there were sold, the evening of Saturday, April 17, and Sunday morning, April 18, up to 11 o'clock a. m., 850 copies of "Regeneracion," 200 copies of "Cultura Proletaria," and 50 copies of "Tierra," besides much other radical literature. Meanwhile newsboys disposed of between 2000 and 3000 copies of "Regeneracion," the regular edition of which was soon exhausted. The Latin races, at least, are keenly alive to the vital issues of the Mexican revolution. It is not Madero who aroused them.

At last Madero has spoken out. Through his friend, William Randolph Hearst, to whom he courtesies profoundly as "a defender of Democratic principles and the liberties of the people"—to say nothing of his appetite for Mexican concessions—Madero makes his confession of faith. It is well. Henceforth the Mexican Liberal Party cannot be accused of slandering him. It need only point to his own statement in black and white.

Naturally the public at first inclined to Madero for the public worship power and understood he had money and a following. It worships power because it longs for action; but Madero only talked. If the Revolution were to go up in the air tomorrow—which it will not—the public would say: Those Mexican Liberal Party fellows at least fought like tigers, whereas Madero— Thus he wasted day by day to the mere shadow of a revolutionist, and now he has committed suicide. Who cares whether Madero and his friends get into office or do not?

The man is out of date; a hundred years behind the times both as to methods and ideals. The world—the real world, the working world—has lost all patience with the ceremonious interviews of high officials, instinctively scenting danger to its pocket. Madero's passion for negotiations, "parlours" and wordy conferences killed him with the public, and such papers as the "Los Angeles Times" and its side-partner, the "Los Angeles Herald," gave the finishing touch. For weeks past the former has been patronizing Madero as a well-meaning enthusiast, while the latter has declared in screaming capitals that he alone is the Simon-pure Mexican revolutionist, those who disagreed with him being—at this point the dictionary exhausts itself. One understands. When the "interests" decide that any particular individual is "safe" that ends it.

What does Madero want, according to his own statement to the public, with Hearst as the megaphone? A political revolution, pure and simple; his one cry being that Diaz sticks to power. To quote his own words: "The well-to-do and the capitalists, people generally egotistical and self-satisfied, approve of the revolution and indulge in the hope that it will soon restore to them their political rights." Yes, indeed.

Has it ever struck you as possible that in the long, long ago Diaz, who came originally into power as a reformer, may have been sincere, and that he gave up the task as hopeless in face of the opposition of the Maderos and their kin? We have heard the statement vigorously defended by well-informed Mexican radicals, and their arguments have ample historical support. When and where has the reformer lived who has not found himself confronted instantly by vested interests; especially, in such a country as Mexico, where landed magnates have lorded it with the highest hand?

Diaz, you say, has been bad. Yes, but what gave him the opportunity of doing harm? The weakness of the people, you reply. But what made the

people weak? The existence of the five-million-acre Madero fraternity, the land monopolists, into whose shoes our American plutocracy longs to step. Diaz is an offense, but let us not forget that, while offenses always come, the ultimate blame is to be laid on those through whom they come.

"Madero," writes a reliable correspondent, "is the grandson of a rich citizen of Northern Mexico, and one of a family owning approximately 5,000,000 acres of land, of which not more than five per cent pays any tax to the district, state, or national treasury. The remaining 4,750,000 acres are held exclusively from the poor citizens for whom he expresses so much undying love that rents are charged for use of mud-houses on these unused acres; Indian women are charged for small bundles of fagots or sticks of wood that would serve as fuel for the cooking of their meals; and not one single foot of this land has been offered as a return or given to the Public Domain out of which homes could be offered by the government, to the landless class."

We have criticized "The People's Paper" for keeping silent when all the world was talking of the Mexican Revolution. Last week, however, it gave a stick to what it properly described as "the glorious battle of Mexico," in which it stated that "the fallen leader of the revolutionists of Lower California is succeeded in office by Comrade C. Price. Then follows a discourse on what it calls the 'double revolution,' which concludes thus:

"The cooler heads will use to best advantage the constitutional guarantees to be offered by the new regime in order to educate and organize these tolling masses; the other (sic), overconfident, will fight, now seeing a chance for success."

In the writer of that paragraph, with the emphasis it lays on "constitutional guarantees"—God save the mark!—while the people are exiled from the land and starving—if he is not in secret sympathy with Madero and purely political revolution, what is he?

Editorially "The People's Paper" insists that the men who know Mexico needs best are the Mexicans. With this we thoroughly agree, but we point out that the members of the Mexican Liberal Party are all Mexicans, and that the party is anxious, above all things, that its cause should be considered international, having emphasized that standpoint in every manifesto it has issued. However, "The People's Paper" is of the opinion that "the part that Americans can play is to give publicity to the people of the United States as to the labor conditions in that enslaved Southern Republic. Money can also be given for the aiding of the revolution—as has been done."

Are those last words a hint that American Socialists have done their duty already in the matter of financial aid? What does the whole paragraph we have quoted mean except that Socialists should maintain a policy of masterly inactivity. We and good; they are masters of their own affairs. All that we insist on is that people must not blow both hot and cold; that they must not declare themselves international revolutionist and in the same breath counsel standing aside when their brothers are striking for economic emancipation.

As we have said before the criticism to which we subject "The People's Paper" is forced on us by the fact that Los Angeles is the home of the "Junta" of the Mexican Liberal Party; the very center of its activities. For the local Socialist organ to throw cold water on this genuine struggle for economic freedom is, therefore, a serious matter, since it is likely to affect Socialist opinion throughout the world. The Mexican Liberal Party's own opinion of this proposed policy of non-intervention can be seen by the appeal to Socialist locals published in another column.

For the time being the recent developments in connection with the destruction of the "Los Angeles Times" last October will crowd all other subjects to the wall, and this much is certain. Whichever way the case may go plutocracy will be the loser; for plutocracy could not exist but for the apathy of the masses, and that apathy is being dispelled as it never was before. More and more closely the lines are being drawn; daily the grim contest between the House of Haves-all and that of Have-nothing assumes a blacker aspect. In this contest it is the duty of all the disinherited, of all those who find themselves excluded from the table of life, to stand together and exhibit that solidarity of which their masters set them a most excellent example. It is what we ask for the Mexican economic revolution,

and it is what the Mexican Liberal Party yearns to extend to all its fellow-strugglers. We are internationalists in the fullest, the straightest and the most unflinching meaning of the word.

IMPOSSIBLE!

The following, which is the translation of a recent article by Ricardo Flores Magon, appears so timely in view of the ridicule heaped on the so-called "impossibilists" by certain organs that, having revolution always on their lips, are miring themselves in the bog of pretended reformism, imagining it to be the highway to political office.

Impossible! This is the cry of the impotents, the howl of the reactionaries, the ejaculation of the bourgeoisie face to face with the picture of the Society of the Future. Impossible! Impossible! Impossible!

Tell them that no one has a right to take to himself a portion of the wealth the toiler produces; tell them that the earth is the natural possession of all humanity; tell them that the police, the soldiers, the office-holders, are but leeches who live without producing anything useful or contributing to life's pleasure; tell them that thousands and thousands of human beings at present shut up in prisons are merely the victims of a bad social system, tell them all this and they call you blasphemous, evil-doer, criminal, every other name to which they can lay their tongues.

Yet, beyond all question, we are telling the truth; and, being convinced of that, we are directing all our blows at the heart of the old social system. We are not wasting our time attacking the superficial; we are going to the bottom of the question.

That which would seem to be really impossible is the fact that the workers have lived so long without understanding that they are slaves. That which would seem to be really impossible is that the workers have not acted on the proposal that they should throw off the yoke.

But the workers are not to blame; or, at least, not wholly to blame. The real culprits are the politicians, who have lulled the proletariat to sleep with the dream of a smiling future, won by the simple expedient of casting a vote. Time has demonstrated that if there is one thing truly "impossible" it is the achievement of economic liberty by the ballot.

Run over the list of nations in which the people have the right to vote and investigate the conditions under which their inhabitants live. At once it will be seen that the vote has had no influence in bettering conditions. On the contrary; year by year misery grows everywhere more acute; year by year thousands and thousands of workers are without employment; year by year the garrison populations increase at a rate truly frightful; year by year a larger percentage of women takes to prostitution; year by year the number of suicides grows; year by year the struggle for existence becomes more hard and full of tragedy, and humanity finds itself more and more unhappy, in spite of the electoral vote, in spite of representative governments, in spite of the progress claimed by what calls itself democracy.

The Mexican Liberal Party is fully convinced of the fallacy of makeshifts or political reforms. Inasmuch as our party is not composed of politicians or place-hunters but of proletarians whose sole ambition is to redeem themselves from wage slavery, it uses the opportunity now presenting itself and goes straight to its goal—the economic emancipation of the working class, accomplished by the expropriation of the soil and the machinery.

Were this not the final aim of the Mexican Liberal Party it would be a party of clowns and impostors. Forward!

RICARDO FLORES MAGON.

Do not fail to hear
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Monday and Tuesday evening.

Her lectures deal with the entire Social question from the most unflinchingly radical standpoint, and are well worth the admission price of 15 and 25 cents.

The Army of Discontent

"L'Era Nuova," (Italian weekly of Patterson, N. J.) devotes two-thirds of its front page to "The Revolution in Mexico," giving its readers a carefully condensed account of the progress made in the various states and territories. The article is headed, "The banner of the Liberal Party marches from victory to victory."

Nothing could be finer than the action taken by "The Agitator," of Home, Wash. The last issue to hand contains on the front page an appeal to the Workers of America, headed "Shall America Throttle Mexican Freedom?" We quote as follows: "American dollars and American soldiers are being used to enslave the Mexican people. The people of Mexico have risen in revolt against a system of oppression worse by far than that of Russia. They are on the eve of victory, and the soldiers of free America are going to suppress them! This is the depth to which America has descended under the rule of capitalism."

A letter from the editor states that 5000 extra copies of the paper—which has a most excellent get-up—have been published as its contribution to the task of educating the public.

In contrast to certain alleged revolutionary journals, "The Chicago Daily Socialist" shows a keen sense of the importance of the Mexican Revolution. The last four issues to hand contain two columns devoted to it, all front page stuff with display headings.

"Political Action" (Milwaukee, Wisconsin), reproduces the resolution submitted to Congress by Representative Victor L. Berger, which recites that the contest in Mexico is between a "rich and powerful oligarchy and a liberty-loving, oppressed and despoiled people." It demands the withdrawal of the United States army from the frontier; that of the navy from the coast of Mexico, and the adoption of a policy of strict neutrality.

"Les Temps Nouveaux," (Paris, France), is noted for the excellence of its international notes. Fully one-half of those in the last issue are devoted to the Revolution in Mexico, which it considers a fact of most serious import. It quotes approvingly the declarations of the "New York World" that "the American army is protecting tyranny against liberty and defending the threatened interests and privileges of J. P. Morgan, the Guggenheims, Ryans, Aldrich and the Standard Oil Company." A stirring extract from R. F. Magon's first denunciation of Madero is reproduced.

"The Public" (Chicago) editorializes on the battle of Agua Prieta, emphasizing the fact that bullets flew over the boundary line and heading its article, "Mexican Revolution infringes on United States territory." Apparently the editor considers this fact more important than any consideration of the heart of the Mexican revolution; the impulse that has given birth to these and other details. Yet that impulse happens to be the one that made Henry George immortal and has given "The Public" its reason for existence. The Mexicans are fighting for the land, and it is "The Public," of all other papers in the United States, that should italicize and capitalize and play up that central fact.

"Solidarity," (New Castle, Pa.) gives first place to the Manifesto recently issued by the "Junta" of the Mexican Liberal Party, reproducing it in full despite the demand made on its space by matters pertaining more immediately to the organization of which it is the mouthpiece. The editor is loyal to the title of his paper, understanding that such an upheaval as that in Mexico is incomparably more vital to the future of labor than the so-called "practical" details in which his colleagues of the labor press too generally lose themselves.

"Tierra y Libertad" (Land and Liberty, the slogan of the Mexican Liberal Party), which is one of the oldest papers in Barcelona, Spain, comments forcibly on the evolution through which the Spanish nation, on both sides of the Atlantic, is passing. It dates the precipitation of profoundly radical thought, long in fermentation, from the execution of Francisco Ferrer.

"Tierra" (The Land; how much this title is title in favor with Spanish radical papers!) makes excellent fun of Madero's negotiations with Diaz, pointing to them as substantiating its original prophecy that the triumph of Maderism would mean "the implac-

ation of an oligarchy as crushing to the people as that existing today under the rule of Diaz." It calls special attention to the alacrity with which Cuba has responded to its appeal on behalf of the Mexican revolution, and publishes a long list of those who have subscribed money for the purpose of supporting the struggle.

"Freedom" (London, Eng.) devotes its entire editorial page to an article entitled "Social Revolution in Mexico," based largely on Magon's exposition in "Regeneracion" of the different positions occupied by the Mexican Liberal Party and Madero. The article in question lays special stress on the repeated overtures for peace made by Madero, quoting papers dating back as far as February 27.

The latest number of "The Agitator," received after the first part of these notes had been set in type, again devotes almost an entire page to the Mexican Revolution, reproducing the correspondence between Emma Goldman and R. F. Magon. It also calls attention to the fact that the "Seattle Times" reprinted verbatim its previous article on the quarrel between Madero and the Mexican Liberal Party, though considering it beneath its dignity as a great daily to give the customary credit.

"El Internacional," (Tampa, Fla.) reproduces in its English section the manifesto on the Mexican revolution recently issued by the comrades in Tampa, Fla. It calls loudly for solidarity, is a most stirring appeal and has a long string of signatures.

From the exchanges received we could add many more quotations and summaries, but lack of space and a distaste for monotony forbid it. From this department, however, the readers can obtain some conception of the international interest the Mexican revolution has aroused. For the time being the bitter conflict between capital and labor precipitated by the arrests in connection with the destruction of the "Los Angeles Times" may monopolize public attention, but the Mexican Revolution represents a national struggle involving fundamental economic issues. Beyond all doubt it is of deep and permanent significance, which will become clearer with the passing of every month.

The "Los Angeles Record" has really endeavored to enlighten the public as to the true gist of the Mexican Revolution. It was through the United Press, with which it is affiliated, that we obtained publication of the correspondence—still unfinished—with Samuel Gompers, after finding the Associated Press impossible; and it has struck many telling blows. We clip the following from a recent issue:

"This administration, supported by 'Big Business,' generated by the Guggenheims, Otises, Standard Oil and affiliated Highwaymen of Commerce, purposes in its heart to protest its own in Mexico, by armed intervention if necessary. That Mr. Taft is now hesitating means only that he is scared at the storm he has aroused."

"The people of this country are not property destroyers. They still have a good deal of respect for property rights, but the Plain People are coming to have an increasing respect for Human Rights and a continuously decreasing regard for the 'interests' which 'Big Business' has stolen from the Plain People of our sister nation to the south."

"The facts are that the people of this country are just about in the mood to suggest to Messrs. Guggenheim, et al., that if they are worried over their Mexican properties, they can go down there and protect them as best they may. If they want war, let 'em fight!"

"Will they do it?"

"The peonage of the Mexican working class means the slavery of the American working class, and what the American troops are now actually engaged in by order of Taft, at the command of Morgan, his master and owner, is to fasten the chains of slavery upon the working classes of both countries."

"That is the naked issue. Let us realize it and prepare for the contest. We can make them call off the dogs of war and we are going to do it. We compelled them to let go of Moyer, Haywood and Pettibone; we compelled them to let go of Fred Warren and we are now going to demand that Morgan and Taft call off their dogs of war, and make them do it."

"Let us set all the machinery under our control in operation at once. Let us call out our Army of Agitation, the

Army of Liberation, to confront Taft and his army of Morganized Hessians. Let us begin to protest in the name of the working class and the American people."

"Every Socialist local, every labor union, every radical and liberal club has now a duty. In less than sixty days we can have the conflagration of indignation roaring and the working class of the United States nothing with revolt."—Augusto V. Debs in the "Appeal to Reason."

Americans, Awake!
Do not Let Latin
Races Put You
To Shame.

AMERICANS AWAKE

The "Junta" of the Mexican Liberal Party has ordered the following circular sent to Socialist locals throughout the United States:

Comrades! For, whatever hair-splitting pedants may say, you are our comrades. You have been attacking capitalism for years, declaring uncompromisingly that our entire economic system is rotten from top to toe and must be rooted out, at all and every cost.

Mexican prisons are full of men and women under death sentences for teaching what they learned from you. Mexican soil today is red with the blood of those, many of them Americans, who are battling to bring to reality the dream with which you inspired them. If this does not constitute true comradeship—the comradeship of the heart and not of the mere lips—what does?

During long years of talk dissensions necessarily arise; but when action takes the place of talk; when at last the proletariat rises to throw off its chains; these differences should vanish, and every honest soul should feel that it is treason to stand aside.

Do not be misled into supposing that the quarrel between Madero and ourselves is a quarrel between Mexicans, which Mexicans should be left to settle for themselves. It is not. It is the old, inextinguishable quarrel between bourgeoisie and proletariat; between monopolists and disinherited; between those who wish to live peacefully under the existing system, and those who know that under the present system there is no peace. Apart from Madero's personality; apart from the fact that he is an enormously rich man, owning approximately five million acres of land and having proved himself in the past a most tyrannical employer; apart from that most significant personal fact, this is a quarrel between the superficial reformer and the radical revolutionist.

This quarrel, therefore, is yours. Without playing the traitor to the great international cause of the emancipation of labor you cannot ignore it. That you do not intentionally ignore it we know full well. But it is often hard to see clearly, above all when a movement is being conducted in a tongue with which most are unacquainted.

From the very first—nine years ago—the Mexican Liberal Party has stood before the public with a clear and simple program from which it has not swerved one hair. From the first it has said that it means to get the LAND, now monopolized by plutocracy, back to the people. It says so still. From the first it has said that it wages war for complete economic emancipation. It says so still. From the first its motto has been "Land and Liberty." Beneath that it still fights and will continue to fight.

Such a cause claims your adhesion; claims it by absolute right. For the moment Mexico is to the front as an active warrior in the world-wide battle for the overthrow of human slavery. She should not be allowed to stand alone.

Throughout the world the Latin races are sparing neither time nor money to assist what they recognized immediately as the common cause. We are satisfied that the great Anglo-Saxon and Teutonic branches of the army of labor will not lag behind; we are satisfied ignorance, due to language difficulties, alone is causing a temporary delay.

We do not appeal to you to help US. Our appeal is that you leave no stone unturned to help YOURSELVES by utilizing the magnificent opportunity of forwarding the common cause which the Mexican Revolution affords.

Our success means your success. Our failure means long years of additional agony and struggle for you. For the moment the tide is setting in your favor. If you sit idle it will turn against you.

Do not shrink, either individually or collectively. Grasp the situation; make up your minds to exert yourselves, and a score of ways in which you can be useful will suggest themselves. For example, hundreds of Spanish and Italian papers in this country and Europe have published our manifesto. It has been translated into English and German. See to it that your papers reproduce it in full and enlighten their readers on this all-important subject.

It is needless to say that in our struggle against plutocracy we need all the money that can be raised, and many Spanish papers long ago opened subscription lists. Surely their example should be followed.

Help the propaganda in every possible way, remembering always that in doing so you help yourselves and clear the road for the emancipation of your class and the attainment of a life worth living for yourselves and those dependent on you. It is for our wives and children as well as for ourselves that we must struggle.

Madero will
Sell out for
\$20,000,000

The following dispatch appears in the "Los Angeles Record" just as we are going to press:

"MEXICO CITY, April 28. — Authoritative information as to the terms on which Francisco Madero, Jr., will consent to forego the Mexican revolution was obtained here Friday. Madero has submitted his demands to the Diaz government as preliminary to the peace conference to come at Juarez. The rebel leader demands that he be allowed to name the governors of any five Mexican states he designates; that the rebel army chiefs get corresponding rank in the federal army; that Vasquez Gomez, head of the Washington junta, be appointed secretary of the Interior, and that Madero himself be made assistant foreign secretary; that there shall be held a fair election for the presidency; and that the Diaz government contract to pay Madero himself \$20,000,000 to cover the cost of the revolution.

"It is understood that the Diaz government is willing to pay the rebel chief a \$15,000,000 indemnity, but that the Diazites are sticking out against the other \$5,000,000. The other terms asked are being considered."

Ordinarily we much distrust the Mexican news given in the dailies, but the "Los Angeles Record" has shown itself largely an exception to the general rule and for a long time past events have pointed steadily in the direction indicated. We postpone comment for the present.

Millmen Understand

Our good friend, Joe Moore, writes us that Millmen's Union, No. 422, of San Francisco, pledged itself at its last regular meeting to a weekly donation of \$5 for the Mexican Revolution, and adds that this was the limit allowed by its by-laws. A further, and much larger contribution, he writes, may be expected in the near future. He also informs us that "Barbarous Mexico" has been excluded from the Public Library. How aggressive are the interests! When will labor, as a whole, learn that it too should abandon once for all the weak position of the defensive and move solidly to the attack?

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Mexican
Revolution

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