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LA REVOLUCION SOCIAL EN MEXICO

INEDITO

(Continúa)

Una nube de aventureros de todos los países, fué atraída por estas condiciones que les permitían entregarse a una explotación inmoderada, haciendo todavía más penosa la situación de la población mexicana, y esos aventureros, por los beneficios que reciben del gobierno, son los encargados de vociferar por todo el mundo la "sabiduría" de los hombres de estado mexicanos; las "brillantes" oportunidades que ofrece México para la inversión de capitales, y, ocultando cuidadosamente que es en el infortunio y el dolor y la angustia de una raza entera en lo que se basa la formación de rápidas y fabulosas fortunas, piden a sus gobiernos cruces, cintas y diplomas honoríficos para los tiranos de México, y hacen hablar a la prensa de todos los países en honor de las autoridades mexicanas. Sin libertad para nada, a no ser que para morirse de hambre, los mexicanos estaban a punto de degenerarse, de envilecerse, de no aportar su contingente al progreso humano. Una quietud de muerte reinaba en México como una consecuencia del terror que Porfirio Díaz administró tan pródigamente. Era menester lanzar miradas investigadoras por uno y otro lado a fin de constatar que nadie se encontraba en la vía para dar una opinión en voz baja. La prensa libre enmudeció, habiendo sido encarcelados, envenenados o asesinados los periodistas en las sombras de los calabazos; de sus lechos eran extraídos por la noche los desastres al gobierno, para ser asesinados en la vuelta de cualquier camino; la tribuna era ocupada solamente por los lacayos de la tiranía; la paz de los cementerios reinaba.

En estas condiciones, y al acercarse la segunda reelección Porfirio Díaz, los estudiantes de la ciudad de México rompieron el silencio con una vigorosa protesta contra la tiranía, protesta que resonó en todo el país. Esto ocurrió en la primavera de 1902. Ricardo Flores Magón tenía entonces 17 años de edad, y por tomar parte en la protesta, fué arrestado por primera vez. El y los que con él fueron encarcelados, se salvaron de ser fusilados gracias a que el pueblo de la ciudad de México se agitó e impidió al gobierno la ejecución del crimen.

En febrero de 1903, Ricardo Flores Magón formó parte del cuerpo de redacción de un periódico opositorista, "El Demócrata", que fué suprimido por el gobierno en Abril del mismo año, antes de cumplir tres meses de estar publicando, y sus redactores fueron encarcelados. Ricardo pudo esta vez burlar a los esbirros de Porfirio Díaz.

Desde aquel momento, la tiranía redobló su crueldad y un silencio todavía más profundo, cobijó los crímenes de los plutócratas y de las autoridades. "Nadie tenía confianza de nadie; no se sabía si se estaba en presencia de un hombre honrado o de un delator; en los hogares se hablaba en voz baja y a puerta cerrada, del insufrible despotismo. Fué en tales circunstancias, cuando la cobardía cerraba los labios y cuando visiblemente degeneraba el pueblo mexicano, cuando Ricardo Flores Magón y su hermano mayor, Jesús, que entonces soñaba con la redención de los oprimidos y es hoy Ministro de Gobernación del Gabinete de Francisco I. Madero, y sostenedor, por lo tanto, del mismo sistema de peonaje que entonces combatía, fundaron "Regeneración" en 7 de Agosto de 1900, en la ciudad de México.

La aparición de este periódico produjo estupor por la energía con que en él se denunciaba la esclavitud que pesaba sobre el pueblo mexicano. Los plutócratas y los hombres mismos del gobierno fueron presa de la general esteufación. En ese medio de envilecimiento, de cobardía, de abyección, no podía explicarse cómo dos hombres tenían la audacia de enfrentarse al gobierno más fuerte y más brutal del mundo.

Al mismo tiempo, un grupo de ciudadanos de la ciudad de San Luis Potosí, entre los cuales se encontraba Librado Rivera, lanzó una convocatoria a todos los liberales de la República Mexicana, excitándolos a unirse para luchar, por medios pacíficos, contra la influencia que el clero católico tenía sobre el gobierno; se indicó la conveniencia de formar clubs liberales en todo el país y se señaló el 5 de Febrero de 1901 para que se congregaran en San Luis Potosí delegados de los clubs que para esa fecha estuvieran instalados. Delegados de todos los rincones del país llegaron a dicha ciudad y entre ellos Ricardo Flores Magón, quien al ver que todos, con excepción de Rivera, hacían cargos al clero únicamente por la situación en que se encontraba el pueblo, pronunció un discurso en que denunció la verdadera causa de la miseria, de la ignorancia y de la tiranía, batiendo con frailes, plutócratas y autoridades. Este discurso fué escuchado con terror. Todos atacaban al clero; pero no se atrevían a señalar al gobierno y a los plutócratas como factores del odioso despotismo que sufría el pueblo mexicano, de manera que las palabras de Ricardo hicieron estremecer a todos los concurrentes. Poco después de tres meses, por los últimos días de Mayo, Ricardo y Jesús Flores Magón fueron reducidos a prisión en la ciudad de México por la publicación de "Regeneración", y se les sujetó a torturas mil, siendo la más cruel la de no haberseles permitido ir a dar el último beso y el último saludo a su madre que desde su lecho de muerte los llamaba.

(Continuará.)

¡ABAJO LOS TRAIADORES!

El movimiento revolucionario que actualmente se lleva a cabo en el pueblo de México es bien conocido por todo el mundo. Todo individuo que dedique algunos momentos a pensar en la infame "Ley Escravista" que existió allá por los siglos XVII y XVIII sabrá cuán amargo es ahogar los derechos de libertad personal. Poca es la diferencia que existe entre esta esclavitud y la actual del siglo XX. Aquellos reducidos a un servilismo denigrante no tenían derecho a gozar los dones con que la naturaleza ha premiado a cada uno de sus hijos; éstos reducidos a una miseria desesperante no tienen derecho a poseer lo que realmente les pertenece. Aquellos estaban condenados a trabajar para sus amos, con las espaldas abastadas por el látigo, éstos están obligados a producir para sus explotadores bajo el peso de una villana autoridad; aquellos empleaban todas las fuerzas de sus músculos para amontonar grandes

La historia de la Revolución Mexicana merece ser continuamente escrita y re-escrita. Presenta nuevas facetas constantemente, muestra grandes actos justiceros de la plebe que mantienen vivos los ánimos del proletariado mundial en el curso que lleva. Si impulsamos nuestras inquisiciones, dice Robertson, y vamos a puntos fuera de la área donde se encierra la historia escrita, entraremos en las regiones vivas de la conjuntura y de la incertidumbre. Esto es particularmente cierto de México durante la presente revolución. La región de la conjuntura es algo vasta y no ha sido completamente explorada.

Detrás de toda la historia escrita por la prensa mexicana, en su gran mayoría burguesa, historia que no encierra otra cosa que una colección de triunfos gubernamentales y falsedades respecto al carácter de la revolución, hay una vasta y dilatada extensión poblada de sombras. Los sueños de los fumadores de opio no son más fantásticos. Las especulaciones de los científicos, menos inciertas.

Los más de los pueblos de la antigüedad diseñaron proyectos para sentar sobre bases sólidas la fraternidad humana. Los más de los pueblos modernos han tomado medidas para implantar el comunismo. Antes de la Comuna de París en los setetas, ya había Francia iluminado al mundo declarando los derechos del hombre sobre el mismo cadalso en que se ajusticiaba a Luis Capeto; mucho antes de la revolución de Julio en Barceles se combatía en México por tomar posesión de la tierra. Los rebeldes mexicanos no originaron el movimiento revolucionario económico que con

grandes trabajos y sacrificios han mantenido. Deben al Partido Liberal Mexicano, esto es, a la Junta Organizadora y miembros del Partido, el principio de la Revolución Social en México, como todos debemos a ese partido en tiempo de la política, el que se hubieran roto las relaciones entre la iglesia y el estado y el haber devuelto a la Europa aristocrática el cadáver de su príncipe que las balas proletarias ajusticiaron en el cerro de las Campanas en el segundo tercio del siglo XIX. Fué en 1906 y 1908 cuando las primeras fuerzas liberales despertaron al pueblo mexicano a su derecho a la vida. Jaime Vidal de Nueva York, quien nos visitó durante nuestra primavera de 1909, ha dado al proletariado mundial un bosquejo del principio del movimiento revolucionario en México. El folleto es necesariamente laconico, pero bien escrito y ameno. El autor no se detiene mucho en teorías, es elocuente en calcular resultados y optimista al profetizar el futuro. El por qué el proletariado mexicano entró a ese campo radical entre los radicales queda abierto a discusión. La clase trabajadora, principalmente la europea, rara vez va tan lejos. La inmediata necesidad la lleva paso a paso. ¿Por qué, pues, en México, pueblo tan corto en población, de instituciones republicanas y lleno todavía de los innumerables dones con que la naturaleza lo dotó, hace su aparición el comunismo anárquico y entabla una lucha armada contra el gobierno, la iglesia y el capitalismo?

El éxito del rompimiento y sostén del movimiento libertario en la antigua Anáhuac se debe al hecho de que el sistema capitalista no había echado ahí las profundas raíces que tiene en Europa, los Estados Unidos, Canadá y otros puntos del globo. Desde largos años atrás los ricos, criollos o extranjeros, han sido odiados de corazón por los trabajadores, enteramente conscientes de que a diario son robados en sus labores por aquellos. La iglesia católica romana, mientras por una parte predicaba doctrinas de amor conforme a las enseñanzas de Jesús de Nazareth, por la otra había adquirido en propiedad las dos terceras partes de las fincas urbanas en las más de las ciudades, fincas que al

riquezas a sus parásitos, estos agotan todos sus esfuerzos para llenar de oro las arcas de los avaros. ¿Existe pues gran diferencia entre una y otra esclavitud? No; la diferencia está únicamente en que aquellos no tenían el valor necesario para defender sus derechos y éstos, afrontando todo atropello piden justicia, libertad, y la consiguiente.

Pero no todos los "esclavos" desean ser redimidos y por eso habéis visto que el heroico movimiento revolucionario mexicano ha sido vilmente traicionado por algunos monstruos que no teniendo conciencia del ideal que se pone en práctica para conquistar los derechos inalienables que la humanidad posee, dan tranquilos sus es-

quilaba a los trabajadores a precios subidos, y en las haciendas de agricultura cuyas tierras controlaba, esclavizaba al peón con miserios salarios. Los gobiernos, a contar de la Independencia, difícilmente se sostuvieron en el poder, siendo la dictadura de Díaz la única excepción. Las instituciones probaron ser un fracaso en la vida de México.

Derrocado Díaz, ha sido posible tener la revolución social en marcha. Los proletarios, familiares con la tierra y la montaña, han tenido grandes ventajas a su lado. El gobierno jamás había tenido que combatir con las masas de desheredados que no gritan vivas a un leader, ni se rinden cuando se rinde un leader, sino que van aboliendo la propiedad privada, desmoronando los templos de los dioses mitos y fusilando a todo aquel que representa mando o autoridad. Jamás había tenido que combatir contra hombres y mujeres que toman posesión de la tierra y de los instrumentos de producción y de transporte y construyen hogares de felicidad en que se canta el himno del trabajo libre de amos y tiranos. El gobierno, o más bien dicho, la dictadura maderista está combatiendo a un enemigo, decidido a acabar con el sistema capitalista y entrar de lleno en el terreno de la anarquía. Como combate este enemigo, Guerrero, Stanley, Berthold, Rodríguez y Tanguma son ejemplos. Mueren al tomar las trincheras del gobierno. Sin el valor de sus convicciones, los revolucionarios hubieran perdido mucho terreno o habrían cobijados bajo los pabellones de la política; con su fidelidad a las ideas, han tenido éxito siempre y con el caminan todavía.

Otro detalle en la historia de la Revolución Mexicana requiere algunas líneas. Los indios vivían antes de la conquista en común y todavía en la época de la dominación española algunas tribus conservaron sus hábitos primitivos. La facilidad con que los indios acuden a las filas rebeldes, tan pronto como se convence del ideal expropiador de la revolución, es un hecho que prueba la aspiración contenida por muchos años, de gozar en común de la felicidad y libertad a que tienen derecho todos los hombres desde su nacimiento y que Juan Jacobo Rousseau desde el siglo dieciocho estampó en su obra "El Contrato Social".

Los indios, apesar de la superstición con que el misionero medio envenenó sus conciencias, son lo bastante inteligentes para saber que sólo han sido bestias de carga bajo los gobiernos en México. Ahora, ellos entienden la criminalidad de la autoridad y saben también que con la fuerza pueden vencerla y eliminarla de la vida. Han aprendido también, y lo prueban las tribus yaquis y mayas, el secreto de organización, agitación y propaganda. En los últimos años, el indio se ha aproximado de cerca a la idea anárquica y se decide a realizar los ideales de libertad, igualdad y fraternidad, como nunca jamás en su historia pasada. Ahí descansa precisamente el peligro de muerte para el gobierno.

Algunos comunistas académicos al discutir el estado de negocios en México llegan a conclusiones que las potencias no permitirán el establecimiento del comunismo en México y otros como el señor Galliani de Barre, Vt., y el señor Albertini de Ginebra, Suiza, llegan a negar la existencia de la revolución social en el país. El movimiento libertario no podría haber sido mantenido en México por veinte meses consecutivos, como lo ha sido, si la revolución no hubiera estado en las conciencias de los trabajadores. Cuando los políticos firmaron la paz en Ciudad Juárez, las masas de desheredados no pararon en su obra. Así, hemos visto en el curso de esta grandiosa lucha venir por tierra los palacios de la burguesía, arrasas las cosechas que el capitalismo almacenaba, ejecutar, a generales, curas y burgueses y tomar posesión de la tierra. Los rebeldes que enarbolan la

palda a la labor que habría de redimirlos con esa tranquilidad innata en aquellos seres habituados a sostener el yugo que los degrada y esclaviza a medida que su humillación aumenta. La traición hecha a la causa del bienestar común por los villanos Manuel y Juan Sarabia, Antonio L. Villareal, Eduardo García Don Gil y otros que bien conocían, no arredran a los defensores de esa santa causa.

El hecho de la venduta de éstos reprobos fué debido a que pensaron: no, nuestros sentimientos están embotados, nuestras conciencias son envilecidas; somos pequeños ante los héroes que reclaman justicia; permanecer al lado de ellos es envilecerlos, vamos a ponernos precio. Y cual

bandera roja de Tierra y Libertad han recorrido grandes extensiones del país y siempre han obrado anárquicamente. Las caídas de los políticos Reyes y Vázquez Gómez son pruebas del carácter netamente económico de la Revolución.

Que las potencias no permitan el establecimiento del comunismo en un país latino americano, está por ensayarse. Los Estados Unidos, apesar de que han reportado cerca de cincuenta millones de pesos de propiedad, no han pasado de la línea de amenazas a México. Su diplomacia, acaso más perspicaz que la europea, está al tanto del carácter netamente "revolucionario social" de las guerrillas del norte y sur de México. El secretario Knox, tan arrogante con los revoltosos políticos de las Antillas y los pueblos de la América Central, no ha efectuado ningún movimiento que indique intervención o declaración de guerra. El capitalismo yankee, verdadero señor en México y tan hambriento de dividendos como los accionistas neoyorkinos, no se decide a impulsar al gobierno a intervenir en el país vecino y fundar un gobierno estable. Ese paso le acarrearía gravísimos males y la intervención americana en México traería al seno de los Estados Unidos la guerra mas sangrienta que haya atestiguado el mundo: la guerra social. El capitalismo yankee, práctico como ninguno otro del mundo, no se lanzará a la aventura de México. Ahora, la alianza tripartita de 1860 que la Convención de Londres formó para intervenir en México y vino a traer por resultados la ruina del imperio francés y caída de Napoleón el Pequeño, recordará a las potencias europeas, lo que demostrará al alcance de un pueblo QUE ESTA DECIDIDO A SER INGOBERNABLE. Las potencias no intervendrán en México, salvo que por la fuerza de los números quieran repetir la carnicería de principios del siglo y dejar convertido a México en un tetráctico pantano. En ese caso, se cumplirá el dilema inglés: (To be or not to be) ser o no ser.

Dividiendo la historia de la revolución social en México en tres partes: la primera, que culmina con los movimientos de 1906 y 1908, la segunda, que cuenta de Noviembre de 1910 hasta la caída de Díaz y la última, de Junio de 1911 hasta nuestros días, encontramos que el tercer periodo ha sido más fecundo en hechos gloriosos y ejemplares; porque los rebeldes han ido inculcando en sus marchas las ideas filosóficas, la cultura y los principios del comunismo en las conciencias de los pueblos atemorizados por el fraile y el cacique y así han transplantado el alma progresista del siglo en el cuerpo tranquilo del pasado.

Desde la caída de Díaz y el trionfamiento de Barra y Madero, la guerra no ha cesado. Se han registrado sangrientas batallas, asaltos imprevistos, numerosos levantamientos y multitud de menores combates de guerrilla. Un gobernador, un ministro, varios generales y gran numero de burgueses y oficiales han sido ejecutados por los rebeldes. Las ideas revolucionarias no permiten el perdón a la política. El gobernante o burgués que cae en manos rebeldes es irremisiblemente fusilado. Los métodos de los rebeldes son rebeldes a los antiguos de los políticos. Los pueblos han aprendido el lenguaje de la rebelión. Los caciques y los curas no se entonzaban; antes se humillan a sus antiguos servidores y esclavos. El despertar del pueblo al derecho a la vida, la propiedad común de la tierra y medios de producción y de transporte y la mantención armada de algunos millares de rebeldes en la extensión del territorio son los verdaderos fundamentos de la Revolución Social en México.

Otros que haya son ilusorios entre aquellos que son lo bastante tontos para creer en ellos. Afortunadamente, ellos son pocos.

ANTONIO DE P. ARAUJO.

"bestias" que desean saborear las migajas que les tiran sus amos, se arrastraron jasperosos a los pies de sus verdugos.

¡Oh madres, cuánta suerte tuvisteis al engendrar "bestias" con imagen de hombre, y cuán deplorables han sido vuestros esfuerzos!

FRANCISCA O. BARRIOS.

ACLARACION

Mi modo de ser, mi criterio, mi conciencia, me gritan, que sería criminal si callase por más tiempo. La verdad debe resplandecer pese a quien pese, para que el mundo sepa a que atenerse en todos los acontecimientos de la vida, no importa de quien se trate.

ESCLAVITUD

ARISTOCRACIA Y MONARQUIA
EN MEXICO

(Concluye)

La regla de que el trabajador no recibe en cambio de su trabajo más que lo indispensable para la conservación de su fuerza necesaria al amo que lo explota, tiene muy pocas excepciones: ¿cuando se ha visto que alguien dé a su bestia más alimento del que necesita para que preste el servicio a que se le ha destinado? Si todos los trabajadores ahorrasen, irían sus ahorros a parar en último resultado a las manos de sus amos, quienes serían los únicos beneficiados.

Lo mismo que con el ahorro sucede con el aumento de la duración del trabajo y con el estompe de hacer trabajadores. Así lo demuestran las industrias que tienen establecidas un gran número de horas de trabajo, y aun el trabajo nocturno. La retribución que los privilegiados dan al obrero ha de ser forzosamente la indispensable para que pueda trabajar; si el amo llega a conocer que sus obreros pueden trabajar mayor tiempo que el ordinario, aumentará las horas de trabajo, pero no el salario, de la misma manera que si llega a darse cuenta que pueden vivir con un menor salario, disminuirá éste.

El amo atiende a la subsistencia de la mujer del obrero que hará al niño que sustituya al obrero cuando éste muera o se imposibilite para el trabajo, a fin de no perder la fuerza humana que necesita para aumentar su riqueza; pero cuando la mujer y el niño auxilian a su esposo y padre en el trabajo, aunque de momento aumenten sus utilidades, una vez establecida la costumbre del trabajo de la familia del obrero, el salario de toda ella y del obrero unidos, no excederá en nada al anterior de este solo, como una consecuencia de la mayor oferta de brazos útiles y del conocimiento que adquiere el amo de serle posible aprovecharse de una mayor fuerza de trabajo por un mismo salario.

Procede hablar en seguida de la subdivisión de la tierra. Los terratenientes empiezan a comprender, como arriba expresamos el peligro de que una vez conocida la injusticia de su propiedad, les sea arrebatada por la fuerza sin indemnización alguna, y previosores, proponen como medida salvadora la subdivisión de la tierra, es decir, la expropiación por el Estado de sus propiedades, mediante un buen precio.

Sus temores no carecen de fundamento, porque ya el pueblo exige, cada día con mayor imperio, la devolución a la comunidad de la tierra que a ésta justamente le pertenece, y la que es injustamente e inaprovechable le guardan los señores hacendados con la misma avaricia con que el avaro guarda su tesoro, sin provecho para ellos porque no la cultivan, y sin provecho para el pueblo porque las cierran a su trabajo. La desamortización de esas tierras en las manos muertas de los terratenientes se impone a medida que aumenta la producción de la riqueza, de la misma manera y por las mismas razones que sirvieron de apoyo a la desamortización de los bienes de la nobleza y del clero. El feudalismo de los actuales terratenientes debe desaparecer como el feudalismo de los antiguos nobles.

El Feudalismo Consecuencia del Monopolio.

Peró no nos dejemos engañar, la medida propuesta por los propietarios de subdividir la propiedad raíz, tiene tan sólo a aumentar el número de los privilegiados para su mejor defensa, sin que por ella se obtenga la justa distribución de la riqueza que constituye nuestro ideal. En Francia la propiedad está en extremo dividida y en Inglaterra se encuentra concentrada en manos de 30,000 personas; pues bien, igual miseria y degradación sufren el pueblo francés que el pueblo inglés: la situación del proletariado es la misma en todas partes, porque en todas partes la tierra se encuentra monopolizada.

La división territorial, no cabe duda que hará aumentar la clase acomodada, pero no por esto mejorará la condición de la clase del trabajo. El botín del robo será repartido entre un mayor número de personas, pero el robo

sufrirá siempre la misma pérdida. Los no propietarios no tendrían, como tienen ahora, la menor participación en la tierra y, por tanto, nada ganarían con la medida propuesta.

¡Hablaré finalmente de la influencia de la forma de gobierno sobre la situación económica de las clases productoras.

Dado que mientras no exista el bienestar material en el pueblo, no gozará éste de independencia, afirmamos que la realización completa de los principios democráticos es imposible. En efecto, el que nada tiene está obligado a cumplir la voluntad y los caprichos del que le da el salario que necesita para su subsistencia y la de su familia, hasta el grado de verse forzado a abdicar de sus derechos de ciudadano votando en el sentido que se le ordene. En tal virtud la condición de los trabajadores, condenados por la organización social, a no recibir más que lo indispensable para que sus amos no pierdan la fuerza de trabajo que necesitan, no cambiará en lo más mínimo con las modificaciones que pudiera sufrir el organismo gubernamental.

Poco, muy poco importa al trabajador que el gobierno de su país sea monárquico, absoluto o sujeto a los preceptos de una constitución, o que sea reemplazado por otro republicano, con su división de poderes independientes entre sí.

Y judicial, basado en el principio universal directo o indirecto, toda vez que los gobiernos todos, bajo cualquiera forma que se presenten al pueblo, no son ni pueden ser otra cosa, mientras no se destruya la miseria, que los instrumentos ciegos del poder de los que todo lo poseen, para asegurarse el disfrute de lo que no les pertenece, contra los que producen la riqueza y son sus únicos dueños en justicia. Decídmelo si no ¿qué ha venido a ser la decantada declaración de los derechos del hombre consignada en nuestra Constitución, sino un torpe engaño, una amarga ironía? ¿De qué ha servido tan hermosa declaración, si a pesar de ella los gobiernos, de acuerdo con los privilegiados, arrebatan al pueblo en favor de éstos, los bienes con que la naturaleza, sabía y previsora, lo dotara para su mantenimiento y desarrollo? ¿Qué ventajas ha reportado ese pueblo con la libertad política que le conceden las leyes, si esas mismas leyes, hechas por los privilegiados para su provecho exclusivo, lo obligan a vender su trabajo a vil precio o a mendigar el sustento? Tal libertad en las condiciones actuales del trabajo no es otra cosa que la libertad de buscar trabajo bajo los salarios del hambre.

Bajo cualquiera forma de gobierno el trabajador será igualmente explotado, porque la única causa de su miseria, el monopolio de la tierra, subsiste "hombres de Roma, decía Tiberio Graco, hombres de Roma, os llaman los señores del mundo y sin embargo no tenéis derecho a un pie cuadrado de su suelo. Las fieras, tienen sus cuevas, pero los soldados de Italia no tienen sino agua y aire."

Con la revolución francesa, la nobleza feudal acaba en el cadalso; pero habiendo quedado en pie el monopolio del suelo, el feudalismo tuvo que reaparecer. Así ha sucedido: el feudalismo de los actuales propietarios ha surgido más cruel y despiadado que el antiguo para usurpar a las clases del trabajo el fruto de sus afanes. El esclavo emancipado pero sin derecho alguno a la tierra, sólo ha cambiado de nombre: llámase hoy día proletario.

El monopolio de la tierra, es la causa fatal de las explotaciones todas del fuerte contra el débil. El monopolio de la tierra es el que motiva la existencia de ese rebaño de hombres que llamamos pueblo, que vegetan en nuestro medio social sin más horizonte que su eterna miseria sólo comparable a ella misma; el monopolio de los dones de la Naturaleza es en fin el que ha permitido a los terratenientes convertirse en amos absolutos de la humanidad entera.

M. MENDOZA LOPEZ S.

El punto de mira de todos nuestros enemigos en la actualidad, es matar a "Regeneración", no lo conseguirán a pesar de los esfuerzos que hagan, los estúpidos, los necios que se aprovechan de la ignorancia de los masas. Es el caso que, exceptuando dos o tres de los mexicanos de los atropellados por la policía el día que fueron sentenciados los miembros de la Junta Organizadora del Partido Liberal Mexicano, el resto no conoce el idioma Inglés, ni las costumbres ni las leyes de este país. De esto se han

Wm. C. OWEN
Nuestro abnegado compañero de labores, William C. Owen, quien casi desde que comenzó la actual Revolución Mexicana ha ilustrado nuestro "Regeneración" con su brillante sección en Inglés, ofrece sus servicios profesionales como Maestro de Idiomas y Declamación, en Inglés y Español. Especialmente se encargará de cualquiera traducción de un idioma al otro, de los ya indicados.
La larga práctica de nuestro querido compañero como Maestro y la infinidad de discípulos que en un tiempo relativamente corto han aprendido con él, es su mejor recomendación. Las clases las dará a domicilio si se prefiere.
Pueden dirigirse para información, a Wm. C. Owen, 914 Boston St., o llamar por teléfono Home A1360.
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Madero Turns For Aid To Washington

In the "Los Angeles Evening Herald" of July 23 one reads the following despatch: "Washington, July 23.—In an effort to bring about the establishment of a patrol by the United States of the west coast of Mexico and of southern and Lower California ports, agents of the Mexican government have been in Washington for several days holding conferences with the state department. It was learned today that this government has been asked by Mexico to send as many of its fast revenue cutters as are available to southern Pacific waters, to the lookout for filibuster ships which are expected to become active as soon as the rebels in Mexico reach the west coast, toward which they are now headed. By this aid from the United States the Mexican government hopes to counteract the plan of campaign the rebels have adopted."

It is not difficult to read the immediate future if one keeps a grip on central facts. If, for example, one recognizes that the Madero family owns five million acres of land and still clings tightly to them, one understands at once that Madero is with the rich and that all his talk about restoring the land to the people is worth the rustling of the wind. The fact cannot be explained away; the insincerity is so self-evident that it arms one in advance against the slush as to Madero's democracy and other aged virtues in which many allegedly revolutionary journals have thought it proper to indulge.

Similarly, if one holds fast to the incontrovertible truth that the government is one thing and the people another—the one being formed to rule the other—it is easy to foretell that Washington will help Mexico in its hour of need, for the interests are common and kings always stand together. The workers may be split on racial lines and geographical divisions, but their rulers are not such ninnyes, and long ago they discovered that steam and electricity had made the whole world one. Thereupon they formed what is, in reality, the greatest international union in existence, and spread their tentacles around the globe. Reformers may slobber over Madero's good intentions, but with the shrewd, who govern this earth, morality or good intentions do not count. They support Madero because he is in power and can protect their interests. He has understood the position, and, from the very beginning of his troubles, has known he could appeal to them and not appeal in vain. It takes no special talent to grasp that simple fact.

As far back as November last I wrote an editorial entitled: "Brutally Madero shows his hand." It reproduced verbatim his "message to the people of the sister republic of the United States," and stated explicitly that American capital would "always find a friend in me and my government." It dealt with Diaz proposals to buy out the large hacienda owners and sell their properties on the installment plan. On that head Madero said: "I should very much prefer that a private corporation or private bankers should carry that through. Such a syndicate or company would receive encouragement and aid from the government." Thus, as far back as November last, Madero put his government squarely on record as by money and for money, as respecting the property of those who, under the corrupt regime of Diaz, had cornered the natural resources of Mexico; as standing for their protection; as resolved that, if it proved necessary to restore stolen lands, the thieves should not be hurt. It was not difficult to see where Madero stood, or to comprehend that he had joined the world-wide governmental family by whose rules he would stand pat and on whose assistance he could count.

Naturally, therefore, I was not surprised when in February last, Madero published another semi-official manifesto, in which he explained that the United States was the natural market for Mexican products, and that, in his own exact words: "I do not believe in alliances between Mexico and the other Latin-American countries." I took the liberty of transcribing that manifesto into what I considered truthful English, and rewrote it thus: "I, Francisco Madero, am in trouble and I cannot look for help to the Latin-American nations because they dread the invasive tendencies of United States plutocracy. But I need help badly and turn to Wall Street as my natural ally. It favored my revolution, for I myself am a plutocrat, and I reciprocated by promising it even greater privileges than Diaz offered. Until the present economic revolution is crushed, and I rely on North-American plutocracy to aid me in the work of crushing it. At present my position is precarious. If it becomes desperate the United States should intervene. I am willing to sell-out to Wall Street." Compare that with the despatch given at the beginning of this article.

A presidential election so absorbs us that other serious subjects seldom get attention until it is over. It may be that this rule will be followed in the case of Mexico, but one begins to doubt it. Conditions there have ripened with a rapidity unparalleled; confiscation is nation-wide; the government apparently is impotent to cope with a guerrilla warfare that now covers the country. In open court Ricardo Flores Magon testified that the Mexican Liberal Party was organized and existed "to seize the property of the rich in Mexico and divide it up among the poor who needed it." The prosecuting attorney made good use of that, you may be sure, when pleading for the heaviest sentence the law could give. Nevertheless, it is precisely what has happened in Mexico, and the process is well-nigh complete. Magon can have no greater consolation.

What are governments for except to enforce the "sacred" right of property, in the hideous monopolistic form now prevalent? What are they good for except to enforce the so-called right to buy up the earth and levy tribute on the world, if the buyer's purse is only long enough? What do they amount to if the foreign tax-gatherer cannot call on them for aid; if the conscienceless speculator can not appeal to them for the protection of his titles? And what is a laborer to say nothing of a revolutionary—movement worth if it cannot understand that these are the very pretensions it is pledged to fight?

WM. C. OWEN.

REBEL STRATEGY.

Never do we find the rebels fighting at a disadvantage. If they lack men or ammunition, or if they find themselves in a country that is not favorable to them, they avoid a conflict with the federals; but by doing so they increase their strength if they happen to be in the foothills or the mountains, where there is abundance of feed. When they are fighting in the foothills they leave their horses below, and thus, the moment they get the worst of it, they have mounts ready with which to flee from danger. In such circumstances the federals cannot pursue the rebels, for their own horses have been worked from the start of the fight and are in no condition for quick and effective pursuit. In the battle of Rellano, for example, the cavalry division under Gen. Rabago opened the engagement, and fought, with some intermissions, throughout the thirty hours it lasted. How could the cavalry actively pursue the rebels, after thirty hours of fighting had exhausted their mounts and left the men themselves half dead of hunger, thirst and fatigue?

The revolutionists have other advantages that put them in the position of being able to sustain prolonged guerrilla warfare. They understand perfectly the country's topography, and have exact data respecting the springs and ranches. In the dry northern plains these latter are veritable oases. They are good horsemen and magnificent shots—especially the ranchmen of Chihuahua, who handle the rifle from infancy. They can undergo atrocious sufferings in the desert, whereon they travel dozens of leagues without finding a living being, a tree or a drop of water. They are natives of those regions and pride themselves on it, for they know no other.

Thence the rebels can make extraordinary journeys, which have been a surprise to the military leaders. To them a trip of twenty-five or thirty leagues, to get water or a piece of meat, means nothing. Meat, without any seasoning, is the revolutionists' principal, and sometimes their only, food.

They have also other advantages which the federals do not enjoy, being hampered by their role of representatives of order. The rebels reach a hacienda and find in the wheatfields excellent pasture for their horses. They kill such stock as they need for food, and make use of the garden stuff. When they visit the towns they compel the business men to support them until they resume their operations. Thus they have no lack of food for themselves or their horses. The federals, on the other hand, must respect property. ("El Imparcial," Mexico City.)

PUTTING IT MILDLY.

It is not likely that Mexico will be long at peace, no matter what happens to Orozco. If Madero had tried to remedy the great evil, which in Mexico is the land monopoly, there would have been no revolution. He stood in with the owners of immense tracts, with Mexican land barons like Terrazas and alien friends of Diaz like William Randolph Hearst, and the logical result of his treachery to the Mexican masses was the outbreak of which military adventurers like Orozco sought to take advantage. Madero still pursues the same course, and therefore it is not unlikely that his administration will always be harassed, either openly or secretly, by rebels. ("San Francisco Bulletin.")

SEND US NAMES.

You can assist greatly by sending us the names and addresses of those to whom it may be worth while to mail sample papers and other propaganda matter.

Survivors Petition To Be Released From Duty

When American and other plutocrats bought Mexican land by the hundreds of square miles did they ask what right the vendors had to sell it? Did they ask how it was that a few were able to dispose of principalities? Of course they did not. They took their alleged titles knowing them to be absolutely rotten. They knowingly made themselves partners in one of the most gigantic crimes on record. By every principle of justice they should be punished. Most certainly they should not be upheld by American bayonets.

Ninety veteran volunteers, all that remains of the Fifty-second battalion of Rurales, worn out, discouraged by their numerous battles with the Zapata rebels, have asked President Madero to retire them from active service. This corps went into the field with 400 men, and among the 310 killed was the commander, Col. Barrera Zambrano. The veterans declare they have been harshly treated and demand to be allowed to get out of the service. It is not likely the War Department will permit the men to retire, and active steps are now being taken to recruit and reorganize the battalion.

The foregoing is taken from the "Los Angeles Daily Times" despatch of July 19, dated Mexico City. It is given first place in the hope that it may do something to correct the insane delusion that intervention in Mexico will be a picnic. It was in January last that "Collier's" special correspondent quoted the general to whom the crushing of Zapata has been entrusted as admitting that the task was no child's play. When one single federal corps reports 310 out of its 400 as having been killed the conclusion is obvious.

It must be pretty well a year ago that, about every other day, the papers had both the Zapata brothers killed and their rebellion crushed; while Madero was boasting that a few weeks would end the revolution. Today it seems fairly certain that Zapata is firmly in the saddle in the four States of Morelos, Puebla, Oaxaca and Guerrero. July 21 Zapatists were reported as having blown up a train running from Cuernavaca to Mexico City, killing sixty. On the same date the War Office at Washington reported the rebels as apparently disintegrating in the neighborhood of the Mexican-American frontier. Note that it reported also the discovery of a shipment into El Paso of several thousand rifles and about a hundred thousand rounds of ammunition. Note also that the United States government, according to despatches dated July 22, has sent to Douglas, Ariz., all the paraphernalia necessary for an additional force of 500 at that point, which faces Agua Prieta. It is anticipating guerrilla war throughout Sonora, as the rebels make their way to the coast. With this unquestionably in view a special representative of Madero recently passed through Los Angeles en route to Lower California, where, as reported, he will inspect military fortifications and make arrangements for the mobilization of federal forces. Last week we quoted "El Imparcial" as saying: "Having to operate over a much more extensive field, the number of soldiers who triumphed over the revolution when it was unified will not be sufficient."

Orozco and Zapata. Orozco declares that he has been receiving assurances of confidence and promises of support from Zapata and other leaders. Nevertheless, Mexican capitalist papers are praising Orozco, declaring that after the defeat at Balaclava he exhorted all his followers to abstain from looting, dramatically extending his arms and begging them to shoot him if they intended to stain the reputation his army had hitherto enjoyed and rank themselves with bandits. As Moltke said of the charge at Balaclava: "It may be magnificent, but it is not war." Assuredly it is not guerrilla war. The Mexican soldier, like Zapata, knows that, and, knowing and acting up to it, he has been successful where Orozco failed.

Madero, a British lumber town, run chiefly by American workers, was looted, July 20, by 500 rebels under Col. del Toro, his force forming part of Gen. Rojas's command. Rojas quarreled recently with Orozco, and announced that he would go it alone, in Sonora. Castaneda, chief of Orozco's staff, has been expressing great regret for the predatory methods Rojas is pursuing. A train containing 145 men and women, and ten children, all refugees from Madera, reached El Paso, July 22. All clamored for intervention, and they drafted a formal protest to the authorities at Washington.

U. S. Senator Fall, of New Mexico, made a fervent address to the senate, July 22, urging protection to American interests in Mexico. He declared that \$500,000,000 worth of property had been destroyed. At the same time his speech contains this curious passage: "They could get American arms to drive out Pres. Diaz, who did protect Americans; but when they sought to procure them for the man who betrayed them, they found the ports closed and were refused." Did he not hit the nail squarely on the head? If ever a man violated our neutrality laws that man was Madero. If to evade neutrality laws is to be a criminal, Madero is today an arch criminal in the eyes of American law. Yet Madero has been assisted at every turn, while no pains have been spared to thwart his enemies.

Vasquez Gomez Arrested. Emilio Vasquez Gomez, with four of his more immediate followers, was arrested at San Antonio, Tex., July 20, and released two days later on \$10,000 bonds. He is accused of having violated the neutrality laws, "in attempting to start a revolution against a friendly nation." For that our comrades of the Mexican Liberal Party Junta are now in the penitentiary on McNeil Island. What else was Madero doing when he attacked and overthrew Diaz?

According to the despatches, Gomez was "kidnaped" by United States secret service officers. Do you wonder that Mexicans—to say nothing of many others—have a poor opinion of American justice? In the United States Senate, July 24, Senator Smith, of Arizona, introduced a joint resolution directing the Secretary of War to investigate claims of American citizens growing out of the troubles in Mexico. The resolution "provides for a commission to determine what sums are due Americans and to press for payment." It passed the Senate but has still to come before the House. Incidentally we may remark that the Mexican peon has also an account to present against those who have robbed and murdered him, through the power of the purse. That account exceeds all computation, but it is being made out and finally will come in.

According to reports the rebel Yaquis of Sonora and Chihuahua are joining hands, and they are said to be well armed. The Ixtepejanos are described, in connection with a recent encounter, as "having numbered fifteen hundred, well armed with Winchester and perfectly equipped." The Yaquis have been at war with the central government of Mexico nearly four hundred years. Somehow or other they have survived and multiplied, although Diaz, at least, did his very utmost to exterminate them. It is absurdly admitted that they know no fear and they never forget. The two latter criticisms apply also to the Mayas, so numerous in Yucatan and the extreme South, a plantation district in which discontent is rampant and most bitter. As yet they have not had such opportunities to get arms as their Northern brothers have enjoyed.

Political Contests.

Congressional elections have been held in Mexico recently, but much more exciting events have been in the tapis, and we have heard little of them. Mexican papers remark drily that the Secretary of the Chamber of Deputies is beginning to receive communications disputing the credentials of recently-elected deputies; that the "Conscript Fathers" will meet in September to name the commission that will enquire into same, and that they will be clothed with autocratic authority. Many contests are expected.

In Sinaloa there are four candidates for governor, and "El Imparcial" reports that none of them has any popular backing. As the correspondent puts it: "We Sinaloans know how, under existing circumstances, the affairs of this State are managed and settled in the capital."

Reports from Veracruz are that the candidate for governor and his supporters could not obtain a hearing. A well-known deputy, Ramon Prida, publishes an open letter in which he charges that the Jefe Politico, in addition to other outrages, imprisoned citizens and caused two reputable towns to be shot and their corpses thrown into the gutter, "because they were resolved to vote against the candidate imposed on them." Meanwhile we are certain that in this, as in other late elections, the attitude of the masses was one of apathy; for the peon wants access to the land, that he may make his own living and be free from official interference. As to the merits of the respective candidates he can know nothing—as is the case everywhere—and there is good reason for supposing that he cares less. From a cursusal of several lists they appear to be largely lawyers, and the peon is afraid.

SEND FOR COPIES.

From John Bagot, Ltd., "Guardian" Office, Middleton, Eng., we have received a sample copy of their new edition of Henry George's "Progress and Poverty." Send to them and you can get as many copies as you want, at 12 cents each. How they do it one cannot understand, for the get-up is excellent.

Henry George did not teach merely the Single Tax. He taught and proved conclusively, that land monopoly is the basis of all misery and oppression; in line with Herbert Spencer, Tolstoy and other great thinkers. Conditions in Mexico, and the Mexican Revolution itself, have been the flaming demonstration of the truth he uttered. Read what Henry George wrote. You will be the better for it, and you will understand why such a nation as Mexico is fighting for its land. Provided, of course, that you are not a politician; for in that event you will have no eye for the just and true, having become hypnotized by what human folly conceives to be "expedient."

WHITED SEPULCHRES. There is an object in the Humane Society, the Associated Craftsmen, the Band of Mercy and the Good Shepherd, and all such charitable efforts to conceal the bad effects of a bad disease, with a little charitable rouge. The money mongers and their social slaves can flourish these stuffed dummies in the face of St. Peter in lieu of the old passport. If St. Peter has the sense of discrimination, he is credited with and we believe he has, there will be many Social workers, and philanthropists, and ministers down in hell, and they will not be doing settlement work either. ("New Times.")

Mexico's Struggle As the Magons Know It

(By Enrique Flores Magon.)

(Continued.)

Their entire printing outfit had been confiscated by the government, and laden with misery but full of hope for the triumph of the cause of the oppressed, they resumed their labors in San Antonio, Texas, in 1904, once more publishing "Regeneracion." A mafia in the pay of the Mexican government attacked them with a dagger while they were making up the paper. He was thrown into the street, but at that very moment, police officers, purposely posted near the house, seized Enrique and took him to prison. The judge fined him—for not allowing himself to be assassinated!

Inasmuch as they could get no guarantee of security at San Antonio, Ricardo and Enrique moved to St. Louis, Mo., in February, 1905, and there continued the publication of "Regeneracion," in company with Librado Rivera, who had joined them. October 12 of the same year the Mexican government succeeded in procuring the arrest of Ricardo and Enrique, for publishing "Regeneracion." The paper's offices were confiscated and ruined utterly, as were also the type-writing machines and furniture. A few days later the second-class mailing privilege was withdrawn, under the pretext that more than fifty per cent of the circulation was in Mexico or abroad.

As the result of this persecution by the Mexican and United States governments combined the publication of "Regeneracion" had to be suspended; but it made its appearance once more, in the same city of St. Louis, in February, 1906, when Ricardo and Enrique came out of prison. It being known, however, that new prosecutions were afoot for the purpose of killing the paper, Ricardo and Enrique found themselves obliged to move to Canada, that their propaganda work might go on uninterrupted. Librado Rivera remained in St. Louis.

The Organizing Junta of the Mexican Liberal Party, which had been installed in St. Louis, September 28, 1905, a few days prior to the arrest of Ricardo and Enrique, had been operating several months.

Hounded to Canada.

Persecution followed them to Canada, Ricardo and Enrique being the subject of a terrible espionage on the part of detectives paid by the Mexican government. To such an extent did they find themselves besieged that they had to leave Toronto secretly and establish themselves in Montreal, Province of Quebec. Even there the incessant persecution of the Mexican and United States governments pursued them, and when the first revolutionary movement broke out, September 23, 1906, as the result of the awakening of the Mexican people, Ricardo, Enrique and Librado decided that they would go to Mexico. However, the watch kept on them was of the strictest, and while Ricardo escaped an ambush set for him in El Paso, Texas, by the police of El Paso and Juarez, acting under orders from the Mexican consul, Malien, Librado was arrested in St. Louis, Mo., at the instance of the Mexican government, which accused him of having been guilty of assassination and robbery in the State of Sonora. The Mexican government was not able to prove, and never even attempted to prove, a charge so absurd, and Librado was set free. He was arrested once more by the immigration officers, at the instigation, as always, of the Mexican government, but succeeded in escaping and, after a painful journey, reached Los Angeles, Cal., in June, 1907.

January 18, 1907, the police again were on the point of arresting Ricardo, who had been living in hiding in a friend's house. To throw his persecutors off the track he left, that very day, for San Francisco and Sacramento. He remained in the first named city, writing for "Revolution," until the early days of August in the same year. Then he went back to Los Angeles, to rejoin Librado Rivera and continue, with him, the propaganda; hoping also to meet Enrique, who was journeying thither but was having great difficulty in evading the police. August 23, 1907, Ricardo and Librado were arrested yet again, at the instigation, as always, of the Mexican government. They were accused of various imaginary crimes, among which were assassination and robbery, on which it was sought to take them to Mexico for punishment. The Mexican government could not begin to prove its case, and Ricardo and Librado were found innocent, but it being the government's intention to keep them in prison, they were taken from the Los Angeles county jail to serve his sentence of twenty-three months in the U. S. penitentiary at McNeil's Island, Washington. The editor of this section has been asked to bring the history down to date, and will endeavor to do so in our next issue, using such materials as are at his disposal. The whole manuscript was then published in English and Spanish and sold for five cents; not for the personal benefit of the imprisoned members of the Junta, but for that which they hold far dearer—the propaganda for the emancipation of the proletariat from slavery.

We shall be glad to receive orders in advance.

(To be concluded.)

WHAT! ANARCHY INDORSED!

The "Appeal to Reason" quotes with apparently profound admiration the following passage from George D. Herron: "No man ever ruled other men for their own good; no man was ever rightly the master of the minds or bodies of his brothers; no man ever ruled other men for anything except for their undoing, and for his own brutalization. The possession of power over others is inherently destructive—both to the possessor of the power and to those over whom it is exercised. And the great man of the future, in distinction from the great man of the past, is he who will seek to create power in the people, and not gain power over them. The great man of the future is he who will refuse to be great at all, in the historic sense; he is the man who will literally lose himself, who will altogether diffuse himself, in the life of humanity. All that any man can do for a people, all that any man can do for another man, is to set the man or the people free. Our work, whensoever and wheresoever we would do good, is to open to men the gates of life—to lift up the heavenly doors of opportunity. Give men opportunity and opportunity will give you men."

The foregoing passage is an excellent presentation of the Anarchist position, and Herron is an Anarchist, pure and simple, whatever he may call himself. In fact, one of Herron's recent letters formed the text for the most absolutely Anarchistic article that has appeared in this section.

Readers are invited to notice that the "Appeal to Reason," which indorses Herron's Anarchism and appends a long note of personal adulation, makes a point of insisting that between Anarchists and Socialists there can be only war to the knife. Acting on that preposterous theory it even boycotts Mexico's great struggle for economic freedom, because, forsooth! that struggle is being urged by Anarchists.

Freedom, individual freedom, is the cornerstone of Anarchism; and freedom, individual freedom, is the sum and substance of Herron's creed, as shown alike by his writings and his life.

ITALIAN PICNIC.

What may be called, for want of a better title, the free-thinking element of the Italians held a most successful picnic at Eucalyptus grove last Sunday, about 100 being present. Music, excellent in quality and throbbing with enthusiasm, was the order of the day, and short addresses on Internationalism were given by Victor Cravetto and the editor of this section. Twelve dollars and a half were collected for the Ettore-Giovannitti defense fund, and subscription lists on behalf of "Regeneracion" have been opened.

At 8 o'clock next Sunday evening, July 28, a protest Ettore-Giovannitti mass meeting will be held at Mammoth Hall, 517 S. Broadway, and it is hoped that all radicals will attend. August 4, at 1044 S. Hope St., the Gamut Club will give theatrical entertainment on behalf of the Ettore-Giovannitti fund.

ANYONE CAN DREAM.

"Socialists," said Seidel, a year or two ago, "may be dreamers, but they are not Anarchists. They dream of a day when poverty and degradation will be no more, but they do not believe in violence. They are striving to awaken the conscience and true wisdom of the people through the avenues of peace." No one can look into his pleasant, benevolent countenance and doubt his sincerity in making such a statement. But radicalism is rapid in its development, and evolution has moved quickly in the last two years in the Socialist party as well as in the other parties. It must have been a shock to men like Seidel to find that a resolution declaring against violence and crime seemed necessary in a Socialist convention, and that it could be passed only after a hard fight. ("Current Literature.")

Great is politics. If there is a man the "Los Angeles Daily Times" despises it is U. S. Senator Works. Nevertheless, Works having turned against Roosevelt and the men who made him, he is now its hero.

Similarly, the "Times," being exceedingly eager that the Socialist Party shall draw as many votes as possible from Roosevelt, it is now writing editorials on Milwaukee Socialism that well might come from the pen of Victor Berger.

The American people are shrewd enough, if one can only get the facts before them. Those who are thinkers of enlisting for the Mexican campaign will do well to study the extracts from "El Imparcial," given in this number. The paper is probably the best and most reliable in Mexico. It also gives some interesting information as to the dexterity with which the rebels throw dynamite from slings, at the rate of twenty bombs a minute.

BOOSTING MONOPOLY.

Sunday morning's paper informed me that a store on Main St., which is one of our inferior thoroughfares, had been rented for a series of years at \$500 a month. Its last tenant paid a rent of \$350 a month which drove him, after a desperate struggle, into bankruptcy. It is evident, therefore, that one must have considerable cash to meet the rent before one can enter into the business game in Los Angeles, and obviously this keeps most of us in the wage-earning class and depresses wages.

Having read the paper I took the car to a point seventeen miles from town, where a friend is farming an oasis of five acres. I call it an oasis because the other land between his place and town was bought up by the railroad company before it built its line, and has been peddled out since, at enormous profits to small purchasers. My friend paid \$1,500, about a year ago, and has refused \$2,500 recently. From which it is evident that there is no going into the farming game unless one is prepared to pay a continuously increasing entrance fee.

Returning to town I went to a moving picture show and was regaled with an illustrated lecture on the wealth and growing values of land in Northern California and Oregon.

I lived in Oregon and Washington when the entire country—with the exception of the land speculators—had gone bankrupt, following the collapse of a preposterous boom. I moved to Los Angeles some twenty-five years ago, and could tell a long story of the misery that followed the collapse of that boom, and of how Los Angeles' plutocracy was then and there established in the seats of power. What I wish to say is that we have now a boom of infinitely greater dimensions, in which the land speculators all along the coast have combined forces, spending fortunes in advertising, holding "Land Shows" according to a carefully pre-arranged schedule and uniting in one great effort to put the price of "four" land permanently beyond the poor man's reach. Thus they will establish a scale of entrance fees that will rake into their exclusive pockets the dollars that will pour into the Pacific States with the opening of the Panama canal.

What I wish to state further, as an incontrovertible fact, is that the Pacific Coast is reaping a fine crop already in riots of the unemployed. This morning's "Examiner" plays up the fact that a seven-line ad. in its Sunday issue, calling for a ranch hand to go with a car of horses, brought more than five hundred applicants. Naturally, with the mendacity that characterizes our entire press, the "Examiner" played up that item as proving the value of its advertising columns. But it was an advertisement of human misery, of that despair which seizes humanity when deprived of its most elemental necessity, access to the soil; of the establishment of hopeless conditions that deprive men of hold-ups, dynamite, every form of violence.

CRITIC.

THE UNIVERSE IS OURS.

We are an International, and, as such, we think infinitely more of our fellow workers in "foreign" lands than we do of the capitalists in our own country—say the workmen of Canada, Mexico, or Timbuctoo, for that matter—than we do of the mine, mill and factory owners of the United States who so readily send the soldiers against us to jab their bayonets into the quivering flesh of our young, and whose police beat our wives across bosoms that are taut and pulsing with the pearly wealth of motherhood. (Bruce Rogers.)

Without drawing comparisons, which are always objectionable, one cannot help thinking of Ferrer in connection with the death of Voltairine de Cleyre. From extensive correspondence with her I know that the thing she detested most cordially was hero-worship. She was a deplorable realist, and the fact that a Ferrer culture had sprung up. One would hate, above everything, to see her meet a similar fate.

Voltairine de Cleyre thought, first and all the time, that the only compliment worth having was to help, along and continue her revolutionary work. Jay Fox has brought that out excellently in his article in "The Agitator," and if I could do it still more forcibly I certainly would. Incidentally, she considered, as I do, that the most important revolutionary situation of her lifetime had developed in connection with the Mexican Revolution. In another column Aristide Pratte's study is concluded, and it will be noticed that he shares that opinion. So do Kropotkin, Malatesta, and others too numerous to mention.

Dr. John Creaghe has decided to settle in Los Angeles and practice medicine. He is a licentiate of the College of Physicians and Surgeons, Ireland, and a member of the faculty of medicine, Buenos Ayres, Argentina, where, for thirty-five years, he had a most extensive practice. Prior to that he was a United States army doctor. His professional record is a guarantee that he is not a quack, and that which he established during his long and self-sacrificing support of "La Protesta" should convince any one that he is honestly incarnate. He has the further advantage of speaking English and Spanish with equal facility.

If you want to learn either English or Spanish, and learn quickly, you might do worse than apply to the editor of this section—Wm. C. Owen, 914 Boston St., telephone Home, A1360. He has had much experience in teaching languages and guarantees that, if he teaches you at all, it will be quickly. Knowledge of both languages is a valuable asset.