



# La Intervencion Americana

Los enemigos de la libertad del pueblo mexicano aseguraban al principio de la crisis entre México y los Estados Unidos, que en menos de una semana habrían tomado la ciudad de México las fuerzas de los Estados Unidos.

Han pasado cerca de dos meses, y las fuerzas americanas estacionadas en Veracruz no han avanzado más de tres millas hacia el interior del país, lo que prueba lo que tantas veces hemos dicho: que los Estados Unidos no estaban preparados para una guerra con México; que los Estados Unidos quisieron pulsar el estado de ánimo de los mexicanos a quienes creían estar en su mayor parte en simpatía con Carranza y Villa, y por lo mismo, en simpatía con la invasión americana, ya que la invasión era solicitada por todos los actos políticos de esos dos bandidos en sus relaciones con Wilson.

Wilson vio que el pueblo mexicano se disponía a resistir la invasión, y entonces recurrió a la estrategia de las conferencias de paz para no verse forzado a continuar desde luego una guerra para la cual no estaba preparado, y así fue como, según declaración del Embajador del Brasil, los representantes en Washington de Argentina, Brasil y Chile fueron invitados por el mismo Wilson a representar la comedia de la mediación para ganar tiempo durante el armisticio, o si era posible llegar a una solución pacífica del conflicto, el mismo había precipitado, retirando sus fuerzas de Veracruz de una manera plausible.

**Otra estrategia.**

Viendo Wilson que a pesar de su amistad con Carranza y con Villa, el pueblo mexicano no apetecía la invasión, sacó de los cabellos la cuestión agraria, mostrándose de la repote a la mañana partidario de la repote de tierras a los proletarios, pensando que de esa manera podría hacer simpática la invasión al pueblo mexicano, y, por lo mismo, no tropezaría con grande oposición. Afortunadamente, los mexicanos ya no tenemos confianza en la institución llamada gobierno, ya esté éste representado por mexicanos o extranjeros. Tras dura experiencia de cuatrocientos años, los mexicanos, al menos una buena parte, si no todos, hemos venido a comprender que gobierno es tiranía, cualquiera que sea su forma y que, por lo mismo, no debemos esperar nada bueno de ningún gobierno, propio o extraño, siendo por lo tanto un deber el combatirlo hasta su exterminio.

**Los dos bandidos.**

Que Carranza y Villa no son otra cosa que miseros sirvientes del capitalismo americano, ha sido demostrado por REGENERACION con hechos abundantes y que no dejan lugar a duda. Hemos visto a ambos ambiciosos estrechando la mano de Wilson, para que éste los ayudara a derribar a Huerta; los hemos visto en encerronas con agentes diplomáticos de Wilson, comprometer el porvenir del pueblo mexicano con alianzas con el enemigo; hemos visto pasar por las narices de las autoridades americanas inmensos contrabandos de armas, consignadas a los carrancistas; hemos oído declarar a Carranza y a Villa, sin que sus rostros enrojecieran de vergüenza, porque carecen de ella, que la invasión americana no era un acto hostil al pueblo mexicano, sino a Huerta, como si no fueran mexicanos los que iban a ser asesinados por los soldados americanos; los hemos visto recibir de los capitalistas de los Estados Unidos no solamente armas y municiones, sino que también, combatientes, como lo demuestra el gran número de muertos americanos y de heridos y prisioneros del mismo origen en los combates de Torreón y sus alrededores.

**Una prueba más.**

Pero como si todo eso no fuera bastante, hay un hecho recentísimo que prueba que Carranza, Villa y Wilson están de acuerdo en la obra de amarrar de pies y manos al pueblo mexicano, para que los capitalistas de todas nacionalidades, y principalmente yanquis, puedan explotarlo a su antojo. El vapor cubano, Antilla, estaba para llegar a Tampico con un cargamento de armas y municiones para los carrancistas, el lunes 8 de este mes. Huerta ordenó a los cañoneros Zaragoza y Bravo que impidieran el desembarco, y Wilson, por su parte, ordenó que los barcos mexicanos fueran atacados por los barcos america-

nos, si los primeros ponían obstáculo al desembarco de armas y municiones para los carrancistas.

### Ayudando a Carranza y a Villa.

Refiriéndose a la ayuda que Wilson presta a sus sirvientes Carranza y Villa, "The Los Angeles Times" publica un telegrama de Washington de fecha 7 del corriente, que dice en la parte relativa: "Hay en Washington una opinión unánime acerca de la intención del Gobierno de los Estados Unidos, y esa intención es que este puerto—Tampico—sirva a los constitucionalistas para obtener sus elementos de guerra." "Se sabe—sigue diciendo el telegrama—que este gobierno—el de Wilson—ha sido informado que Villa carece de municiones para continuar su campaña sobre la ciudad de México, y que es preciso que se

### Otro telegrama.

Procedente de la población del Niágara, el mismo periódico americano publica un telegrama de la misma fecha que en parte dice: "Si los cañoneros de Huerta se atreven a interceptar barcos que lleven cargamentos de armas y municiones para los constitucionalistas, se dice aquí que los barcos de guerra americanos intervendrán." "Quién puede dudar ahora de que Carranza y Villa son los lacayos de los capitalistas americanos?"

### Siguen las matanzas de mexicanos.

Narciso Guerrero, un mexicano, fué muerto a balazos, como un perro, en las calles de Veracruz, el 7 de este

mes, por un subteniente del vigésimo quinto de infantería del Ejército de los Estados Unidos, de guarnición en dicho puerto. El motivo del asesinato fué que Guerrero protestó contra un atropello que se quería cometer en su contra. Naturalmente, el asesino no ha sido molestado y el mexicano ha quedado bien muerto. ¡Esa es la civilización que nos llevan los soldados del capitalismo americano!

### Las conferencias de paz.

En dos semanas no han alcanzado ningún progreso las famosas negociaciones de paz. Banquetes y franquicias han menudeado, como que para eso sudan los pobres pueblos. Como a pesar de todo lo que se arregle por esos señores y matando burgueses y autoridades. De esta lucha es de la que depende el futuro del pueblo mexicano y no de los cham-

chulos llevados a cabo en hoteles aristocráticos. ¡Adelante, rebeldes!

### Las últimas noticias.

Según los telegramas publicados en la prensa americana el 11 de este mes, el deseo de Wilson es poner a Villa o a Carranza al frente de un gobierno provisional que resulte de un acuerdo final tenido por los comisionados de paz en la población del Niágara. Wilson dice que es preciso que Villa entre a la ciudad de México y asuma el cargo de Ministro de la Guerra, o el de jefe supremo de todas las fuerzas de la República, pues mientras más se ayude a los constitucionalistas, tanto mejor será para los Estados Unidos.

### Dignidad de Emiliano Zapata.

Emiliano Zapata, el honrado y firme defensor de los desheredados, acaba de hacer público su desagrado por

la intervención y las conferencias de paz. Zapata dice que él no tiene ligas de ninguna clase con Carranza y Villa, y después de condenar la revuelta de esos pícaros como criminal, pues no tiene otro objeto que perpetuar el sistema de explotación capitalista bajo el nombre de constitucionalismo, exclama como un verdadero revolucionario: "Me llaman el bandido Zapata; Zapata el bandido continuará siendo a la faz de todos los poderes del mundo, hasta que el pueblo obtenga justicia, hasta que el peón sea el amo."

Estas palabras del valeroso Zapata son la digna corroboración de su actitud de verdadero revolucionario. ¡Qué diferencia entre el servilismo de Villa y Carranza y la dignidad del noble luchador suriano!

RICARDO FLORES MAGON.

Aprended de los nobles proletarios del sur de México. Ellos no esperan a que se encumbre un nuevo tirano para que les miga el hambre. Valerosos y altivos, no piden: toman. Ante la compaña y los niños que piden pan, no esperan que un Carranza o un Villa suban a la Presidencia y les dé lo que necesitan, sino que, valerosos y altivos, con el fusil en la mano, entre el estruendo del combate y al resplandor del incendio, arrancan a la burguesía orgullosa la vida y la riqueza.

Ellos no esperan a que un caudillo se encarama para que les dé de comer: inteligentes y dignos, destruyen los títulos de propiedad, echan abajo los cercados y ponen la fecunda mano sobre la tierra libre. Pedir, es de cobardes; tomar, es obra de hombres. De rodillas se puede llegar a la muerte, no a la vida. ¡Pongámonos de pie!

Pongámonos de pie, y con la pala que ahora sirve para amontonar el oro a nuestros patrones, abramos su cráneo en dos, y con la hoz que troncha débiles espigas, cortemos las cabezas de burgueses y tiranos. Y sobre los escombros de un sistema maldito, clavemos nuestra bandera, la bandera de los pobres, al grito formidable de ¡Tierra y Libertad!

Ya no elevemos a nadie; ¡subamos todos! Ya no colguemos medallas ni cruces del pecho de nuestros jefes: si ellos quieren tener adornos, adornémoslos a puñaladas. Quienquiera que esté una pulgada arriba de nosotros, es un tirano: ¡derribémosle! En su espíritu de disciplina y de subordinación hacia los jefes. Esos hombres iban a establecer un lazo de unión entre los elementos revolucionarios del Sur y del centro de México, y los elementos que se han conservado puros en el Norte. Bien sabéis la suerte que corrieron esos trabajadores: dos de ellos, Juan Rincón y Silvestre Lomas cayeron muertos a los disparos de los esbirros del Estado de Texas, antes de llegar a México, y el resto, Rangel, Alzalde, Cisneros y once más, se encuentran presos en aquel Estado, sentencias unos a largas penas penitenciarias, otro de ellos a pasar su vida en el presidio, mientras sobre Rangel, Alzalde, Cisneros y otros va a caer la pena de muerte. Todos estos trabajadores honrados son inocentes del delito que se les imputa. Sucedió que una noche, en su peregrinación hacia México, resultó muerto un sheriff texano llamado Candelario Ortiz, y se declaró la culpabilidad de esos muertos sobre los catorce revolucionarios. ¿Quién presenció el hecho? ¡Nadie! Nuestros compañeros se encontraban a gran distancia de donde se encontró el cadáver del esbirro. Sin embargo, sobre ellos se trata de echar la responsabilidad de la muerte de un perro del Capital, por la sencilla razón de que nuestros hermanos presos en Texas son pobres y son rebeldes. Basta con que ellos sean miembros de la clase trabajadora y que hayan tenido la intención de cruzar la frontera para luchar por los intereses de su clase, para que el capitalismo americano se les eche encima tratando de vengar en ellos la pérdida de sus negocios en México. Si nuestros compañeros fueran carrancistas o villistas, si ellos hubieran tenido la intención de ir a México a poner en la Silla Presidencia a Villa o a Carranza, para que éstos dieran negocios a los americanos, nada se les habría hecho, y antes bien, las mismas autoridades americanas los habrían protegido; pero como son hombres dignos que quieren ver completamente libre al trabajador mexicano, la burguesía americana desgrasa sus iras sobre ellos y pide la pena de muerte como una compensación a los perjuicios que está sufriendo en sus negocios por la Revolución de los proletarios.

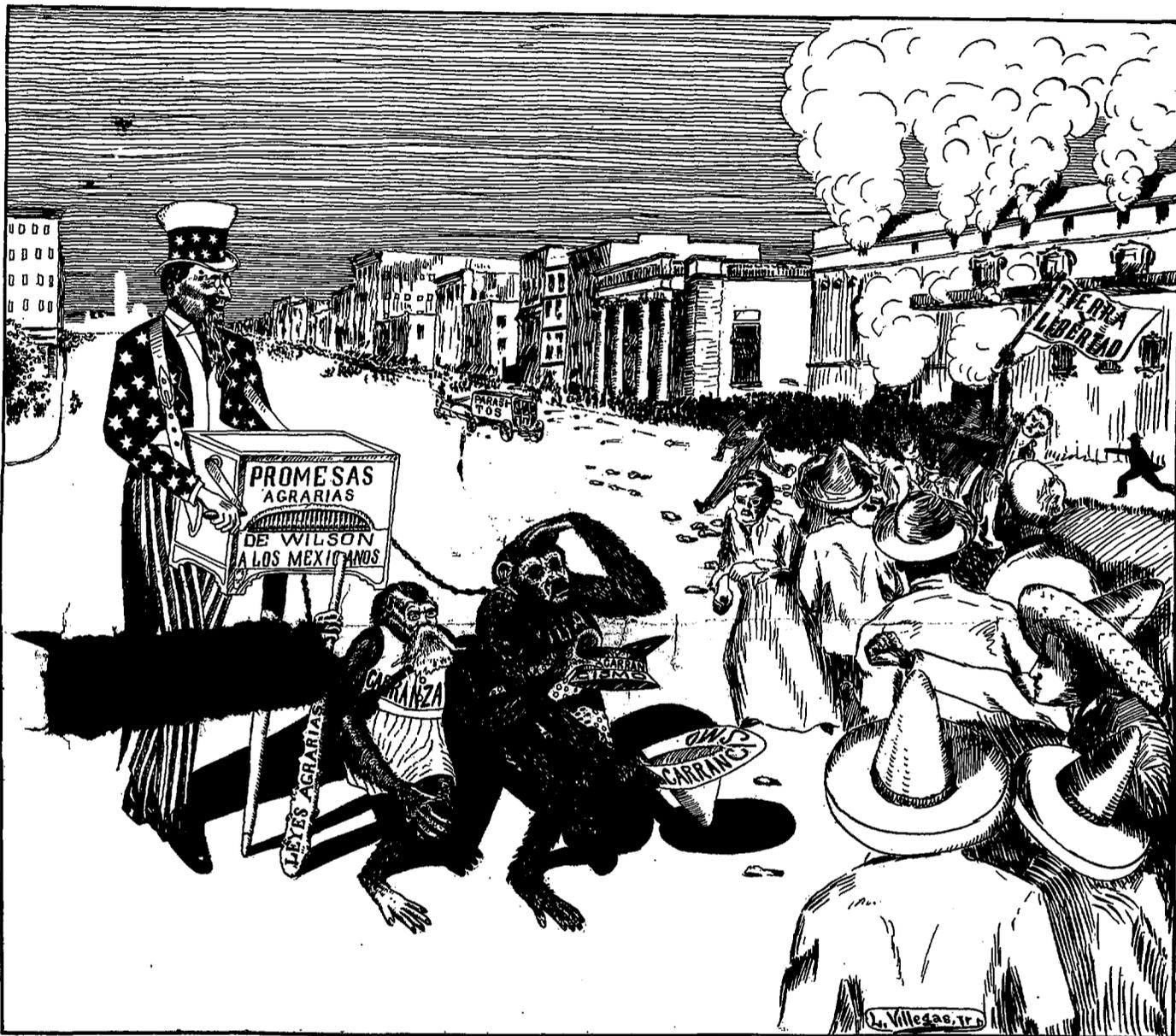
En cambio, los asesinos de Rincón y de Lomas están libres. La misma burguesía americana que pide la muerte de Rangel y compañeros, colma de honores y de distinciones a los felones que arrancaron la vida de dos hombres honrados. He aquí, proletarios, lo que es la justicia burguesa. El trabajador puede morir como un perro; pero no toquéis a un esbirro. Aquí y dondequiera el trabajador no vale nada; los que valen son los que nada hacen. Las abejas dan muerte a los zánganos de la colmena que comen, pero no producen; los humanos, menos inteligentes que las abejas, dan muerte a los trabajadores que todo lo producen, porque los burgueses, los gobernantes, los polizontes y los soldados, que son los zánganos de la colmena social, puedan vivir a sus anchas sin producir nada útil.

Esa es la justicia burguesa; esa es la maldita justicia que los revolucionarios tememos que destruya a quienes le pese y calga quien cayere.

Mexicanos, el momento es solemne. Ha llegado el momento de contarnos: somos millones, mientras nuestros verdugos son unos cuantos. La victoria será nuestra. Disputemos de las manos de la justicia capitalista a nuestros hermanos presos en Texas. No permitamos que la mano del verdugo ponga en sus nobles cuellos la cuerda de la horca. Contribuyamos con dinero para los gastos de la defensa de esos mártires, agitemos la opinión a su favor.

Basta ya de crímenes cometidos en

## Lo Despachan con su Musica a Otra Parte



Comprendiendo Wilson que la Intervención es absolutamente antipática al pueblo mexicano, tuvo la ocurrencia de halagarlo cantándole una canción que va poco más o menos como sigue: "Pueblo querido, te amo con toda mi alma y estoy decidido a darte la tierra que quieres; pero sé bueno, respeta a mis changuitos que se van bailar al son que les toco, permitiendo al pueblo indignado aporrear a los changos y levantando la Bandera Roja de Tierra y Libertad, incendia los palacios de los parásitos burgueses, pone en libertad a los presos incendiando los presidios, quema los títulos de propiedad declarando que todo debe pertenecer a todos y pone los cimientos del nuevo orden social en que no hay más amos, gobernantes ni embaucadores religiosos."

## La Intervencion y Los Presos de Texas

DISCURSO pronunciado en el mitin celebrado bajo los auspicios del Comité de Defensa de los compañeros presos en Texas, la tarde del domingo 31 de Mayo en el Y. P. S. L. hall (Salón de la Liga de Jóvenes Socialistas).

**Camaradas:**

Que resuene esta vez mi palabra como una condenación a los poderosos de la tierra; que se levante airada y sin miedo para anunciar a los verdugos de los pueblos que hay una voluntad más grande que la de los tiranos, que hay una fuerza más poderosa que el puño del despota, y que esa voluntad y esa fuerza residen en nosotros, en los de abajo, entre los despreciados por los mismos que nos explotan, entre los que con nuestras manos y nuestra inteligencia fabricamos los edificios y con nuestro sudor y nuestra sangre cultivamos los campos, tendemos la vía férrea, horadamos los túneles, arrancamos del seno de la tierra los metales útiles, y que, cuando la desesperación llena nuestros pechos, con las mismas manos que creamos la riqueza levantamos la barricada y disparamos el fusil.

La necesidad del momento es la verdad y el valor. Hay que decir la verdad cueste lo que cueste; si las fuerzas americanas han clavado en un costado de México la bandera de las barras y las estrellas, no ha sido para satisfacer un alto anhelo de humanidad y de justicia. Esa bandera ha sido clavada en Veracruz como un puñal en el pecho de la Justicia; esa

bandera no ha aparecido en aquellas playas como el símbolo luminoso de la civilización y de la cultura, sino como el trapo negro con que el crimen se tapa la cara para vaciar los bolsillos de la víctima, esa bandera es la careta de los grandes bandidos de la industria, del comercio y de las finanzas de todos los países que tienen interés en que el trabajador mexicano sea el esclavo de los aventureros de todo el mundo; esa bandera es puñal y es látigo, es cadena y es horca; no brilla como una insignia de redención y de progreso, sino que flota al aire como un sudario muerto en la noche por el soplo de la Muerte.

Porque en virtud de qué noble impulso llegó ese trapo a las playas de México? ¿Qué brisa amable lo arrastró hacia aquellas tierras? ¿Qué gallarda idea representa encima de una ciudad cogida por sorpresa? El miedo y la codicia: esto es lo que hay en el fondo de este sámeto que puede terminar en tragedia. El miedo que todos los opresores y todos los explotadores de la humanidad sienten ante el despertar inequívoco de las masas esclavas que forcejean por romper sus cadenas. Si la Revolución Mexicana fuera un movimiento que tuviera por objeto el quitar a un Presidente para poner otro en su lugar, reírían los verdugos del pueblo, porque tal movimiento no les perjudicaría, pues quedaría intacto el sistema

social y político que les permite hacerse ricos y poderosos a costa del sufrimiento de los trabajadores; pero no es eso lo que ocurre en México. Ante los ojos espantados de la burguesía internacional y de los gobiernos, se desarrolla en aquel hermoso país uno de los dramas más emocionantes y sublimes de la historia de los pueblos. Allí se disputa, arma al brazo, el derecho que todo ser humano tiene de vivir; allí, el trabajador hace pedazos los títulos de propiedad de los ricos, y mostrando las manos al mundo que contempla asombrado lo que la tradición y la ley llaman sacrilegio, lanza este grito heroico: no más títulos sancionados por la ley; de hoy en adelante, para vivir y gozar de la riqueza, no habrá más títulos de propiedad que los callos de las manos!

La burguesía internacional y los gobiernos todos temen que la chispa que arde en México, sea el principio del formidable incendio que tarde o temprano hará del mundo una sola llama, que reducirá a cenizas el sistema capitalista, cuando el trabajador deje caer la herramienta que sólo le sirve para enriquecer al patrón y enarbolar el pendón rojo de Tierra y Libertad. Porque el ejemplo es contagioso: el hambriento de los Estados Unidos, el paria francés, el esclavo ruso, el sirviente inglés, el desheredado de todos los países pueden tomar lección de su hermano el trabajador mexicano, y emprendiendo por su cuenta la obra de su libertad y de su bienestar, aplique la ten y la dinamita al poder político y al poder del dinero, único medio que le queda al pobre para deshacerse de sus verdugos.

El miedo y la codicia fueron las manos temblorosas que llevaron a México la bandera de las barras y las estrellas; el miedo que los opresores y los explotadores de todo el mundo tienen de que sus respectivos rebaños imiten al trabajador mexicano y hagan ondear en todos los países la Bandera Roja de Tierra y Libertad; el miedo de que poseionado de la tierra el trabajador mexicano, y libre por ese solo hecho, se niegue a adquirir sus brazos para enriquecer a parásitos. No fueron a México las fuerzas americanas en nombre de la civilización y de la humanidad; esas fuerzas fueron a asesinar mexicanos; en provecho de los bandidos del dinero y del principio de autoridad. Esas fuerzas han sido empujadas por el capitalismo, para matar a los trabajadores que no quieren más, amos, que quieren ser libres, que ya no suplican, que no piden más, y que resueltos, altivos y viriles arrancan del pecho del rico el negro corazón que nunca se contrajo frente al dolor de los humildes.

Tal es el motivo de la Intervención, y en esa negra página de política internacional, como la serpiente que se desliza sin ruido entre la yerba para morder el talón de su víctima, se arrastran dos reptiles a quienes hay que aplastar a tiempo: Villa y Carranza, dos engendros de Judas. El plan fraguado en la sombra es sencillísimo: con la ayuda de las fuerzas americanas Villa y Carranza podrán llegar a la ciudad de México, sentarse en el poder y entregar atado de pies y manos al trabajador mexicano a la explotación capitalista. La amenaza de las fuerzas americanas a la ciudad

de México por el camino de Veracruz, no es otra cosa que un juego militar que tiene por objeto entretener por ese lado las fuerzas mexicanas que se oponen a la invasión, mientras Carranza y Villa pueden avanzar sin gran tropiezo hacia el corazón del país. Santa Ana murió, pero reencarnó en dos bandidos: Carranza y Villa. Estos son los hombres que invitan al capitalismo americano a invadir México; estos son los buitres que esperan que las armas americanas den el tiro de gracia a la libertad de los mexicanos, para sentarse a devorar el cadáver.

Sin el consentimiento de Villa y de Carranza, el capitalismo americano no se habría atrevido a invadir el territorio mexicano, y esta lección, como tantas otras, debería servir a los trabajadores para no confiar a nadie la resolución de sus asuntos, pues mientras los proletarios, sordos a la voz de la razón, ciegos a la luz de la experiencia encarguen a uno o varios individuos la misión de darles su libertad y hacer su felicidad, las cadenas de la esclavitud seguirán siendo el premio a su buena fe y a su confianza. Los proletarios que siguen a Carranza y a Villa no los siguen ciertamente por darse el gusto de cambiar de amos ni por permitirse el lujo de cambiar de yugo, sino que en su sencillez creen todavía que alguien puede darles la libertad y el bienestar, cuando, ciego bien, proletarios, la libertad no es un bien que se regala, sino una conquista de los oprimidos alcanzada por ellos mismos, y la libertad, entendido bien, no existe, no puede existir lado a lado de la miseria, sino que es un producto directo,

lógico, natural de este hecho: la satisfacción de todas las necesidades humanas sin depender de nadie para lograrlas.

El hombre es libre, verdaderamente libre, cuando no necesita alquilar sus brazos a nadie para poder llevarse a la boca un pedazo de pan, y esta libertad se consigue solamente de un modo: tomando resueltamente, sin miedo, la tierra, la maquinaria y los medios de transporte para que sean propiedad de todos, hombres y mujeres.

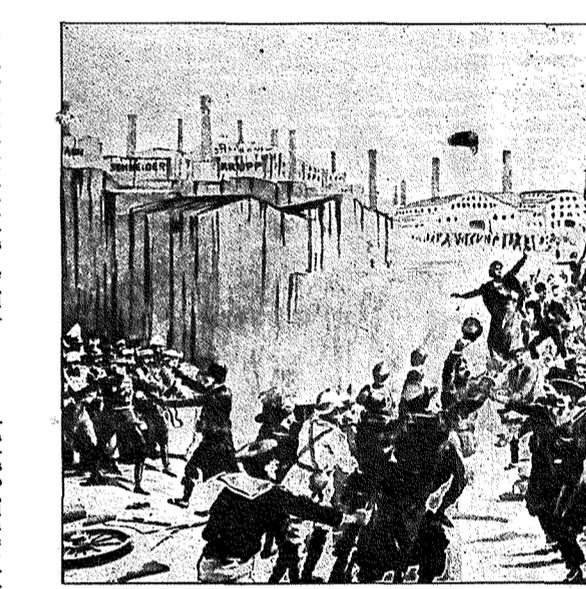
Esto no se conseguirá encumbriendo a nadie a la Presidencia de la República, pues el Gobierno, cualquiera que sea su forma, republicano o monárquico, no puede estar jamás del lado del pobre. El Gobierno tiene por misión cuidar los intereses de los ricos. En miles de años, no se ha dado un solo caso en que un gobierno haya puesto la mano sobre los bienes de los ricos para entregarlos a los pobres. Por el contrario, dondequiera se ha visto y se ve que el Gobierno hace uso de la fuerza para reprimir cualquier intento del pobre por obtener una mejora en su situación. Acordados de Río Blanco, acordados de Cananea, donde las balas de los soldados del Gobierno ahogaron en las gargantas de los proletarios las voces que pedían pan; acordados de Papantla, acordados de Juchitán, acordados del Yaqui donde la metralla y la fusilería del Gobierno diezmaron a los energéticos habitantes que se negaban a entregar a los ricos las tierras que les daban la subsistencia.

Esto debe servirnos de experiencia para no confiar a nadie la obra de vuestra libertad y vuestro bienestar.

Algunas Palabras Sobre el Comunismo Libertario

La fórmula comunista más corriente... "A cada cual según sus necesidades..." ha sido acogida con explosión de risa...

La Ultima Batalla



El movimiento mexicano por Tierra y Libertad tendrá que extenderse por todo el mundo, pues la causa del desheredado es la misma en todas las naciones de la tierra...

personas de nuestra raza. Las cenizas de Antonio Rodríguez no han sido esparcidas todavía por el viento...

Viva Tierra y Libertad! RICARDO FLORES MAGON.

Adelante.

El capitalismo internacional está jugando otro de sus triunfos en las conferencias de Niagara Falls...

RICARDO FLORES MAGON.

Al Palo.

Los policastas Juan Sarabia, Fernando Iglesias Calderón y un idiota llamado Roque Gómez...

ANTONIO DE P. ARAUJO.

No Queremos Reformas.

Cosa curiosa es que dos hombres que poseen distinta psicología, y que para sus razonamientos parten de premisas enteramente opuestas...

WOODROW WILSON, PRESIDENTE DE LOS ESTADOS UNIDOS...

GRAN BAILE

organizado por la MAY DAY FEDERATION, para las 8 de la noche del Sábado 13 de Junio, en el BURLINGAME HALL...

En cuanto a las obras de arte, aún cuando se llegase a repararlas de modo que satisficiera a todo el mundo...

RICARDO FLORES MAGON.

La Ultima Batalla



El movimiento mexicano por Tierra y Libertad tendrá que extenderse por todo el mundo, pues la causa del desheredado es la misma en todas las naciones de la tierra...

La Revolucion Expropiadora en Mexico

Es indudable que México, a pesar de los anarquistas, inal que los pose a las plumas a sueldo, y a toda la jauría de hidrófobos y prófugos de las filas anarquistas...

con la palabra "utopia", indicando los sueños de un porvenir lejano. Sin embargo, los anarquistas comunistas...

Dentro de algunos siglos se estudiará con sorprendente dolor el caos de nuestra sociedad actual. Nuestros nietos apenas si podrán concebir esta acumulación inverosímil de iniquidades...

Los comunistas, por lo demás, son tranquilos. Han asistido, confiados, a muchos ensayos de comunismo en nuestra sociedad actual...

Los contentadores del ideal social no pueden detener la marcha de avance de la humanidad; lo más que pueden hacer es enanchar la rápida pendiente por donde va dirigida...

A. DE MALANDER.

La Revolucion Expropiadora en Mexico

Es indudable que México, a pesar de los anarquistas, inal que los pose a las plumas a sueldo, y a toda la jauría de hidrófobos y prófugos de las filas anarquistas...

Lo más liberal que en el orden político se ha podido dar a ese pueblo, fué la gran Constitución de los Estados Unidos Mexicanos, dictada por el hombre más liberal que existió en México...

ANGEL MARIA DIETPA.

CIENCIA MEDICA REVOLUCIONARIA.

Manual de Fisiología y Farmacología de Terapéutica Física basados en los principios fundamentales de los más reputados naturalistas...

# ¡JUSTICIA!

El gobernante, el burgués y el clérigo se estaban aquella tarde a la sombra de un fresno que lucía vigoroso en el cañón de la sierra.

El burgués, visiblemente agitado, estrujaba entre sus manos regordetas un cuadernito rojo y decía entre suspiros y suspiros:

—Todo lo he perdido; mis campos, mis ganados, mis molinos, mis fábricas, todo se encuentra en poder de los desarrapados.

El gobernante, temblando de rabia, decía:

—Esto es el acabóse; ya nadie respeta la Autoridad.

El clérigo elevaba los ojos al cielo y decía compungido:

—Maldecida Razón; ella ha matado la fe.

Los tres personajes pensaban, pensaban, pensaban. La noche anterior habían hecho irrupción en el pueblito más céntrico revolucionario a quienes los proletarios del lugar habían recibido con los brazos abiertos, y mientras buscaban al gobernante, al burgués y al clérigo para exigirles estrecha cuenta de sus actos, éstos huyeron al cañón en busca de refugio.

—Nuestro imperio sobre las masas ha terminado, dijeron a una voz el gobernante y el burgués.

El clérigo sonrió y dijo con tono convencido:

—No os amilaneis. Cierzo es que la fe pierde terreno; pero yo os aseguro que, por medio de la Religión, podemos recuperar todo lo perdido. Por lo pronto, parece que las ideas contenidas en ese maldito cuadernito han triunfado en el pueblito, y triunfarán ciertamente si permanecemos inactivos. No niego que esas malditas ideas gozan de simpatías entre la plebe; pero otros las rechazan, sobre todo las que atacan directamente a la Religión, y entre estos últimos es entre quienes debemos fomentar un movimiento de reacción. Afortunadamente pudimos escapar los tres, que si hubiéramos perecido en las manos de los revolucionarios, la viejas instituciones habrían muerto con nosotros.

El burgués y el gobernante sintieron como si se les hubiera librado de una terrible carga. Los ojos del burgués chispearon, encendidos por la codicia. ¿Cómo; con que sería posible para él volver a disfrutar de la posesión de sus campos, de sus ganados, de sus molinos y de sus fábricas? ¿No habría sido todo otra cosa que una cruel pesadilla? ¿Volvería a tener bajo su poder a todos los habitantes de la comarca gracias a los buenos oficios de la Religión? Y poniéndose en pie sacudió el puño en la dirección del pueblito, cuyo caserío blanqueaba alegre a los rayos de un sol de Mayo.

El gobernante, emocionado, dijo con convicción:

—Yo siempre he creído que la Religión es el más firme apoyo del principio de Autoridad. La Religión enseña que Dios es el primer jefe, y los gobernantes, como sus lugartenientes en la tierra. La Religión condena la rebeldía, porque considera que los gobernantes están sobre los pueblos por la voluntad de Dios. ¡Viva la Religión!

Enardecido por sus propias palabras, el gobernante arrebató de las manos del burgués el cuadernito rojo, lo hizo añicos y arrojó los pedazos en dirección del pueblito como un reto a los nobles proletarios insurreccionados.

—¡Perros!—gritó—recibid eso con mi saliva!

Los trocitos de papel volaron alegres arrastrados por el viento, como mariposillas juguetonas. Era el Manifiesto de 23 de Septiembre de 1911.

Las primeras sombras de la noche comenzaban a subir del valle, y a la luz crepuscular podía verse ondear sobre una casita del pueblito una Bandera Roja que ostentaba en letras blancas esta inscripción: "Tierra y Libertad." El gobernante, el burgués y el clérigo gritaron agitando los puños hacia el pueblito:

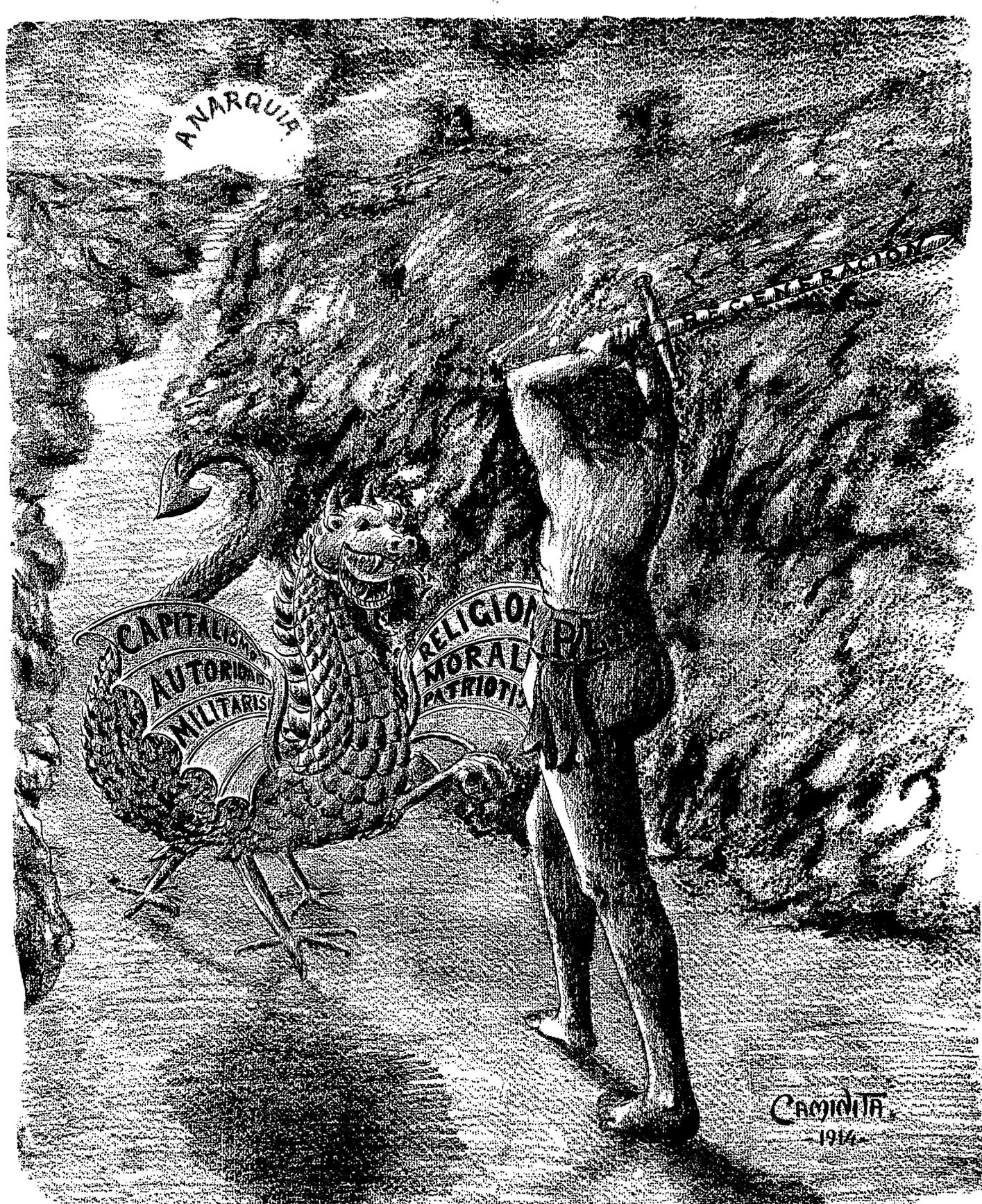
—¡Nido de víboras; pronto te aplastaremos!

Todavía lucían por occidente los últimos brochazos que dió el sol al despedirse; las ranas preludiaban su acostumbrada serenata, libres, felices, ignorantes de las miserias que hacen sufrir al hombre. En el fresno, una pareja de zenzontles se cantaban sus libres amores, sin jueces, sin curas, sin escribanos. La belleza apacible de la hora, invitaba al corazón humano a manifestar todas sus ternuras, y a los sentimientos, a materializarse en una obra de arte.

Haciendo estremecer hasta las rocas, un grito formidable bajó rodando por la cañada; ¡quién vive!

El gobernante, el burgués y el clérigo temblaron presintiendo su fin. La noche había acabado de sacar de su baúl todos sus crespones; los zenzontles emudecieron; las ranas callaron; una ráfaga de aire agitó sinistramente las ramas del fresno, y en las tinieblas, pavoroso, volvió a resonar el grito fatídico; ¡quién vive!

Los tres personajes recordaron en un segundo todos sus crímenes; ellos habían cozeado todas las delicias de



El Partido Liberal Mexicano bellísima; el camino es largo, tortuoso al paso del luchador, pero éste, robusto y sin miedo está listo a

con su poderosa arma, REGENERACION, se abre paso destruyendo los obstáculos. El sol de la Anarquía brilla a lo lejos como una promesa

al, la Autoridad, el Clero, todos los prejuicios, todos los fanatismos religiosos descargando el golpe mortal que hará rodar sin vida a todos los enemigos del

biensar y de la libertad de la

illa a lo lejos como una promesa al, la Autoridad, el Clero, todos los prejuicios, todos los fanatismos religiosos descargando el golpe mortal que hará rodar sin vida a todos los enemigos del

En la vida a costa del sufrimiento de los humildes; ellos habían mantenido a la humanidad en la ignorancia y en la miseria, para poder satisfacer sus apetitos. Un rumor de pisadas energías se acercaba a ellos. Eran los soldados del pueblo, los soldados de la Revolución Social. Una descarga de fusilería hizo rodar sin vida a los representantes de la hidra de tres cabezas: Autoridad, Capital, Clero. RICARDO FLORES MAGON.

que comenzó el 20 de Noviembre de 1910 y que todavía no termina a pesar de que cayó un Presidente, Porfirio Díaz, y han escalado el poder sucesivamente otros tres, Francisco L. de la Barra, Francisco I. Madero y Victoriano Huerta. Naturalmente, como con claro talento opina Malatesta, no comenzó la Revolución con un preciso programa comunista anarquista. Ha sido durante el grandioso movimiento cuando los miembros del Partido Liberal Mexicano nos hemos esforzado y nos estamos esforzando y seguiremos esforzándonos por encauzar el movimiento revolucionario mexicano hacia el comunismo anarquista, como lo demuestran los actos de los compañeros en el campo de la acción; como lo prueban la propaganda que con la palabra y con impresos hacen los miembros del Partido, y como lo prueba la propaganda que hace REGENERACION. Además, el Manifiesto de 23 de Septiembre de 1911, expedido por la Junta Organizadora del Partido Liberal Mexicano es un programa de lucha contra el Capital, la Autoridad y el Clero, y de reconstrucción social sobre las sólidas bases del comunismo anarquista.

Muchos de los nuestros han muerto en la terrible contienda: Guerrero, Berthold, Pesqueira, la grande anarquista Margarita Ortega, Stanley, Ullbarri, Jiménez, Orozco, Tanguma, Cardoza, Fuentes, Sánchez, Guerra Chico, Pérez Peña, Cortez, Rincón, Lomas, Villalobos y cientos más que no mencionamos para no hacer interminable la lista de los mártires que han caído envueltos en la Bandera Roja de Tierra y Libertad. Todos

esos miembros del Partido Liberal Mexicano tomaron parte en el movimiento revolucionario que convulsiona actualmente a México, para poner en práctica lo que tan sabiamente aconseja Malatesta: "Nosotros debemos estar en todos los movimientos revolucionarios o que puedan conducir a una revolución, y trabajar para que los acontecimientos no tomen otro rumbo que el que nosotros deseamos."

Otros muchos compañeros, siguen tomando parte en el movimiento revolucionario, convencidos de que la masa se volverá anarquista y comunista durante la Revolución, después del comienzo de la Revolución, como opina Malatesta, y los resultados obtenidos hasta el presente hacen abrigar la risueña esperanza de ver muy pronto derrumbarse en México el sistema capitalista y autoritario. Las operaciones actuales de los miembros del Partido Liberal Mexicano, se extienden desde Sonora y Chihuahua en el Norte, hasta el Sur de México. En Sonora, Juan F. Montero encauza el movimiento en la región del Yaqui, donde los habitantes insurreccionados se encuentran en posesión de Bécum, Pótam, Cócort, Torín y otros pueblos en los que oiden la Bandera Roja de Tierra y Libertad, y han tomado posesión de las tierras comprendidas entre los ríos Yaqui y Mayo. El número de rebeldes armados en esta región es de más de seis mil. En Durango, Domingo, y Benjamin Arrieta, siguiendo los principios del Partido Liberal Mexicano, han entregado las tierras a los habitantes de las regiones que ocupan con sus fuerzas, las que numeran no menos de cinco mil

## El Deber del Revolucionario

Pensemos en el porvenir; pensemos en los medios nuevos que se nos ofrecen, y aprovechémoslos. Mas, para aprovecharlos, debemos recordar que una revolución no se produce según la línea precisa trazada por un filósofo o un poeta. La revolución se produce de cualquier modo y se desarrolla en un sentido u otro según la fuerza que en ella obra. Si para hacer la revolución quisieramos esperar a que ella comience con un preciso programa anarquista o comunista, arriesgaríamos esperar en vano. La masa se volverá anarquista y comunista durante la revolución, después del comienzo de la revolución, no antes. Nosotros debemos estar en todos los movimientos revolucionarios o que puedan conducir a una revolución, y trabajar para que los acontecimientos no tomen otro rumbo que el que nosotros deseamos. ENRIQUE MALATESTA. Hacemos nuestra la opinión de Ma-

## Muestra de Solidaridad

Grandioso resultó el mitin organizado por el Comité de Defensa de los compañeros presos en Texas, y que tuvo verificativo el domingo 31 de Mayo en el salón de la Y. P. S. L. Una multitud ansiosa de oír palabras sinceras y honradas, llenó el amplio local. Hombres, mujeres y niños asistieron en masa a demostrar con su presencia su amor a la libertad y su odio a la tiranía. A las dos y media de la tarde, más de mil personas ocupaban las sillas del salón, mientras en la puerta se agrupaban todos los que no pudieron encontrar asiento. Un ambiente de fraternidad y de buena voluntad envolvía a la audiencia. Allí se encontraban los buenos amigos de la causa del Partido Liberal Mexicano y muchos de los miembros del Partido residentes en Los Angeles y los pueblitos de los alrededores. En las solapas de los sacos de centenares de concurrentes lucían el botoncito del Partido Liberal Mexicano y el listón rojo que lleva impresas las palabras, tan populares ya, de "Tierra y Libertad"; en las

## La Bandera Roja

La actividad revolucionaria de nuestros compañeros es cada día más intensa en la Baja California. El día 2 de este mes, una guerrilla de compañeros que iba en marcha hacia el mineral de Calmallí tropezó con un burgués americano que al trote trataba de ganar la frontera con veinte mulas cargadas de efectos que hacían falta a los habitantes de la región. Los compañeros de la guerrilla hicieron ver al americano la necesidad que había de que esos efectos fueran dejados a disposición de los que los necesitaran. El burgués, creyendo

blusas de las compañeras se veían los mismos distintivos. El calor era abrumador; pero no se notaba fatiga en aquellos rostros de trabajadores inteligentes que esperaban con ansia el comienzo del acto. El murmullo de animadas conversaciones podía ser oído hasta en la calle; unos hablaban de la Intervención Americana en México y de sus posibles resultados en el movimiento mundial de la clase trabajadora; otros se referían a la necesidad de ayudar a los trabajadores presos en Texas; los más se comunicaban sus impresiones sobre los sucesos más notables de actualidad; niñas y compañeras entusiastas vendían ejemplares de REGENERACION, folletos y libros anarquistas, botoncitos del Partido Liberal Mexicano y listones rojos. Victor Cravello, el siempre entusiasta y activo compañero, anunció que el acto iba a comenzar. Todos callaron; Cravello explicó el motivo del mitin y refirió a la audiencia los esfuerzos que ha hecho en pro de los presos de Texas el Comité de Defensa y urgido solidaridad y energía para que el Comité pudiera llevar a buen término sus trabajos. La audiencia aplaudió entusiasta. Hicieron uso de la palabra los compañeros Anselmo L. Figueroa, Enrique Flores Magón, Luis Villegas Jr., Teodoro M. Gaitán, Teresita Villalpando y el que escribe esta crónica. El auditorio dió inequívocas muestras de estar de acuerdo con las ideas manifestadas en el mitin, y de estar dispuesto a hacer todo lo posible para salvar a los compañeros presos de las garras de la tiranía capitalista, pues no solamente oyó gustoso a los oradores, sino que contribuyó generosamente con dinero para su defensa. Las siguientes resoluciones fueron votadas por unanimidad en medio del mayor entusiasmo: "Los mexicanos y españoles residentes en Los Angeles, reunidos en asamblea hoy 31 de Mayo de 1914, hemos adoptado las siguientes resoluciones: "Consideramos que Rangel, Alzalde, Cisneros, Cline y el resto de los catorce trabajadores confinados hoy en las bastillas de Texas por los sucesos de Carrizo Springs desarrollados del 11 al 13 de Septiembre de 1913, son inocentes del crimen que se les imputa, o sea, de la muerte del Deputy Sheriff Candelario Ortiz. "Consideramos que la persecución de que son víctimas Rangel y compañeros, es el resultado del odio que la clase capitalista siente por aquellos de los miembros de la clase trabajadora, que más actividad y celo muestran en la defensa de los intereses de su clase. "Consideramos que es un crimen de lesa civilización y lesa humanidad el que cometió la fuerza armada de Texas, al dar muerte a dos hombres honrados, Juan Rincón Jr. y Silvestre Lomas, por el delito de ser mexicanos, miembros de la clase trabajadora y hombres conscientes de sus derechos. "Consideramos que el Estado de Texas, y los Estados Unidos también, se cubren de lodo al perseguir a hombres inocentes y asesinar a hombres honrados, y considerando, igualmente, que la persecución sufrida por esos actos de brutalidad dignos de épocas atrasadas, "Protestamos contra la persecución de que son objeto Rangel y compañeros, cuya libertad inmediata, absoluta e incondicional demandamos para satisfacción de la Justicia, y protestamos, con toda la energía de que somos capaces, contra el asesinato que oficiales del Estado de Texas perpetraron en las personas de Juan Rincón Jr. y Silvestre Lomas, pues tanto la prisión de los primeros, como el asesinato de los últimos, son hechos que chocan a la civilización, deshonran la cultura alcanzada por la humanidad y lastiman los sentimientos de todo ser humano normal. "Finalmente, resolvemos que copia de esta protesta sea enviada por el Secretario del Comité de Defensa de Rangel y compañeros, al Gobernador del Estado de Texas, Oscar B. Colquitt. "Los Angeles, Cal., Mayo 31 de 1914.—El Secretario del Comité, Victor Cravello." Hombres, mujeres y niños de buena voluntad cantaron los himnos revolucionarios "La Marsellesa Anarquista", "El Hijo del Pueblo" y "Tierra y Libertad." No hubo una sola nota discordante en este memorable mitin que dejó en la mente de los que ocurrieron a él una grata sensación de alivio moral, al convencerse de que se trabaja con ardor por la liberación de los hermanos de Texas. El sábado 6 de este mes, la estimable compañera Emma Goldman dió una recepción a sus amigos en el mismo salón. Hubo discursos en inglés y en español por los compañeros Enrique Flores Magón, Fred. H. Moore y Emma Goldman. El compañero Arturo Giovannitti leyó unas hermosísimas poesías. Todos hablaron en favor de los presos de Texas. Hubo concierto, baile, refrescos y cena. Todo lo que se recordó es para la defensa de los compañeros presos en Texas. Emma nos ha ofrecido no desperdiciar oportunidad para hablar en pro de nuestros hermanos presos. Arturo Giovannitti, el orador y poeta revolucionario, siempre que habla en público, se refiere a la necesidad de interponernos todos los proletarios entre la tiranía y nuestros hermanos de Texas, para librarlos de la prisión y de la muerte. ¡adelante! ¡A rescatar a nuestros hermanos! RICARDO FLORES MAGON.

que el sistema capitalista impera aún en todo México, país que se dice un recibo por todo lo que llevaba, a lo que los revolucionarios le contestaron que todo aquello que llevaba era propiedad de todos los que con sus manos han contribuido y contribuyen a producir la riqueza, y que, por lo mismo, no había necesidad de dar recibos, pues los propietarios eran los trabajadores. El burgués trató de hacer armas contra los compañeros, y éstos lo calmaron cogiéndolo de un árbol. Al día siguiente llegaron los compañeros a Calmali, donde el proletariado los recibió con muestras de júbilo. Los pocos que se opusieron a la entrada de los revolucionarios, fueron nuestros hermanos invitaron a todos los habitantes a dar fin con el sistema capitalista, haciendo propiedad común de toda la riqueza acaparada por los ricos, proposición que fue recibida en medio de estruendos aplausos y gritos de ¡Viva Tierra y Libertad!

Otra guerrilla de compañeros entró a San Quintán, Baja California, el día 4 de este mes. Desde luego expusieron al pueblo los principios emancipadores contenidos en el manifiesto de 23 de Septiembre de 1911, y lo invitaron a adoptarlos. El pueblo, gozoso, abrazó la causa del Partido Liberal Mexicano, y para acabar con todo el nepotismo, al mismo tiempo que la explotación se llevaba a efecto para el bien de todos, fueron ahorcados los burgueses y autoridades del lugar. El cura trataba de huir; pero hombres y mujeres de buena voluntad le echaron el guante y después de haber ver a los inconscientes que la Iglesia está siempre a favor de los opresores del pueblo, lo colgaron con sus compañeros de opresión y de explotación: los burgueses y los representantes de la Autoridad.

En Sonora continúa cada vez más vigoroso el movimiento del Partido Liberal Mexicano. Se sabe que nuestros compañeros ya quis están levantados en armas desde hace algunos meses y se encuentran en posesión del valle del Yaqui y de varios pueblos. Las fuerzas combatientes han sido reforzadas en estos últimos días por mil ochocientos yaquis y mayos que pertenecían a las fuerzas carrancistas de Alvaro Obregón. Los carrancistas han sido derrotados en varios encuentros tenidos con esta nueva fuerza de compañeros. Uno de los americanos que salieron huyendo de la región, dicen que cuando ellos salieron de la parte central de Sonora, esos compañeros estaban sitiando las plazas de Cumuripa, Laura y Buenavista. Es posible que para esta fecha ya hayan sido tomadas dichas plazas.

Con motivo del incremento que las armas del proletariado están tomando en el Estado de Sonora, los hacendados están poniendo a salvo los ganados pasándolos a los Estados Unidos. Tomad nota de eso, hermanos yaquis. Impedid por cuantos medios tengáis a mano que no siga sacando más ganado del Estado, pues ese ganado es de los pobres, tiene que servir para la alimentación de los pobres, y si llega a faltar, habrá hambre como en las regiones infestadas por el carrancismo.

**LA SITUACION**

Mientras el grueso del ejército carrancista marcha hacia el Sur, en el Norte, a su espalda, se levantan, resueltamente todos aquellos elementos que no podían respirar bajo la pezuña del constitucionalismo de Villa y Carranza. Los revolucionarios de llegar a la ciudad de México, pero están en vías de quedar sin movimiento entre la espada y la pared; los elementos independientes y los elementos del Partido Liberal Mexicano, surgen por todas partes detrás de las huestes carrancistas que marchan hacia la ciudad de México; en Sonora, Maytorena rehúsa de su jefe y se rebela; en Jiménez y otros lugares del Estado de Chihuahua, los convencidos de que Villa y Carranza son meros aspirantes al poder y a la riqueza, se levantan en armas contra sus antiguos jefes; Maclovio y Lázaro de Villa con más de tres mil hombres; en Durango, los hermanos Arrieta se burlan de Villa y se rien en las barbas de Carranza; y entretanto, las llamadas huestes constitucionalistas continúan su marcha hacia la ciudad de México y avanzan, es cierto, pero dejando la retaguardia en poder de sus enemigos; el constitucionalismo o carrancismo está herido de muerte y tal vez muera de anemia antes de llegar a la ciudad de México, y si llega entonces tendrá que hacer frente a la misma situación en la que se ahoga Huerta, por la sencilla razón de que el movimiento revolucionario no terminará hasta que el pueblo haya conquistado la libertad económica, base de todas las libertades.

Entretanto, los lobos de la banca, los tiranos de la industria, los chacales del comercio empujan a Wilson para que este iluso se eche a cuestras la empresa de tomar la ciudad de México en favor de Carranza y de Villa, y la Intervención se cierne en el horizonte mexicano.

Los verdaderos revolucionarios, los de la Bandera Roja, sin tomar en cuenta las negociaciones de paz continúan la guerra; sin esperar a que Carranza se sienta en la Silla Presidencial, lo combaten desde ahora como combaten también a Huerta, en su empresa de acabar para siempre con el principio de Autoridad. Huerta, en su ocaso, vacila y se hunde; Carranza y Villa, antes de llegar al zenit de su carrera, llevan en sí mismos la carcoma que los reducirá a polvo; son velas de sebo que se ahogaron soles.

**El 5 de Julio**

A más de lo que en otras partes de este número se dice acerca de nuestros queridos compañeros presos en las hediondas cárceles texanas a quienes se está arreglando en todas las ciudades de los Estados Unidos se celebran por los trabajadores de habla inglesa mítines de protesta en un mismo día, el 5 de Julio vendiendo. El objeto de dichos mítines no es solamente para levantar allí protestas escritas que serán mandadas al Gobernador del Estado de Texas, Oscar B. Colquitt, demandando la libertad absoluta de nuestros camaradas, sino también para demostrar a

**¡Mueran los Gringos.....? No; ¡Mueran los Ricos!**

Estruendo de armas y vibraciones de chirinos flotando en los aires a lo largo de la frontera.

Movimiento inusitado de tropas de tierra y agua, y reclutamiento de miles de aspirantes a asesinos profesionales, se llevan a cabo en esta nación mientras que en las Cataratas del Niágara y en la Casa Blanca se habla de paz.

Bruñen sus armas y engrasan sus fusiles los soldados americanos que, siendo proletarios inconscientes cuyos sentimientos han sido pervertidos, y su criterio desarrollado torcidamente por la insana educación de los medios burgueses y degenerado para asesinar a otros seres humanos que debieran considerar hermanos, porque aquellos también son proletarios.

Educa la humanidad a odiar cordialmente al individuo que por casualidad naciera al otro lado de una línea fronteriza imaginaria; educado cada individuo a considerarse él y lo que al acaso naciera dentro de los límites de "su" patria superiores en todos conceptos a los demás individuos de otras naciones, y enseñados los proletarios desde pequeños a considerar como emblema de honor un trapo cualquiera tejido con determinados colores, y a matar y ser muertos por defenderlo; envenenados por las absurdas teorías de la prensa capitalista, tendentes todas a fomentar el odio de razas, para tener a los proletarios divididos y debilitados por lo tanto, y suprimida y entorpecida manoseadamente la propaganda de los rebeldes, para que las masas no aprendan a apreciar las cosas en su justo valor, natural es que haya individuos que se presten a ser soldados en las filas pretorianas de los capitalistas;

que otros, también inconscientes, sientan odio reconcentrado contra los "greasers" y nos consideren gente inferior que debe ser civilizada a disparos de fusil y mandobles de sable.

De ahí viene que la sangre joven de los asesinos profesionales americanos hierva en sus venas con fuego patriótico, avivado por los mercenarios que garrapatean las hojas capitalistas, y se apresten con bestial benévolo a ir a asesinar a otros proletarios en realidad ninguna ofensa han hecho a sus hermanos los proletarios americanos.

Unos por prejuicios y atavismos, los soldados y los proletarios inconscientes, se prestan a servir a los intereses de sus mismos verdugos, a fortalecer el mismo puño que los tiene acogotados, a remachar sus propias cadenas yendo a remachar las de los proletarios mexicanos.

Ellos nos odian y nos desprecian tanto como los alemanes y franceses inconscientes se odian mutuamente, como los americanos y los ingleses sin conciencia lo hacen, sólo por dize que pertenecer a razas diferentes o tener patrias distintas; y en su odio asesinan a los indefensos y a los que con aplausos las instituciones de los años que los encaminan al matadero para beneficio de los años mismos.

Pero esa desgraciada circunstancia, hermanos mexicanos, no debe hacernos gritar "¡mueran los gringos!", porque americanos son también los que en este país se oponen a que el Capitalismo Americano arroje contra los proletarios mexicanos la soldadesca de aquí.

Americanos son los millones de socialistas que están llevando a cabo una vigorosa propaganda contra la guerra con México; americanos son nuestros hermanos proletarios de la I. W. W. y los sindicalistas y anarquistas, que son también millones de hombres conscientes, que en estos momentos agitan en todo este país contra la Intervención Americana, reconociendo que los mexicanos peleamos por una causa justa como es el derecho a vivir, conquistando Tierra y Libertad, y quienes, los proletarios conscientes que cito, en su agitación contra la guerra llegan hasta a amenazar con levantarse ellos mismos en armas en este país contra el mismo Sistema Capitalista que pretende esclavizarnos, si al fin se lleva adelante la pendiente guerra contra el proletariado.

Los próceres la fuerza que hay tras la defensa de nuestros hermanos encarcelados y hacer colectas para el fondo de defensa.

No somos no creemos que los compañeros de habla española, así como los trabajadores en general, día 5 de Julio, por lo mismo les recomendamos que desde luego den los pasos necesarios para que, sin falta, también se celebren mítines de trabajadores españoles y mexicanos en todas las poblaciones donde radiquen, se escriban protestas que desde luego se manden a la siguiente dirección: Oscar B. Colquitt, Governor, Austin, Tex., se levante colectas y se dé aviso de haberse celebrado dichos mítines a Victor Cravello, Secretario del Comité de Defensa de los Presos de Texas, Room 108, Labor Temple, Los Angeles, Cal., a quien también debe hacerse toda remisión de fondos para la defensa.

Esperamos, compañeros, que todos tomaréis particular empeño en que no haya un solo pueblo, sección o ciudad donde no se celebre un mitin de protesta contra las iniquidades e injusticia de que están siendo víctimas los presos de Texas. No hay que olvidar que la fecha convenida es el 5 DE JULIO ENTRANTE.

todo conveniencia personal; que se sumergen, sonriendo, en el lodo humano y salen de él sonriendo como antes y como antes limpios; que son una amenaza constante para los tiranos y vividores.... De esos salen los mártires.

Componen otra clase de almas la de los individuos que están siempre a la que salta; que como las moscas, acuden donde hay algo que chupar; que nunca acuden donde puede sufrir quebranto la integridad de su persona; que hacen su aparición con nariguetas de apóstolo, cuando los mártires han abolido camino a costa de su sangre; que con claridad y escritura infames recogen preámbulo, para venderlo a cualquier precio al adversario de los que llaman amigos; que exentos de méritos positivos, de moralidad y de inteligencia, no piensan más

que en vivir de la traición y del engaño; que mienten, falsean y traicionan los ideales, si ello puede producirles treinta dineros.... De esos salen los furantes.

El peligro está, y la estado siempre, en que el pobre pueblo, la pobre masa republicana, socialista y anarquista, no sabe distinguir el trigo de la cizaña, la abnegación de la infamia, y admite a los últimos, a los primeros, porque los buenos dicen la verdad al pueblo por amarga que sea, y los malos le halagan.

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RICARDO ANDES.

La Revolución Social Mexicana es un acontecimiento de gran trascendencia para las futuras luchas del proletariado universal por la Conquista del Poder. De su triunfo o su derrota, depende mucho la suerte del esclavo mundial.

México es un país de inmensas riquezas naturales, cuya posesión absoluta daría en el futuro predominio indiscutible sobre el mundo a la Clase Capitalista.

Humboldt, al decir que el indio mexicano es un pobre haraposo sentado sobre una fabulosa riqueza, tenía razón. En los 27 Estados, 3 Territorios y un Distrito Federal en que políticamente se divide los Estados Unidos Mexicanos, se encuentran innumerables minas, estando en 26 de ellos muchas de bastante consideración que serían de grandísima utilidad para una sociedad libre, porque rinden considerable producción de carbón de piedra, cobre e hierro. De este último metal, el hierro, hay un depósito de fama universal, el Cerro del Mercado; a las orillas de la Ciudad de Durango, capital del Estado del mismo nombre, que es una montaña de 640 pies de alto, 1,100 de ancho y 4,800 de largo, siendo toda una sólida masa de hierro que por muchísimos años puede abastecer a las necesidades de toda la humanidad.

También hay entre los productos minerales, platina, grafito, azufre, sodio, mármol, asfalto, petróleo, etc. De este último, el petróleo, con lo que produce una sola región, la de Tampico, Estado de Tamaulipas, basta para abastecer al mundo entero por muchísimos años también.

Minas de oro y de plata, se encuentran en abundancia en México. La flora mexicana es sorprendentemente variada, gracias a que hay en México regiones frías, templadas y tropicales, que permiten que haya una gran variedad de granos, plantas y árboles útiles, ya por su frutos alimenticios, ya por sus virtudes medicinales, o por dar materias primas para las industrias y demás ramos de la actividad humana.

Aquí cabe decir que aunque a México se le describe como un país netamente agrícola, también tiene una industria bien desarrollada, que basta para suplir las demandas locales.

México es famoso por sus extensos bosques vírgenes, poblados de árboles frondosos y copudos cuyo follaje hace la noche en pleno día, cuando el sol quiebra sus rayos en las más altas ramas de los robustos árboles, mientras que el hombre, machete y tpa encendida en mano, tiene que hacerse paso entre aquellos laberintos de exhibente vegetación.

La fauna mexicana es de una variedad bastante grande también, gracias así mismo a las diferentes clases de climas, habiendo, por lo tanto, una diversidad maravillosa de piezas de caza; grandes y chicas.

Actualmente todas esas fuentes de riqueza están en poder de la burguesía; pero sin explotar en gran parte. Mas, sin por una u otra circunstancia la Revolución Social Mexicana es aplastada, todas esas riquezas entrarán a ser objeto de explotación en una infinitamente mayor escala que hasta por un mendrugo de pan endurecido y la miseria espantosa a que queda reducido el proletariado mexicano si triunfa el Capitalismo, forzarán a los esclavos sometidos a trabajar ya no solamente por irrisorios salarios de unos cuantos centavos al día, sino hasta por un mendrugo de pan endurecido.

Habrán, pues, esclavos que trabajen tan barato como nunca se ha visto; y habiendo también a la mano materias primas en abundancia, la burguesía se apresurará a aprovechar esas circunstancias favorables para obtener artículos que paguen fabulosos dividendos, a cuyo cebo la burguesía internacional hará de México el centro de producción del mundo, dejando por lo mismo sin trabajo a los proletarios de las demás naciones, o al menos a los de menor importancia, para dar lugar a la explotación de un mendrugo de pan endurecido, en pocas palabras, significa que si en México triunfa el fin la burguesía, no seremos los mexicanos las únicas víctimas, sino que los proletarios de todas partes del mundo también lo serán.

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RICARDO ANDES.

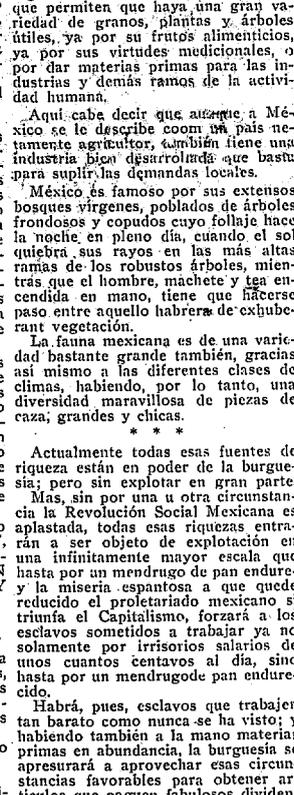
**Pensemos en el Futuro**

La primera consecuencia sería el debilitamiento de la burguesía en toda la línea. Derrotada en México, tendría que batirse en retirada en los demás países ante el empuje de las huestes proletarias que alentadas por el triunfo de sus hermanos mexicanos, redoblarían sus demandas que, de ser atendidas las induciría a exigir más, y de ser negadas las enardecería más hasta decidirse a seguir el ejemplo heroico del indio mexicano y lanzarse también a la lucha armada por Tierra y Libertad.

La influencia moral que en el proletariado mundial ejercería el triunfo de la Revolución Social Mexicana es bien fácil de suponerse; de ahí que no insista yo en demostrarla. Basta, me, por lo tanto, llegar sólo a la conclusión de que los trabajadores de los demás países terminarán por levantarse en armas, para exterminar de una vez la Sociedad Burguesa.

Llegado a esa conclusión, entra lo

**La Vergüenza del Siglo**



Hé aquí el monstruo del sistema actual devorando a su víctima. Es el Capital, la Autoridad y el Clero teniendo bajo sus patas al proletario que, impotente, no ha podido romper sus cadenas porque siglos de educación religiosa le han infundido el temor a un ser sobrenatural al que llaman Dios, y le han enseñado a respetar al patrón y al gobernante. Y mientras el proletario, como en el presente dibujo, no se atreve a levantar la cabeza para ver de frente a su verdugo, será la eterna víctima de todos los que quieran oprimirlo. La opresión del Capital, de la Autoridad y del Clero son la vergüenza de este siglo en que la filosofía enseña que nadie debe mandar a otro, que nadie debe hacerse servir de otro y que no hay seres sobrenaturales más allá del cielo estrellado.

que me interesa presentar en este escrito.

Así como esas grandes riquezas que encierra el suelo mexicano pueden ser arma mortal esgrimida contra los trabajadores si la Clase Capitalista queda triunfante al fin de la contienda, de la misma manera será arma mortal contra la burguesía en las manos de los proletarios emancipados.

Imagínese las maravillas que pueden hacerse en una sociedad libre con las inmensas riquezas naturales con que cuenta México.

Una vez libres los mexicanos de todo yugo, capitalista, autoritario y religioso, y viviendo dentro del comunismo anárquico que en México es fácil de implantar, gracias a la inclinación de la raza en ese sentido, por tradición e instinto, según lo hemos demostrado ya otras veces en REGENERACION, será fácil dar un impulso vigoroso a la producción de cuanto sea necesario para ayudar a los rebeldes que en otras naciones se decidan a empujar las armas para conquistar su emancipación económica.

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RICARDO ANDES.

**REGENERACION**

EDITOR: Anselmo L. Vagueros. Dirección Postal: P. O. Box 1226. LOS ANGELES, CALIFORNIA. PRECIOS DE SUSCRIPCION. 1 año \$2.00—6 meses \$1.10.—3 meses 60c.—Número suelto 5c.—Para paqueteros, 2/3c ejemplar.

triunfo o derrota depende mucho la suerte del esclavo mundial; y de ahí que nosotros a pesar de tantos insultos, sospechas, dudas, persecuciones, peligros, traiciones, etc., etc., acatemos hombres y miserias que de tantos años atrás venimos sufriendo, continuamos luchando a brazo partido no solamente contra el enemigo común sino aún con los que debieran ayudarnos, ya que la dragonean de revolucionarios, firmes en nuestros puestos, esforzándonos por encauzar hacia el comunismo anárquico ese grandioso movimiento revolucionario que se está desarrollando en México.

La empresa es peligrosa y difícil, lo reconocemos bien; pero no hay obstáculos ni dificultades que no se vencen con una voluntad firme y tenaz.

Los liberales mexicanos, por nuestras convicciones bien arraigadas y por nuestra idiosincrasia de indios, somos tenaces; y nuestra voluntad, templada por las vicisitudes de la vida, es de acero. De ahí que, aunque nos dejen solos frente a las hordas del capitalismo internacional los camaradas del resto del mundo, seguiremos de frente animados y tenaces, hallando fuerzas aún, al caer atravesados por las balas mercenarias, para morir gritando: ¡ADELANTE! ¡VIVA TIERRA Y LIBERTAD!

ENRIQUE FLORES MAGON.

**"Crisol"**

Camaradas: Ese es el nombre de un Grupo REGENERACION en el que nosotros, miembros de distintos otros Grupos que nos encontramos hoy aquí, nos hemos reorganizado, y cuyo nombre indica por sí mismo que consideramos nuestros deber de hombres rebeldes y libertarios, depurar nuestras mentes de prejuicios y atavismos y batallar por lograrlo también en nuestros hermanos productores, sean lo que fueren, campesinos, industrialistas, viliistas o religiosos, a quienes hay que hacer ver que ninguno de esos jefecillos revoltosos labrarán la felicidad del que mucho produce y nada tiene, y mucho menos la de los religiosos, cuyos ministros y frailes no hacen más que enloquecer a las masas con sus prédicas embruteedoras, para mantener a la humanidad a oscuras y esclava.

Debemos demostrarles que nuestro libertad y bienestar será obra de nosotros mismos los pobres si acrisolamos nuestro entendimiento. Demostremosles que acrisolándola, nuestra fuerza será grande y fácil de resolver el problema económico que crea difícil. ¡No se crea una locura la idea de Colón de descubrir la América!

Todo es fácil si ponemos nuestra voluntad e inteligencia a ello. ¡A la obra! Cooperemos en algo al adelanto de nuestra obra redentora de Tierra y Libertad, ya que somos honrados trabajadores, para tener el derecho de todo alivo rebelde de presentarnos con franqueza a la hora del triunfo de la emancipación económica, política y social del proletariado, a tomar parte del beneficio.

Trabajadores: No hagáis trapeso con vuestra conciencia retardando el día del triunfo. Ya que somos productores, cooperemos, ayude-mos todos a libertarnos, para que no se nos haga pesado a unos cuantos el fardo de la lucha contra la Trinidad infame, Gobierno, Capital y Clero. No es necesario detallar cómo se puede ayudar, cada quien hágalo según sus inclinaciones e iniciativa individual; la cuestión es que todos metamos el hombro.

Todos los pobres, como un solo hombre, si queremos ser libres y felices, debemos marchar hacia la Redención Humana, al Comunismo Anárquico.

Compañeros: ¡Viva la Anarquía! ¡Viva Tierra y Libertad! ¡Viva el Patrimonio Universal!

Vuestros por la causa de Tierra y Libertad.—Calvert, Tex., Mayo 23 de 1914.—(Firmados). Prisciliano Moreno, José Chávez, Petronila Morantes, Gabriel González, Amelia González, Jesuita Galaviz, Gregorio Castro, Librada Gutiérrez, María Garza Gutiérrez, Florencio Moreno, Canuta Vidal, Gregorio Castro, Eulalio López, Antonio R. Gutiérrez, Abraham Morantes, Ladislao González, Regino González, R. González, Juan Ferrer, José Garza, Gutiérrez, Reorganizador.—José Palomino, Secretario Interino.

**LIBERTAD O MUERTE!**

A los Presos de Texas. Salud.

Compañeros: El día que rompisteis las cadenas que oprimían el corazón del esclavo; el día que salisteis del presidio llorando, fabrica, cuartel o mina; el día que tomasteis las armas para lavar la ofensa que los tiranos de todos los tiempos hicieron a la humanidad, este fue el grito de vuestro pensamiento: ¡Libertad o Muerte!.....

En la lucha sangrienta declarada contra el privilegio, no hay término medio.

¡Libertad o Muerte!..... Este debe ser nuestro lema; que más vale morir como león en la selva, que ser cordero en un matadero. Guárdate que sea vuestra suerte, estad satisfechos. No habéis sido los primeros, ni seréis los últimos en caer.

Como hombres, habéis cumplido con vuestro deber; todos debemos el nuestro. El rayo se manifiesta por la luz; la humanidad, por la acción. El Evangelio Cristiano dice: "Si te dan un bofetón en el carrillo izquierdo, pon el derecho." Y yo digo: donde se alce el brazo del verdugo, caiga el golpe del vengador.

Vuestro día de Causa,

Manuel Márquez, Castillejo.

Acaracejos, España, Marzo 29 de 1914.

PARA PEDRO GASTORERA, CALIFORNIA, el día que se cumplió a su destino.



Saturday, June 13, 1914.  
No. 192.

# Where Mexico Stands Today

An annual special edition should not, in our opinion, occupy itself with such mere details as the Constitutionalists have pushed forward here and Zapata shown renewed activity there. These are but straws, and here we prefer to devote our space to general results and the causes of those results.

In all probability the Mexican Revolution still has a long course to run, but already one great jump into the air has been made. From the President of the United States to men who themselves are large land monopolists and staunch upholders of existing institutions, all unite today in the admission that the land of Mexico must belong to the people of Mexico; to the men who actually do the work; to the peons. Such a paper as the "Los Angeles Times" is forced continually to acknowledge it, and even Huerta himself has outlined with this very "Times" denunciation as the greatest plan of confiscation ever proposed by any government.

Staggering events are always followed by a pause, for the mind needs time in which to re-adjust itself. It will take the proletariat of the United States considerable time to assimilate the true import of what has been going on in Mexico, but the process of assimilation has begun. Naturally the most radical element—chiefly in the ranks of the I. W. W., Anarchists and Socialists—have taken the lead. Quite naturally also the leaders in those organizations turn their backs and refuse to face the music. All that explains itself. In the first place, new revolutionary developments discredit the set programs to which leaders have tied themselves. In the second place, such developments cause followers to doubt the foresight and omniscience of the leaders. This is regarded as fatal to party discipline,—personal pride is wounded and envy is aroused. These are among the most powerful of ruling passions, and the role they play in revolutionary movements has always been immense. At this very moment, therefore, the official spokesmen of the I. W. W., the Socialist Party are arguing laboriously that Zapata is an ally of capitalism. William English Walling and the editor of "Solidarity" are instances in point.

**Clearing the Issues.**  
This will lead to prolonged discussion, from which all will benefit; if only because Socialist compromises will be subjected to a criticism they have not hitherto received. By this the entire revolutionary movement will be strengthened incalculably, for Socialist political influences are still exceedingly strong in such bodies as the I. W. W., and are most debilitating.

It is to be hoped that from such discussion there will come a simplification of economics, which will be lifted out of the mists of metaphysical debates—economic determinism and so forth—which might well last centuries, and set on the firm ground of the indisputable fact that the sustenance of the human race depends exclusively on the application of labor to land. It will then become self-evident that Labor, to become triumphant, must be not only in control of itself—by organization or otherwise—but also in control of the other indispensable factor, the land. This the Mexican peon, who is still largely free from the thought-confusion into which the wage-system has plunged which advanced nations, understands. This lesson he is teaching.

John Kenneth Turner's article, "Why I am for Zapata," in the June number of "The New Review," sums up admirably the advance of thought begotten by less than four years of fighting by those who knew exactly what they want, and want it so badly that they are prepared to die for it. He says most truly that "unlettered as they are, the mass of Mexicans who are fighting with guns know better than what they are doing, and are equal to the ballot-box know what THEY want—and they know better how to get it."

Incidentally we may remark that Walling has published a new book, "Progressivism and After," which is analyzed in the same number of "The New Review." The present writer expects to dissect it in the forth coming number of "Land and Liberty." Here it is sufficient to say that his contentions, if true, knock the present Socialist program to the ground, and prove that Berger, Debs and the other political leaders have been fooling away our time for a generation past.

**Anti-Militarist Propaganda.**  
Thus the Mexican Revolution, fought out beyond the Rio Grande, is begetting a profound revolution in our own attitude toward the social question. The wide-spread opposition to war with Mexico must surely have been an eye-opener to our Hearsts and Otis's, and should be most gratifying. It should lay the foundations in this country of a persistent and effective anti-militarist movement. The almost universal ridicule heaped on the Mediators shows a healthy conviction that the disarmament pact to be freed by their own brains and strong right arms. That conviction is spreading and ultimately will have a deep effect on the revolutionary movement both here and abroad. It will give an impetus to what is called Direct Action, and will show that nineteenth-twentieths of what our present labor movement abhors as such is not worthy of the name, since it does not aim, even in the remotest degree, at the abolition of human slavery, and the expanding international capitalism which seeks to bring Mexico under the yoke of wage slavery—as it has brought India, Africa and the greater part of the world—has received its

first decided check, at the hands of a nation which knows what capitalism is, loathes it and is fully determined to have none of it. From the plutocratic dream of owing down to the Panama Canal, and thereby establishing United States suzerainty from the Canadian border to Cape Horn—as voiced by Taft, Roosevelt and other Presidents—there has been a rude awakening.

**No Longer Helpless.**  
A nation of fifteen millions, most of whom, four years ago, could hardly recognize a rifle when they saw it, has become armed and highly-skilled in those guerrilla tactics which are the most advanced and efficacious style of modern warfare. Moreover, the peons have armed themselves chiefly at the expense of their own governments, which they have been engaged in attacking and overthrowing. In no other country have the disinherited, as yet, had the sense and courage to perform this necessary feat.

It will be no longer possible to impose in Mexico that hideous slavery with which the Congo, Peru and other localities too numerous to mention, have shocked mankind. There the natives have remained unarmed and, therefore, have stood helpless before their white exploiters. In Mexico the situation has been reversed, and it is well for the peon. This is a lesson that will be gradually learned by the consciousness of the international proletariat. One ounce of this experience is worth a ton of peace orations.

Prolonged warfare between contending factions has not only given the Mexican peon opportunity to arm himself, but also has forced the contenders to court his support with economic promises of the most substantial kind. The more desperate the needs of the contending factions the more substantial will be the emancipation promised, and the more determined the leaders shall not cheat him will the peon grow. Our own United States history is one continuous record of politicians' promises broken with absolute impunity, and of a supposedly-intelligent nation humbugged by fakes. Consider, for example, the career of William Jennings Bryan, who deluded half the United States into the ridiculous conception that Free Silver would rescue it from poverty. Do you suppose that we would entrust the economic future of the peon to Bryan's theorizings?

Meanwhile, and in conclusion, the Mexican situation is, by all odds, the most universally-discussed topic of the day, and justly so. As said before, it is the first serious check Capitalism has received at the hands of Labor. It marks, therefore, the opening of a new era, and as such is one of the world's great historical events.

WM. C. OWEN.

## Assassin's Work

"Solidarity," official organ of the I. W. W., in its issue of May 23, indulges in an editorial headed "Zapata as an ally to capitalism," in which it aims at the abolition of capitalism, in aiding the direct abolition of peonage, must be to follow the American method of making yeomen or freeholders of the peasantry." It adds oracularly that Zapata and his "Land and Liberty" peons "appear as aids to the supremacy of up-to-date capitalism," and that "no other conclusion is possible to one who views the Mexican situation from a revolutionary working class standpoint."

Is it possible, it is really possible, that there are workers who can swallow that sort of rubbish? Does any working man in his senses believe that the capitalists of this country have been helping Zapata, and that there to drive out the landlords and burn their title deeds? Does any one of even the most rudimentary intelligence suppose that men are driven into wage slavery by possession of the natural resources of their country? Does not every one with a grain of sense know that it is only when man has been so foolish as to part with his heritage that he finds himself helpless, as no other living creature is helpless, and compelled to fight and scheme and crawl for the blessed job the monopolist sees fit to throw him?

One should be perhaps content to laugh such folly out of court, but it is impossible not to feel indignant. Such an article is a direct malevolent stab at our fellow-workers struggling in Mexico; is a direct invitation to members of the I. W. W. to throw cold water on and ignore their struggle; is a base desertion of them in their hour of greatest need, when they find themselves face to face with the army and navy of the United States.

It is also a most cowardly treason to members of the I. W. W., who look to their "official" organ for guidance. But that organ is not in the business of serving truth. It is owned by the ring, which hangs on for dear life, and since it can work its ends by cutting the I. W. W. program down to one of trades union organization. Hence all opposition to agitation on broader lines and sneers at Anarchists. Centralization is getting in its deadly work.

### THE BRITISH GRIP.

Borax is a most important article and the supply on this Pacific Coast had been cornered by "Borax" Smith. His holdings have been taken over by a British syndicate, which has paid millions for them. The great oil deal by which a British syndicate was to have taken over the vast oil holdings in California of the General Petroleum Company is halted temporarily, owing to the failure, involving liabilities of from \$3,000,000 to \$4,000,000, of a London banking firm. It failed, as the despatches inform us, despite great efforts to hold it up made by the British nobility, with which it "has always been a favorite medium for stock exchange speculation." The firm's failure is attributed to heavy gambling in Grand Trunk stock. Meanwhile let all our good friends cease to sing "My Country, 'tis of thee!"

Oh, no! The land question is nothing to us. The Mexicans must be crazy.

# Mexican Manifesto

Workers of the world! Get up from your knees, sweep the cobwebs from your brains, think, and thereby put into your blood that iron which leads to victory. Face the facts; learn to recognize your riders and kick them off your backs. Understand that only by winning equality of economic power can you abolish that human slavery in which you rot. Master the great lesson written for you in letters of blood beyond the Rio Grande.

### Chained to the System.

Freedom you yourselves must conquer; freedom from the landlord who levies on you for the use of that earth without which you cannot live; freedom from the usurious parasite who forbids you to lay a finger on what you have produced until you pay his toll. Can sugar men be your friends? Can the mouse make peace with the cat, or the lamb with the wolf that lives but to devour it?

You, Socialists! Do you not KNOW that the whole power of Government is devoted to but one thing—the legal protection of legalized plunder? Do you not KNOW that he who becomes an office-holder, be he President of the United States or dog-catcher of Sleepy Hollow, swears loyalty to and must work for the government machine which legalizes the robbery of Labor and restrains it from preventing or punishing that robbery? Do you not KNOW that, by the very fact of taking office, the elected becomes a mere cog in a colossal wheel from which he cannot tear himself apart; that he is bound thenceforth to serve it and move as it moves; that when the court cages the starling who strays, the loaf the officeholder becomes a partner in that judicial crime; that when the soldier shoots down a rebel worker the office-holder becomes a partner in that murder; that when Mexicans fall victims to the fire of our marines in Veracruz you, who uphold the representative system which clothes Woodrow Wilson with the power of a Czar, are personally responsible? How can you call yourselves revolutionists while upholding the machine that grinds out such results? How can you fail to see that the one great enemy the disinherited of Mexico face in their struggle for the land is the governing power, and those who seek to seize that power, that they in their turn may keep the robbed from onsting the robbers and taking back their own?

### Scattering the Forces.

Look at it from another angle. Here we have, beyond the Rio Grande, a struggle for the vital principle that this earth, our one storehouse, is the joint property of the human race. Yet to that great struggle and to that great principle most even of those who call themselves Revolutionists still stand indifferent. Why? Is it not because we are still a nation of villagers, as Bernard Shaw has called us; because, instead of concentrating on the general struggle which raises, in the most dramatic and powerful form, those basic issues to which alone the masses respond, we waste ourselves upon a thousand local contests, growing wildly excited over the election of some councilman and forgetting those IMPERIOUS DEMANDS OF LIFE which the International Revolutionary Movement must voice? Do you not know that when a candidate is being run all else is subordinated to the one great question of getting the vote? And what is that but to localize the movement, to split it into thousands of weak and isolated fragments, to rob it of the great human conscience that gives it strength and reduce it to the merest shadow of its natural self? You wish the masses to support you. Understand then that the masses are like the wind, which fans the conflagration into fury but blows out a petty flame. Your little local conflicts never stir them. Only great revolutionary struggles, such as that now going on in Mexico, can rouse them into action. Such struggles give them courage; inspire them with the hope that they too may be able to shake off their riders, as the Mexican peon has shaken off Terrazas and other infamous monopolists.

### Timidity Means Death.

If you would succeed, therefore; if you would get a real hold upon the masses and move deeply the currents of your time, step out of narrow localism; trust yourself boldly to big issues pregnant with coming life; shake off the timidity, the appeal to radical prejudices, the dread of really free discussion, all those weaknesses with which the cautious angling for votes has poisoned you. Join hands with your struggling brothers beyond the Rio Grande, acknowledging honestly that in fighting for the free and equal use of land they are fighting for what the disinherited of this country have the right to break bread and sneak, at the danger of broken heads, into the side-door Pullman. You furnish the fees on which the country constable and justice of the peace grow fat. You crowd the jails when they drag you from the soap-box. You bear the burden of the social struggle in its grimmest form. And what do you get for it? Nothing. Nothing except the satisfaction, which we share with you, of knowing that you are shaking the pillars of this accursed slavery and laying the foundations of a society in which no government official shall club you for daring to assert your manhood; no industrial pirate dictate to you when and how you shall work, or exact tribute for giving you employment; no legal net catch you in meshes through which the big game breaks with ease; no legalized murderers swoop down on you with machine guns when you rebel at being treated worse than dogs; no mealy-mouthed sky-pilots wheedle you into submission with the lie that a paradise awaits you beyond the clouds.

### The Proletarian's Program.

You members of the I. W. W.! What are you? You are the great unskilled, the intermittent workers; the bums and hobos created by a system which cannot even give the willing worker. You pack your blankets hither and thither, halting about the right to break bread and sneak, at the danger of broken heads, into the side-door Pullman. You furnish the fees on which the country constable and justice of the peace grow fat. You crowd the jails when they drag you from the soap-box. You bear the burden of the social struggle in its grimmest form. And what do you get for it? Nothing. Nothing except the satisfaction, which we share with you, of knowing that you are shaking the pillars of this accursed slavery and laying the foundations of a society in which no government official shall club you for daring to assert your manhood; no industrial pirate dictate to you when and how you shall work, or exact tribute for giving you employment; no legal net catch you in meshes through which the big game breaks with ease; no legalized murderers swoop down on you with machine guns when you rebel at being treated worse than dogs; no mealy-mouthed sky-pilots wheedle you into submission with the lie that a paradise awaits you beyond the clouds.

### One Duty and One Crime.

This is your propaganda; your proper propaganda; the only propaganda that can better your condition and give you true satisfaction. You are at war with the entire mis-named system of justice. Get out of the habit of looking to lawyers for protection. It matters not one jot whether you are shot by a Burns detective, a militiaman or a regular. Keep up your anti-militarist agitation. The masses are kept quiet by their moral scruples and religious fears. Go for the religious fakirs and moralists. There is but one great crime today—the upholding human slavery. The one duty is its complete and final overthrow; that all may share equally in the conquest of the human mind; that all may have equal access to Life's rich banquet, and that involuntary poverty and the fear of want may be swept away for ever.

This is the mission of the men who swell your ranks; of that hardy proletariat which does the world's most strenuous and risky work, and fights for life at every step. Fight all along the line, for the whole thing hangs together. The robber corners the means of life and the government protects the robbery, with the long arm of the law and the soldier's bayonet. The priest and moralist bless the theft and sanctify the thief. They are all essential parts of one machine, and your business is to force it to the scrap-heap. You must turn the enemy's whole flank and overwhelm him. To turn yourself to the peering of some isolated outposts is to court certain and ignominious defeat.

### Cut Out the Red Tape.

Snap your fingers at your executive officials and the organs they tune so carefully. They are after dues

and the influence their position gives. They don't want a battle all along the line, but petty outpost triumphs they can boom. They want centralized power such as Gompers and similar officials enjoy from generation to generation. They want the program cut down to the old trades union model, because that keeps you hanging on expectantly; because it means your absorption in routine work conducted by the local clique which they can boss; because it prevents that scattering of forces which, though imperatively needed, gets their men out of hand and beyond their individual control. It is the policy pursued for centuries by the priesthood of the Church of Rome, which knows its business and corrals its flocks. It is a policy absolutely fatal to revolutionary success. Another year of it and you will be as helpless for attack as is the American Federation of Labor, and that is today one of the strongest bulwarks of the existing system.

No! For you, above all others, there is nothing in this respectable, old-fashioned role; nothing in copying the tactics of the A. F. of L. There is nothing in this official talk about construction and economic power, because you haven't got it, save as you move the mass and change the whole social structure. You can't get it in any other way, for the simple reason that you have no monopoly of skill with which to combat the monopoly of natural resources and capital the employing class enjoys. As an instance; at this very moment and here in California, you are trying to corner the supply of labor for the hopfields, that you may force them to release Ford and Suhr. To do this you are seeking the co-operation of the Mexicans, Hindus and Japanese. But these people are absorbed in their own far-reaching revolutions, and it is only as you show interest in them that they feel interest in you. The large propaganda gives you alliances of value. A whittle-down agitation isolates you.

### An Army of Parasites.

Look at all this talk about organization, tied up in red tape and stamped with the official label. The history of the A. F. of L. shows that there is nothing in it, except indeed the creation of an army of parasites. Your own history proves it, conclusively. All effective organization springs spontaneously from discontent, and never from the careful calculations of a central ring. Consider Lawrence, if you doubt it. There unorganized determination, flaming into action, brought about almost in a day what walking delegates had failed to produce in years of work, swelled instantaneously your membership and furnished for the months the reputation on which you thrive, for it was believed that you represented fighters who got results. When the results gave out; when the suspicion crept abroad that fighting was done only by order of the official ring, the prestige withered. You cannot sit safely on two stools. You must trust the masses or they will not trust you. 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Mexican Notes

Now that it is becoming generally noised abroad that the trouble in Mexico is economic and has its basis in land monopoly, it is becoming fashionable to pity the peon, as a relic of the middle ages and the victim of a feudalism from which we superior beings freed ourselves long ago. Nothing could be more erroneous.

In the first place, feudalism still flourishes with us, and will do so as long as land monopoly endures. Our Steel Trust and all the rest of the unsavory family rest on the cornering of the nation's natural resources. Our land laws are far more savage than any England ever dared enforce. Never did evictions in Ireland begin to equal, in proportion to population, those which take place yearly in New York City.

In the second place, Mexico is the victim of the most up-to-date capitalism, being milked scientifically by Wall Street syndicates.

In the third place, the Mexicans, instead of being ignorant on economic questions, were trying most valiantly to solve them at a date when the people of the United States were thinking only of digging gold in California and grabbing the huge area just beginning to be opened up by railroads. How many Americans were bothering their heads about the social question in 1856? But at that very date the Mexicans were not only putting through one of the most liberal constitutions ever adopted by a nation, but discussing the entire land and capitalist problem with a clearness not excelled today in the United States.

Let any one read the discourses delivered in the Constituent Congress at that year and he will find immediately the truth of this. Let him study, for example, the address delivered by Don Ignacio Ramirez, perhaps the most celebrated writer of the day, with its powerful attack on land monopoly and exposition of the manner in which the worker had escaped from plantation slavery only to fall into the clutches of capitalism. He phrased it thus: "Formerly the serf was a tree, cultivated for the abundant fruit it produced. Today he is a sick of sugar-cane, to be tossed aside after having been squeezed." Has any modern writer put it better?

Lack of space forbids a detailed following of the Mediators' wanderings. Carranza has expressed himself most vigorously to the effect that neither they nor any other outsiders have a right to meddle in Mexico's internal affairs. He scolds the idea of having to halt operations against Huerta. Huerta's representatives, on the other hand, are reported at this writing as about to withdraw unless the Constitutionalists consent to and observe the armistice. The situation is being cartooned remorselessly. Peace being represented as flying from the newtings at Niagara. Fight with the exclamation: "This is the place for a lady" and in similar humorous guises. Villa has assured the Hearst papers that he will be the first to enter Mexico City, and that it is only a question of the shortest time. Meanwhile two German steamers have landed arms and ammunition for Huerta at Puerto Mexico.

President Wilson having discovered, at last, that the trouble in Mexico is chiefly agrarian, the "Los Angeles Times" publishes what it calls "an arranged interview" with Huerta, in which that gentleman elaborated a most ingenious plan for taxing the large landholders out of existence. "The Times" says of this editorially: "No more comprehensive system of government brigandage was ever devised, and it is entirely practicable." In short, it begins to look as if, with all sides admitting that he must have the land, the peon is likely to get it. People usually do get what they fight for, if only they can fight hard and long enough.

The Constitutionalists have succeeded at last in cutting off Mazatlan's water supply, and, under cover of the resulting darkness, they captured food supplies intended for the federal defenders, who are said to be starving. Oregon, the constitutionalist commander in the West, has expressed himself as resenting most strongly the landing of American troops at Veracruz. He is awaiting orders to advance on Mexico City. Attempts to assassinate Huerta, followed by executions, have been reported. Rumors of Huerta's resignation, in favor of a commission, are current once more, but the latest despatch from Niagara Falls reports his representatives as saying that he will do so when Mexico is "politically pacified." This ought to carry comfort to Bryan's troubled breast.

ROCKEFELLER'S FRIENDS.

Victor Murdock, Progressive leader in the House of Representatives, has given the House his experiences on anti-trust legislation. His memory goes back to the first dissolution of Standard Oil, and over that, dear reader, your father probably roared with delight, twenty-two years ago. Murdock, in pessimistic vein, brought the futile record down to date and wound up thus: "What fantastic films the morning newspapers reveal before the eyes of the country! Rockefeller, over at Tarrytown, N. Y., installing a system of electric lights, that he may keep by touching a button at his bedside, his eight guards who surround the house awake through the hours of the night. The testimony in Denver yesterday, where witnesses stated before the board of enquiry that in Troop A, which looted the tents of the striking miners at Ludlow, after they had shot the miners down and killed eleven women and children, there were only eight members who were not either mine guards or employees. Constitutional government in Colorado has broken down. The man who has been the beneficiary of our delay of our care, less futile trust legislation, passed at random, sits in his palace upon the Hudson, insecure, fearful that the law will not protect him, and the men out in Colorado, who are his victims, know that it does not protect them."

The Socialist Party, which reports this record of fatalities, is itself squandering the time and enthusiasm of its followers on just such foolishness.

MANIFESTO OF THE Mexican Liberal Party

MEXICANS:

The Organizing Junta of the Mexican Liberal Party views with sympathy your efforts to put in practice the lofty ideals of political economy and social emancipation of the reign of which on earth will put an end to that strife between man and man which has lasted long enough and has its origin in that inequality of fortunes which springs from the principle of private property.

To abolish this principle means the annihilation of all the political, economic, social, religious and moral institutions composing the environment within which are smothered the free initiative and the free association of human beings, who, if they wish to save themselves from perishing, are obliged to set on foot a cruel competition from which there issue triumphant only the best, not the most self-sacrificing, not the most ethically, morally or intellectually, but the most cunning, the most egoistic, the least scrupulous, the hardest-hearted, those who place their own personal well-being above every consideration of human solidarity and human justice.

But for the principle of private property Government would have no reason for its existence, since it is needed only to keep in check the complaints of the disinherited or their rebellions against those who have got into their grasp the "social wealth." Neither would there be any reason for the existence of the Church, whose exclusive object is to struggle in the human being, by practicing piety, resignation and humility, his innate tendency to rebel against oppression and exploitation; silencing the cries of the most powerful and fruitful instincts with the practice of penances that are immoral, cruel and injurious to personal health. In order that the poor may not aspire to the enjoyment of this earth, and constitute themselves a danger to the privileges of the rich, it promised the humblest, the most resigned and patient, a heaven dangled in the infinite, away there beyond the stars which they vainly see.

Capital, Authority, the Clergy—here we have the sombre trinity which makes this heinous earth a paradise for those who have succeeded, by cunning, violence and crime, in getting into their claws what the sweat, the blood, the tears and the sacrifice of thousands of generations of toilers have produced; and a hell for those who, with arm and brain, till the soil, set the machinery in motion, build the houses and transport the products; the result being that humanity is divided into two classes whose interests are diametrically opposed—the capitalist class and the working class; the class that owns the land, the machinery of production and the means of transportation, and the class that has only its arms, and intelligence with which to support itself.

Between these two social classes there cannot be any bond of friendship or fraternity, because the possessing class is always bent on perpetuating the economic, political and social system that guarantees it the tranquil enjoyment of its robberies, while the working class endeavors to destroy this iniquitous system and put in its stead a method whereby the land and the houses, the machinery of production and the means of transportation may be for the common use.

MEXICANS: The Mexican Liberal Party recognizes that every human being, by the very fact of his having come into existence, has a right to enjoy each and all the advantages modern civilization offers, because those advantages are the product of the efforts and sacrifices of the working class throughout all time.

The Mexican Liberal Party recognizes labor as necessary for the sustenance of the individual and of society, and all therefore with the exception of the aged, the crippled, the deficient and children, must dedicate themselves to the production of something useful, that will satisfy our wants.

The Mexican Liberal Party recognizes that the so-called right of private property is an iniquitous right, because it compels the great majority of human beings to work and suffer for the satisfaction and ease of a small number of capitalists.

The Mexican Liberal Party recognizes that Authority and the Clergy are the mainstay of the iniquity of Capital, and therefore...

The Organizing Junta of the Mexican Liberal Party has solemnly declared war against Authority, war against Capital, war against the Clergy. Against Capital, Authority and the Clergy the Mexican Liberal Party has raised the Red Flag on Mexico's fields of action, where our brothers are fighting like lions, disputing the victory with the bourgeoisie's hosts, whether those hosts call themselves Maderistas, Revistas, Vazquistas, Cientificos or what else, since their only purpose is to hoist some flag and into the position of first magnitude, the country in order that, under the shelter of his wing, they may do business without any consideration whatever for the mass of Mexico's population, since they all regard as sacred the right of individual property.

In these moments of confusion, so propitious for the attack on oppression and exploitation; in these moments when Authority, broken, thrown off its balance, vacillating, attacked on either flank by every unchained passion, by the sword of all the appetites that have been set on edge by the hope of being soon able to glut themselves; in these moments of despairing distraction, of agony, of terror on the part of Privilege, the compact masses of the disinherited are invading the lands, burning the title deeds, laying their creative hands on the fertile soil and menacing with their fists all that yesterday was respectable—Authority, Capital and

Clergy. They are turning the furrow, scattering the seed and awaiting, full of emotion, the first fruits of a labor that is free.

The activity of the different political hands now disputing among themselves for supremacy will result in the doing of exactly what the tyrant Porfirio Diaz did, inasmuch as no man, however well-meaning he may be, can do anything for the poor when he finds himself in power. That activity has produced a chaos which we, the disinherited, ought to turn to account, taking advantage of the country's special circumstances to put in practice, without loss of time and while on the march, the sublime ideals of the Mexican Liberal Party. We must not delay expropriation until peace shall have been made, for then the supplies in the stores, granaries, warehouses and other places of deposit will have become exhausted, and, owing to the prevalent state of war, production will have been suspended, which will lead to famine. On the other hand, if we carry out expropriation and the organization of free labor while the movement is afoot, neither then nor afterwards will any one go in need of the necessities of life.

MEXICANS! If you wish to be free, once and for all, battle for the other cause than that of the Mexican Liberal Party. All the others offer you political liberty after they shall have triumphed. We Liberals invite you to take immediate possession of the land, the machinery, the means of transportation and the houses, without expecting that anybody will give them to you or that the law will decree it, for the law are not made for the poor but for the frock-coated gentlemen who take good care that all is in favor of their caste.

It is the duty of us, the poor, to work and struggle to break the chains that make us slaves. To leave the solution of our problems to the educated and wealthy classes is to put ourselves voluntarily into their clutches. We the plebeians, who are ragged, we the hungry, who have no food of land whereon to lay our heads, we who are tortured with anxiety as to the bread needed tomorrow by our wives and children, we who when we become old are discharged ignominiously because we cannot work; we have to make powerful efforts and a thousand sacrifices to destroy, to its very foundations, the edifice of the old society, which has been hitherto a tender mother to the rich and wicked, but a cruel step-mother to the poor and good.

All the evils which afflict humanity spring from the existing system, which compels the majority to toil and sacrifice to satisfy a privileged minority. We must satisfy all its needs and all its caprices while living in ease and vice. Things would not be so bad if all the poor were assured of work, and were it not that production is arranged not for the satisfaction of the toilers' needs, but to produce what the bourgeoisie want, and they contrive that more than they can buy shall not be produced. Hence come periods when work shops or the number of workers is reduced; a condition furthered by the perfecting of machinery, which makes the place of the proletarian's muscles.

In order to do away with all this it is necessary that the workers take into their hands the machinery of production, and that they themselves regulate the production of wealth, attending to their own needs.

Robbery, prostitution, murder, incendiarism, swindling—these are the products of a system which places men and women in conditions under which, in order to escape dying of hunger, they have to take where they can or prostitute themselves; for, in the majority of cases, although they may be most anxious to work, they cannot get it, or it is so ill paid that the most important needs of themselves, individually and of their families. Apart from this, the long hours and the conditions in the midst of which work is done under the present capitalist system quickly make an end of the worker's health and even of his life, in those industrial catastrophes the sole origin of which is the contempt with which the capitalist class views those who sacrifice themselves for it.

Irritated by the injustice of which he is the subject; angered by the ostentatious luxury of those who do nothing; clubbed by the policeman for being poor; obliged to hire out his muscle to be employed in a task which does not please him; badly paid; despised by all those who know more than he does or whom, having money, think themselves superior to those who own nothing; having before him the prospect of a miserable old age and the death of an animal discharged from the stable because no longer useful; rendered from day to day unwell; by the possibility of being without work; obliged to regard as enemies those of his own class, because he never knows which of them will be the one to hire himself out for less than he himself is receiving; this being the poor man's position it is natural that ancestral instincts should develop, and that crime, prostitution, disloyalty, should be the natural fruits of the old and odious system which we are seeking to destroy to its lowest roots, that we may create a new one of love, of equality, of justice, of fraternity, of liberty.

We arise then, as one man! In the hands of all are tranquility, well-being, liberty, the satisfaction of all sane appetites. But let us not allow ourselves to be guided by directors. Let each be master of himself, that everything may be arranged by THE MUTUAL, CONSENTING OF FREE INDIVIDUALS. Death to slavery! Death to hunger! Long live Land and Liberty!

MEXICANS! With our hands on our hearts and our consciences tranquil, we appeal formally and solemnly to you, all men and women, to adopt the lofty ideals of the Mexican Liberal Party. While there are rich and poor, governors and governed, there will be no peace; and it is not to be desired that there should be peace, for that peace would be founded on

the political, economic and social slavery of millions of human beings who suffer hunger, outrages, prison and death, while a small minority enjoys all kinds of pleasures and liberties, for doing nothing.

On to the struggle! On to expropriation, with the idea of benefiting not a few but all; for this is not a war of bandits but of honest men and women who desire that all shall be brothers and enjoy, as such, the good things that nature offers us so generously and that the muscle and intelligence of man have created, the sole condition being that each shall dedicate himself to truly useful work. Liberty and well-being are within our grasp. With the same effort and sacrifice needed to elevate to power a governor, that is to say, a tyrant, we can expropriate the wealth the rich hold back. Choose, then! A new governor, that is, a new yoke, or redeeming expropriation and the abolition of all imposition, be it religious, political or what it may.

LAND AND LIBERTY!

Los Angeles, California, U. S. A., Sept. 23, 1911. (Signed) Ricardo Flores Magon, Librado Rivera, Anselmo L. Figueroa, Enrique Flores Magon, Antonio de P. Araujo.

SAVE THEM!

Comrades: Once again you are called upon to aid other members of the working class who are fighting the battle of Labor against great odds. This time the call comes from Texas, where fourteen of your comrades, American and Mexican workmen, are on trial for their lives. They are honorable, upright men, all of them. Men who love liberty. They are innocent of any crime except that of being true to the cause of human freedom. They are members of the great labor movement, which they have supported for many years, and now in return they ask your assistance.

On September 11, 1913, a small party of workmen, of which the fourteen men on trial were members, made an attempt to cross the Mexican border from Texas in order that they might participate in the struggle of their brothers in Mexico for Land and Liberty. They were armed, of course. You would not expect men to join the revolution in Mexico without a gun. However, our comrades were proceeding quietly along the public highway, interfering with nobody, when they were attacked by men who claimed to be Texas deputy sheriffs. One of the deputies, named Ortiz, was killed in self defense by a comrade named Guerra, who himself lost his life, it seems.

Our comrades wanted only to get back to Mexico that they might take part in the great struggle against slavery raging there, so after disarming their attackers they released them after procuring a written promise from the leader of their assailants, one J. J. Campbell, that they would be allowed to peacefully proceed to Mexico. They returned their journey to the frontier.

Early in the morning of September 13th they were attacked once more by a large force of Texas Rangers and deputies near Carrizo Springs on the border and without warning fired upon. Two of our comrades were murdered and four wounded. The rest of them, fourteen in number, were arrested and thrown into jail and, according to all accounts, treated with inexpressible barbarity on the way there. They were run some fifteen miles until they dropped exhausted. Then they were tied hand and foot and laid in the burning sun while the question of lynching them was debated. Juan Rincon, one of our comrades who was killed, was left for hours before he died in the burning sun, his piteous appeals for water disregarded. They were then railroaded to trial charged with the murder of the Deputy Sheriff Ortiz, which they did not commit but which was committed by the dead man Guerra in self defense.

Several were tried (?) and sentenced to long periods in prison from six years to 99 years, all within a few days after they were arrested.

An extract from letter by Judge R. W. Hudson, counsel for the defense, dated Pearsall, Texas, October 18, 1913, says: "BUT THE REAL FIGHT IS TO COME LATER WHEN THE STATE IS GOING TO TRY AND GIVE THE DEATH PENALTY TO RANGEL, CLINE AND FOUR OTHERS."

These men are poor. Race prejudice runs high in Texas and all the odds are against them, especially since the American invasion of Mexico. Therefore they must have skilled lawyers to defend them. And it is the manifest duty of the rest of us who are in the Labor and Socialist Movement to come to the rescue of our brothers.

We in Los Angeles have taken the initiative and engaged Judge R. W. Hudson, an able Texas attorney, to defend the men. A change of venue has been granted and the cases of those already sentenced have been appealed and the sentences will undoubtedly be reversed in the higher courts.

But to defend our fourteen comrades it requires a large amount of money, several thousand dollars in court and attorney's fees, and we are all workers and without money, so the undersigned committee hereby asks your local to vote us the sum of one dollar to aid in the work. We think that the lives of your fellow workers should be worth at least one dollar. If your organization is so small that one dollar cannot be spared send 50 cents, for it is only the pennies of the workers that we can rely on.

Some of the names, subscribed to this appeal may be known to you, for their owners have been active in the Socialist and revolutionary movement many years. We hope to move in this all-important matter most energetically; we shall handle honestly all money you may send us; we shall expend it with scrupulous economy. We have elected as treasurer Mr. R. Wirth, whose reliability is beyond question. Receipts and expenditures, after being passed on by the finance

committee, will be printed weekly in "Regeneracion," the organ of the Mexican Liberal Party, which will be mailed to all contributors. Believing that you will lend us your earnest co-operation and that, as the result of such support, we shall be able to strike an effective blow for justice and human liberty. We remain most fraternally, "Rangel-Cline Defense Committee."

For R. Wirth, Victor Cravello, John Murray, Stanley M. Gue, P. Kain, M. Lerner, Frank Roney, Jaime Vidal, Wm. C. Owen, M. Lissner, H. Stanley Calvert, M. Fassano, G. W. Stamm, Harry P. Alexander, H. Litoff, P. Bassa, W. B. Cook. Address all communications: VICTOR CRAVELLO, Room 108, Labor Temple, Los Angeles, Cal.

GRAND DANCE arranged by the MAY DAY FEDERATION for the benefit of the defense of our brothers Rangel, Cline, Cisneros, Alzalde and the other ten comrades now laying in the Texas Bastilles. Dancing will start at 8 p. m. Saturday, June 13, 1914, in BURBANK HALL, 542 South Main St. Come, everybody! Help to save fourteen gallant fighters of Labor's Battles while enjoying yourselves! ADMISSION: 25c.

Pro Rangel, Cline Et Al The Mexican mass meeting held Sunday, May 31st, under the auspices of the "Rangel-Cline Defense Committee," in the Y. P. S. L. Hall, in this city, was a success.

A big crowd of earnest men, women and children, some one thousand souls, were present. Fraternity and good will to help were the main characteristics of the gathering, composed largely of members of the Mexican Liberal Party residing in this city and nearby towns. Many American comrades and fellow-workers showed their solidarity by attending the meeting.

Comrade Victor Cravello, Financial Secretary of the "Rangel-Cline Defense Committee," acting as chairman, opened the meeting to explain why that meeting was held, the efforts that the Committee have done and what it expects to do in the future, closing his speech with a strong appeal to the solidarity of the proletariat.

Comrades Anselmo L. Figueroa, Luis Villages, Jr., Teodoro Gaitan, Teresa Villapando, Ricardo Flores Magon and the writer, addressed the gathering that showed its approval of the speakers' ideas.

A collection was taken, amounting to \$337.76, and a strong protest was voted by unanimity to be sent to Oscar B. Colquitt, the Texas Governor. At the end of the meeting, the money was turned in to the Treasurer of the Committee, Comrade Robert Wirth.

Obliging men, women and children sang the Spanish revolutionary songs of the Anarchist Marxists, "The People's Song" and "Land and Liberty." Songs and speeches were in Spanish. The Y. P. S. L. helped, allowing the use of the hall free.

The well known comrade, Emma Goldman, besides speaking in behalf of our imprisoned comrades in several of her lectures held in this city the last two weeks, gave, too, a Social Reunion and Dance in their behalf, the evening of last Saturday, June 6, where speeches in English and Spanish were delivered by Emma Goldman, Fred H. Moore and the writer, explaining the case of Rangel, Cline and the writer, and the solidarity and help of the Working Class.

Comrade Arturo Giovannitti recited two of his beautiful poems. Several nice musical numbers were rendered by comrades eager to help. The Emma Goldman Social Reunion was the nicest one we ever saw. All nationalities were represented there: American, German, Jewish, English, Spaniard, Italian, Mexican, etc., all recognizing themselves as they really are, the members of just one big family: Humanity.

Emma has promised not to let go any opportunity to agitate in behalf of those compromising Labor's warriors now in chains in the jails of the most barbarous spot on earth, Texas. The same has done our poet comrade Giovannitti. We are confident they will do their best to help.

The net proceeds of the Social Reunion, which is printed in some other place of this issue, were handed by Emma to Comrade Victor Cravello, Financial Secretary of the "Rangel-Cline Defense Committee."

The "Rangel-Cline Defense Committee" is doing its utmost to bring before the public in the shortest possible time, the case of the fourteen workers held in jail in Texas. There is very short time for the agitation in their behalf, for it has been set July 6th, to bring them to trial.

Therefore, it is imperative, Comrades, that we all do our very best to arouse public sentiment the quickest we can in behalf of these our brothers now facing death. It is the unavoidable duty not only of the members of the Committee but of all of us to push forward the agitation. Comrades! All shoulders to the wheel! Push! That all our efforts combined in one big mighty effort will tumble down the heavy walls of Texas Bastilles!

And at the same time do not fail to help financially, for money is needed for their defense. Send all your contributions for the defense of these comrades to Victor Cravello, Fin. Sec. of the "Rangel-Cline Defense Committee," Room 108, Labor Temple, Los Angeles, Cal. Comrades! From the bottom of my heart I appeal to you in behalf of these fighters for Land and Liberty. Do not let my plea be in vain. ENRIQUE FLORES MAGON.

DO YOU BELIEVE IN LEARNING THINGS FOR YOURSELF?

Are you aware of the fact that many earnest people are trying to establish the Millennium on earth without the aid of the preacher, the lawyer or the politician?

EMMA GOLDMAN the well known anarchist, will deliver a series of lectures in SAN FRANCISCO, June 14th to 21st, 1914, at Mission Turn Hall, 18th St., near Valencia. Sunday, June 14th, 3 p. m., "Revolution or Reform, Which?" Sunday, June 14th, 8 p. m., "Our Moral Censors." Monday, June 15th, 8 p. m., "The Superman in Relation to the Social Revolution." Tuesday, June 16th, 8 p. m., "The Hierarchy of Charity." Wednesday, June 17th, 8 p. m., "The Intellectual Proletarians." Thursday, June 18th, 8 p. m., "The Conflict of the Sexes." Friday, June 19th, 8 p. m., "Anarchism vs. Socialism." Saturday, June 20th, 8 p. m., "The Mothers' Strike." Admission, 15 and 25 cents.

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