

**SUBSCRIPTION RATES**  
Single copy, 5 cts.  
One dollar a year—6 months, 50c.

**No. 238**  
**Saturday May. 13, 1916**

Send money payable to  
ENRIQUE FLORES MAGON.  
P. O. Box 1236. Los Angeles, Cal.

### Commercialists Cannot Understand The Mexican

With United States troops still pouring into Mexico, and every one speculating as to whether they will or will not be withdrawn, our most noted publicists have begun to busy themselves once more with Mexican affairs. Hopper in "Collier's," Blythe in "The Saturday Evening Post" and Lincoln Steffens in "Everybody's" are instances. Also Philander C. Knox, who was Secretary of State under President Taft, has been explaining the condition which confronted President Wilson when he succeeded Taft. Knox knows what he is talking about, for he was on the inside; and first I think it advisable to call attention to a widely-circulated myth which Knox takes pains to puncture. Huerta, he reminds us, did not become Provisional President of Mexico AFTER Madero's assassination but three days BEFORE it—a fact of much importance, since it makes it improbable that Huerta had any direct hand in the useless removal of his vanquished predecessor. Taft had no idea of refusing to recognize Huerta on the ground that he was a murderer; but, when he handed over the reins of government to President Wilson, was waiting "for definite assurances for the security of American rights and the adjustment of American claims." The words quoted are Knox' own, and unquestionably he knows.

This I steadily maintain, is the keynote to all our policy in Mexico since the outbreak of the revolution, and the pretense that Huerta was rejected as a red-handed murderer was simply a play to sentiment and bid for political support. Huerta, for whom I certainly never held a brief, was an exceptionally strong and stubborn Indian. He was in sympathy with his race and anything but malleable, as his persistent refusal to apologize to the United States most clearly demonstrated. For that reason, in my opinion, our present administration decided to make war on him and adopt as its protégé the more pliable Carranza. Unhappily it had its doubts as to Carranza's ability to protect the interests. For some time, therefore, it deemed it judicious to carry on a side flirtation with the notorious bandit, Francisco Villa.

The editor of a well-known Socialist publication has written me soliciting an article on Mexican affairs, which, according to his statement, Socialists cannot understand. Although my patience is beginning to be exhausted, after long years of weekly explanation, I have again complied; and here again I address myself to the tedious task of illustrating what seems to me the obvious; of demonstrating the eloquence with which money talks; of interpreting that odd twist of character which makes the Mexican-Indian anxious to govern his own life instead of turning it over to the civilizing influences of foreign diplomatists and profit-mongers. A strange phenomenon, I admit, and one that neither master devoted to money-making nor servants devoted to jobs can be expected to understand. For the one, life would be meaningless without opportunity to take. For the other, to make and make what others take has grown into a second nature.

Nearly five years ago I wrote, as editor of this section, one of those rebellious, Anarchistic criticisms of which no well-regulated mind is even guilty. It was provoked by a Los Angeles "Times"

editorial, in which the writer, congratulated Los Angeles on "the sudden influx of members of the oldest and proudest families of Mexico," families, as he remarked ecstatically, that "ranked right along with that of Diaz in the olden days... Then came a long list of names, which produced the following outburst of enthusiasm: 'The names belong to former governors, statesmen, wealthy planters, mine owners and land operators, who will in the future direct the development of their vast properties in Mexico from Los Angeles, bringing here a wealth that cannot be estimated. Los Angeles will actually rival Mexico City in the control of estates, giving pleasant and safe residence where all that is best in American civilization can be enjoyed.'"

That glowing picture I was beast enough to daub with a whole bucket of established facts, and I repeated the treatment in a special pamphlet issued from our office. Being able to write with some local knowledge I pointed out that one of these distinguished visitors was a former governor of a Mexican State, who was utilizing the "pleasant and safe residence" Los Angeles afforded by hawking round Mexican properties for which he asked the trifle of \$50,000,000. I gave a lot of other similar instances. I also wrote, as emphatically as I could, that people of this class did not seem to me desirable citizens but pirates, inasmuch as every single one of them was confessedly an absentee landlord and gloried in it; and inasmuch as every one of them had as his ideal a life of idle luxury, led in the pleasant asylum of Los Angeles and rendered possible by robbery of the toiling peon. In short, between the "Times" editorialist and myself there was quite a difference of opinion; and these differences of opinion, as deep as they cannot be compromised, are at this moment converting the world into one armed camp and drowning it in blood. Of course the vast majority of people think the wisest course is to ignore them, but somehow I never could see safety in the ostrich act. According to those who run ostrich farms he is probably the stupidest of all animals, and his proverbial attitude toward threatened danger makes him the easiest to capture.

If, therefore I have any message to Socialists, or to any one else, it is that all talk about peace is obviously humbug so long as these conditions endure. They do endure. They will endure for all time if their abolition is left to those who live by them; that is to say, to the monopolists and politicians. Mexico itself affords the most conclusive proof of that. You admire, President Wilson, we will say, and surely I agree that, in culture and general intelligence, he towers above his rivals. How comes it then that he, the highest of his type, never ventures to treat this Mexican upheaval as impartial investigators habitually treat it? How comes it that he has never dared to remind the nation that the economics of land monopoly are at the root of all this trouble? I assert, and re-assert, "ad nauseam," that from politicians we cannot get the truth; and in holding up as illustration the distinguished scholar who now occupies the White House I clinch the fact with proof so striking that none can blink it—honestly. Unfortunately the Socialists have to blink it, because their creed commits them to a belief in politicians. So you find them saying that the Mexican situation is so complicated that they cannot understand it.

We do not understand the Mex-

ican, they say; but we never do understand people until we really try. Blythe, in his article on Villa, insists that the Mexicans' understanding of ourselves is even less, but that I doubt. My own experience of Mexicans is that they have gripped the fundamental positions in this controversy with a firmness that is startling. Universally I have found them convinced that the social scheme which apparently suits us,—since we have grown into it—does not suit them. Universally they have declared that the advent of the foreign engineer, mine operator, land speculator and so forth, means that they must move out, or stay on terms by no means to their liking. In Mexico, for example, they say that when you talk "Guggenheim", and that is a language the Mexicans do not admire. Personally I am with them on that proposition, and only today I read that one of that terrible family of money-makers is suing his brothers for loss occasioned by their misrepresentations in respect to a certain mining property. The unfortunate sufferer declares he dropped \$10,000,000 in consequence. Over such a tragedy who would not weep?

Our American ideal, at present, is a society of Guggenheims who take, and of workers who make and make and make, that Guggenheim may take. Our ideal is the more wants the merrier, for that keeps the machinery in motion, and more or less, insures the inestimable job. That does not happen to be the Mexican ideal. Nobody enjoys a good meal more than does the Mexican, but he will not make himself a slave to cooking, as do our hospitable Jewish ladies whenever feast days come along, or as the German housewife seems habitually to do. No one likes more to cut a dash than does the Mexican, but he is quite unwilling to buy his cottons at the price of having to slave as does the Lancashire or South Carolina operative. Most Americans let drop occasionally the sententious remark that money can be bought too dear, but they seldom live up to it. I should say it is the center of all Mexican thought, and I should say that, when given the chance, they habitually live up to it.

Let me here call the attention of my Socialist friends, and many others, to what is happening in Europe; for it may help them to understand the case of Mexico. Whether you are for Germany or for the Allies is immaterial, since there are certain facts which no sane person can dispute. Rightly or wrongly the little kingdom of Serbia did kick like the devil when Austria proposed, as Serbia at least conceived, to swallow her. Rightly or wrongly Belgium did precisely the same thing; and, rightly or wrongly, a lot of small European countries are all giving evidence of the same rebellious disposition. With gritted teeth or with profound courtesies they admit that the other fellow's economic arrangements are superior to their own; that his laws are juster and administered more purely, and so forth. But they do not want it. They prefer muddling along in their own way. They would rather be their own masters than the highly-paid servants of the supermen. They spurn the offers of would-be benevolent protectors; and the attitude taken by these, smaller nationalities in Europe is the attitude taken by Mexico on this side of the water.

I myself think that attitude the larger wisdom, and I am amazed at the discovery that quite a number of professed

Anarchists do not agree with me. I myself think that the homeless wretch who refuses to be held up by the real estate men has a much better time of it in this transitory life than has the Los Angeles book-keeper who, for the next ten years, must somehow hold on to his job lest he lose his installment-purchased home. I myself think the roving blades, who suffer all sorts of hardships in their determination to preserve their individual liberty, have a much better time of it than do the drilled and disciplined drudges who, after a life of what is called "loyal" obedience to orders, die with the happy consciousness that they have left their widows a thousand dollars or so in life insurance. I myself expect that a nation whose inhabitants till their own fields, and put the produce into their own pockets, is wiser and will be happier than a nation working from dawn to night to swell the over-swollen fortunes of a lot of "takers." Surely it is more interesting. Before the United States government decided that it wanted to lay hands on me I was looking after my own chickens and putting what their eggs brought me into my own pocket. Believe me, it was far more amusing than working to boom some syndicate's stock or make some Morgan even more preposterously wealthy.

Anarchists, and other wise men, need no teachings on this head. On Socialists, and other foolish persons, such teachings, I regret to think are wasted. They are always for the big; for the biggest machinery, used on the biggest scale, turning out the biggest product, for the biggest of all possible employers, the State. If you, the humble individual, don't like that program you can lump it. Efficiency in producing cheap toys or wooden nutmegs—is the God, and human liberty, and human happiness, can go to Hell. Such people cannot understand the Mexicans. Such people are secretly convinced that it is written in the stars that Mexico shall be absorbed by her more skilled and powerful competitor, the United States. Such people, unable to look beyond the narrow limits of what they call the "materialist philosophy" look on commercial ability as the all-in-all, and are incapable of understanding that against that arid philosophy the human spirit, sooner or later, invariably revolts. Everywhere the man who think, "with Wendell Phillips, that 'a man is better than a bank vault'" are putting up quite a fight.

It is not from any innate pugnacity that I perpetually attack the Socialists, and it is not from any love of controversy that I drag in questions of philosophy from which so many revolutionary editors steer clear. I act thus because, in my conception, on both sides of the Atlantic we are now passing through the center of a revolutionary whirlpool which throws to the surface all these thoughts, and ultimately will force to examine thoroughly the rotten bases on which we have been building our movements and our lives. I did quite a lot of thinking some four years ago when, in reply to my appeal for sympathy, the editor of the "International Socialist Review" replied that, in her opinion, it was Mexico's destiny to be absorbed by this country and ruled by a Rockefeller, and that thinking set me on the track of quite a lot of other things. I have come to understand very clearly that the man who thinks culture (which implies devotion to individual development) the great aim of life, and he who considers money-making and money-saving its sole, are at war to the knife. They represent directly antagonistic readings of life's riddle, and between them, and the classes nations composed of them, there will be war until one or the other reaches final triumph. Down to the Rio Grande commercialism

holds undisputed sway. Below it commercialism is generally hated. In his heart's heart the average Socialist is a commercialist, for he considers that industrial organization is mankind's most elevated task, and his mind is centered on the workshop. That is not, as I see it, the Anarchist's thought, nor is it that of the ordinary Mexican. To my thinking the Mexican upheaval is at bottom, an Anarchist upheaval, prompted by all those aspirations for individual liberty which have always been the earmarks of true Anarchistic thought. I believe the case of Mexico closely analogous to that of Serbia's revolutionary tendencies which set off the powder magazine in Europe. Sooner or later Imperialism, whether of the sword or of the purse, is always called to time.

WM. C. OWEN.

Comrades and Fellow Workers:—The undersigned, members of the working class residing in Los Angeles, California, and vicinity, protest with all the energy of which our proletarian breasts are capable, against the treacherous conduct of the members of Local 602, I. W. W., of this city, have assumed regarding the persecution that is being suffered by "Regeneración" and its editors, Ricardo and Enrique Flores Magon, from the federal authorities of the United States.

The article that in behalf of the comrades Magon, and signed by comrade Georgia Kotsch, appeared in number 332 of "Solidarity," has had the effect of causing the individuals that form Local 602, of Los Angeles, to give loose rein to their irrational hatred against the members of the Organizing Junta of the Mexican Liberal Party, as may be seen by the article entitled "Arrest of the Magons," and which, signed by Ben Witting and Wm. Baker, appeared in No. 18 of "El Rebelde," Spanish organ of the mentioned local.

That article tends to convey the understanding that the Mexican Liberal Party is an enemy of the I. W. W., hoping with the expression of that lie, to cause disruption among those surrounding the comrades Magon, so they may be abandoned and left at the mercy of the common enemy in the persecution of which they are the object.

As is known, the comrades Magon are now prisoners in the Los Angeles County Jail of this city, since the 18th of February of this year, accused by the postal authorities of circulating incendiary matter through the mails by means of "Regeneración."

It is well known to us that neither the Mexican Liberal Party nor its organ in the press, "Regeneración," are enemies of the I. W. W. The ends of the I. W. W. and the Mexican Liberal Party are identical, as may be seen in the Manifesto of the 23rd of September, 1911, issued by the Organizing Junta of the Party, and which principles are sustained by this organization strictly proletarian and revolutionary.

What in reality happens is that the leaders of the Spanish speaking branch of the I. W. W. in Los Angeles, are a set of individuals that have brought upon themselves the antipathy of all class-conscious workers of this city and its surroundings by their absurd attacks upon the members of the Organizing Junta of the Mexican Liberal Party, attacks that are entirely unjustified, the comrades that compose the Junta are well known to us; we are aware of their efforts, of their sacrifices, their abnegation, their unselfishness, fealty and wholesomeness to defend the working class whom they educate and prepare to end the capitalist and authoritarian system.

Notwithstanding the unquestioned sincerity and good faith on the part of our comrades Magon and their associates in the Junta, the leaders of the Latin branch of the I. W. W. in this city, attack them, jealous perhaps of the prestige that the said comrades have won for themselves in the ranks of the workers by their ceaseless fight against Capital, Authority and the Clergy, and for the purity they have shown, repeatedly scoring most tempting inducements made to them by Mexican rulers in an effort to make them join in the bourgeois camp, preferring to live in the most abject misery, as is well known to us, the workers of this city, than to betray their brothers the disinherited.

The mendacity of the I. W. W. leaders of whom we speak has reached the extreme of converting them into informers to the benefit of the police, calling the attention of the authorities, by means of their former paper, "Juicio General," as well as verbally in the open air meetings held at the Plaza of the revolutionary acts of the Junta which, by their nature, are of those that the capitalist laws persecute.

The campaign of calumny and insults that the leaders of the Latin branch of the I. W. W. have carried on, against the comrades of the Organizing Junta of the Mexican Liberal Party, and their acts as informers of the police, in their efforts to always secure our comrades, the Magons, involved in litigation, have had no other result than to discredit those leaders of the I. W. W., and, as a natural consequence, our aloof-

ness and that of the working people in general, from that Local 602. All of us, and all the class-conscious workers of this city and its surroundings, sympathize with the I. W. W. movement, because we see in the doctrines of that Union a marked similarity to ours, and when the I. W. W. require our solidarity, we shall be with them without the necessity of a call, because as class-conscious workers that we are, we know which are our obligations towards towards our class brothers; but with the leaders of Local 602 of the I. W. W., we don't want to have relations of any kind as we consider them traitors to the cause of the economic emancipation of the working class.

The leaders referred to are a hindrance to the progress of the Union. Many comrades have had the best of disposition to join it, but have abstained from doing so, and others that already belonged, have dropped out, sickened by the foul conduct of those I. W. W. leaders. Considering the years the Latin branch of that Union has been established here, it should have a good number of members, but it isn't so, and its sterility is due to the iniquitous campaign that these I. W. W. leaders have sustained against the Organizing Junta of the Mexican Liberal Party for which the working people have sympathy and confidence.

We, men and women of the proletariat, protest against the treacherous conduct of Local 602 of the I. W. W., which tries to undermine the surroundings and work of the comrades Magon, so that they, without the support of the workers, be the victims of the common enemy, without Local 602 stopping to think that an injury to one member of the working class is an injury to all workers.

The Magon brothers are in jail because they published in "Regeneración" writings that tend to awaken class-consciousness among the working masses, and it is the duty of all workers to be on their side. All those who desire, may ask us for the English translations of the articles for which they are prisoners, as well as the Manifesto of September 23, 1911. By reading those articles and Manifesto, it may be seen that the persecution against "Regeneración" and its editors is nothing else but a brutal attempt of Authority to suppress the freedom of thought in this country.

This case is, therefore, an affair that concerns all workers, if they do not wish this liberty to be snatched from all, for we must bear in mind that if the Magon brothers are convicted, that convictions will serve as a precedent to later legally suppress all the laboring press.

In helping our comrades, the Magons, nothing else is done but to repel the grave danger that menaces the free expression of thought.

I, W. W. Comrades, lend your help in this case. It is not personalities we are dealing with, but to prevent that the last medium which we possess to make ourselves understood be snatched from the hands of the disinherited, the only means we have for education and to prepare ourselves for the final assault against privilege and tyranny all over the world.

Agitate by means of your press, at your meetings and everywhere that it be opportune to do it, against the persecution of which the comrades Magon are the object, and invite all to contribute to their defense.

All money for the defense of our comrades Magon should be sent to P. D. Noel, Fin. Sec. Workers' International Defense League, 621 American Bank Bldg., Los Angeles, Cal.

Los Angeles, California,  
May 10 de 1916.

(Seal) "Centro de Estudios Racionales," Los Angeles, Cal.  
Signed: R. L. Chacón, Victoria Chacón, Rómulo Contreras, Felicitas Chacón, Manuel Trigueros, Amado Hernández, Edmundo Márquez, Luis Martínez, Juana Reyes, Valeriano Santana, Pablo de la Cruz, Juan Carpio, Vicente Carpio, Gregorio Carpio, Gerónimo Lárez, Ramona Lárez, Refugio Lárez.

(Seal) Grupo "Armonía y Solidaridad," Los Angeles, Cal.  
Signed: Ramón M. Alvarez, José Macías, Antonio García, Juliana Nava, José Ortega, Guillermo Montero, José Mirélez, Cándido Fernández, J. Fernández, Leon A. Signoret, Francisco Espinosa, Alejandro Lara, Marcos Solano, Pascual López, G. Tudela, E. Hernández, R. Vázquez, Pablo García, Rafael Sánchez, Pedro Vázquez, Natalia Téllez, C. Márquez, J. Nila, A. G. José M. García, Pedro Castorena, Idefonso Alva, José Flores, Francisco Sapén, F. P. Ochoa, O. E. Zelaya, Luis Pérez, Q. Limón, N. Rebollo, Agustín Díaz, F. Villareal, Francisco García, Eustacio Juárez, P. C. Pauter, Juan Alvarez, Francisco Gregeda, Dolores A. Rodríguez, Nicolás Becerra, E. Contreras, E. Durán, M. Cuadros, Luis Robledo, P. Vargas, V. Ayala, M. Contreras, R. Peña, A. Robledo, M. Guerrero, C. Contreras, N. Estrada, M. Estrada, C. Sierra, Z. Rivas, E. Franco, Vicente Martínez, M. Olivárez, L. de Olivárez, H. Magdaleno, R. Olivárez, S. Dominguez, A. Olivárez, R. Olivárez, J. Delgado, P. Figueroa, A. Estanol, L. López, M. Contreras, E. Carrasco, E. Zavala.

(Seal) Grupo "Juvenil Libertario," Los Angeles, Calif.  
P. Robles, Nemecio Cotas, Pedro Hernández, Apolonio Solís, Julio A. González, Manuela Peña, Juan Zuluaga, Manuel Miranda, Ventura Mendoza, Primitivo Aguirre, Jr., Lázaro Medrano, Jr., Primitivo Aguirre, Sr., Cruz C. Aguirre, Albino Campos, Paulino Medrano, Alex Avila, Maria Diaz, José L. Martínez, José Perret,

# To The I. W. W.

Manuela Méndez, Luis Martínez, G. Hernández, Tomás Hernández, Reginaldo Solís, Pánfilo Méndez, Saturnino Cota, Damiano Miranda, Andrés Miranda, David Cano, Jesús Cano.

ARTURO MIRANDA, Secretary.

(Seal) Grupo "Los Sin Fortuna," Los Angeles, California.  
Ascensión Martínez, Eliza T. Martínez, Benita Talavera, Vicente Talavera, José Rodríguez, Librada Lara, Victoria Lara, Salvador Lara, Reclus Martínez, Genaro Avila, Antonio Palma, Raúl Palma, Blas Hernández, Pedro Rincón Gallardo, Jesuita R. Gallardo, Manuel R. Gallardo, Virginia R. Gallardo, Scrapia R. Gallardo, Eduardo R. Gallardo, José R. Gallardo, Angelita Hernández, Dionisia Hernández, Arturo Hernández, Lázaro Medrano, Sr., Lázaro Medrano, Jr., Lucita Medrano, Carmen Medrano, Ma., Carmen Medrano, H. Moisés Medrano, Dora Medrano, Cornelio Romo, Gerónima Romo, Dolores Pedroza, Francisco López, Refugio Torres, Francisco López, Josefita López, Manuel López, Lorenza López, Carlos López, Anita López, Domitila López, Félix Rojas, Lucita Rojas, Isaac Rojas, Juan Murillo, Isabel Gallardo, Baudelio Martínez, Juanita Martínez, Guatemoc Martínez, César Martínez, Esteban Calvillo, Magdalena Calvillo.

The Groups of San Gabriel, Oxnard and Puente, California, send similar protests to the foregoing, but for lack of space we cannot reproduce. Signed by the following:

San Gabriel, Cal.  
Tomás Mata, Amado Rincón, Juan Rincón, Juana Rincón, Agustina G. Mata, Protasio Reyes, Esteban Estrada, Daniel Altamirano, Jesús Rincón, Antonio Rincón, Felipe Magdaleno, David Altamirano, Julián Rincón, Trini Rincón.

(Seal) Grupo "Acracio," Puente, California.  
A. E. Betancur, D. E. Betancur, A. Betancur, F. Lucio, R. Luna, P. Luna, G. Luna, R. de Santiago, G. de Santiago, F. Betancur, A. R. Betancur, A. B. Betancur, C. Alfaro, E. Alfaro, M. Alfaro, G. Barrios, A. Guerra, I. Betancur, A. Guerra, T. F. García, Enciso, G. P. Betty, A. Hernández.

Grupo de Oxnard, Calif.  
Concepción Villanueva, Esteban Villanueva, Angelita Rangel, Dorlín Rangel, Inecita Rangel, Andrés D. Rangel, Metecio García, Lorenzo González, Antonio Salcedo, Camilo Zúñiga, José Riso, Reyes Gamino, Urbano Carranza, Fidel Carranza, Jesús Carranza, Trinidad Nuño, Martín Carrillo, Jesús Mendoza, Enrique Durán, F. Cendejas, G. Rubio, José Ríos, Rosario Morales, María Brousse, Cleofas Cázarez, Matilde Montano.

Florence, California.  
Anita Monreal, Catarino Rodríguez, Filogonio Rodríguez, Amelia Sánchez, Tomás Sánchez, Petra Nicasio, Simon Nicasio, Eulalio Martínez, Labeña Martínez, José Sánchez, Atanasio Reyes, Julio Rodríguez, Anastasio Ramírez, María Ramírez, Juan Ramírez, Cleofas Ramírez, Ignacio Ramírez, Catarino Ramírez, Atanasio Ramírez, Juana Ramírez, Francisco Ramírez, Atagracia Ramírez, Margarita Ramírez, Tránsito Guerrero, Adrian Guerrero, Herminio Guerrero, Lucita Guerrero, Lupe Guerrero, Luis Martínez, Tomás Martínez, Manuel Martínez, Felipe Robles, Jesús Robles, Antonio Robles, Luis Robles, Félix Robles, Elena Robles, Linda Robles, Andrea Robles, Paulo Rodríguez, Francisco Rodríguez, Antonio Rodríguez, Juan Rodríguez, Saturnina Rodríguez, Alas Darling, Charles Darling, Herald Darling, Valat Darling, Gladys Barber, Lorans Barber, Chemy Barber, Clad Barber, Annas Ibas, John Ibas, Cane Jonson, Zathos Jonson, Baby Jonson, Ruthe Janson, Herald Janson, Ernest Janson.

Report of the money received by Los Angeles Branch Workers' International Defense League for MAGON defense:  
Previously acknowledged, \$285.28  
Collections for two weeks ending May 8th. 1916.  
G. Rinaldi, Los Angeles, Cal. \$1.  
Ladies Tailors' Union, Chicago, Ill. \$5.50; Workmen's Circle No. 127, Chicago, Ill. \$2.; Regeneración \$30; Collection at May Day meeting, Los Angeles, Cal. \$49.93; R. J. Robinson, Saint Louis, Mo. \$1.; Workmen's Circle No. 192, Paterson, N. J. \$1.; M. McQuaig, Chicago, Ill. \$2.; Workmen's Circle No. 79, Cleveland, O. \$1.50; Collection by H. Cohen, Chicago, Ill. \$4. Total, \$383.21.

P. D. Noel, Fin. Secy.

All money for REGENERACION should be sent to Enrique Flores Magon, P. O. Box 1236, Los Angeles, Calif.