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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, economic and social emancipation, 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 fortune 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 not the best, not the most self-sacrificing, not the most gifted, physically, 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 strangle in the human being, by practicing patience, 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 can barely see.

Capital, Authority, the Clergy—here we have the sombre trinity which makes this beautiful 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 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, 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, Reyistas, Vasquistas, Cientificos or what else, since their one purpose is to hoist some individual into the position of first magistrate of 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 storms 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.

These, Mexicans, are the first practical results of the propaganda and action of the soldiers of the proletariat; of the generous upholders of our equalitarian principles; of our brothers who are bidding defiance to all imposition and all exploitation, with this cry of death for those on top, but of life and hope for those below—"Land and Liberty!" The

tempest renews itself from day to day. Maderistas, Vasquistas, Reyistas, Cientificos, De La Barristas—they are crying to you, Mexicans, to fly to the defense of the privileges of the capitalistic class. Do not listen to the sweet song of these sirens, who wish to profit by your sacrifices that they may establish a new Government; that is to say a watchdog for the protection of the interests of the rich. Up! Every one of you, that you may bring to a head the expropriation of the wealth the rich are keeping back from you.

During the progress of this great movement expropriation must be brought to a head at every cost, as have done and are still doing our brothers, the inhabitants of Morelos, of Southern Puebla, of Michoacan, Guerrero, Veracruz, Northern Tamaulipas, Durango, Sonora, Sinaloa, Jalisco, Chihuahua, Oaxaca, Yucatan, Quintana Roo and parts of other States. Mexico's bourgeoisie press itself has to confess that the proletariat has taken possession of the land without waiting for any paternal government to deign to make it happy, since that proletariat knows that it has nothing good to expect from governments, and that the emancipation of the workers must be the task of the workers themselves.

These first acts of expropriation have been crowned with the most smiling success; but we must not confine ourselves to taking possession of the land and implements of agriculture. The workers in all the various industries must resolutely take possession of them, so arranging things as that the land, the mines, the factories, the workshops, the foundries, the cars, railroads, the shipping, the warehouses and the houses may remain in the possession of each and every one of the inhabitants of Mexico, without distinction of sex.

In each district where this act of supreme justice is brought to a head the inhabitants will have only to come to an understanding and take whatever may be found in the stores, warehouses, granaries, etc., to a place easily accessible to all, where honest men and women will make an exact inventory of all that has been collected, and make a calculation as to the length of time it will last, the number of those who must use it being taken into account, from the moment of expropriation until the first crops are raised and the various industries turn out their first products.

The inventory having been made, the workers in the various industries will come to a fraternal understanding as to the regulation of production, which should be so conducted as that none shall go in need during the progress of this movement, and those alone die of hunger who do not wish to work—the old, the crippled and the children, who shall be entitled to enjoyment of everything, alone excepted.

Everything produced will be sent to the general store, from which all will have the right to take ALL THEIR NEEDS RE-QUIRE, the only prerequisite being a certificate to the effect that they are working in such or such an industry.

Humanity's aspiration is to obtain the greatest possible amount of satisfaction with the least pos-

sible effort, and the method most adequate to that end is the working of the land and other industries in common. If the land is divided and each family takes a piece, there will be, in the first place, the grave danger of falling back into the capitalist system, for there will be no lack of the cunning or the miserly who will manage to get more than the do others, and they may be able finally to exploit their equals. Apart from this grave danger it is that fact that if a single family works a single piece of land it will have to work as hard, or even harder than it does today, under the system of individual property, to obtain the miserable result it now obtains; but, on the other hand, if the peasants unite their labor and work the land in common, they toil less and produce more. Of course there is land enough to give every one a house and lot of his own, to use as pleases him. What has been said about the cultivation of the land in common applies to work in the factory, the shop, etc. Each, in accordance with his temperament, his tastes, his inclinations, will be able to choose the kind of work that suits him best, provided he produces sufficient for his own needs and does not make himself a charge on the community.

Working in the manner pointed out, expropriation being followed immediately by the organization of production, now freed from masters and based on the needs of the inhabitants of each region, nobody will be in want, despite the armed movement; and finally that movement, terminating with the disappearance of the last bourgeoisie and the last vestige of authority or its agents, the privilege-sustaining law, and with everything in the hands of those who labor, we all shall clasp one another in a fraternal embrace and celebrate with shouts of joy the installation of a system that shall guarantee to every human being Bread and Liberty.

MEXICANS! It is for this that the Mexican Liberal Party is struggling. It is for this that a band of heroes, battling beneath the Red Flag, is pouring out its generous blood to the glorious cry of "Land and Liberty!" The Liberals have not laid down their arms, despite the treaties of peace made by the traitor Madero with the tyrant Diaz, and despite the urgings of the bourgeoisie that they should fill their pockets with gold. We have acted thus because we Liberals are men who are convinced that political liberty does not benefit the poor but only the place-hunters, and because our object is not to obtain places of honor, but to take everything out of the hands of the bourgeoisie, that it may remain in the power of the workers.

The activity of the political bands 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 all, battle for no 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, we the ragged, we the hungry, we who have no foot of land whereon to lay our heads, we who live tortured with anxieties 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 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 itself that a privileged minority may 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 toiler's 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 take 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 substitute 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 they cannot earn the wage necessary to meet the most imperious 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 whose 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 tasks which do 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 uneasy 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 anti-social 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.

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 INDIVIDUALITIES. 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 will 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.

RICARDO FLORES MAGON, LIBRADO RIVERA, ANSELMO L. FIGUEROA, ENRIQUE FLORES MAGON, ANTONIO de P. ARAUJO.

STOP IT

Over two years have elapsed since fourteen Mexican workingmen were arrested in the neighborhood of Carrizo Springs, Texas.—September 18th, 1913,—while attempting to gain their way to Mexico to fight for the economic, political and social freedom of the Mexican proletariat.

Since then these comrades, because all of them are Anarchists of the purest type, have been subjected to the meanest of treatments at the hands of the Texas authorities. All of them, except Charles Cline, the only American by birth in that band of revolutionists arrested, and who is still pending of revision of his case at San Antonio County Jail,—have been already sentenced on the elastic charge of constructive murder, to serve sentences varying from five years to the hypocritical life sentence of ninety nine years of seclusion in the State Penitentiary at Huntsville, Texas, from where all the thirteen Mexican comrades have been taken to the Penal Camps No. 1, some of them, and No. 3, the rest, at Perry Landing, Texas, except comrade José Angel Serrato who, most fortunately than the others, found his way to escape from the Penitentiary and fled to Mexico, where he is now fighting in the ranks of Zapata, together with other comrades, for Land and Liberty and propagating our Communistic Anarchist ideals on the basis of voluntary individual co-operation, because ourselves, the Mexican Liberals or Anarchists, before being Communists are Individualists; by which I mean that we respect, above all, individual freedom.

The comrades who were sent to the Penal Camps are the following: to Camp No. 1, Luz Mendoza, Pedro Perales, Miguel P. Martinez; and to Camp No. 3, J. M. Rangel, J. A. Cisneros, D. R. Rosas, B. Mendoza, E. Alzalde, Jesus Gonzalez, Lino Gonzalez, and L. Vasquez.

Since their arrival there, they have been marked for special ill-treatment, and a great many of punishments, on the most futile pretexts, have been imposed on them.

We learn that Lucio R. Ortiz, one of our comrades, was murdered in the Penal Camp No. 1, at Perry Landing, Texas, last September 2nd., by one of the guards, just because Ortiz, forgetting one of the many stupid rules of the institution, looked at the face of the said guard while marching in the morning early to his work. He was coldly shot right there by the heartless guard.

Does it not make your blood

boil in your veins with indignation?

The very same man who assassinated Lucio R. Ortiz, it is said, had him tied up several times before and whipped him mercilessly, with the brutality only seen in that kind of institutions, shame of civilization. Ortiz as the rest of the comrades are hated, was hated most profoundly by his guards because his lips never were stained by servile adulations to his executioners, because his sincere glance of an honest man as he was, never avoided to meet the feline eyes of his keepers.

Ortiz as the others was a true man, and to be a true man is the worst crime before the eyes of degeneracy. Degeneracy being predominant all over the world, Ortiz had to be shot, cowardly shot for he was helpless.

Your life, your dignity, your honor, all that is sacred to you, is at the hands of your brutal guards when you are in jail done with the convict's uniform.

Does it not make your blood boil in your veins with indignation this state of things?

Ortiz is dead, and his executioner unpunished and bragging of what his microscopic brains—if there are any at all within his hard skull—think a hero's act!

But the worse is that there are still the other comrades at the mercy of these merciless guards.

Ortiz is dead. A new victim on whom to satisfy their insane passions had to be chosen. Comrade Pedro Perales has been designated to fill the place, and he has been tied up and whipped six times already.

Perales, as Ortiz, will be shot mercilessly, coldly, the first day that any human beast might feel like taking a cup of blood for breakfast.

And, after Perales, shall follow Alzalde, shall follow Cisneros and so on down the list!

None of them shall escape of such a horrible fate, unless that you American citizens, that you American workingmen, that you American newspaper men take interest in their case, organize Committees of Agitation—Rangel et al., and work up a vigorous campaign of agitation throughout this Country to have those martyrs set free, for they deserve to be free.

They deserve to be free, yes, they do, for they have committed no crime, because they are in jail thanks to the testimony of hired witnesses and perjurious charges. If as they were marching to Mexico to fight for Bread, Land and Liberty for All they had been on their way to fight for Carranza instead, they would have been left unmolested.

If they did not appeal their sentences was because they realized the futility of doing so in a State—Texas—that has not emerged as yet from the barbarous times, where the white savages that inhabit her plains still enjoy as the nicest of harmonies the wails of their victims while they burn at the stake, where race prejudice chiefly against Mexicans and reactionism run amuck. And they, true men, did not want to sacrifice in vain the purse of their friends and comrades, once convinced that there is no justice for them down in Texas. They did not want their friends and comrades to take away from the lips of their children the crust of bread, the glass of milk that represented each cent sent for their fruitless defense. And they, as men do, accepted their fate and with erect heads went before their juries knowing that they were doomed to death beforehand.

And although this brave men were in crucial circumstances, they did not forget their Cause for Human Freedom and took the chance of their trials to make propaganda. They had our manifesto of September 23rd, 1911, translated into English and read in Court, and all their words uttered there aimed to expose their high ideals fearlessly and uncompromisingly, as real and true revolutionists, that they are, do.

These men have devoted their lives to the proletariat class and to their devotion they owe the dangerous position in which they are. Does it not appeal to you? Does it not touch your heart and your brains and make you feel you ought to help them out? Does not their martyrdom impels you to thrust your arm between the victims and the sacrificers?

ENRIQUE FLORES MAGON.

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