

and parasites of different nationalities, Zapata is the man that comes to preach, with rifle in hand, the idea of social equality: economic equality. The peons of Morelos and other southern states that work in the big estates get salaries so small that they are compelled to eke out a miserable existence. These peons consider as their own, the land they toil upon which was taken from them through the brutality of the Spanish conquerors, in the beginning of the sixteenth century; they suffer the consequences of that act of violence, because they look at the manager of the big estate as the genuine representative of the conqueror, yet armed with the tremendous power of "scaffold and sword."

It is a mistake for the capitalist press to make the workingman believe that Zapata is a criminal who ought to be exterminated as a dangerous animal; it is a mistake, because the great majority of the workers look at Zapata as the apostle that raised the flag of regeneration.

All the transcendence of the southern revolution in Mexico could be understood after an examination of the psychology of the peons of the big estate. Analyze that man and you will find crystalized in him all the hatred of several generations, the longings for revenge of numerous outrages, the pains of so many years of suffering and slavery, and the concentrated anger of the man who has nothing but his blood to offer to the idea of social and economic emancipation. It is no political flag that Emiliano Zapata hoists. The flag this proletarian has raised and around which millions of men have flocked is pre-eminently an anti-capitalist flag. Zapata and the peons know nothing of that dirty swamp of politics, do not understand a syllable of government tyrannies, and have never thought of the fool dogma of effective suffrage or no re-election, for these interested only the dirty politicians of the capitalist party of Francisco I. Madero.

The Southern Revolutionists do not want established democracy in Mexico, nor do they wish to perpetuate the institutions of the Republic. They look at the Americans and see that in that country under a Roosevelt or a Taft, republican presidents; or a Wilson, democrat president; the poverty of millions of Americans is the same. And if they knew of a Sir Wilfrid Laurier or a Robert L. Borden, the opposing pilots of Canada's welfare, they would find that the Canadians are as poor under a Conservative as they are under a Liberal administration. What the peon knows is that there are privileged human beings in society who have too much, while he goes hungry; what he knows is that he has to shoulder a painful task in exchange for a few miserable cents doled out to him on pay day; what he knows is that there is a foreman who, to his imagination, represents the principle of brutal and ferocious authority and compels him to toil hard at work, under the penalty of perishing from hunger.

Now, in January, 1912, when the Southern Revolutionary movement, after long months of hard fights, had reached to a great height and it was necessary for the Madero government to create a special army of 60,000 in order to fight it, one of the most important papers of the capitalist class, "Nueva Era," of City of Mexico, said: "An evening paper has just published two articles dwelling on the import-