

subserviency, and begins to build the city, decorate the streets, adorn the public buildings, and beautify the homes of the people.



#### "Law and Order" Versus Justice.

Everyman (Los Angeles), April-May.—Unless a powerful wave of public opinion reaches San Antonio and subdues the ferocity of its property-mad citizens, at least Cline and Rangel, and perhaps half a dozen others, will be hanged on Texas gibbets. . . . They are being tried for "conspiracy to murder" on a pretext so flimsy that even a San Diego mob of business-men-vigilantes would blush to stand for it. . . . This is their "crime": Last September they set out to cross the line and join their brothers in Mexico fighting to regain their homes from American exploiters. Having violated no federal or Texas statute they could not "legally" be estopped, but secretly they were dogged by the sheriff's men (?), who suddenly opened fire on them from ambush, killing one of them, Silvestre Lomas, by a bullet in the back of the head—and all this without notice, with no demand for surrender in "the name of the law" and without "authority" of legal process. The Rangel and Cline party showed fight, turned on the "officers of the law!"—crime of all crimes!! Could they have done otherwise without insult to the women who bore them? And they captured two of the "officers of the law"—Eugene Buck, sheriff of Dimmit county, and his deputy, Candelario Ortiz. The others fled. Being men, instead of "officers of the law," they didn't handcuff their prisoners, or tie them, but placed them under guard and proceeded toward the Mexican border. Ortiz loitered behind, until seeing a possible chance to escape he tried to seize the gun of his guard, Jose Guerra. A tussle ensued in which Ortiz was slain. Crime No. 2, an "officer of the law" killed. The march toward Mexico was continued until the following day when more "officers of the law" appeared to demand the surrender of Sheriff Buck. As he was neither useful nor ornamental to the rebel sympathizers they gladly released him upon the signing of a written agreement by Jesse J. Campbell, spokesman of the "law and order" party, that in return for the sheriff the party would be allowed to proceed to Mexico without further molestation of the "law." What the law cares for honor, decency, or its written promise was shown that night when a large party of "law and order" men crept upon the sleeping travelers and wakened them with a volley of lead. One of the "law and order" bullets mortally wounded Juan Rincon, Jr., and two other "law and order" bullets seriously wounded Jose Cisneros and Leonard Vasquez. The rest of the party were taken prisoners. Rincon lay on the sand gasping in death throes and begging water. "Law and Order" mocked him and marched off with its prisoners. Into the town of Carrizo Springs they were taken with chains on their hands and feet and bound to one another by heavy chains round their necks. Here "law and order" tried to lynch them, but the "officers of the law" managed to save them for a slower torture. Four have been "tried" and sentenced to long terms in prison, and the program of "the law" is that at

least Rangel and Cline, the leaders, shall be "tried" and hanged. Thus, we see, dear children, what a noble thing is law and order and how the law and the courts and their hired thugs should always be revered and meekly obeyed.



#### Sounds Like Singletax.

Appeal to Reason, June 20.—Under the system of private ownership of land in America more than half the people rent either the farm or the city property they use. Ownership therefore does not conduce to use, strange as that may sound. The reason is found in the fact that less than a fourth of the land of America is used, while less than half the people have a chance to use what is used, except on the basis of paying tribute to others for the privilege. In a majority of cases the farmer is holding out from use as much land as he is actually using. The ownership of land therefore does not give incentive for the use of it. Suppose, on the other hand, that the Socialist idea of land-holding prevailed. The land that was held by the whole people would all be used for the benefit of the whole people. The land that was privately held would all be used, for the reason that it would not pay a man to pay taxes on land he did not use and could never realize on either as an investment or in renting. That land which was abandoned because of its not paying to hold it idle would at once be available for use by others, either in private or public capacity. The result would be that then any man could have access to the land without having first to pay for it, and without having to rent it and pay tribute to another, before he was enabled to do so. Now that the frontier is closed, the only possible way of making land available for all is through the Socialist plan.



#### Modern Civilization.

Mildred Bain in The Conservator (Philadelphia), May.—The state is a cold-blooded murderer. It helps to create the criminal. It looks on indifferent while tenements and poverty and prostitution and industrial slavery turn out their millions of moral and physical deficients. But when one of these maimed creatures breaks a law its indifference vanishes like magic. It arrests him and throws him into jail. It has absolutely no mercy. It even believes him guilty before he is tried. It puts on a black cap and whines: "May God have mercy on your soul." God's shoulders are broad. Let him take the responsibility. . . . The state pretends it wants more children born. It pensions its mothers. It entreats its citizens not to allow the birth rate to fall. All the while it allows children to be stunted and dwarfed and killed in factories. It is righteously indignant with the unfortunate girl who brings a baby into the world without its legal say so. It undertakes to tell nature which kind of babies are all right and which kind are all wrong. It even goes so far as to hold the mother for murder when, terrified of its wrath, she has been forced to make way with her child. . . . Yes, "may God have mercy on our souls." For we don't know what it is to have mercy on each other's.