

promote international trade, which binds the nations together with a far stronger bond than peace treaties.

Foreign trade arrays self-interest decisively on the side of peace. It creates a force for peace incomparably more effective than The Hague Court. Had Germany been a free trade nation the European war would have been morally impossible. Its foreign trade would have been so enormous that no German statesman would have exposed it to destruction by Great Britain's fleet.

All the preaching of the servants of the Prince of Peace coupled with arbitration treaties construed and enforced by courts of international arbitration will do less for the world's peace than the abolition of that great barrier between the nations called a protective tariff.

E. J. BATEN.

EDITORIAL CORRESPONDENCE

EVILS ABOLISHED BY THE MEXICAN REVOLUTION.

Los Angeles, Cal., July 27, 1914.

I was brought up from babyhood in Mexico and know it pretty well, especially the northwestern portion.

The great haciendas or plantations date from the time of Cortez. The Church absorbed many, and in 1857, the Constitution was adopted prohibiting non-commercial corporations from owning land. This silly provision was aimed at the church. But it also destroyed the right of cities to own land. It could as well have been restricted to the church. The law resulted in the subdivision of the common lands (the "Egidos") which every city had, into vacant lots, which soon became the property of speculators. This took place in Diaz' time, but the law was a piece of shortsightedness on the part of Juarez.

A good part of the lands of Mexico are held in the old Indian fashion. Our newspapers never tell of that system, but it is very widespread. In Sinaloa two-thirds of all the lands are so held, and that explains the prosperity and independence of that State. Here is the system: the country is divided into certain great tracts as large as haciendas—5,000 to 100,000 acres; these tracts are inherent and indivisible, just as if they were political units. Usually each occupies a separate valley, or in some other was is clearly defined by nature, the ridge-tops serving as boundaries. Every boy or girl born on the tract (which always has a name, such as "The Palms," "The Hill," "Two Rivers," "Hot Springs," etc.) has an equal and inherent right in it. This right entitles the party (women have equal rights with the men) to fence and cultivate a field, and to pasture cattle on the unfenced ground. All build their houses in a central village, and walk out to their fields. A large tract would have more than one village. When a young Indian marries, all his neighbors turn in and build his house; later he repays the service when others marry. None has more

than one wife. The women seem to have more influence than the men. Houses are made of wattle, thatched with palm, for the young Indian; but as they grow wealthier with age, the old people generally have erected commodious adobe houses with tile roofs, all whitewashed within and without. Some old man is elected by vote to the position of "Empowered Person," which he holds until recalled—usually for life. He is distinctly a mere representative, and his authority is in no way recognized by the legal government. His business is mainly to protect the locality against the encroachments of hacendadoes, who continually try to get possession of the land, so as to have the Indians for peons. These Indians, be it remarked, wear clothes, and live in fixed habitations. Among them the old men are always the richest. Labor is divided among the men and women in this way: the men must clear, fence, and cultivate the fields, build the houses, and present the crop ready to cook, to the wives. The wives make the dishes of clay, make and mend the clothes, cook, wash clothes, and keep the house in order. They bring water from streams on their heads, a short distance, and as all go together in the morning, the streamside is the local woman's club, the water-getting being a social function. These people, if asked for anything, cannot say "No," and grant the request, even if unreasonable. Their work is very hard, for there is not a particle of truth in the stories about the Tropics giving a man a living without labor. They cannot bear to drown a puppy or kitten, and hence always have more dogs than they can feed. They are, however, very kind to the dogs. As for the cats, the huge rats eat them, so there is always a scarcity. I found a village once so hidden in the mountains that the government did not know of it, and the usual government officials had not been appointed. The census had omitted it. In that place every house was two stories high, and worth \$3,000 to \$4,000 U. S. money, if built in this country. The principal support of the place was a silver mine which had been found by a six-year-old girl. The thing was being worked co-operatively, with no organization or discipline whatever, as they never heard of such a thing. The little girl, who was an orphan, was given a royalty out of the proceeds. She was a blonde child, too, clearly not an Indian, but left there by her father, who died as he traveled through. In that town they used Mexican money and other products just as everywhere else in Mexico. The Indians like to conceal their roads and their towns, but seldom succeed as in this case.

The Indians are mostly Catholics. But sometimes they fall back on some religion of their own. They have not many superstitions compared with other peoples; but the Halley comet of 1910 they hailed as predicting war, pestilence, and famine, all of which have come. They beat tin pans and rattled cow-bells all night when the comet was largest, trying to scare it away.

They eat their own crops—each man his own, and raise nothing to sell, except near a city. Every man does his own labor; several times a year he needs aid, and then a kind of "bee" is made of it, and he repays the borrowed labor in kind. They have little iron, and no knowledge of reading. In fact, they answer every definition of barbarians, for they have no stores or merchants, and only two occupations—

farming and mining, and the same man does both in the course of a year. But they would be offended if called barbarians, for they use that word generally to imply cruelty. Thus, according to them it is barbarous to dock a horse's tail, beat a woman, or shoot an animal not dangerous nor edible. They do not even beat their children, and at a very early age every person does as he or she pleases. Orphan children seem to have the freedom of every house. The insane are not confined. There are a good many idiots, which educated people ascribe to the close intermarriage. There is no incestuous practice, but as the same families live forever in the same spot, there is too much intermarriage. And by the way, they seldom have any legal marriage ceremony such as the Mexican laws require, but respect the tie quite as much as is common in this world. There is no polygamy. Divorce seems to take place when either party insists on it—as is natural where there is no binding ceremony.

When a man ceases to cultivate his field for two successive years, anyone else may take it and cultivate it. As there are not people enough to cultivate more than a tenth of the land, they are apt to use different fields every few years, and only the house-lot is permanent.

Mining is carried on in the same way, except that the final product is always intended for sale. Use-title is the only means of possession. In fact, after one man, the discoverer, has abandoned a mine, no other man can have the exclusive use, even by working it. I have often seen three or four men each burrowing independently in the same mine.

It is very surprising that so general a condition of affairs in Mexico should escape nearly all mention in our newspapers. This Indian form of land-holding is the real beginning of everything in Mexico; as we see it practised today it is the broken remains of an early civilization. Upon this as a foundation other systems have superimposed themselves by force, but the foundation is the same all over Mexico. South of the city of Mexico, on the Isthmus of Tehuantepec and south of that, and also in Oaxaca, the old Indian system has not broken down. There the Indians have remained more independent, except in Yucatan. The Southern Indians are called Mayas, and they have less prominent cheek bones and more noticeable brain capacity than white people—while the contrary is true of the Yaqui and other northern Indians.



It is often said that the revolution in Mexico is caused by the peons. But that is not true on the whole. For the most part free Indians and wage-slaves are doing the fighting, and the real peon is taking the part the Negro took in our Civil war. The North has no peons to speak of, and it is the North that does most of the fighting.

In Colonial times, Spaniards settled thickly around the mining regions, but left the coasts to the Indians—the Spaniards ruled, but did not live there. Consequently, in mining regions, the population is overwhelmingly white; even the Indians will be nearly white there. In the 16th century a squadron of English pirates landed on the coast of Sinaloa, traveled inland to the gold-fields, and settled there. So there are whole towns of blue-eyed Indians. In

their way of living they cannot be told from other Indians. In those parts of the country where the Spanish-Indian blood is mixed, all kinds of atrocities are committed in warfare. But the pure Indian does not commit atrocities, although sometimes he kills an enemy on whom he has much to revenge. As for instance, when Manuel Bonilla was sent by Madero to pacify matters at Culiacan, after Diaz had abdicated, a Federal Colonel named Morelos (a very debonaire man, popular in the ballroom and successful in battle as well) was cooped up in Culiacan, and after a heroic resistance surrendered on Bonilla's promise that his life should be spared. During the night a delegation of Indians arrived from the scene of one of Morelos' forays, and told the townspeople that Morelos had had a blind man executed in Tamazula; that Morelos had seized the young women in every place he captured; that he had had the head of a dead Maderista named Clayton torn to pieces after the battle in which Clayton was killed, in order to get the gold fillings from his teeth. As soon as these things were known, a mob formed, stormed the jail, and killed Morelos at once. The plutocratic party has never ceased to marvel at the atrocity of the murder of this delightful soldier, yet they do not deny his acts. With my own ears I have heard wealthy, aristocratic, educated ladies tell my mother that the requisitioning of young girls by Diaz' Federals was a justifiable military necessity, too bad of course, but there must be peace, and Federals must be well paid to maintain it.

Peace has never meant anything for the Indian but evils that war is a relief from. In the Madero revolution a certain Diaz official (a white man) went over to the Maderistas. The plutocracy construed this as treason to his class. Soldiers were sent, who tied this man and his wife to posts, and then outraged his two daughters, aged five and ten, until the smaller girl was dead, and both parents had become raving maniacs. During thirty years of Diaz rule this procedure was an illegal but well-known expedient, resorted to by the Government not from lust, but as a dreadful means of punishment when all else failed. Can you wonder that anarchy has no terrors for that people?

B. F. BUTTERFIELD.

INCIDENTAL SUGGESTIONS

THE SUN'S INDISCRETION.

New York, August 1.

The New York Sun is growing careless. It has always been the safe stronghold of privilege of all kinds, but it seems to be relaxing its vigilance. A long leading article in last Sunday's Real Estate section let the cat out of the bag. We learned from that that Realty, chief of calamity howlers in this city at least, has not been anything like so badly off as has been announced. Some men have made big "killings," and there has been a good, steady business done all winter. Can it be possible that Realty is crying calamity in order to discourage the efforts of our excellent Tax Department to educate the citizens of New York as to the value of their land? And also, could it be possible that calamity howling has been one of Realty's (by this we mean the real