

The Social Revolution in Sonora

Ricardo Flores Magón

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If it's distressing to see that a large part of the Mexican States bordering the United States are almost completely under the control of the Carranza forces, it is consoling, on the other hand, to see that the rich Yaqui region in the state of Sonora is under the control of the inhabitants of the area, the courageous, dignified and honorable Indians of the Yaqui tribe.

These exceptional men, models of firmness and energy, who've been in a state of continuous warfare for four centuries, first against the Spanish conquerors, and then against the various governments had by Mexico, defending the rich land they inhabit with an integrity worthy of being imitated; these magnificent Indians who have gone through time without losing the noble characteristics of their race through tortures, persecutions, banishments, and mass murders, have for some months now been rebelling against all governments, and have already taken possession of the land, the land that the Spanish conqueror coveted, the land coveted by the Mexican bourgeois and the American adventurer, the rich land bathed by the Yaqui and Mayo rivers, a territory so extensive that it could contain a population of several million inhabitants.

Among our Yaqui companions is the selfless libertarian fighter Juan F. Montero. In all their camps the red flag flies proudly, as well as in the towns of B́acum, Pótam, Ćocorit, Torin and many others. The entire region is under their power; in advance they posted signs declaring that they were going to take possession of their lands, forests, waters and mountains, warning with those signs that the residents innocent of the wrongs that the tribal members had suffered would not be bothered; but there would be no compassion for those who had in any way helped the rich in taking their lands.

This resulted in a whole army of Carrancistas being launched on them, but the Yaquis, notable warriors and strategists, soon made short work of the Carrancista columns, killing several bosses and officers, among them General Girón, and following them with blood and fire into the towns of the region where the Carrancistas henchmen had retreated, until making them flee, conquering once and for all the land coveted by adventurers of all brands and epochs.

Our companion Montero has been in most of the battles, in which he has distinguished himself with his boldness, along with fellow Yaquis, Luis Espinosa, Luis Matus, Ignacio Mori, José Gómez and Juan José Sibalaume.

Now, our dear Yaqui brothers are in full swing with social reconstruction. With the Manifesto of September 23, 1911 as code of conduct, our selfless companions are working the fields, since they are quintessential farmers, and just as hunger and pain are seen in the territories occupied

by the Carrancistas, in the territory that the Yaquis have seized there is abundance and freedom. Each Yaqui is a warrior, but he is at the same time a labourer, and in the most beautiful countryside of the Yaqui some revolutionary poet could be inspired by contemplating the inhabitants with their rifles slung behind their backs, fertilizing the land with their honest and free labour.

They have an abundance of provisions taken from everywhere, so until time comes to gather the harvest of their current labour, there is no fear of lacking anything.

Companion Juan F. Montero through us makes a fraternal invitation to Jean Grave, Errico Malatesta and other intellectuals who doubt the tendencies of the Mexican movement, to come to the headquarters of the tribe in Tocatorobampo, Yaqui River, State of Sonora, where they will be well received and have the opportunity to make a trip through the extensive region, learning from the environment what they need in order to not disdain so much the generous movement of simple men who aspire to live a free and happy life. There they will learn that simple peoples, still willing to be free and happy at any cost, haven't needed long years of education in high schools and universities, nor to know what boycotts, sabotage and general strikes are, in order to take up the rifle, and take possession by iron and fire the social wealth hoarded by a few bandits.

There those philosophers will learn that it is preferable to organize the workers for armed struggle against Capital, Government and Clergy, than to spend half-decade after half-decade engaging in rhetoric on rebelliousness within the four walls of a lounge.

Undoubtedly it's more dangerous to organize the workers for armed struggle against their three enemies, Capital, Authority and the Church; but the results are better and the day of total emancipation of humanity is hastened.

The populations of the rest of the border of the North should imitate our Yaqui brothers, taking possession of wealth, suppressing all Authority and stopping all clergymen of any religion from sticking their noses in the free communities.

All should adopt the Manifesto of September 23, 1911 as standards to govern your actions.

We send a strong embrace to our dear Yaqui brothers. This is how to conquer Bread, Land and Freedom; this is how all workers who want to be truly free must act.

Forward, Yaqui brothers. If from today onwards any commissioner of any government comes around proposing an alliance, tear off his head and send it to the ruler with these words: Now you come and yours will be torn off too.

Don't even allow any politician to set foot on your territory, because with their shiftiness they're able to undermine every pure movement.

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