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Mexican "M's"
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MESTIZOS
MISSIONARIES
MEDDLING
AND
MUDDLING
MONEY
MURDER
MIRACLES
MASONRY
MANNERS

THE REV. JEREMIAH P. GLEESON

MEXICAN "M's"

The Rev. Jeremiah P. Gleeson



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Bishop of Fort Wayne



MESTIZOS

The term, Mestizos, is defined as the offspring of mixed Spanish and American-Indian parentage. Numerically considered the Mestizo (half caste or half blood) approximates eight millions from a total population of fifteen millions of souls: the component parts of the minority in this tribal trinity being six millions of pure-blooded Indians and one million pure-blooded Spaniards—or, Castilian Creoles.

To understand in some measure, or to venture an estimate of the character, motives and ambitions of the Mestizo—who in reality is the true Mexican—we should first consider the racial strain in this Indian-Spanish hybrid.

The history of his Indian progenitors is steeped in conjecture where one guess is as good as another, it being a fertile field for ethnologists,—our chief concern is with his immediate antecedents—the Aztecs, and to learn what manner of men they were.

Certain writers as Prescott, the eminent and romantic litterateur—if not always reliable historian—(who, by the way, never cast a glance nor trod a pace on Mexican soil) in his exquisite literary

opus, "The Conquest of Mexico," seem to delight in picturing the Aztec Indian in the colors of super-Spanish civilization, who in the halcyon days of his existence had attained a high degree of culture: predicating of this pristine human of Mexican forest, mountain and plain, certain unwarranted, presumed and unproved intellectual and artistic prerogatives which he did not possess prior to his so-called degradation by the fire-water of the white-man's civilization—his eventual embarrassment and humiliation of intellect at the superinduced estimate of his inferiority—his final moral degeneracy and depravity by the communicated vices of his civilized Spanish Conquistator superior.

Now, let us face the facts honestly: As Bishop Francis Clement Kelly—an authority on Mexico—so pungently puts it:

"Spain? There's the rub. Ever since the Spanish Armada, the tradition of hatred for Spain has been in the blood of English-speaking peoples. The Reformation made the virus stronger. Strange how a prejudice will hold its own in spite of the healing hand of time. We took from England our dislike for Spain and the Spanish, our conviction that whatever Spain did must be wrong. We fed that conviction on false history—if we can call falsehood history at all. We swear by

Prescott and Bancroft, not because we have confidence in them, but because they condemned Spain. The reason why we of the English speech weep salt tears over its destruction (supposed Aztec Civilization) is because we have never found an antitoxin for the poison of unreasonable hatred."

Yea, verily, that's the rub! Spain! And the logical consequent—Spain's nineteen-centuries-old connection with the Catholic Church! Strange, the mental contortions of a prejudice-infected mind. "'Tis true, 'tis pity, and pity 'tis 'tis true": the language of Chaucer and the Bard of Avon has degenerated into a medium and fashion for manifest Romaphobia. Ever since the so-called Reformation, the misnomer for 'off with the old, on with the new", credit where credit was due has not been the policy or the predominant passion of too many English-speaking historians and encyclopaedists. Shameful omissions of the names of famous Catholic pioneers in the new world as Marquette, Rochambeau, Jocques, DeBrebeuf, Pinzon, La Salle, DeMaisonneuve, Barry, Gallitzin, Gaston, Charles Carroll, etc., etc., are frequently found in works classed as popular text books and encyclopaedias. So many writers go out of their way to

insult Catholic readers and slander the Catholic Church which was the inspiration and encouragement of the noble band of discoverers, explorers and colonizers of this continent of ours.

Prescott, in exquisitely trenchant sneering English, presumes to trespass on his reader's intelligence with samples such as the following:

"The religion taught in that day (16th century) was one of form and elaborate ceremony. In the punctilious attention to discipline, the spirit of Christianity was permitted to evaporate. The mind, occupied with forms, thinks little of substance. In a worship that is addressed too exclusively to the senses, it is often the case that morality becomes divorced from religion, and the measure of righteousness is determined by the creed rather than by the conduct."

Bancroft in "The History of the United States" flagrantly violates the truth by his statement, "Luther resisted the Roman Church for it's immorality; Calvin, for it's idolatry."

Parkman, in telling English, pictures the Catholic Church as "the right arm of tyrants," "dark with the passions of hell," "masked in hypocrisy and lies," "clearly of earth, not of heaven."

Belknap, in his "Biographies of the Early Discoverers," minutely describes

De Soto's prolific pigs while he ignores the twelve Catholic missionaries who accompanied him.

Mackenzie, in his "America—a History," supplies Belknap's omission by the information that De Soto's "camp swarmed with priests"—twelve of the priestly pest was considered a "swarm" in his pious mind. His rampant historical generosity runs riot when he further concedes that Champlain, "although a bigoted Catholic, was a sincere Christian"; but, was it a lapse of memory that left poor Father Marquette out in the cold when he informs his readers that the Mississippi was discovered by "an exploring party composed of six men"?

One of Terry's outbursts—but only one of many—in "Mexico" is his application of the terms "ignorance" and "superstition" to the Catholic party.

Carlton Beals boorishly states in his recent scintillation "Mexico" that "the present methods of the Catholic Church in Mexico are still superstition, the confession, and female fanaticism." Such rot! And this gent rises to inform us that he taught school in Mexico. But then one must not be too severe on Mr.

Beals and his ilk for he was for some months an instructor to Carranza's staff—the Mr. Carranza, El Presidente, whose revolutionary forces robbed, desecrated and destroyed churches, sacked towns, murdered the innocent, tortured and killed priests, violated maidens and raped nuns. I wonder if Mr. Carlton Beals ever read the thrilling and blood-curdling indictment "Mexico under Carranza" by Thomas Edward Gibbon—or, the authentic statements contained in "The Book of Red and Yellow" which Bishop Kelley laid before the Senate of the United States of America? And "Carlton" is such a nice name—so similar to "Carrollton" of Charles Carroll, one of the signers of "The Declaration of Independence," one of the Carrolls of Maryland who believed in justice and truth, and who experienced the curse of Penal Laws and religious hate. "Carleton" and "Carrollton"—a euphonious similarity—nothing more.

With apologies to Mr. Frank G. Carpenter for pronouncing his name with my next breath, I must say that his delightful descriptive "Mexico" is not entirely faultless where the Catholic Church

is concerned. In depicting Church and State in Mexico he says there is "one Catholic priest for every three thousand Mexicans" and "only one Protestant Missionary to every twenty thousand of the population." Now I ask you, is that fair? The comparison is entirely deceptive. The population of Mexico is 99 per cent. Catholic. To quote the figures correctly, it should have been written thus: In 1925 (prior to the decade of almost complete suppression of religion), one Protestant minister to every 115 baptized Protestants—one Catholic priest to every 3500 Catholics (all Catholics are baptized).

Graham, in his "History of North America", with a bigoted sneer and manifest lack of Christian charity, much less gratitude, terms the noble efforts of the martyr Jesuit Missionaries among the Indians as the "substitution of one superstition in place of another"—to his puny, prejudiced mind, preaching the Gospel of Christ, exhorting to chastity, charity and honesty are "superstition."

One could go on in this strain indefinitely—throwing the spot-light into dark places—but space will not permit.

Hence, in the face of all this, it is too

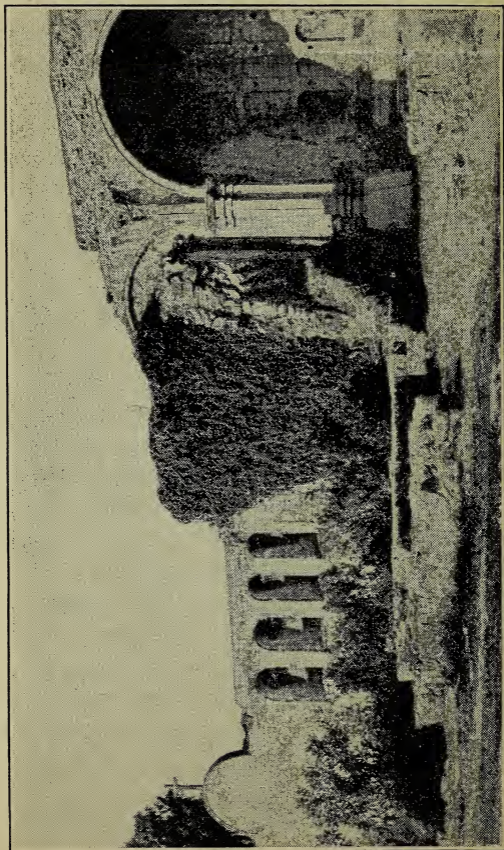
much to expect that Spain and Spanish sons, in their successful armada headed by Cortez in Mexico, with its permeation and thorough savor of Catholicity, would be given more deference or credit by scribes and pseudo-historians — the warp and woof of whose character seems so surfeited with the dross of ignorance and bigotry—than that given the Old Church of the Castilian Conquistadores, their spiritual mother who reared and taught them.

It is too much to expect fairness from men who in the abundance of their ignorance, decry piety as "mental intoxication", "vagaries of insane mysticism",—self-mortification "a disgusting exploit", and Catholic belief in the miracles of Christ, rank superstition.

The Ancient Order of "Sob Sisters" and "Soft Brothers" weeps copious tears over the so-called "destruction of Aztec civilization" which gave way to the Christian civilization of the Spaniard.

There is some basis for the belief that a certain degree of civilization did exist among the Aztecs prior to the coming of Cortez—and, according to their ancient traditions, even a hazy knowledge of cer-

tain Christian truths: the belief in One Supreme, Invisible, Eternal God *Teotl* the Creator of all things: and possibly the belief that the Creator had placed the first man and woman in a beautiful garden—the woman the called the snake-woman: they had a fairly good idea of the Deluge, the Tower of Babel, the confusion of tongues. These things, however, are catagorically denied by that greatest of all English speaking historians (re Mexico), Bandelier, who says that "Monotheism was unknown" and that the basis of the Aztec creed was "a rude pantheism". There are no traces of early Christian teachings. The so-called "Cross" of Palenque is, first, not a work of Mexicans, but of Maya tribes, and, second, it is not a "Cross" but an imperfect Swastika. In consequence of the pantheistic idea of a spiritual essence pervading creation, and individualizing at will in natural and human forms, numberless fetishes, or idols, were manufactured which entailed a very elaborate cult and a very sanguinary one from the time that historical deities (deified men) began to assume prevalence. The chief idols of the Mexicans were historical per-



THE BELLS OF SAN JUAN CAPISTRANO, CALIF.

sonages, probably Shamans (Priests) of very early times.

In other words, according to this most eminent historian, the Aztecs were steeped in a crude and cruel paganism, and hundreds of human beings, generally prisoners of war, were offered yearly as sacrificial victims: Authorities generally state that the number of victims yearly sacrificed to pagan deities was approximately 20,000. Father Motolinia, in writing to Emperor Charles V, 1553, says that 80,400 men were sacrificed in a four-day service on the occasion of the opening of the great temple in Mexico: this number seems rather exaggerated to Fathers Mendieta and others who give the number as 20,000—this is also the number given by the Vatican and Tellerian manuscripts. Father Durin, another authority, speaking of the great number of human victims, says it "seemed so incredible, that if history, and the fact that I found it recorded in many places outside of history, both in writing and pictorially represented, did not compel me to believe it, I should not dare to assert it."

These human sacrifices prove that the

Aztecs, under the warlike Montezuma, were victims of a barbarous and bloody superstition. Whatever remnants of civilization were extant in Cortez's time, as for example the great ruins in Yucatan, of Palenque and Mitla in Oaxaca, the baths of Netzahuacoyotl in Texcoco, the pyramids of Teotihuacan and Cholulu, prove rather the degree of civilization attained by such as the Maya, Tzapotec, Nahuatl and Toltec nations and which the Aztecs destroyed. The greatest culture in these primitive races was to be found among the Toltecs who flourished from the sixth to the eleventh century. The Chichimec empire made up of the Indian Confederacy (Acolyhuas, Aztecs and Tepanecs), marked a serious retrogression from Toltec culture: and, from the middle of the fifteenth century, when the Aztec attained supremacy, to the date of the Conquest, 1519, nearly every vestige of pristine civilization had disappeared. In the words of Bandelier, "most features of Indian Civilization have been considerably exaggerated."

The heart of true civilization is religion, and the religion of the Aztecs was essentially bloody and cannibalistic: to

quote Orozco of Berra: "The Cult was truly horrific: it demanded a constant shedding of blood. . . the mind shudders in horror at the sight of the human victim, not only immolated by the stroke of the knife, but offered up in other exquisite forms under a refinement of cruelty. Any religion omitting such a barbarity is better than that. To sweep it from the face of the earth was an immense distance on the road of civilization. To us this conclusion is evident, axiomatic, as clear as the light of mid-day."

It is true that glowing accounts of splendor, wealth, vast empires, populous towns, and stately palaces fill the pages of reports sent by Cortez and his followers to their imperial Spanish Sovereigns. They would seem to lack the preponderant human trait of "blowing one's own horn" had they written otherwise: they wished to paint their exploits in the brightest colors possible—to make the best possible case for themselves. Coming from the highly civilized shores of sunny Spain they were surprised to find even the slightest traces of civilization among savages—and, quite naturally be-

came more or less boastful—just as a fond father might be justly excused for his pride, exaggeration and boastful raving over the incredible talents, wonderful accomplishments, and discovery of genius in Little Willie who has finally mastered the difficult manual contortion, the necessary preface, for the legible writing of "cat-rat-hat".

Susan Hale, in her "History of Mexico," gives a very reasonable and common-sense description of ancient Indian civilisation as found by Cortez: "Empires and palaces, luxury and splendor, fill the account of Spaniards: and imagination loves to adorn the halls of Montezumas with the glories of an Oriental tale. Later explorers, with the fatal penetration of our time, destroy the splendid vision, reducing the Emperor to a Chieftain, the glittering retinue to a horde of savages, the magnificent Civilization, devoted to art, literature and luxury, to a few handfuls of pitiful Indians, quarreling with one another for supremacy; one sighs to think his sympathies may have been wasted on the sufferings of an Aztec sovereign, dethroned by the invading Spaniard."

Thus, upon closer scrutiny, the much vaunted Aztec "Civilization" is reduced to ordinary Indianism.

Under Spanish tutelage the Mexican Indians have at times shown highly developed traits of cultural development and even attained to eminence in their respective fields. Similarly may the Mexican Mestizo point to his attributes of civilized progress and if permitted and encouraged to develop after the manner intended by his Spanish sponsors he could be an honor and an ornament to humanity and would hold among the peoples of the world a preeminence second to none. However it is a notable and undeniable fact that in Mexico to-day, as in the past, the cream of the population is to be found in the Mexican Creoles (Mexicans of pure Spanish extraction); and by "cream" is meant the leaders in literature, art, science and religion. This contrast is especially evident among the Mestizo "Politicos". This half-breed, who wields the sceptre of government, is jealous of his Creole superiority; and, in turn, he looks down on the Mexican Peones (pure blooded Mexican Indians), priding himself on his partial Spanish

racial strain, knowing in his heart, that whatever polish he possesses, whatever civilization he enjoys, can and must be traced back to his Spanish forebearers.

During the three hundred years of Spanish colonial rule, the pagan, uncivilized, inert, sedentary Aztec seemed to shake off much of the crudeness of his Indianism, and, in some measure at least, to have become a useful member of civilized society. Learned and pious monks instructed him in the saving tenets of Christianity, schools were founded, churches erected, secular and Sacred learning was making rapid strides among the Indians,—the racial crossing by intermarriage of Indian and Creole was fostered by Church and State with the resultant Mestizo hybrid, indicating a noteworthy advance in the Indian racial scale: peace and prosperity were the handmaidens of education and religion—in every truth might it be said that the Three Graces were being courted by this racial trinity in New Spain.

This infusion of new blood, begun by the original three-hundred thousand pure-blooded whites among the Indian masses, gave every promise of gradually

raising the native stock to the level of the white man's civilization—the Mexican would become a worthy son of his Spanish foster-parent and benefactor. But the Fates decreed to dash down such high hopes: the Mestizo Politico, conscious of his savage racial strain, became ashamed of his Indianism, inordinately proud of his Spanish stirps, and vindictively jealous of his Castilian superiors. His history is a keen disappointment.

Having shaken off the paternalism of Spain, he abuses his new found freedom—his new status turns his head, with the result that from the date of Mexican Independence, 1821, to the present day, if we except the period under the Dictator Diaz, his passage has been one of blood, loot, rape, and revolution,—a veritable miasmatic fratricidal debauch.

His Indian savagery predominates and has dragged down and all but crushed the saving savor of his Spanish blood and culture. He stands before the world, not the intended cultured Aztec Spanish complex, but rather the predatory Indian clothed in civilized Spanish rags and remnants. The Mexican Mestizo Politico has been a failure.

Let me quote from "The People of Mexico," the learned and estimable work of Wallace Thompson:

"Intellectually and psychologically, the Mexican Mestizo is more of a hybrid than he is physically. His body type has varied characteristics, although perhaps tending disproportionately to the Indian, but in his brain there seethes the continual conflict of intellectual and psychological predispositions which go back to cultures—which in the history of humanity are thousands of years apart. In his mind the blind, unchanging grasp of tradition and superstition which mark the Indian combine with the brilliant logic of the Spaniard to create a person, unstable and at the same time inexorable, bound by racial prejudices which he does not understand and yet which he justifies with an occidental logic that confuses both himself and the observer. Brave and often devoted, cruel and blindly selfish, proud and childishly sensitive, admiring material and spiritual achievement extravagantly, yet almost incapable alone of the concentration and sacrifice which create these achievements, sentimental and poetical, yet almost untouched by great passions and desires, the Mexican is the victim of his mixed racial and cultural heritage, the plaything of primal forces which tend ever to neutralize one another into a personality often unworthy alike of his rich Spanish intensity and of his Indian simplicity. Though he conceives his revolutions, his social reforms and his material progress in high-sounding terms of altruism, the forces with which he has torn his country to tatters and even those with which, from time to time, he has bound her wounds, have been selfish ambitions and narrow personal desires which partook neither of the white man's militant altruism nor

of the red man's love of glory. Yet to-day Mexico is a Mestizo, a half-breed land. The characteristics of Indian and of Spaniard are merged in her population and in her rulers. But as we watch her progress downward through revolution after revolution and as we shall observe her life. . . we find forced upon us the realization that in this welter of conflicting cultures and psychologies the predominating factor to-day is Indian, and that sooner or later, unless the white world again takes up the burden, Mexico must inevitably slip back to the plane of pre-Spanish barbarism."

Unless conservative elements intervene, the future of Mexico is not bright. Divorced from the stabilizing influence of Spain, cursed with an exaggerated and distorted idea of civic rights, and, almost invariably saddled with a set of mail-fisted, self-seeking, irresponsible Mestizo leaders—ambitious of honor, wealth, and power, politicians and pseudo-patriots of itching palms, consumed with the vice of insatiable greed,—Mexico's ship of state seems headed for the rocks.

Here is a land bountifully blessed by Nature's God—yet withal, a land where poverty predominates, where ignorance is the proletariat's lot owing to neglect of education and its consequent retrogression since Spanish days, a land of beautiful churches where religion is persecuted, a populace ninety-nine per cent

Catholic yet ruled by a succession of anti-Catholic governments, a land colonized and Christianized by Spain—stamped with her maternal tongue—yet where the Spaniard is “a pernicious foreigner”, and *persona non grata*.

Poor, beautiful, bleeding Mexico—“the world’s treasure house”—hungry and persecuted!

Truly a paradoxical land! And, in Mexican history to date, sad to say, the Mestizo Politico has been the leading factor in the destructive part of the paradox.

MISSIONARIES

The advent of Spanish activity in Mexico dates from 1519. Coincident with Spanish arms appeared the Christian Cross. When Hernand Cortez and his army (a mere handful of 550 men, 13 with light arms, 16 horses and 14 artillery pieces) landed at Tabasco, three priests had accompanied them in the role of chaplains and missionaries. This policy of the Crown and the mitre was typically Spanish—to conquer for King and Holy Faith, to extend the limits of their Catholic Majesties' domain and through conversion to extend the Kingdom of God on Earth.

The history of Mexico's "twelve Apostles" (her first twelve Missionaries) reads like a fairy tale. Their efforts, and the fruit of their zeal, seem almost incredible: yet they are substantiated facts. That former pagan Aztec land, though still largely Indian and Mestizo, is today 99% Christian and Catholic.

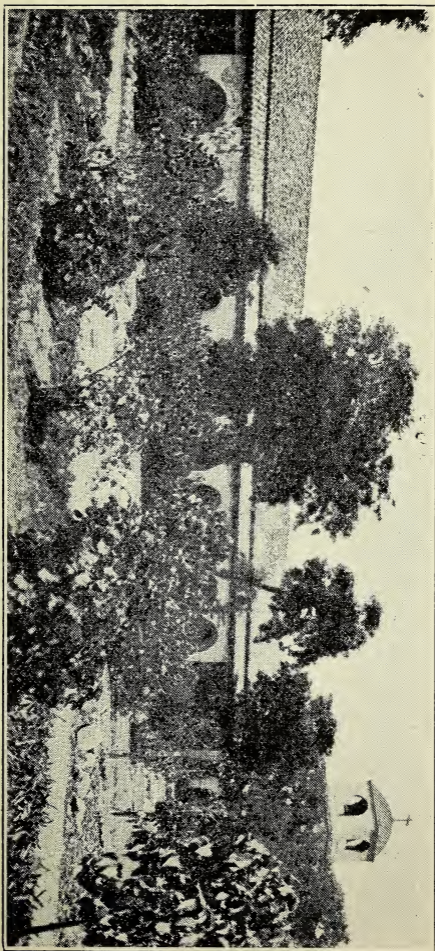
The influence of the Church on Mexican civilization was so great in the 18th century that the Baron von Humboldt (non-Catholic historian) wrote that "Mexico

was more advanced in the arts and sciences than the United States". Today Mexico, deprived of this influence, to a very great extent, is notorious for the shame and disgrace of ignorance and lawlessness.

Take the foreigner and his works from Mexico, and we have left only the decaying culture left by the departing Spaniard. Sad as this history is, however, as the foreigner from Canada and the U. S. A. travels in Mexico there is forced upon him the disquieting fact that where he destroyed the Spaniard built up: he took the native Indian and preserved, civilized and Christianized him—while we have nothing to show but a transplanted European civilization and the dying embers of Indianism cooped up in Indian reserves: and, too often, an Indian robbed, demoralized and spurned.

From the point of view of religion, the Mexican is a marvel. The visitor is thrilled at the sight of intense, fervent faith on all sides: the churches (magnificent temples), before the current atheistic drive, were crowded with men and women—not only on Sundays but during the week: sacred emblems, religious statues (especially

SAN JUAN BAUTISTA, CALIFORNIA



of Our Lady) and other paraphernalia of a pious people are prominently displayed wherever one chances to go—even in factories, storewindows and little shops of every description. The many religious festivals were most diligently observed by these peaceful Catholics—though to the bigot this was superstition and priestcraft.

We have heard a lot of the supposititious "plauge of priests". The facts tell another story.

At the zenith of the Catholic Church in Mexico (1810) there were 4,000 priests in parish work, or one for every 900 Catholics, while in 1910 the proportion was one priest for every 3,500 Catholics, while in Canada and the United States the proportion is one priest for every 750 Catholics, and the chronic cry of Catholic people is the shortage of priests. Among non-Catholics in Mexico the proportion is one Minister to every 115 Protestants.

The Catholic Missionaries in this Indian empire have written one of the most glorious pages in the history of the Church. They were not content with bringing them the Gospel of Christ, and the consequent transformation from a pagan to a Christian people—their efforts

were also manifest in the field of education.

During the Spanish colonial days 33,000 Catholic schools were erected and functioned—practically every parish throughout the length and breadth of the land had its own school. The first Theological Seminary in North America was founded by Bishop Zumarraga, the first Bishop of Mexico. The first major College, that of Santa Cruz at Tlaltelolco, was founded in 1536 also by Bishop Zumarraga. On the teaching staff were such eminent professors as two graduates of the two greatest Universities in Europe—one from the University of Salamanca and one from the University of Paris. Besides these two an even greater educational luminary: Saha-gun, the foremost Mexican antiquity authority.

The first University (after the best European standards) that was erected on the North American Continent was the University of Mexico City (1553), erected by Bishop Zumarraga. It was patterned after the University of Salamanca and antedates Harvard by nearly a century (though Harvard is often referred to as the oldest in North America). By 1571

the University of Mexico had an endowment of \$100,000 from the Spanish Government—by the end of the 16th century it had 1,000 students in attendance, while Harvard, at the end of the 17th century, had 50 students in attendance.

The first Medical school in North America was opened in 1580—nearly 200 years before the Medical school of the University of Pennsylvania—the first Medical school in the United States.

The first paper mill, printing press, and printed book in North America appeared in Mexico City in 1544, also the work of a Bishop.

Before the year 1600, hundreds of books—still extant—were printed: and yet, the Massachusetts Bay Psalm Book (1638) is often referred to as the first book printed in North America. Mexico also produced the first drama and erected the first theatre on this Continent.

Even in 1910 (in spite of "Reform Laws") there were, according to Government figures, 12,518 Catholic schools and only 9,692 State schools. In 1926, according to Moises Saenz, sub-secretary of Education under Calles, there were 12,257 state schools, and, by the way, the majori-

ty of the state schools were and are confiscated Catholic property. Today, because of suppression, there are no Catholic schools.

The Church educational programme has been crippled for 75 years and as a consequence there are 80% illiterates in the Republic.

The Revolutionary Government has introduced the barn-yard to the school: It mates animals for the enlightenment of the young (one striking example was a bull labeled "God" and a cow "The Blessed Virgin"); in state schools boys and girls have been stripped naked to study nature in mixed groups; children have even been escorted by their teachers to maternity homes to witness child-birth—some of the children went raving mad.

On the verbal testimony of Mr. Fred V. Williams of San Francisco, California, who spent some thirty years in Mexico—the children in state schools open class with the following "prayer": "There is no God— there never was a God—there never will be a God: down with the Church: death to the priests".

Mr. Williams, who is a journalist and

special news correspondent, saw the animal act and heard the anti-God cry.

In some States, Margaret Sanger's Birth-Control pamphlets in Spanish translation (and Spanish is much plainer spoken than English) were distributed by the thousands among the children of the public schools. In plain (and often obscene) language the act of generation, preventatives, contraceptives, etc., are described. Sex hygiene has also been taught in these schools by means of illuminated slides directed by government appointed MEN lecturers. Attempts have been made, also in schools, to persuade young boys and girls to become drug addicts: in some cases young boys have been held down while an injection of morphine was forcibly administered.

On Saturday, January 19, 1935, the leading secular daily of Mexico, "Excelsior" (not a Catholic paper), in a scathing editorial, denounced government authorities for their brutalizing, bolshevistic educational program.

Education under Church auspices produced most of the great Indians in Mexico's history. For example: Adiano de

Tlaltelolco the linguist; Ixtilxochitl and Valeriano, historians, Ricon, grammarian of the Aztec tongue; Miguel de Cabrero, historian; Panduro and Velasquez, artists; Altamirano, orator, novelist, poet and journalist; Juan Esteban, great teacher; Francisco Pascual Garcia, famous lawyer; Ignacio Ramirez, distinguished journalist; Rodriguez Gavan, poet; Diego Adriano and Augustin de la Fuente, expert printers; Diaz, soldier and statesman; Mejia, great soldier; Urrutia, clever surgeon; Munguia, philosopher; Carrillo y Ozcona, scientists; Estagnol, talented parliamentarian; Sanchez Santos, lawyer. the Church colonized, christenized and to a very considerable extent educated millions of savages.

On the other hand of the 250,00 Indians in the United States who have cost the Government approximately \$700,000,000, there is none pre-eminent except as fighters and their educational status is 45% illiterate. The anti-Catholic Joel Poinsett, first American Ambassador to Republican Mexico, was forced to admit "most of the people in the Mexican cities can read and write"—and this in spite of the cycle of revolutions that had cursed

the country and disrupted educational progress.

Later, the extension of missionary effort, without and beyond the confines of Mexico was the logical consequence of the conquest. This Catholic land became the mission door to the North. This evangelical exodus to extend Christ's Kingdom had the added impulse to stem the tide of influence of semi-barbarous Russians, from Siberia and Alaska, who had begun to move southward.

The first Mexican Missionary to penetrate Upper California was Juan Rodriguez Cabrillo, who started from Novidad in the state of Sinaloa, Western Mexico, in 1592.

Prior to this, in 1528, Florida was the scene of the first Missions and the Superior of that first Mission Band was none other than Father Juan Suarez (Bishop-elect of Florida). He was one of the twelve Apostles of Mexico. The Jesuit Missionaries entered the field of Arizona and New Mexico in 1540. The first attempt to convert Texas was made in 1544 by Friar Andrew de Olmos. Later Venerable Antonio Margil, called the Apostle of Texas, came from missionary successes

in Yucatan. This great apostle founded missionary colleges at Zacatecas and Queretaro from whence came many of the noble missionaries of the Southwest. Twenty-one mission churches were erected in the vicinity of San Antonio. The oldest Church in North America was erected by the Padres at Tlascala in 1521. The oldest Church in the United States is that of Santa Fe, New Mexico, erected by Franciscan Friars, 1609. The first martyr of the United States was Fr. Juan de Padilla (1554). Evangelization prospered with the blood of missionary martyrs—and it is interesting to note that no less than 105 missionaries won the martyr's crown within the present limits of the United States.

The Apostolic zeal of these noble priests impelled them to extend their efforts to the Philippines, to China and Japan. Among the Canonized martyrs of Nagasaki, in the land of the Mikado (1597), was Philip de las Casas, a native of Mexico City; San Filippe de Jesus was the first native North American to be canonized a Saint.

In Southern U. S. A., Mexican and Spanish missionaries had established Catholic

settlements and civil well-organized government many years before the English landed at Jamestown (1607), or the Pilgrims had reached Plymouth Rock (1620), or the Puritans had reached Boston (1630). The Jesuits entered lower California in 1683 and labored for eighty years.

The greatest missionary of all this epoch was Peter of Ghent (cousin of Emperor Charles V,) who regenerated in the saving waters of Baptism some 300,000 Indians. His famous school at Tlaltelolco is now used as a delapidated custom-house.

Finally in 1769 Fra Junipero Serra and General Joe De Galvez started from Mexico to found the world-renowned California Missions in the present Sunset State. A more glamorous or romantic tale of physical and spiritual heroism would be hard to find. Twenty-one missions in all dotted the Pacific Sea Coast from San Diego (erected in 1769) to San Francisco (1823). El Camino Real (The King's Highway) will forever stand a mighty tribute to the glorious zeal and undying devotion of the Padres. Yes, even in spite of the subsequent history of greed and bigotry, which destroyed their noble work and dispersed

fifty saintly Franciscan missionaries and fifteen thousand highly civilized and evangelized Indians. All that is left today, as a result of the order of secularization, 1838, is the "mirage of the missions". Desecrated and ruined were those precious prototypes of present day mission architecture—those lovely old fanes of missionary effort erected in times of bloody turmoil by converted savages under the direction of Padres, architects and builders.

The eminent non-Catholic historian, Chas. Lummis, thus describes this great missionary effort: "It was the most just, humane and equitable system ever devised for an aboriginal people. The historic and impregnable fact is disquieting to thoughtful Americans that in fifty-four years Spain had converted about 100,000 of these Indians from savagery to Christianity, had built twenty-one costly and beautiful temples for them to worship in—and the best of those Indian Churches could not be replaced today for \$100,000—had given them schools and industrial schools, in far greater number than they have today after fifty-four years of American rule, had taught them a religion and a language they have not yet forgotten,

and to which 99% of them are still devoted to the exclusion of anything we have been at pains to teach them: had taught them to build great houses, to be good carpenters, masons, plasterers, blacksmiths, soap-makers, tanners, shoemakers, cooks, brickmakers, spinners, weavers, saddlers, shepherds, cowboys, vineyardists, fruit-growers, millers, wagonmakers, and so on."

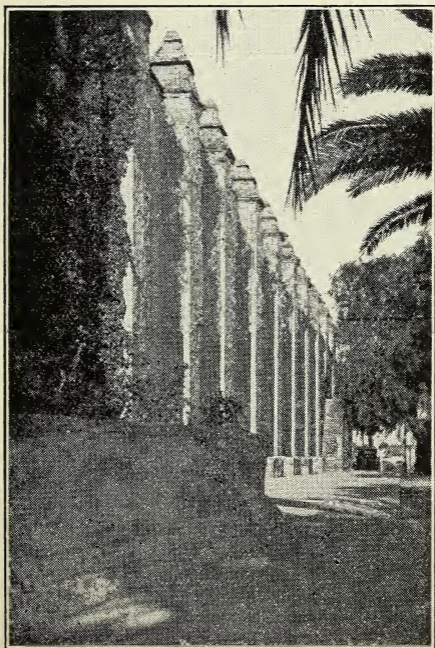
What a consistent story of shame is the calumny that has so often been directed against this great Christian Spanish-American nation!

It has been charged against the missionary Bishops and Priests of Mexico that during the days of conquest, through bigotry, they destroyed traces of Aztec civilization such as paintings, writings, etc. This statement is however not founded on fact. While a few Priests accompanied Cortez, the real work of conversion did not take place for three years after the conquest when the twelve "Apostles" arrived. The first Bishop did not reach Mexico for some seven years after the conquest. Consequently they could not have been guilty of this so-called destruction.

As a matter of fact the missionaries collected, preserved and attempted to in-

terpret the Indian writings and paintings: sixty years later they were used to compile an official history.

Finally, the missionaries could not have been guilty of this destruction for the simple reason that many of the paintings and writings are still extant.



WALL OF SAN GABRIEL, CALIF.

MEDDLING AND MUDDLING

The major story of foreign meddling and muddling manifest in Manana Land has for its author what Mexicans term "El Colossus del Norte."

The Monroe Doctrine professes to abstain from prescribing the form of government in Latin America and demands that Latin America shall be free of Old World domination: thus it prevents Europe from policing Mexico and consequently, "in extremis" obliges the United States to do so.

This so-called good neighbor policy has certainly been good for Uncle Sam: in 1821 he took over Florida; in 1845 he bagged Texas; California, Nevada, Utah and parts of Wyoming, Colorado, Arizona and New Mexico were acquired in 1848—and five years later he completed the boundary acquisition.

This policy of the Monroe Doctrine has engendered a prevailing sentiment of suspicion and resentment against the Colossus of the North, not only in Mexico but also in Central and South American Republics. One phase of this is the Mexican regulation that the foreigner may not own

property within sixty miles of the border and thirty miles of the coast.

It will be interesting to quote an extract from the speech of protest delivered in the United States Senate by Senator Corwin, former United States Ambassador to Mexico:

"The President has said he does not expect to hold Mexican territory by conquest. Why then conquer it? When stripped naked it is that atrocious idea promulgated in the president's message, and now advocated here, of fighting on until we can get our indemnity for the past as well as for the present slaughter. You have overrun half of Mexico, you have exasperated and irritated her people, you claim indemnity for all expenses incurred in doing this mischief and boldly ask her to give up New Mexico and California: and as a bribe to her patriotism, seizing on her property, you offer three millions to pay the soldiers she has brought out to repel your invasion on condition that she will give up to you at least one third of her whole territory. You have taken from Mexico one-fourth of her territory and you now propose to run a line comprehending about another third.

“ ‘Why,’ says the chairman of this committee on foreign relations, ‘it is the most reasonable thing in the world! We ought to have the Bay of San Francisco.’ Why? ‘Because it is the best harbour on the Pacific!’ In criminal courts in the course of my life, I never yet have heard a thief arraigned for stealing a horse, plead that it was the best horse that he could find in the country! We want California.”

From the point of view of the Irish Canadian and Irish American mentality, the religious situation in Mexico is what one might term a pious scandal; by “scandal” is meant the suffrance of tyranny by Mexican Catholics is such a shock that he cannot understand it, and he persistently asks—Why do they stand for it? why do they not rebel against it? why don’t they fight? where is their militant Catholicity? why not show something of the spirit of the old Crusades? To one whose forefathers were crushed for centuries under the depot’s heel and whose living countrymen and blood relatives struggled under the yoke of the tyrant and had to use force to throw it off, as did the Irish to regain their own country, Mexico is an enigma of the first order. The “pious” part

comes from the utter passive submission without physical force—the turning of the other cheek in the whirligig of ceaseless slapping: the Mexican, faced with the theft and strangulation of his faith, is patience personified. The hot blood and the brawny bone of the Irish for Mother Church just couldn't stomach it.

I asked these same questions from many Mexicans and rarely got a reply: finally, from no less an authority than Mr. A—r, an explanation was tendered: "We have begged the Bishops to permit us to form a Catholic political party, but of this they disapprove. We have begged the Bishops to sanction our taking up arms to protect and preserve our natural rights—we are willing to go to martyrdom—but the bishops will not permit it." The Mexican loves his clergy and implicitly obeys his bishop, so that explains his extraordinary patience.

Mr. A—r, by the way, is himself a very extraordinary person. He is a native Mexican—was educated in France—lived for years in England—is very learned—a most exemplary Catholic and a thorough patriot. He represented the Catholic laity of Mexico at the Vatican. He rep-

resented the Catholic laity in an appeal and an explanation before the Apostolic Delegate, Most Reverend Ernesto Filippi, before his forced and hurried departure at the command of Obregon. Mr. A—r was also spokesman and representative of the Mexican Catholic laity in a confidential interview with John "Confidential" Lind, whose warped and twisted Mexican ideas considerably influenced Woodrow Wilson who perpetrated the Carranza mess and is largely responsible for the present orgy of barbarism.

The "Laws of Reform", 1859, sponsored by Jaurez, their President-author, inaugurated the exquisite form of meddling that has prevailed even to this late date. This meddling of the secular power in the realm of things spiritual, reverts back to the United States Government which boosted the full-blooded Indian, Juarez, into power by lifting the embargo on arms in favour of his revolutionists: this statement is based on the testimony of General Sheridan in his "Personal Memoirs".

The United States aided and abetted the downfall of Porfirio Diaz by assistance and recognition extended to Madero, the weakling and dreamer.

Mr. Carranza was lifted to power in the same manner (according to the testimony of Mr. Nelson O'Shaughnessy, Charge d'affaires of the U. S. A. at that time.)

Obregon, Calles, Portes Gil, Rubio, Rodriguez and Cardenas were and are sustained in power by the United States clamping down the embargo on arms against an infuriated populace who are in danger of being ground into a state of pre-Columbian barbarism. Less than one percent of the people of Mexico has ever taken part in the revolutions so prevalent there and that insignificant minority has invariably been supported by the United States Government.

When Victoriana Huerta came to town in 1913, the meddling of the United States Government inoculated her southern neighbor with the malignant germ of Wilson's watchful waiting program, indicative of a creeping national paralysis, which gave promise of a slow and tortuous death. General Huerta was a shrewd and capable old Indian militarist with a decided Diaz bent for strong government; but he was a Catholic and had leveled at his head the presumed and unproved charge that he had murdered Madero. If given a free hand

he could have whipped his country into the line of national rectitude: the governments of England, France, Japan and Germany knew this and extended to him their official recognition. The United States continued to harass his every effort for stable government, intercepting arms and ammunitions bought by Huerta; finally, after Wilson lifted the embargo on arms in favor of the revolutionists, who were later officially recognized, Mexico's national emaciation blossomed forth in the Carranzista debauch. Carranza was murdered and Obregon was recognized. Today the last state of Sonora Gang rule, which is worse than the first, continues to enjoy Uncle Sam's official benediction.

There is one name in Mexico today held in deepest disdain; and that name is, not Plutarco Elias Calles but, the late Ambassador of the United States of America, Mr. Dwight Morrow. This fact does not enhance Senor Plutarco's reputation one whit but there are some extenuating circumstances which make him less despised than Mr. Morrow.

Calles is not "ex professo" a paragon of Christianity—he does not pretend to be—the world knows him for what he is.

Mr. Morrow at least wore the trappings of Christian charity but his Mexican record does him scant praise in the eyes of the Mexican populace. He is heartily condemned for his lassitude in behalf of a persecuted people and for playing up to a disreputable, discredited government clique actively engaged in the process of strangling the religious life out of a nation of believers. It is common knowledge that Mr. Morrow made absolutely no attempt to save the lives of Father Pro and his three martyred companions. A mere hint from the United States Ambassador would have been sufficient. But no; Mr. Morrow couldn't meddle in domestic affairs even to prevent murder—besides he was very busy at this particular time enjoying the hospitality of Mr. Calles in a trip hither and yon in the Republic in the Presidential million dollar train.

On the testimony of Mr. Fred V. Williams, who visited the Morrow Cuernavaca home, the prominent display of a set of precious vestments (for priestly use at Holy Mass) as an ornamental wall-tapestry was a stinging affront to Catholic sensibilities. It is also reported that certain sacred vessels of gold made their way to

New Jersey, via the plane of a famous air pilot.

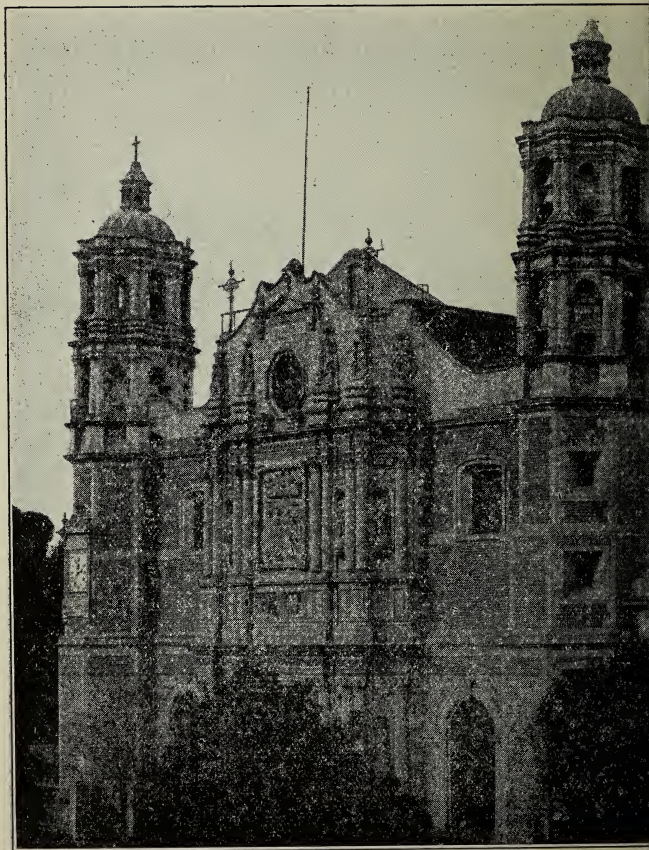
The present American Ambassador to Mexico, Mr. Josephus Daniels, about whose head a veritable barrage of complaint has for some considerable time been directed, was the same Secretary of Navy, Daniels, whose war cruisers lay for seven months in Vera Cruz harbor to help "make the world safe for democracy", and to ease out a neighboring President with the meddling fanfare of war. Mr. Daniels, at the close of his watchful waiting, permitted the nationals of his own democracy to be saved by ships of the German and English navies while their own United States ships were ordered seven miles to sea—though hundreds of American lives were at stake. In fact, the Wilson administration after meddling in the internal affairs of a sovereign state, practically abandoned twenty thousand of its own people.

The Mexican Herald of December, 1914, describes the United States' protection of its nationals as an "idea built on the cafeteria plan: 'Come and get it. We don't carry it to you.'"

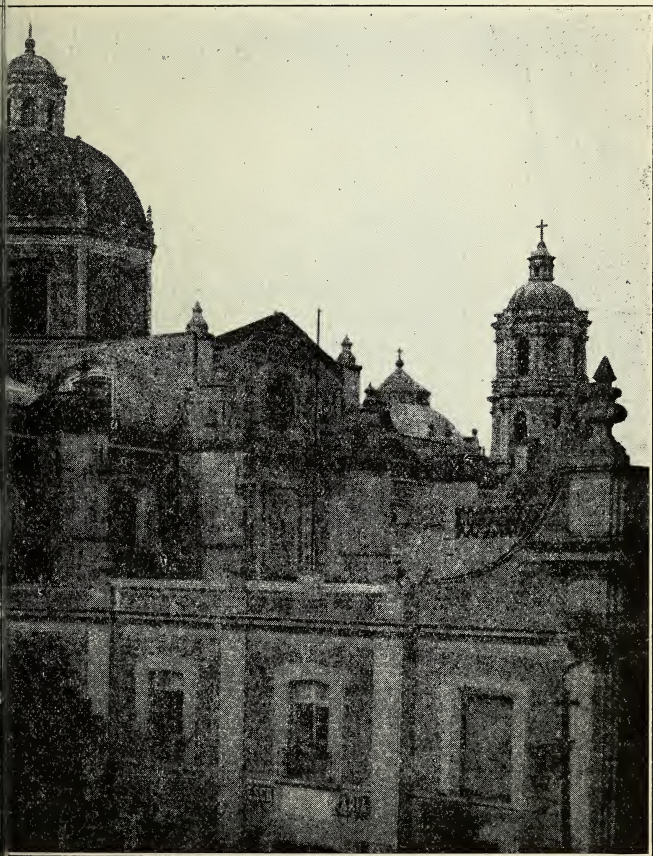
Mr. Wilson was evidently too busy about this time shipping \$10,000,000 worth

of munitions to Carranza: a goodly portion of the cartridge shipments were dum-dum bullets, outlawed by civilized nations; in the trafficking were also thousands of rifles and a great quantity of dynamite.

And then, Johnny Lind's letter from Wilson—"The United States will not hesitate to consummate matters, especially in times of domestic trouble, in the way that they, the United States, consider best for Mexico." What a far-away call to the present administration at Washington, which declines to interfere in domestic trouble below the Rio Grande when millions of that Sister Republic are being despoiled physically, financially, mentally and morally. If the world could only depend on that and if poor ravaged Mexico could be permitted to put her own house in order, the name of Roosevelt would be forever blessed. The United States installed the present band of ruffians, now let the United States make redress and continue the present President's non-interference policy. Let him keep his warships out of Vera Cruz waters and his land forces north of the Rio Grande. Let him lift his embargo on arms and be neutral and fair—then shall the wicked mourn



BASILICA OF OUR LADY OF



ADALUPE, MEXICO CITY, MEXICO

and Mexico will have her desired opportunity to work out her own salvation. The Treaty of Guadalupe Hidalgo (1848) provided that all disputes between the United States and Mexico should first be submitted for arbitration.

Franklin K. Lane, Wilson's Secretary of the Interior, admitted in the New York World that "American warships went to Vera Cruz to show Mexico that we were in earnest in our demand that Huerta must go."

As a consequence, millions of Christians are deprived of religious services and the consolations of religion.

At the present moment every bishop and priest has been driven out of fourteen states and in these states practically every church has been closed, confiscated or destroyed.

The Papal Delegate, Archbishop Ruiz of Morelia, has been expelled from Mexico and is an exile in Texas. Archbishop Orozco of Guadalajara (the second largest city in Mexico) is in hiding in the Jalisco hills with a price on his head.

Bishop Zarate of Huejutla is also an exile on the run and marked for death. Many other bishops and priests have been

expelled from their native land and are living on the charity of Catholics in California, Arizona and especially in Texas. I say "*especially in Texas*" because it is there the Most Rev. Archbishop Dros-saerts (that Dear old spiritual Daddy) is, and has been for many years taking under his paternal wing countless thousands of exiled Mexican refugees fleeing from a hell of persecution. Even in his Episcopal City, San Antonio, he has designated his Cathedral—the sacred and lovely old San Fernando—the Mexican Church.

According to existing Mexican laws, priests are not permitted to vote, to criticise the laws, to own property even an inheritance share of their parents' estate. They are not permitted to wear clerical garb (even the Roman collar). They are forbidden to assist at services outside a church (even to say a prayer over a grave). They are not allowed to collect alms to sustain charitable works, such as orphanages, churches, schools, etc. In Mexico City there are 400 native priests forbidden to act as priests and who daily appeal to Archbishop Diaz for a few centavos for bread and for the price of a bed in ten-cent "flop-houses".

It is true that a few churches and fewer priests are operating in Mexico City, but this is to "pull the wool" over tourists' eyes so that Government guides may point to them and assure the visitors that a man may worship God in Calles' kingdom, according to his own conscience. A Canadian or an American citizen who happens to be a priest is not even allowed to visit Mexico.

Within recent weeks an extensive and intensive drive has been launched to attract tourists to Mexico, especially Americans. There is a reason! The handwriting is on the wall and the open season for Mr. Calles and his politicians is just around the corner. In many states the brave "Cristeros" are now under arms, and a persecuted and desperate people is about to rise "en masse" to dethrone their oppressors. When the "lid blows off" the power usurpers below the Rio Grande hope to see many United States citizens trapped. When bridges are blown up and trains are dynamited, doubtless many non-combatants will be killed; this will be the cue for the Calles' crowd—they will appeal to President Roosevelt to step in to assist in putting down a rebellion—to protect his

nationals with the international cry that Mexico is unable to cope with this so-called fanatical "Bolshevism." They hope to entice the United States navy to Vera Cruz and to see United States troops cross the Rio Grande and thus permit Cardenas et alii to enjoy a new lease of political life.

Now of course, you, who are old fashioned enough, (as the Jews, Protestants and Catholics of America have recently and frequently shown), to believe in fair play and in truth that will shame the devil, will immediately realize that all this travel bally-hoo is an attempt to bolster up the nauseating reputation of a despotic, irreligious government, hated by ninety-nine percent. of the Mexican "fanatics" who believe in God and the Ten Commandments.

In the domestic field of meddling and muddling "in sacris" the record of the secular government of Mexico is bloody red.

A superlative piece of deviltry was the attempt, made by Calles in 1925, to form a schismatic church; but which, thank God, proved to be a rank fiasco. The schismatics, led by an ex-priest, Perez,

who many years ago (though he died repentant and reconciled to Holy Mother Church), had been expelled from the priesthood because of immorality, forcibly entered the beautiful Soledad church, turned out the rightful pastor and took possession; the faithful people protested so vigorously that the Government came to his assistance in as much as they closed the church (refusing to restore it to its rightful owners) and proceeded to establish Perez in the Church of Corpus Christi, located on Avenida Jaurez, one of the principal and most beautiful streets of the city, where for many months, he remained in charge.

I visited this sacred old edifice and was stunned to see its interior Catholic appearance, (confessionals, altar, sanctuary lamp, stations of the cross, statue of Our Lady, etc.) while outside on the front wall of the church a billboard was smeared with notices of virulent anti-Catholic rot. Perez was thus described by the editor of "Excelsior", the fine secular daily of Mexico City: "A Spanish Pastor, Galician, born in the province of Lugo, of bad moral reputation; another Mexican ex-priest also of no recommendable character, once,

it is rumored, Captain in the army: such are the leaders of the New 'Church' ". Perez, while parish priest in Juitlahuaca, Oaxaca, was suspended by Msgr. Gullow, then Bishop of Oaxaca, for leading there a life shockingly immoral.

Another ex-priest, Luis Monje, associated with Perez in this schismatic farce, repented before ten days had elapsed, of his part in the attempt to breed harmful division among the Catholic faithful and through Monsignor Pietro Fumasoni Biondi, Apostolic Delegate at Washington, petitioned the Holy See for pardon. With the exception of these two unfortunates not a single member of the Mexican clergy wavered in his allegiance to the Church of Christ, nor in his loyalty and obedience to the Holy Father, Christ's Vicar. Their persecution has been and is intense, and every conceivable allurements was offered them—as high as three thousand pesos monthly "con casa y mujer" (with house and woman), if they would but come over to the New "Church." Yet in spite of it all, not one proved recreant.

It is not difficult to imagine what frightful consequences would have resulted if any notable part of the clergy

had followed Perez and Monje. Without a doubt, this attempted schismatic movement would have torn the Church wide open.

MONEY AND MURDER

I. MONEY

"Money is the key to every lock". This is especially true in Mexico where filthy lucre is the open sesame to that financial mad-house. There the history of money is a wide-open book. The script of that book appears in ink of variegated hues—gilt, yellow, red, black and invisible. For modern Mexican money—"the Greeks had a word for it",—and one need not be super-proficient in the popular indoor sport of cross-word puzzles to substitute a five-letter word, written in capitals, which appears on the extensive face of "Mexican hoy"—that's right—the word is GRAFT.

The first chapter in gilt concerns Cortez whose cupidity was whetted by Montezuma's samples of yellow metal and whose exploits in the Vale of Anahuac were largely subservient to the impelling motive to seek out the golden source which he fondly hoped would replenish the coffers of Senor Hernando and Their Imperial Majesties.

The yellow ink is indicative of its personified calibre. Mexico is not singular

in its plurality of "yellow" backs. The world at large has more than its share of inhabitants whose backs are far too well proportioned with an extensive "yellow" streak: "yellow" creatures whose god is gold.

The description of Mexico's most imposing money temple is very modern and very red. Its foundation is the basic principle of blood-money,—and the accountants' figures "pro bono publico" in this national pile are invariably written in red.

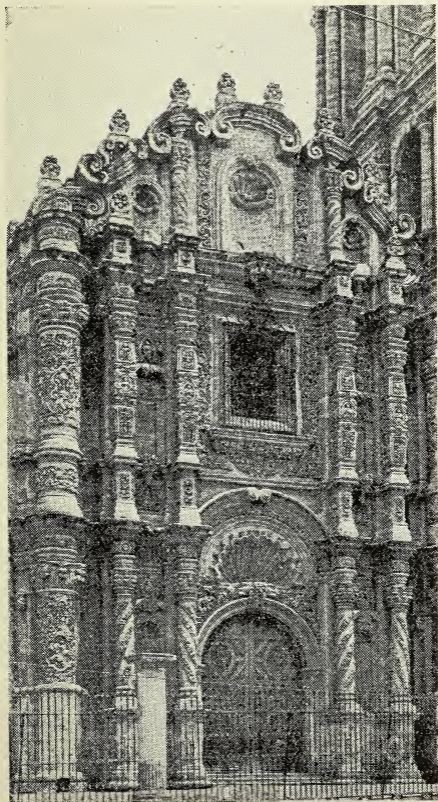
The inheritance bequeathed to the P. N. R. (Partido Nacional Revolucionario) and their ilk of Maderistas, Huertistas, Constitutionalistas, Obregonistas, etc., was one unattached and probated to the full: in other words, a fiscal sheet unencumbered with national debt plus a very substantial surplus. Old Porfirio Diaz, after his thirty years' tenure, passed out of the picture leaving 75,000,000 pesos surplus cash credit in the National treasury. Government bonds were gilt-edged security, while today they are but $5\frac{1}{2}$ over the zero mark—having sunk to a shocking level almost on a par with the bonds of Godless Russia.

In spite of Diaz's handsome surplus, the red herring of his fiscal supplanters, in the space of ten years wriggled to the red debit figures of \$200,000,000 unpaid interest on national obligations.

Almighty God has been bountiful to Mexico, yet today she is a ravaged land. Her natural resources rise up to mock her. She enjoys the title, "The World's Treasure House", because of fertility of soil, coastal waters teeming with fish and a superabundance of precious stones, together with hills and mountains bulging with silver and gold, forests heavy with costly woods—walnut, mahogany and ebony, prolific oil wells gushing forth in liquid gold so sought after by the commercial world—yet withal, a land where poverty predominates. Decay and ruin are apparent on every hand. Business is carried on in a hand-to-mouth manner. Countless thousands are seeking work. In a country that should be exporting food-stuffs, they are importing vast quantities. The cost of living is excessive. Most food staples cost nearly as much as in Canada or the United States, while the slave wages of the labourer are paid in a notoriously debased currency.

Solomon's words of wisdom ("Where much is, there are many to consume it") certainly do not apply to naturally rich Mexico. The inverse ratio prevails so that where much is, there a privileged few are parasites and grafters. Mr. Calles, the so-called "Iron Man", (mail-fisted) saviour of the prolateriat, is reputed to have on deposit in the Bank of England a paltry 180,000,000 pesos while the peon starves and his country is bankrupt. Not bad for a former bartender in a Mexican border "joint"! He and his crowd were described by Madame Kollontai, recent representative of Soviet Russia, as a "gang of brigands". Mexico today stands before the world, a nation raped.

The black ink chapter of our money book refers principally to the solvency epoch of the past pre-revolutionary days and the personal bank balance present day high finance of the despotic obligarchy which rules to exploit. "Les Nouveaux Riches" of the money-mad Mestizos—many of whom make a speedy ascent up millionaire mountain via the bandit-general-politico "on the lam" route. Invisible ink, "bilembique", currency is also proper to



CATHEDRAL OF ST. JAMES AT SALTILLO,
MEXICO

the financial sphere of this modern Mexican Mestizo Midas. This legal and illegal tender is termed invisible because it was only paper money without bullion backing and it eventually disappeared entirely unredeemed. Senor don Venustiano Carranza, erstwhile "El Presidente", who suddenly left this vale of tears after a quick take-off for some distant happy landing, accompanied by some faithful satellites (and some, not so faithful), with a train-load of loot, a goodly portion of which was honest-to-goodness 100 percent bullion!

The patriarchal, be-whiskered Carranza was the fairy prince in this "Arabian Nights" financial dream by introducing printing press money backed up with metal—but in this case the metal was bayonets and bullets. He inaugurated and financed his presidential tenure by an issue of two billion paper pesos. This was bad enough but the paper was so poorly printed that counterfeits had little difficulty in keeping him company: the consequence was a financial mad-house that all but wrecked the nation. Other ambitious worthies of the same stripe did likewise: malodorous Villa in the North, Zapata in

the South. Forced loans from banks and individuals also entered the category of invisible money because it was never repaid.

A certain General Alvarado, high in governmental circles, cleaned up a cool \$112,000,000 in American dollars on an investment of \$34,000,000 of invisible, unredeemed paper currency—and this in a brief financial flare which exploited and nearly crushed the Yucatan henequen industry. Mr. Carranza introduced what has become a very popular little game—milking the oil industry: in fact his pupils became so proficient that it has become a symphony to the tune of \$1,000,000 weekly high pressure taxation en route to government official pockets and pap to an overdressed flock of generals.

Contrast this picture of greed with the Mexican money mart of Spanish days. A charge often leveled at the Church is that it was immensely rich—that the country was overchurched—and yet the number never exceeded 9,000 parish churches and small chapels, or one church or chapel for every 1,600 people. In Canada we have many towns of less than 1,600 with three or four or more non-Catholic churches.

The greatest wealth of the Church (building and property) according to the figures of the Mexican Government was \$100,000,000. And on the other hand, there is one non-Catholic body (not an exceptional case by any means) with a total membership in the world of 9,000,000 members and in the United States alone their funded wealth is \$175,000,000 and we do not think it extraordinary. In one non-Catholic American parish—the Trinity Episcopal Corporation of New York—there is to be found more wealth than that held by the whole Mexican Church.

Consider also the endowment fund of the University of Chicago: \$33,000,000.

The fabled millions of surplus wealth supposedly sent to the Pope is an unwarranted assumption—the Spanish Government appropriated all surplus wealth to the royal coffers—in fact, a little confiscation of church funds was not unknown, as witness the \$10,000,000 grab from the "Pious Fund" made by Charles IV. of Spain. This "Pious Fund" was made up of charitable donations for good works in Spanish America.

A great portion of the Church's wealth

was employed through the means of the "Monte de Piedad" to relieve distress. Loans were made to poor people at a low rate of interest. Foreclosures were well-nigh unknown and a spirit of true Christian charity animated these ecclesiastical money-lenders. This spirit is so diametrically opposed to the samples of present day exaction and greedy interest which crush the poverty stricken who formerly benefited by the generous tolerant charity of the Church. The slogan, "Crush the temporal power of the Church", means in "praxi Mexicana" that the Church should not be allowed to own any property. Their cry, "Separation of Church and State", is "de facto" that the State insists on absolute control of the Church, or to parody Holy Scripture, "Render to Caesar the things that are Caesar's and to Caesar also the things that are God's."

The confiscated property of the Church was squandered and dissipated in ways similar to the thieving orgy that prevailed in Merrie England during Reformation days, when the wealth of the Church, the partimony of the poor, was brazenly directed to found the fortunes of despoilers and sycophants. Many of the landed

estates of today trace their titles back to their "reformed" forebears whose hands "dripped with the fat of sacrilege". Similarly in Mexico,—as for example, the blood relatives of a former finance minister under Diaz acquired by "purchase" Church properties worth considerably more than one-half million dollars for an insignificant fraction of its appraised value. Many of the great ranches and fortunes of rich hacendados were born in like manner. For example,—one might wonder what Mr. Calles received for the 120 Catholic Colleges he boasted in Congress of having put out of business. But then one should not be too hard on Plutarco, the Sonora home-town boy "who made good" (and plenty) after such a humble start.

"Money makes the mare go", and "e fortiori" when the mare happens to be a financial gourmand, asinine politico.

Churches, hospitals, academies, colleges, asylums, convents, bishops' and priests' residences have been "sequestered" (confiscated) and have become museums, warehouses, barracks, stables, restaurants, gymnasiums and "picking" for Calles' henchmen.

It must be very thin gruel for this bunch of parasitical grafters to have to stomach the first decision of The Hague in 1902 whereby 45,000 pesos (representing the California Mission Pious Fund) is directed to be paid annually by Mexico to the Catholic Church of the Sunset State for confiscated Mission property.

MURDER II.

To the mind of one critical of Spanish and Catholic influence in Mexico, there is probably nothing which smacks of murder, that stands out with more glaring prominence than the "Inquisition". Without attempting to countenance its operation or to condemn its abuses, we might in all fairness sum up the verdict as the temper of the times.

It is, of course, gratifying to witness in these later centuries a return to the pristine practices of Christianity when convicted and unrepentant heretics are dealt with in a spirit more humane and charitable. The early Fathers of the Church—St. Cyprian, St. Ambrose, St. Augustine, St. John Chrysostom, St. Martin—repudiated the tenets of the Old Law of Moses which inflicted capital punishment on contemners of the law and substituted the

spiritual chastisement of excommunication.

However, man is by nature an intolerant creature. The Jews were intolerant of error—the pagans of the Roman Empire tormented to death those who dared to defy their gods—and, in the Christian dispensation which had been purchased at the price of the blood of Christ and which had been nurtured by the blood of myriads of martyrs—it was well nigh inevitable that the human equation should demand death when heresy was esteemed on a par with treason. The infliction of the supreme penalty for crimes against the Faith made its appearance in the guise of the Inquisition, and, was established and speeded on its way, largely through the instrumentality of convert princes and emperors who in their new religious zeal demanded a transition from mental faith and doctrine to external profession and worship: this, especially, since most heretical movements were sponsored by disruptive social elements, and we thus more readily understand the influence of the secular power on the Church. Faith, in the early centuries, was more vital and passionate than it is in our day of better

perspective and cooler judgment. After the solid establishment of Christianity, its adherents considered God's cause their cause and since murder of the body demanded death—they argued that the greater crime, heresy (murder of the soul), should not be visited with less: and so, inquisitional trials and penalties became an instrument of civil and religious government.

Therefore, because it is human to err, disciplinary measures may lean too much to the right or to the left. No one denies that there were abuses—one sad example was that of Joan of Arc whose trial and condemnation were directed by the iniquitous Bishop Cauchon. St. Joan was a victim of political interests because the aforesaid ecclesiastic was a bitter British partisan.

This phase of Church and State in their efforts to curb the rise of heresy was quite pronounced from the date of the conversion of Constantine, who presumed to rule as a sort of quasi-Bishop "in foro externo". The same policy was fostered by his successors: their viewpoint was aptly expressed by Theodosius II, who said, "the first duty of the imperial majes-

ty was to protect the true religion, whose worship was intimately connected with the prosperity of human undertakings."

The penalties in vogue were: exile,, imprisonment, confiscation of property, the denial of the right to transmit property, and finally death for heretics, who were also disturbers of the peace. At a later date (the thirteenth century) the worst phase of all was the introduction of torture into the proceedings of the Inquisition. The Christians of this still later day, agree with Evervin, a learned historian of the time, that it was an "excess of zeal". It is consoling to note however that in spite of these prevailing punishments there were always found eminent leaders of the Church (clerical and lay) who strongly denounced such severe measures and proclaimed that extreme action against heretics and schismatics should never exceed the pressure of excommunication. It is also well to note that the term "auto-de-fe" did not necessarily mean burning at the stake—it referred to any kind of punishment imposed. As a matter of fact, in the words of the Protestant and authoritative historian Lea, "the stake consumed comparatively few victims."

Now to consider the Inquisition in Mexico, we find a startlingly weak exemplification of this tribunal. During its two hundred and fifty years of existence it never amounted to very much—the average number of victims to pay the extreme penalty was one every five years. The Indians of Mexico were never at any time subject to its decrees. Bishop Las Casas' "Laws of the Indies" have been described as "the most humane code ever promulgated for the well-being of aborigines": in fact, the intolerance of Las Casas to promote super-tolerance toward the Indian speaks volumes for the acquiescent tolerance of his Spanish superiors.

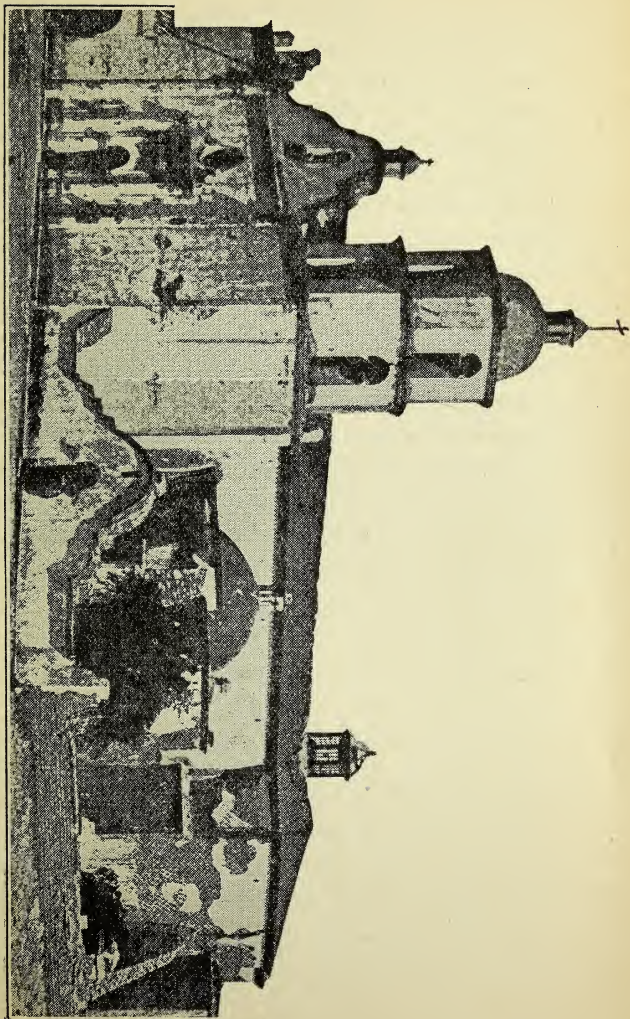
The record of the Inquisition in this so-called Manana land pales into comparative insignificance when we consider the bloody course of revolutionary governmental activity during the past two decades. Under Carranza, Obregon, Calles and Cardenas, the names on the list of martyrs run to many thousands.

The record of this triumvirate and their puppet presidential successors is written in blood. Three hundred priests have been shot down in cold blood under their anti-religious rule since 1929. Five

thousand prominent Catholics in the Federal District have been assassinated since 1926, and the list of martyrs gives every indication that it will continue to grow. In defiance of these cold facts, Mr. Calles and his parrot crew continue to insult the world's intelligence and "in a fine frenzy rolling" proclaim there is no religious persecution in Mexico: "We are only upholding the law," say they—and, so spake the Scribes and Pharisees who crucified Christ.

Numerically considered, this radical element is less than 1 percent of the entire population in the Republic. Their frequent revolutions are nothing more than faction fights, one gang against another, and the motive behind it all is greed. It may thus be seen why the Church is the popular target and a fertile field for loot. Since 1821 Mexico has had 92 different rulers.

In conclusion, a very important fact to remember, in a consideration of superzeal and distorted religious activity, is that the Inquisition under Catholic auspices was not singular and alone; a Protestant Inquisition "de facto" was even more pronounced. One need but recall the



SAN LUIS REY, CALIFORNIA

Penal days in England, in Ireland, in Scotland, in America to appraise the coercive mentality of members of non-Catholic protesting sects.

In Mother England at that time especially during the time of "good Queen Bess" the so-called "Virgin", it was a crime punishable by death to profess Catholicity.

In the British Isles and America, thousands suffered death under an inquisition known as Penal Laws, and these penal laws were conceived and enforced by Protestants against Catholics.

It little behoves English-speaking peoples to point the finger of scorn at the Spaniard. "Let those who are without sin cast the first stone."

MIRACLES

Miracles are the divine evidence of truth. Jesus Christ, the Saviour of men, used this sign-language of God to proclaim and to prove His divinity. The power of miracles, was transmitted to His Apostles as a testimony of their teachings. The Church, Christ's Spouse, has enjoyed this same prerogative and even today in spite of the accumulated mountain of supernatural evidence, the Great and Good God deigns from time to time in His infinite mercy and love for men, to sign with the seal of miracles, Saints and Shrines and symbols.

The predominant miracle bequeathed to Catholic Mexico was the appearance of Our Lady of Guadalupe. In the year 1531, ten years after the conquest, this great manifestation was made thus: A certain neophyte, Juan Diego, was on his way from beyond Tepyac hill to Mexico City, three miles distant, to assist at Holy Mass: at the foot of Tepyac, Our Lady appeared to him as she appeared to St. Bernadette of Lourdes under the title of "The Immaculate Conception" and requested the

man to convey to Archbishop Zumarraga the commission to erect a shrine in her honor. The errand was made and as we may well imagine much to the consternation of the aforementioned ecclesiastic. He no doubt received poor peon, Juan, with charity and dismissed him with pity: Catholic Bishops are that way—and are most consistently stubborn against being “taken in” by revelations, manifestations, etc., of supersensitive devotees: they are very much “from Missouri” and have “to be shown”.

In a similar manner was the scene enacted the following day except for the added injunction from the good Bishop that a sign be given. The third day Juan was impelled to the City with a different motive—his uncle, with whom he resided, was grievously ill and a priest was required to prepare him for death: in order to avoid any interruption “*per aliam viam, regressus est in civitatem suam,*” by a different route he returned to the city; but again Our Blessed Lady waylaid him and to overcome the impulsive remonstrations of her client, assured him that his uncle was now in good health and needed not the priest (which Divine intervention was

true, as a later check-up of events demonstrated). In compliance with the Bishop's request to give a sign, Juan was ordered by the Lovely Lady to go to the top of the mountain and in spite of its rocky formation and lateness of the season (Dec. 12) told to pluck an armful of roses and to convey them in his tilma to the Episcopal presence. The Blessed Virgin arranged them in the folds of his mantle and enjoined that it was not to be unfolded until he was received personally by the Bishop: this Juan did; but, "gratias Deo", when the tilma was unfolded—upon its texture was imprinted the likeness in gorgeous colors of the glorious apparition: the saintly prelate dropped to his knees in humble and reverent gratitude to God—verily the sign had been given. The subsequent history of the shrine of Our Lady of Guadalupe is the religious romance of Mexico. The shrine was erected—the Sacred spring at the spot where Our Lady appeared has never since ceased to flow. Miraculous favors, physical, mental, and spiritual have followed in the wake of this passing tangible presence of Our Lady of the Immaculate Conception.

Artistic Saints and sinners, believers

and scoffers, have, through the centuries since that fateful day, examined the painting and submitted it to the most rigorous tests and are compelled to admit they are unable to explain it:—the tilma, a cheap fibre-like substance absolutely unsuitable to receive paint and unquestionably unfitted to retain it. Yet there it remains to this very day, the proof of God's providence towards Mexico.

This holy event made and continues to make a tremendous impression on the Mexican mind and conscience. It speeded up with lightning rapidity the conversion of a savage people. It continues to hold them in spite of enforced ignorance, poverty, and persecution: the Mexican heart is savored of deep and lasting Catholicity and burns with an intense and abiding love for Our Lady of Guadalupe: this in itself is a secondary Mexican Miracle. Daily down the years hundreds of Mary's Mexicans frequent this hallowed spot and on her feast days they come in thousands. On the anniversary of the great day (Dec. 12) as many as 20,000 of her clients make their way to what has become to be known as their national home—the shrine of Our Lady of Guadalupe. They come from far

and near by train, by automobile, by burro, on foot, and even the last few miles on their hands and knees—they realize and appreciate the fact that it is holy ground. Every man, woman, and child is convinced that he is coming home to "Nuestra Senora"—yes—to "Madre Mia".

The Church has officially recognized this miraculous visitation and in the person of many Popes it has been unreservedly approved. Popes Benedict XIV. and especially Leo XIII. have been intensely interested and attracted to the devotion to Our Lady of Guadalupe.

MASONRY

To approach a consideration of the subject Masonry I desire to be fair and charitable without any leaning of bias or bigotry. Therefore, the following observations should be prefaced by the necessary distinction to be drawn between Masons and Masonry—between personalities and systems. The Catholic Church condemns Free Masonry and forbids her children membership in the same. She knows that many Masons are upright, conscientious Christian gentlemen; but this in spite of the system of Masonry.

The reasons for her condemnation are many and varied. Masonry is condemned by the Catholic Church not precisely because it is a secret society but principally because the nature of the secret sworn to is not known. In other words the Mason swears blindly to uphold a secret proposition of which he is not entirely cognizant. This manner of procedure is diametrically opposed to human dignity for the simple reason that man is endowed with conscience, soul, reason and will. He should know what he is doing, and know

that it is conducive to his soul's salvation and in accord with his conscience.

A Catholic, who must necessarily believe that he possesses the truth, may not enroll in another religion. But, Masonry is a religion; it makes use of a specific religious ritual—it uses symbols of a religious character whose exact meaning is known only to leaders of Masonry. It is true that the Bible is in the lower degrees of the craft; but the profession of those of the inner circle is anti-Catholic and anti-God.

The ordinary honest Christian "knife and fork" Mason, who is never admitted to the inner circle, looks upon the lodge as a social institution promoting religious interests and good fellowship. He will claim that Anglo-American Masonry has nothing in common with European Masonry. This is not so, however, since there is a mutual recognition among all classes of Masons as members of one common brotherhood, and so it is international. There is a common correspondence and literature—they all meet in a general international convention—they employ common signs, passwords and symbols. Thus they are, to a great extent, absorbed into the Latin type which is essentially naturalistic and

anti-Christian. Even many moderate Masonic periodicals are manifestly anti-Catholic.

To substantiate these statements we need but to quote the recognized authorities and mouthpieces of Masonry. Brother Albert Pike, in 1885, stated that Masonry is international. Brother Kopp in 1903, stated that Masonry is a religious society. The Masonic "book of constitutions" has a formulated creed. Again, in the words of Brother Pike: "Masonry has a creed taken from nature and reason, there has never been a false religion in the world. Christianity, Buddhism, Mohammedanism, are but husks enclosing the kernel of Masonic truth". Brother Pike admits also that to "the blue" low degree Mason the symbols are displayed to those to be initiated, but they are intentionally misled by false interpretations. It is not intended that he shall understand them but that he imagines he understands them—understanding is reserved for "the adepts or princes of Masonry." Brother Masse, in 1898, says "it is the supreme duty of Free Masonry to interfere each day more and more in political and profane struggles—for success in the anti-clerical combat is

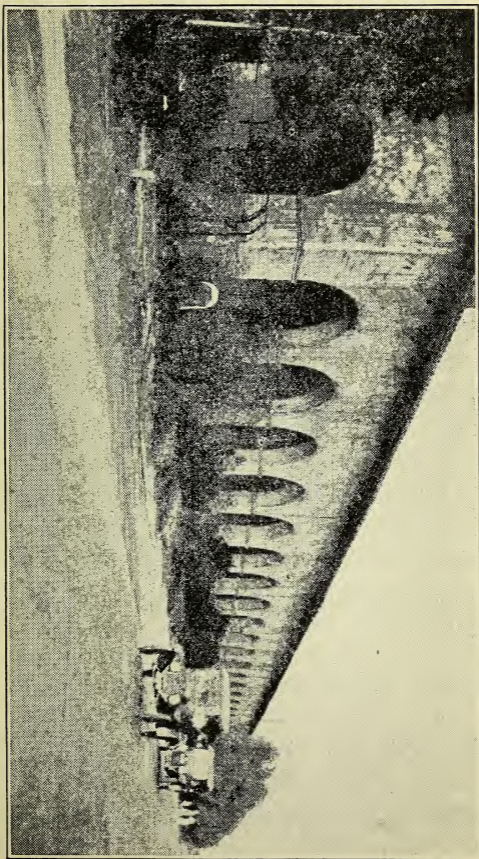
in a large measure due to Free Masonry." Brother Combes proclaims "The Republic must rid itself of all religious congregations". Senator Delpech—past President of the Grand Orient—issues the following blasphemy, "The triumph of the Galilean has lasted twenty centuries, but now he dies in his turn. A mysterious voice announces the death of the Impostor God. The Romish Church founded on the Galilean myth began to decay rapidly from the very day on which the Masonic association was established". Hence, it is evident that a Catholic may not be a Mason. It should also be evident that a Catholic nation does not approve of Free Masonry. This society was introduced into the young Mexican Republic by Joel Poinsett, the first United States Minister.

To gage the temper of Mexican Masonry, one might instance the case of President Huerta who experienced the force and venom of Masonry. On November 24, 1914, his name was stricken from the rolls of the lodge because he seemed disposed to deal with justice toward the Church, his expulsion was signed by the Grand Master and Secretary of Concordia Lodge No. 17 of the Vera Cruz Grand Orient.

For the past several decades the Mexican Government has been honey-combed with Masonic members. Their "raison d'être" has been to embarrass the Catholic Church and their anti-clerical activities have been so pronounced that their anti-Catholicism has become a grand "fait accompli".

This bigoted attitude prevails not only in Mexico but has been duplicated over and over again in other lands. It even, all too frequently, gyrates to the surface in Masonic circles composed of men who outwardly decry prejudice and profess tolerance.

Free Masonry, south of the Rio Grande, has been true to the tenets of the Grand Orient.



SAN FERNANDO, CALIFORNIA

MANNERS

One cannot tarry long in Mexico without becoming cognizant of an atmosphere of geniality. High and low, rich and poor, the aristocrat, and the peon have a certain indefinable sweetness and simplicity of character that warm the heart and seem to make the whole world kin. Even the children have that lovable attractiveness that disarms restraint and puts the foreigner and traveler at ease. Little girls, like lilliputian princesses, have a mature dignity and a certain serene modesty that belie their years. Mexican lads, like little dons, with a knightly courtesy and flourish of sombreros, will thrill the visitor with a tug at his heart strings by this so unexpected gesture of friendliness and manliness, that the stranger almost forgets he is in the presence of youth. The rank and file of Mexicans—even the humblest—are staunch in Faith and loyal to Holy Mother Church; and, when unspoiled by superficial and greedy modernity, the Mexican is in truth one of Nature's Noblemen.

This National trait of "tousjours la politesse" is unquestionably an inheritance of Spanish vice-regal culture. His genial and

social tolerance is not front-window display only. It is inculcated in the home atmosphere. In family life the Mexican excels. The husband and Father is head of the house, but the Mother is a queen. The family circle is above all a haven and a sanctuary and it is an institution of the most sacred intimacy. No greater compliment can be bestowed on an acquaintance, than to be admitted to this charmed circle.

To the tourist who tries to understand him, who sympathizes with his ideals and aspirations, who does not display that crude and blatant snobbery, so frequently found among English-speaking peoples, he invariably attaches the complimentary title "muy simpatico".

The Mexican is generous to a fault; it delights him to bestow gifts—even the pauper will unhesitatingly share his last centavo or his last crust with his fellows.

The host will offer his guest his most prized possession—even his house—of course it is only a gesture but what a gracious one! At times one is left at a loss for words to describe this evident inherent and innate attribute of hospitality and politeness—where did they get it? How do they come by it?

To a great extent Mexico is a Nation of peons. A Nation sadly lacking in scholastic education, yet they possess a culture and civilization of charity that many of the so-called intelligentsia might (and should) envy.

The Mexican is very receptive, and reacts promptly to "the good, the beautiful, and the true". At heart he is good, and in temperament he is an artist. Even in the most unpretentious homes—in the poorest hovels—his artistic traits are manifest: he will always have his flower garden, his love for color, his artistic arrangements, etc. His love of music is proverbial, and invariably, even the smaller towns and villages have their local band. The Mexican is almost without exception musically inclined and in great measure very talented.

What a sad and fallacious commentary on Mexican character it is to see him depicted as a moron, a thief, a gunman or stiletto artist: much of this is attributable, no doubt, to the prevalence of vice in Mexican border "joints," which to a very great extent exist for tourists' convenience and patronage. Like the tourists' Paris exist because of foreign influence and atmosphere.

The real Mexico, and the real Mexican is found in their proper element which is considerably south of the Rio Grande; the farther south the more sweet and social is the Mexican character until again the international region of the Guatamalan border is approached.

To sum up, this Mestizo, when wed to civilized religious influence, is a gracious person, with the simplicity of a child: he is then an ornament to society,—and in this lovely land, his name is legion.

The truth of statements herein contained is based on:

My personal observations as a special news correspondent in Mexico. Interviews with Mexican leaders.

Historical works of Bandelier, Lummis, Bancroft, Parkman, Prescott, Belknap, Mackenzie, Graham, Thompson.

Testimony of Bishop F. C. Kelley, D. D., before the United States Senate sub-committee investigating Mexican affairs.

Letters and documents of Mr. Eber Cole

Byam (reputed to be the greatest living English-speaking authority on Mexico).

Records of the Doheny Research Foundation files.

The verbal testimony of Mr. Fred V. Williams, news correspondent and investigator.

Writings of Capt. Francis McCullagh, author and news correspondent.

Writing of Pres. Theodore Roosevelt.

Statistics of the U. S. Bureau of Census, —the World Atlas of Foreign Missions, and leading Canadian and American publications.

SANTA INEZ, CALIF.

