

ecuting the "Ley Lerdo" as well as all the government officials and even the clerks in the offices."

In January, 1856, the revolt broke out full force. The garrisons of Morelia, Michoacan, Queretaro, San Luis Potosi, Guadajajara and San Juan de Ulloa started "cuartelazos" munities, with the war cry: "Religion y Fueros," religion and privileges, while in Oaxaca, the curates Carlos Parro, Jose Gabriel Castellanos and José Maria Garcia, together with Captain Bonifacio Blanco, headed a military uprising proclaiming the full establishment of the ecclesiastical and military privileges, and the upholding of the Catholic religion to the exclusion of all others. In Jalisco the friars of the monastery of El Carmen joined with the soldiery in a military revolt.

As was to be expected, the clericals were defeated, Santa Anna was driven into exile and the Constitution of 1857 was proclaimed.

Article V says among other things: "The law, in consequence, does not recognize monastic orders, and will not permit their establishment, no matter what may be the denomination or purpose for which they pretend to be established."

Article XXVIII. "The State and Church are independent. Congress cannot make any laws establishing or forbidding any religion . . ."

The Archbishop of Mexico, Don Lazaro de la Garza, announced in circulars sent to the Bishops a few days after the order for the taking of the oath had been given, that since the articles of this Constitution were inimical to the institution, doctrine and rites of the Catholic Church, neither the clergymen nor laymen could take this oath under any pretext whatever. In view of this communication the Bishops of all the dioceses sent circulars to their respective country vicars and the parish curates and to the other ecclesiastics, informing them, First: That it was not lawful to swear allegiance to the Constitution because its articles were contrary to the institution, doctrines and rites of the Catholic Church. Second: That the communication must be made public and copies of it distributed as widely as possible. Third: That those who had taken this oath must retract it at the confessional and make this retraction as public as possible, and they must notify the government of their action.

Not satisfied with this, the clericals induced Pope Pius IX to issue a bull or mandate to disobey utterly the commands of the impious liberal government. Part of this document is as follows: "Thus we make known to the faith in Mexico and to the Catholic universe, that we energetically condemn every decree that the Mexican government has enacted against the Catholic religion, against the Church and her sacred ministers and pastors, against her laws, rights and property and also against the authority of the Holy See. We raise our Pontifical voice with apostolic freedom before you, to condemn, reprove and declare null, void, and without any value, the said decrees and all others which have been acted by the civil authorities in such contempt of the ecclesiastical authority of this Holy See, and with such injury to the religion, to the sacred pastors and illustrious men."

This remarkable document of the vicar of Christ on earth had its effect; "the friars patrolled the trenches of the revolting soldiery in Mexico City, exciting them to fight; then as in 1847, the clergy paid the wages of the troops, and their agents were bribing the officers of the government that swells the ranks of the enemy."

In spite of all the excommunications and papal bulls, the liberals were victorious in the end and on the 11th of June, 1861, Juarez, the pure blooded Indian was proclaimed Constitutional President of Mexico.

President Juarez expelled some foreign-diplomats who had meddled in the political affairs of Mexico by favoring the reactionary elements. This was done to the Archbishop of Mexico, the Bishop of Michoacan and some high members of the clergy. As a consequence of this act, the French minister Saligny, the clergy and the clericals, José M. Gutierrez Estrada, José Manuel Hidalgo and General Juan N. Almonte asked Napoleon III to intervene in Mexico. French intervention took place between 1861 and 1865. This is what a French officer has to say about the behavior of the French soldiers in Mexico: "First of all they (the French) do not take any more prisoners and the wounded are killed. It is a real war of savages, unworthy of the Europeans." (Lieutenant G. Coine.)

The United States recognized Juarez as the Constitutional president. In 1867 the liberals, under Juarez, defeated and drove out the French and in the same year they were victorious against the clericals who supported Maximilian. On the 19th of May, 1867, Maximilian, Miramon and Mejia were judged and condemned to death.

Then followed the presidency of Juarez, Lerdo de Tejada and Porfirio Diaz.

Diaz came in as a revolutionary president and ended in his old age as a supporter of the nascent Catholic party. During the War of the Reform and French Intervention, three generals were at the head of the clericals: Leonardo Marquez, Miramon and Mejia. The first one managed to escape after the fall of the Empire and he lived in Havana in exile until 1898, when he came back to Mexico. At this time Porfirio Diaz was slowly, but surely, showing tendencies of going back to the old régime and Leonardo Marquez, Don Francisco Elguero and Sanchez Santos, who was editor of a Catholic paper called El Pais, collaborated with Diaz in this sense, that they were the originators of the new Catholic party of Mexico. Helping them were Francisco de la Hoz, Francisco Pascual Garcia, Eduardo Tamariz and Fernando Somellera. Francisco Elguero controlled the clergy in Michoacan and represented A. and E. Noriega, Spaniards, in the question of the drainage of the Cienega de Zacapu (Mich) when they despoiled thousands of Indians of their lands, including over fifty square miles. It is well to call attention to the fact that Inigo Noriega, cousin of A. and E. Noriega, was known by popular opinion to be a silent partner of Porfirio Diaz. Fernando Somellera was entirely under the influence of the Archbishop of Mexico and collaborated with him and was assisted by

Carmelita Diaz, wife of Porfirio Diaz. As Porfirio Diaz was getting older, so the ascendancy of Carmelita Diaz increased. The efforts of the Protestants in creating industrial schools and churches in the north of Mexico, accelerated the formation of the secret Catholic party which laid its plans to counteract the influence of the Protestants by creating Catholic schools all over the country, under the tuition of priests and nuns, which were imported by the efforts of Mrs. Diaz. Priests, nuns and friars were imported from France, the same ones that had been expelled from their country, from Spain; some came from the United States. In 1904 some American nuns were brought from Mobile, and Atlanta, and they built a convent sixteen miles from the capital. Many Mexicans became suspicious of these surreptitious immigrations and Felix Diaz, then chief of police under Porfirio Diaz, raided the first convent in 1905 and sent the inmates back to France. Several raids by Felix Diaz followed and three shiploads of nuns were ostensibly sent back to the old country, but when the ships stopped at Progreso, the nuns landed there and after a while returned to Mexico.

The raids took place under the direction of Felix Diaz, and the round trip tickets of the peripatetic nuns were paid by Carmelita Diaz. It was a game of hide and seek, with the advantage on the side of the wife of the "Old Man."

Carmelita Diaz was so certain that the religious orders had come to stay that she informed the nuns to entertain no fear as to their safety as she was in a position to let them know of any action which might be taken against them.

The Madero revolution was unexpected in its suddenness and violence. It took everybody by surprise, the porfiristas, the científicos, the clericals, Europe as well as America.

By forcing the elimination of Diaz from power, the reactionary element saved the day for a while, especially as the clerical and reactionary F. L. de la Barra was successfully placed in the provisional presidency. De la Barra prepared the way for the overthrow of the Madero régime by working unceasingly in conjunction with the Catholic party in Mexico and in Washington, to discredit the new political order as represented by Madero. The new Catholic party came openly into being in 1911, when it put forth F. I. Madero as president and F. L. de la Barra as vice-president. Once the ticket was in power there would have been found a way of eliminating Madero; unluckily for the nascent Catholic party, De la Barra was defeated at the polls. In Congress the Catholic party was represented by Elguero and F. de la Hoz and the opposition by F. Iglesias Calderon, Luis Cabrera, J. Urueta, Serapio Rendon and others. The Catholic party had made Madero its candidate, hoping to use him to its ends, but when it was discovered that Madero was not amenable to reason, it began opposing him bitterly, taking sides with every revolutionary movement which was initiated during the Madero régime, among which were the Orozco, Reyes, Felix Diaz revolts and later the Huerta treachery.

During the tragic ten days in Mexico City, when Madero was assassinated,

the high Catholic clergy favored the assassins in many ways and later furnishing Huerta with forty million pesos to suppress the revolution. The Catholic prelates did not trust Felix Diaz because of his well known raids of convents and, therefore, they did not offer him the presidency, but concentrated all their efforts on Huerta, until they succeeded in putting him in power.

Although Huerta's friends claim that he was innocent of the murder of Madero by direct order, nevertheless it is an open secret that Rodolfo Reyes demanded the heads of Madero, Suarez and Basso, in revenge for his father's death; the other members of the cabinet demanded the head of Gustavo Madero, who was murdered in the citadel where Felix Diaz had his headquarters.

Huerta's professional secret is a secret of polichinelle, as every child knows that the murderous deed was a stepping stone to his dictatorship. Huerta was the tacit accessory to the crime. No matter how many palliatory arguments the Mexican and American clericals may give to white-wash their good friend Huerta, he can exclaim as Lady Macbeth: "Here's the smell of blood still; all the perfumes of Arabia will not sweeten this little hand."

One of Huerta's great political blunders was the naming of the clerical E. Tamariz as minister of public instruction, thus giving one of the most important portfolios to the Catholics. The whole Congress protested most vigorously and it was then that the dictator had them all put in jail, except the Catholic members, and then named a Congress of his own.

Doctor Urrutia, a pupil of the Jesuit College, was the Iago of the clerical party, his friendship and influence over Huerta served him admirably, having been his political mentor and prompter since 1908, when Diaz was still in power. The great chance arrived during Madero's régime. As Huerta was only a soldier and not a politician, the clerical party picked out Dr. Urrutia as a president molder and accelerator. Up to that time Dr. Urrutia was known as the most brilliant and successful surgeon in Mexico.

When Huerta achieved power Dr. Urrutia became a member of his cabinet and official executioner of the most important enemies of his régime; scores of well known victims disappeared mysteriously, among them a senator, Belsario Dominguez and an anti-clerical deputy, the Lic. Serapio Rendon. Dr. Urrutia was the most powerful, dreaded, hated man in Mexico; he was the modern inquisitor and hangman of the clerical party; but instead of cowing the Mexicans into submission, he drove the best element into the arms of the new revolution.

But the clericals soon discovered to their discomfiture that Huerta, with all his ruthlessness, his cunning, cruelties, and his much-vaunted strength, was really losing his grip on Mexico and that he had very little chance of being recognized by the Washington administration, therefore, they began casting about for another clerical presidential possibility. Dr. Urrutia was chosen as the only convenient and obedient instrument of the Church. Thereupon the high clergy began

to conspire the "accidental removal" of the dictator. A letter from the Archbishop of Michoacan to Dr. Urrutia revealed the intrigue. It says in part: "My profound sympathy and affection for you make me fear that these men's intrigues might put an obstacle on the path that our Lord and Blessed Mother have put before you to *climb to the culminating position of Chief Executive of the Republic*, which position will require of you the greatest sacrifice, but will at the same time lay before you a vast field in which to exercise your activity for the glory and honor of God and for the benefit of our beloved country."

Huerta got wind of this little scheme to eliminate him, and sent his agents to arrest Dr. Urrutia and the conspiring prelates. Dr. Urrutia escaped by the skin of his teeth to Vera Cruz, where he begged the protection of Gen. Funston against the infuriated Mexicans who were ready to lynch him. All the Mexican Bishops and Archbishops, involved in the plot, fled from the wrath of Huerta and placed themselves under the protection of the clerical Brazilian minister who represented the United States. Later they were smuggled out of Mexico City. The American press gave as reason for their sudden escape from Mexico an alleged conspiracy to get rid of them by the Constitutionalists, although at that time they controlled neither Mexico City nor Vera Cruz.

Vera Cruz became the center of political intrigue under the protection of the American flag, against Huerta, against the Constitutionalists and in favor of intervention, that is to say, in favor of a quick march and occupation of Mexico City by the American troops.

One of the reasons for the insistent demand that Vera Cruz should be put under American control, was that that seaport was an ideal spot for revolutionary intrigue, first for its nearness to the capital and secondly because the clericals, under the shadow of the American flag, could continue fermenting revolts until a clerical had been placed in power in Mexico City. The disappointment was great when the American troops left and Carranza's soldiers entered the city of Vera Cruz.

Nuns, friars, priests, prelates, ex-federals, ex-cabinet members, all the revolutionary riff raff of Mexico, which had been playing politics, left for Havana and the United States. The exiled Catholics were received by their fellow believers in the United States and soon afterwards all the Catholic dailies, weeklies, monthlies were filled with stories of alleged persecutions and rapes and robberies committed by the revolutionists.

A pamphlet, relating all these atrocities, was published in Chicago, containing articles with replies to a pamphlet by John Lind and another by Col. I. C. Enriquez, a Mexican Catholic who had fought under General Obregon and who denied the charges made by the exiles and their friends in the United States. The answer in this lurid pamphlet was ostensibly signed by an American Catholic priest, but had really been written by the Mexican editor of "El Pais" (a Catholic daily in Mexico City) and translated for the benefit of the American author who never knew anything about Mexican history until the pamphlet was printed.

The fourth edition of this booklet ran to almost 100,000 copies, at fifteen cents a copy, so you can figure out for yourself that this christian shepherd reaped from the alleged sufferings of the political martyrs a financial bonanza.

The strangest part of this so-called religious persecutions is a fact which stands out glaringly, and that is that no Protestant clergymen were ever molested in Mexico.

Why should the Indians and the middle class Mexicans, who are all Catholics, want to persecute and drive out their own "sky pilots" unless they had meddled in politics and taken sides with the oppressors, thus placing themselves outside the pale of the law? Why is it that the lower clergy has remained in Mexico and continues to attend to its spiritual duties without being molested by the Constitutionalists?

This simple fact destroys all the statements published by the American Catholic press that the Constitutionalists are persecuting the Catholic religion. What the revolutionists have really been doing was to weed out and extirpate forever the political scum and interlopers in Mexico.

While the American troops were in possession of Vera Cruz, a list was made by General José Refugio Velasco, of all the ex-federal generals who were in that port, this list showing that there were more than 450 ex-federal generals plotting more trouble under the protection of the American flag.

This proves the harmful influence of unwarranted foreign occupation. While the American troops were supposed to be doing good by enforcing peace and the respect of rights, they were harboring a nest of trouble brewers, thereby making more difficult the already difficult task undertaken by Don Venustiano Carranza—that of pacifying the Republic.

It is also shown that Major Frank Joyce, an officer of the 14th Regiment of Artillery, which was sent to Vera Cruz, showed more than the usual interest in getting together stories told by the refugees, of atrocities and persecutions against monks and nuns, without troubling himself to find out whether those stories were true or not. They were stories of monks having been shot in Guadalajara, and of nuns who had been outraged by the soldiers. Allowing that anything of the kind might have happened in isolated instances, it was the exception and not the rule, and if Major Joyce had taken the trouble, he would have found that most of the stories told him were — stories, told for the purpose of capturing the sympathies of an unsuspecting public, which did not know that the laws of Mexico expressly forbid the presence of religious orders, under any pretext whatever.

Those stories Major Joyce carefully gathered and sent copies to Cardinal Farley and to the Hon. William J. Bryan in Washington. Father Carlos de Heredia, who, while in New York, stopped at the Church of St. Francis Xavier, making a trip to Washington in December, 1914, where he had a conference with Secretary Bryan. He left immediately afterwards for Havana, to interview the monks and nuns

in that city, under instructions of Cardinal Farley. Major Joyce pushed his zeal to such an extent as to make a trip to Mexico City incognito, just to see if he could get hold of anything on which he could make more charges against the Constitutionalists.

Mr. S. Augusto Zubieta declared that he knew that the last effort of the Catholic party was to back a new revolutionary movement, at the head of which they wanted to place Felix Diaz and General Iturbide. The Catholic party had already put in the hands of Felix Diaz, through an American prelate, a check for ONE HUNDRED THOUSAND DOLLARS, with which Don Felix was to go to Havana to rally his followers and begin his preparation to start a new revolution. Their plan was to charter vessels which would land arms and ammunition on the Isthmus of Tehuantepec, from which they would work into Oaxaca and there begin operation against Carranza.

All this was being done with the active support of the Catholic party in the United States, which influenced by the false reports circulated by the enemies of the Constitutionalists had from the beginning antagonized the revolution.

Herewith is printed an affidavit, written and sworn to by Mr. S. A. Zubieta, a Mexican Catholic and an ex-federal officer:

I, Salvador A. Zubieta, do hereby declare that on or about December, 1914 and January, 1915, I had occasion to meet Cardinal ——— and talking over the Mexican situation, we discussed several questions of importance, among them the alleged actions of Carranza against the Catholic Church and he confided to me that the Catholics in this country were disposed to back a new revolution, of which Felix Diaz was to be the head. The instigator of this movement is the well known murderer, Cecilio Ocon, who seems to have gained the ear and the confidence of Cardinal ———, the said Cardinal having believed unquestioningly all the false representations made by this unscrupulous murderer. The Cardinal also asked if I would help in this, probably because he thought my family connections in Mexico and the fact of my being a Catholic, would gain some advantage to the cause. Cardinal ——— also stated that many Catholic institutions in this country were ready to back this movement with about *ten million dollars*.
New York City, February 27th, 1915.

(Signed) Sal. Augusto Zubieta.

State of New York } S.S.
County of New York }
Sworn before me this 27th
day of February, 1915.

(Signed) W. J. Berow,
Notary Public,
New York County No. 374.
New York Reg. No. 5255.

[SEAL]
William J. Berow,
Notary Public,
New York County.

This remarkable document proves two things: one that the Catholic party in the United States is playing politics surreptitiously, and secondly, that it is not doing it intelligently. If the history of the rise and downfall of the political power of the Catholic Church in Europe is not an obvious lesson to the Catholic politicians in America, certainly the defeat of its political power in Mexico should be a warning.

The religious strength, dogmas and spirituality of the Catholic Church cannot be discussed here as not belonging to this argument. It is the same old story. It begins everywhere modestly, keeping to its spiritual duties. Slowly, but surely, it acquires wealth, real estate, a press of its own and then falls to the all-mastering ambition and is tempted to play politics—which is invariably followed by its political elimination.

If the master minds in Rome were defeated and lost the temporal power of the Church in Italy, where the Catholics are in a majority, how can picayune clerical politicians in the United States hope to control America politically, where the Catholics are in a minority?

After forty years of hostility to the Italian Government the Holy See realized its mistake and made advances. In an interview with Italian Catholics, Pope Benedict XV stated that the Italian Catholics should be first of all Italians. This was said to offset the publicity given by the enemies of the Holy See that the interests of the Catholic Church were with Austria and its political integrity, as against Italy and its government, which had despoiled it of its temporal power.

This attitude of the present Pope was not only eminently Christian but also statesmanlike. Pope Benedict XV ought to be and he will be informed of the intrigues of the Mexican prelates and the Mexican clergy to foment revolutions and bloodshed so as to incite the American Government to intervene in Mexico.

To prove that the Mexican prelates now exiled in the United States are not in sympathy with Mexican aims, struggles and sufferings we quote the following from the "Pueblo" in Vera Cruz, March 26th, 1915.

A protest from the Catholic priests in Mexico.

To Don Venustiano Carranza, Chief of the Constitutionalist army and in charge of the Executive Power of the Union:

"We, the undersigned Catholic priests of the Archbishopric of Mexico, take pleasure in stating that it is with regret and disapproval that we have seen a number of Catholic refugees in foreign countries, acting on the advice and under the influence of an association which with the pretext of protecting the Catholic cause, has long been trying to interfere in our national affairs, address a petition to a foreign government for the protection of the Church in Mexico. We protest to you that none of us have taken part in these measures which we consider anti-patriotic and unnecessary. It is true that we have to lament several injuries in persons and things pertaining to the cult and service of the Church, but we consider all this a sad consequence of the revolution which has affected our country in its very foundation, and which, on