

tearing up many harmful elements, sweeps away at the same time, with irresistible force, others which are harmless; but we confess that on part of the most distinguished personalities of the revolution, we have received attentions for which we are thankful, and many times also, the guarantees to which we are entitled as Mexican citizens. We trust therefore, without resorting to any foreign power, to succeed in obtaining all the guarantees and rights consistent with the laws that govern us, which will permit us, far from all political action, to devote ourselves to the moralization of the poor and to the pacification of our country, on the basis of the respect which is due to the constituted authority and fraternity of all Mexicans. Please accept this manifestation of our feelings and our gratitude and respect."

Following are the signatures of the Catholic priests:

Dr. Antonio J. Paredes, Vicar General of the Archbishopric of Mexico; Jose Cortes, rector; Silvestre Hernandez, Clemente M. Cordoba, Francisco 9. Alvarez, Manuel Rodriguez F., Edoardo D. Paredes, Bruno Martinez, Guillermo Trischler, Gerardo Anaya, Augustin Alvarez, Domingo Rojas, Felipe de la O, Manuel Cadenas, Alberto Gosca.

Then followed the signatures of several Spanish priests.

This manifesto or protest of the Mexican Catholic priests should be a salutary lesson in ethics and Christianity to the militant Catholic politicians and trouble-makers in the United States.

The historical facts in this pamphlet are taken from the following authors:

From Empire to Republic, A. H. Noll; Historia del Pueblo Mexicano, Carlos Pereyra; De la Dictadura a la Anarquia, Ramon Prida; A Short History of Mexico, A. H. Noll; The United States and Mexico, 1821-1848, G. L. Rives; The Mexican People and their struggle for Freedom, L. G. de Lara and E. Pinchon; Mexico a traves de los siglos; Compendio de la Historia de Mexico, L. P. Verdia.

The American Catholic papers have advertised the news that millions of property belonging to the Catholic Church in Mexico, had been either destroyed or confiscated by the Constitutionalists. The Catholic Church in Mexico has not owned any property since 1859 and even the churches are government property which are rented out to the clergy. The fact that religious orders are forbidden to stay, in other words, are outlawed in Mexico, was never mentioned by the Catholic clergy. All through the revolution prominent Catholics and the Catholic press have attacked the Constitutionalists either in ignorance or bad faith. A continuation of a campaign of misstatements, hostility and hatred by the American Catholics, will only succeed in driving the Mexicans to do what the Catholics fear most: they will throw them into the arms of the Protestant Church, which will act as a healthy balance against the political designs of the Catholic Church.

*Extracts from the Laws of the Reform.*

Law of July 21st, 1859.

Art. 3. There shall be perfect independence between the affairs of the State and the affairs purely ecclesiastical. The government will limit itself to protecting with its authority the public worship of the Catholic religion and any other religion.

Art. 4. The ministers of the faith for the administration of the sacraments and other religious functions will be permitted to accept gifts and oblations offered in return for services rendered, but neither gifts nor indemnities shall be rendered in the form of real estate.

Art. 5. The existent religious orders, irrespective of denomination or for what purpose created, and all archconfraternities, confraternities and brotherhoods connected with the religious communities and the cathedrals, parishes or any churches, shall be suppressed throughout the entire republic.

Art. 6. The foundation and erection of new convents or religious orders of archconfraternities, confraternities or brotherhoods of whatever form or appellation is prohibited. Likewise the wearing of the garb of the suppressed orders is forbidden.

Law of December 14th, 1874.

First Section.

Art. 1. The State and the Church are independent of each other.— No one will be empowered to dictate laws establishing or prohibiting any religion; but the State exercises authority over them, in relation to the conservation of public order and the respect of its institutions.

Art. 2. The State in the Republic guarantees the exercise of all cults.—

It will prosecute and punish only those practices and acts, authorized by some cult, which may be in violation of our penal laws.

Second Section.

Art. 14. No religious institution may acquire real estate or capital invested in real estate with the exception of the temples to be used solely for the public service of the cult or the buildings which may be strictly necessary for such service.

Third Section.

Art. 19. The State does not recognize any monastic order nor can it permit their establishment, no matter what the denomination or object under which they may have been created.—

The Secret orders which have been established shall be considered as illegal and the authorities can dissolve them should their members live in Communities; and in any case, their chiefs, superiors or directors will be judged as guilty of an infraction of individual guarantees, in conformity to Article 963 of the Penal Code of the district, to be enforced in the whole Republic.

Art. 20. All religious societies whose individuals live under certain peculiar laws by virtue of promises or temporary or perpetual vows subject to one or more superiors, even when the individuals of the orders shall live in different places, shall be considered monastic orders in conformity with the foregoing article.—

(1) The clergy and the army were tried by their own courts.



REPLY OF CARDINAL FARLEY.

New York Times—

Cardinal Farley made the following statement from his residence, 452 Madison Avenue:

New York, March 4, 1916.

To the Editor of The New York Times:

Page seven of today's issue of The New York Times has a reference to and long quotations from a pamphlet entitled "What the Catholic Church Has Done to Mexico," by Dr. A. Paganel of Mexico City. This document has been circulated very extensively in this country, and has been sent to the members of Congress. It has never been referred to or quoted in the columns of the metropolitan press until today.

Dr. Paganel mentions my name twice in his pamphlet, and also prints an affidavit sworn to by "S. A. Zubieta, a Mexican Catholic and an ex-federal officer," in which it is charged that the Catholic Church in the United States is ready to back a revolution against the Carranza Government with \$10,000,000.

First of all a charge is made that "one of the reasons for the insistent demand that Vera Cruz should be put under American control, was that the 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 fomenting revolts until a clerical had been placed in power in Mexico City." The only revolts fomented under the shadow of the flag in Vera Cruz were the stories of the outraged nuns and persecuted priests and Bishops, who sought refuge and sanctuary there, and who consequently were able to tell the world the real nature of the task undertaken by the great pacifist, Don Venustiano Carranza.

MAJOR JOYCE'S CHARGES.

Major Francis Joyce, Catholic Chaplain of the Fourteenth Regiment of Artillery, is charged with having sent copies of the stories told him by the refugees in Vera Cruz to "Cardinal Farley and to the Hon. William J. Bryan in Washington." Any fair-minded citizen of this country will scarcely find fault with the Major's action. He wanted both the Government of the country and the representatives of the Catholic Church in the United States to know the real condition of affairs. Major Joyce's communication to me was confidential. I have had occasion to learn that Major Joyce told the truth, and the progress of events since the American occupation of Vera Cruz leads me to believe that he must be a particularly obnoxious person to the present Government of Mexico, and to such an apologist as the writer of the pamphlet in question, because he defended truth and justice and morality.

I am charged also with having sent the Rev. Carlos de Heredia to Havana with instructions to interview the monks and nuns in that city.

The only connection I have ever had with the Rev. Father Heredia, who was a Jesuit refugee from Mexico and was in this city during the latter part of 1914, is that I listened to his story on religious conditions in Mexico, and tried to help some artist friend of his, who was in distress. Father Heredia also tried to make the truth known, and fought for justice and morality, and I have no doubt that he is persona non grata with the Carranzistas.

A much more serious charge, however, is that quoted in the Times this morning, that "the Catholic party of Mexico had already put into the hands of Felix Diaz, through an American prelate, a check for \$100,000, with which Don Felix was to go to Havana to rally his followers and begin his preparation to start a new revolution."

QUOTES FROM PAMPHLET.

The authority for this statement seems to be S. Augusto Zubieta, who "declared he knew that the last effort of the Catholic party was to back a new revolutionary movement," etc. There follows in the pamphlet an affidavit sworn to by him before William J. Berow, a notary of New York County, on Feb. 27, 1915. This affidavit reads as follows:

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 \$10,000,000.

SAL. AUGUSTO ZUBIETA.

New York City, February 27, 1915.

As I had occasion to meet Mr. Zubieta in December, 1914, (neither myself nor my secretary being able to recall the January meeting), I presume that I must thank Dr. Paganel for not mentioning my name in such an odious connection. Colonel Zubieta, as he represented himself, called at my residence and I received him and listened to his account of the Mexican difficulties. Just at that time I was listening to everyone who could give me any information about Mexico, as I had returned shortly before from a rather extended trip to Europe. I also listened to the story of the Colonel's distress, and as the Colonel himself has been kind enough to inform me, I sent him to Mr. Paul Fuller, who furnished him with a letter of introduction to a Mr. W. S. Valentine.



with whom he obtained employment. On December 31, 1914, Colonel Zubieta wrote me the following letter:

Eminence: With the greatest respect I take the liberty to address these lines to your Eminence in order to expose my actual unfortunate situation, and respectfully request your kind assistance.

As directed by your Eminence, I visited Mr. Paul Fuller, who had the kindness to provide me with a letter of introduction to Mr. W. S. Valentine, who employed me in their service, but unhappily this position lasted only two weeks, and now I have the misfortune to find myself again under the same sad conditions. My debts are increasing daily, and my credit in the house where I am boarding has already reached its limit.

Now, to add another sorrow to those already weighing upon my existence I have just received the news that my mother's health is so delicate that her life is seriously endangered.

I beg to appeal to your Eminence as the sole being on whom I can place my only hopes for assistance, with the assurance that if you should have the kindness to provide me with the means to return to my country, I shall not only return to your Eminence the amount received, but also be thankful to you for life.

I pray that your Eminence may enjoy the best health, and, wishing for your Excellence a happy and bright New Year, I remain very respectfully yours,

COL. SALV. AUGUSTO ZUBIETA.

SENT AID TO ZUBIETA.

In reply to this very touching appeal I sent through my secretary, the Rev. Thomas G. Carroll, a check for \$25 with the following note:

January 8, 1915.

Dear Colonel: His Eminence, the Cardinal Archbishop, directs me to forward you the inclosed amount, (\$25), in reply to your request of the 31st ult., and regrets that he has overlooked the matter until now. He hopes this will not arrive too late, and is sorry to learn that your mother is unwell. With best wishes, I am sincerely yours,

THOMAS G. CARROLL, Secretary.

Colonel Salvator A. Zubieta, 162 West Eightieth Street.

Colonel Zubieta never acknowledged the receipt of my charity, nor have I ever heard from him since. I know that he indorsed the check to some one named Alice Gonzalez, and as I think of the matter now I wonder why I did not draw on the large revolutionary fund at my disposal to be of greater assistance to the Colonel.

I think Colonel Zubieta's letter to me offers sufficient denial of the charges he makes, and I consider that the publication of it is another

evidence of the methods employed by the present Government in Mexico to discredit its opponents.

Because I frankly admit that I am opposed to this Government, which has established itself by appealing to the worst elements in the country and secured its power and ascendancy in the early stages of its growth by disregarding every principle of justice and morality. And I am confident that the day is not far distant when the great mass of the Mexican people will be released from the tyrannical yoke that it has imposed on them. What Dr. Paganel and his friends are really anxious about is that the world may not learn what the present Constitutional Government has done to Mexico and the Catholic Church in Mexico.

JOHN CARDINAL FARLEY,  
Archbishop of New York.

An impartial reading of Cardinal Farley's letter to the *Times* in reply to the accusations and the affidavit of Col. S. A. Zubieta brings forth first one glaring fact, that the Cardinal does not deny flatly the charges made by Col. Zubieta, but devotes almost a column of space to incriminations of bad faith, ingratitude against the Colonel.

It does not seem clear how the publication of the letters of S. A. Zubieta makes the charge less serious. It simply proves that the gratitude towards the benefactor could not stand the strain of indignation and patriotism of a Mexican soldier and a Catholic, who discovered that foreign prelates were plotting to plunge Mexico into another civil war.

Secondly, the name of the Cardinal was not mentioned in the affidavit; there are other Cardinals in America.

Third, the Cardinal is very generous with the words, truth, justice and morality.

Is it considered truthful, just and moral by the Cardinals, the Right Reverends and Reverends of the Catholic Church in America to speak of the persecutions of the nuns and friars in Mexico and *never* mention the fact that their very presence there (disguised as civilians) is against the laws of Mexico and has been so since 1859? To speak and publish broadcast about the destruction of Church property, when it is well known that the Catholic Church has not legally owned any property in Mexico since 1859? Is it considered moral and just by Christian prelates to foment trouble, discord and finance a revolution in a foreign country, for the sake of revenge or for the purpose of acquiring temporal power?

The war of 1847 had been represented in the Mexican papers, of the time, as being, on the part of the United States, a war of rapine and plunder, a war on "impiety" conducted by heretics, who were



bent on robbing the churches and destroying true religion.

At present, and for over a year, the Mexican clericals in conjunction with the American clericals have joined in a campaign of vilification against the Mexicans and active propaganda for American Intervention.

It seems grotesque that the American clericals do not realize the immorality of their demands: that the United States Government should invade Mexico, kill several thousand Mexicans and Americans, spend several millions of the tax payers money for the sake of avenging the persecutions and death of foreign nuns and monks who were outlawed and the restoration of property which does not belong to them?

The American clericals are befogging the issue by trying to make it appear a religious instead of a political question. The American Catholics are not such children and dunces as to be forever deceived by evasions and misrepresentations. Truth, justice and morality will out, like murder.

One thing can be safely prophesied: the Mexicans have released themselves of the tyrannical yoke of the clericals and their political rule in Mexico and they will *never willingly* and freely place themselves under their rule again.

The American prelates and the American Catholic politicians had better keep away and not meddle in Mexican politics—or they might burn their fingers in the attempt.

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# The Work of the Clergy

and the

## Religious Persecution in Mexico

By ATTORNEY RODOLFO MENENDEZ MENA  
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