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MEXICO CALLES

and the

COMMITTEES



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CALLES AND THE COMMITTEES

“LEAVE IT TO MEXICO. THAT IS THE ADVICE OF A GROUP OF AMERICAN VISITORS.”

The above is the caption of an article given out Jan. 11 by the *Associated Press* for the third *Whitewash Committee* that has gone to Mexico to give Calles and his pseudo government a clean bill of health.

The most charitable thing that can be said about the members of these committees is that they are remarkable for their gullibility.

This time fate with fine irony, destined as head of the committee a man named Herring. “Mr. Herring,” the article concludes, “is head of the social relations department of the Congregational churches of the United States.”

Mr. Herring informs us that “The Mexican government has a program.” So has the man with a mask on his face and a gun on his victim a program. Calles has one hand in the pocket of the Catholic church, which means at least 98% of his fellow citizens, and he needs his other hand to hold the gun. The advice then that he should not be disturbed is very timely in the light of the threatening situation that has developed per Nicaragua.

“I believe,” says Mr. Herring, “Mexico should be given a chance to work out its program in its own way without interference.” Calles *et al* doubtless appreciate this

generous statement of Mr. Herring. But the thing that worries some of the rest of the one hundred and ten millions of Mr. Herring's fellow citizens is why he and the forty members of his committee and the members of other committees should assume the burden of doing Calles' worrying for him. This behavior, in the light of human psychology as I have always understood it, is a bit unusual.

Mr. Herring evidently does not know Calles as well as some of the rest of us. If he did he would not put the unnecessary strain of doing Calles' worrying for him on his own constitution.

Calles Able to do His Own Worrying

If we know anything about Calles we would say that he is eminently fit to do his own worrying. In fact we would back him to the limit as being the most successful worrier in history. Nero, who fiddled while Rome was burning has nothing on Calles as a worrier. Calles has had a long and successful period of preparation as a worrier and on that score we stand back of him like a solid Muldoon. He is used to it and it doesn't hurt him. It never has hurt him.

Calles' first official act of consequence as a municipal treasurer, was to cause a shortage of several thousand dollars in the Municipal treasury of Guaymas. When Don Francisco Furcade, Municipal President, brought him to justice, and orders had been given to take him to prison, Calles' uncle, Alejandro Elias, assumed full responsibility and Calles went scot free. He spent the money in drunken orgies in the *Cantinas* and houses of ill fame. This did not hurt him. He lived through it splendidly. It is true he had had preparation for it a short while before when he was honored by his fellow teachers by being made treasurer of the Teachers' Saving Fund. He exhausted the funds in a few months and brought disrepute on his profession by spending it in unbridled dissipation. He was the laughing stock of his pupils who dubbed him *Maestro Mechas*. But Calles should worry!

Shortly after Municipal Treasurer Calles escaped the penitentiary through the good offices of his uncle, Calles' brother, Arturo Malvido Elias, Consul General in New York who has given out so many interesting, if false statements, established on the Plaza

13 de Julio the important Hotel Mexico, that he insured for the sum of twelve thousand *pesos*, making the now President Calles bartender. A few months later Arturo, owing to his health, was obliged to leave Guaymas and turned the Hotel over to his brother (now Pres. Calles). Calles at once began to fondle and cherish the desire to beat the insurance company by an "accidental" fire. When he had brought the establishment to the verge of bankruptcy he put this desire into execution. He had often boasted of it to the women companions of his drunken orgies. So Calles should worry.

He left Guaymas telling his friends that he was going to show them that he could make his living honorably by hard labor in the fields. His father and three uncles owned some lands in the Ranch Santa Rosa. His uncles knowing of his behaviour refused to turn it over to him. But a little thing like that did not worry Calles. With the aid of his revolvers he procured from his uncles signed documents that put him into possession of said lands. He at once mortgaged the land to Manuel Elias Perez to get money. He has, however, since he became the Bolchevik Dictator of Mexico, shown his gratitude by inflicting the latter's son, Poncho Elias, twice upon the state of Sonora as Governor *interino* in spite of the fact that the man knows neither how to read or write. And this goes to show that even to make a silk purse out of a sow's ear does not worry Calles.

Calles soon squandered this money in riotous living and through the good offices of his uncles procured the position of manager of the Excelsior Flower Milling Co. of the house of Smithers & Nordelholts of New York. This mill, being the only one in

the entire district, was in excellent circumstances. With a few months of Calles' direction Mr. Smithers was obliged to declare bankruptcy and the mill went to the Bank of Sonora. The new director appointed by the bank retained Calles as assistant. The director, Francisco Diaz Velasco, Calles and Robertito V. Pesqueira, an old comrade of Calles, constituted a sort of *Syndicate of Scandal* in the town. They spent the nights in drunken orgies. One of the favorite nightly pastimes of Calles was to shoot the atmosphere full of holes to intimidate the people and more than one poor girl, not of age and belonging to the poorer classes that he worries about so now, lost her honor and was consigned to a life of shame. The people got so familiar with these escapades that when they heard the fusilade at night they would lock themselves in their homes in terror crying here comes *Santanon*. And this is how Calles won this new nickname that supplanted the other of *Maestro Mechas*. The Bank of Sonora was soon obliged to dismiss him. But Calles should worry. He was preparing himself for the "splendid uplift of the poor Indian classes."

His companion, Diaz Velasco, furnished him money to go to Nogales Sonora where he entered the services of a brother-in-law who was conducting a *Cantina* where games, prohibited by law, were indulged in. He soon proved to be so detrimental to the business that he was asked to leave here too. He went back to Fronterras, where, in 1910, the Revolution of Madero found him in the capacity of secretary of the *Ayuntamiento*. Now since it was the declared purpose of the revolution of Madero to liberate the oppressed and those who hungered for justice Calles naturally considered himself in that class. "Had he

not stolen the funds of the teachers in Guaymas . . . and justice was not done him? Had he not embezzled the public funds of the Municipal Treasury of Guaymas . . . and again justice was not done him? Had he not tricked an insurance company through a criminal fire . . . and instead of getting justice the company paid him twelve thousand pesos?" (Says Brigido Caro, historian of recent revolutions in Mexico. *Plutarco Elias Calles Dictador Bolsheviki de Mexico.*)

But Calles should worry. At the end of 1911 he was already the strongest capitalist of Agua Prieta and probably of the state of Sonora. Through his position as *Comisario* he soon had a monopoly on all the big business of that region. At this time Sr. Manuel I. Fuentes, a wealthy merchant of Fronteras, was mysteriously assassinated and all the merchandise of his house was transferred to that of *Comisario* Calles.

The important Mercantile Establishment of Don Marcos Trueba, in Agua Prieta, was sacked and a little later all of the merchandise appeared in the flourishing stores of *Comisario* Calles. So Calles should worry.

He opened a *Cantina* in connection with his stores that was well patronized by American clients who felt the need of crossing the border occasionally to get relief from the *Dry* condition in the U. S. and to break the *Ennui* of Douglas life by indulging in friendly games in the *Cantina* of Calles where all of the games prohibited by law were fashionable. But Calles should worry. He was *Comisario* or in other words, the *Law*, and he found it profitable

to fine the drunks ten dollars per head if they got drunk outside of his *Cantina*; two dollars if they got drunk in his own and if they were particularly good customers of his own establishment they escaped fine altogether. No, Mr. Herring, you need not lie wake nights to do Calles' worrying for him. He can take care of that.

These are only a few facts that have been culled from a great mass of facts already published by the Mexican Historian, Brigido Caro, about your *Apostle of Uplift* Don Plutarco Elias Calles, Mr. Herring, but they should suffice to give you some confidence in the early training of the man you are worrying about.

It is true that the chunk of worry Calles has now taken on completely lays in the shade the little worries mentioned above. It is no small matter, we are ready to admit, to steal thousands of Catholic churches, asylums, orphanages, colleges, schools and millions in church property; to deprive a noble and exemplary clergy of citizenship; to assassinate hundreds of the flower of Mexican youth because they dared to be true to their religious beliefs; to stamp out the freedom of the press; to wipe out free speech; to rob and outrage ninety-nine percent of his own fellow citizens for the benefit of a small group and then cap the climax by attempting the hurculean task of successfully lying about his whole program to the rest of the world. Any other man than Calles would be overwhelmed by it. But I repeat, Mr. Herring, Calles is used to it and it wont hurt him.

Further Training as a Worrier

The few facts I give you above have to do only with the early training of Calles as a worrier. But you must not forget, Mr. Herring, that Calles' preparation did not stop there. He went right on preparing himself. He has carefully and consistently and persistently kept on building himself up until today he has the completest and most substantial background of training that goes to make a successful worrier that money, effort and skuldugery can procure.

Calles ordered the assassination of thousands of innocent persons while he functioned as Governor and Military commandant of the State of Sonora. He ordered the execution without the formality of a trial, of a group of laborers who went on a strike in Cananea in 1914, and *he is posing today as the red Pontiff of labor in Mexico*. He had thousands of minor merchants shot and hanged because they sold intoxicating drinks against the law. He had hundreds of inoffensive Indians, old men, women and children shot because they did not concentrate in Hermosillo when it occurred to him to have them there. He gave telegraphic orders to have the socialist leader, Lazaro Gutierrez de Lara, executed in the town of Saric, District of Altar, in July, 1918. Now mind you, Mr. Herring, not one of these victims had committed an offense that would fall under the article of the constitution of Queretero that lists

capital offenses. And this goes to show that a little thing like a constitution and a criminal code do not worry Calles. *L'Etat c'est moi!* You can't upset the mental equipoise of a man like that. The proverbial mad bull in a china shop does not worry about fine china. So, Mr. Herring, why should you and the members of your committee undermine your health by worrying for him?

Calles Resourceful

And Calles is resourceful. On the sixth of April, 1912, Calles got word that the rebel Francisco Escanadon at the head of twenty men, well equipped, had crossed the frontier near Naco, Arizona. Calles went out from Agua Prieta to meet him at the head of forty Federal soldiers like a bold *Cid Campeador*. Night overtook him at Cuchuverachi. He selected the best house in the town, put the family out and retired. His soldiers did likewise in other homes of the place. Late in the night their slumbers were disturbed by the explosion of a bomb. Calles was panic stricken and rushed out of the house barefoot with nothing on but his underwear. Did he go in quest of the enemy that had thus unceremoniously disturbed his slumbers? No, not he. He had no other thought than that of saving the precious person of the future Bolshevic President of Mexico from harm. He was making a bid for the negligee sprint championship along the street that leads from the town when his speed was inter-

ferred with by some soldiers of the enemy group. They took him into the presence of their leader Escandon who ordered him shot immediately because he had knowledge of the crimes he had been committing. Calles threw himself at the feet of the Rebel Leader Escandon crying like a child and pleading for his life, promising to join the rebel forces or to retire forever to private life if that would please his captor. The order that he be shot was repeated when Dr. Manuel Huerta, a Spanish subject, who was accompanying the leader Escandon as surgeon, interceded for Calles not because he could say anything good for him but because the execution of prisoners would reflect discredit on the new movement. The rebel leader finally told Calles that he was free to go wherever he wished and that he owed his life to Dr. Huerta. This fact is little known, says the historian, Brigido Caro, but rigorously historic. Calles' tears had saved his life and won for him a new sobriquet: *El Lloron de Cuchuverachi* (the cry-baby of Cuchuverachi). So we know that even when the tears of a military leader are needed Calles is there with the goods. Now contrast this trait of character with that illustrated by Calles' behavior when this good doctor who had saved his life falls into the hands of Calles.

Calles Violates U. S. Territory & Hangs The Man Who Had Saved His Life

As a matter of fact Calles could not wait until Dr. Huerta fell into his hands, but violated American territory by sending an armed band into Douglas, Arizona, to get him. Dr. Huerta was ill in bed at the time. Billy King, attorney for the Mining Co. of Nacozari, Charlie Gros, sheriff of Douglas and Jorge Tato, Municipal President of Agua Prieta, were commissioned by Calles to try to persuade Dr. Huerta that it would be to his interest to go to Agua Prieta for a conference with Calles. Six armed Mexican soldiers stood guard around the house of Dr. Huerta day and night while the above negotiated with him. When Calles saw that he could not sequesterate him by means of deceit he resorted to other means. On the 14th of December, 1918, between 8 and 9 o'clock P. M., the agents of Calles, Eduardo Lopez, Sacramento Montano, Luis Peralta and Rodolfo Marquez entered Dr. Huerta's home with drawn revolvers and ropes. They rolled his wife up in a mattress and bound Dr. Huerta and took him to an automobile waiting outside and driven by Jose Perez Borrego.

As soon as they reached Agua Prieta, Calles in his characteristic fashion ordered Dr. Huerta, the man who had so nobly saved his life, Leyva, Silva and a man called "El Cabito" to be hanged, without trial, to the highest posts of the Plaza of Agua Prieta on the night of December 15, 1918, in the presence of thousands of spectators.

On the following morning at five o'clock Gen. Plutarco Elias Calles with several members of his staff seated himself on the plaza to enjoy the sight of the corpses.

He remained there for six hours drinking incessantly and then had himself driven to his abode in the same automobile that had served in the sequestration of the poor Doctor.

To some people the behavior of Calles in the presence of a firing squad, where he was to be the target, and his ghastly wake of six hours on the plaza of Agua Prieta under the dangling bodies of his victims, one of whom had previously saved his life, would mark him as a coward and a born criminal and degenerate. But you, Mr. Herring, and the members of your committee and the members of the two other committees and some of the American Protestant bishops and divines in Mexico think he has a program and should not be interfered with. Did it ever occur to you and your friends that your position lacks plausibility? In your statement to the *Associated Press* you say: "*For the first time in four hundred years there is hope in Mexico.*" You also say: "*Mexico is weaker than us with the accrued liabilities of four hundred years of tyranny.*" Have you read any Mexican history? Have you and your friends gone back to the original sources to make any investigation into the policy and method of the missionaries during the Conquest and the time of the Viceroy? Have you ever made a comparison of what was done in that period for the uplift of the Indians as regards education, humanitarianism, etc. with what has been done since liberalism has gotten a hold in the country? If you read Padre Sahagun's *Historia de la Mitologia Mexicana* you will see that the Mexican Indians before the advent of the Spanish missionaries were groveling in a religious superstition that has no parallel in all history in the horrors of human sacrifice. Who got them out of this? Who

gave them everything they have in that country today that is worth while? And the Catholic missionaries were doing all this for the poor Indians of Mexico, while our Puritan fathers were sending our Indians *Ad Patres*. The Indians of Mexico have continued to increase in numbers through the four centuries you mention while our Indian race has become almost extinct. Read the histories of Motolinia, Mendieta, Torquemada, Acosta, Solis, Bernal Diaz, Davila, Clavigero, and others that cover that early period and then give an opinion. Read Father Cuevas' *Historia de la Iglesia en Mexico* (3 vols.) that came out just a couple of years ago and covers the entire field in a scholarly manner and is completely documented and authenticated. If you really want to learn something about Mexico you will find a great abundance of reliable material. Those of your committees who live in Chicago will find the books I mention and many others on the same subject in the forty thousand volume Spanish American collection in the Newberry Library.

But, Mr. Herring, do you and the members of your committees, really want the American people to get the truth about the Mexican situation? Do not all of the reports you have given to the *Associated Press*, show that the real purpose of these propaganda junkets is to cover up and to muddy the waters? *How much have you said about the answers to the fifteen prepared questions put by Rabbi Landman as your spokesman, and in your presence to the prelates in the home of Bishop Diaz?* As you took your leave "these bishops expressed the hope that the Americans, upon their return, would tell their countrymen

the true conditions in Mexico," says the report in *The New York Times*. Did you do so? If not, why not?

Your superficial statements in the *Associated Press* would give the lie to the *Pastoral Letter* of the Bishops of the United States, a carefully prepared and well authenticated document of great dignity, that gives a true statement of the Mexican situation, and the first part of which treating of fundamental and personal rights, reads like another Declaration of Independence. A document that is profoundly American in spirit and which, if it sins at all, does so by being over charitable. You ignore this document. Do you think the men who drew it up are not trustworthy?

Your failure to take cognizance of this document and the numerous *Pastoral Letters* of the Mexican Hierarchy and of Articles III, XXVII and CXXX of the Constitution itself you are defending, show clearly what there is in the back of your minds and constitutes an insult to the intelligent people of the United States. *There are none so blind as those who do not want to see and none so ignorant as those who want to be.*

These junketing excursions of whitewash committees into Mexico and the reports that follow them are an outrage against the fifteen million Catholics of our neighboring country and yet you declare that your purpose is to foster friendly relations with Mexico. By what process of human reasoning, pray, do you expect to foster friendly relations with a people against whom you bear false testimony and whom you outrage in what they hold most sacred? This is also an outrage against twenty millions of your fellow countrymen who are Catholics,

against the vast majority of Americans who profess no faith and against the great majority of your Protestant fellow citizens who would not for a moment stand for your program if you let them in on the secrets. The great body of American people believe in fair play.

George D. McKay Williams said in an open letter published in *The Washington Post*, May 13, 1926: "Speaking as a Methodist . . . etc. We have the spectacle of Methodist bishops turning propagandists for Russian Bolshevism, Latin anti-Americanism and Oriental anti-foreignism, while millions of Methodists squirm in their pews because of such misrepresentation of their views as American citizens." etc. . . . And this Mr. Williams said in reference to a defense made by Bishop Miller, Methodist Episcopal Bishop in Mexico, of the Mexican regime in an address to a meeting of Methodist Episcopal bishops held in Washington.

I refer you to a memorial presented by the women of Azangaro in Feb., 1924, to the President of Peru, Sr. D. Augusto B. Legia, in which they, in no uncertain tones, show how the Protestant missionaries in that country have been making use of Bolshevism to further their evangelistic (!) work, . . . "preaching to them (the Peruvians) war of extermination against the faithful Catholics and the Church. . . . propagate doctrines of the reddest communism . . . inciting the Indian against the white, inciting him to ignore the rights of ownership and to take possession of inheritances and landed properties violently and at any cost and by any means;" etc., etc.

Present Government in Mexico is Bolshevic

It cannot be that you do not know that the present government in Mexico is Bolshevic. If you have been keeping up with the Mexican revolutions and American Protestant propagandists you must know something about the establishing of the Bolshevist regime in Yucatan. "Here, while Obrigon was still President, Calles initiated his plan of establishing the Soviet Government in Mexico. He set up, by force of arms, *Comrade* Felipe Carillo Puerto as governor of Yucatan and put over him as intellectual director, Roberto Haberman, an American fugitive from San Francisco, and founder of the Protestant Teaching Missionaries, in Mexico. Haberman drew up the Bolshevic constitution of Yucatan for which he received a large sum of money that Felipe Carillo Puerto gave him on orders from Calles. Calles formed his Major Bolshevic Staff from fugitives from justice of the United States. (They make pliable instruments when dirty work is to be done.) Yucatan, one of the richest states of Mexico was plundered. The system of *Nepotism* inaugurated there cost the state more than three hundred and fifty thousand *pesos* per year paid to the relatives of the governor. Worse still, the morals of the people, as far as that was possible, were degraded. The marriage laws were substituted for by the Bolshevic system. The Christian education of children was supplanted by the degrading Soviet system, etc. Confiscation of property, robbing, plundering and murder ran riot, until an outraged people turned on its oppressor and brought his regime to a tragic end. The same regime was established in Vera Cruz and the other southeastern states of Mexico.

What Distinguished Americans Say

President Coolidge, while still Vice-President, speaking to a large group of Republicans said that the conditions existing in Mexico under the regime of Obregon were worse than those in Russia under Lenine, for while the Cossack chaos was a product of absurd doctrines the Mexican chaos was an absurdity without doctrine put across by a band of perverts that does not deserve the name of government.

Mr. Charles Evans Hughes, on Aug. 21, 1920, in a speech criticising the policy of President Wilson said: "The conduct of the administration of Mr. Wilson with Mexico constitutes an intricate chapter of blunders. We have not helped Mexico. She lies prostrate, scourged by hunger, oppressed by all of the afflictions and all of the outrages of internal strife; a defenseless victim of an anarchy that the (American) Administration alone has served to unleash. . . . As far as the character of Huerta is concerned, the falseness of the arguments adduced against him, is clearly demonstrated by the subsequent aid given by the Administration to Villa, (whose characteristics as an assassin are indisputable) and whom the Administration, apparently was disposed to recognize, on his having consummated his task and fulfilled what the Administration evidently expected from him. . . . In destroying the government of Huerta we turned Mexico over to the disasters of revolution. I shall not attempt to narrate the shameless history of barbarous deeds committed, of that orgy of blood and licentiousness." These are the views of Mr. Hughes as candidaate for the presidency which if they do not agree with the views of Mr. Hughes as Secretary of State, stand as an invulnerable position in defense of

those who lift their voices for a just and sane policy with Mexico.

In the March, 1915, number of *THE METROPOLITAN*, the late President Roosevelt says among other things: ". . . and that the cultured people of Mexico have been outraged by the bandits without conscience and without honor to whom our Government has given aid and ammunition. . . . etc. . . . For these infamous crimes that have been committed in Mexico, the Government of the United States must bear upon her shoulders a tremendous responsibility only for the bungling of the administration of President Wilson." These are some of the declarations of a number of our great Americans on the Mexican situation.

Mixing Propaganda With Diplomacy

Now what is wrong? Frankly, Mr. Herring, I can find but one answer. The mixing of Protestant propaganda with diplomacy. The two simply wont mix satisfactorily. This is especially true in countries that profess the Catholic faith. Reports from China indicate that even in heathen countries it is dangerous business. If your propagandists would confine themselves to preaching the Gospel things would be different. But you insist on mixing your Gospel with Bolshevism and revolution. While connected with the State University of Mississippi about 1910, I heard an English Y. M. C. A. lecturer proudly claim credit for that organization's having brought about a revolution in China. You play with fire and then when the conflagration starts you insist on the United States Government standing back of you.

Aug. 29, 1926, David Lawrence sent out from Washington an article copyrighted by

the *Kansas City JOURNAL POST* entitled, *Foreign Mission Right Declines. Fear of Entanglement Abroad Guides U. S. in New Theory*. In this article he says: "For generations, the Protestant missions in Turkey, China and elsewhere have been enjoying the moral support and at times the active backing of the department of state and the ambassadors and ministers of the American government . . . etc. . . . In other words the day of insisting on religious tolerance and the legal right to proselyte in foreign fields is passing and this is illustrated to no small extent in the new attitude assumed by the Coolidge administration." To this we say *!OJALA!*

President Wilson and Secretary Bryan were very susceptible to the influence of Protestant propagandists. One of the unfortunate results of this is too many Protestant preachers in the diplomatic service in Latin America. President Wilson evidently took his cue from his Rev. Personal Representative, John Lind, whom he sent to Mexico.

In the April 18, 1914, number of a New York weekly, *MEXICO*, I find a reference to Mr. Lind's attitude: "John Lind, the Swede, who despises Mexicans because they are Catholics and has injected into the Mexican question a fanaticism of hatred against the Catholic Church, suggesting as a remedy the invasion of Mexico by an army of (Protestant) missionaries, etc."

In the November 7, 1920, number of *LA EPOCA*, one of the leading papers of Mexico, I find this declaration: "In the consciousness of all good Mexicans is the conviction that the end they (the Protestant propagandists from America) are pursuing are political; that they are laboring to pre-

pare the way for the invaders, for by taking from the people their Catholic beliefs, they will have destroyed their religious unity, which is the strongest bond that unites the individuals of a nation. And do not believe that this is a gratuitous supposition; thus did Mr. Lind, the confidential agent of Wilson, with all clarity confess it."

Alfred Holman, trustee of the Carnegie Endowment for International Problems and Relations, May 18, 1926, at Briarcliff Manor, N. Y., said: "They (the Protestant missionaries) antagonize the South Americans who already are Christians and resent as an implication that they are heathen, the attempts to change their faith. The Roman Catholic countries are naturally resentful of attempts by Protestant churches to convert their communicants. *IT WOULD BE BETTER IF WE BROUGHT BACK ALL OF THESE MISSIONARIES*, etc."

And Mr. Holman said this soon after he returned from a trip to South America, and this in addition to his position should give weight to his words.

These are not idle vaporings on the part of Mr. Holman. *Vide: REVISTA CATOLICA*, November 1, 1925, article entitled, "*Religious Conflict in Nicaragua. Does the American Government Support the Protestant Campaign?*" In the letter of Bishop Canuto Jose Reyes y Balladares to the American minister to Nicaragua, Mr. Charles C. Eberhardt, in Managua, we read: "Do not impose upon us a doctrine that we do not want. We are Christians. Let the Protestants go to conquer pagan nations and people who have no religious beliefs, of which there are many in the United States." But the most enlightening part of this account is the statement in the note accom-

panying the letter of the Bishop to the *REVISTA CATOLICA*: "I enclose a copy of the last letter I wrote to the American minister (to Nicaragua), residing in Managua *WHO IS HELPING THE PROTESTANT MISSION, SAYING THAT HE HAS INSTRUCTIONS FROM HIS GOVERNMENT.*" *Think of it! Is it any wonder that our brand of diplomacy is beginning to stink in the nostrils of Latin America?*

The Caranza Revolution Essentially A Protestant Revolution

I translate from the March 21, 1926, issue of the *REVISTA CATOLICA*: "The unbridled hords of Caranza perpetrated every sort of Crime against all of the Catholic institutions, they profaned what was most sacred, and made a mockery of what the Mexican people hold most holy and most revered, but the Protestant ministers, their temples and colleges, were not only respected with servile veneration, but openly protected. More still, the Protestants took a very active part in the persecutions of the Catholics.

"The Caranza Revolution was essentially a Protestant revolution: *THE BIBLICAL SOCIETIES OF THE UNITED STATES LENT A DECIDED AND POWERFUL AID IN EXCHANGE FOR THE CONSTANT PERSECUTION OF THE CATHOLIC CHURCH.*

"Thence it came that Caranza should pledge himself to raise to the presidency of the Republic a notorious Protestant like Mr. Bonilla. But fate decreed that the

Protestant candidacy should make shipwreck in the seas of blood of Tlascalaltongo. The obligations contracted by the revolution *WITH THE PROTESTANT SOCIETIES OF THE UNITED STATES, ESPECIALLY WITH THE METHODISTS*, seemed to have been broken with the death of Caranza (which death, by the way, was ordered by Obrigon), and the elevation to power of Obrigon by a civil military *coup d'etat*. But recent events show that these obligations still obtain and that powerful elements in the United States demand their fulfillment."

Hear what *LA EPOCA* has to say about this in the May 2, 1926, issue: ". . . for Caranza compromised himself with the Yankee Methodist Protestants to the tune of several millions; he shut himself up in Queretaro with his armed hordes and commended to another horde of intellectuals of the revolution the simulachre of forging and discussing the articles of the Constitution of 1917, *WHICH THE PRESS HAS ASSURED WAS DRAWN UP BY A YANKEE LAWYER OF CHICAGO, IN HARMONY WITH THE DEMANDS OF THOSE PROTESTANTS*.

"Caranza did not meet these obligations and was dispatched *ad patres*, and today Gen. Calles is trying to meet them, . . . etc."

"The Auto-candidate, Jose Dolores Miramontes, in his delirium to become governor of the State (of Chihuahua), had no scruples against receiving money for his political campaign from *THE CONGREGATION OF PROPAGANDA, A FOREIGN ASSO-*

*CIATION DEDICATED TO THE PROGA-
GATION OF PROTESTANTISM* through-
out the world, with the understanding that
if he triumphed he would use the influence
of his authority to have the defeated proj-
ect of Deputy Lugo approved, that tended
to limit in the State the number of Catho-
lic priests.

“This is the key that explains why Var-
gas, Flores, Antonio Escudero and Longi-
nos Balderrama, known members of the
Protestant Church, were such ardent Mira-
montists. (Signed by) Various Catholics.”
See *REVISTA CATOLICA*, July 20, 1924.

The above agreement on the part of
Miramontes with the “Congregation of
Propaganda” failed of fulfillment because
the former was defeated but it has since
been put over in a number of states and
President Calles has recommended to his
congress that the number of priests in all
of the states be limited. This should con-
vince any thinking man that this is one of
the chief planks in the program of Calles
et al now attempting to work itself out ac-
cording to a well devised prearranged plan.
And since it would limit the number of
priests to about as many as there are Prot-
estant ministers in a country where there
is less than one percent Protestant popu-
lation as compared with about ninety-eight
percent Catholic population we can readily
understand what it would mean to Protest-
antism and what it would mean to Cath-
olicism.

When a crime has been committed we
usually look first for the person or per-
sons who have been benefitted by it. Ap-
plying the same method of investigation in
this case and viewing the whole Mexican
question in the large, in the light of facts

we have cited and many others we could cite, does it not make a strong case against Protestant propagandists in Mexico?

And in following this program of limiting the number of priests in Mexico are not the Protestant propagandists there walking in the footsteps (and knowingly so) of their Soviet brethren in Russia? *The DAILY AMERICAN TRIBUNE* of Dubuque, Iowa, in its Jan. 30, 1927, issue quotes a London dispatch to the effect that "There is no archbishop or bishops, as all have been expelled. . . . The number of priests is reduced to 400 for the 600 churches still in existence, but they have no legal status, possess no religious freedom of action. . . . No book containing the name of God is allowed, no Catechism or Catholic newspaper permitted, no foreign priest has access to the country. The training of a native clergy is impossible as there is no seminary left. . . . The lamentable shortage of priests may be gathered from the following items. In northern Russia one priest is in charge of five parishes covering an area the size of Italy, England and Scotland combined, whilst in Asiatic Russia there is only one priest for the whole of Russian Turkestan, three times the size of the United Kingdom. The Archdiocese of Moghilev which formerly numbered 934,885 Catholics, is now reduced to 320,000 and fifteen priests are still in prison, seminaries, schools and many churches are closed. In Moscow there are still three churches in working order, and each of the two priests has to care for 30,000 persons." Does not the situation in Mexico furnish an exact parallel? And do not Protestant propagandists in Latin America lay themselves liable to an honest charge that they are using *BOLSHEVISM* as an instrument with which to crush the Catholic church?

And in this mad and insane endeavor are they not endangering all Christianity in the light of developments in the East? Are they blind to the fact that the Catholic Church constitutes the main body of Christianity? If the Catholic Church is not a Christian body how are the Protestant sects going to be able to prove that they are Christian? Do they not know that when they cut down the tree the branches of that tree wither? If the world ever needed a united front on the part of Christianity it needs it now. I cannot believe that Protestant propagandists in foreign countries represent the honest views of fully ninety percent of their fellow communicants in the United States, who want only what is sane and just.

In writing of the Caranza revolution Bishop Francis C. Kelly, in his book *RED AND YELLOW*, p. 69, says: "In Mexico, former Protestant ministers are today 'generals, colonels and captains,' The Provisional President Gutierrez, is said to be an ex-Protestant minister. The revolutionary governors of two states were Protestant ministers. *ALMOST TO A MAN THESE FORMER SALARIED OFFICIALS OF AMERICAN PROTESTANT MISSIONARY SOCIETIES ENTERED THE RANKS OF THE REVOLUTIONISTS.*"

Father R. Planchet in his booklet, *LA PROPAGANDA PROTESTANTE EN MEXICO*, quotes one of those Protestant ministers as saying in the *CURRENT OPINION*, N. Y., Oct., 1919, "When the revolution started, the Protestant churches, almost without exception, rose with it; because they believed that the program of the revolution represented what these churches

had been preaching for years; and the triumph of the revolution was the triumph of the Gospel. There were entire congregations that, with their minister at the head volunteered their services to the revolutionary army, the men going to the front and the women helping in the homes."

Why should the Protestant propagandists not fight with Caranza since even as governor of Coahuila he gave a regular allowance of money, paid by Catholics as taxes, to the Protestant college of Rev. Inman in Piedras Negras and when president of the Republic he made a general contribution of the money of the Catholics to anti-Catholic schools and enterprises. Quoting again from the author cited above: "Caranza informed the American Protestants that the prohibition (against religious schools) did not hold against them; that they should go ahead as before with their propaganda without any fear whatsoever; and that they should do him the favor of not withdrawing their ministers from Mexico; that he, extremely generous, would help them violate the Constitution. So declared, under oath, before a committee of the Senate in Washington, these very preachers of the sects in that nation (United States) pp. 187, 102, 99, 519 of the *Investigation on Mexican affairs. Hearing before a Subcommittee of the Committee on Foreign Relations, United States Senate.* Washington. Government Printing Office, 1919."

Yes, Caranza was trying to deliver the goods after having "compromised himself with American Protestants to the tune of millions" in drawing up the Constitution of 1917. Translating again from Father Planchet: "Then Caranza was seen, closing the Catholic plants and prohibiting the priests from opening and directing new schools and

of teaching religion in them, while he himself in the Capital city opened a Protestant school in the (Catholic) Convent of the Conception; violated the religious and scholastic neutrality of the government, by sending in a group to the Methodist temple, twice per week, the children of the orphanage of Puebla, an official institution; appointed the Protestant Moises Saenz director of the *Escuela Nacional Preparatoria*; the Protestant minister Alfonso Herrera, *secretario* of the *Universidad Mexicana*; and as director of Public Instruction in the Capital, the Protestant bishop Andres Osuna, whose yankynism, an American preacher, Rev. Inman, who was being paid for lauding the sinister Caranza in the United States, praises in the following terms: 'Men like Osuna, partisans of the Americans, are the ones who will reconstruct Mexico. These Mexican Protestants are accomplishing, precisely and as rapidly as possible the very same program that we would put through if we invaded Mexico.' Taken from the same *Hearing* in Washington cited above, pp. 7, 9, 10."

A radical paper called *LA PRESNA*, on Feb. 20, 1916, said the following: "Americanism, it was declared in the Protestant Congress of Panama consists in making business and Protestantism march together hand in hand." And, unfortunately, keeping step with them, is Latin American diplomacy.

Rev. Inman, in the *Hearing* in Washington, cited above says, p. 7: "Half of the influential members of the Caranza administration were educated in our Protestant schools."

Father Planchet also quotes the April, 1917, issue of the *EXTENSION* magazine of Chicago, giving the following invitation,

extended to the American Protestant ministers, by Rodolfo Menendez: "The liberals of Mexico would gladly see the Directing Centers of American Protestantism send there many good missionaries who surely would help to free the people of fanaticism. They could doubtless count on the moral and material aid of the government which would allow them, without charging them rent, to use many of the Catholic temples." These so-called liberals constitute about one percent of the population of Mexico. Can the United States government afford to outrage the ninety and nine for the sake of the one? It has been doing so consistently since the fall of Porfirio Diaz by manipulating recognitions of bandit presidents, embargoes and raising of embargoes, etc., etc., and is doing so today by putting on an embargo against even mercantile planes, for fear that the outraged masses of Mexico might get some of these planes and use them to win back the liberties of which they have been robbed.

What Will Be Effect on Latin American Business?

Can it be that our representatives in Washington are blind to the effect that this sort of diplomacy is going to have on business in all Latin America for generations to come? Sound business is based on mutual understanding and good will. Washington, since the fall of Porfirio Diaz, has been listening to Protestant propagandists who are interested more in their business of propaganda, to which well meaning Protestants in the United States contribute more than three millions per year, than they are in the Gospel and in the welfare of our international relations. Is it any wonder that these propagandists should send to Mexico

at opportune times their committees to administer a coat of whitewash to the Mexican program? *It is their program.*

It is true that this program has made it possible for a number of great American corporations to get valuable concessions in Mexico. For example when Obrigon was making a bid for recognition of his government on the part of the United States and he found it necessary to form *THE ROYAL ORDER OF KNIGHTS OF RECOGNITION* in which Americans with influence, and others pretending to have influence, played an important role, he practically purchased recognition.

Hearst has over 500,000 *Hectareas* (a hectare is about two and one-half acres) of land in the State of Chihuahua and many other properties in Sinaloa, Colima and Chiapas. This probably pays him for the splendid fight he put up in his powerful press for the recognition of the government of Obrigon.

Mr. Harry Chandler of Los Angeles, Calif., has more than 300,000 *Hectareas* of land; Dr. Pearson, 300,000; The Cattle and Land Company about 700,000 *Hectareas*, etc., etc.

The oil companies must have gotten something too for the Huasteca Petroleum Co. in Mexico gladly let President Obrigon have \$10,000,000 when he declared the moral and material bankruptcy of his government. The Woolwine Line Company procured from the Mexican government at a ridiculous price a million lots of the most valuable land scattered through the states of Yucatan, Campeche, Tabasco and Territory of Quintana Roo, lands that according to the leading geologists, contain

the richest deposits of petroleum in the world.

Certain elements of big business have been faring well under our protection of bandit administrations in Mexico. But the question that confronts the American people today is whether they desire to continue protecting these great corporations in their programs of plundering or whether they wish to cultivate the good will and understanding of the ninety and nine that will add billions in the future to our commerce with Latin America, and give the man in legitimate business a chance.

And this good will and understanding can not be won by continuing a program that outrages ninety-five percent of all Latin Americans in what they hold most sacred, their faith; a program that seated in the Mexican Congress fourteen Protestant preachers under a Constitution that prohibits a minister of any faith being an elector or eligible for office.

The whole program is a diabolical and damnable farce, that does not make for self respecting Americanism. Lending an ear to these propagandists has made our Government the controlling member of a syndicate of Latin American crime. President Wilson putting his refusal to recognize Huerta on the high plane of not lending aid to an assassin (?) extends a helping and glad hand to Villa and Caranza (we have already told you what President Coolidge, Mr. Hughes and Roosevelt had to say about these unprincipled men) and becomes their partner in a reign of terror. The regime of Obrigon who ordered the assassination of Caranza, and who had his American aviators bombard Morelia, Mexico, a defenseless city and then gave the

aviators a banquet on his private train, was not a whit better, and he, just as Carranza became the foster child of Mr. Wilson, became the foster child of Mr. Hughes in spite of the latter's strong denunciation of the revolutionary program, and President Calles becomes and is the bastard and Bolshevich *protege* of Mr. Gompers, after having manipulated the assassination of Villa and his political rival Benjamin Hill.

Now, Mr. Herring, did it never occur to you and to the members of your committee and to the members of the other committees and propagandists that you have been keeping bad company in Mexico? It certainly is not becoming to the cloth.

Part Played by Jewish Leaders

We note that each of the committees took with them a Rabbi. In a program involving Bolshevism this is probably not without cause. When we stop to consider that in Hungary 25 of the 32 deputies directing the revolution started by Bela Kuhn were Jews; that 116 Socialist leaders in Germany were Jews; that the organ of German Socialism, *VORWAERTS*, is published by a firm of Jews; that in Austria 49 Socialist leaders and almost all of the Vienesese agitators were Jews and the publications, *ARBEITER ZEITUNG*, *ABEND* and *FAKEL* have Jewish direction; that in France the Socialist leader Blum, who dominated the Government of Herriot and Weil, who was to direct the strengthening of the anti-religious French laws for the provinces of Alsace and Lorraine were Jews; that the whole Russian Bolshevich program with its millions of victims was Jewish; that the *LONDON TIMES* states that at least three fourths of the Bolshevich leaders were Jews, saying, "That if Lenine, half

Jew, was the brain of the movement, the Jews were the ones who put it into effect . . . among the principal deputies, Trotsky, Zinovieff, Kemaneff, Stekloff, Sverdloff, Uritsky, Ioffe, Radovsky, Radek, Menjinsky, Larine, Bronsky, Saalkind, Volodarky, Petroff, Litvinoff, Smirdovitch, Vorowsky, are Jews and among the subaltern members of the soviets their number is legion; that in the Commission of War in Russia 33 of the 43 members were Jews, in the Commission of Finance 24 of the 30 were Jews, in the Department of Justice 20 of the 21 were Jews and all of the official newspaper correspondents were Jews, it must give us pause.

“In the Sionist Congress of Basilea in 1897 they announced their social and political program in the following language: *‘We shall create a universal economic crisis by all of the secret means possible and with the aid of the gold we have in our hands. We shall increase salaries which will bring up the prices of the necessaries of life, and we shall skillfully destroy the sources of production by sowing anarchistic doctrines among the laborers.’*”

Add to this that Haberman, a fugitive from the United States to avoid the draft, the man who wrote the Bolshevic Constitution of Yucatan for Calles and helped and is still helping to put over the Bolshevic program in that country, in spite of the fact that he organized the Protestant Teaching Missionary Society in Mexico, is a Jew; (see *Mensajero del Sagrado Corazon*) that Dr. A. Weinberg, who went to Mexico with Frank Tannenbaum, who had been in Sing Sing because of his anti-war activities, is a Jew and a member of the Haberman

group; that Mrs. Weinberg also has an active part in the activities of this group; that the name of the foreign minister is Aaron Sainz; that the name of the minister of education is *Moises Saenz* and that the name of President Calles himself is *Plutarco Elias*. There may be nothing in a name, but it is a fact that these are names scarcely used among the Spanish Christians. It is true that Calles is half Turkish in origin and gives no evidence of believing in Christianity. That Moises Saenz is a Methodist; that Aaron Saenz was a Methodist Bishop; but when we judge them in the light of their program and behavior we cannot fail to be struck by the fact that they are the prime movers in an enterprise that is in every sense unchristian. If they be Christian, how harmonize their conduct with Christian principles?

These statistics are staggering and it devolves upon Jewish leaders to explain them away. If they cannot, then the Bolshevich program is essentially a Jewish program. And if they attempt to explain it away let them not forget that everywhere that this program gets a substantial footing it involves the destruction of Christianity. And let all Christian denominations bear in mind that it is the plan of bolshevich leaders to make bolshevism universal. Christianity in no form can afford to join hands with bolshevism unless it be bent upon self-destruction; unless it be ready to exchange Christian civilization and

all it stands for, for the horrors of bolshevic barbarism.

Today the conflagration is spreading through the four hundred millions of Chinese. The British press in particular warns us that the revolution in China is a red revolution and that it has its bolshevic origin in Russia. And this revolution has its Christian angle as is evidenced by one of the planks of the program of the revolutionists circulated among the people on handbills, which declares: "Down with Christianity, the military tool of imperialism." See the Feb. 5, 1927, number of *THE DAILY AMERICAN TRIBUNE*, (N. C. W. News Service dispatch). The conflagration is raging. All Christian denominations should unite to present a solid front against the common foe, instead of attempting to undermine one another.

Latin America represents almost a hundred million inhabitants, ninety-eight percent of whom are Catholic. What good can come from antagonizing them in their beliefs? A careful study of the situation reveals that the majority of those who are deprived of their faith instead of making good Protestants become atheists and willing tools of radicalism.

What good has come from the behaviour of Protestant propagandists who have been influencing our Government to help create and to maintain bandit governments in Mexico ever since the fall of Porfirio Diaz?

They have succeeded in making it possible for some of the big corporations to get valuable concessions; they have succeeded in robbing the Catholic Church of all of her property; they have succeeded in depriving a number of their faith and converting them into dangerous radicals; they have succeeded in driving into exile many exemplary ministers of the Catholic faith; they have succeeded in bringing about a loss of all freedom and liberty of conscience, freedom of the press and freedom of speech; they have succeeded in paralyzing Mexican industry and creating a hatred against the "big brother" to the north; they have brought upon themselves and upon their country the blood of thousands of innocent men, women and children who have been guilty of no other offense than that they are true to their religious beliefs; they have succeeded in bringing odium upon their fellow Protestants ninety-five percent of whom would not stand for their program if they knew the facts; they have succeeded in insulting twenty millions of their fellow citizens who are Catholics and all others who believe in decency and fair play by sending committees to Mexico on pseudo investigations that hand out reports that deny the actual state of affairs telling us that there is no persecution of Catholics and that Calles should be left alone because he "has a program."

No persecution in Mexico? Just recently five youths in Leon, the youngest of

whom was only fourteen, had their tongues cut out because they belonged to the Catholic Youth Society and refused to deny their faith. Then they were taken out and treacherously shot under the application of *La Ley Fuga*. In the City of Mexico forty youths for the same reason were placed where they were up to their knees in water and could neither lie down nor sit down and kept there until many of them got ill and then they were taken out and hanged. And these are only a few examples of what you find in poor Mexico today. These people not only have a Christian faith but they possess what many of us lack: the conviction and courage to die for it. Fanaticism you say? If this be fanaticism then Christ himself was a fanatic.

