

The Catholic Situation in Mexico



MEXICO to-day is an inferno of carnage and brutality unparalleled in history. From Carranza and Villa down to the last Indian fighter in their ranks, there is nothing but bestiality and lust for blood; and the Catholic church bears the burden of this persecution as she has so often in past centuries. So full of horror and so inhuman are the crimes committed against her that words sufficiently adequate are not to be found to express the vileness and brutality of the Mexican Constitutionalists. Insulted, reviled and spit upon, the Catholic church, her nuns, her ministers and her faithful followers are forced to submit to the desecration of their altars, their monasteries, convents, and the destruction of their schools and their homes. Complete anarchy reigns supreme. For months the City of Mexico has been devastated, and the surrounding country given over to destruction worse by far than that of Belgium. Yet we shudder at the thought of the carnage and corpse-strewn battlefields of Europe, condemn the methods of the German as barbaric and uncivilized, hold up our hands in horror at the daily reports from the front, but we do not stop to consider that it is warfare in which Germany is fighting in deadly conflict for her very existence. But in Mexico it is not war, but the result of peace—for the payment of which the Catholic church gives innocent blood and the dire necessity of tolerating unspeakable indecencies which Tiberius and Nero combined could not excel or even equal.

Laying claim to a true spirit of democracy the rule of Porfirio Diaz was in certain respects based upon the principle of equal rights for all citizens, but as a matter of fact there were no such equal rights for the clergy. They were not considered in the same class as citizens and were set aside for treatment quite different from that of the public at large.

Diaz as Dictator after a time failed in his purpose of representing the popular will, and the only alternative—the sword—was left as a means of expressing it. For the Mexican free-ballot gospel was no safeguard against party politics which was controlled by individuals and not by party principals. A leader held a following