

Catholic Church Is Up to Its Old Tricks in Mexico

By MANUEL GOMEZ.
ARTICLE III.

THE following words, originally included in my article of yesterday, were scratched out after I read the morning news:

"Much depends on the attitude of Alvaro Obregon, former president of Mexico and again a willing candidate. Obregon, who is supported by the 'agrarians,' is reputed to be really the candidate of more reactionary interests opposed to the labor party and to the extreme revolutionary-nationalist Calles program. The present conflict will be partial test of his affiliations. Since the struggle began he has not made a single public utterance."

After my article was already in the hands of THE DAILY WORKER editors, I was obliged to get hold of it again and eliminate the above paragraph—for Obregon had at last come out with a statement the night before.

Situation Is Clarified.

OBREGON'S public statement must have afforded considerable relief to President Calles.

Obregon is the most baffling figure on the Mexican political stage. Also, he has greater personal prestige than any other man in Mexico today. It was therefore a signal gain for the anti-clerical forces when he declared himself, rather tardily but in no uncertain terms, on the side of the government.

What the considerations were that induced Obregon to take his stand by the side of Calles we need not go into here, but the fact remains that the government is now assured of the support of the agrarian party as well as the labor party which has supported it militantly from the beginning. Furthermore, any important defections in the army are now out of the question.

The church war is still a mighty conflict and a mighty danger—but only because of the United States. All except the most frankly reactionary elements in Mexico are standing together against the catholic rebellion. The adherence of Obregon to the government

position makes it probable that unless there is direct foreign intervention, the end of the present open catholic defiance is in sight. Without outside forces the clericals may perhaps be able to prolong the struggle for a time but their defeat is certain.

An Ally of Intervention.

BUT what about this question of outside help?

Past records show that the church has never hesitated to make common cause with the foreign enemies of the Mexican republic to achieve its own ends. The Mexican priesthood, in agreement with the papacy, connived at foreign invasion and conquest time and again.

As far back as 1848 the catholic party under the leadership of Lucas Alaman planned to combat liberalism by overthrowing the republic and placing a foreign prince upon the throne of Mexico. The municipal council of Mexico City, with Alaman as chairman, made the first open move in the conspiracy by officially declaring the city to be in favor of a monarchy. In 1853 the church came into full power thru the return of the sardonic Santa Ana to the presidency. Alaman became secretary of state and head of the cabinet, but he did not cease his foreign intrigues.

Portland Taxi-Cab Drivers Form Union and Pull a Strike

PORTLAND, Ore., Aug. 4.—The taxi drivers for the three largest companies of this city are on strike for higher wages and the six-day week. They have formed a union after a meeting in the Labor Temple of something over 200 members.

The present scale is a supposed guaranteed rate of \$75 a month, but they must work every day of the month to get that. If they miss one day, they lose the guarantee and have to work on a very small commission basis. The few scabs that have shown up have been persuaded to quit again without any trouble and there are no taxis on the street.

To quote the catholic historian, Zancosis, in this respect:

"Don Lucas Alaman, in spite of the change of government, believed in good faith that the only way of obtaining permanent peace, prosperity and power for Mexico was the establishment of a monarchy with a Spanish prince at its head. In this firm conviction he suggested the scheme to Santa Ana. . . . From that moment both began to work for this end, but with the greatest

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The Dominance of the Mexican Catholic Church Is the Result of Centuries of Rule by Priests



The hold which the catholic church has on the peasant masses of Mexico has been built up thru long years of intrigue and tradition. The padres, especially in the country districts, have been the law. Despite the numerous revolutions that have officially wrecked the original great power of the church it is still in a position to challenge the constitution of the country. In the large cities, however, where there is a large working class population, the influence of the church is weak as shown by the huge labor demonstration of last Sunday. Above is the big cathedral at Guadalupe with worshippers waiting to get in and below is a religious funeral that occurred there just before the boycott was declared.

Catholic Church Trying Old Tricks in Mexico

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secrecy . . . and in order to carry out their purpose they agreed to seek the intervention of England, France and Spain." (Zanacios, "Historia de Mejico," Vol. 13, p. 672—quoted by de Lara and Pinchon in "The Mexican People: Their Struggle for Freedom.")

In close pursuit of his object, Alaman dispatched official instructions to Pose Maria Gutierrez Estrada, and private ones to Jose Manuel Hildaigo, secretary of the Mexican legation at Madrid, to press forward the negotiations with the Count de San Luis, president of the Spanish cabinet, for the accession of a Spanish prince to the throne of Mexico, and at the same time to engage the interest and cooperation of England and France in the matter. In order further to facilitate the negotiations, the conspirators even endeavored to bring Mexico under a Spanish protectorate.

A liberal newspaper exposed this conspiracy, and the subsequent overthrow of Santa Ana by the popular Ayutla revolution postponed the realization of the clericals' hopes for some years.

1857 Constitution Anti-Clerical.

It was as a result of this radical pro-capitalist revolution against the landed aristocracy with its military and clerical allies, that the anti-clerical constitution of 1857 was adopted, separating church and state.

The first act of the constitutional government was to expel from the country the high prelates and foreign representatives whose activities had helped to bring on the civil war.

But this did not end the scheming of the clericals. Together with the other reactionary leaders, they turned once more to the courts of Europe—and particularly to Napoleon III, Emperor of the French, whose greedy eyes had been fastened on Mexico for some time.

On the 11th of June, 1867, Benito Juarez was proclaimed constitutional president of Mexico, and on the 31st of October of the same year, France, England and Spain signed a compact in London pledging themselves to a joint invasion of Mexico for the purpose of overthrowing the constitutional government, and establishing in its place a monarchy, supported by bayonets.

On January 2, 1862, the fleets of the three allies entered the harbor of Vera Cruz. Spain was represented by six thousand soldiers, and twenty-six warships and transports; France by three thousand soldiers and eleven warships, and England by a thousand men and seven warships. The landing of the troops initiated a fierce and bloody war and resulted in the temporary submergence of the Mexican republic.

The French army entered Mexico

City on June 10, 1862. Ten days later General Foray appointed a provisional government composed of the leading monarchist conspirators—Juan Almonte, Pegallo Antonio, Labastido, archbishop of Mexico, and General Mariano Salas. The first act of the provisional government was to issue a manifesto to the people which included the following words:

At last the freedom of the catholic religion is re-established. The church will exercise her authority without having an enemy in the government, and the state in alliance with the church will solve the serious questions which are pending.

French Support Maximilian.

A FEW days later some two hundred leading ecclesiastics, military chieftains and landed aristocrats issued the following proclamation:

1. The Mexican nation adopts as a form of government hereditary monarchy of a catholic prince.
2. The sovereign will take the title of Emperor of Mexico.
3. The imperial crown of Mexico is offered to his Highness the Prince Fernando Maximiliano, Archduke of Austria, for himself and his descendants.
4. In the event that thru unforeseen circumstances the Archduke Fernando Maximiliano be unable to take possession of the throne offered to him, the Mexican nation will submit itself to the benevolence of his Majesty Napoleon III, Emperor of the French, for the appointment

of another catholic prince.

Maximilian became Emperor of Mexico, kept in power for five years by French troops.

The Mexican people never submitted. Juarez, the constitutionally elected president, kept up a constant guerilla struggle. Severe defeats were inflicted upon the French soldiery, and these together with the expense, and the threatened complications from the United States, caused Napoleon to withdraw his armies in January 1866. Maximilian's ill-starred empire was overthrown soon after.

Again in the contemporary revolutionary period the church sought to base itself on foreign support. Instances of this have already been given in previous articles—notably its share in the bloody dictatorship of Victoriano Huerta and its support of Adolfo de la Huerta's attempted counter-revolution.

Such is the record of the church. At the present time Mexico has a more serious and more resolute enemy than ever in the past—the imperialism of the United States, eager for Mexico's resources and anxious to find reactionary centers of support within the coveted Mexican territory. In this situation, the attitude of the church is following the traditional lines of treachery to the interests of the republic.

Oregon's statement, referred to above, calls attention to the fact that the clerical outbreak comes at a time when imperialist pressure against Mexico is at its height, and goes on to say that this is no coincidence.

The church is up to its old tricks.

JESUIT NATIONAL ORGAN URGES SUPPORT OF PASSAIC MILL STRIKE

(Special to The Daily Worker)

WASHINGTON, D. C., Aug. 4.—In an editorial entitled, "Who Are The Real 'Reds'?" in the current issue of America, national organ of the Jesuits, labor leaders are taken to task for their non-co-operation in the winning of the strike of the Passaic textile workers. The editorial is causing much comment in the American Federation of Labor headquarters here.

The editorial says that the time was when the Jesuits were held responsible for every evil from bad weather to the boll weevil, but now their prestige for wickedness is being lost to the Communists and Reds.

"Now that we are entering upon an era of labor troubles," it continues, "it is an easy solution to throw all the blame back on Trotsky and Lenin. It was done in England. It is being done now in the present subway strike in New York, and now the various Citizens' and textile mills' committees are refusing to deal with the strikers in the Passaic textile district on the ground that the strike is founded on Communism . . .

"We are growing wearied of these parrot-like accusations! If it is true that the workers' battle for a living is

often led by a Communist, the shame and disgrace are ours . . .

"Seven or eight years ago our bishops repeated the principles of the Encyclical on the Condition of the Working Classes, and pointed the way to social justice. Some of us are still holding back. The capitalist has only to raise the cry of 'Communist' and we tremble to range ourselves with the oppressed workers, forgetting that an attack on even one poor man's rights is an attack upon the rights of us all."

The editorial concludes that the real "Red" is the churchgoer who, when he goes into his office, forgets the Ten Commandments and natural law and "By using it as cloak for his oppression of the poor, makes religious