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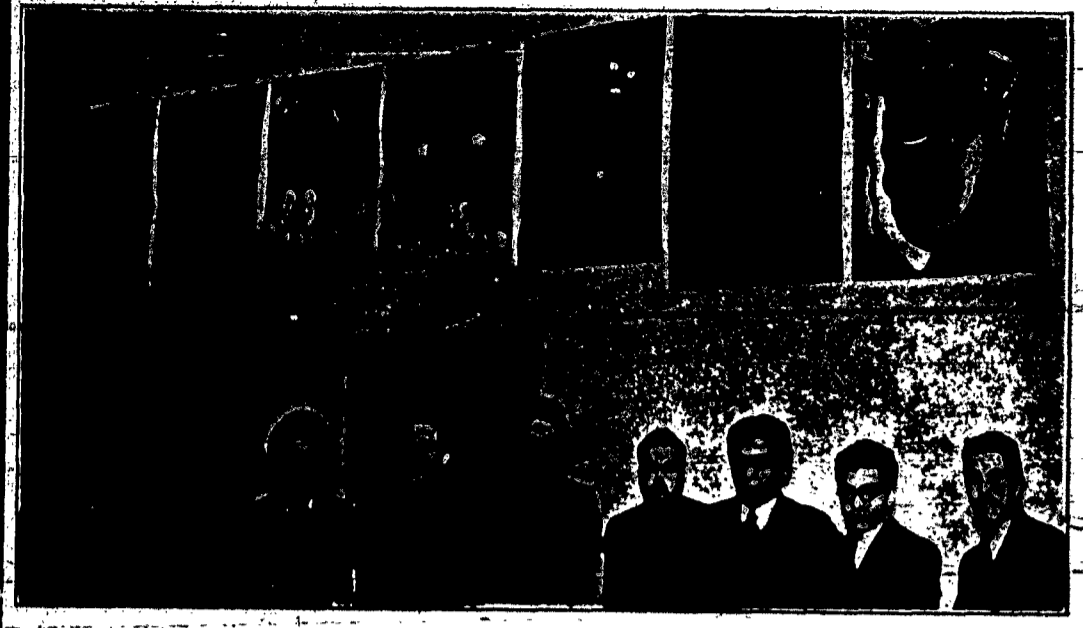
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As part of the "Socialistic Education" of the masses, the Mexican government sponsored "The First Exposition of Socialistic Art" in the latter part of 1934. All the placards shown at the top of the photo are completely Soviet, consisting of blasphemous against God and religion, incitations to kill the clergy and get rid of capitalism. The building in which the exposition was held was formerly the Jesuit College of Sts. Peter and Paul. Recently similar showings of atheistic paintings and drawings have been made in the Palace of Fine Arts in Mexico City. Troubling exhibits, prepared to appeal to the peons, were sent through the countryside.

BACKGROUND

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the fact conclusively. The abuses came, as all abuses do, with the practical completion of their work, and in the prosperity and peace of settling down to the everyday business of living in an organized national life. The struggle of today on the part of the politicians is simply to destroy what they cannot control. If the Church will not be the slave of the State the Church will not be permitted to exist at all.

A little thought over the problem will show that the principle involved is fundamental in a free nation. The Patronage is nothing less than the totalitarian state, forever the menace to human freedom. Whether men accept the Church or not they cannot afford to lose the protection she gives to their natural rights, the rights called by Jefferson the "inalienable." The Church fighting against the perpetual Patronage was the Church fighting not only for the freedom of the Gospel of Christ but for civil freedom as well.

The puzzle-block historians have not hesitated to charge that the Spaniards destroyed a culture in Mexico. Some say a culture superior to their own. The charge is based on the discovery of Mexican monuments indicating an advanced state of pagan civilization. These monuments certainly are there for all to see. But the same puzzle-block historians fail to state that whatever civilization it was they represent had disappeared centuries before the Spaniard arrived. It seems clear that it was a white man's civilization. There are in it traces of the culture of all the Mediterranean peoples: Egyptian, Greek, Phoenician, Semitic and Roman. There is a passage from Aristotle

which gives probability to the idea that Carthaginians were the first discoverers of the New World and actually the founders of the dead civilization of Mexico. The point is, however, that the civilization was dead when the Spaniards came. Nothing was left of it but its half-buried monuments and the tradition of its having once existed.

Let me go back for a paragraph's length to the educational work of the Spaniards in Mexico. Many good things are owed to that work. One was the giving to the Indians of the means to record their own history. As stated they had only pictures. Several Indian historians soon performed that work. The mission schools were the beginning of educational advance. They taught reading, writing, arithmetic, religion and politeness. The revolutions lost to the common people at least three out of the five. But even before the mission schools a Franciscan friar, Peter of Ghent, had opened a school in Mexico City—only four years after the Conquest—with 1,000 male pupils. Later he duplicated his college for men with one for women. In fact, so far as the higher education of women on the American continent is concerned, it was Spain in Mexico that blazed the way. When in the North, girls were not even admitted to grade schools, in Mexico they were in college.

In social work Mexico was far in advance. When Mexico City had only 15,000 population it had eight hospitals, all free. Its ordinary schools were free. Its colleges were free. It had a medical school 100 years before the North had one. These are facts scarcely known at this day. The charge that the Church had great wealth must be considered in connection with that agreement between Church and State. It was the

Church which held in trust the educational and charitable endowments. This was the wealth referred to, the support of free schools, hospitals and missions. We do not complain today against colleges and universities for possessing endowments. Why complain against the same thing in Mexico? These endowments were large enough, but small in comparison with the endowments of present-day North American universities. If all the wealth of the Church in such endowments reached the sum of 100 million dollars, let it be remarked that there are North American universities which alone have endowments in excess of that figure.

What then has happened to the Mexico which once surpassed even the United States and Canada in both education and social service? The answer is not hard to find: confiscations by politicians with consequent closing of the institutions. The buildings are empty, destroyed, or used as barracks, prisons and asylums. There is now an illiteracy of 85 per cent. The country districts are both churchless and schoolless. Even the cities do not have sufficient schools for the children. Mexico is a living tragedy; and that because religion is persecuted and has been for nearly the whole period that has passed since her alleged independence. Forty years ago we all thought that the days of religious persecution had ended. Today the world is full of it. Mexico furnishes only one example, but a vicious one. It is our civilization that is now at stake. The world is retrograding fast. If the backward movement is not checked, the public opinion aroused against the sins of present-day society, as well as tyrannies called nations, it will not for long be a worthy habitation for decency, morality and peace.

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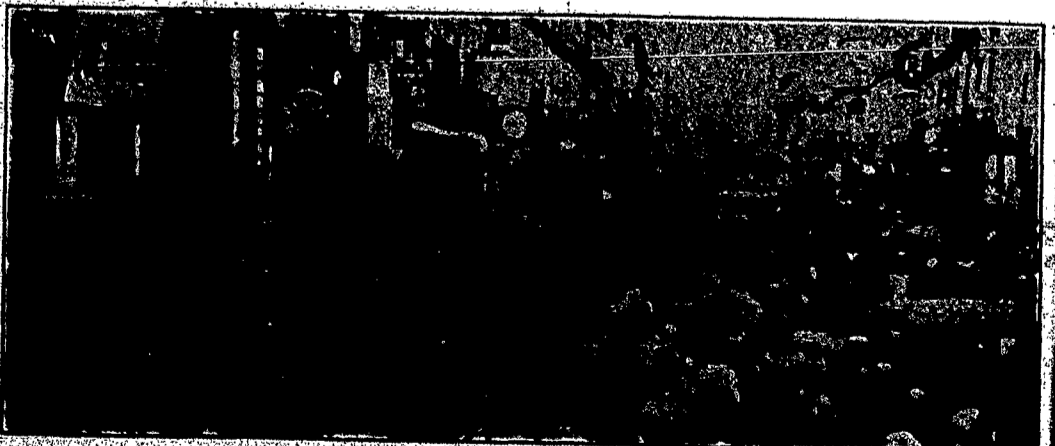
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"STREET SCENE" IN TROUBLED MEXICO CITY



Returned to practicing their religion and fearing to offer with protests to their government, 50,000 Mexican Catholics staged a "silent protest" parade in Mexico City. The scene above shows part of the huge crowd which orderly marched through the streets. The people, refraining from demonstration, hoped to avoid official interference. Police, however, acting on government orders, dissolved the crowd into small factions of several thousands each. Every attempt by Mexican Catholics to show the anti-Catholic government their desire to continue in the Faith has been met with reprisals. Officialdom fears the influence of the Church; thus would destroy it.

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