

FREEMASONRY IN LATIN AMERICA.

THE first Masonic Lodge in Spain was established in 1726; the first Lodge in Madrid was opened in 1731. Not having been condemned by the Church until 1738, the Brethren of the Three Points enjoyed twelve years of perfect freedom for the diffusion of their poison ere its deadly nature was perceived by the Spaniards. Lodges were soon founded in all the principal cities; and when, in 1756, the government of Ferdinand VI. awoke to a sense of its duty in reference to the sectaries, they had multiplied to such an extent, and their nefarious doctrines had been so widely spread, that very little good was effected by that celebrated prohibitory edict which Masonic apologists affect to stigmatize as "the greatest and most cruel persecution of their order." When Charles III. left Naples in order to mount the Spanish throne in 1759, many of his courtiers were adepts of the Square and Compass; for the Neapolitan court had been a hotbed of Masonry for many years. With the advent of these Italian brethren, the most prominent of whom was the Marquis of Squillace, the Lodge of Madrid found its power greatly increased; and from that day the influence of the sectaries on the policy of the Spanish government has been almost permanent. Much of this success was originally due to the fact that in those days the Spanish Lodges, like those of the Two Sicilies, depended from the Grand Lodge of London, and to the analogous fact that the English cabinet encouraged the propagation of Masonry in both Spain and Portugal for its own political and commercial interests. Keene, the English ambassador at Madrid, devoted most of his energy and time to the Masonic propaganda; and when Charles IV. ascended the throne, nearly all the commerce of Spain was in English hands. Under Charles IV., many of the highest functionaries of the kingdom and not a few ecclesiastics were votaries of the Dark Lantern. Even the Inquisition was invaded by the sectaries. Llorente, the secretary of the dread tribunal, was one of the most active Masons of his day; and to his perversion is due that shallow diatribe which the average Protestant regards as a "History" of the institution which is his most persistent nightmare.¹ The power of the sectaries had become so great in 1800,

¹ For an account of Llorente and his book, see our *Studies in Church History*, vol. ii., p. 402.

that Urquijo, the Prime Minister of Charles IV. and a Mason of high degree, thought that the time had come when Spain might definitely cease to have any relations with Rome, and he issued a series of edicts tending to that end. Fortunately the king hearkened to the representations of Pius VII., and revoked the schismatical decrees; but the Masonic influence was not easily thwarted. Urquijo and his brethren devised a plan for the un-Christianization of their country; he proposed to import several hundred thousands of Russian and other Jews into Spain, and to give them such pecuniary aid and political encouragement that in time they might dominate the Christian element in the kingdom.¹ The French invasions prevented the actuation of this design, and it was already forgotten when, in 1869, after the enforced abdication of Isabella II., the eminent Mason, Zorilla, endeavored to actuate a similar plan. Zorilla proposed to the government of the temporary Regency (Marshal Serrano) that an invitation to settle in Spain should be extended to many thousands of English Protestants. "These immigrants," he insisted, "*must all be English Protestants*"; and unpatriotically ignoring the fact that modern Spain had owed to Irish Catholic immigrants much of the military power that she still possessed, he added: "Spain (*i.e.*, Spanish Freemasonry) *has no use for Irish Catholics.*" In 1880 another luminary of Freemasonry, Sagasta, then Grand Master of the Grand Orient of Spain, and, unfortunately, Prime Minister of Alfonso XII., affected feelings of commiseration for the Russian Jews, against whom the Slavs, maddened by the poverty to which Hebraic usury had reduced them, had risen in wicked riot. The tender-hearted statesman urged Alfonso XII. to pay the travelling expenses of 80,000 of the Russian and Polish Jews if they would settle in Spain, and to give to each head of a family or adult unmarried man a share of the public lands, all necessary implements, etc., and a guarantee of support until they were able to sustain themselves—that is, until the greater part of the lands of their Christian neighbors would have fallen into their clutches.² Alfonso XII. declined to promote the Masonico-Jewish project; but, nevertheless, the brethren anticipated much power for their order during the reign of the weak son of Isabella II. In the "Bulletin of the Symbolic Scotch Grand Lodge," Jan., 1882, we read: "In Spain cruel trials have frequently been the portion of Freemasonry; tolerated and proscribed alternately, the lot of the

¹ La Fuente, *Ecclesiastical History of Spain*, vol. iv., p 144. Madrid, 1873.

² Deschamps, *Secret Societies and Society*, bk. iii., ch. 6, § i. Sixth edition. Paris, 1882.

Spanish brethren has never been an enviable one. We were a little anxious as to the course that Alfonso XII. would pursue in our regard; but we are satisfied, since his promises to enforce *liberty of conscience* have been fulfilled. The advent of the illustrious Grand Master, Praxedes Mateo Sagasta, to the Prime Ministership, assures to Freemasonry the power of exercising its *mission of benevolence*, and of diffusing its *enlightenment*." Sagasta had just given a proof of his desire to "enlighten" the Spaniards by an endeavor to make civil marriage the law of the land, and by a declaration that "if that law entailed a rupture with Rome, the government of Alfonso XII. would draw inspiration from the conduct of Charles III., and would give an example of firmness against the *obstinacy* of the Church."¹ Sagasta's project for the demoralization of Spanish society was perforce postponed to a more propitious moment; for the resistance of the Catholic deputies was then seconded by the fear, on the part of the government, of a Carlist rising in defence of legitimacy.

In just proportion with the increase of Masonic influence in Spain, the educational establishments of the kingdom had become corrupted. In many of the ecclesiastical institutions, during the reign of Charles III. (1746-1788), heretical doctrines were openly taught. Estalla, rector of the Seminary of Salamanca, and an avowed Freemason, taught a "natural religion," and therefore atheism, to the future religious teachers of the people; and the authorities of the seminaries of Osma, Cordova and Murcia soon imitated his audacity. In the time of Charles IV. (1788-1808), and for many years afterward, the once glorious Chapter of St. Isidore paraded its "enlightenment." In accordance with the system of Aranda,² it endeavored, nearly a century before Bismarck's similar enterprise in our day, to relegate to the regions of the past all doctrines which it chose to consider as "Jesuitical," and it did not hesitate to inoculate its students with the poison of Locke and d'Alembert. Incredulism and immorality, therefore, were not then the foreign exotics which they had hitherto been; although, just as in the Spain of to-day, the immense majority of the people remained true to their faith, and the nation was then, as now, the most moral of all the nations of continental Europe. The Spain of Ferdinand and Isabella and of Philip II. was a thing of the past; the Spain of Aranda, Urtijo, Campomanes, Jovellanos, and others of that ilk—all graduates of Masonry—was preparing the catas-

¹ *Association Catholique*, Jan. 15, 1882.

² See our *Studies in Church History*, vol. iv., p. 468.

trophe for the Spain which we know, the Spain of Espartero, Prim, O'Donnell, Castelar, Zorilla, Sagasta, and other Masonic pygmies, who fancied, each in his turn, that the mantle of Cardinal Ximenes had fallen on his shoulders.¹

A natural consequence of the spread of Freemasonry in Spain was its introduction into the Spanish-American colonies. According to the "Monde Maçonique,"² an organ of the Dark Lantern which has every facility for the acquisition of information concerning this and similar matters, there were, at the outbreak of the revolution against the mother-country, ninety-nine Lodges in Peru alone. That these and other Lodges were the instigators of the insurrections of 1815-1830, and that they simply obeyed the orders given by the heads of European Masonry, when they so acted, was deliberately stated by the Protestant diplomat, Count Haugwitz, in the memorial which he presented to the European sovereigns who formed the Congress of Verona in 1822; and as his assertion was not contradicted by the Masonic half of the assembly, it may be regarded as strictly true.³ Nearly all of the

¹ The reader who desires to learn how the ecclesiastical authorities in Spain were prevented, during the latter part of the eighteenth century and during the first years of the nineteenth, from displaying the energy which was necessary for a successful combat with Freemasonry, will do well if he studies the work by Henry Bruck, Professor in the Seminary of Mayence, entitled *The Secret Societies in Spain*. Mayence, 1881.

² In the issue for March, 1875.

³ Some passages from this memorial by Haugwitz, who was the Prussian Prime Minister of that day, ought to interest the reader. "Now that I am at the end of my career (he was then seventy years old, and had been in the Prussian cabinet nearly forty years), I think that it is my duty to draw your attention to the aims of those secret societies whose poison threatens humanity to-day more than ever. Their history is so intimately intertwined with my own that I cannot refrain from giving some details. . . . I had scarcely attained my majority when I found myself occupying a distinguished place in the highest grades of Masonry. Before I could even know myself, before I could understand the situation into which I had rashly plunged myself, I found myself entrusted with the chief direction of a part of Prussian, Polish and Russian Masonry. As far as its secret labors were concerned, Masonry was then divided into two sections. The first affected to aim at a discovery of the philosopher's stone; its religion was Deism, or rather Atheism; its directive centre, under Dr. Zinndorf, was in Berlin. The second section, the apparent head of which was Prince F. of Brunswick, was very different. In open antagonism with each other, these two parties united in order to obtain the domination of the world, to subjugate every throne—such was their object. It would be superfluous to tell you how, in the satisfaction of my ardent curiosity, I mastered the secret of each of these sects; the truth is that the secret is no mystery for me. And that secret disgusts me. It was in 1777 that I assumed the direction of some of the Prussian Lodges; it was three or four years before the Convent of Willhelmsbad, and the invasion of the Lodges by Illuminism. My sphere of action embraced the brethren scattered through Poland and Russia. Had I not seen the fact with my own eyes, I would not believe it possible that governments could close their eyes to such a disorder as a state within a state. . . . Our object, like that of the olden Templars, was to dominate over thrones and sovereigns. . . . There appeared a book en-

Spanish commanders-in-chief in America during the years 1815-1830 were Freemasons; hence the numerous understandings with the rebel leaders, and hence, notably, the capitulation of the Spanish army at Ayacucho, in Peru, in 1824.¹ When the Spanish-American colonies had become independent states, then the halcyon days of Spanish-American Masonry, if we are to judge from a Masonic point of view, entered on their course. "Then," says the "Monde Maçonnique," "a love of enlightenment and of liberty arose at once, together with independence, as though from a propitious soil." The entire political history of most of the Spanish-American republics, and much of that history in the others, shows that while the soil may have been "propitious," its Masonic cultivators produced no other crops than chronic revolutions and all their attendant miseries. As for the "love of enlightenment" which the Lodges claim to have manifested in every land of Latin America during the periods when the civil power has been in their hands, it cannot be denied that if Satanic hatred of Catholicism and of its works be a test of "enlightenment," then indeed the Dark Lantern is more luminous than the sun of justice and of truth. It may be observed, however, that in Spanish and Portuguese America, just as in other Christian lands, "love of enlightenment" has not been the impelling motive of Freemasonry in its

titled *Errors and Truths*. This work produced a sensation, and it impressed me deeply. . . . At once I thought that I would now learn what was hidden under the emblems of the Order; but according as I penetrated further into the dark cavern, deeper grew my conviction that there was something very different in the last recesses. The light came when I found that Saint-Martin, the author of this work, was really one of the coryphees of the Chapter of Sion. . . . Then I acquired the firm conviction that the drama which began in 1789, the French Revolution, the regicide with all its horrors, had not only been long prepared, but that it was the result of our association, of our oaths, etc. . . . Those who know me can judge of the effect which these discoveries produced on me. . . . My first care was to communicate my discoveries to King William III. Both of us were convinced that all of the Masonic grades, from the lowest to the highest, were destructive of all religious principles, conducive to the execution of the most criminal designs, and that the lowest grades were used as mere mantles to cover the iniquities of the highest. This conviction, shared with me by the king, caused me to renounce Masonry absolutely; but the king deemed it prudent to abstain from an open rupture with the Order." When Haugwitz's memorial had been well discussed by the sovereigns assembled in Verona, the Prussian king alone refused to take measures against Freemasonry, and from that day the Lodges regarded Prussia as the sole continental State willing to accomplish their work, *fas aut nefas*. The emperors of Austria and Russia determined to act as energetically as their Masonic surroundings would permit. Alexander I., the Russian czar, had hitherto protected Masonry, but now he proscribed it; in 1816 he had expelled the Jesuits from his empire, but in 1824, as we have seen, he sent General Michaud to Rome to prepare the way for the return of Russia into the Catholic fold. He died mysteriously as soon as the errand of Michaud was made known. Was that death the work of Masonry?

¹ See the cited work by Bruck for several Spanish authorities for this assertion.

war to the knife against the Church. In the eyes of Freemasonry, the crying sin of the Church is not that she is ignorant rather than enlightened, despotic rather than liberal; her unpardonable fault is that she is the Church of Jesus Christ. As M. de Champagny well said, "There has ever been, from the beginning of the world, but one single war between the Church, whether patriarchal, Mosaic, or Christian, and that Proteus which was styled Paganism in ancient times, which appeared as Mohammedanism in the sixth century, which was disguised as Protestantism in the sixteenth century, which masqueraded as Incredulism in the eighteenth, and which now combats as the Revolution;"¹ and Freemasonry is the personification of each one of these pests. The Satanic sympathies of Freemasonry, whatever may be the individual sentiments of some of its adepts, are especially evinced in Latin America; for not one of the Masonic "Powers" in those regions interrupted its relations with the Grand Orient of France, when that great and shining exemplar of all the Masonic virtues erased from its Constitution the name of God and all mention of the immortality of the human soul.²

Elsewhere we have alluded to the peculiar tactics adopted by Freemasonry in its war against Christianity in Portugal;³ to the deliberate attempt to corrupt the entire Portuguese clergy—an enterprise the plan of which had been sketched originally by Weisshaupt as calculated to subjugate the German priesthood, and which was recommended afterward by the Roman "Alta Vendita" as promising to place a Carbonaro on the throne of Peter.⁴ This Satanic method of warfare had attained a measure of success in Germany and in Tuscany in the last years of the eighteenth century; and, as we have seen, it did not fail entirely when it was waged in Portugal in later days. With light hearts, therefore, the Brethren of the Three Points undertook in Brazil the most important campaign which they have ever conducted in Latin America. Their first victory entailed the capture of no less a personage than Don Pedro, the son and heir of John VI. In 1814 John VI. returned to Portugal, whence the Napoleonic invasion had driven him; but Don Pedro remained in Brazil and became a Mason. It is not improbable that it was the advice of his fellow-sectaries that induced Pedro to prefer an independent sceptre of Brazil to a double crown of Brazil and Portugal.⁵ In a letter written to his father on July 15, 1822, he advised the old monarch to imitate

¹ *The Power of Words*, p. 31. Paris, 1880. ² See our *Studies*, vol. iv., p. 436.

³ *Ibid.*, vol. v., p. 267.

⁴ *Ibid.*, p. 493.

⁵ Clavel: *Pictorial History of Freemasonry*, pt. ii., ch. 3.

him, since, as he argued, "the Portuguese were very foolish when they felt such horror for so philanthropic an institution."¹ In 1826 Don Pedro was made Grand Master of Brazilian Masonry, and during his entire reign he endeavored to establish the order firmly in his dominions. No open attack, however, was made on Catholicism during this reign, and the same prudence was observed during the greater part of the reign of Don Pedro II. (1831-1889). But during all these years the Freemasons were insinuating themselves not only into all the religious confraternities which abound in Brazil as well as in Portugal, but also into the priesthood, and even into the episcopacy. For many years before the persecution which we are about to narrate, it was with the greatest difficulty that any person could be admitted into the Confraternity of Mt. Carmel, or into the Third Order of St. Francis, unless he was previously enrolled in some Masonic Lodge;² and we can perceive the significance of this alarming fact if we remember that as in Portugal, so in Brazil, few persons of any respectability did not belong to one of these or similar confraternities, so great and manifold were the religious and social advantages reaped by their members.³ Certainly it seems strange that the adepts of Square and Triangle waited until 1872 to doff the mask which had hitherto hidden their hideousness.⁴ Perhaps they had not been sure of the approbation of the emperor, Don Pedro II., a sovereign who would have liked to serve God without displeasing the devil; but it is certain that just before the persecution, when Don Pedro was about to return from his travels in North America and Europe, it was common talk in Brazil that the stay of his Majesty in Italy

¹ This letter is given in its entirety by Mencacci, in his *Documents for the History of the Italian Revolution*, vol. ii., p. 67.

² Deschamps: *loc. cit.*, bk. iii., ch. 35, § 1.

³ The riots which occurred in Porto, in Portugal, in 1862, and in which the war-cry was "Down with the Sisters of Charity!" were instigated by the Third Order of St. Francis. These wonderful disciples of the Seraph of Assisi, in the letter of dismissal from their hospital which they sent to the Daughters of St. Vincent, protested that "their determination was caused by no unfavorable opinion of the Sisters." Such a remark was superfluous. They were Freemasons, and that fact explained their action.

⁴ In May, 1872, the *Bulletin of the United Grand Orient of Brasil* thus manifested the designs of the order: "We are fighting to fulfil the grand humanitarian and social mission which has been reserved for our order in the universal country which is afflicted by errors a thousand years old. . . . Our reason, our intelligence, tell us that we are progressing toward perfectibility, and the chief point is to regulate our march so as to arrive at the goal more surely. . . . Hidden behind the screen of so-called religious beliefs, the Black Men (the priests) propagate the fatal principle of obligatory ignorance, in order to perpetuate their sacerdotal authority. . . . The people will now tear off the bandages of slavery which the oppressors of the human conscience have placed over their eyes. . . . The advantages of modern civilization will now take the place of the routine of centuries."

had rendered him bitter against the Holy See, and that the Brazilian Church might expect trouble.¹

Whether or not this rumor was well-founded, the spring of 1872 was signalized by a declaration of open war, on the part of Freemasonry, against the Church of the immense majority of the Brazilians. At that time Brazilian Masonry was divided into two factions, each having its own Grand Lodge—the one being of monarchical spirit, and the other being essentially radical and revolutionary. The Grand Master of the first faction was Rio Branco, the President of the Cabinet. On March 3d the Rio Branco Masons gave a banquet to their leader, in order to congratulate him on some measures which he had induced the Parliament to vote; and one of the features of the celebration was a discourse *by a priest*. The speech was reproduced by the most important journal of the empire, the "Commercio," and the full name, position, titles, etc., of the orator were carefully detailed. The audacious ecclesiastic was immediately suspended by his bishop; and then, from every corner of Brazil, were heard the howls of "the friends of Brazilian liberty." Herod and Pilate shook hands; on April 16th the "Conservative" Grand Orient (the *Lavra Dio*) invited the Radical Grand Orient (the *Benedictinos*, so called from the place of its meeting) to sink all political differences in order to wage a more successful war against the "Black Men." That this union might be the more impressive,

¹ Villefranche narrates that one morning in 1872, at about seven o'clock, just as Pius IX. had finished his Mass, word was brought to His Holiness that the emperor of Brazil, who was then visiting Victor Emmanuel, desired an audience. In spite of the early hour, the Pontiff consented to receive Don Pedro. When the Brazilian had made his obeisance, the Pope said: "Well, what can I do for Your Majesty?" Don Pedro replied: "I beg Your Holiness not to call me 'Your Majesty'; at present I am the Count d'Alcantara." "Very well," said the Pope, "what can I do for the Count d'Alcantara?" "I have come," replied Don Pedro, "to ask permission to bring *the King of Italy* to Your Holiness." Villefranche says that Pius IX. arose, and with his eyes flashing, he cried, "There is no use in proposing such a thing to me. When *the King of Piedmont* restores to me my states, I may consent to receive him, but not until then shall I do so." The same interview is narrated a little differently by the Brazilian authority on whose report of the Masonic persecution Deschamps relies as being of such unimpeachable value that "it would be rash not to accord it full confidence." According to this authority, when Don Pedro had made his impudent request, the Pontiff calmly said, "My little Count, you understand nothing about these things; so don't talk about them." The pontifical retort, says the Brazilian friend of Deschamps, cut Don Pedro to the quick, and he determined to punish Pius IX. "One thing is certain," adds this authority; "before the emperor's return from Europe, it was circulated everywhere in Brazil that His Majesty had become ill-disposed toward the Church; that he was greatly excited against her, and that she might expect much misfortune. These rumors, I repeat, were heard everywhere before the return of the emperor, and events justified them."

both Orients announced in the newspapers that on a certain day the Brethren would have a solemn Mass of Requiem offered for one of their number who had just died "impenitent and unabolved." The defiance of episcopal authority was unmistakable; but unfortunately the bishop of Rio Janeiro neglected his duty, and the Mass was celebrated with all the pomp of Masonry. Having thus vindicated their claims to popular respect in the capital, the sectaries turned their attention to the provinces. Mgr. Vital Gonçalves de Oliveira, a prelate of sweet character and of great tact, had just been installed in his diocese of Olinda, when the journals announced, on June 27th, and in the name of the united Grand Orients, that on the Feast of Sts. Peter and Paul a Mass of thanksgiving would be celebrated in the Church of St. Peter, in commemoration of the foundation of the Lodge of Olinda. In spite of his gentleness, Oliveira was of stamina very different from that of the bishop of Rio; therefore, he immediately wrote to each pastor in his diocese a reminder that no priest could officiate or assist at a function which was avowedly Masonic. The clergy refused to do the bidding of the Orient; but the Brethren were not discouraged. On July 3d the newspapers told the public that a Mass of Requiem would be offered in the Cathedral for the repose of the soul of a recently deceased Brother, and that the Lodge of Olinda would attend with all its insignia. Again the clergy did their duty; and then the Masonic journals called on the people to protest against the wickedness of the priests "who would not pray for the dead." The bishop of Olinda was asked to refute the following argument: "Why does the bishop so insult Freemasonry as to prevent it from appearing officially at the religious functions in his churches? Masonry is a holy institution; the proof of this assertion lies in the fact that there are many Masons among his clergy, even in his Chapter, and also in the confraternities. The Freemasons are excellent Catholics, for the same hands which carry the mallet in the Lodges carry the sacred banners and images in religious processions." On December 28th Mgr. Oliveira sent a circular to all his clergy, calling on them to procure either an abjuration from all the Masonic members of the confraternities, or a resignation of their membership.¹ It was

¹ The reader must know that in this term "confraternities" were included in Brazil, as in Portugal, not only organizations like those to which that name is given in other countries, but also those bodies which had been instituted by Pombal for the administration of the business affairs of the parishes, but principally in order to attenuate the authority of the bishops. These parochial "confraternities" were very different from our Board of Trustees or the French *Conseils de Fabrique*, or the Italian *Fabrique*;

found that in some of the confraternities there were no Freemasons ; but there were too many which proved that the sectaries had not belied them, and these were disciplined by the interdiction of their special chapels. As was to be expected, and as the Masons had hoped, the censured confraternities continued to hold their accustomed services in their interdicted chapels, one of their number presiding when no priest could be induced to officiate. They also continued to attend, in their special regalia, at all the parochial services in their churches. In the diocese of Para everything happened as in that of Olinda ; and the parish clergy of each diocese were notified by the rebels that if the confraternities were not allowed to appear in church and to receive the Blessed Sacrament "in their Masonic capacity," the said confraternities would remove the sacred vestments from the churches, and would take possession of the keys of the Tabernacles. The threat was fulfilled ; and whenever a priest was summoned to give the Holy Viaticum to the dying, he was obliged to humiliate himself before the president of his Masonic confraternity, unless time allowed him to go to the Tabernacle in the episcopal residence, or to that in one of the convents. In none of the parishes of Olinda and Para was Mass now offered ; and the interdicted confraternities confiscated to secular purposes (or to their individual pockets) the moneys which had been placed in their care for the celebration of Masses for the dead, or for other pious intentions. These diabolic outrages could not continue in a Catholic community without much risk of life and limb on the part of the perpetrators ; the people are not always as patient as their spiritual advisers. It became necessary, therefore, for the "Masonic Catholics" to invoke the aid of the civil authority against the Canons of the Church. They appealed to the Parliament, not having considered that the deputies of the people might sustain the authority of the bishops ; but their mistake was perceived by the Minister of Ecclesiastical Affairs, a notorious Freemason, and he advised them to appeal to his tribunal. The advice was followed ; and with Masonry as a judge in a case to which it was a party, the issue was not doubtful. On June 12, 1873, an imperial decree ordered the bishops to withdraw the interdict which they had pronounced against the confraternities, the government alleging that the Papal condemnation of Freemasonry was of no value, since it had never received the royal *exequatur*, or, in plain lan-

they not only handled the parochial funds, but they arranged all festive celebrations, and invited whom they pleased to assist at them. They wore special costumes, and attended all marriages, funerals, and very many civil functions.

guage, since His Brazilian Majesty had not accorded to it his gracious approbation. By a strange coincidence, at the very moment that the decree of Don Pedro II. was placed in the hands of Mgr. Oliveiro, he received also the Papal Brief, *Quonquam dolores*, in which, under date of May 29th, Pius IX. approved all that he and the bishop of Para had done in the matter of the Freemasons, and ordered him to communicate this approbation to the entire Brazilian hierarchy. The bishop of Olinda therefore wrote to the emperor: "Sire, I hold now in one hand your order to raise the interdict which I have inflicted, and in the other hand I hold a Brief in which His Holiness commends all that I have done in that matter. Your Majesty shall judge whether I am free to obey your commands."

Oliveiro immediately published the Papal Brief throughout his diocese, and the government summoned him to answer for the "crime" of publishing a document from Rome without the royal permission. But when it was learned that all the bishops in the empire had been equally guilty, the trial was postponed indefinitely, and other and more radical measures were taken against the principal offender. On January 2, 1874, an imperial commissary presented himself at the residence of the intrepid prelate in Pernambuco. When informed that the officer was charged with the unpleasant task of arresting him, Oliveiro replied that he would yield only to force. Then the commissary laid his hand on the bishop's arm—the conventional sign that force was being used—and the prisoner asked to be allowed to retire to his private rooms for a few moments. Permission having been accorded, Oliveiro withdrew. When seated in his chamber, he rapidly wrote a protest against the governmental proceedings. Then he put on all his pontifical robes, and went to his private chapel. After a moment of prayer, he opened the door, and asked the waiting commissary: "*Quem queritis?*" Then he read his protest, and followed the officer to the man-of-war which was to convey him to Rio. Having arrived in the capital, he was confined in the arsenal for three days, and then he was visited by certain officers, who asked him what he had to say in answer to the charges which they read to him. No answer could be made; for, as a Catholic bishop, Oliveiro could not admit the competency of a secular tribunal in religious matters. But he asked for paper, wrote a few words, and sealed the document. When the judges who were to try his case assembled, they were very anxious to learn the nature of his pleading; but when the important paper was opened, it was found to contain: "*Jesus autem tacebat.*" On

February 21st the daring criminal was condemned to four years of hard labor in a fortress ; but Don Pedro deigned to alleviate the sentence by exempting his victim from the hard labor. Immediately after the disposal of the case of the bishop of Olinda, that of Mgr. Macedo, the bishop of Para, received the same treatment, and ended in the same manner. After two years of imprisonment, both prelates were graciously "pardoned" by the emperor. But the bishop of Para was destined to undergo many more painful experiences at the hands of the Masonic apostles of "enlightenment and liberty." The most notable of these sufferings was that which was entailed by his condemnation of the Confraternity of Our Lady of Nazareth, an institute which, founded in 1842 for noble purposes of mutual edification, had latterly fallen almost entirely into the clutches of Masonry. In October, 1877, this association was celebrating one of its feasts with a grand procession, when suddenly the spectators were shocked by the sight of pictures of entirely naked women, and of other representations even more obscene, amid the images of Jesus, Mary and the saints.¹ The episcopal condemnation of this sacrilege, accentuated by an interdict of the chapel of the culpable confraternity, entailed legal proceedings which lasted for more than two years, and finally the Masons gained their cause ; for the president of the province, Goma y Abreu, was an adept. On the night of the day when it had been decided that the sacrilegious organization should retain possession of its chapel, the brethren passed in procession before the palace of the bishop, insulting him with hootings and groans. The religious images were carried, as usual, in this procession ; but the character of the participants was shown by the fact that nearly all wore their hats and had cigars in their mouths ; and in order that the victory might be more clearly understood as one of Masonry, the rooms of the Lodge of Para were grandly illuminated during the festivities, and the brethren furnished the populace with an expensive exhibition of fireworks, the chief features of which were Masonic emblems.² But in spite of the apparent triumph of the Lodges over the bishops of Olinda and Para, the more perspicacious of the brethren could not fail to perceive that their outrageous violations of law and justice, to say nothing of their open scorn of all that most Brazilians held as dearer than life, were drawing to the clergy the sympathies of all honest men, and were tightening the bond of unity between the hierarchy and

¹ Thus the *Paris Univers* of November 10, 1879, quoting the *Diario de Belem*.

² The *Univers* of December 31, 1879, quoting the *Boa Nova de Para*.

the priests. Therefore it was decided in the superior councils of the Dark Lantern that there should be a cessation of the high-handed proceedings of the previous seven years; that there should be a recourse to the more prudent wiles of European Masonry; that, in fine, the order should endeavor to gain possession of the family, and to control the education of the young.

This resolution was foreshadowed in the address which Saldanha Marinho, the Prime Minister, delivered on the occasion of his installation as Grand Master of the United Grand Orients of Brazil: "I now assume, before you and before Brazil, the onerous duty of defending zealously those grand social ideas, the realization of which is the aim of every free people. . . . I have always opposed the logic of truth to the subtleties of *Jesuitism*; the serenity of my conscience to the sophisms of hypocrisy; the rights of free reason to the excesses of fanaticism; the spread of healthy teaching to the propagation of error and obscurantism.

. . . . Strong though he may be in the possession of truth, no one man can succeed in this propaganda of generous ideas; and here is revealed the power of our order. You have already demonstrated your good will and your zeal by a generous supply of the resources which are necessary for the success of the mission which I have undertaken; and, thanks to that aid, during the last seven years I have sent into the farthest corners of the empire, and even into foreign lands, the echo of our complaints and aspirations, and our demand for the restoration of rights which have been suffocated by the armies of fanaticism and superstition.

. . . . The task which we have proposed to ourselves, and not merely in the name of Masonry, but for its sake, since the upholding of these principles involves the very existence of the order, is to procure the institution of *civil marriages, so as to free our fellow-citizens from the tyranny of an exclusive and intolerant Church*; and, secondly to obtain the *secularization of all cemeteries, thereby protecting the mortal remains of the dead from the insults of a religious sect which pretends to extend its power into the domain of the Infinite.*"¹ But Saldanha Marinho relinquished his portfolio in 1880; and the new cabinet, beyond an enforcement of the principle of governmental supervision of education, evinced no desire to aid the Masonic propaganda. So "clerical," in fact, did the new administration show itself, that it even ventured to allow the Capuchins to undertake the evangelization of such of the Brazilian tribes as were still Pagan. The bishops were allowed compara-

¹ *Journal of Belgian Masonry*, Dec. 8, 1879.

tive freedom in the exercise of their pastoral duties ; and large numbers of the deluded sectaries, who had learned from the recent persecution that Masonry was not an inoffensive and merely benevolent association, made their formal abjurations. The advent of the Republic, proclaimed in 1889, gave great encouragement to the Brethren of the Three Points ; the laws were all revised in a Masonic sense ; but hitherto the fervent Catholicism of the nation has prevented any open and extraordinary persecution of the Church.

While the "Liberator," Simon Bolivar, was fighting for the independence of Columbia,¹ the civil administration of the country was in the hands of the vice-president, General Santander, a democrat like the President, but a man of pronouncedly Masonic heart. Bolivar would have willingly allowed the Church to live at peace in a free state ; but Santander could perceive no happiness in a state which did not hold the Church in slavery. By means of a Lodge which he founded in Bogota, entitled a "Society for Enlightenment," and of which he caused himself to be elected "Venerable," he spread the poison of a bastard Liberalism among the people, inoculating them with the notion that they would never be really free, until Columbia possessed a truly Liberal Constitution, and that such a panacea would never be obtained unless they ceased to elect to the Congress men who were "reactionaries, fanatics, and secret partisans of the Spanish Government."

In 1821 an imposing majority of Freemasons greeted General Santander when he met the new Congress in Cucuta. The first move of the precious body was to abolish the article of the Constitution which declared that the Catholic religion was that of the State ; and the pretext was the non-necessity of such a declaration in a Catholic republic. When the leader of the minority, Dr. Banos, announced that his party could not vote for an enactment which was "radically vicious," he was instantly expelled from the Congress. Of course the Congress voted for the abolition of the Inquisition, which had been dead, to all intents and purposes, for many years ; and it also decreed that the right of censorship should be vested in the government alone—a power which Santander immediately exercised by authorizing the publication of the works of Voltaire, Helvetius, Diderot, Bentham, as well as of many immoral pamphlets. The Congress also prepared the way for a schism, that favorite engine of Satan when

¹ Such was the name given in 1810 to the republic formed by the confederation of Venezuela, New Granada and Equador.

heresy is not immediately possible. The Holy See had allowed the Spanish sovereigns to exercise a *jus patronatus* in the nomination of bishops and in the administration of the ecclesiastical revenues, and the Congress pretended to have inherited this right from the defunct government. Then, in order to banish the last effects of "centuries of intellectual slavery," the Congress imposed a new plan of studies on the universities, and even on the ecclesiastical seminaries. One of the obligatory text-books was the work of the materialist and atheist, Bentham; and when a certain eminent professor, Dr. Margallo, stigmatized this author as impious, he was thrown into prison. Restrepo, the historiographer of Columbia and a friend of Santander, is constrained to say of this republican tyranny: "This congressional legislation made a *tabula rasa* of the customs, as well as of the religious convictions, of the nation; in a word, it was a complete anomaly in face of the sentiments of the people. Therefore the simple announcement of another session of this Congress caused as much consternation as though an earthquake or a hurricane had been predicted. In fact, such Congresses, being composed almost exclusively of lawyers and of lads who were crammed full of French theories (those of 1789), had but one object—to impregnate Columbia with the doctrines of Voltaire and Rousseau."¹ Had the Masonico-Liberal administration given to the people some material compensation for the impieties with which it deluged the land, the spirit of the world might have triumphed in Columbia; but brigandage, devastation, military executions for pretended royalism, and rapine of every kind, became the order of the day. This condition of affairs caused every lover of order and of common decency to call on Bolivar, the man who had liberated them from the "yoke of the Spaniards," to free them from the more intolerable yoke of Masonic Liberalism; some begged him to restore the Spanish domination; others, and the most respectable of all, suggested that he might don a crown as "Emperor of the Andes." These clamors reached Bolivar immediately after his great victory of Potosi, obtained on April 1, 1825, and by which he had liberated Peru. He prepared immediately to proceed to Columbia, and in the meantime he forwarded a proclamation announcing his journey: "The noise of your discords has reached me, even in Peru, and I return to you with an olive-branch in my hand. If your disorders do not cease,

¹ *History of Columbia*, cited by Berthe in his *Garcia Moreno, President of Ecuador, Avenger of Christian Right, and Its Martyr*. Paris, 1887.

anarchy and consequent death will triumph over the ruins of Columbia." During the ensuing three years the efforts of the Liberator to endow his compatriots with peace and prosperity were continually thwarted by the Santanderist Masons; the Lodges had resolved to rule, or to bury Bolivar and Columbia in the same tomb. But a crisis arrived on Sept. 25, 1828, when, at the hour of midnight, a band of these partisans of liberty and enlightenment assailed the presidential palace, and with daggers in hand forced their way to the bedroom of Bolivar, crying for his death. The attempt failed; the president had escaped by a secret passage. The leading assassins were shot; and Santander, convicted of complicity, was banished. Then the Liberator issued the following decree: "Considering, firstly, that the State would be soon brought to ruin if impunity were accorded to criminals and rebels, I resume the dictatorial power with which the people invested me. Considering, secondly, that *Secret Societies have the planning of political revolutions for their principal object, and that their baneful character is sufficiently manifested by the mystery with which they surround themselves, I order the suppression of all such societies, and the closing of their Lodges.*" Then, exhorting the clergy to inculcate unceasingly the principles of Christian morality, he continued: "It is because the country has abandoned correct principles that a spirit of madness has taken possession of it. In order to neutralize the wicked theories with which the people have become saturated, let the clergy preach obedience and respect to all." Finally, being persuaded that the youth of Columbia were being poisoned by the doctrines then in vogue in the universities, he decreed that the entire curriculum should be revised in a Christian sense, and that a profound study of religion should be introduced, "so that the young men of the nation might have weapons wherewith to combat impiety and their own passions." Nothing but sad experience and the ascendancy of truth could have wrung these admissions from Bolivar, for during his early years he had advocated the principles of 1789 almost to the point of deifying the Revolution. The adepts of Square and Triangle never forgave the Liberator for his declaration of these Christian sentiments; and, had not the day been near when his partisans would be obliged to appeal again to the polls for the approbation of the electors, he would have paid for his temerity with his life. In the meantime the people were made to believe that every vote cast for a partisan of the dictator would be a vote for a Columbian monarchy, and when

the elections had been held, it was found that the Masonic candidates had triumphed in nearly every instance.

On January 13, 1830, the new Congress assembled; and in spite of the entreaties of his friends, and although the diplomatic corps promised its unanimous support if he would retain his dictatorship, the Liberator resigned his office, never, as he protested, to assume it again. "And now," he wrote to the Congress, "*let my last official act be to recommend Congress to protect continually our holy religion, the fruitful source of the blessings of heaven; and to entreat Congress to restore its sacred and imprescriptible rights to public instruction, which has been made a cancer for Columbia. . . . Fellow-citizens, I must say, and with the blush of shame on my brow, that while we have won our independence, it has been won at the expense of every other blessing. . . .* For twenty years I have served you as soldier and as magistrate. During that long period we have freed our country, procured liberty for three republics, repressed many civil wars, and four times I have resigned to the people the supreme power which they confided to me. To-day I fear that I may be an obstacle to your happiness, and therefore I resign, for the last time, the magistracy with which you have honored me. The most unworthy suspicions have been expressed in my regard, and I have been unable to defend myself. A crown has been offered to me frequently by men who are now ambitious of supreme power, but I always refused that crown with the indignation of a sincere republican. I swear that a desire for a throne has never stained my soul. Columbians, I conjure you to heed my last entreaty. Be united, and do not become the assassins of your country!" On May 8th Bolivar departed from Carthagena, with the intention of sailing for Europe. While waiting for the ship which he was not destined to board, he heard of the dismemberment of the Columbia which he had founded. Venezuela had become independent under the presidency of General Paez. The three departments of Equador, namely, Quito, Cuenca and Guayaquil, had become autonomous under the rule of General Flores. His dearest friend, Marshal Soucre, the victor of Ayacucho, had been assassinated by his rivals—a crime which caused the Liberator to say: "It is the blood of Abel that has been shed." He heard also that the students in Bogota—lads who were pupils of Masonic instructors—were amusing themselves by making a target of his portrait. Perhaps he was not surprised when General Urdaneta, having made a kind of *coup d'état* in order to save the remnants of Columbia, sent to him a deputation with entreaties that he would undertake the restoration of the

republic. His reply was : " A gate of brass separates me from power—legality. I cannot assume an authority with which another has been invested." His friends begged him to think of his dying country ; but he replied : " There is no hope for my country. Such is my conviction, and my despair." The moral agony which such reflections entailed on Bolivar brought him to the tomb. Having been taken to the city of Santamarta, where his friends thought that he might obtain sufficient strength to enable him to prosecute his European trip, the bishop told him that he was at the point of death. He received the Last Sacraments with edifying fervor, and died in his forty-eighth year, on December 17, 1830, a victim of Masonic treachery and of Masonic essential lack of patriotism.

The Republic of Equador, born of the dismemberment of that ephemeral creation of Bolivar, the Republic of Columbia, was subjected for many years to the pretendedly " Conservative Liberalism " which found its fit exponents in men like Flores, Rocafuerte, and Roca. This Liberalism exhibited the sovereignty of the people as its essential principle ; but its Conservatism consisted in preserving itself in power, even in spite of the will of the nation. The hybrid did not trouble itself to persecute the Church, so long as the Church showed herself willing to serve as its obsequious servant. Under the rule of Urbina and Robles hypocritical Conservatism disappeared, and unblushing Radicalism seemed destined to consummate a ruin which was already more than half completed. But a new era dawned for Equador in 1861, when Garcia Moreno was elected to the too frequently prostituted presidential office. In his first message to the Congress the new president asked that body to adopt a Constitution which would be Catholic in every sense of the term—one which would furnish " the sole means of regenerating the country by an energetic repression of crime, by giving a solid education to youth, and by protecting the holy religion of our ancestors, so that by the aid of that religion we may procure a realization of reforms which neither government nor laws can effect by their own unaided efforts." The draft of a Constitution which Moreno submitted began with the declaration that the Holy Catholic and Roman Religion was the sole Religion of the State. But the Freemasons, who, in spite of the generally Catholic result of the recent elections, had obtained a few seats in the Congress, could not miss this opportunity of protesting against " a retrograde legislation." One of the sectaries, a priest, declaimed a discourse of Mirabeau in theatrical style, concluding with the sage observation that " since God

is as visible as the sun, it would be an injurious superfluity to recognize Him officially." Such reasoning did not convince the deputies; the entire Constitution was adopted, and Moreno found himself free to endow Equador with the blessings of a truly liberal and Christian government. Our limits do not permit any detailed narrative of all that was effected for his country by this "modern St. Louis." The loud-mouthed praters about popular enlightenment should have admired him; for when they murdered him, the free schools of the republic numbered 500, with 32,000 pupils, whereas under the Masonic government there had been only 200 schools, with 8000 pupils. The spirit which animated Garcia Moreno is indicated in the message which he had prepared for the Congress as he was about to enter on his third term of office, when the Masonic assassins sent him to his reward in heaven: "Only a few years have elapsed since Equador repeated every day the lament which the Liberator, Bolivar, expressed in his last message to the Congress of 1830: 'I must say, and with the blush of shame on my brow, that while we have won our independence, it has been won at the expense of every other blessing.' But since that time, having placed our trust in God, and having abandoned the course of impiety and apostasy which attracts the world in this epoch of blindness, we have reorganized ourselves into a thoroughly Catholic nation, and therefore each day has beheld an increase of happiness and prosperity in our beloved country. Once Equador was a body from which life was departing; it was being already devoured, just as a corpse is devoured by a multitude of those hideous insects which the freedom of putrefaction allows to develop in the darkness of the grave. But to-day, obeying the Sovereign Voice which commanded Lazarus to issue from his tomb, Equador returns to new life, although she still retains the winding-sheet of death, that is, some remnants of the misery and corruption in which she was once wrapped. In order to justify my words, I need only render an account of our progress during the last two years, referring you to the special reports of each ministerial department for documents and details; and, in order that you may perceive the extent of our progress during this period of regeneration, I shall compare the present conditions with those which once obtained. And I shall institute this comparison, not for our self-glorification, but in order to glorify Him to whom we owe everything, and whom we adore as our Redeemer, Father, Protector, God. . . . To the perfect liberty which the Church now enjoys among us, and to the apostolic zeal of our virtuous pastors, we owe a reformation of the clergy, an improvement in morals, and

so great a diminution in the number of crimes, that in our population of more than a million there are not enough of criminals to fill our penitentiary. To the Church we owe those religious organizations which constantly produce such happy results in the education of the young, and in the care of the sick and the poor. . . . If I have committed any errors, I ask your pardon a thousand times; but I am sure that my will has not been at fault. But if, on the contrary, you find that I have succeeded in my endeavors, attribute all the merit, firstly, to God and the Immaculate Dispenser of the inexhaustible treasures of God's mercies; and, secondly, to yourselves, to the people, to the army, and to all the members of the administration who have seconded my efforts so admirably."

A strange document, truly, in the closing years of the nineteenth century—a document which could never have emanated from a Cavour or a Bismarck, a Gambetta or a Thiers, a Metternich or a Von Beust, a Palmerston or a Gladstone. But all the messages of Garcia Moreno to the Equadorian Congress had sounded the same notes, and all of his governmental acts had accorded with his professions. When Victor Emmanuel completed his series of sacrilegious robberies by the seizure of the Papal capital in 1870, Garcia Moreno was the sole potentate in Christendom who protested against the iniquity. Immediately after the news of the crime had reached Quito, the president of Equador dictated to his foreign secretary the following protest, which was sent at once, according to constitutional formality, to the Italian Minister for Foreign Affairs: "The undersigned, Minister for Foreign Affairs of the Republic of Equador, has the honor of addressing the following protest to His Excellency, the Minister for Foreign Affairs of King Victor Emmanuel, because of the melancholy events which occurred last September in the capital of the Catholic world. Since the very existence of Catholicism has been menaced in the person of its august head, the representative of Catholic unity, who has been despoiled of that temporal dominion which is the necessary guarantee of his independence in the exercise of his divine mission, Your Excellency will admit that every Catholic, and with much more reason every government which rules over a considerable number of Catholics, not only has the right, but is also bound to protest against this hideous and sacrilegious crime. However, before raising its voice, the Government of Equador waited for protests on the part of the more powerful states of Europe against the unjust and violent seizure of Rome; and it waited for what would have been

much more gratifying—that His Majesty, King Victor Emmanuel, would voluntarily do homage to the sacred character of the noble Pontiff who governs the Church by restoring its stolen territories to the Holy See. But the Equadorian Government waited in vain; the monarchs of the old continent remain mute, and Rome continues to suffer under the oppression of Victor Emmanuel. For this reason the Government of Equador, in spite of its feebleness, and in spite of the enormous distance which separates it from the Old World, now fulfills its duty by protesting before God and before men, and especially in the name of the Catholic people of Equador, against the wicked invasion of Rome and the subjugation of the Roman Pontiff—deeds which have been perpetrated in violation of repeated promises, and which are now disguised by derisory guarantees of independence which do not hide the ignominious servitude of the Church. The Equadorian Government protests, finally, against the consequences which the Holy See and the Church will suffer because of this shameful abuse of power. While addressing this protest to you by formal order of His Excellency, the President of this Republic, the undersigned still trusts that King Victor Emmanuel will repair the injuries which he has inflicted in a moment of madness, before his throne is reduced to ashes by the avenging fire of the Revolution.”¹

Not content with this personal protest, Garcia Morena urged all the governments of South America to follow his example; but, as he afterwards said: “I had little hope that our sister republics would respond to the invitation; I merely wished to fulfill my duty as a Catholic by giving the greatest possible publicity to our own protest. Columbia replied in moderate terms, but negatively; Costa Rica answered negatively and in an insolent manner; Bolivia informed me very courteously that she would consider the matter carefully; Chili and Peru did not condescend to acknowledge the receipt of my communication. But, after all, what does it matter? *God has no need of us in order to accomplish His designs, and He will accomplish them in spite of hell, and in spite of the emissaries of hell, the Freemasons, who are more or less masters in every land of South America, saving our own.*”² The Brethren of the Three Points were not then masters in Equador, but their perennial efforts to obtain the supremacy were redoubled when Garcia Moreno so nobly stigmatized the chief masterpiece of their craft in the nineteenth century.

¹ *El Nacional*, of Quito, January 18, 1871.

² Berthe: *loc. cit.*, vol. ii., ch. ii.

In 1873 the sectaries were spurred to a definitive enterprise by a realization that Equador was indeed lost to them unless "the modern St. Louis" was deprived of power. Garcia Moreno, a president of an American republic, and in this enlightened nineteenth century, had proposed to an American Congress that the country they represented should be solemnly consecrated to the Sacred Heart of Jesus, and the Congress had passed the resolution without discussion, and unanimously.¹ The "apostle of ignorance and of superstition" was sentenced to death in the secret councils of the Dark Lantern; but, as usual in the execution of Masonic sentences of the highly placed, the "removal" was to be made to appear as the natural result of the crimes of the victim. Incendiary pamphlets were scattered broadcast throughout Equador, all exhibiting Moreno as a fit subject for popular execration. Thus, the infamous Moncayo described him as a cruel hypocrite: "He avows himself a partisan of the *Syllabus*, in order to commit crimes at his convenience. Communicating and shooting; proscribing, scourging and confiscating; such are

¹ In the beginning of April, 1873, the bishops of Equador met in the Third Plenary Council of Quito, and Moreno informed them of his desire that they would do their part toward consecrating the republic to the Sacred Heart. On April 13th the synodals decreed that "the greatest happiness of a people being the preservation of the Catholic, Apostolic and Roman faith, and since that preservation depends on the mercy of God, the nation should humbly seek the Heart of Jesus in order to obtain that blessing. Therefore the Council of Quito solemnly offers and consecrates the republic to the Sacred Heart, supplicating that Heart to be the protector, guide and defender of this country, so that it may never wander from the Catholic Apostolic and Roman faith, and that all the inhabitants of Equador, conforming their lives to that faith, may find in it their happiness in time and in eternity." As soon as this decree was conveyed to the president he laid it before the Congress, and that body immediately decreed: "Considering that the Third Plenary Council of Quito has by a special decree consecrated the republic to the Sacred Heart of Jesus, placing us all under the protection of that Heart, it befits the representatives of the nation to associate themselves with an act which is so conformable to their eminently Catholic sentiments. Considering that this act, so efficacious for the preservation of our faith, is also the best means for assuring the prosperity and progress of the State, the Congress decrees that the republic, consecrated forever to the Heart of Jesus, adopts that Heart as its Patron and Protector. The Feast of the Sacred Heart shall be hereafter a civil holiday of the first-class, and shall be celebrated in every cathedral in the most solemn manner possible. Furthermore, in order to excite the zeal and piety of the faithful, there shall be erected in every cathedral an altar dedicated to the Sacred Heart, in front of which there shall be placed, at the expense of the state, a slab commemorative of the present decree." As we have said, this decree was passed unanimously. On the day appointed for the public ceremony of the consecration, while the function was being performed in each of the five other cathedrals of the republic, the president and Congress proceeded in grand state to the cathedral of Quito. After the archbishop had promulgated the decree in the name of the Church, Garcia Moreno repeated it in the name of the Republic of Equador. Has any ruler of modern times thus brought before the minds of his people the days of Charlemagne and of St. Louis?

the offerings which please the God of the Jesuits." From Lima there came a pretended "History of Equador," in which the following Masonic instigation to murder was read: "In that nation which has exterminated so many tyrants there is still energy enough to deliver it from this most detestable despotism. Let the ferocious terrorist and his accomplices tremble before the justice of the sovereign people! The young, the crowds, need no general to lead them to the combat. When suffering arrives to a certain degree of intensity, a martyr arises to lay the oppressor low." In a diatribe entitled, "A Perpetual Dictatorship," the impious Montalvo accused Moreno of having driven many women of the street to suicide, because they preferred death to a residence in the asylum of the Sisters of the Good Shepherd. The consecration to the Sacred Heart, said Montalvo, had turned Equador into a convent of idiots, with a permanent scaffold on the premises.¹ From time to time the Masonic journals throughout South America published accounts of Moreno's assassination, undoubtedly with the idea of impressing upon the popular mind the necessity of such a catastrophe. Thus, on October 26, 1873, twenty-two months before the real murder, a despatch from Guayaquil informed Peru that Moreno had just "fallen under the dagger of his aide-de-camp, Colonel Salazar, who had been helped by a crowd of persons who were hostile to the Jesuits. Twenty-three Jesuits perished with the president, and the people would have killed the Papal nuncio as well, had he not succeeded in escaping to the mountains." Frequently Moreno was warned from reliable sources that the Lodges had decreed his death, and that he should never go abroad without an escort. He always replied that if the Masons had decreed his assassination, no human means would prolong his life; that, however, he was in the hands of God. In reply to one of these warnings he said: "I have already learned from Germany that the German Lodges have instructed those of America to move heaven and earth to overthrow the government of Equador. Probably Grand Master X. is concerned in this instruction; but if God extends his mercy to us, what have we to fear, even though our power is equal to zero, when compared with the power of that clay-footed Colossus?"

¹ The charges of Montalvo were so absurdly calumnious that Charles Weile, who had been consul of the United States in Quito, was constrained to write to the *San Francisco Chronicle*: "These accusations cause a smile of pity and contempt on the part of all who have known Garcia Moreno. Having resided in Equador very many years, and being perfectly acquainted with all that has recently occurred there, I know well what I say; and I do not exaggerate when I declare that to me Garcia Moreno appears to be the most illustrious man that South America ever produced."

In July, 1875, Moreno wrote the following letter to Pope Pius IX. : " Most Holy Father, I implore your blessing, having been chosen again, without any merit on my part, to rule this Catholic republic during the coming six years. The new presidential term does not commence until August 30th, when I take the oath to the Constitution, and then I shall dutifully inform your Holiness officially of the fact ; but I wish to obtain your blessing before that day, so that I may have the strength and the light which I need so much in order to be unto the end a faithful son of our Redeemer, and a loyal and obedient servant of His infallible Vicar. Now that the Masonic Lodges of the neighboring countries, instigated by Germany,¹ are vomiting against me all sorts of atrocious insults and horrible calumnies ; now, also, that the Lodges are secretly arranging for my assassination ; I have more need than ever of the Divine protection, so that I may live and die in defence of our holy religion, and for the dear republic which I am called once more to rule. What happiness can be mine, Most Holy Father, so great as that of being hated and calumniated for the sake of our Divine Redeemer ? And how great a happiness your blessing will be to me if it procures for me from heaven the privilege of shedding my blood for the God who shed His own for us on the cross ! " On the evening of August 5th a priest demanded audience with the president, stating that his business could not be deferred. When in the presence of Moreno, he said : " You have been warned that the Freemasons have decreed your death, but you have not been told when the sentence will be executed. I come to tell you that your days are numbered ; that the conspirators have resolved to murder you as soon as opportunity offers. Probably the deed will be committed to-morrow ; therefore, take your measures accordingly. " Moreno quietly answered : " I have received many similar warnings ; and, after mature reflection, I have come to the conclusion that there is but one measure for me to take, and that this measure is to keep myself in a state wherein I shall be fit to meet my God. " Then he proceeded with his work, which was the preparation of the message, some passages of which we have given. At six o'clock on the following morning, August 6th, the Feast of the Transfigura-

¹ During the infamous Bismarckian " War for Civilization, " it was the general belief among the Catholics of South America that the German chancellor was the prime mover of all the Masonic manoeuvres in their regions ; that he took this means of adding to the embarrassments of the Holy See, while he was endeavoring to constitute a German National Church. Certainly the word of the well-informed and calmly judicious Garcia Moreno gives more than plausibility to the belief.

tion of Our Lord, Moreno assisted at Mass, according to his daily habit, in the church of St. Dominic;¹ and he received Holy Communion, undoubtedly fully prepared to recognize the Holy Eucharist as, in all probability, the Viaticum for his momentous journey. Having returned to his residence, he spent some time with his family, and then gave some finishing touches to his message. Shortly after midday he left his palace, followed at a little distance by an aide-de-camp, his intention being to read his message to the Congress. On the way he entered the cathedral, and prayed before the Blessed Sacrament for nearly an hour. Leaving the house of God, he turned his steps toward the Government House, on the opposite side of the Great Square; but he had walked only a few yards when seven assassins rushed on him. One of the murderers cried: "Die, strangler of liberty!" and as the martyr of liberty fell, pierced by six bullets and by fourteen dagger-strokes, he cried in a clear voice: "I die, but God does not die—*Pero Dios no se muere.*"² From among the innumerable panegyrics on Garcia Moreno we select the following tribute from the pen of Louis Veillot: "Garcia Moreno was beyond vulgarity, indifference, and forgetfulness; he would have been beyond hatred, if God could permit that virtue should not entail hatred. It may be said of Moreno that he was the most *antique* of all moderns; he was a man who did honor to humanity. It was not sufficient for him to be one of Plutarch's characters; he entertained an idea of grandeur which was vaster and more just than that of Plutarch. Alone, unknown, but sustained by faith and his great heart, he effected all that Plutarch describes

¹ Moreno never missed his daily Mass; and every day he read a chapter of the New Testament and one of the *Imitation*. Every evening he recited the Rosary, generally with his family.

² The crime of 1875 was not the first that Masonry perpetrated against the life of Moreno. Shortly after the final catastrophe, the Roman *Civiltà Cattolica*, the calmest and most unsensational periodical in Europe, narrated how, in the fall of 1869, a certain Equadorian scientist received satisfactory proof that the Lodges had even at that time resolved to murder the great president. This gentleman had studied in various European universities; among others, in that of Berlin. When about to return home, where a professorship in the University of Quito awaited him, he called upon one of his Berlinese professors in order to bid him farewell. The young man had won the admiration and affection of the German, who was highly placed in the councils of the Dark Lantern. When the old Freemason learned that his friend was about to accept a professorship to which he had been appointed by Garcia Moreno, whom the youth greatly admired, he remarked that there was no sense in accepting favors from a man who would be dead before the ambitious lad arrived in Equador. The words produced no deep impression in the mind of the hearer; but when he arrived in Guayaquil he learned that the president had just escaped assassination, and that very foolishly the chief criminal, Cornejo, had been punished merely by banishment for eight years.

his worthiest heroes as having effected ; and he did all this in accordance with his natural character, and by a careful observance of a rule which he had planned for himself. But he did more ; continually aiming higher, he dared to attempt a task that our epoch deems impossible. In the government of Equador he was a man of Jesus Christ. Let us salute this noble figure, the most beautiful of modern times ; it is worthy of history. A man of Jesus Christ ; that is, a man of God, in public life ! And he was, as the phrase runs, a man of his time ; he studied the sciences of his time, he appreciated its habits, he understood its customs and laws ; but nevertheless, he was never aught else than an exact follower of the Gospel, a faithful servant of God ; and he made his people, who had been Christian indeed, but were being devoured by Socialism, a people faithful in the service of God. It was a little republic of South America that showed this wonder to the world. Moreno was a Christian, and one of a stamp not at all affected by our modern rulers ; he was one of those leaders of whom the nations have lost all remembrance ; he was a dispenser of justice, such as the seditious and the conspirators of our day seldom meet. In Moreno there was something of Medicis, and something of Ximenes. He was Medicis, less the trickery of that prince ; he was Ximenes, less the cardinalial scarlet. Of both Medicis and Ximenes he had the genius, the magnificence, and the love of country. What is wanting in the glory of Garcia Moreno ? Nothing. He furnished a unique example to the world amid which he lived ; he was an honor to his country ; and perhaps his death was the greatest service that he rendered to his people. He showed the human race what valor and faith can effect when they are united to enlightened patriotism.”¹

On Sept. 20, 1875, Pope Pius IX., in one of those eloquent Allocutions in which the Captive of the Vatican was wont to unmask the designs of the persecutors of the Church, described the work of Masonry in France, Germany, and Switzerland ; and then turning his discourse to South America, he said : “ Amid all these governments thus delivered to the delirium of impiety, Equador has been miraculously distinguished for its spirit of justice, and for the indomitable faith of its president. But alas ! even in Equador there are not wanting some impious men who consider it an insult to their pretended modern civilization that there should be found a government which, while devoting itself to the material welfare of its people, endeavors at the same time

¹ In the *Univers*, September 27, 1875.

to assure the moral and spiritual progress of that people. These valiant men decided to murder their illustrious president, and he succumbed to the steel of the assassins, a victim of his faith, and of his Christian love for his country." Freemasonry did not attain to power immediately after it had murdered Garcia Moreno; Borrero, the successor of the martyr, was a Liberal, but nevertheless a good Catholic. But in 1877 a creature of the Lodges, a drunken soldier named Vintimilla, was raised to a dictatorship, and a carnival of Masonry was initiated. A decree for the secularization of education, that is, for an atheistic training of the young, was issued immediately; and when the pastors, with the bishop of Riobamba at their head, protested against the iniquity, another decree pronounced the penalty of banishment against "ecclesiastics who alarmed consciences." Mgr. Chica, the archbishop of Quito, announced to the government: "Come what may, I shall continue to resist the propagation of error. Such is my duty, and with the grace of God I shall be faithful to it." Fifteen days after this protest, on Good Friday, March 30, the archbishop officiated at the Mass of the Presanctified in the cathedral. He had scarcely taken the wine of ablution when he was attacked by horrible convulsions, and died within an hour. The autopsy showed that twelve grains of strychnine had been given to the prelate. Of course the assassins were never punished. The remains of the archbishop had scarcely been placed in the tomb, when Vintimilla ordered all the pastors in the republic to celebrate, on April 19th, Masses of Requiem for the souls of "all the *martyrs of holy Liberalism* who had fallen since March 19, 1869"—this date being that of a famous insurrection against Moreno. To this decree the bishops opposed an order forbidding "a scandal to the Catholic people;" and as nearly all the Equadorians applauded the action of the prelates, the dictator perforce contented himself with an oath of revenge. In quick succession came a revocation of the Concordat which had guaranteed the liberty of the Catholic religion, a suppression of all the ecclesiastical salaries, and the exile of many pastors. The bishop of Guayaquil died with all the symptoms of poisoning, and the bishop of Riobamba escaped assassination by fleeing to the mountains. The people of Equador were on the verge of revolution, when Vintimilla resolved to change his policy. The exiled priests were recalled, and the bishops were made to understand that the government desired peace. This "treachery" on the part of their creature enraged the Masons; the Catholics could not rely on the sincerity of their recent enemy; and in

1883 a revolution, in which both Liberals and Conservatives took part, overthrew Vintimilla. From that time until the Masonic eruption under Alfaro, the sequels of which still persevere in the form of nearly every conceivable kind of persecution of the Church, the Brethren of the Three Points allowed Equador to rest in comparative peace.

The sad distinction of having succumbed, perhaps pusillanimously, to Masonic machinations more frequently than the other South American Republics, belongs to Brazil and Equador. But in all the other states the Church has found, at least in our day, much reason for sorrow. In Argentina the Government asked the Holy See, in 1875, to send some missionaries and some female religious who would labor in the outlying regions of the republic, where there was a dearth of spiritual and civilizing agencies. Pius IX. immediately arranged with the superiors of the Congregation of St. Francis de Sales, the now wide-spread society which had been founded in Turin by Don Bosco, for the departure of ten Salesians for the promising field; and he ordered twelve Sisters of the Congregation of Our Lady *della Misericordia*, the mother-establishment of which is in Savona, to set out for the same destination. In the audience of farewell which His Holiness accorded to the little band, he necessarily reflected on the iniquities recently perpetrated by Masonry in countries which were sisters to Argentina, and in order to encourage the new apostles, he said: "This time I am not sending lambs to a pack of wolves. You are going to a country where the authorities are favorable to you, and God will fructify your labors." But scarcely had the Salesians and their auxiliaries landed in Argentina, when they learned that the Masons, enraged because of a failure to induce the Congress to enter on a course of Satanic enterprise in regard to Catholicism, had incited the populace of Buenos Ayres to an anti-Jesuitical riot, massacred several of the Jesuit professors who were instructing the Argentine youth in the sciences apparently dear to the Masonic heart, and levelled the college to the ground. Nor did Chili—hitherto, perhaps, the most pronouncedly Catholic state in Latin America—escape the contagion. In 1875 the Grand Lodge of Chili, ruled by English and German merchants and speculators, drew up a plan for the "complete secularization"—that is, for the atheization—of the social institutions of the republic. This scheme, entitled a "Plan of Work for the Grand Lodge of Chili," was published by that excellent Masonic authority to which we are indebted for so much of our knowledge concerning the enterprises of the Brethren, namely, the "Monde

Maçonique," in its issue of January, 1876. In the third Article of this plan it is ordered that: "The Section for Instruction shall attend to: 1st, the foundation of secular schools; 2d, to the furnishing of aid to every society (especially the Protestant *colporteurs*) which gives gratuitous instruction to the poor (that is, which tries to deprive the poor of their faith); 3d, to contribute to the prosperity of all the scientific, literary and artistic institutions in the country (provided that there were any which were not Catholic); 4th, to give popular conferences for the spread of such knowledge as tends to facilitate the progress of humanity." The Section for Benevolence was to occupy itself: 1st, with the foundation of hospitals (as though Chili needed hospitals); 2d, with aiding directly or indirectly all such institutions *when they do not pursue egoistic and sectarian objects* (that is, when they are not Catholic)." The Section for Propaganda was to: "1st, defend and make known the veritable sentiments of Freemasonry (then why not abolish "the secret" ?); 2d, to try to introduce into all public institutions the principles of Liberty, Equality and Fraternity; and especially to labor for a separation of Church and state, *for the establishment of Civil Marriage*,¹ for the abolition

¹ Civil marriage, with its necessary consequence of divorce *ad libitum* and the ultimate destruction of the very idea of the family, is ever one of the dearest objects to the Masonic heart. Voltaire, Helvetius, d'Alembert, Rouillé d'Orfeuill and all *ejusdem furfuris* insisted upon the destruction of every trace of a sacramental idea in matrimony, and the Constituent Assembly of 1790 actuated this theory when it proclaimed the equality of bastards and legitimate children. In this Assembly Cambacérès, the future arch-chancellor of Napoleon and future Grand Master of French Masonry, declared: "There is a law which is superior to all others, and that law—the law of nature—tells us that illegitimate children have all the rights which some would take from them. . . . All children, without any distinction, have the right of succession to those who have given existence to them. The differences heretofore subsisting between these classes of children are merely effects of pride and superstition, and they are ignominious and contrary to justice." During the rule of the Paris Commune of 1871, as we learn from Maxime du Camp, in his *Convulsions of Paris*, the Central Council applauded the Citizen Gratien when, at a reunion in the Hotel de Ville, he thus perorated: "If we wish to give to all an equal and a revolutionary education, we must destroy the family. The child is not a property of a father and mother; the child belongs to the State." Ragon, whose *Interpretative Course* was approved by the Grand Orient of France in 1840 as "the work of a profoundly instructed brother," says: "The indissolubility of marriage is contrary to the laws of nature and of reason. . . . Its corrective is divorce; divorce is now among our customs, waiting for the day when it will be found among our laws." Louis Napoleon, in his *Napoleonic Ideas*, when recounting the mistakes of the French governments that preceded his own, numbered as one of those errors their failure to admit the right of divorce in their jurisprudence. Since such are the sentiments of Masonry in regard to marriage and the family, we were not surprised when we read in the *Official Municipal Bulletin of Paris* of September, 1882, that on the preceding August 12th, at a distribution of prizes to the schools of the Fourteenth Arrondissement, Brother Schmidt, an assistant to the mayor, told the young girls that it was the duty of French mothers "to make their children hate that

of all privileges, for the *secularization of all charities* (so as to provide fat salaries for the distributors, attendants, etc.); 3d, for the help of all victims of *religious intolerance*." In spite of the efforts of the English and German residents in Chili, this Masonic programme failed; but in 1881 the Masonic "Chaine d'Union" (p. 437) encouraged the Brethren with this information: "Brother Jose Vergara, Minister of the Interior, has been chosen Grand Master of the Grand Lodge of Chili. We cannot doubt that, under the direction of this eminent Brother, the Chilian Lodges will recover all their activity, which is now so repressed by the clerical party. In Chili it is really the English and German Lodges that do the work." Nevertheless, hitherto the sterling Catholicism of the Chilian people has refused to accept the enlightenment which emanates from the rays of the Dark Lantern.

Venezuela has held its own fairly well in face of Masonic aggression, although during the three presidential terms of Guzman Blanco (1873-1887) the Brethren continually flattered themselves that Venezuelan Catholicism was moribund, thanks to the poison which the Liberalism of Blanco, the "Protector of the Masonic Order in the Republic," allowed them to administer to the people. Under date of March 29, 1874, the Grand Lodge of Venezuela sent "to all the Lodges in its jurisdiction" a circular, the barefaced mendacity of which has rarely been excelled in any of the documents which, after the dagger, have ever been the chosen weapons of South American Masonry in its campaigns of "popular instruction." We shall quote a few gems from this official pronouncement. "Having been called to regenerate Venezuela, and being filled with faith in the principles of Masonry, Brother Guzman Blanco has resolved to take the Masonry of Venezuela as his co-operatrix, and he presents himself as its declared and decided protector. . . . The Grand Lodge regards as enemies of Masonry all who make war on Masonic associations; all who do not respect the dignity of the country; all who try to suffocate the reason of man; all who try to dominate by means of ignorance; *all who foment fanaticism and superstition*. . . . Masonry holds that truth rests on science, and on science alone; Masonry repels absolutely all fanaticism and superstition, warring on them inexorably by means of instruction. . . . He is not a

religious cosmopolitanism which debases our earthly country beneath a hypothetical religion which is hidden somewhere in the vault of heaven," and that children should be taught to despise "that humility which impels a man to kneel before another who is no more infallible than himself."

true Freemason who does not support the government which represents the people of Venezuela in the combat *against the pretensions of the Vatican to a sovereignty on Venetian soil*—a sovereignty which would be superior to that of the Venezuelans themselves. The question is as to whether Venezuela is bound to receive the inspirations of the Vatican—of that power which recently *ordered its representative in Paris to see that in all the churches of France prayers were addressed to the Supreme Being for the ruin of the Republic and the restoration of the Monarchy*; of that power which has always insisted on ignorance as the principal support of the Holy See and of all thrones. . . . *You perceive how detrimental to all its servants this influence of the Vatican must be, since it leads them to the most criminal perjury. . . . The great majority of Freemasons are faithful Christians, fulfilling all the duties which the Church imposes on them, although they do not renounce the exercise of their reason, since that reason is sacred to them, being an emanation from the Supreme Being. . . . During many centuries the Church of Rome prevented the diffusion of knowledge, and punished as heretics all who penetrated the secrets of nature, and revealed those secrets to other men. During many centuries the Church of Rome denounced the education of the masses as prejudicial to both ecclesiastical and civil tyranny*; and the Holy See appealed to all sovereigns, in the name of their own existence, to combat liberal principles. . . . Against this injustice Masonry has fought from the first days of its existence, and the hour has now struck for all our Brethren to work for the manifestation of truth in its entirety.” With the President of the Republic (we should say, its *dictator*) as the gracious Protector of Venezuelan Masonry, it is not strange that the Venezuelan people were afflicted, during the entire period of their suffering under the incubus of Guzman Blanco, with laws which “manifested (Masonic travesty of) truth in its entirety”; and that the usual Masonic persecution of the clergy became the order of the day. Only one of the Venezuelan bishops was derelict. Mgr. Guebara, archbishop of Caracas, having refused to swear fidelity to the Masonico-Febronian enactments, was exiled, and his see was offered to the bishop of Guayana, an aged, weak, but ambitious prelate, who signified his willingness to commit spiritual bigamy. Pope Pius IX., under date of July 8, 1874, wrote to the unfortunate man a strong but fatherly reproof, dwelling on the wickedness of the new laws to which the bishop of Guayana had sworn fidelity, and stigmatizing the hypocrisy with which the weakling had assured the

Holy See that "he would have liked to refuse the archiepiscopal dignity on account of his age and feebleness."¹

Peru has suffered much anxiety because of the intrigues of Masonry, supported by the funds at the disposal of the so-called "missionary" bodies which are so plentifully endowed by gullible Protestants in the United States; but of open persecution Peru has experienced but little. During the first years of the pontificate of Pius IX. the Masons endeavored to incite a war with the Holy See on the subject of episcopal and parochial appointments; but the Pontiff checkmated the Brethren by according to the presidents of Peru the right of patronage which his predecessors had granted, in the olden time, to the kings of Spain.² Hitherto the exercise of this right of patronage seems

¹ "One fact modifies our grief," said the Pontiff; "you have not yet usurped the diocese of another bishop; you have caused a great scandal, but you have not yet become formally an intruder. You remind us that you are an old man. Think, therefore, of the judgment which you must soon undergo. What will you reply to Jesus Christ, when He demands an account of your stewardship and upbraids you for having rended His seamless garment? . . . Dignities, wealth, the favor of the powerful, form a vain paraphernalia which will soon be taken from you; reflect on the punishment that awaits you, if you persist in preparing the way for schism and apostasy. . . . Hasten, venerable brother, by a public and immediate retraction of your wicked oath, to remove the stumbling-block of scandal which you have placed in the path of the faithful; hasten to redeem your lamentable weakness by an apostolic firmness of soul and by an intrepid defense of the rights of the Church."

² Pius, Bishop, Servant of the Servants of God, for the imperishable remembrance of this matter: Among the singular favors which God has conferred on the Peruvian nation, none is so striking as the gift of Catholic truth which the Peruvians have carefully preserved from the day when they first received it from the preachers of the Gospel, and which they have cultivated so well that from among them have risen several heroes whom the Church has regarded as worthy of the honors of her altars. . . . To this zeal in preserving Catholic unity have been added many other acts performed by the governmental authority. Thus the endowments of dioceses already existing have been liberally augmented, and those of new dioceses have been readily accorded; aid has been given to the seminaries, and to the colleges which missionaries have founded for the propagation of the faith; similar generosity has been exhibited in providing for the diffusion of sound doctrine by the endowment of parishes among those (savages) who have been converted to the faith; and, finally, considerable sums have been expended in the restoration and ornamentation of old churches and in the erection of new ones. . . . Wherefore, wishing to condescend to the prayers which the Peruvian government has addressed to us through its representative, and following the example of our predecessors who have ever granted special favors to those who have deserved well of Christendom, we have resolved, after consultation with certain cardinals of the Holy Roman Church, to concede by our Apostolic authority that hereafter the President of the Republic of Peru, and his successors, shall enjoy that right of patronage which, by the favor of the Apostolic See, the Kings of Spain enjoyed in Peru before that country was separated from the rule of the Spanish crown. . . . The President of the Republic of Peru, and his successors, shall enjoy the right of presenting to the Apostolic See, whenever an archiepiscopal or episcopal see is vacant, the names of certain fit and worthy ecclesiastics; so that, according to the regulations prescribed by the Holy Canons, the canonical institution may be effected. . . . Nevertheless, the candidates thus presented shall enjoy no

to have prevented any extraordinary manifestations, on the part of the Peruvian government, of greed for ecclesiastical property, or of jealousy of ecclesiastical privileges.

At the present moment, no country of Latin America is so subjected to the nefarious influence of Masonry as is our neighbor, the Republic of Mexico. In 1867, the "Freemason's Journal" of Leipsic published a correspondence from this sectary-ridden land, which ascribed to the votaries of the Dark Lantern the "credit" of all the revolutions which have cursed the country ever since the "yoke" of Spain was discarded.¹ The Masonic writer, in fact, gave a mere paraphrase of the report "On the Form of Government which Mexico Ought to Adopt," which was accepted by the Assembly of Notables which undertook, in 1863, to give to their country some semblance of a stable and Christian government.² Whatever may be our opinion concerning French intervention in the affairs of Mexico, or concerning the weak scion of the Hapsburgs who vacillated between the conservatives and the "liberals" until resolution was of no use, who condescended to humor Masonry by signing a Concordat which the Holy See was obliged to condemn,—it is certain that the Assembly of Notables represented all that was respectable in Mexico, both for morality and for education. The solemn utterances of such a body, spoken in the face of expectant America and Europe, are worthy of attention. Alluding to the separation from the mother country, the notables insisted that if, at that time, "Mexico had not forgotten her ancient institutions, undoubtedly she would have reached the height of prosperity; but she knew not how to profit by her emancipation, and she abused her independence." The Federal Constitution, "an imperfect imitation of that of the United States," contended the notables, "proved to be the ruin of Mexico"; but the evil was increased and confirmed "by the establishment of Masonic Lodges"—those of the Scotch Rite and of the Rite of York. "These secret societies, by their conspiracies, and by means of poison and the dagger, decided the

right of episcopal administration, until they shall have received the Apostolic Letters conferring their institution. . . . The said President shall also enjoy the right of presentation to canonicates *de officio*, and to parishes, providing that the canonical regulations concerning *concursum* and examination shall have been observed. . . . Finally, the Presidents of Peru shall receive, in all the churches of the Republic, the same honors which were formerly accorded to the Kings of Spain, because of the right of patronage which was granted by this Holy See. . . . Given at Rome, near St. Peter's, on the Third of the Nones of March, 1874; the Twenty-ninth Year of our Pontificate."

¹ This correspondence was reproduced in *Le Monde* of July 14, 1867.

² This report was published in the Paris *Moniteur* of Sept. 13, 1863.

destiny of the country, and played with the lives of the citizens." It was because of the inspiration of the Lodges, declared the notables, that in 1828 the city of Mexico beheld the governmental authorities supervising the pillage of the Grand Bazaar, sanctioning attacks against private property. "From the Lodges came the iniquitous laws of banishment decreed against all persons of Spanish birth"; laws which affected so many innocent persons, which destroyed commerce by banishing capital, and which ended in the public sale of exemptions from the decree of exile. "The highest positions in the republic are frequently occupied by common highwaymen. The public treasury is constantly depleted. The property of the Church is wickedly confiscated, and with no profit to the country." With the fall of Maximilian came dark days indeed for the Catholics of Mexico; but not until November 24, 1874, was the "Separation of Church and State" effected in a manner which was calculated to satisfy Masonry while it waits for the moment when it will be able, as it fondly trusts, to sweep from Mexican soil the last trace of Catholicism. By the new law, which has hitherto been inexorably enforced, no officer of the government (civil or military), no body of troops, no corporation of any kind, can assist officially at any religious service. No holidays, save the purely civil, are recognized by the State, but "Sunday may be observed as a day of rest from labor." All religious instruction and all acts of religious worship are prohibited in every establishment of the State. "No act of worship or of a religious nature can be performed outside of the churches, under pain of a fine of from 10 to 200 piastres, or of imprisonment for from two to fifteen days. A fine of from 100 to 200 piastres is incurred by an ecclesiastic every time that he appears in public (outside a church) in an ecclesiastical dress, or with any insignia of his office. All services in the churches are to be constantly under the eyes of the police." No religious institution can acquire real estate or capital which is derived from real estate. By the nineteenth article of this law even the Sisters of Charity were attacked. They were forbidden to wear any distinctive costume, or to live in community. The matter of dress might have been arranged, but the prohibition of "community life" was equivalent to a sentence of banishment. Four hundred of the daughters of St. Vincent de Paul sought refuge in France.

REUBEN PARSONS, D.D.
