

frame his teaching to meet the wants" (of his hearers). Besides, the second gospel is identified with Peter's preaching by Irenaeus,¹ Tertullian,² Clement of Alexandria,³ Origen,⁴ and Eusebius;⁵ so that our synoptic problem has been unwittingly solved even by the earliest patristic writers.

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Wookstock.

SPAIN'S LEGACY TO MEXICO. ✓

THAT broadening and liberalizing effect upon character and opinions which extensive travel confers in the vast majority of cases ought to be felt and reflected upon popular sentiment in the United States more than anywhere else perhaps, because its wealthy citizens are remarkable for their love of foreign travel. Nevertheless the insularity of notions and prejudices which is found flourishing here is perfectly astonishing. In regard to South America particularly, the misconceptions which prevail are almost as erroneous as the geography of the ages when the Pillars of Hercules and Ultima Thule were regarded as the bounds of a flat world. In the time of the English Commonwealth it was a vulgar belief that the people of Ireland were a lower sort of bipeds whose inferiority in the natural order was indicated by the fact of the spinal vertebræ terminating in a tail like a quadruped's. The author of a new book on Mexico happily quotes the historic fact of a Washington statesman gasping out in amazement when he first saw the capital city, "Why, they have houses!" He expected, no doubt, to find the people living either in tepees, "dug-outs," or pigeon-boxes up in the cliffs, in the manner of the early aborigines. The same state of misconception with regard to Mexico exists largely to-day, despite the fact that the facilities for reaching the country are quite equal to those offered for reaching California or Canada. The few people who go from the United States there are unfortunately, also, so unsympathetic and ingrained with hereditary antipathy and narrowness in regard to races whose language and ethnic peculiarities are strange, that they fail to be impressed with anything save the most superficial appearances and climatic and scenic features of their pilgrimage. We, ourselves, quite re-

¹ Haer. III, 1, 1. ² Adv. Marc. iv, 5. ³ Eus. H. E. ii, 15; vi, 14. ⁴ Eus. H. E. vi, 25; ii, 15. ⁵ H. E. ii, 15; Dem. Ev. iii, 5.

cently heard the most astonishing things stated about Mexico and its people by a newly-returned lecturer, and accepted as truth, evidently, by a large audience, because some of these statements tallied entirely with the tales of popular superstition and ignorance, and ecclesiastical tyranny to which they had been accustomed all their lives. We could heartily wish for the sake of international amity, that Mr. Lummis's book on Mexico, called "The Awakening of a Nation," could be put into every family and every school house in the United States, for nothing could be more serviceable in the way of removing ridiculous misapprehensions and modifying that prevalent self-consciousness which by a long course of careful cultivation has induced the belief that there is no improvement possible on American methods in anything whatsoever. Nothing,—unless the author's own recommendations could be made compulsory in the national curriculum. These consist of two things—a course of travel for all adults, and a knowledge of the language of the country one is going to speak about, ere anything regarding the place be printed.

Mr. Lummis's book is not a philosophic study. It is more an economical and social one. A Boston Protestant, he has been brought into contact for a good many years with a civilization as novel to his earlier experience as that of a new planet. And not only a civilization but a national character. There is a temperament in Mexico, distinctive and all-pervading, and imparting an elevating ideal, as in the case of the ancient Hellenes. Living in a land of beauty, the sweetness of the surroundings has saturated the soul of the people, and reflected itself in the general character. Contentment, urbanity, good-nature, politeness even to the beggars and among beggars, are the external marks of the whole Mexican people. The hard side of life, the only one present to the New England mind, is unseen or unfelt there. That felicitous blending of the poetic and the artistic which religion wrought among the Latin races pervades the land and the people. Spain's wonderful civilization has impressed itself upon the country so deeply as to be practically ineffaceable. To say that anything good could have come from Spain would have been a brief while ago to make oneself unpopular. But the good which this Boston traveller has found from it, for all that, appears to have staggered him. He makes honest confession of his surprise, and the decided inferiority of the Anglo-Saxon method, as perceptible in the United States. As he is a very keen observer, and has noted a multiplicity of facts bearing on the material condition of the country, in the past no less than the present, his work must be immensely serviceable to any writer who goes there with a view to a more compre-

hensive and exalted study of the lessons of Spanish conquest and failure, as illustrated in the case of Mexico, than that of the writer of this remarkable book.

Although Mr. Lummis is not a Catholic, he is confronted by such phenomena in the present state of Mexico, and in the history of her development, that he confesses to the potency of the Church in the moulding of that delightful civilization and its influence upon the national temperament. It was the Church which changed the conqueror into the assimilator. Where the Anglo-Saxon exterminated, because he was devoid of moral restraint, the Spaniard conciliated and won over and formed blood-ties with. That he did so was entirely owing, as we all know, to the irresistible suasion of the Church. But it is a rare thing to find those of the other civilization and the other religion confessing it—at least so frankly as this author.

Literature and art came hand in hand with Spanish supremacy—instantly came, one might say. With the Anglo-Saxon colonists it was the very reverse. These polite luxuries never entered into the dreams of the descendants of the Pilgrim Fathers until they had cleared the woods of Indians and timber. And do we not know that it was because of the Church that this was so? In Spain these handmaidens of the Church were never sundered. The Pagan Renaissance made little impression there. Had it been English Puritans who settled in Mexico, literature and art would still be conspicuous by their absence—Mexicans, too, in all human probability.

If Mr. Lummis had any aim in his book beyond that of furnishing a valuable contribution to the sum of useful knowledge, it would appear to be that of justifying the secularistic movement begun in Mexico shortly after our own war with that country. The President, Porfirio Diaz, whose policy is the refinement and completion of that system, is to him a hero. And yet the author agrees that the process may be harmful if carried out to its fullest extreme. Catholics, he finds, have far less "rope" in Mexico than in what he calls the "Protestant" United States. No religious processions are allowed; a priest cannot even appear in the streets in sacerdotal garments. This severity he considers a justifiable reaction against the former absolutism of the Church, but he pronounces the reaction no less a tyranny that cannot logically much longer last. There are signs of a better spirit, such as the expression of a desire that the Sisters of Charity may be allowed to return to Mexico; and he hopes this may be realized. "Those," he says, "who have seen the Yellow Death when it walks a city of the tropics, who have seen men fall rotting by the curb, deserted by brother and

mother, but picked up by these daughters of God—aye, and has himself felt their tender mercy upon his broken shell—such a one will hope for Mexico thus much alleviation of its severity.” But he may be over-sanguine. The Freemason incubus is not so easily shaken off. It holds the countries of Latin civilization in a grip of iron, and its emissaries are pastmasters in the art of smothering or overruling the popular will.

Mexico’s progress, ever since Diaz took the helm, has been phenomenal, as Mr. Lummis very lucidly and indeed convincingly demonstrates. This progress is, in his view, the result of the secularization system, known as the Reforma, and the whole administration being in the hands of one man with clear views of what is best for the country and the power as well as the resolution to carry out his policy. Mexico is prosperous, in other words, according to the author’s belief, because of the suppression of the Church. It is also his view that one of the reasons of its prosperity is a silver currency. Many will say “bah!” to the latter theory who will smile with approval at the former. The one will appear a paradox; the other a self-evident proposition.

But what must appear to the thoughtful man as really paradoxical in the general argument is the admiration of the writer for a beneficent despotism in the case of a man—for such, indeed, President Diaz’s rule seems to be in reality—and his disapproval of an absolutism, as he styles it, that worked out such astonishing results, as he admits, as the Catholic Church of Mexico did. The introduction of religion was followed by the introduction of the arts, of literature, of hospitals, schools for the Indians, of a social system as wide as the whole land and as generous as the soil and the climate of that richest of all lands in this respect. The system was an institution of permanency, made to last down the ages, as long as the people should endure; the individual despot has only a transient existence. Does it not strike the writer that this man of wonderful mind is the product and the natural outcome of that system which is stigmatized as tyrannical? Mexico did not spring at once into existence like Minerva, full-panoplied. She is the sum of successive waves of Spanish genius, statesmanship, and philanthropy. The lines of her civilization, originally laid broad and deep on foundations of wisdom and piety, have been strengthened and extended by the process of natural sequence. Were the materials not ready to his hand, Diaz never could have constructed the edifice alone. And the great architect of the edifice was, as Mr. Lummis tacitly admits, the now persecuted Church. Speaking of the readiness of the Spaniards to intermingle with native races, he remarks significantly, “The *conquistador* was human,

but the hand of the Church was always upon his shoulder." Everywhere he went he married into the native races, under this salutary compulsion, and the Spanish character is thus stamped unmistakably to-day upon forty millions of people, and transmitted with more fidelity from one generation to another than among any other people save perhaps the Jews.

We cannot conceive of any more inconsistent line of argument than that which rests upon the efficacy of secularism as the chief factor in progress. Had that principle been in operation when Mexico was discovered, we are entitled to speculate where would its civilization be now. There is no initiatory force in secularism. It is only a principle of accommodation—a huckster's endeavor to strike a bargain between intellect and selfishness. Deep piety was a distinguishing mark of some at least of the first conquerors. Although Cortez is execrated by American historians for his cruelty, his first great act was to found a hospital in Mexico. Mr. Lummis says: "On the street of Ixtapalapa, by whose causeway he first entered town, in 1519, he built in 1527 the Hospital of the Clean Conception of Jesus, endowing it with an hacienda in Cuernavaca. For three hundred and seventy years it has been doing its work of mercy; and to-day its appointments are up to date with accommodations and lovely environment for seventy-five patients of both sexes. It is still controlled by the descendants of Cortez."

Mr. Lummis is very frank in following the line of thought suggested by this initial act of the Conquerors. "No other nation," he observes, "has founded so extensively such beneficences in its colonies, and few colonies have built so well upon their inheritance. It is a useful Delsartean attitude for the mind to try to 'fahncy' England peppering New England with schools, hospitals, asylums, and churches for Indians. But that is what infamous Spain did, three hundred years ago, up and down a space which measures something over *one hundred and three New Englands*. We may pick flaws in these institutions as administered while we were hanging witches, but the institutions were there—and are there yet."

Some of the hospitals, by the way, are of colossal proportions. The Royal Hospital of Mexico (for Indians), founded in 1553, covered three and a half acres. Nearly nine thousand patients were crowded into it in the year 1762, during a great epidemic. A couple of other great hospitals date their foundation nearly as far back.

Humanity, next to the salvation of souls, was the first consideration, it will thus be seen, with the execrated Spaniards. Where the greed of the commercial speculator sought to enslave the Indian, the religious orders stepped in to defend him, and under the shadow of the Cross set up the hospital to minister to his bodily ailments.

When the torch of learning was lighted, that intellect might be tended as well as soul and body, Mr. Lummis shows the picture of the house, still standing in the heart of the city, where the first printing press was set up in the New World. The date was the year 1536, and the man who caused it to be set up, one of those dreadful Spanish ecclesiastics, apostles of superstition and darkness, Bishop Zumarraga. Not until a hundred and two years later was there a printing press in any part of New England. Music was struck off at this press as early as 1584, and the first newspaper of the New World was the *Mercúrio Volante*, which was started in Mexico in 1693. It is commonly supposed that the industrial school is an invention of our modern and superior civilization. Mr. Lummis recalls our attention to the fact that industrial schools for Indians were founded by the Spaniards in Mexico as early as the year 1543. The ordinary schools antedated these by nearly a decade. In 1524 Father Pedro de Sante threw open the doors of the first of these in the same city. Thus, within a couple of years after the city fell into the hands of Cortez, the Indians whom the horrible Aztecs would have been butchering in hundreds on the altars of the great pyramidal teocalli, as a sacrifice to the God Huitzilopochtli, were being taught the religion of the God of Peace and the ways of peaceful industry. The Indians were saved and educated, to be citizens all, remarks Mr. Lummis, "and among them important scholars, great engineers, and sometimes presidents of a republic. To grasp just how much this means of contrast between the methods of the noble Saxon and the brutal Spaniard, we need only fancy ourselves electing Tecumseh or Red Cloud or Osceola to be president of the United States. We might also hunt up the churches that we have built for our aborigines while Mexico was building thousands. And we might even ponder upon the 250,000 Indians left of our millions, while it is a proved fact that the Indian population, not only of Mexico but of Spanish America by-and-large, is greater to-day than at the conquest—and incomparably better off."

Perfect equality between the races is the rule in all Spanish America. "The Man and the Brother," remarks Mr. Lummis, "has far greater rights than in the United States. In the Pullman car, the first-class hotel, the theatre, and anywhere else, he is just as good as any one." And why? Because, he answers, "human slavery was never a divine institution in those colonies. While this statement may derive a shriek from those who have learned history by not studying it, it is strictly true."

As the moral condition of a people is the one great test of its past, we take the institutions which publicly indicate that condition

as the proper criteria. The orphanage, perhaps, ought to be placed at the head of the list. Paganism was ignorant of orphanage and hospital; these, next to the Church, are the distinctive social marks of Christianity. The public orphanage, says Mr. Lummis, is found in every city in Mexico. An orphan babe can find a home on the first day of its life. There is no infanticide "in any degree" in the country. This, he says, is "a civilized invention" wholly unknown in Spanish America. And what is the cause of this remarkable ignorance? In his closing chapter, dealing with the unmistakable race characteristics impressed by Spanish civilization, the author has this to say of the spirituality of the Hispano-American type of beauty:

"To no woman on earth is religion a more vital, ever-present, all-pervading actuality; and that is why you meet the face of the Madonna almost literally at every corner of Spanish America. And it is not a superficial thing. There is none in whom the wife-heart, the mother-heart is truer-womanly. The *doña* is human. She may err, but she can never be gross. It is a truth so well known to every traveller that I wonder to find our philosophers so dumb about it—that even when an outcast no woman of Spanish blood falls or can fall to the utter vileness which haunts the purlieu of every English-speaking great city. And, thanks to her religion and to her social conservatism, she contributes, perhaps, fewer recruits to the outcast ranks than any other civilized woman."

Virtue is the first foundation of a nation's greatness; hence when we hear our Gradgrinds declaiming about the Anglo-Saxon claim to predominance let us apply this test to his argument and look around at the results of his rule and tradition. Infanticide "in every degree" is the first hideous trade-mark; the trampling out of inferior races the next; the divorce court competes with these monsters of civilization for pre-eminence in evil. This triple-headed Cerberus guards the gate of Anglo-Saxon civilization; the influence of religion and the high ideals of womanhood which follow in its train have kept the Spanish colonies free from their contamination.

Hospitals, emblems of the charity of Christianity, abound in Mexico. Not only those already noted in the capital, but in all the other chief cities. The Spaniard was no sooner planted in the country than he established hospitals for the sick and infirm. He did it, as he did everything else, on a magnificent scale. Nor did he forget the insane, the blind, the deaf and dumb. So far back as the year 1803 the City of Mexico alone, with a population of only 140,000, had hospital accommodation amounting to eleven hundred beds. It is now completing a general hospital consisting of thirty-

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five separate buildings, whose cost will be eight hundred thousand dollars.

Architecture, learning, education and humanity were the gifts which Spain all at once brought to Mexico. It did not take, as with us, decades and even centuries to establish these; they came almost at the very beginning. The land was quickly dotted with gems of architecture—and some of them immense gems—the beautiful lines and exquisite semi-Moorish ornamentation of many of which still entrance the poet and the painter and the sculptor. It was not the cathedral alone, but the convent and the monastery on which was lavished the imagination and the taste of the Spanish architect. In their venerable softness many of those old convents seem to-day like an antiquarian's dream, so lovely are they in their quaint design and reposeful massiveness—combinations of that elegant lightness and assured durability which the Moors left to Spain to temper the Gothic and the Byzantine. Many of the convents and monasteries are now used as prisons and barracks—a result of the *Reforma*. Humboldt described Mexico as “a city of palaces.” There is nothing to parallel its architecture, says Mr. Lummis. And the same beauty of structure is visible in Puebla, Guanajuato, Chapultepec, and many other places.

The university, the printing-press, the public school came to Mexico right in the wake of Spanish conquest. They came to supplant a spurious civilization with which one is almost tempted to sympathize when it is presented by writers like Prescott. The Aztec system, with all its picturesqueness, was a horrible wholesale Moloch cult, demanding hecatombs of victims for its great festivals. What mattered it that the victims were feasted and decked with flowers and gorgeous robes and feathers before the day of doom? The blood flowed in torrents down the slopes of the great sacrificial pyramid, and the butchery of the victims by the so-called priests, carried on from morn till nightfall on great occasions, was accompanied by details which make the reader's blood run cold. If we allowed ourselves to be carried away by the pictures of those writers who hate the name of Spain we should be found deploring the fate which overtook the empire of Montezuma and objurgating the advent of a system which, in the course of a little more than a century, covered a territory of five thousand miles' stretch with churches, schools, courts of justice, aqueducts, and roads so splendid as to form the wonder and delight of the traveller of to-day, and so serviceable to their respective localities as to need but little impulse from the spirit of modern improvement to place them on an equality with the most progressive of modern centres. We doubt if any parallel can be found for such colonization, in either ancient or modern experience.

Attention was recently attracted to the subject of Protestant proselytizing in Mexico by a tale no less silly than malicious about "raffles for souls," started by a zealous missionary in Puebla—a resurrected fable. Mr. Lummis recalls, in this connection, the story of Protestant failure in a manner very creditable to his own sense of decency and propriety. In illustrating the vices and virtues of the early bonanza-kings of Mexico, he mentions the case of Don Manuel Correa, who, having won eighteen thousand dollars one night at cards, gave the sum with seven thousand more to the Convent of San Augustin, at Zacatecas. Another bonanza-king, Avala, at his own cost, built the present Church and Convent, and when the *Reforma* came these beautiful edifices were coolly taken by the government and sold to the highest bidder. The Church was bought by the Presbyterians for twenty-five thousand dollars—"possibly one-sixth of its value," remarks Mr. Lummis—and converted to their uses in 1882. His opinion regarding these missionary enterprises is frankly expressed: "The American missions to 'convert' Mexicans from one Christian Church to another meet a notable tolerance in Mexico, considering their errand, and maintain small congregations of the lower class, who attend for motives not wholly unselfish or religious."

Much credit is given the government of modern Mexico for its efforts to diffuse the benefits of education. But it must be owned that it had the advantage of a sure foundation whereon to build up a system. Since Mr. Lummis wrote his book we have had a new work by one who can speak still more authoritatively, Señor Romero, long the representative of Mexico at Washington. A large portion of his book is devoted to a survey of the condition of education in the country, in the past as well as in the present, and we gain from the writing a picture of wise and broad-minded statesmanship in that particular field which, we believe, no other nation could boast of. Señor Romero recalls the fact that only eight years after the conquest there was established in the city of Mexico the College of San Juan de Letran for giving secondary education to intelligent Indians as well as to the sons of the invading race. A university was founded in 1553, that is to say, eighty-three years before Harvard College was opened. In 1573 were started the colleges of San Gregorio and San Ildefonso, the latter still extant, but converted into the National Preparatory School. Long before the seventeenth century had dawned two more colleges and a divinity school were organized, so that, within sixty-five years after the landing of Cortez, no fewer than seven seats of the higher learning had been created in New Spain. In 1578 a first chair of medicine was established in the University of Mexico; twenty-one years later, a

second medical professorship was founded: in 1661 facilities for the study of anatomy and surgery were added, and, subsequently, dissection was authorized. In 1768 a royal college for surgeons was organized in the City of Mexico on the pattern of the institutions existing in Cadiz and Barcelona. Amid the disturbances that followed the attainment of independence the educational establishments suffered, but since 1857 there have been but few interruptions to the encouragement which they have received from the Federal Government. It is not, of course, true to-day as it was in 1804, when Humboldt made the statement, that "no city of the New World, not excepting those of the United States, presents scientific establishments so great and solid as those of the capital of Mexico." There is no doubt, nevertheless, that the Mexican School of Mines and Engineering is the best in Spanish America; it is lodged in a magnificent edifice which cost \$3,000,000. The National College of Medicine is housed in the old Palace of the Inquisition. The Normal School for Males, which has 600 pupils, occupies the Convent of Santa Teresa. The Normal School for Females accommodates 1,400 pupils. At the Manual Training School of San Lorenzo, started in 1598, poor boys are taught, gratuitously, engraving, lithography, printing, carpentry and many other trades. There is a similar institution for girls dating from 1874. The building occupied by the establishment named *Collegio de la Paz*, but better known as the *Vizcainas*, cost \$2,000,000 in 1734; it is devoted to the education of young women. On the grounds of Chapultepec is a high-grade military academy. There are also in the Federal capital a National Academy of Art and a National Conservatory of Music. The National Library, comprising 200,000 volumes, is housed in the sequestered Church of San Augustin. The National Museum occupies part of the building erected in 1731 at a cost of \$1,000,000 for the Royal Mint.

Señor Romero was an official; he may have been, for all we know, one of those who succeeded in getting religion stricken out of the schools in a land where ninety-five per cent. of the people belong to the Catholic Church. Mr. Lummis is a Protestant traveller, having no particularly strong leanings toward the claims of Catholicism, yet confessing that the Church has been cheated and plundered shamefully by this myterious brotherhood. But neither from the work of Mr. Lummis nor of Señor Romero would be reading world be led to believe that the Church did anything but acquiesce tamely in the banishment of religion from the public schools, or made any effort to frustrate the audacious design to tear the Mexican nation away from God. No greater mistake could be made. Against the sacrileges begun under the dictator-

ship of Juarez, it struggled strenuously but ineffectually, for the public mind was unbalanced by civil war, and military supremacy was the decisive factor in all public problems. Under Juarez Mexico witnessed what England witnessed under Henry VIII. Robber hands were laid upon the temporals of the Church; the splendid convents and monasteries were seized and their pious inmates driven out as though they were criminals. The secular school system came, when the spoliation was complete, to cap the climax of impiety. When this iniquitous measure was first mooted the bishops and clergy held meetings in protest, and their action was followed by the heads of families throughout the country. Monster petitions were presented to Congress, but that body was as potters' clay in the hands of the Freemason chiefs—men who occupied much the same position as the American political "boss" to the "machine." Perceiving the futility of their efforts to avert the calamity the bishops took measures to mitigate, as best they could, its disastrous effects. They determined to organize parochial schools, just as the American bishops have done, and these parochial schools ramify all over the country and are doing all they can, although hampered—and here the Mexican rule shows itself spiteful and mean in comparison with the American—in every possible way in their work by vexatious State meddling. The ignoring of what is being done by the bishops and clergy of Mexico in the way of educating the people looks singularly suspicious.

Still we are making some progress. In the fact that neither of these authorities has attempted the task of vilifying the Church and the clergy who made Mexican civilization the splendid thing it is to-day we ought to find, perhaps, cause for thankfulness, considering the way in which the ground had been prepared for the cultivation of a false judgment. Turning back to the Report of our own Commissioner of Education for 1895-96, vol. I., we find embodied in it a paper, by "F. F. Hilder," purporting to be a survey of the condition and historical development of education in Mexico and Central America, which not only also omits any reference to the work of the parochial schools but is literally bristling with rancor and calumny against the despoiled Church and those splendid and venerable institutions of learning and piety which even in their decadence and desecration wring rapturous tributes of admiration from Mr. Lummis. We may charitably conclude that the writer, whether man or woman, was never in the country which he or she undertook to picture from its educational side, and was merely writing from a handbook or statistical report. At the very outset of this report—the only one accessible to the American public for a considerable time, it should be remembered—the animus of the writer breaks out:

"In the construction of their constitutions the United States and Mexico made grievous errors, which in both instances came near destroying the Governments. The United States guaranteed slavery and made religion free. Mexico abolished slavery but restricted the right of worship to a single sect. Both of these errors have been rectified, but by a fearful expenditure of blood and treasure, and in the case of Mexico by the prolongation of her exhausting struggle for freedom."

If the Catholic Church come within this writer's definition of a sect, one must be curious to know what would be defined as a religion. We are justified in concluding that any sort of religion is obnoxious to such minds, since the supremacy of the State in everything is what is insisted on:

"It is to the credit of the statesmen who have directed the career of the country in its heroic struggle for liberty that they have always recognized the fact that popular education is one of the primary functions in the life of the State; that no republican form of government can exist without it, and that the question of the education of its citizens is one which concerns the life and permanence of the State. They saw clearly that it was a question for the State, and one that could not be left to a church or a parent to decide; that the Republic must claim the right to educate its citizens, not only from a humanitarian point of view, but to preserve its integrity and existence."

Still there are some strange flaws in the bill of indictment against the ancient system. The overthrow of the rule of Spain is found not to have been an unmixed blessing:

"In spite of all the unrest and turmoil of the years which followed the downfall of the Spanish power in Mexico, the attention of the Government was directed toward the question of education. The first law on the subject, which was compiled by Don Jose Louis Mora, during the presidency of Gen. Antonio Lopez de Santa-Anna, was promulgated in October, 1833. It was based upon advanced and liberal principles, and contained an excellent plan of study for use in the public schools. It, however, contained also a provision authorizing the appropriation of some real estate belonging to the church to provide the necessary funds. The clergy were excluded from taking any part in public education maintained at the expense of the Government, and the ancient Clerical University was suppressed."

Notwithstanding the advanced and liberal principles of this government, we read later on:

"In 1855 this insupportable tyranny [Santa Anna's government] was overthrown and a constitutional republic was established, one

of the first acts of which was to restore the educational law of 1843. In April, 1861, when Don Ignacio Ramirez was minister of justice, he obtained the passage of another law on the subject, which was one of the most liberal that had been promulgated, and true to the spirit of the law of 1833,"

That the old Spanish system was not altogether a rotten tree that deserved to be cut down may be gleaned from this suggestive paragraph in F. F. Hilder's synopsis:

"La Paz College owes its origin to the benevolence of a few wealthy gentlemen, and was founded in the year 1734 as a house of refuge and school for poor girls and a shelter for poor and invalid Spanish widows. During the colonial period it was under the direct patronage of the King of Spain and was governed by the rector and congregation of Aranzazu. This confraternity was suppressed, together with all similar religious organizations, by the law passed in June, 1879, and the management of the college and its property was assumed by the National Government. In reorganizing the institution the Government has preserved, as nearly as possible, the rules and arrangements established by the founders."

It was thoughtful to take over the principle of the institution when the larceny of its material property was perpetrated. But the charity which prompted the foundation of the old system was beyond the grasp of the spoilers. The State has no soul.

We believe that it is not through mere ignorance that such writers pass over what the Church, plundered and manacled though she be in Mexico, is doing for the education of the people. Truth cannot be altogether hidden away. Mr. David A. Wells, a Protestant gentleman, published a book on Mexico ten or a dozen years ago, in which he wrote:

"The Catholic Church is giving much attention to popular education. It is said to be acting upon the principle of immediately establishing two schools whenever in a given locality the government or any of the Protestant denominations establish one."

About five years ago the Rev. Kenelm Vaughan, brother of the cardinal, made an extensive tour of Mexico and on his return published in the *Catholic World* a statement of the position of Catholic education in the republic. In the City of Mexico he found that the bishops and clergy were much hampered in their work, owing to the jealous supervision of the government, but in the provinces they had a freer hand. The funds raised yearly in the capital for the support of Catholic education, he said, is approximately about \$150,000. This money is collected in the parish churches, where alms-boxes are placed with this superscription: "Para las Escuelas Parroquiales." Besides public subscriptions, collected in this and

various other ways, private donations are yearly contributed for Catholic educational purposes. The late archbishop devoted \$60,000 yearly in supporting free Catholic schools of his own, besides distributing annually \$17,000 among poorer schools of this city.

He gives the following details of the expenditure of these and similar funds elsewhere:

There are fourteen parishes in Mexico city; ten of them are provided with two or more parish schools. As a rule these schools are poor, deficient in space, and not up to the mark. They are also generally located in an out-of-the-way place in the outskirts of the city, where rooms for schools are hired at a cheaper rate. The boys who cannot find room there have to attend the official schools. In that case the parish priests assemble them every Wednesday, Saturday, and Sunday in their respective parish churches, where they receive religious instruction.

Then there are the schools of the *Sagrada Mitra*—namely, those that depend entirely on the archbishop. These are eight in number, and are scattered over the city. They are attended each of them by about 200 to 250 boys. Señor Cervantes de Silva, the inspector of the *Mitra* schools, kindly took me to visit them. And all that met my eyes and ears gave evidence of the aptitude of the teachers, the proficiency of the boys, and the order and discipline of these schools. Indeed they are in a flourishing condition, and leave nothing to be desired.

Again, there are eight schools supported by the "*Sociedad Católica*," which is presided over by Sr. Joaquin Araoz, and as many schools again maintained by the "*Sociedad Guadalupeana*." The Ladies of the Sacred Heart have also founded a large poor-school in the vicinity of the city, which they teach themselves.

Lastly, there are schools which are the creation of individual charity. For instance, Padre Plancarte, of Labastida, nephew of the late archbishop, has founded and supports with his own large inherited fortune three poor schools where 590 boys and girls are taught, and three orphanages where 410 orphan girls receive a lasting home, and an education based upon religious instruction and handiwork. But these establishments are not all in the city. There are besides 70 free schools or more, and there are over 152 pay schools of private enterprise. At every turn in the city you come across a house bearing a notice like the following over its door: "*Instituto Católico*." The principal high colleges are those conducted by Señores Soto, Bernardo Duran, Grosso, Villagran, and Echeagary; and the principal high-school for girls is the one conducted by the Ladies of the Sacred Heart. Though many of these

pay colleges for boys follow a high standard of studies, yet a superior college for higher studies is much needed, and great hopes are entertained that the Jesuits may be induced to start such an institution. At present Catholic young men, wishing to graduate as engineers, lawyers, or doctors, have to offer themselves for examination in the national high-schools where the infidel philosophy of such men as Herbert Spencer, Stuart Mill, and Augustus Comté is taught, and where professors spend more time in teaching positivism and whatever is contrary to Catholic doctrine than in teaching science. The consequence is that Catholic young men who are trained in Catholic philosophy are invariably plucked; for bigoted hatred of Catholicity among official examiners seems to override all sentiments of justice and fair play.

The number of children attending Catholic schools in this city, I calculate, is approximately about 16,390.

But Catholic schools are more numerous and better organized in the interior of Mexico than in the capital, as I have had occasion to witness. In Guadalajara, for instance, there are five parishes, and each of them is provided with large parish schools for boys and girls, which are controlled by a Board of Directors. Besides there is a flourishing seminary in that city, a college for jurisprudence founded by the "Sociedad Católica," and a Catholic lyceum, each of these establishments having upwards of 500 students. Morella is also well supplied with facilities for Catholic education in having four free schools, attended by 500 boys; and one attended by 80 girls. They have also a magnificent college where young girls graduate as teachers, which contains 1,500 pupils. There is also an academy for a higher course of studies, where young men enter to prepare themselves for the church, for law, for medicine, and for commerce. It contains about 500 students.

Again, in Tobasco, the poorest diocese in Mexico, there are 28 parish schools, thanks to the indefatigable labors of its Oratorian bishop. In these provincial cities and towns the Catholic schools are more numerous than are the national schools. And their standard of secular teaching is superior.

There must be a very successful conspiracy of silence maintained in good working order in Mexico when such extensive work as this could elude the observation of an observer so keen and so long acquainted with the country as Mr. Lummis. We may say frankly that we believe if he knew of it he would not suppress the fact, for only in one passage in his book do we find anything seriously objectionable as regards Catholicity, and this is the doubt he throws on the miraculous picture of Our Lady of Guadalupe, which he endeavors to dispose of in a way which will not bear scientific test.

A similar conspiracy has succeeded in keeping the American public misinformed hitherto regarding Mexico. It did not need to have taken definite form as a conspiracy to be effectual; its action as a cloaker of the truth may be regarded as automatic. Broadly speaking two classes of Americans, says Mr. Lummis, invade the country. One class proceeds upon what he calls the "pickhandle" policy—"if one of these blanked dagos does not comprehend or is a trifle slow, why fetch him one over the head with the nearest club. This is the way to get respect among the — heathen." The other class play the fox. It proceeds on the assumption that those who do not speak English must be dishonest; therefore to succeed in business it is necessary to "fix" them. In both classes, he adds, "it is equally etiquette to blacken the virtue of the women, the courage of the men, and the brains of the race, loudly and in all companies." If he had added that heaping obloquy on the Church was also a usual part of the procedure, he would have given the true finishing touch to the picture.

What sort of a monument the much-abused Spaniard has erected for himself in Mexico may be approximately measured from one of the final passages in Mr. Lummis' highly interesting book:

"It is a curious fact that no other nation in history has ever legitimately produced crosses with so many aboriginal bloods as has Spain. The *conquistador* was human; but the hand of the Church was always upon his shoulder. Individually and casually he might elude it, but broadly he could not. He intermarried with a thousand distinct types of the original American; and all the way from Denver to Valparaiso you can tally the varying fruits of these first wedlocks of the first frontier. You are often in doubt as to the mother, distinct as tribe originally is from tribe; but the father—you need no directory to find him. Among these Mestizos are some of the finest types, physically, of Spanish America."

The production of Mr. Lummis' book was not fortunate in point of time. Just when it appeared the war with Spain broke out, and anything that reflected credit in any way on that country was unpalatable. Now that the "unpleasantness" has terminated, it may be hoped that it will attract the wide attention it deserves. If it does not tell all the truth, it evidently tells all it knows; and that is very, very much.

JOHN J. O'SHEA.