

**HIGH LIGHTS OF THE MEXICAN
REVOLUTION: SOME PREVIOUSLY
UNWRITTEN HISTORY OF
THE BEGINNING AND GROWTH OF
CONSTITUTIONAL GOVERNMENT IN THE
SOUTHERN REPUBLIC**

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High lights of the Mexican revolution: some previously unwritten history of the beginning and growth of constitutional government in the southern republic by John Lewin McLeish

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Some Previously Unwritten History of the Beginning and Growth
of Constitutional Government in the Southern Republic



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Foreword

Now that the United States has entered the world-war, aligning itself with the allies against the common enemy of Constitutional Government, the vital importance of the "Mexican Problem" as it affects our present and future, is of increased interest. The dire possibilities resultant upon the unexpected in Mexico, were brought nearer to us, when President Wilson recently disclosed the bold plot of Herr Zimmermann to array Mexico and Japan actively against the United States, a treacherous breach of international law never denied by Berlin.

A true insight of what constitutionalism means in Mexico today, and a more familiar knowledge of the men who control the present and future of our south-land neighbor's policies, is of paramount importance.

The Mexican Revolution did not begin, (as many suppose) with the overthrow of Porfirio Diaz in 1910. It had its inchoation as far back as 1857, with the first promulgation of a Mexican Constitution by Benito Juarez. It is the intimate connection of recent events in Mexico with the Three Years War between the Mexican Liberals and the Mexican Clericals that I have traced in these pages. Some of the chapters appeared serially in our two leading American Masonic Magazines, *The Builder* and *The American Freemason*. As a whole the book forms a complete history of Mexico from the coming of Cortez to the end of 1916. The chapter on Modern Masonry explains the peculiarly antipodal relations of Mexican Masonry and Mexican Clericalism.

JOHN LEWIN McLEISH.

Cincinnati, Ohio, June 17th, 1917.

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CHAPTER I

MEXICAN MASONRY AND MEXICAN CLERICAL-ISM—TWO POWERFUL FORCES IN THE MEXICAN PROBLEM

As January 1917 drew to a close, the American Punitive Expedition under General Pershing began its homeward march to the Rio Grande.

In point of accomplishment the brief sojourn of the American soldiers at Colonia Dublan is a psychological problem, the solution of which is still to be interpreted upon the pages of history. At this time it impresses one as a little less logical than the famous performance of a certain King of France who led his soldiers up the hill, then led them down again.

Negligible as it may seem in result, none will deny that the denouement of the Mexican drama draws nearer. With the First Chief of the Constitutionalist Party in comparative control, some semblance of order has been restored to revolution-ridden Mexico, and the bete noir of both the United States and its southern neighbor, Francisco Villa, has now become a negative character, reverting once more to his type that of bandit pure and simple.

The attempt of German diplomats to align Carranza and the Constitutionalist Party against their benefactor, the United States, shows a surprising lack of familiarity with the development of the Liberal Movement in Mexico, and of what the present effort to

establish a really Constitutional Government in the southern Republic means.

No one knows better than Carranza that the success of his cause depends entirely upon the moral and financial support accorded him by the United States; no one knows better than Carranza that should his government fall, intervention by this country is certain.

In Latin America, two names are synonymous; Freemasons and Liberals.

Nowhere in all the world has the Masonic Order risen more promptly to its great opportunity, and fought the good fight for the survival of the fittest in the life and death struggle for Free Speech, Free Thought, and Civil and Religious Liberty than in our war-torn neighbor of the southland, Old Mexico.

Many labor under the delusion as recently expressed by a writer that Latin American Masonry is "atheistic, revolutionary and contentious, and in Mexico anarchistic and murderous." When one turns the pages of history unfolding a tragic story of three centuries of oppression and tyranny unresisted, until the Masons of Mexico took up the sword to bring Light out of Darkness, and restore to the native born that which was their very own, the fallacy of any such assertion is evident.

To fully understand the long drawn-out struggle for Mexican Independence dating from 1810 down to the present day and still unsettled, you must consider conditions prior to and after the conquest by the Catholic, Cortez.

At the close of the fifteenth century it was the fashion for Popes to preach "muscular Christianity."

The Sons of the Church extended the doctrines of the Church with the sword in the right hand, the Bible in the left. In those days religious infidelity, (which meant any small divergence from the doctrines of Roman Catholicism), was regarded as a sin "to be punished with fire and faggot in this world, eternal suffering in the next." It was such dicta that led the "Holy See" to take title to any heathen land wherever found in the name of the Pope. Under this same theory in 1494, Pope Alexander VI, one of the notorious Borgia family, boasting a mistress Vanozia, and four illegitimate children, issued a Papal Bull dividing the whole world between two puppet Catholic nations, Spain and Portugal. "Bodies and souls, the property and services of the conquered nations were to be their peculiar inheritance and that of their successors forever."

This Bull of Borgia's was confirmed by later Popes. It served as the fanatic inspiration of Hernan Cortez and his band of adventurers to invade and overthrow a mighty empire quite as advanced in civilization according to fifteen century standards as that of the Old World. Says the historian Abbot, "Cortez and his followers were men of violence, and blood, little better than a horde of pirates and banditti." Says Chevalier, "They committed crimes which, by the laws of all nations could be expiated only by a gallows for the principal and the galleys for his followers."

With no other title than the Apostolic Dictum "the heathen are given as an inheritance, and the uttermost parts of the earth as a possession" came Cortez and his mailclad men and his black-robed friars to bring darkness, misery, slavery and oppression to a