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Truth About Mexico



Mexican Bandits After Opponents.

These fellows would be on their farms working, if the great tracts of Northern Mexico were divided.

WE agree with the Chicago Journal that "Every Thinking American" should get a clear understanding of the Mexican "problem," and in a recent issue that paper presented the opportunity. Following is the editorial in full:

"NOW that Jenkins is free, and the meddling senators have found their interference as needless as it was impertinent, and Senator Fall's much-advertised revelations have proved to be some doubtful excerpts from questionable ancient histories, every thinking American should try to get a clear understanding of the main causes of disorders in Mexico, and of the possible courses of our government in dealing with those disorders."

First in the list of trouble causes is the divided character of the Mexican population. That so-called republic contains perhaps a million persons of pure Spanish descent, and another million mainly Spanish. These 2,000,000 people of white, or predominantly white race rule over nearly 15,000,000 Indians, belonging to some sixty different native stocks, unable to work together for lack of a common language and because of their physical separation, but one in common hatred of their white tyrants. To add to the confusion, there are close to a million negroes and part negroes in the coast district.

Next in order of revolution breeders is the bitter injustice which has prevailed in Mexico for centuries. The Spaniard came as a conqueror and remains as a master, claiming all power, all lands, all wealth. The Indian survived, but he survived as a slave or a peon. In the districts where his subjugation was incomplete before, it was carried to a finish by the scientific grafters of the Diaz regime, who seized the lands of the Yaquis, the Mayas, and heaven knows how many other tribes besides, and destroyed or exiled or reduced to peonage the native occupants. In a word, Mexico at the downfall of Diaz was much like Russia before the liberation of the serfs, with race complications added.

A third source of trouble is the character and bias of the present Mexican government—itsself the result of a complex of many causes. German propaganda left permanent effects, Carranza personally is as irritating as a badly adjusted mustard plaster, and every Mexican leader seems to think it a point of honor to shake his fist toward the north three times before breakfast.

This brings us naturally to the last main source of discord, our own overreaching and shortcomings. The good work done in Mexico by American capital, engineers and skilled artisans is enormous; but it is all discounted and rendered sinister in Mexican eyes by the evil intrigues of American concession hunters. An American ambassador "brought Diaz and Huerta together" and thereby hastened the fall of Madero. American money seems to have financed more than one upheaval near the border, and American jingoes, some of them in the United States senate, are constantly calling for our government to "clean up Mexico."

In the presence of such deep and powerful forces of unrest in our southern neighbor, the government of this country has but two possible courses of action. It can work along from day to day, treating each crisis as seems best at the moment, with the fixed purpose of avoiding intervention and giving Mexico a chance to settle her own ills. Or, it can call on the American people to furnish half a million soldiers for three years to conquer and police Mexico.

The soldiers can be furnished and the bills can be paid if necessary. But there can be no doubt that the American people want to avoid such an expenditure of blood and treasure if possible.

It is well known that the "Mormon" people colonized parts of Northern Mexico, many years ago, and, while some of them returned to the U. S. A. during the revolution, others remained, cared for their farms, conducted business and we understand that the large Academy at Colonia Juarez has always

had several hundred students. The "Mormons" have treated the Mexicans right, have not tried to steal their lands or make serfs of them, but on the contrary have assisted them in developing their own holdings. Who, then, more than the "Mormon" apostle who had charge of all the colonization work in Mexico, A. W. Ivins, can speak with wisdom and authority on the subject. The following is from the Salt Lake City "Deseret Evening News," also of recent date:

A strong plea against precipitation of war between the United States and Mexico over present difficulties and the avoidance, if possible, of armed intervention, was made by Anthony W. Ivins in an address before the Commercial club recently. The speaker laid stress on the necessity for caution in the handling of the Mexican situation, pointing out the reasons why the invasion of Mexico by United States troops would be costly, both in blood and money. He pointed out that such an invasion would result in the utmost hatred and bitterness among the natives of that country, even though they were conquered. He stated that such a war could be won by this country, but that the results would not justify the cost, especially if war were declared before the exhaustion of every means of settling difficulties by some amicable course.

In his address, Mr. Ivins sketched the past history of Mexico from the time of its first settlement by Spaniards, bringing a terrible record of tyranny over the common masses, down to the present day. He concluded his address by declaring that if intervention must come it would be better to do it as Pershing did his work in that country. He stated that General Pershing won the natives in the country that he invaded by treating them as human beings, this being the first time in the history of the country that the common people had been humanely dealt with.

"Sit Down and Reason." Mr. Ivins concluded his address with a plea to the public spirited men of Utah to do everything in their power to prevent war with Mexico and to urge a peaceful settlement of the difficulties. He mentioned the conference of newspaper men held recently in Mexico City when it was urged that the two nations take council together and try to effect a settlement of difficulties.

"Let us sit down and reason together. The situation is serious, but not so serious, that we cannot talk it over," declared the speaker.

The speaker said Mexico is a country of great resources that are awaiting American capital to develop them. He stated, however, that the common people of Mexico must be freed from the tyranny under which they have lived for more than 300 years before the country can be developed extensively. He declared that certain influences are still holding the common masses in bondage just as much today as they were during the slave days of the past.

The plight of the Mexican peon, of which the masses are largely formed, was shown to be pitiable even today and that the revolutionary period since 1911 has done little to bring relief. The large estates into which the country has been divided for many generations were pointed to as having a direct bearing on the present disturbed condition, the peonage of its first settlement by Spaniards on these haciendas being held in subjection to their owner by the peculiar law which provides that an employee cannot leave the land so long as he is in debt to his employer. Each of these haciendas operates a store or commissary, the speaker stated, and the manager takes good care that the peons are never free from debt, thereby making virtual slaves of them.

The Mexican people are an industrious and tractable people and could be made into good citizens by a demonstration of kindness and the establishment of more schools, Mr. Ivins concluded.



WINTER is past, sweet spring is come at last, is come at last.
Uplift thy head, O pure white lily through the winter dead.
Sing, creatures, sing, Angels, and men, and birds, and everything.

Quaint Easter Customs of the Eastern Netherlands



In the eastern parts of the Netherlands, near the borders of Germany, all kinds of quaint customs still prevail that do not exist in the big cities of the West, or in the carnival-loving South. Against the time of Palm Sunday the windows of the little bakers' shops are suddenly decorated by a collection of odd-looking swans, made of a kind of bread dough and ornamented by big, black currant eyes. Of course the shapes are somewhat primitive and make you think of the swan you can form out of the figure 2, but sometimes they are quite glorious and give us the picture of a big mother swan, with two or three little ones on her back, an attitude which gives no end of pleasure to the little possessors of such a marvel.

Besides the swans you may remark wheels of the same breadlike material, about as big as a good-sized plate, serving as a solid basis for the Easter palm that is going to be made. On Easter eve, when the little ones have gone to bed, father and mother have a busy time constructing that work of art.

First the wheel must be attached to a stick, by which the structure is to be carried. Then, on the wheel that

lies horizontally, some six swans are placed upright, each with a twig of fir or palm green on head and tail. Then chains of raisins, prunes and many-colored sugar plums are hung between the swans and draped around the wheel. A big orange is fastened in the middle and the Easter palm is ready. The parents go on tiptoe to place it before the bed where the little sleeper is dreaming of tomorrow's joys.

The Joyous Morning.

Oh, the happy awakening in "the bright and early morning, when the palm betrays its presence by mingled perfumes of bread, oranges and fir green, even before you open your eyes. Then follow the merry processions in white nightgowns with the gay Easter palms, gladdened by the dear old song that does not cease till bedtime:

Palm, palm of Easter
El koerel.
After one more Sunday we shall have no egg.
One egg is no egg.
Two eggs is half an egg.
Three eggs is a fine Easter egg!

I never could find out what was meant by the joyous "El koerel." It might be a corruption of some old Greek psalm or song, but I must leave the explanation to classical scholars. All I know is that we used to sing our palm song until we went to bed quite hoarse with the singing and rather the worse for the different bites of "swan" we had enjoyed in the course of the day. That glorious prediction of the "good Easter egg" is largely fulfilled, you may be sure.

The soft-eyed, downy Easter hare does not lay its eggs for us, as it does for our little German neighbors. Our eggs are laid by ordinary hens, but they are wonderful just the same.

Grandmothers, aunts and sisters amuse themselves by knitting many-colored little nets to hold the Easter treasures and, on Saturday, mother hangs up a big kettle of some mysterious stuff to dye the eggs with. Some are colored green with spinach leaves, others red with beet juice. The more elegant ones are painted by some artist friend and provided with names and dates, flowers and even pictures. The many-colored nets are filled with eggs and oranges and kept in store to be given out on Easter morning.

Battle of Eggs Begins.

You really would not believe the number of eggs used in the Easter games. In the morning the children go to the Easter egg hunt, and the battle begins. Every member of the family is busy with the hunt. The first to pick out and then the rest is to get your egg against that of your neighbor and try which is the better of the two. The egg that breaks is awarded to the one who breaks it.

Be sure you will see no wooden shoes; it must be a very poor mother, indeed, who does not give a pair of "red" shoes to her little ones on Easter day. Often there is a hand playing on the Easter meadow and a Punch's show to amuse the children, or a merry-go-round inviting you to get seashell at the shortest possible notice. They don't heed that, the little ones! They sit on the wooden horses or in the little sleighs and enjoy being driven round in a circle to the tune of the barrel organ and the merry little bell that rings at every round. And in the evening when the old lamps are lighted the merry-go-round is a gorgeous sight with its horses, sleighs, bright copper styles and draperies of red velvet and white lace. And the grown-up boys and girls

take the places of the little ones, and their laughter sounds merrily over the field where the evening dew is falling.
At The End of the Day.

Then when darkness comes and the glorious sun is gone, suddenly on all sides of the horizon other lights appear, the Easter bonfires sending their flames on high as a symbol of light triumphing over darkness, soaring upward toward the source of all light and all purity.

Mystic symbols and quaint old customs, how far away can we trace them! Through the darkness of the ages, far away even to before the time of Christ, whose resurrection is celebrated in them with reverence and joy. Far away to the times of our ancestors, the ancient German and Saxon races, whose religion was one with the veneration of nature, in communion with which they lived their simple, strenuous lives.

And so from generation to generation, through all the changes of religious and political life, the cherished customs of olden times are held in reverence in this little corner of Europe and will be held so in spite of the leveling influence of modern civilization, for immortal through all outward change is the soul of a nation.—Judith Waller in Kansas City Star.

A British astrologer predicts a new war in 1926. Seven years off? That won't give us time enough to wear out the old one.

"DO WRONG" GOT IN WRONG

"Act Right" Helps Out His Brother When Jail Threatens in Georgia.

Atlanta, Ga.—Do Wrong Henderson and his brother, Act Right Henderson, lived in Walton county, Ga. Do Wrong got in wrong by breaking into a house in Monroe and eating everything edible in sight. He had also burglarized another house and was convicted nearly five years ago on both charges and sentenced to five years' imprisonment.

Through a mistake the sentences were not concurrent and Do Wrong was due to serve another five years, but Act Right, who always acted right, has gone before the state prison committee to have the sentence effective concurrently, thus saving Do Wrong five years additional servitude.

Noted Writer Very

DR. JAMES E. TALMAGE, apostle of the "Mormon" Church, author and lecturer, is seriously ill with pneumonia at Independence, Missouri.

Dr. Talmage is known in practically every large city in America, where his lectures "Mormonism and the War" and "Mormonism" have been given.

In a lecture in Colman's Grand Opera House, Chicago, he gave epigrams which were quoted all over America. Among statements given were the following:

"Autocracy is the power vails in hell and free age."



Dr. James E. Talmage.

divine birthright of humanity. Individual liberty which is sacred in the sight of God shall yet triumph in the world. Religious toleration is essential to true worship. The gospel of Jesus Christ is based on the principle of real liberty and in the kingdom of God autocratic rule shall be unknown."

Dr. Talmage is the author of scores of books, some on scientific subjects, but mostly dealing with religion.

At last accounts his condition was reported as more favorable than before.