

Dios y Su Pueblo: 250 Years of Mexican Religious Imprints

1. 18th Century Sermon On the Souls of Purgatory

Bartolomé Phelipe de Yta y Parra. La libertad en la esclavitud, sermón panegyrico de las benditas almas del purgatorio. México: Impr. de los Herederos de la Viuda de Miguel de Rivera Calderón, 1719. (Pamphlet [2], [x], 18 p., 19cm x 14cm)

This sermon is the earliest dated work in Bridwell's collection of printed Mexican ephemera. Written by the rector of Mexico's Metropolitan Cathedral, the oldest and largest cathedral in Latin America, this sermon speaks of the blessed souls of purgatory. In the first section, Yta y Parra speaks of the fire that God sends down upon his people to punish them for their sins, which have made them slaves. While we are living, he says, we are slaves of sin. In contrast, the souls of purgatory are free from sin because they died in grace. Instead they are slaves of justice, because they have been put in purgatory to endure a harsh servitude in repayment of their sins. In the second portion, Yta y Parra explains that even though our souls seem to be pure to men's eyes when we die in grace, God can still see the stain of venial sin. According to the author, it is the job of the living to pay the debts of those in purgatory with their good works. Yta y Parra specifically charges his congregation with this task, since they are especially dedicated to doing good works for the benefit of the blessed souls of purgatory and must assist them in their quest for eternal salvation.

2. Oration by a Jesuit Father in Praise of King Charles III of Spain

Joseph del Castillo. El Salomón de España, oración panegyrica, con que el día 1 de mayo de 1761 años celebró en la iglesia del hospital de la concepción y Jesús Nazareno de la Ciudad de México la feliz Coronación de nuestro Rey y Señor Don Carlos III (que Dios guarde) Católico monarca de las Españas, y augusto emperador de las Indias, el Real Tribunal. México: Impr. del Real, y mas Antiguo de San Ildefonso, 1762. (Pamphlet [2], [x], 37 p., [1], 19cm x 14cm)

As the title states, this sermon was preached on May 1, 1761 in honor of the coronation of Charles III, who had actually ascended to the Spanish throne in 1759. Charles was responsible for the flourishing of the colonial economy during his reign, as he greatly improved administrative efficiency and economic development. However, his reign was also defined by his expulsion of the Jesuits from Spain and the colonies in 1767, a highly controversial decision at the time due to the Jesuits' unsurpassed role as leaders in education and missionary work. Ironically, this panegyric oration was written by a Jesuit priest and professor, extolling the virtues of the king who, in just a few years, would banish him from his post as the Premiere Teacher of Sacred Theology at the prestigious Colegio Máximo de San Pedro y San Pablo. The speech also includes descriptions of paintings, sonnets, Latin epigrams, octavas, and decimas dedicated to Charles III.

3. Hymn in Honor of the Virgin Mary of Guadalupe

Himno que la junta Guadalupana de Puebla consagra a Maria Santísima de Guadalupe, al cumplirse los trescientos años de su aparición en México. ca. 1831. (Broadside, 21cm x 16cm)

The Virgin Mary of Guadalupe, the patron saint of Mexico, was one of the most highly revered manifestations of Saint Mary worshiped in colonial New Spain, and her veneration continued to expand after Father Miguel Hidalgo used her image to mobilize the people of Dolores and lead the movement for Mexican independence. Mexican Catholics believe that the Virgin of Guadalupe miraculously appeared in 1531 to a newly converted Indian named Juan Diego just outside of Mexico City at Tepeyac. In May of 1831, the Junta Guadalupana formed in the city of Puebla to organize the fiestas to commemorate the third centennial of her apparition, celebrations planned with the aim of surpassing any that had ever been seen before in the New World. They also wrote several hymns, including this example, to better praise her glory.

[English Translation](#)

4. Poetry Dedicated to Santa Anna

***Soneto a Santa Anna y Octava a Santa Anna.* (Broadside, 17cm x 22cm)**

These two poems eulogize one of nineteenth century Mexico's most influential military and political leaders, General Antonio López de Santa Anna Pérez de Lebrón, more commonly known as Santa Anna. He held the office of president on eleven separate occasions, and he was responsible for Mexico's loss of Texas, along with the loss of nearly half of Mexico's territory after his defeat in the Mexican-American War. Although this humiliating defeat ultimately lost him the presidency (for the final time) in 1855, he had been regarded as the savior of Mexico and its traditional Catholic values not twenty years earlier when his popularity was at its height. The poems probably date from his first election to the presidency in 1833 when he was still known as an ardent liberal.

The first poem is an acrostic in the form of an octava, traditionally composed of 8 lines made up of 11 syllables each and a rhyme scheme of ABABABCC. This poem, however, alters the spelling of Santa Anna in order to make it fit the eight line requirement, modifies the rhyme scheme to ABABBACC, and does not strictly follow the 11 syllable requirement per line.

The second poem follows the traditional form of a Spanish sonnet, composed of two quatrains and two tercets in hendecasyllabic meter. Each quatrain has a rhyme scheme of ABBA, while the tercets form a CDC DCD pattern. This sonnet also does not follow the hendecasyllabic meter.

[English Translation](#)

5. Freedom of the Church Versus the Power of the State: The Patronage

***El patronato analizado contra el patronato embrollado por los novadores, para sacar a la autoridad civil, due ñ a absoluta de lo espiritual* . México: Impr. de Mariano Arevalo, 1833. (Pamphlet, 38 p., [2], 20cm x 14cm)**

This anonymous pamphlet, probably written by a member of Mexico City's upper clergy, responds to a pamphlet published by Dr. Gomez Huerta about the institution of the patronage, control of which was severely threatened at this time by civil government. It was written during the brief reign of radical liberal Valentín Gómez Farías, technically only vice president during Antonio López de Santa Anna's first presidency, but who was allowed full powers of office while Santa Anna periodically ignored the demands of his post and returned to his estate in Veracruz. Once in power, the vice president lost no time in enacting liberal reforms to undermine the far-reaching powers of the two most influential institutions in the new Mexican nation: the military and the Church. By December 17, 1833, Gómez Farías had convinced Congress to pass legislation claiming the civil government's patronage of the Church, or the right to appoint clergy by providing their ecclesiastical benefices. As the author of this pamphlet indicates, Pope Julius II conferred universal patronage of the churches of New Spain upon the king of Spain, a power the Spanish monarchs had continued to hold until Mexico won its independence in 1821. The clergy, as demonstrated by this pamphlet, denied that the new civil government of Mexico held the right of patronage and strongly resented this blow to the freedom of the Church. This, along with several other liberal reforms of the Gómez Farías regime, caused public outrage and prompted Santa Anna to oust his own vice president from office and retake the reins. The unknown author presents a scathing criticism of the new patronage policy of the "novadores," the name given by conservatives to the progressive, liberal inheritors of the Spanish Enlightenment who dared to question centuries-old religious dogma.

6. Converting the Natives: A Bilingual Catechism

Francisco Pérez. *Catecismo de la doctrina Cristiana en lengua Otomí* . México: Impr. de la testamentaría de Valdés, a cargo de José María Gallegos, 1834. (Pamphlet [4], [iv], 17 p., [5], 20cm x 15cm)

The Otomí are an indigenous American tribe residing in the central plateau region of Mexico, most heavily concentrated in the states of Hidalgo, Mexico, Puebla, Veracruz, and Michoacan, and who speak one of four dialects of the Otomí language. In this catechism, Francisco Pérez first gives a detailed explanation in Spanish of the different sounds of the Otomí language and how to pronounce them. However, the language has been noted for the difficulty in reproducing it using Roman letters, and for this reason according to Nicolas Leon, "their few printed texts provoked the censure of the Fourth Mexican Council and serious controversies between the professors of that language of that era." Texts in Otomí are fairly uncommon among bilingual translations for these reasons.

In the catechism, Francisco Pérez provides a side-by-side translation of Otomí and Spanish. He includes the prayer for making the sign of the cross, a prayer to God the Father, the prayer of the Ave María, the prayer for the foundation of the great belief, the salve Regina, the Ten Commandments of God, the five

commandments of the Holy Mother Church, the seven sacraments of the Church, the fourteen articles of the Faith, the fourteen works of mercy, the seven works of spiritual mercy, the seven mortal sins, the proper method for confession, a small dialogue between a priest and a student, the act of contrition, and a protestation of the faith.

7. José María de Jesús Belaunzarán y Ureña: Pastoral Letter

México: Impr. de Luís Abadiano y Valdés, 1833. *Vade, &c. vide si cuncta prospera sint erga fratres tuos. Genesis Cap. 37. vs. 14.* José María de Jesús Belaunzarán y Ureña. (Leaflet, 4 p., 21cm x 15cm)

Bridwell Library's collection of printed Mexican religious ephemera possesses 13 documents written by José María de Jesús Belaunzarán y Ureña, Bishop of Linares (Monterey) from 1831 to 1839 and one of the most influential clergymen of post-Independence Mexico. He was described as "one of the two great figures (along with Portugal of Michocán) who led the clergy against the ideas of the early 'reformers.'" The selections below highlight the bishop's unremitting defense of the freedom of the Catholic Church.

Belaunzarán begins his pastoral letter with a verse from the thirteenth chapter of the Book of Genesis, in which God tells Joseph to return to his brothers, to "go and see if all things are prosperous" for them. Throughout his letter, Belaunzarán compares himself to the Patriarch Joseph of the Old Testament in that he, too, is preparing to go out to the people of his diocese and minister to their spiritual needs. His letter addresses those parishioners far removed from his Episcopal Palace in Monterey, seat of the Diocese of Linares. Belaunzarán's diocese covered approximately 54,000 square leagues, encompassing the states of Nuevo Leon, Coahuila, Texas, Tamaulipas, and San Luis Potosí.

It was common for a substantial distance to exist between a bishop and his parishioners throughout colonial Mexico and into the 19th century, as the majority of Mexico's population remained in the rural villages outside of the major cities. Despite the distance, Belaunzarán expresses his deep and profound love for his parishioners, likening his affection for them to that of a father for his children. He announces his intention to visit and finally speak with them face to face, "no longer through letters and scriptures." He further promises to come "with the sickle like another Jeremiah to cut down vices, uproot abuses, destroy errors that may have penetrated the land and house of the Lord; planting at the same time and immediately in this most holy field of the Holy Church, the beautiful and fecund seeds of Christian virtues."

8. José María de Jesús Belaunzarán y Ureña: On False Philosophies

José María de Jesús Belaunzarán y Ureña. *Carta pastoral que dirige a su clero y diocesanos el ilmo. y rmo. sr. D. Fr. José María de Jesús y Ureña, obispo de Monterey.* México: Impr. de Luís Abadiano y Valdés, 1835. (Pamphlet, 34 p., 22cm x 16cm)

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In this letter written on January 16, 1835, Belaunzarán addresses his clergy, regular and secular, and diocesans in response to "the very rapid progress that each day and every moment false philosophy is making, in the hearts of those that [are] unwarily overtaken by the spirit of novelty, which S[aint] Paul calls: spirit of error; [and who] are fed by its deceiving fables and evil sophisms." The "spirit of novelty" to which Belaunzarán refers was Deism, a school of thought that originated in late seventeenth century England, which was based upon rational thinking that often criticized the official teachings of the Church. Belaunzarán does not specifically explain the tenets of this "false philosophy" that he condemns in his letter, merely alluding to the "the lights that the children of this century make shine today, which they have so much persistence in acquiring and propagating at all cost" but which "are nothing but the most dense darkness and obscure shadows." In this letter he staunchly affirms the validity of Catholic traditions and beliefs and strengthens his arguments with references to Scripture and appeals to logic.

9. José María de Jesús Belaunzarán y Ureña: On "Los Novadores"

José María de Jesús Belaunzarán y Ureña. *Carta pastoral que dirige a su clero y diocesanos el ilmo. y rmo. sr. D. Fr. José María de Jesús y Ureña, obispo de Monterey.* México: Impr. de Luís Abadiano y Valdés, 1835. (Pamphlet, 16 p., [2], 22cm x 16cm)

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This letter by Belaunzarán is also addressed to his clergy and diocesans, and it is bound with the previous work. Written in the same month and very similar in substance, Belaunzarán cautions his readers against the "novadores," or the free-thinking liberals who challenge the doctrines of the Catholic Church with "doctrines [that] are without a doubt contrary to this Evangelism, and which tend directly or indirectly, not only to weaken and debilitate the faithful in their belief, but if it be possible, to wear down and destroy the holy edifice of the Church." He goes on to describe the nature of each manifestation of the Holy Trinity, as well as the mission of Christ and his sacrifice on the cross to vanquish the power of sin and death. The Church, he asserts, must unite in resisting all who challenge the truths revealed by Scripture.

10. José María de Jesús Belaunzarán y Ureña: On the Decline of the Church

José María de Jesús Belaunzarán y Ureña. *Breve discurso sobre los sucesos presentes que en obsequio de la verdadera religión, hace el mínimo de los obispos de la iglesia Mexicana.* México: Impr. de Luís Abadiano y Valdés, 1847. (Pamphlet [2], 12 p., [2], 21cm x 14cm)

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In this scathing criticism of Mexican society and politics, Belaunzarán laments Mexico's current position in the War of North American Invasion. He attributes the situation to the judgment that Mexico is full of sinfulness, comparable according to Belaunzarán to another Sodom or Gomorra. He states that Mexicans would undoubtedly win the war with North America if they possessed the Spirit of God and truly believed and professed His Word, but that Mexicans are moving further and further away from the true faith by allowing freedom for all religions in Mexico. Mexicans, he claims, do not have the strength of God behind them because of the government's policies of religious tolerance and usurpation and occupation of ecclesiastic property, which declares to be blasphemous. Finally, Belaunzarán warns that all will be accountable for their actions when they are judged in the next life, saying, "Nothing, therefore, will remain unpunished in that His terrible Tribunal, and tremendous judgment. There we all go and must go, and in it will appear all that is now hidden."

11. A Pious Exercise in Honor of the Holy Trinity

***Patronage Unión de tres personas piadosas en honra de la santísima trinidad / Decreto de la ciudad y del orbe de la audiencia del santísimo en el día 15 de mayo de 1784.* México: Impr. en la oficina de Valdés, 1832 / la oficina de Abadiano, 1839. (Broadside, 31cm x 21cm)**

This unique religious exercise involves three people coming together to pray three times daily, symbolizing the unity of the Holy Trinity. Each day in the morning, noon, and evening, all three people, individually or together, are required to pray the Gloria Patri seven times, followed by an Ave Maria. Besides the unusual requirement that three people join together in completing this task, another interesting aspect of this pious exercise is the intention for it to continue forever, for the description stipulates that if the trio loses a person, he or she is to be replaced by another "in order that there always remains the constant number of three." This exercise was originally created by Archbishop of Paris Christophe de Beaumont du Repaire, and the concession of indulgences for its performance was decreed in 1784, guaranteeing 100 days of indulgence for each day it is performed. Yet by his decree in 1839, the bishop of Tenagra

increased the amount to 240 days of indulgence for each Gloria Patri and each Ave Maria, as well as 240 days to each person who promotes the exercise.

12. Daily Devotional Prayers and Songs

***Visita y oraciones a María Santísima y colección de cantos religiosos populares* . San Juan de los Lagos: Impr. de Carlos Gallardo, [n.d.]. (Book, [2], 64 p., 16cm x 11cm)**

Another item of popular piety, this small book is a compilation of common prayers and a wide variety of religious songs to be used in everyday life. It is impossible to know how many Mexicans dutifully performed such prayers or offered up songs on a daily basis, but the sheer number of prayer guides, hymns, odes, sonnets, etc. devoted to the daily worship of religious figures suggests that such pious exercises were quite common. Even though Christ was the undisputed head of the Catholic Church, the most commonly worshiped figure in everyday life was the Virgin Mary in one of her various forms. The faithful prayed to her as “the only hope of sinners” and “the most perfect of all the daughters of Adam,” so that she might intercede on their behalf with her son Jesus, who would judge the living and the dead. This book contains three prayers to Mary in addition to 29 songs dedicated to her, 5 songs to Jesus, 20 songs to the holy sacrament, nine songs to the missions, one song to the blessed souls of purgatory, and one song to Saint Joseph.

13. The Question of the Jesuits Revisited: Defense of the Society of Jesus

***Defensa de la compañía de Jesús* . México: Impr. de Luís Abadiano y Valdés, 1841. (Pamphlet, 8 p., 22cm x 16cm)**

The Society of Jesus, or the Jesuits, were well known in colonial Mexico for their missionary efforts, particularly in the harshest regions of Mexico’s northern frontier, as well as for their role as educators in both rural and urban settings. They established some of the premier universities and seminaries in the New World, including the prestigious Colegio de San Pedro y San Pablo and the seminary of San Ildefonso. Yet their influence often extended to secular matters as well, and by the reign of Spanish King Charles III, the crown considered the Jesuits to be too powerful for their own good. In 1767, Charles ordered the Jesuits expelled from New Spain, unleashing a torrent of criticism from many Spanish and creole elite who had been educated under the Jesuits. During the war for independence from Spain, a royal order in 1815 formally reestablished the Jesuits in Mexico, but this only lasted until 1820 when the king of Spain was forced to accept the Constitution of 1812. After Mexico officially won its independence, the debate continued throughout the nation as to whether the Jesuits should be allowed back in. By 1841, this debate had reached its height as arguments from both sides were printed everywhere. The following two publications from that year both support the Society of Jesus’ reestablishment, but for two different reasons.

This pamphlet, probably written by the editors of Luis Abadiano y Valdes’ press, seeks to defend the Society of Jesus from its critics. The authors claim that the ill-will many harbor towards the Jesuits stems from heretics, first the Lutherans and the Calvinists who supposedly conspired “to kill them, or if that is found difficult, to expel them, or at least to oppress them with lies and calumnies.” Later, the authors

claim that other heretical sects such as the Jansenists, the Molinists, and others continued in their mission “destroying the credit and the reputation of the Jesuits.” Finally, the philosophers and the pagans dealt the final blow by denying the Jesuits’ teachings. Intending to restore the honor of the organization, the authors promise to counter these and other contemporary attacks made against the Society of Jesus in future publications to which readers of this pamphlet are instructed to subscribe.

14. The Question of the Jesuits Revisited: Reestablishing Education

Suárez y Navarro, Juan. *Juicio crítico sobre el restablecimiento de la compañía de Jesús, ó investigaciones filosófico-políticas, sobre si conviene en las presentes circunstancias reponerla en la República Mexicana.* México: Impr. de Vicente García Torres, 1841. (Pamphlet [2], 20 p., [2], 23cm x 15cm)

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Whereas the previous pamphlet was primarily concerned with defending the reputation of the Jesuits as an honorable religious institution, Juan Suárez y Navarro chooses to concentrate his argument on the importance of the Jesuits with regard to the education of Mexico’s youth. He affirms the good works the Jesuits have done for the Catholic Church, as well as concedes to their detractors that the Society has sometimes been less than exemplary in the past. His strongest emphasis, however, is on the power of the Jesuits to “satisfy one of the most urgent national necessities” of reestablishing a solid educational system. He argues that the Jesuits are the most capable of this because of their worthy objectives and their experienced teachers.

15. Nine Days of Religious Devotion

***Novena del santísimo sacramento, donde el devoto de tan admirable misterio hallará motivos eficaces para amarlo, y especiales obsequios para servirlo.* México: Impr. de Luís Abadiano y Valdés, 1845. (Pamphlet [2], 36 p., [2], 15cm x 10cm)**

Novenas, along with daily prayers and acts of contrition, were popular expressions of everyday piety and devotion. Pamphlets such as these were provided for the faithful who would complete the prayers or acts of contrition specified for each day of the nine day period. Such actions were designed to increase pious devotion in those who completed the novena, as well as increase their chances of reducing their time in purgatory and advancing to heaven. In fact, many novenas guarantee this benefit of pious devotion, for they often include clerically-approved statements of indulgence, or time that will be automatically deducted from their stay in purgatory. On the final page, bishop José María de Jesús Belaunzarán concedes 200 days of indulgence for every word contained in this novena to those who read it faithfully.

Most of the novenas in the Mexican Religious Imprints collection are in honor of one of the many representations of the Virgin Mary, and they are used to pray for her intercession on their behalf. This novena is primarily dedicated to Jesus, but there are also prayers to God the Father, the Holy Spirit, the Virgin Mary, and the Holy Priest.

16. Dramatic Representation of the Story of Abraham and Isaac

Isaac, figura del redentor: *Drama sagrado de metastasio*. Trans. unknown. México: Impr. de Luís Abadiano y Valdés, 1850. (Leaflet, 8 p., 24cm x 17cm)

This piece, unlike anything else in the collection, is a short dramatic work that depicts Isaac as a prefiguration of Christ. The drama opens with Abraham telling young Isaac stories about his own life and God's promise to him that his descendants shall number more than the stars in the sky. Isaac goes to bed in awe of his father's words, and Abraham contemplates the blessing of his son. The traditional story unfolds in an untraditional manner as each character's emotions are melodramatically expressed when he or she learns of the fate in store for Isaac. Much of the story is seen through the point of view of the tearful Sarah, who waits at home for her husband to return from slaughtering her son. The climactic scene on the mountain is described rather than dramatized by the characters who rejoice that God spared Isaac at the last moment. Finally, Abraham receives a vision from God of a day in the future when the Almighty Father sacrifices His blameless son so that the world may be saved.

17. The Threat of Protestantism

Miguel García Cuesta. *Catecismo brevísimo acerca del Protestantismo, para el uso del pueblo, extractado en su mayor parte, del que para el pueblo español escribió el eminentísimo cardenal Cuesta*. Guadalajara: Impr. de N. Parga, 1879. (Pamphlet, 28 p., 18cm x 13cm)

Bound together with *Anales de los sacerdotes adoradores y de la liga sacerdotes eucaristica*. Vol.8. No.2. Buenos Aires: 1915. (Pamphlet, 40 p., 18cm x 13cm)

The reason why these two apparently unrelated works, published 36 years apart in completely different countries, are bound together is unknown, but each is of particular interest in its own right. The first, *Catecismo brevísimo*, is a lesson to Catholic believers about the perceived danger to the faith posed by Protestantism, and it is therefore designed to prevent good Catholics from falling prey to the lure of

such heresy. The full catechism from which this excerpt was taken was originally written in 1869 by Miguel García Cuesta, Archbishop of Santiago de Compostela and Cardinal-Priest of Saint Priscam, and it was widely circulated and read in Spain. It is likely that the Archbishop of Guadalajara Pedro José de Jesús Loza y Pardavé ordered it to be reprinted in his archdiocese for the good of his parishioners, as he clearly encouraged its study by guaranteeing 80 days of indulgence for each lesson read with “religious attention.” The treatise discusses in simple question and answer format the Catholic perception of the origin of Protestantism, the moral character of the patriarchs of Protestantism, the nature of Protestantism, the tolerance of Protestantism, the true Catholic Church and the ways of knowing it, the infallibility of the Catholic Church, how Catholics should behave towards Protestants, and civil marriage as a product of Protestantism.

18. The Priests' Eucharistic League

Anales de los sacerdotes adoradores y de la liga sacerdotes eucaristica . Vol.8. No.2. Buenos Aires: 1915. (Pamphlet, 40 p., 18cm x 13cm)

Bound with the previous publication in the exhibit, this February edition of the monthly periodical was compiled by members of the Priests' Eucharistic League located in Argentina, and it is one of the many publications designed to maintain close communication about the organization's activities, yet the only example in Bridwell's collection. The Priests' Eucharistic League was officially erected in 1887 in the church of San Claudio in Rome with the objective of frequent and prolonged worship of the Holy Eucharist by its member priests. Priests of the League were required to spend an hour per week in adoration of the Eucharist, monthly apply the indulgences obtained by this time spent to the souls of purgatory, and annually offer the Holy Sacrifice for all deceased members of the League.

This periodical contains an essay about the Eucharistic wine, a sermon describing how the performance of the Eucharist can aid in one's quest for salvation, an essay over the feast of Our Lady of Lourdes, and a study about the prayers and ceremonies of the Holy Mass.

19. Mexico's Martyr: A Hymn to San Felipe de Jesus

Al invicto mártir Mexicano San Felipe de Jesús, dedica L.A. el siguiente himno.(Broadside, 19cm x 13cm)

This hymn, with its beautiful woodcut engraving of Saint Philip of Jesus to whom it is dedicated, describes the fate of the Mexican-born member of the Franciscan order who was martyred in Japan in 1597. As the hymn describes, Philip was on a ship on his way to Mexico from Manila when a storm blew the ship off course. He ended up in Japan, where he and his shipmates were arrested and eventually executed by the Japanese. The engraving shows Philip with the cross framed by two spears and a rope dangling from his arm because he and his companions were bound upon crosses and then pierced with spears until they died. Philip is known as the patron saint of Mexico City.

20. 20th Century Guadalajara

Ramón López. Sermón predicado en la Catedral de Guadalajara por el Sr. Canonigo Dr. D. Ramón López, el 8 de Diciembre de 1903, al inaugurarse las fiestas del año jubilar de la definición dogmática de la inmaculada concepción de María Santísima. Guadalajara: Impr. de Ancira y Hno. Sucs., 1904. (Pamphlet, [2], 21, [3], [additional copy attached], 21cm x 15cm)

Although most of the articles in the Bridwell collection were printed in Mexico City, the collection also contains a sizable stock of Guadalajara imprints, most of which date from the first half of the twentieth century, including four sermons by Ramón López. This sermon, preached on the feast day of the Immaculate Conception of Mary, discusses that subject, elaborating on the victory over original sin that the Virgin's Immaculate Conception signified. He also eulogizes Pope Pius IX, a faithful devotee of the Virgin Mary who, on December 8, 1854, proclaimed the Immaculate Conception of Mary to be official dogma of the Catholic Church in front of over 200 cardinals and bishops.