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September 17, 1943

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From a secret and reliable source we have received the following information:

In our latest interview with a leader of the Synarchist Union of Mexico, he gave us permission to quote the cooperative answer given him by President Avila Camacho. Despite the anti-Synarchist propaganda by leftist circles, the President of Mexico has constantly defended the democratic rights of free speech and free organization. When leftist deputies first advocated forbidding the establishment of Synarchist agricultural colonies in lower California and later advocated the prohibition of Synarchist meetings at which, as happened recently at Leon, as many as 100,000 people assemble, the president invariably answered: They are Mexicans and have the right to be protected by the government. Recently the president went a step further and assured the Synarchist leader that, as the Synarchist movement had proved to have respect for the law, he was of the opinion that it should be helped by the government in its efforts to better the social conditions of the agricultural worker. The occasion for this statement was the expose made by him of the situation of the Synarchist colonists of lower California who cannot, with their limited private means, buy essential farm tools nor construct the roads necessary to raise the living standards of this region. The Synarchist leader now has, after the assurances given by the president, solid hope that the Credit Unions will not refuse the Synarchists the loans normally conceded to socio-economic organizations which are considered a sound moral risk. (S)

The development of Synarchism has now reached a turning point. The little group founded on May 23, 1937, in Leon, Guanajuato, by three lawyers, Manuel Zermeno, Jose Trueba Olivares, Salvador Abascal, and a farmer, Jose Antonio Urquiza, has grown to a membership of 700,000 Mexicans, mostly Indians of the poorer class. Up to that time the peons, destitute laborers, had not been considered by professional politicians a force worth organizing, and Cardenas' experiments in collectivism did not succeed in raising their living standards. The Synarchist leaders, preaching Christian social order, have won the hearts of the forlorn field-workers and have instilled in them a great hope which can no longer be suppressed. Sofia Del Valle, founder of the Instituto de Cultura Femenina, who is well known in the United States (S)

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through her numerous lectures, expressed the basic results of Synarchism in a striking observation. "I have seen", she said, "on the faces of those peons I visited, the change of soul realised by Synarchism, the new dignity and social conscience awakened by the movement". (S)

During these last years, hundreds of small forgotten villages have been visited by the members of the Synarchist Union. Assembled in private homes, the peons have listened to the analysis made by members of their own class of the unbearable situation of neglect in which they live. Their hearts have responded to the conclusion: "Their own inertia and lack of social conscience is the primary source of their troubles; they must wake up, work hard, and organize their forces to become a constructive influence in the new Mexico." The Synarchist Union accepts as members only men and women of good moral and Christian lives. The first undertaking of Synarchism has been to raise moral standards, to awaken among Mexico's poor the conviction that they must live up to their old and undying Catholic traditions; in fact, in the villages where Synarchism has been adopted, drunkenness and laziness are fast disappearing. The leading men of these villages where Synarchism has been adopted, have assumed their responsibilities, educating their brethren at numerous meetings, distributing the paper "El Sinarquista" and "Orden", arousing enthusiasm through vivid demonstrations under the Synarchist banner. In the beginning there was sharp opposition by leftist officials of the *Tejidos* (collectivist farms), by representatives of the official government party (Partido de la Revolucion Mexicana, PRM) and sometimes bloody repression by the "Reservas Agrarias" (Armed groups formerly organized against the rich landed proprietors and now directed against the Synarchists.) One of the founders of Synarchism, Urquiza, was killed by them, and about 720 others have also fallen, martyrs to the cause. (S)

Now, says the Synarchist chief, the assaults of the "Pistoleros" have diminished considerably, and in many regions the official chiefs and members of the revolutionary party have secretly become Synarchists because they honestly believe this movement is the movement of the people. (S)

Gradually Synarchism is beginning to define its aims and methods more clearly. A movement of the simple and uncultured people could not be expected from the beginning to achieve great clarity in its ideology and organization. It may be said, that although the founders and leaders were heroic in their dedication to the cause of the people, and exceptional in their perseverance, they have not always been intellectually solid and practical. They have refused to oppose evil with arms and have maintained their aloofness from political elections. But their language has (S)

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often been violent and they have sometimes confused the cause of democracy with the Mexican misuse of democracy by fraudulent political leaders. This confusion is being cleared up by a more distinct definition of Synarchism as a socio-economic movement which aims at the organization by the people themselves, of those cooperative, financial and syndical constitutions which can save them from their age-old misery. This concept is sound, for all planning and state-intervention is without avail, if individuals do not learn to exert the proper efforts for a betterment of their conditions. (S)

The organization is also finally taking more definite shape. In the times of "pistolism" and terror, it was understandable that the leaders did not wish by publicizing their names, to expose themselves to the fate which befell one of the founders, Jose Antonio Urquiza. Political leaders of democracy, as well as the church, rightly manifest their lack of confidence in "secret committees" which can elude all attempts at checking and can, with the best intentions, develop authoritarian methods. The actual president now insists that the directing committees openly assume its responsibilities and that the names of members be published regularly in the Synarchist paper. The directing committee consults its advisers on special questions, and submits matters of faith and morals to a theologian. The regional and local committees are also being reorganized along a more democratic pattern. Formerly the nomination of leaders was a kind of family affair. A representative of the movement who founded a section presented to the meeting a list of candidates for the local committee, which was publicly discussed and which usually met with unanimous approval. Now that the membership has developed, a constitution is being prepared which will determine the manner in which local, regional and central authorities shall be appointed. A school is also being formed for training field secretaries in the proper doctrinal approach and methods of action. (S)

Synarchism is a lay-movement, which inevitably proceeds in temporal matters by trial and error, and does not involve any responsibility of the Church. The Church authorities who are always realistic have expressed neither approval or disapproval. Many leading Catholics in Mexico have sometimes feared that certain propaganda themes and methods of action might prove to be imprudent. None have doubted, however, the profoundly Christian spirit and practice of the leaders and members. One fact is clear: neither Church nor State can save the people, if the people (S)

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are not awakened to the job of saving themselves. Synarchism has won the hearts of the poorest of the Mexican proletariat, has restored their faith in themselves, in their own dignity and brotherhood, basing this transformation on the eternal truths of the Fatherhood of God. This transformation is the basis of the "good society" and instead of perpetuating the current Mexican scepticism about the practicability of honest working democracy, the Synarchist movement is bound to further the revival and development of a better democracy, founded on better education, on the growth in the Mexican masses of human dignity and regenerative faith. (S)

Confidential Information

In a private audience with the informant, a leading ecclesiastic showed some fear that Synarchist leaders might be violent and imprudent in their propaganda against the leaders of the Partido Revolucionario Mexicano (PRM). The Church leader admits, as all objective Mexicans do, that professional politicians make fortunes by graft and falsify the results of elections. He, however, pursues a policy of cooperation with the government and obtains de facto increasing tolerance for religion. He keeps Catholic Action (the cooperation of the laity in the apostolate of the hierarchy) within the strictest limits of spiritual action, forbidding the slightest interference in political matters. (C)

[REDACTED] being a former head of Catholic Action, has recently delivered pro-democratic and pro-Allied discourses. [REDACTED]

[REDACTED] He revealed that the church leader had forbidden him even to mention the Synarchist movement in his dispatches [REDACTED] as to avoid any connection between it and the Church. (C)

A former president of the Catholic Action of Men revealed that in the small villages many young men who should have been leaders in Catholic Action formed the Synarchist movement. He stressed that Synarchists are fervent Catholics. (C)

A priest, ecclesiastical assistant of Catholic Action, does not like the methods of Synarchism. He showed how it is difficult to organize the youth in Catholic Action because of the political difficulties in Mexico. He revealed that an order from the Vatican has forbidden bishops and priests to take any (C)

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