

History of the Beatification Process of Garcia Moreno¹

Year 1935: “Eucharistic Crusade of García Moreno” in Riobamba.- One of its members, Alberto Muyrregui composed the first prayer approved by the Church, September 29, 1938.- Its divulgation is delayed, owing to fear of attacks by the Masonic government.- In Quito it was also approved by His Eminence Archbishop Carlos María de la Torre, thereby the fears were dispelled.- The Jesuit Ricardo Vásquez undertook its distribution.- An altar server composes another prayer, asking the Sacred Heart of Jesus for the canonical glorification of García Moreno.- Another prayer to Our Lady of Lourdes for the same purpose.- Requests to Archbishop La Torre, asking him for the introduction of the Cause of Beatification.- The aforesaid prelate carries it out by his decree of December 20, 1939.- The Jesuit Fathers José Legohuir, José Jouanen and myself work on collecting the documents, along with the lawyer Wilfrido Loor Moreira.- The Garcían movement in Belgium.- Insistence and exhortations of Archbishop La Torre.- Wilfrido Loor and myself demonstrate the decisive influence of Masonry in Germany in the assassination of García Moreno.- Archbishop La Torre seeks to take the second step, by establishing the Process; but his will is temporarily thwarted, owing to a profound social change to the contrary.

There is, on page 336 of my book entitled, “*La Consecracion*,” a photograph of “The Eucharistic Crusade of García Moreno” in Riobamba, in the year 1935. In it, the upper part shows the portrait of the President-martyr with the initials of “God does not die” (“*Dios no muere*”), and beneath the members of the Directory with myself, its Ecclesiastical Advisor; and two boys, representing the Children’s Section. The latter are in the uniform and armor of the Crusades in the Middle Ages.

It was a seed that bore fruit, in a special manner, three years later, when one of those Companions came to me carrying in his hands a writing of his.— “Are you bringing me more verses to be corrected?” I asked with a little displeasure, since on two previous occasions I had retouched his poetic compositions at the expense of some work. “There are no verses,” he answered me, “but only this.” And he put a paper into my hands.—“You have really outdone yourself! ...You have written by the impulse of the Holy Ghost. The prayer that you have composed will easily be published in the press, with the sole permission of the diocesan bishop, whereas if I were the author, I would have to obtain moreover the permission of my Father Provincial, who would deny it to me, through fear of a Masonic reaction against the Jesuits.”

In fact, at this same time, I was working on the edition of the biography of the President-martyr, ending with three prayers asking God for his beatification. Well then, the censure of my major superior was couched in the following terms, “Booklet approved with applause, but the prayers are suppressed.”

Having revised one or another grammatical expression of the prayers composed by Mr. Muyrregui, he rushed to the Episcopal House, and was attended by the Very Rev. Vicar-General Virgilio Camacho, in the absence of His Excellency Bishop Alberto Ordoñez. Having read the text with special circumspection, the Vicar-General granted it his approval for its distribution by the press. Let us hear now its content in its entirety:

¹ This translation has been made from the book, *Vida de Garcia Moreno* (Quito, Imprenta ARPI, 1979) by Fr. Severo Gomezjurado S. J., vol. 12 (Years 1921–1974), pp. 224-248.

Prayer asking God for the glorification of the Martyr of the faith Gabriel García Moreno.

O Lord! God of goodness, who makes the virtues of Thy servants to shine forth before the face of the world, grant, we humbly beseech Thee, that by the virtues practiced during the mortal life of Thy faithful servant and martyr of the faith, Gabriel García Moreno, we have the unspeakable joy of seeing him exalted to the honor of the altars, so that he may be held up and imitated in the world as the perfect model of those who govern, for Thy greater glory, the spiritual good and benefit of our souls. Amen.²

For the greater glory of God. A Franciscan Tertiary. Riobamba.
Ecclesiastical Government of the diocese. September 29, 1938. Imprimatur. The Vicar-General.

Note: We call García Moreno a martyr, with merely human criterion, without trying to anticipate the judgment of the Church.

Concerning the manner in which the first prayer was officially approved by the Church, imploring the canonical glorification of García Moreno, it took its beginning on the feast of the Archangel Saint Michael. “Who is like God!” said the latter. “Power of God” was the name of the former, the author of the apothegm, “God does not die! (*¡Dios no muere!*)”

Four days passed, and the circulation begins with two thousand holy cards with the portrait of García Moreno on the front and the aforesaid prayer on the back. I gave a conference on the subject in the College of the Sisters of St. Mariana of Jesus, having obtained beforehand the permission of my rector, Father Luis Mancero; and they made the aforementioned holy cards available to the public at a bargain price, so that Mr. Muyrragui would not suffer economic loss, being poor of fortune.

Immediately my rector was besieged by individuals who branded this propaganda as a spark that would provoke a Masonic arson attack against the Jesuits. Consequently, the packages of the images had to be put “on ice” and hidden, even though their owner was a layman, who bore it with patience, convinced that alone, he would not be able to utilize these holy cards, and strengthened by my words, “This opposition shows that the work is from God, and has to culminate in a triumph.”

My aforesaid rector wrote to Quito, to the Rev. Father Provincial, informing him of the affair, and asking him for a higher decision. This decision came to Riobamba, and the contents were in substance the following: “The Fathers of higher authority having been consulted, and all were in agreement that we ought not to intervene in this propagation. God has indicated the time in which we can honor, as is fitting, the Man who honors the man.”

² “Eucharistic Crusade of García Moreno,” for the section of adults. For the section of children, the patron and model was Guy de Fontgalland, whose life was at its height of popularity during those years. The adult members of the Directory were Neptalí Cisneros, President, in the middle; on his right, Pacifico Merino; on his left, Alberto Muyrragui, author of the first prayer requesting the beatification of García Moreno. In the front row: myself; at his right, the child Alberto Pipa; at his left, the child Guillermo Anda.

Who was our dictator at this time?— It was Dr. Manuel María Borrero, one of the arms of the Masonic pincers.³

A few days later, a letter arrived from Father Ricardo Vásquez in which he was saying to me, “I am annoyed with you. Have patience. Who is more devoted to García Moreno than I, who even has received extraordinary favors from his patronage; and nevertheless I also consider that it is still not yet the time to promote his beatification!”

Father Alfonso Escobar was another of those annoyed, since the bank account of the Apostolate of the prayer had been used up in the printing of one of those thousands of holy cards. He had with him the original approved by the Very Rev. Vicar Camacho, and he showed it to His Excellency, Bishop Alberto Ordoñez, when he had just returned to the city. He added these words, “See what your Vicar approved in the absence of Your Excellency.” – The prelate read intently the prayer, took a pen and inscribed his approval next to that of the Very Rev. Vicar Camacho. Fr. Escobar enclosed the prayers approved by the two ecclesiastical authorities of Riobamba in an envelope, and sent them to the aforesaid Father Ricardo Vásquez in Quito, who directed his steps to the Archbishopal Palace, asked for an audience, and put the prayer doubly approved in the “Sultan of the Andes” into the hands of His Eminence Carlos María de la Torre.

Archbishop La Torre, for his part, gave it a slow reading, brandished his quill and adjoined his approbation. Still more, he put at the bottom the following note: “Distribution is to be made in the religious associations and Catholic schools.”

At once Father Ricardo Vasquez published the holy card of García Moreno with the prayer by the thousands, and distributed copies in Riobamba and throughout Ecuador. Muyrragui, Escobar and I were exulting with joy.

And the Masonic arson attack against the Jesuits? – Not even a feint. The Quito newspaper entitled, *El Dia*, reacted at once, but taking the matter from a humoristic point of view. Here is its article which appeared at the end of October. Unfortunately the collections which I am reviewing are incomplete; but I remember well the substance and it is as follows:⁴

After the holy card of García Moreno and the prayer have been reproduced, it is said that General Elroy Alfaro also deserves to be raised to the altars, since he does not lag behind García Moreno in that he had been barbarously assassinated. Still more, Elroy Alfaro has performed a portentous miracle, and it is the following:

A certain devotee of his was suffering from complete deafness, prayed before the portrait of Alfaro, and with a lit candle in his hand, was asking him to perform the miracle of taking away this ailment. Before he had finished the prayer, what an astounding miracle! The Alfarist devotee began to hear wonderfully with both ears in perfect condition. Even more, he began to perceive sounds with excessive intensity, like claps of thunder, even the buzzing of flies and the sputtering of the candle.” This was the whole Masonic arson attack against Father Gomezjurado and all the Jesuits.

Feeling more zealous Father Ricardo Vásquez published thousands of leaflets with instructions on the matter. Let us listen to some of them:

³ *La Consagración*, pp. 336 ff.

⁴ *Ibid.* page 338.

What are the conditions that the Church requires for giving the title of martyr to a heroic Christian?– The canonical conditions are three: real and voluntarily accepted death of the victim, unless God prevents it miraculously; that the tyrant or perpetrator of the death caused it unjustly; and that the reason for sacrificing the victim be the hatred of God, of the Church, of the [true] religion, or some Christian virtue, or the rights and prerogatives of the Church.

Were these conditions verified in the death of García Moreno?– He knew very well that they were trying to kill him as a victim and he was preparing himself for the sacrifice: “The enemies of God and of the Church can kill me, but God does not die. I am going to be assassinated, I am happy to die for the faith.”

Who killed García Moreno?– There can be no doubt that the [Masonic] lodges and other enemies of the [Catholic] religion [killed him].

Why did they assassinate him?– Because they were seeing in him a model of a Catholic ruler.

How did Pius IX and Leo XIII judge the death of García Moreno?– Pius IX said, “García Moreno fell under the steel of the assassin, a victim of his faith and of his Christian charity.” And Leo XIII, “He fell under the steel of the wicked for the Church.”

Does this mean to say that García Moreno did not have any faults or defects?– Not at all, since even the great saints have their faults, and for this reason they do penance.

How do martyrs wash away their sins?– By shedding their blood for the love of God; so much so that, perfectly purified, they immediately go up to paradise.

Who still hate García Moreno?– The Freemasons, the Socialists, and the enemies of the Church and of the homeland; also some badly influenced Catholics, imbued with prejudices, who do not know the hero.

Are there some people who reverence and love him very much?– All Catholics and the best people of Ecuador; and likewise all good people outside of Ecuador, with rare exceptions.

Can one implore the Divine favor and ask for miracles through the intercession of García Moreno, by making use of his image or of his relics?– Yes, but only in private; and in the event of obtaining them, it is fitting that it be reported in detail to the ecclesiastical authorities for consequent purposes. God is accustomed to glorify His servants in this way.

Blessed soul of García Moreno, pray for me!⁵

His Excellency Bishop Heredia, bishop of Guayaquil has said, “I have always maintained as my opinion that God is asking of us two things equally obligatory: the construction of the National Basilica, so that national and perpetual worship may be given there; and secondly the glorification, as far as it is on our part, of the Martyr of God and of country amongst us.”

A few months later I left for Quito and all the Jesuits from there congratulated me for having taken the vanguard in the glorification of García Moreno, and they added, “If we are waiting for the politics to change first, nothing will ever be done.” Father Ricardo Vásquez, with an emphasis of a deep and anxious desire which was engraved upon my mind, added these words: “May God give you constancy.”

⁵ The fliers by Father Ricardo Vásquez were published in the form of small sheets of paper under the title of “Leaflet Messenger.”

Immediately I composed a prayer, the contents of which were the religious deeds of García Moreno in concrete form. His Excellency Alberto Ordoñez, and ardent devotee of the President-martyr, and knowledgeable of his anecdotal features and even his unpublished feats, advised me. Let us listen to it:⁶

O Most Sacred Heart of Jesus! Remember the consecration that President Gabriel García Moreno made to Thee of his Republic; of the enthronement of Thy sacred image in his presidential home; and of his blood shed to seal his unshakeable adherence to Thee and to Thy vicar, the Pope, and grant us the canonical glorification of such an exemplary ruler, that men powerful in deeds and words may rise up for the cause of religion and of country, and finally the particular grace which we ask Thee, in accord with Thy good pleasure. Amen.

The preceding prayer has been approved not only by the bishops of Ecuador, but moreover by the bishop of Pasto in Columbia, by the bishop of Santiago in Chile, by the bishop of São Paulo in Brazil, by one of the bishops in Argentina, through the action of Father Hervé Le Lay, and by a bishop of Scotland, through the action of Hamish Fraser. As it is obvious, it has been translated into Portuguese and English. I estimate that the number of the holy cards of García Moreno with such prayers surpassed a hundred thousand, during the course of forty years.

I also promoted the sending of requests to His Eminence Carlos María La Torre, begging him to begin the Cause of beatification of the great man. Signatures abounded of gentlemen, of artisans, of ladies, of religious men and women, of seminarians and students, etc. The replies of the Metropolitan consisted in grateful acknowledgements for the requests and promises to fulfill them at an opportune time. The Tertiaries of St. Francis did more: being proud of having had as their member the President-martyr, four members in person left for Quito: Arturo Salazar, Aurelio del Pozo, Javier Bustos and Alberto Muyrregui; this last one was the author of the first prayer, which had the glory of having been fought against at the beginning. They presented themselves to Archbishop Efrén Forni, Apostolic Nuncio of the Holy See, and they placed the request into his hands. Going first to the aforesaid prelate was a mistake, when the right of introducing the Cause was incumbent upon His Eminence, Archbishop La Torre of Quito, where García Moreno had died. But this involuntary discourtesy contributed to stimulate more the boldness of the prelate of the capital.⁷

In November of 1939 a reunion of all the bishops of Ecuador took place, and at it Archbishop Forni read out the petition brought by the Franciscan Tertiaries of Riobamba, and thereupon laid the written and signed document on the table and in view of all. Immediately and with energetic emphasis Archbishop La Torre said, "This matter is my concern, because García Moreno died in Quito," and right away he picked up the document for himself. A month passes, and he publishes the following decree, the contents of which are pure gold:

Serious and prudent men well versed in Sacred Theology, and who have studied with special care and diligence, inside and outside of the Republic, the death of Lord Doctor Don Gabriel García Moreno and the cause which motivated it: they believe

⁶ Father José Legohuir was another of those who was very pleased with the first prayer: as he was the author of important books about García Moreno whom we have already mentioned in the preceding pages.

⁷ Cf. *La Consagración*, pp. 340 ff.

that they have discovered in these the essential marks and characteristics of a true martyrdom.

It seems to them that the deaths of Saint Canute, Saint Wenceslaus, Saint Thomas of Canterbury and of the English Catholics sacrificed in the fateful days of Henry VIII and Elizabeth I, keep perfect consonance and analogy with the Ecuadorian President; and that, if the infallible decision of the Church has decorated them with the aureola [little golden crown] of martyrdom, she could well encircle the brow of this man with it also.

Such an assessment, far from negligible indeed, and the interest that not only simple and devout faithful but even conspicuous members of the College of Cardinals have shown so that, within the canonical framework, it becomes possible for the very upright Magistrate to be placed upon the altars, who, notwithstanding the incredulity and apostasy of his century, has shown his faith and his unwavering adherence to the Church and to the Vicar of Christ, and of his innermost conviction, expressed by constant and superhuman efforts, only so that the nation will be happy which in its customs, its laws, and its constitution recognizes the sovereignty of Christ. They have moved us to take the first steps for the clarification of such an important point.

How much glory we would give to God, with what new splendor the Church would be clothed, and what unfading honor would redound to our country, if with infallible lips the Roman Pontiff would declare that García Moreno was and ought to be called a **martyr of Christ!**⁸

No one is unaware of the protracted and delicate proceedings that have to be performed prior to the Church, having proved with unmistakable certitude the heroism of the virtues or the reality of martyrdom, placing one of her sons upon the altars. Still more, the desired goal will not be reached, if God Himself, by means of wondrous deeds, above all natural powers, and wrought through the intercession of the Servant of God, does not put, so to say, His signature and His seal upon the Process, and show that it is His will that this hero be honored and glorified as a saint or martyr of the faith.

The first inquiry about the heroism of the virtues or the reality of martyrdom, pertains to the Ordinary in whose territory the Servant of God ended life's journey.

So that the Sacred Congregation of Rites, to which the Process has to be presented, may not brand it as null, it must adhere strictly to everything the sacred canons have treated concerning so delicate a matter.

The whole second part of the fourth book of the Code of Canon Law is put together to give these rules and regulations; and in regard to historical Causes, that is to say, those in which, by so much time having passed since the death of the Servant of God, it is not possible to receive statements from eyewitnesses. Pius XI, of holy memory, in his *Motu Proprio* of February 6, 1930,⁹ marked out the lines that the Sacred Congregation of Rites ought to follow in the processing of these causes.

Recently the same Sacred Congregation of Rites, dated January 4, 1939, published the "Norms to be Observed in the Formation of the Ordinary Processes concerning Historical Causes."¹⁰ It prescribes in number 1 of these Norms, that the

⁸ Ibid. pg. 348, where footnote 25 reads in these terms: "It was Bishop Ordoñez, an eyewitness, who told me of the energetic expression and words of the Metropolitan, who always took pride in valiantly promoting the beatification of García Moreno without taking notice of the Masons."

⁹ Apostolic Letter *Già da qualche tempo*" (AAS 22 (1930), pp. 87-88).

¹⁰ *Normae servandae in construendis processibus ordinariis super causis historicis* (AAS 31 (1939), pp. 174-175).

Ordinary, before beginning the Process, the Promoter of the Faith or the Fiscal Promoter¹¹ constitute a commission formed of three members, whose expertise concerning historical methods and concerning the investigation of the archives are fully attested, are bound *in solidum*¹² “to gather all the historical sources about the life, virtues or martyrdom, the ancient fame of sanctity or of martyrdom, or the ancient veneration of the Servant of God.”

Therefore, after invoking the lights of the Holy Ghost, having heard the views of our Fiscal Promoter; fearful of incurring Divine indignation, if perchance we put forward some resistance to the designs which perhaps God may have upon the privileged soul of whom Pius IX said that “he had fallen victim of his faith and of his Christian charity,” and Leo XIII that “he surrendered his life for the Church at the hands of the wicked”: and the Congress of 1875, that “he shed his blood for the holy cause of religion, morality and order, peace and progress.”

In compliance with that which has been ordained by the Sacred Congregation of Rites in the document cited above: we deem it beneficial to constitute the Historical Commission which will have for its end to gather all the historical documents relating to the death of Dr. Gabriel García Moreno, who died riddled with gun wounds in the Plaza of Independence of Quito, the first Friday, August 6, 1875. This commission will be composed of the Very Reverend Juan de Dios Navas, Magisterial Canon of our Metropolitan church and archivist of our Ecclesiastical Curia; of Reverend Father Joel Monroy, Provincial of the Order of Ransom: and of Reverend Father José Le Gohuir of the Company of Jesus.

Given in Quito, on the 20th of December of 1939. Carlos María Archbishop of Quito. Angel Humberto Jácome, Secretary.

Various religious associations of Riobamba sent letters to Archbishop La Torre, this time to congratulate him for the introduction of the idolized Cause. The Metropolitan answered by thanking them, and at the same time asking for prayers. This correspondence of letters can be found in the “*Boletín Franciscano*” of Riobamba, August 6, 1941.¹³

Father Le Gohuir, a very competent man, as he had been the author of thick volumes about García Moreno, such as “*Un Gran Americano*” and the second volume of

¹¹ “The fiscal promoter (*fiscus*, public treasury) — though perhaps, if we attend to the most important part of his office, a better title would be “promoter of justice” — is a person who, constituted by ecclesiastical authority, exercises in the ecclesiastical courts and in his own name the office of a public prosecutor, especially in criminal cases (*Instr. S. C. Episc. et Reg.*, 11 Jan., 1880, art. 13). If we wish to include in the definition all that is comprehended in his office, he might be defined as a public person legitimately appointed to defend the rights of his church, especially in court. Périès, in his article “*Le procureur fiscal ou promoteur*” (*Revue des sciences ecclésiastiques*, April, 1897), rightly says that the whole office of the fiscal promoter may be summed up in three points: solicitude for the observance of discipline, particularly among the clergy; attendance at the processes of beatification and Canonization in episcopal courts; and defense of the validity of marriage and of religious profession. All these functions, it is true, are not always carried out by one and the same person; they are all, however, included in the full idea of the *promoter fiscalis*, for it is this official’s duty to defend the rights of the Church, the decency of Divine service, the dignity of the clergy, the holiness of matrimony, and perseverance in the perfect state of life” (“Ecclesiastical Courts” (*The Catholic Encyclopedia* (1908 ed.), vol. 4., pg. 450).

¹² “His competit ‘in solidum’ officium colligendi omnes fontes scriptos circa vitam, virtutes vel martyrium, antiquam famam sanctitatis vel martyrii, aut antiquum cultum Servi Dei. His competit ‘in solidum’ officium colligendi omnes fontes scriptos circa vitam, virtutes vel martyrium, antiquam famam sanctitatis vel martyrii, aut antiquum cultum Servi Dei.”

¹³ Cf. *La Consagración*, pp. 343 ff.

“Historia de la República del Ecuador,” was writing his thesis about the Garcían Martyr, when he was surprised by death, just seven months after his appointment as a member of the Historical Commission. Unfortunately, it has not been possible to ascertain the whereabouts of that manuscript. Archbishop La Torre appointed as his replacement Father José Ricardo Vásquez, who, a year before, in his journal entitled, *“La República del Corazón de Jesús,”* had published his thesis of the martyrdom of García Moreno, elaborated by the French Jesuit José Jouanen. The latter finished for his part by being appointed a member of the Commission, and being of such character, he gave greater breadth and depth to the aforementioned thesis, and he put it into the hands of Archbishop La Torre.

Both this illustrious Archbishop and I, and all those who read the lucubrations of Father Jouanen, affirm that his proofs of martyrdom are not apodictic or convincing. Why does it possess such defects?— Because this religious, very praiseworthy in other activities, here only really demonstrated that García Moreno was a martyr of the liberal doctrines. Well now, such a course gives leeway to the following objection:

The Ecuadorian and intellectual instigators of the Garcían assassination, such as Juan Montalvo, Alfonso Polanco, Avelardo Moncayo, and Roberto Andrade, have declared that their mortal hatred was not only aimed at the antiliberal regime of García Moreno but also at his authoritarian and ruthless methods.

The reasons, therefore, would be political-religious. It is clear that even so, it is easy to demonstrate that hatred towards the religious aspect of García Moreno predominated in them. Jouanen stresses the fact that these instigators, personally, had not received from him any notable inconvenience. Just by being insane, they hurled themselves to the assassination of a ruler praiseworthy in public deeds and beloved by his people. This approach is developed more fully in chapter XV of our ninth volume.

Meanwhile, back in the Old World, in Belgium, a spark tending to the canonical glorification of the Man who honors a man was enkindled. This took place in Mechelen, the primatial ecclesiastical city of the Belgian Kingdom, where a six page booklet in November of 1944 was published, amidst the rubble and smoke of the dreadful conflagration.

On the first page the portrait of García Moreno is presented with the facsimile of his name and signature, taken from an original autograph.

On the second page begins the following literary work in French, which when put into English prays in these terms:

Prayer for obtaining the beatification of Gabriel García Moreno:

O God, Who has deigned to raise up in the person of Thy servant Gabriel García Moreno the eminent virtues which enabled him to save his nation and lead it to Thee, by lifting it from material and moral prostration, and consecrating it to the Sacred Heart of Thy Divine Son: deign to glorify this Thy servant and grant us to soon see him placed by the Church upon the altars.

Saint Gabriel the Archangel, Strength of God, who has been chosen to be the patron of Gabriel García Moreno on the day of his baptism, you who, without any doubt, obtained that strength by which he did not retreat before the enemies of God, but rather he longed for the favor of being judged worthy of shedding his blood for the Church: deign to grant us the happiness of seeing soon his name recorded in the

list of the saints, and that the Divine Providence may bestow upon us the graces which we request through his intercession.

Our Father, Hail Mary, and Glory be.

Imprimatur. Mechelen, the 11th day of November of 1944. José Cartón de Wiart, Vicar General...

Then the well-known features of Garcían governance are presented, comparable with those of St. Louis, King of France, and with Charlemagne; and it finishes with three paragraphs which we transcribe here below:

García Moreno was far from being the passing of a meteor, without leaving a trail behind itself. Not to present his personality in all its glory, would be not to give God the glory of His works, and to this great man the immortality which is due to him even on earth. It would be, moreover, to deprive the human race of an enormous help; since the life of García Moreno presents a providential lesson to ward off the cataclysm which he alone undertook to remedy.

What more beautiful example could be offered to our rulers, faced with almost superhuman difficulties which characterize these post-war years? In fact, the clearing of a heap of ruins, the bringing of prosperity, and above all the rectifying of the standards now so wrong, and the leading of nations according to the principles of the Christian life under the gaze of God and of His Church, did he not achieve all this in a splendid manner in a few years, within the sphere in which he had to act?

And in this century in which His Holiness Pius XI has called Christians to the practice of Catholic Action, who can compare with Gabriel García Moreno, who for his piety, study, and activity has merited to be chosen as one of the patrons of Catholic Action?

It is a pity that there has not lived for a long time a prelate so determined in favor of the Cause of García Moreno.

Finding myself in Cuenca, and especially for the centenary of the dogmatic definition of the Immaculate Conception of the Most Holy Virgin, I composed the prayer which follows and was approved by the illustrious Bishop of that city:

O Most Holy Virgin of Lourdes! Remember your servant Gabriel Garcia Moreno swore to defend the privilege of your Immaculate Conception. He was a member of your Congregation,¹⁴ and assiduously recited the holy rosary. He expired at the feet of your sacred altar, and according to the testimony of Pope Pius IX, who defined your exemption from original sin, "died as a victim for the faith and because of his Christian charity for his country." Obtain for us the canonical glorification of such an exemplary ruler, that men powerful in deeds and words may rise up for the cause of the same faith and their country, and finally grant us the particular grace which we implore through your intercession and for his glory, if it be for the good of our souls. Amen.

(Ask for a particular grace, and recite a Hail Mary and a Glory Be.)

The preceding prayer was also approved by other venerable bishops, and was even enriched with an indulgence of three hundred days by His Eminence María de la Torre,

¹⁴ i.e. the Marian Congregation of Artisans in Quito directed by the Jesuit Fathers.

Archbishop of Quito. Undoubtedly this has increased the power of the patronage of García Moreno. Consider the following case:

Finding myself in Jirón, in a neighborhood near Cuenca, a woman said to me:

During several days I suffered interior anguish which was leading me to despair. When Saturday arrived, I entered a church and invoked the Most Holy Virgin, “My mother! I do not ask you for riches, neither for honors, nor for a house, nor a job. I want to be a good Christian, fulfilling the Commandments of God’s Law and of the Church. But deliver me from the terrible sadness that even tempts me with despair.” Scarcely had I finished this prayer, when I felt in my soul that the Most Holy Virgin was answering me, “Invoke García Moreno.”— I replied to her, “My Mother, are you not infinitely more powerful than García Moreno, and you love me like a daughter? I have heard that García Moreno has worked miracles, but I do not know him well nor do I have faith in him.”

The aforementioned woman continued suffering the diabolical temptation, and even more dreadfully, was gripped by a cruel melancholy. The next Saturday, she entered the church, knelt before the image of Our Lady, and repeated to her the same prayer from before, but this time with greater vehemence and bathing her rosary with tears. The Most Holy Virgin answered her the same as she did eight days before, but with more energy, “Invoke García Moreno.”— Then the poor little woman obeyed docily, lifting her eyes to heaven, she exclaimed, “García Moreno, have mercy on me! I do not ask you for riches, neither for honors, nor for a house, nor a job. I want to be a good Christian, fulfilling the Commandments of God’s Law and of the Church. But deliver me from the terrible despair that make my life an insupportable torment...” She lowered her head and immediately felt an immense spiritual relief, as though a strong arm had lifted off her shoulders a crushing burden that was torturing her. She experienced a heavenly sweetness and an internal joy which she had never experienced before, even in moments of great devotion.¹⁵

She told me all the above in the church of Jirón, and added, “From that moment, Father, I have not suffered again even a trace of that despair; I have recourse in my works to the patronage of García Moreno and he has not left me disappointed.”

In the year 1952, when I was in Cuenca, I published a booklet entitled, “¿*Mártir García Moreno?*” I tried to show that the authorship of the crime of August 6¹⁶ was in the Masonic Lodges of Germany. It is true that Father Berthe already had said this sixty-five years ago; but my contribution consisted in reinforcing the thesis with new testimonies. Behold the cogency which demonstrates with certitude the martyrdom of García Moreno, without significant objections. What jealousy about the borders or the economic and military power could the German Empire of those years have had towards the Garcían Ecuador?... On the other hand the Kulturkampf viewed with disgust that, on the shores of the Pacific and on the equator, a great progress was being shown, based on and influenced by a lofty and exuberant Catholicism. Hence its hatred, mixed with contempt, of the Protagonist of that progress.

The distinguished Father Jouanen having died, and I having been transferred to Quito, I was appointed a member of the aforesaid Commission on February 16, 1957.

¹⁵ The favor performed in Jirón has been previously published in my booklet entitled, “*Caballero de la Virgen.*”

¹⁶ President García Moreno was assassinated on this day in 1875.

This note of Archbishop La Torre sent to me on April 17, 1962 shows his concern for the advancement of the Cause:

Would you be kind enough to inform me if you have something written about García Moreno? I ask this in regard to what I have commissioned of you, in view of the goodwill, erudition, and other qualities which adorn yourself. I would be very grateful to you. Your trusted and affectionate servant in the Lord, who blesses you. Carlos María Cardinal de la Torre, Archbishop of Quito.

Immediately I presented myself before His Excellency, and told him that the material is not ready at present. In effect, I found myself at that time working on the sixth volume of my monumental work about the life of García Moreno, and only in the ninth volume would it be treated about the decisive influence of the Masonic Lodges of Germany in the assassination of the Hero. His Eminence also told me that it would not be necessary that I present the evidence of martyrdom but only the documents from which the evidence could be drawn. This extraction would concern the judges of the Process, which would constitute the second canonical phase of the Cause.¹⁷

The year 1969 arrived, and having completed the composition of my ninth volume, I reckoned that I had not only compiled the materials but also made the selection of them and put them in strategic order, so that they could demonstrate the martyrdom. Thus the tasks of the Process would be easy and rapid.

Dr. Wilfrido Loor Moreira was working with me at the same time on the same thing, with the publication of his book entitled, "*García Moreno y sus Asesinos*," published in 1955, which was also the reason why he was appointed a member of the Historical Commission. Its first edition sold out, and the second was released in 1966. In my opinion, the chapters dedicated to the biographies of those involved in the crime of the 6th of August, such as Faustino Rayo and his minions, constitute its irreplaceable value. They are shown there to be wretches and great sinners, and not as they are presented by their ideological colleagues: spotless men and heroes. Another merit of Wilfrido Loor consists in his documentation taken from the criminal proceedings concerning the crime of the 6th of August, in which the testimonies are enhanced by the sanctity of the oath. May God grant that these three voluminous dossiers be published soon, for the greater prestige of García Moreno.¹⁸

Jubilant, I then ran to His Eminence, and said to him, "Now I have the materials ready for the Process."—"I am glad," he answered me. "Go to my secretary Monsignor Angel Humberto Jácome, and tell him on my behalf to write the decree establishing the Process, which I will approve with my signature." It should be noted that His Eminence, as a result of having suffered a stroke, could not by himself write this document. Moreover he did not see anyone in the Archiepiscopal Palace but in his residence in Ciudadela Mariscal Sucre. From here I emerged triumphant heading for the aforesaid Palace, where I transmitted to Monsignor Jácome this notification.— This Most Illustrious Secretary pointed out to me, "Since His Excellency Pablo Muñoz Vega is the Coadjutor Bishop '*Sedi Datus*,' he must be informed of the matter. Let us wait for him to return from Bogotá; it is a question of a few days."

But weeks and months passed by and such a decree was neither drafted nor written. What had happened?— I did not know that a profound social change had taken place,

¹⁷ The document by which the Cardinal Archbishop appointed me a member of the Historical Commission, is published in my third volume, page 7. A short time later Dr. Wilfrido Loor was included in the Commission, using more or less the same words.

¹⁸ The first edition of "*García Moreno y sus Asesinos*" has 244 pages, and the second 328.

unfavorable to the Cause of García Moreno. Doubtlessly His Eminence Cardinal La Torre also did not know it either, owing to his illness, his isolation, and his ninety-five years.

I presented hundreds of signatures to the Archbishop, on behalf of Catholics from the capital city, begging that impetus be given to the Cause. In May of 1974 I returned from Spain, bringing with me also hundreds of signatures on the matter. Finally, a Scottish gringo named Hamish Fraser sent a similar request, written by Catholics in France, Scotland, and Ireland. The reply of the then Archbishop and Cardinal of Quito, His Eminence Pablo Muñoz Vega, coincided with my pessimistic assessment of an unfavorable profound social change; the reply which Hamish Fraser enclosed in a letter to me, and which substantially read in these terms, was, “Unfortunately there is not the environment, neither the religious nor the political.”

In the hope of a favorable social change, my volumes ten, eleven, and twelve will contribute to my collection of numerous testimonies in favor of the fame of sanctity and martyrdom of García Moreno. Likewise [it is so hoped] with [regards to] a declaration made by Mrs. María Mercedes Carpio, widow of Faustino Rayo, the ill-fated assassin of the Protagonist of our pages.

Finding myself in Latacunga in January of 1976, I spoke with Mrs. Rufina Granda, widow of Ladd, an elderly woman having attained to 96 years, which lady told me the following history, which I write continuously, for greater ease of the readers, but she was interrupted by me various times, for the greater clarification of the passages:

I was fourteen years old, in 1894, and I was in the parish of Guaytacama, whose pastor Fr. Nicolás Silva had an interview with my mother, whom I accompanied. Lustrums before the aforesaid priest had been the godfather for one of the children of Faustino Rayo, to whom he gave the name of Nicholas, doubtlessly because of the sponsor.

After the tragic 6th of August, Mrs. María Mercedes Carpio, widow of Rayo, conversed with her *compadre* Nicolás Silva and said to him, “My deceased spouse had been accustomed to sell many things to the Indians of the East, and received in payment, gold nuggets which they were washing in the rivers. Almost all of them had outstanding and old debts; hence my husband wanted to go back east to collect them, but he came up against the inexorable prohibition of García Moreno.”¹⁹

Three or four gentlemen were coming at night to the house, and were having talks with my husband behind closed doors, inciting him to kill García Moreno. To induce him better, they were giving him gifts. I came to know this, and frequently I said to my husband, “Do not rush into such a great crime, and the worst thing is that they are going to kill you also.” He answered me, “They are not going to kill me because I have a few people to defend me. We are going to enjoy a comfortable life.” “The wife of Rayo was very virtuous,” the above mentioned pastor of Guaytacama said finally.

Mrs. Rufina Granda continued by giving information to Father Gomejurado in these terms:

¹⁹ In the baptismal registers of the parochial church of San Roque in Quito, I found the birth of María Rosa Antonia Sinforosa Rayo Carpio, baptized on the 9th of August of 1870. That of Manuel Antonio Faustino Rayo Carpio, baptized on the 24th of December of 1874. During various hours I searched for that of José María Rayo Carpio, who was a pharmacist, and I did not find it either in San Roque nor in the Sagrario. Doubtlessly this last was the godson of Nicolás Silva Vaca and he took his name.

About the year 1896, when I was in Guaytacama, both sons of Rayo turned up, in soldiers' uniforms, and took possession of two horses, to use them in the Alfarist campaign against the guerilla fighters of the province of Chimborazo. I and others, hoping to prevent the completion of the robbery, said to them, "These horses are the property of Father Nicolás Silva." No sooner had they heard this name, they were taken aback and returned the horses.²⁰

²⁰ The Alfarist abuse of taking possession of horses, to support the criminal war sustained by Masonry against the legitimate government and against the vote of the people, was called "the seizure of [meaning 'by'] beasts."