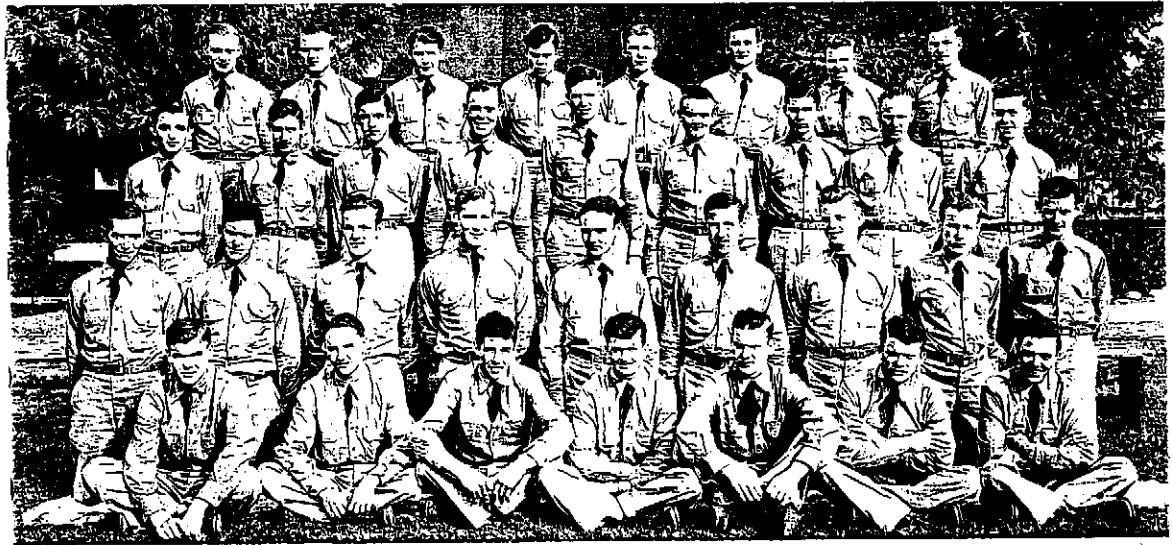
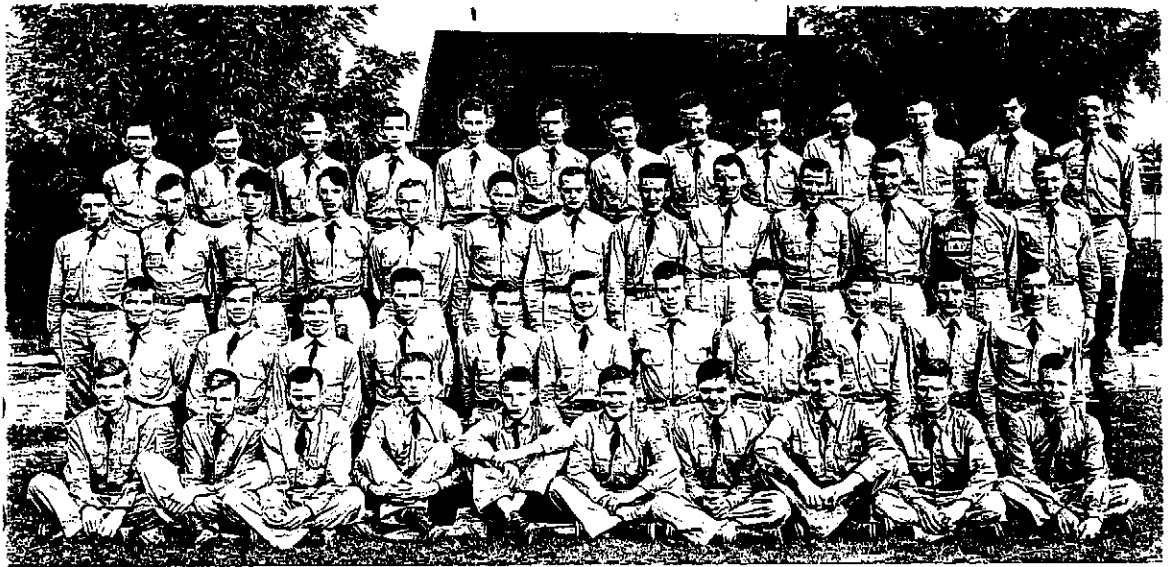


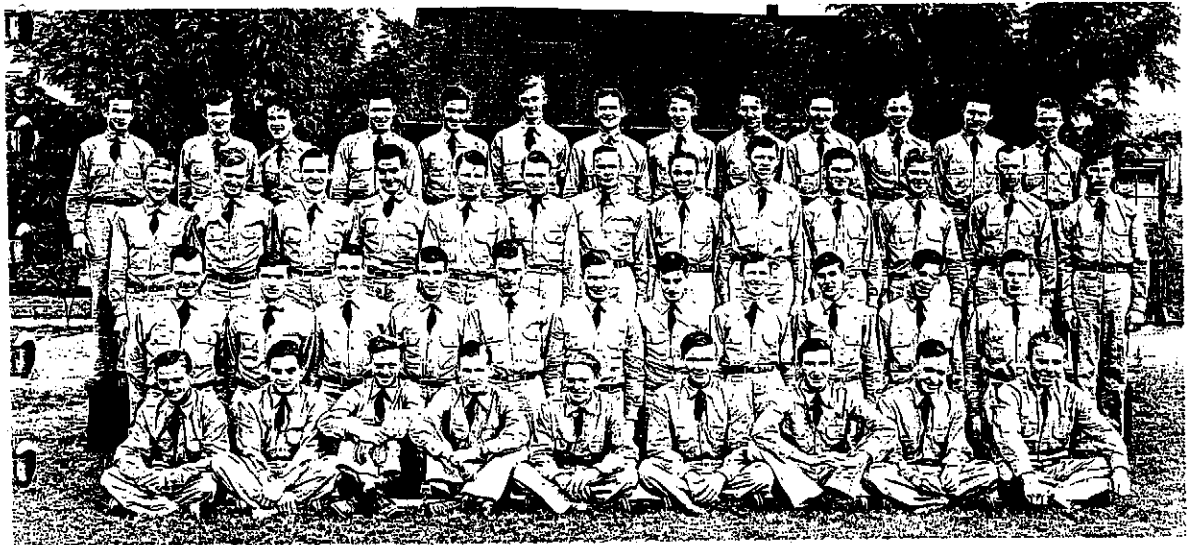
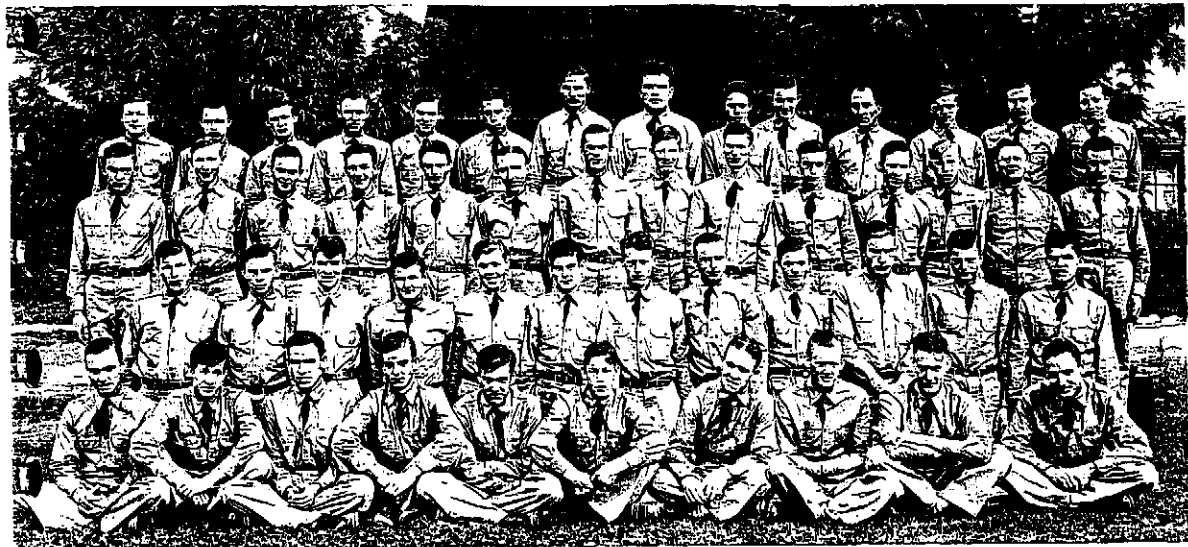
### WORK PROJECT

A Summary of the Projects completed during the year of  
July 1, 1939 to July 1, 1940

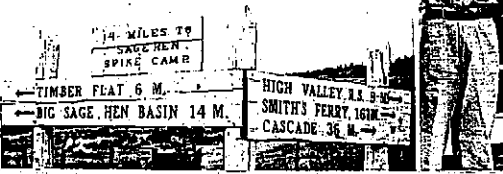
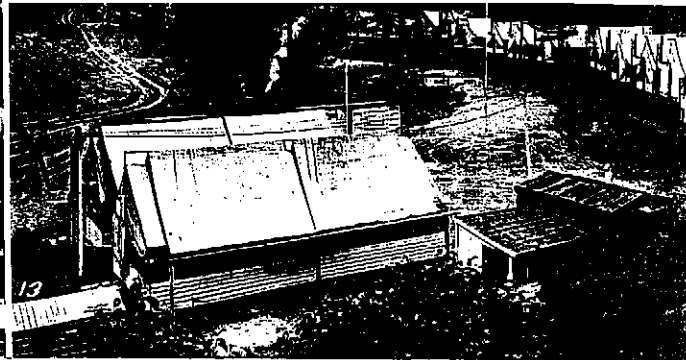
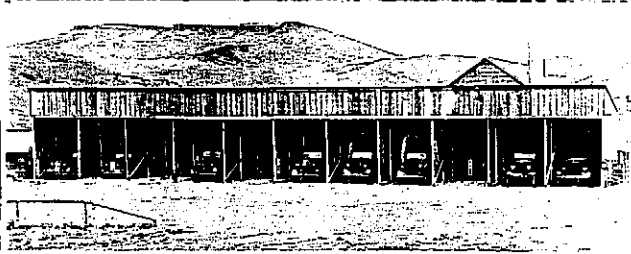
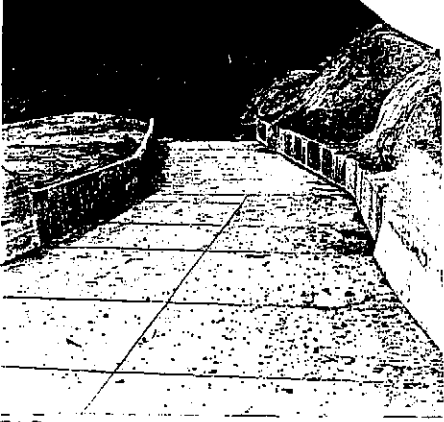
6417	Rds. Fencing upon Private Lands
1104	Rds. Fencing upon National Forest Lands
12	Spring Developments Completed
444	Acres Sheet Erosion Plantings
2	Reservoirs Constructed
8	Permanent Check Dams (Erosion Gully Type)
36.2	Acres Clearing Reservoir Site (Sage Hen)
3433	Sq. Yds. Brush and Rock Type Riprap
5.8	Acres Tree Plantings
1355	Acres Range Broadcast Seeding, National Forest
2771	Acres Range Broadcast Seeding, Private Lands
228	Man Days Fire Presuppression
102	Man Days Fire Fighting, Private Lands
611	Man Days Fire Fighting, Grazing Lands
573	Man Days Fire Fighting, Forest Lands
120	Man Days Emergency Work, Searching for Drowned person
2186	Man Days Equipment Repair and Construction
4	Technical Service Spike Camp Buildings Con- structed
1002	Man Days Constructing Plywood Portable Buildings
19	Spike Camp Buildings Maintained

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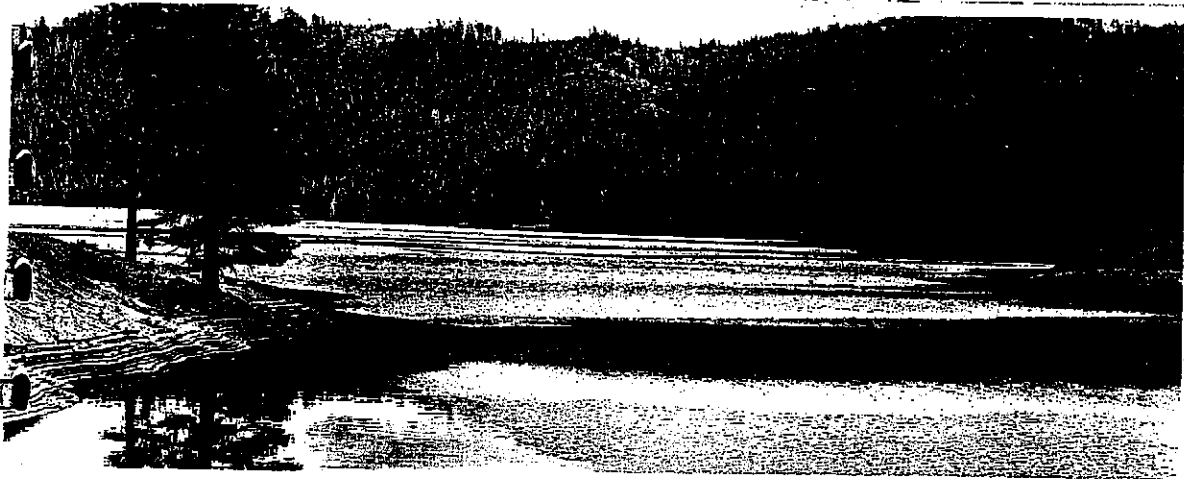
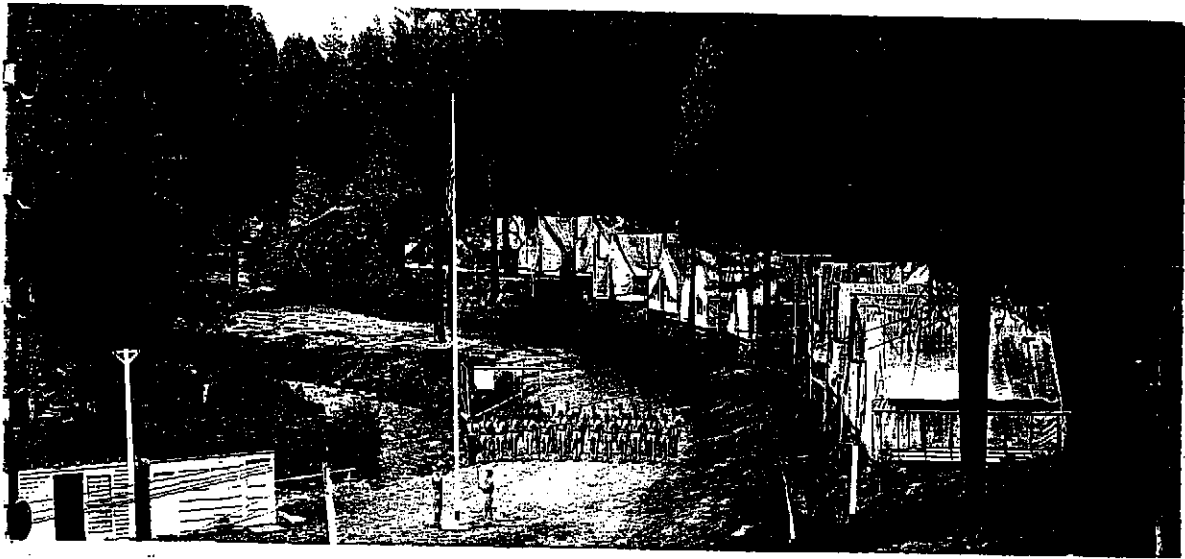
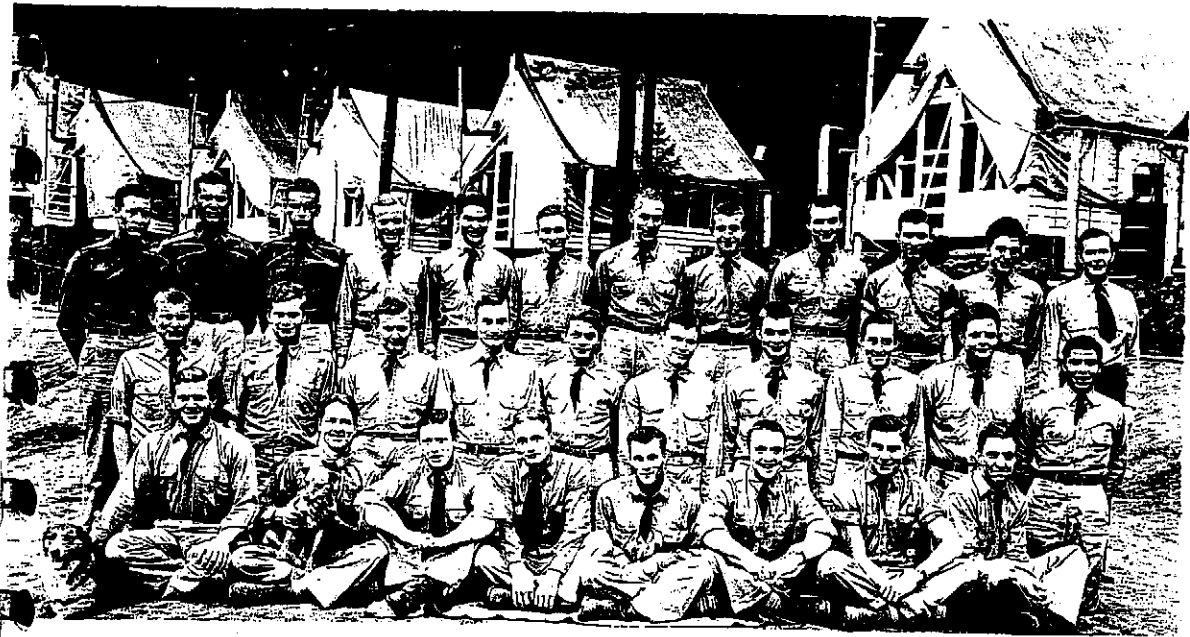


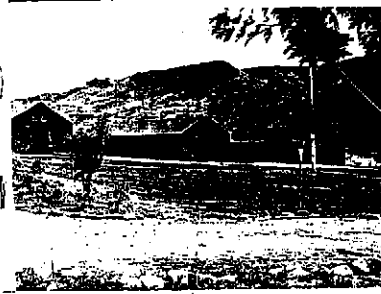






14 MILES TO SAUC HEN SPIKE CAMP  
← TIMBER FEAT 6 M. →  
← BIG SAGE HEN BASIN 14 M. →  
HIGH VALLEY, K.A. 9 M.  
SMITH'S FERRY, 16 M.  
CASCADE 36 M. →







#### FOR GREATER GLORY

Before the anticlerical Calles Law took effect in 1926, members of the clergy, Catholic groups (such as the Knights of Columbus), and even some politicians risked arrest in an effort to persuade Congress to rescind this attack on religious freedom. Time after time they were denied.

President Calles wanted to ensure that all citizens would be educated under the totalitarian government's secular standards. He wanted the government to form the minds of Mexico's citizens unopposed and insisted that the Church was "poisoning the minds of the people."

#### Of what did the "Calles Law" consist?

In June 1926, Plutarco Elías Calles signed the "Law for Reforming the Penal Code," which became known unofficially as the "Calles Law." The Calles Law's reform of the penal code in Mexico called for the strict enforcement of restrictions against clerics and the Catholic Church that were provisions of the Mexican Constitution of 1917. Some examples of the Constitutional Articles:

Article Three mandated compulsory secular education "free of any religious orientation."

Article Twenty-four concerned "religious freedom" understood as "freedom of worship" so long as it "does not constitute a crime." In other words, there was only as much "freedom of worship" as the government chose to allow. Also, religious institutions were forbidden to own

#### ORIGINS OF THE CRISTIADA

any land beyond their "temples" and even these were subject to confiscation by the state.

Article 130 obliged all churches and religious groups to register with the state. Priests and ministers of all religions were made second-class citizens forbidden to vote, hold public office, support any political party or its candidates, or even criticize public officials.

President Calles not only enforced these existing laws regarding the "separation of church and state" throughout Mexico, but also added his own legislation. The new law imposed specific penalties for priests and individuals who violated the constitutional provisions. Priests would suffer harsh fines for such "offenses" as wearing clerical garb in public or draw five years in prison for so much as simply criticizing the government.

The legislation also decreed that parish-priests register with the government and that the churches be placed under control of "neighborhood committees." Obviously, this was not a matter of "separation of church and state," but complete subordination of the Church to the state.

To help enforce the law, Calles seized Church property, expelled all foreign-born priests, and closed the monasteries, convents, and religious schools. Priests and lay people who did not comply were often executed.

#### What was the origin of the 1917 Mexican Constitution?

The Mexican Constitution of 1917 was drafted by a constitutional convention in Santiago de Querétaro during



the Mexican Revolution. It was approved by the Constitutional Congress on February 5, 1917. This new Constitution is successor to the Constitution of 1857 and earlier Mexican constitutions.

Articles 3, 5, 24, 27, and 130 were redacted with sections to restrict the influence of the Catholic Church. In April 1917, Mexican bishops prepared a letter of protest that declared the new Constitution "destroys the most sacred rights of the Catholic Church, of Mexican Society, and of Christian individuals." It was the effort by the Calles regime to enforce these articles strictly that led to the uprising known as the Cristiada or Cristero War.

#### Who was Plutarco Elías Calles?

Plutarco Elías Calles was a Mexican general and politician. He was president of Mexico from 1924 to 1928, but he continued to control the political direction of Mexico from 1928-1935. This period is known as the "maximato"—when Calles proclaimed himself "Máximo" or "Jefe Supremo"—which is translated "Supreme Chief."

Calles is most noted for the fierce oppression of Catholics which led to the Cristero War, and for founding the Partido Nacional Revolucionario (National Revolutionary Party, or PNR), which eventually became the Partido Revolucionario Institucional (Institutional Revolutionary Party, or PRI)—which governed Mexico for more than 70 years.

#### What was Calles' aim in attacking the Church?

Calles wanted to eradicate Catholicism and create a new Socialist society without God. By doing so, he would gain better control of the people's way of thinking and their way of living.

He would often read books and articles by authors whose writings envisioned a Socialist utopia and he wanted the same for Mexico. It was through this vision that Calles decided to keep the United States and European governments from owning any Mexican oil interest. He wanted Mexico in complete control of its people and its land.

Years later, with no end to Calles' war against the Catholic Church in sight, the U.S. took the opportunity to become a peacemaker—while simultaneously recovering their former lucrative Mexican oil interests.

#### How does Calles' personal background relate to his persecution of the Church?

It is important to know that Plutarco Elías Calles grew up in poverty and deprivation. He was the illegitimate son of an alcoholic father who did not provide the necessary means for his family and would eventually abandon them. Plutarco's mother, Maria de Jesús Campuzano, passed away when he was only two years old. He was then raised by his uncle Juan Bautista Calles, from whom he took his

slips of paper, each with the vows, the name of the city, and the priest who celebrated the Sacrament (many of these priests are now considered martyrs)—these simple documents are true gems of the Catholic Faith!

**How many priests or religious were evicted from Mexico?**

To enforce the new law better, the government expelled all foreign-born (missionary) Catholic clergy and religious from Mexico. Many seminarians were also exiled. There were 4,500 Mexican priests serving their people before the persecution began in 1926. By 1934 over ninety percent of them suffered persecution. A mere 334 priests were licensed by the government to serve fifteen million people. This led to entire states of Mexico going without a single Holy Mass being celebrated for weeks or months at a time. Over 4,100 Mexican priests were eliminated by emigration, expulsion, or assassination. By 1935, seventeen Mexican states were left with no priests at all.

One can only imagine the feeling of desperation on the part of faithful lay Catholics. Testimony from survivors of the Cristero movement reveals that they would rather go without food than go without assisting at Holy Mass. It was inevitable that this attack on their religious freedom would not be allowed to pass peacefully.

**So Catholics continued to practice their Faith?**

Yes, but only at great risk. During the fiercest parts of the persecution, the government continued to multiply the penalties for Catholics caught in any religious celebration. To be caught in a catholic gathering, a wedding, private Mass, etc., was to be arrested, fined heavily, or even be executed. Fear would discourage thousands of people from practicing their Faith.

The bail for those arrested would be set so high they might lose everything they possessed to pay it. Others were sent to a prison called Islas Marias (Mary Islands) in the Pacific Ocean as punishment. It was a place that no one would ever want to visit—where the Mexican government imprisoned the worst criminals. Catholics young and old were sent there to intimidate others to cease practicing their faith.

Worst of all, anyone caught celebrating any religious services could be summarily executed. Many Catholic clergy were killed by firing squads.

**Were boycotts organized during this time? How were they an effective means to fight back?**

Boycotts are one way to resist the aggressor peacefully. Because Catholics knew that the Church would not support an armed revolt, many opted for peaceful measures to resist the injustice while remaining in full union with the Church.

Many business owners who supported the government were targeted for boycotts. Transportation services were

## FOR GREATER GLORY

avoided and people kept expenses to an absolute minimum in order to give a financial blow to the economy. Many stores and entertainment facilities, such as theaters, had to close due to this boycott.

**Had the Catholic Church always been under attack in Mexico?**

Religious persecution permeates Mexico's history since the deaths of Fr. Miguel Hidalgo and, later, Fr. José María Morelos, who had participated in Mexico's War of Independence (1810—1821).

There was religious persecution in the 1870s similar to that of the 1920s Cristero War. During that time the Catholic resistance was called Los Religioseros, or, "The Religioners" (1873—1876). There was also persecution to a certain extent during the Mexican Revolution (1910—1917) and, most notably, during the Cristero War (1926—1929). Further persecution led to a small resurgence of the Cristiada during the 1930s but did not become as fierce or as widespread as its predecessor.

Even to the present day, the Church in Mexico has labored under continued persecution. The Catholic Church has suffered extensively in our modern era from various anti-Catholic aggressors employing ever more sophisticated means to accomplish their goal of suppressing religious liberty.

## THE CATHOLIC RESPONSE

**Did Mexican Catholics follow the Calles regime's order to close all Churches?**

During the persecution begun in 1926, there were citizens in some areas who were not willing to follow Calles' executive order to close all the churches. When the military would visit such locations to enforce the new law, soldiers would destroy all religious images. They would also use the churches as stables, cockfighting arenas, and for profane social gatherings designed to offend even the most mild-mannered Catholic.

It is hardly surprising that Catholics would fight back to defend their priest and their parish. While these sporadic confrontations were not planned or premeditated, it soon became evident that military persecution was creating an "atmosphere" of valor and courage. Catholics would fight for their religious freedom and the conviction that no one had the right to take it away.

**Was there any active "Catholic" Church in Mexico during this period?**

Once the persecution began in earnest, there were very few Catholic priests left in Mexico. During this period the government established the schismatic "Mexican Apostolic Catholic Church" to serve the Catholic community as it would see fit. The government made use of a retired

## FOR GREATER GLORY

"It was unbelievable. They sent these young soldiers so we behind the ears we felt we had gone cadet hunting. They couldn't mount a horse correctly, they couldn't shoot straight while riding, and some of the young cadets even fell off their horses during the attacks. It was a real shame, but it was either them or us."

When the last government soldier fell after that first attack, the Cristeros had gained weapons, ammunition, and horses—as well as a new confidence—for their small army. Additional men joined their cause and the Cristeros grew stronger. With this new growth, they were able to plan their defense of the neighboring towns of Los Altos. This is considered the real beginning of the Cristero movement.

### Did the uprising grow?

Although the first uprising was not considered a serious threat to the government, it began spreading like wildfire and engulfed almost the entire country in the three years of fighting. The government failed to see the real threat when the first uprising occurred, which led to this monumental battle throughout Mexico.

One of the Mexican generals who experienced firsthand the attack and defeat of government forces visited President Calles and personally recounted what had occurred. He declared that, if Calles would give him authority to take any military action he deemed necessary,

## THE CATHOLIC RESPONSE

he would have no trouble squashing the insurgents in three weeks.

President Calles responded, "Use whatever means you need to use to eradicate these religious fanatics, so long as it does not take three years!" Ironically, it was three years before the end of the conflict.

Was there anyone in Mexico who spoke up and came to the aid of the Church?

Besides the thousands on the battlefield fighting for religious freedom, there were thousands of others in local cities who assisted as volunteers; donated money, food, or clothing to relieve suffering; and worked towards the abolition of the Calles Law.

Many citizens lost everything they possessed by showing support for the Cristero cause. Anyone found aiding the Cristeros would be arrested without question.

After the persecution intensified, neighboring countries called on the Mexican government to rescind the law or to end the persecution of religious freedom. Political pressure mounted after the first images of the persecution came to light.

What is the origin of the existing photos of the Cristeros' executions?

President Calles wanted to ensure that all Catholics would see the horror of the brutal executions in order to

## FOR GREATER GLORY

intimidate them and to deter them further from practicing their Faith. After the first images were published, public's response was one of shock, disbelief, and anger. Exposing the horrific measures of the persecution enraged the people even more and led more of them to support the rebellion. Clearly, Calles had made a mistake.

### Who funded the Cristero uprising?

The uprising was funded by local Catholics and grass fundraising to obtain cash, guns, ammunition, first food, horses, etc. Thousands of Catholics donated anything and everything they possessed in order to support the cause.

### Who coordinated these fundraisers?

There were many groups involved in order to help Cristero movement. However, one of the biggest contributors to the cause was the Feminine Brigades of Saint Joan of Arc, or Las Brigadas Femeninas de Santa Juana de Arco.

### Who were the Feminine Brigades of Saint Joan of Arc?

The character of "Adriana," portrayed in *For Greater Glory* by Catalina Sandino Moreno, is representative of young women who formed the Feminine Brigades of Saint

## THE CATHOLIC RESPONSE

The courageous acts depicted in the film are based on true events. It was started on June 21, 1927, by a small group of young Catholic women in Jalisco who were sympathetic to the Cristero movement. Although there were fewer than twenty women present at their first meeting, they eventually grew to over 25,000 members in three years.

Their "squadrons" filled many important roles crucial for the survival of the cause. They were organized as communication cells, fundraisers, and nurses. Some of them carried ammunition hidden under their clothing, concealed weapons for the Cristeros, and gave first aid assistance to wounded soldiers. Some lost their lives to exploding grenades during their smuggling operations.

Many more were arrested, raped by their captors, and executed for carrying secret messages aimed to assist the Cristero units. In one incident a general for the government forces had five of these brave young women hung simply for printing antigovernment propaganda. They were considered traitors by their own government, but martyrs for the Cristero cause.

Part of this powerful and important movement to help the Church was a vow of secrecy among the young women. Anyone who was arrested by the local authorities would give no details nor relinquish any information regarding for whom they worked. It was a true hidden movement within the persecution that didn't come to light until near the end in 1929.

As Fr. José Reyes Vega

## FOR GREATER GLORY

states such as Zacatecas, Michoacan, Durango, Colima, Guanajuato, and Querétaro, spreading through most of the country soon after.

### Isn't waging war against Catholic teaching?

Not if it falls under the Church's definition of a "just war." This doctrine was first enunciated by Saint Augustine of Hippo (A.D. 354—430). Over the centuries it was refined by Doctors of the Church, especially Saint Thomas Aquinas, and formally embraced by the Magisterium. The Church has also adapted the "just war theory" to the situation of modern warfare.

Certain conditions established by the Church must be met for a conflict to be considered a "just war." The Catholic Church's understanding of the "just war theory," is contained in paragraphs 2302—2317 of the *Catechism of the Catholic Church*.

### Did the Catholic Church support the Cristero movement?

The Catholic bishops of Mexico could not get involved directly with the movement due to the Church's moral position on what constitutes a "just war." They did, however, support nonviolent measures, such as boycotts and petition drives, which did not involve taking up arms.

What where the bishops of Mexico doing to help the Catholic community?

## THE CATHOLIC RESPONSE

The bishops worked diligently to have the Calles Law amended. Pope Pius XI explicitly approved this course of action. In September the episcopate submitted a proposal for the amendment of the Constitution of 1917, but Congress rejected it.

Failing to come to an agreement with the Calles regime, and in order to avoid any possible confrontations or bloodshed, the bishops of Mexico asked the Holy See for permission to suspend all Catholic celebration/worship on July 31, 1926, the eve before this new law would go into effect. For *Greater Glory* depicts the many marriages, baptisms, etc., that were celebrated en masse before the cessation of Church ceremonies.

The bishops continued to work tirelessly for a peaceful resolution as the war intensified, but each time they were turned away and their requests denied. During the fiercest persecutions, the clergy were hunted and tormented more than anyone. All the bishops risked arrest or execution for publicly criticizing the Calles law and the government. Most of them had to flee to the United States, where they received support from the U.S. bishops. Only two or three remained in Mexico.

### Who was Pope at the time of the persecution?

Pope Pius XI was the Vicar of Christ during this period.

**What did the Holy See do to help the Church in Mexico?**

When the oppression was about to begin, the Vatican granted permission, requested by the Mexican bishops, to cease any Catholic religious services in order to avoid confrontations. Additionally, the Holy See wrote letters to the government requesting they abolish the Calles Law. The government would ignore each request.

As the war intensified, Rome continued to have direct communications with President Calles to ask for leniency. Not only were Vatican officials dismissed, but diplomatic relations were broken off by the government.

Lastly, Pope Pius XI wrote an encyclical letter to the clergy and the faithful of Mexico to give them courage and hope during this persecution. There was really not much else the Holy See could do. On November 18, 1926, the Pope sent the encyclical letter *Iniquis Afflictisque (On the Persecution of the Church in Mexico)* to offer prayers and encouragement during this difficult time.



Cristeros from Southern Mexico

**THREE—U.S. INVOLVEMENT**

**What did the United States know of the persecution of the Church in Mexico and what was its response?**

It is well to remember that while the Bill of Rights and the U.S. Constitution enshrine the right to religious liberty, anti-Catholic sentiment was strong in 1920s America. Margaret Sanger, foundress of Planned Parenthood, vigorously supported Calles' persecution of the Church, as did the Ku Klux Klan (KKK). In the KKK's widely distributed *The Knights of the Klan vs. the Knights of Columbus*, the radical racist group ridiculed Catholic immigrants as "ignorant and superstitious." They even went so far as to offer their four million members as soldiers for the Calles regime should any other group or nation try to intervene militarily on behalf of the Church.

The American government was certainly well aware of the persecution, but it did little initially, due to the vital U.S. interest in reestablishing crucial oil imports which President Calles had halted soon after taking power. At the same time, American Catholics staunchly supported their Catholic brethren in Mexico.

**Was the Catholic Church in the United States extending any assistance to Catholic Clergy during this persecution?**

The U.S. Catholic bishops extended their full support to



#### FOR GREATER GLORY

any clergy seeking assistance. It was a blessing in time of need for hundreds, if not thousands, of clergy and religious. Many clergy seeking asylum were welcomed by the U.S. Bishops and received accommodations, health services, food, and lodging during this time. Only two or three bishops stayed in Mexico in hiding; while others had to flee or were evicted to their own country of origin.

It is known that thousands of Catholics fled to other places such as the United States, Cuba, and Spain, among others, to escape this persecution. Not only regular lay people but also the many religious were exiled as their convents and seminaries were confiscated by the state.

In the film, President Calvin Coolidge (played by Bruce McGill) speaks of "pressure from the Knights of Columbus" as an incentive for U.S. diplomats to convince Calles to end his "war against the Catholic Church." What did the U.S. Knights of Columbus do to stand with Catholics in Mexico?

In August 1926, just days after the Calles Law took effect, the U.S. Knights passed a resolution to support the Church in Mexico. They established a fund that raised over a million dollars to offer relief services for those exiled from Mexico, to provide for exiled seminarians to continue their priestly formation, and to educate the American public about the true situation.

The Order printed and distributed five million pamphlets about the Cristiada and two million copies of

#### U.S. INVOLVEMENT

the *Pastoral Letter of the Catholic Episcopate of the United States on the Religious Situation in Mexico*. The U.S. Knights also sponsored over 700 free lectures and reached millions by radio.

#### Who was Dwight D. Morrow?

Morrow (played by Bruce Greenwood in *For Greater Glory*) was appointed United States Ambassador to Mexico from 1927 to 1930 by then-President Calvin Coolidge. He was widely hailed as a brilliant diplomat, mixing popular appeal with sound financial advice.

#### What was the result of Morrow's embassy?

Ambassador Morrow was instrumental in bringing about the end of the persecution. He initiated a series of breakfast meetings with President Calles at which the two would discuss a range of issues, from the religious uprising to oil and irrigation. This earned him the nickname "the ham and eggs diplomat" in U.S. papers.

Morrow wanted the conflict to end both for regional security as a solution to the oil problem in the United States. In one meeting with Calles, the ambassador offered military support in exchange for oil so that Mexico could finish the war once and for all. In the end, however, he depended upon the diplomatic skill of Catholic clergy and laymen to negotiate the peace agreement which ended the Cristiada. He was aided in his efforts by Father John J.

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**BRADY, PETER RAINSFORD** (1825-1902). Peter Rainsford Brady, surveyor, soldier, and public servant, was born on August 4, 1825, in Georgetown, Washington, D.C., the son of Peter and Ann (Rainsford) Brady. He entered Georgetown College at the age of twelve and served in the United States Navy (1844-46) and on the United States Coast Survey before moving to San Antonio, Texas. In 1847 he joined the surveying party of J. J. Giddings and surveyed part of the Fisher-Miller Land Grant<sup>qv</sup> designated Giddings District 3, which included almost all of what is now McCulloch County and parts of Concho, Menard, and San Saba counties. According to Thomas Brown, a member of the party, Brady mistakenly identified a creek as the Concho River during the survey, and when the error was discovered the creek was designated "Brady's Creek" (now Brady Creek<sup>qv</sup>). According to family legend, however, Brady found the creek when the party was searching for water, and the stream was named in his honor. Over a quarter of a century passed before McCulloch County was organized and its county seat named Brady City.

Brady was recruited by Lt. Col. Peter Hansbrough Bell<sup>qv</sup> in November 1847 and served in the companies of William B. Crump and Samuel Highsmith<sup>qv</sup> protecting the western frontier of Texas. He was discharged on September 30, 1848, and after joining the California gold rush returned to Texas to serve as first lieutenant in Capt. W. A. A. (Bigfoot) Wallace's<sup>qv</sup> company of Texas Rangers<sup>qv</sup> in 1850-51. In 1853 he joined the surveying party of Andrew B. Gray,<sup>qv</sup> formed to survey for a route from Texas to California for the Thirty-second Parallel Railroad Company. When the expedition ended in 1854, Brady formed the Arizona Mining and Trading Company and settled in Arizona, then a part of New Mexico Territory. With the advent of the Civil War<sup>qv</sup> he found himself a minority in his allegiance to the Union and moved to Sonora, Mexico. From there he traveled, engaging in intelligence activities and locating supplies for the Union forces. During the years following the war he served in many public offices, including treasurer and sheriff of Pima County, Arizona; sheriff, treasurer, school trustee, and surveyor of Pinal County, Arizona; chairman of the Board of Commissioners for the State Prison System at Yuma; special agent of the United States Private Court of Claims; and member of the Eighth, Sixteenth and Nineteenth assemblies of the Arizona Territorial legislature, from which he retired in 1898 as the oldest member at age seventy-three. In addition to his many years of public service Brady was a pioneer in the development of the Arizona mining and cattle industries and, as a charter member and officer of the Arizona Pioneers Historical Society (formed in 1884), was active in

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## CHAPTER XIV. EARLY PIONEERS AND SETTLERS (Continued)

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*Up: Contents Previous: CHAPTER XIII. EARLY PIONEERS AND SETTLERS (Continued) Next: CHAPTER XV. FORMATION OF MINING DISTRICTS*

*[page 283]*

Peter R. Brady—Graduate of Annapolis—Member of Surveying Party—Farmer, Miner and Stockman—Candidate for Delegate to Congress—Defeated by R. C. McCormick—Assists Government in Detecting Peralta-Reavis Land Fraud—His Parting With H. F. Ashurst—Death of—Michael Goldwater—Early Business Man in Arizona—Lays Out Townsite of Ehrenberg—Many Business Ventures—Mayor of Prescott—Death of—Charles Trumbull Hayden—Early Santa Fe Trader—Rides First Overland Stage to Tucson—First Probate Judge at Tucson—Establishes First Ferry and First Store at Tempe—Extensive Mercantile and Other Interests—Death of.

Among the early pioneers of Arizona, none bore a more prominent part in its development than Peter Rainsford Brady. He came, on his paternal side, from good old Irish stock. His mother, Anna Rainsford, was from Virginia. He was born in Georgetown, District of Columbia, August 4th, 1825; received his education, in part, at the Georgetown College, later entering the Naval Academy at Annapolis, Maryland, from which he was graduated about the year 1844. After cruising around the Mediterranean Sea in the United States vessel "Plymouth," he resigned from the navy, and left his home October

*[page 284]*

26th, 1846, for San Antonio, Texas, where he enlisted as a Lieutenant in the Texas Rangers, and served with distinction in the Mexican War. After the war Mr. Brady joined a surveying party under Colonel Andrew B. Gray, who made a survey from Marshall, Texas, to El Paso; thence across the country to Tubac and from the latter point made branch surveys, one to Port Lobos on the Gulf of California, and the other to Fort Yuma and San Diego. Mr. Brady served as a captain on this expedition, and was prominent in many Indian fights. When the work was completed, the company disbanded at San Francisco.

Mr. Brady was of an adventurous spirit, and in his younger life preferred the wilderness to the smooth paths of civilization. In 1854 he came to Arizona and settled in Tucson, in which place he resided for many years, bearing his part as a good citizen in those exciting times. After the organization of the Territory, he held several public offices, and was sheriff for two terms. He was married in 1859 to Juanita Mendibles, who bore to him four children, all boys. She died in 1871, and in 1878 he married Miss Maria Antonia Ochoa, of Florence, Arizona, by whom he had three boys and one girl. He settled in Florence in 1872, and made it his home for twenty-seven years. He engaged in farming, mining and stock raising. In 1881 he received \$60,000 for his half interest in the Vekol Mine.

He was a Candidate for Delegate to Congress in 1871, against Richard C. McCormick, who was declared elected by a small majority.

*[page 285]*

Mr. Brady was in all respects a strong man, not only physically, but mentally; of unquestioned integrity, and in every position of honor or trust, he reflected credit upon the appointing power. A gentleman of the old school, he was genial, kind and hospitable. The latch-string to his house always hung upon the outside. He served several times in the Territorial Legislature and always with great credit to himself, using his influence at all times to enact laws for the benefit of the Territory.

“In 1894,” says his daughter, Miss Margaret A. Brady, “my father was appointed as Special Agent for the Interior Department, in the U. S. Private Court of Land Claims, and he obtained valuable information in behalf of the Government in the Peralta-Reavis land fraud. His notes are very humorous relative to the ridiculous claims of Reavis and his wife. I can say that it was greatly due to my father’s information that the Government was able to identify the fraud.”

In 1898 he served for the last time in the Upper House of the Territorial Legislature, and from the Arizona Gazette of March, 1898, I extract the following:

“

Quite a pathetic little parting scene occurred at the Maricopa depot upon the evening of the departure of the members of the legislature. Hon. Peter R. Brady, the veteran councilman of the Nineteenth, whose biography has been closely interwoven with stirring and interesting events in the early history of Arizona, stood a little apart from the chatting group. Though still of vigorous constitution and robust

*[page 286]*

build the whitened hair told of the cares of many years of active life. At the veteran's

side stood a tall, fairhaired youth, ambition, energy and hope outlined in every attribute of his makeup. The two stood with their hands clasped in an affectionate farewell. The tears welled in the old man's eyes as he spoke brokenly words of cheer and promise to the young man who had made so brilliant a beginning in public life. Ashurst was equally affected. Early in the session the two had become warmly attached, being respectively the oldest and youngest member of the body, and often did the young man seek the counsels of his old friend and profit by them.

“We will probably never meet again this side the grave,” said the patriarch, as he gave the young man's hand a fervent farewell wring, “but God bless you on your way.”

”

In 1899, Mr. Brady moved with his family from Florence to Tucson, where he lived up to the time of his death, which occurred May 2nd, 1902, at the age of 77 years. All his children are still living and have their residences in Arizona. His second wife died August 14th, 1910.

One of the earliest business men to settle permanently in Arizona was Michael Goldwater, who came to Arizona in 1860, locating at La Paz on the Colorado River. At that time he was associated in business with Mr. B. Cohen, and founded a large forwarding and trading business besides being Government contractors and merchants. They erected the first mill upon the Vulture Mine, and when it was completed, Mr. Goldwater, with Mr. James Cusenberry, the superintendent, took charge of the property, and ran the mill for about ninety days, paying off all the debts upon it and then turning it back to the owners.



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### Brady, Peter Rainsford

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#### Located at:

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**Title:** Personal papers.

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#### Scope

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Correspondence, biographical information, and transcript of diary relating to his term as sheriff. Includes certificate of election when elected sheriff in 1876.

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#### History

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Pioneer sheriff.

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**[Back to Previous Page](#)**

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him the opportunity to meet  
March 7 Villa wrote again to  
ng to an earlier letter and say-

ing that he had issued orders to Governor Maytorena to give guaran-  
tees, which Scott had suggested, to the Cananea Consolidated Copper  
Company. On April 2 Scott thanked Villa for his action in the Cananea  
matter and for a handsome Mexican blanket which Villa had sent him.  
Somewhat earlier Villa sent word to Scott through Carothers that he had  
been asked by a Japanese naval officer as to his attitude in case of war  
between Japan and the United States. He had replied, he said, that all  
of his resources would be at the disposal of the United States.<sup>6</sup>

The Chief of Staff of the Army (or any other military official)  
normally has no voice in the formulation of the foreign policy of the  
United States. This was especially true under President Wilson. Still,  
Scott's open friendliness with Villa must have had some effect upon  
the opinion of the Secretary of War. As a member of the cabinet, the  
Secretary of War had a definite voice in the administration's policies.

If the President had been inclined to shift his favor from Villa to  
Carranza after studying West's report, he was probably deterred by the  
fact that Carranza seemed suddenly to have acquired all of Villa's  
former phobia against Spaniards. Carranza's expulsion of the Spanish  
minister has been mentioned. Exercising its good offices during the next  
few months, the United States made several representations to Car-  
ranza's government about outrages and violence against Spaniards in  
places under Carranzista control. Every effort by the United States was  
either rebuffed with almost studied rudeness or evaded with legalistic  
pettifoggery. The correspondence led the editor of the *Independent* to  
remark that "Carranza is in disfavor in Washington."<sup>7</sup>

Attempted protection of Spaniards was only one of the diplomatic  
problems growing out of the Mexican situation in the spring of 1915.  
The Benton tragedy came to the fore again with unsuccessful efforts by  
Letcher to help Benton's widow recover her husband's ranch. In this  
matter the local Villista officials, with whom Letcher had to deal, were  
as evasive as the Carranzistas.<sup>8</sup> At the same time a considerable number  
of Turkish subjects (mostly Syrians) residing in Mexico furnished a  
new problem. Since Turkey was unrepresented in Mexico, the Turkish

<sup>6</sup> Hugh Lenox Scott Papers. The group of newspapermen referred to was ac-  
companied by Gunther Lessing, who was attorney in the United States for the  
Division of the North.

<sup>7</sup> *Independent*, LXXXI (March 1, 1915), 312; *Foreign Relations, 1915*, pp. 1033-  
1034.

<sup>8</sup> *Foreign Relations, 1915*, pp. 1030-1031.



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## DEDICATION

*To Father Raymond T. Brannon, S.J. (R.I.P.), who  
first introduced me to Blessed Miguel Agustin Pro  
and our Mexican martyrs.*

*And especially to Our Lady of Guadalupe in gratitude  
for her protection and intercession for all those who stood  
up for religious freedom during this struggle.*

A.M.D.G.

## FOREWORD

The anti-Catholic persecutions in Mexico in the 1920s and 1930s are long forgotten, it seems.

The reality is hard to believe. Just a generation ago, not far from our borders, thousands of men, women and even children, were imprisoned, exiled, tortured, and murdered. All for the "crime" of believing in Jesus Christ and wanting to live by their faith in him.

So I welcome the new film, *For Greater Glory*. It tells the dramatic story of this unknown war against religion and our Church's heroic resistance. It's a strong film with a timely message. It reminds us that our religious liberties are won by blood and we can never take them for granted.

That such repression could happen in a nation so deeply Catholic as Mexico should make everybody stop and think. Mexico was the original cradle of Christianity in the New World. It was the missionary base from which most of North and South America, and parts of Asia, were first evangelized.

Yet following the revolution in 1917, the new atheist-socialist regime vowed to free the people from all "fanaticism and prejudices."

Churches, seminaries and convents were seized, desecrated and many were destroyed. Public displays of piety and devotion were outlawed. Catholic schools and newspapers were shut down; Catholic political parties and

## FOR GREATER GLORY

labor unions banned. Priests were tortured and killed, many of them shot while celebrating Mass.

The dictator, Plutarco Elías Calles, used to boast about the numbers of priests he had executed. His hatred of organized religion ran deep. He really believed his reign of terror could exterminate the Church and wipe the memory of Christ from Mexico within a single generation.

He was wrong. In the forge of his persecution, saints were made.

It became a time of international Catholic solidarity. American Catholics opened their doors to refugees fleeing the violence. My predecessor, Archbishop John J. Cantwell, welcomed many here to Los Angeles — including Venerable Maria Luisa Josefa de la Peña and Blessed María Inés Teresa Arias.

Ordinary Catholics became *Cristeros*, courageous defenders of Jesus Christ. Many felt compelled to take up arms to defend their rights in what became known as the Cristero War. Others chose nonviolent means to bear witness to Christ.

"I die, but God does not die," Blessed Anacleto González Flores said before his execution. His words were prophetic.

Martyrs are not defined by their dying but by what they choose to live for. And the Cristeros' blood became the seed for the Church of future generations in Mexico.

I hope *For Greater Glory*, and this little companion book, will bring more people to know the stories of the Cristero martyrs.

## FOREWORD

We need to know about the beautiful young catechist, Venerable María de la Luz Camacho. When the army came to burn her church down, she stood in front of the door and blocked their way. They shot her dead. But the church was somehow spared.

We need to know about all the heroic priests who risked their lives to celebrate Mass and hear confessions. Growing up, we had prayer cards made from a grainy photograph of one of these priests, Blessed Miguel Pro. He is standing before a firing squad without a blindfold, his arms stretched wide like Jesus on the cross as he cries out his last words: "*¡Viva Cristo Rey!* (Long live Christ the King!)"

We need to learn from the examples of all the Cristeros who have been canonized and beatified by the Church. And today especially, we need to pray for their intercession.

As it always has been, today our Catholic religion is under attack in places all over the world. In Mexico and America, we don't face suffering and death for practicing our faith. But we do confront "softer" forms of secularist bullying. And our societies are growing more aggressively secularized.

Already, sadly, we've accepted the "rules" and restrictions of our secular society. We keep our faith to ourselves. We're cautious about "imposing" our beliefs on others — especially when it comes to politics. In recent months, our government has started demanding even

## FOR GREATER GLORY

more — trying to coerce our consciences—so that we deny our religious identity and values.

We need to ask for the strength to be Cristeros. By their dying, they show us what we should be living for. We need to make that our prayer. That like the Cristeros, we might be always ready to love and sacrifice to stand up for Jesus and his Church.

And may Our Lady of Guadalupe, Mother of Mexico and the Americas, and the bright star of the New Evangelization, pray for us.

The Most Rev. José H. Gomez  
Archbishop of Los Angeles  
*Memorial of St. Christopher Magallanes, Priest and  
Companions, Martyrs*  
May 21, 2012

## AUTHOR'S PREFACE

I first heard the term "religious persecution" in 1978 when I was a 12-year-old dishwasher at Manresa Jesuit Retreat House in Azusa, California. The director, Fr. Raymond Brannon, S.J., was the first to introduce me to this expression. Although elderly, he would sit behind the large desk in his private residence where he still did his own administrative work. Oftentimes he would eat his meals there and I would come in to pick up the dishes.

One day as we spoke, I noticed a small prayer card taped to the wall behind him. It was a bit old and had turned yellow from the smoke of his ever-present cigarettes. "Who is he?" I asked, pointing to the card. Father turned around and, after searching his note-filled wall, realized to whom I was referring. He said, "Fr. Pro! He's Mexican, like you. Don't you know about him?" I shrugged my shoulders and shook my head. Father continued, "He was killed in Mexico for being a priest." Then, to my surprise, he raised his arms and made a gesture of someone firing a rifle and exclaimed, "Boom! That's what Mexico was doing with their priests. And one of them was one of ours, a Jesuit."

"No way," I thought, "that's impossible."

He took the card from the wall, stretched out his hand, and laid it onto mine saying, "Here, you can have it. Learn about him and the persecution Mexico waged on Catholics and us priests." I took the card, flipped it over, and read:

## FOR GREATER GLORY

Blessed Miguel Agustin Pro, S.J., martyred for the faith on November 23, 1927. Mexico City.

As I was leaving the room, I turned around to see Father one last time, hoping he would let me in on the prank I thought he was pulling. But when I caught his glance before the door closed, he made the same gesture of a soldier firing his weapon. It was true!

I began searching, but found nothing at my local library. However, I was determined to find out more. I would travel often across the border into Mexico and ask my childhood friends if I could see their history books. They were puzzled why I would make such a request. I would tell them I just wanted to reminisce about my childhood years in school. Although I looked thoroughly through each book they offered, I found nothing.

I would often think to myself, "Father was probably joking after all. He just wanted to drive me nuts 'looking for a black cat in a dark room.' He must be laughing his head off." But then reason would always bring me back to the same conclusion: Why would anyone print a prayer card with the story of this executed priest as a prank?

Finally, one of the Jesuit priests at Manresa showed me a book titled *No Strangers to Violence, No Strangers to Love*. It told the story of Blessed Miguel Pro and included the first photographic images of his execution I had ever seen. It had to be true.

In the early 1990s the internet began to open up greater search capabilities and things started popping up about this mysterious priest. I finally located a book about his

## AUTHOR'S PREFACE

life story by the late author Ann Ball called *Blessed Miguel Pro*. Needless to say, I was incredibly excited. When it finally arrived I sat down and read it in a single sitting. It took me less than an hour to devour the entire book. I couldn't believe it—much less understand it—this "religious persecution." Later on that night I read it again. Many questions began to pop up and I wanted to find the answers. Why was this peaceful, joyful, and funny priest executed? Isn't Mexico a Catholic country? What did he do to deserve execution? Why didn't anybody stop it?

And so began a journey that would take me both physically and very much emotionally to various parts of the world seeking books, testimonies, pieces of history, and—most importantly—the real truth behind the untimely death of this innocent man of God. When I was finally able to ascertain the truth, it shocked me like nothing I could have ever imagined.

It is truly unimaginable to think that less than a century ago the Catholic Church in Mexico experienced one of the fiercest religious persecutions Latin America has ever seen. This religious persecution occurred during the presidency of Plutarco Elías Calles (1924—1930). His government's effort to eradicate Catholicism from Mexico sent thousands of the faithful onto the battlefield for the sake of religious freedom. The ensuing three-year war became known as La Cristiada. To the cry of "¡Viva Cristo Rey! (Long Live Christ the King!)" many of our priests and lay men were honored with the crown of martyrdom. It was a time when the faithful became outlaws, and priests

## FOR GREATER GLORY

were executed for celebrating the sacraments of our Catholic Faith, fundamental freedom we possess but seldom appreciate.

Although twenty-five of those killed have been canonized in the past few years, and fifteen others have been beatified with triumphant ceremonies, there are still many more on the path to Sainthood. Of course, we will never know all the true stories of the thousands of courageous men and women who gave the ultimate sacrifice to ensure the religious freedom of generations to come. Most survivors of this persecution have passed away, their stories in danger of becoming only a vague memory.

When I travel the country giving lectures on this topic, many react with shock and disbelief, or simply cannot fathom how a country like Mexico would allow this to happen. Why are so many people, especially those of Mexican heritage, completely oblivious to this part of history? The reason is that the Mexican government made every effort to erase this story—this embarrassment—from its history books and from the minds of its people. And it has done a very good job.

Typical questions that arise during my lectures are: How could this happen in a Catholic country? Why would the Mexican government do such a thing? What were Catholics doing during this time? What happened to the priests? Did the United States help in any way? What did the Vatican do to assist these persecuted Catholics? How long did the persecution last? These questions and many

## AUTHOR'S PREFACE

more need to be answered for Catholics and others to understand the importance of this crucial piece of our history.

Luis Rivero del Val was a young Cristero fighter. In his diary/book, *Entre Las Patas de Los Caballos (Among the Horses' Hooves)* he writes:

*"[D]ays will come when a future generation will be able to share the names and stories of their true heroes. By then, the chains will be broken and Mexico will learn to appreciate the sacrifice."*

After the truce was signed between the government and the Catholic Church, Luis and the other Cristeros were promised leniency, but were later hunted down and killed.

Every Catholic throughout the world, regardless of national heritage, must learn about the persecution the Church has endured throughout her history. We must take courage from the examples of sacrifice to stand firm and fight for our religious liberty. True freedom is the God-given right to be allowed to do what one ought to do. No merely human agency is entitled to take this away.

This is the theme of the major motion picture *For Greater Glory: The True Story of Cristiada*. I was honored to be asked to write this little book to answer some of the many questions the movie will inspire. And to provide various historical details not included in the film.

I close this brief introduction with what may be the most important question of all. At over one hundred fifty

## FOR GREATER GLORY

lectures I have given on this topic, almost without fail, someone asks, "Can this persecution happen again?"

You can bet your life on it.

The time to stand up for our religious freedom is now.  
¡Viva Cristo Rey!

Ruben Quezada  
Covina, California  
2012



Photo Credit: Eva Murrinean

For Greater Glory Director Dean Wright (left) with the Author

## INTRODUCTION

Appearing in *For Greater Glory: The True Story of Cristiada* was a remarkable experience for me both as an actor and as a Catholic. I was very blessed to join such an elite international cast for this very special film. It was truly a learning experience and a great blessing to me in more ways than I can explain.

As I learned about Blessed Anacleto González Flores, the character I would portray in the film, I knew I had to try to represent on screen everything he stood for in life. As it turned out, I ended up getting far more from his life story than I could ever give on film.

Anacleto was a man completely submitted to God's will and dedicated to serving His Church. He was a teacher, a lawyer, and a great leader among his peers. He came to be known as the "Mexican Ghandi" since he always fought violence and persecution with peaceful means.

But what truly elevated my gratitude for this blessed martyr, and helped me especially to grow personally, was the example he set when he was executed. He was willing to sacrifice for something greater than himself and was not afraid to give his life. That spoke a million words to me, but I can easily describe him in one word - integrity! His passion, dedication, and commitment to serve God with honor and respect are qualities that all Catholic men and women should be wearing on their sleeves today.

I would also like to thank my good friend and brother in Christ Ruben Quezada for his gracious assistance in



## FOR GREATER GLORY

### How did the Cristeros choose this battle cry?

First, the devotion to Our Lady of Guadalupe runs deep in the heart of all Catholics in Mexico. In addition, Mexico had been consecrated to Christ the King by Pope Saint Pius X a few years before the persecution; hence, the Cristero's desire to go into battle giving honor to Jesus Christ the King and to His Holy Mother under her title of Our Lady of Guadalupe.

### What was the Cristiada?

The Cristiada was the name given to the Cristero uprising. The movement was called the "Cristiada" after the Cristeros.

### How did the Cristiada come about and how was it organized?

The Cristiada was a response to a direct attack on the Catholic faith by President Plutarco Elías Calles. His strict enforcement of the anticlerical provisions of the 1917 Mexican Constitution became known as the "Calles Law."

The Cristero movement was organized by the National League for the Defense of Religious Liberty or Liga Nacional Defensora de la Libertad Religiosa (LNDLR). The LNDLR was a religious civil rights group established in 1925.

Together with the Catholic hierarchy, the League initially advocated peaceful resistance to the Calles Law in

## ORIGINS OF THE CRISTIADA

the form of boycotting taxes and nonessential goods, and organizing petition drives to rescind the offending constitutional provisions. When the Vatican failed to obtain a compromise from Calles, the Mexican hierarchy ordered the priests to suspend religious services beginning July 31, 1926, the day the Calles Law was to go into effect.

After the clerical suspension, sporadic popular uprisings began to take place, especially in Jalisco and Colima. In 1927 the League reorganized resistance efforts under a military leader, General Enrique Gorostieta.

### When did the Cristiada take place?

The Cristiada, also known as the Cristero War, took place from 1926 to 1929. After a period of peaceful resistance, it became inevitable that Catholics would have to fight back or surrender their religious freedom.

The persecution began on August 1, 1926, when the Mexican government forced the closure of all Catholic churches throughout the entire country according to the Calles Law. The military's persecution of clergy and lay people sparked sporadic armed resistance. However, the first coordinated uprising did not occur until January 1, 1927.

The conflict continued until June 23, 1929, when a truce was signed by representatives of the Catholic Church and the Mexican government, bringing an official end to the Cristero War. The Mexican bishops ordered the LNDLR to

## FOR GREATER GLORY

cease military and political activities and the Cristeros to lay down their weapons.

**What caused the Mexican Government to persecute ruthlessly the Catholic Church in the first place?**

When President Plutarco Elías Calles came into power, he envisioned Mexico as a Socialist utopia in the making. He insisted that the Catholic Church was poisoning the minds of the people and that its moral teachings were a threat to the Revolutionary mentality for which he stood. Like the fervent atheists of today, he did not want God to be a part of anyone's life.

The first two presidents after the Mexican Revolution (Venustiano Carranza and Álvaro Obregón) had likewise abused their power to wage personal attacks against the Catholic Church. There were incidents of persecution and abuses towards clergy and lay Catholics alike, similar to those that would emerge so dramatically under Calles. In fact, there are Mexican martyrs from those post-revolution persecutions that predate the Cristero War.

**Did only Catholics fight in the Cristiada?**

Not all who joined the Cristero movement were Catholics and not all Catholics joined the uprising. As happens in every society, some do not take their faith as seriously as others.

## ORIGINS OF THE CRISTIADA

While the majority of Cristeros fought for religious freedom, some joined the uprising simply for the love of fighting. Others, bitter over being ousted or defeated during the Mexican Revolution, fought the government for revenge.

Thousands of Catholic citizens supported the Cristiada by joining the uprising. Many others assisted by raising funds, distributing flyers, collecting food and first aid supplies, etc. There was a large movement of support among local leaders, Catholic groups (such as the Knights of Columbus), and private citizens.

Many atrocities were committed by government soldiers. Some of these Federales shared the government's anti-Catholicism or fought for personal interest. Many more were coerced into supporting the government's draconian policies against their own principles and beliefs.

There are many accounts of Federales changing sides to join the Cristeros during the actual fighting. In the crucible of battle, they knew in conscience for which side they had to fight.

**Why did the Cristeros rise up against the Calles regime?**

During this time, the faith of simple Catholics ran deep in Mexico. Mexican lay Catholics had a true passion for their faith back then and it was an important part of their daily lives. They considered it a spiritual necessity to go to Holy Mass and receive the Sacraments.

#### FOR GREATER GLORY

the Mexican Revolution. It was approved by the Constitutional Congress on February 5, 1917. This new Constitution is successor to the Constitution of 1857 and earlier Mexican constitutions.

Articles 3, 5, 24, 27, and 130 were redacted with sections to restrict the influence of the Catholic Church. In April 1917, Mexican bishops prepared a letter of protest that declared the new Constitution "destroys the most sacred rights of the Catholic Church, of Mexican Society, and of Christian individuals." It was the effort by the Calles regime to enforce these articles strictly that led to the uprising known as the Cristiada or Cristero War.

#### Who was Plutarco Elias Calles?

Plutarco Elias Calles was a Mexican general and politician. He was president of Mexico from 1924 to 1928, but he continued to control the political direction of Mexico from 1928-1935. This period is known as the "maximato"—when Calles proclaimed himself "Máximo" or "Jefe Supremo"—which is translated "Supreme Chief."

Calles is most noted for the fierce oppression of Catholics which led to the Cristero War, and for founding the Partido Nacional Revolucionario (National Revolutionary Party, or PNR), which eventually became the Partido Revolucionario Institucional (Institutional Revolutionary Party, or PRI)—which governed Mexico for more than 70 years.

#### ORIGINS OF THE CRISTIADA

#### What was Calles' aim in attacking the Church?

Calles wanted to eradicate Catholicism and create a new Socialist society without God. By doing so, he would gain better control of the people's way of thinking and their way of living.

He would often read books and articles by authors whose writings envisioned a Socialist utopia and he wanted the same for Mexico. It was through this vision that Calles decided to keep the United States and European governments from owning any Mexican oil interest. He wanted Mexico in complete control of its people and its land.

Years later, with no end to Calles' war against the Catholic Church in sight, the U.S. took the opportunity to become a peacemaker—while simultaneously recovering their former lucrative Mexican oil interests.

#### How does Calles' personal background relate to his persecution of the Church?

It is important to know that Plutarco Elias Calles grew up in poverty and deprivation. He was the illegitimate son of an alcoholic father who did not provide the necessary means for his family and would eventually abandon them. Plutarco's mother, Maria de Jesús Campuzano, passed away when he was only two years old. He was then raised by his uncle Juan Bautista Calles, from whom he took his

#### FOR GREATER GLORY

ships of paper, each with the vows, the name of the city, and the priest who celebrated the Sacrament (many of these priests are now considered martyrs)—these simple documents are true gems of the Catholic Faith!

**How many priests or religious were evicted from Mexico?**

To enforce the new law better, the government expelled all foreign-born (missionary) Catholic clergy and religious from Mexico. Many seminarians were also exiled. There were 4,500 Mexican priests serving their people before the persecution began in 1926. By 1934 over ninety percent of them suffered persecution. A mere 334 priests were licensed by the government to serve fifteen million people. This led to entire states of Mexico going without a single Holy Mass being celebrated for weeks or months at a time. Over 4,100 Mexican priests were eliminated by emigration, expulsion, or assassination. By 1935, seventeen Mexican states were left with no priests at all.

One can only imagine the feeling of desperation on the part of faithful lay Catholics. Testimony from survivors of the Cristero movement reveals that they would rather go without food than go without assisting at Holy Mass. It was inevitable that this attack on their religious freedom would not be allowed to pass peacefully.

**So Catholics continued to practice their Faith?**

#### THE CATHOLIC RESPONSE

Yes, but only at great risk. During the fiercest parts of the persecution, the government continued to multiply the penalties for Catholics caught in any religious celebration. To be caught in a catholic gathering, a wedding, private Mass, etc., was to be arrested, fined heavily, or even be executed. Fear would discourage thousands of people from practicing their Faith.

The bail for those arrested would be set so high they might lose everything they possessed to pay it. Others were sent to a prison called Islas Marias (Mary Islands) in the Pacific Ocean as punishment. It was a place that no one would ever want to visit—where the Mexican government imprisoned the worst criminals. Catholics young and old were sent there to intimidate others to cease practicing their faith.

Worst of all, anyone caught celebrating any religious services could be summarily executed. Many Catholic clergy were killed by firing squads.

**Were boycotts organized during this time? How were they an effective means to fight back?**

Boycotts are one way to resist the aggressor peacefully. Because Catholics knew that the Church would not support an armed revolt, many opted for peaceful measures to resist the injustice while remaining in full union with the Church.

Many business owners who supported the government were targeted for boycotts. Transportation services were

#### FOR GREATER GLORY

avoided and people kept expenses to an absolute minimum in order to give a financial blow to the economy. Many stores and entertainment facilities, such as theaters, had to close due to this boycott.

**Had the Catholic Church always been under attack in Mexico?**

Religious persecution permeates Mexico's history since the deaths of Fr. Miguel Hidalgo and, later, Fr. José María Morelos, who had participated in Mexico's War of Independence (1810—1821).

There was religious persecution in the 1870s similar to that of the 1920s Cristero War. During that time the Catholic resistance was called Los Religioseros, or, "The Religioneers" (1873—1876). There was also persecution to a certain extent during the Mexican Revolution (1910—1917) and, most notably, during the Cristero War (1926—1929). Further persecution led to a small resurgence of the Cristiada during the 1930s but did not become as fierce or as widespread as its predecessor.

Even to the present day, the Church in Mexico has labored under continued persecution. The Catholic Church has suffered extensively in our modern era from various anti-Catholic aggressors employing ever more sophisticated means to accomplish their goal of suppressing religious liberty.

#### THE CATHOLIC RESPONSE

**Did Mexican Catholics follow the Calles regime's order to close all Churches?**

During the persecution begun in 1926, there were citizens in some areas who were not willing to follow Calles' executive order to close all the churches. When the military would visit such locations to enforce the new law, soldiers would destroy all religious images. They would also use the churches as stables, cockfighting arenas, and for profane social gatherings designed to offend even the most mild-mannered Catholic.

It is hardly surprising that Catholics would fight back to defend their priest and their parish. While these sporadic confrontations were not planned or premeditated, it soon became evident that military persecution was creating an "atmosphere" of valor and courage. Catholics would fight for their religious freedom and the conviction that no one had the right to take it away.

**Was there any active "Catholic" Church in Mexico during this period?**

Once the persecution began in earnest, there were very few Catholic priests left in Mexico. During this period the government established the schismatic "Mexican Apostolic Catholic Church" to serve the Catholic community as it would see fit. The government made use of a retired

#### FOR GREATER GLORY

*"It was unbelievable. They sent these young soldiers so we couldn't mount a horse correctly, they couldn't shoot straight while riding, and some of the young cadets even fell off their horses during the attacks. It was a real shame, but it was either them or us."*

When the last government soldier fell after that first attack, the Cristeros had gained weapons, ammunition, and horses—as well as a new confidence—for their small army. Additional men joined their cause and the Cristeros grew stronger. With this new growth, they were able to plan their defense of the neighboring towns of Los Altos. This is considered the real beginning of the Cristero movement.

#### Did the uprising grow?

Although the first uprising was not considered a serious threat to the government, it began spreading like wildfire and engulfed almost the entire country in the three years of fighting. The government failed to see the real threat when the first uprising occurred, which led to this monumental battle throughout Mexico.

One of the Mexican generals who experienced firsthand the attack and defeat of government forces visited President Calles and personally recounted what had occurred. He declared that, if Calles would give him authority to take any military action he deemed necessary,

#### THE CATHOLIC RESPONSE

They would have no trouble squashing the insurgents in three weeks.

President Calles responded, "Use whatever means you need to use to eradicate these religious fanatics, so long as it does not take three years!" Ironically, it was three years before the end of the conflict.

Was there anyone in Mexico who spoke up and came to the aid of the Church?

Besides the thousands on the battlefield fighting for religious freedom, there were thousands of others in local cities who assisted as volunteers; donated money, food, or clothing to relieve suffering; and worked towards the abolition of the Calles Law.

Many citizens lost everything they possessed by showing support for the Cristero cause. Anyone found aiding the Cristeros would be arrested without question.

After the persecution intensified, neighboring countries called on the Mexican government to rescind the law or to end the persecution of religious freedom. Political pressure mounted after the first images of the persecution came to light.

What is the origin of the existing photos of the Cristeros' executions?

President Calles wanted to ensure that all Catholics would see the horror of the brutal executions in order to





#### FOR GREATER GLORY

states such as Zacatecas, Michoacan, Durango, Colima, Guanajuato, and Querétaro, spreading through most of the country soon after.

#### Isn't waging war against Catholic teaching?

Not if it falls under the Church's definition of a "just war." This doctrine was first enunciated by Saint Augustine of Hippo (A.D. 354—430). Over the centuries it was refined by Doctors of the Church, especially Saint Thomas Aquinas, and formally embraced by the Magisterium. The Church has also adapted the "just war theory" to the situation of modern warfare.

Certain conditions established by the Church must be met for a conflict to be considered a "just war." The Catholic Church's understanding of the "just war theory," is contained in paragraphs 2302—2317 of the *Catechism of the Catholic Church*.

#### Did the Catholic Church support the Cristero movement?

The Catholic bishops of Mexico could not get involved directly with the movement due to the Church's moral position on what constitutes a "just war." They did, however, support nonviolent measures, such as boycotts and petition drives, which did not involve taking up arms.

What were the bishops of Mexico doing to help the Catholic community?

#### THE CATHOLIC RESPONSE

The bishops worked diligently to have the Calles Law amended. Pope Pius XI explicitly approved this course of action. In September the episcopate submitted a proposal for the amendment of the Constitution of 1917, but Congress rejected it.

Failing to come to an agreement with the Calles regime, and in order to avoid any possible confrontations or bloodshed, the bishops of Mexico asked the Holy See for permission to suspend all Catholic celebration/worship on July 31, 1926, the eve before this new law would go into effect. For *Greater Glory* depicts the many marriages, baptisms, etc., that were celebrated en masse before the cessation of Church ceremonies.

The bishops continued to work tirelessly for a peaceful resolution as the war intensified, but each time they were turned away and their requests denied. During the fiercest persecutions, the clergy were hunted and tormented more than anyone. All the bishops risked arrest or execution for publicly criticizing the Calles law and the government. Most of them had to flee to the United States, where they received support from the U.S. bishops. Only two or three remained in Mexico.

#### Who was Pope at the time of the persecution?

Pope Pius XI was the Vicar of Christ during this period.

## FOR GREATER GLORY

### What did the Holy See do to help the Church in Mexico?

When the oppression was about to begin, the Vatican granted permission, requested by the Mexican bishops, to cease any Catholic religious services in order to avoid confrontations. Additionally, the Holy See wrote letters to the government requesting they abolish the Calles Law. The government would ignore each request.

As the war intensified, Rome continued to have direct communications with President Calles to ask for leniency. Not only were Vatican officials dismissed, but diplomatic relations were broken off by the government.

Lastly, Pope Pius XI wrote an encyclical letter to the clergy and the faithful of Mexico to give them courage and hope during this persecution. There was really not much else the Holy See could do. On November 18, 1926, the Pope sent the encyclical letter *Iniquis Afflictisque* (*On the Persecution of the Church in Mexico*) to offer prayers and encouragement during this difficult time.



Cristeros from Southern Mexico

## THREE—U.S. INVOLVEMENT

### What did the United States know of the persecution of the Church in Mexico and what was its response?

It is well to remember that while the Bill of Rights and the U.S. Constitution enshrine the right to religious liberty, anti-Catholic sentiment was strong in 1920s America. Margaret Sanger, foundress of Planned Parenthood, vigorously supported Calles' persecution of the Church, as did the Ku Klux Klan (KKK). In the KKK's widely distributed *The Knights of the Klan vs. the Knights of Columbus*, the radical racist group ridiculed Catholic immigrants as "ignorant and superstitious." They even went so far as to offer their four million members as soldiers for the Calles regime should any other group or nation try to intervene militarily on behalf of the Church.

The American government was certainly well aware of the persecution, but it did little initially, due to the vital U.S. interest in reestablishing crucial oil imports which President Calles had halted soon after taking power. At the same time, American Catholics staunchly supported their Catholic brethren in Mexico.

Was the Catholic Church in the United States extending any assistance to Catholic Clergy during this persecution?

The U.S. Catholic bishops extended their full support to

## FOR GREATER GLORY

any clergy seeking assistance. It was a blessing in time of need for hundreds, if not thousands, of clergy and religious. Many clergy seeking asylum were welcomed by the U.S. Bishops and received accommodations, health services, food, and lodging during this time. Only two or three bishops stayed in Mexico in hiding; while others had to flee or were evicted to their own country of origin.

It is known that thousands of Catholics fled to other places such as the United States, Cuba, and Spain, among others, to escape this persecution. Not only regular lay people but also the many religious were exiled as their convents and seminaries were confiscated by the state.

In the film, President Calvin Coolidge (played by Bruce McGill) speaks of "pressure from the Knights of Columbus" as an incentive for U.S. diplomats to convince Calles to end his "war against the Catholic Church." What did the U.S. Knights of Columbus do to stand with Catholics in Mexico?

In August 1926, just days after the Calles Law took effect, the U.S. Knights passed a resolution to support the Church in Mexico. They established a fund that raised over a million dollars to offer relief services for those exiled from Mexico, to provide for exiled seminarians to continue their priestly formation, and to educate the American public about the true situation.

The Order printed and distributed five million pamphlets about the Cristiada and two million copies of

## U.S. INVOLVEMENT

*the Pastoral Letter of the Catholic Episcopate of the United States on the Religious Situation in Mexico.* The U.S. Knights also sponsored over 700 free lectures and reached millions by radio.

**Who was Dwight D. Morrow?**

Morrow (played by Bruce Greenwood in *For Greater Glory*) was appointed United States Ambassador to Mexico from 1927 to 1930 by then-President Calvin Coolidge. He was widely hailed as a brilliant diplomat, mixing popular appeal with sound financial advice.

**What was the result of Morrow's embassy?**

Ambassador Morrow was instrumental in bringing about the end of the persecution. He initiated a series of breakfast meetings with President Calles at which the two would discuss a range of issues, from the religious uprising to oil and irrigation. This earned him the nickname "the ham and eggs diplomat" in U.S. papers.

Morrow wanted the conflict to end both for regional security as a solution to the oil problem in the United States. In one meeting with Calles, the ambassador offered military support in exchange for oil so that Mexico could finish the war once and for all. In the end, however, he depended upon the diplomatic skill of Catholic clergy and laymen to negotiate the peace agreement which ended the Cristiada. He was aided in his efforts by Father John J.

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**BRADY, PETER RAINSFORD (1825-1902).** Peter Rainsford Brady, surveyor, soldier, and public servant, was born on August 4, 1825, in Georgetown, Washington, D.C., the son of Peter and Ann (Rainsford) Brady. He entered Georgetown College at the age of twelve and served in the United States Navy (1844-46) and on the United States Coast Survey before moving to San Antonio, Texas. In 1847 he joined the surveying party of J. J. Giddings and surveyed part of the Fisher-Miller Land Grant<sup>qv</sup> designated Giddings District 3, which included almost all of what is now McCulloch County and parts of Concho, Menard, and San Saba counties. According to Thomas Brown, a member of the party, Brady mistakenly identified a creek as the Concho River during the survey, and when the error was discovered the creek was designated "Brady's Creek" (now Brady Creek<sup>qv</sup>). According to family legend, however, Brady found the creek when the party was searching for water, and the stream was named in his honor. Over a quarter of a century passed before McCulloch County was organized and its county seat named Brady City.

Brady was recruited by Lt. Col. Peter Hansbrough Bell<sup>qv</sup> in November 1847 and served in the companies of William B. Crump and Samuel Highsmith<sup>qv</sup> protecting the western frontier of Texas. He was discharged on September 30, 1848, and after joining the California gold rush returned to Texas to serve as first lieutenant in Capt. W. A. A. (Bigfoot) Wallace's<sup>qv</sup> company of Texas Rangers<sup>qv</sup> in 1850-51. In 1853 he joined the surveying party of Andrew B. Gray,<sup>qv</sup> formed to survey for a route from Texas to California for the Thirty-second Parallel Railroad Company. When the expedition ended in 1854, Brady formed the Arizona Mining and Trading Company and settled in Arizona, then a part of New Mexico Territory. With the advent of the Civil War<sup>qv</sup> he found himself a minority in his allegiance to the Union and moved to Sonora, Mexico. From there he traveled, engaging in intelligence activities and locating supplies for the Union forces. During the years following the war he served in many public offices, including treasurer and sheriff of Pima County, Arizona; sheriff, treasurer, school trustee, and surveyor of Pinal County, Arizona; chairman of the Board of Commissioners for the State Prison System at Yuma; special agent of the United States Private Court of Claims; and member of the Eighth, Sixteenth and Nineteenth assemblies of the Arizona Territorial legislature, from which he retired in 1898 as the oldest member at age seventy-three. In addition to his many years of public service Brady was a pioneer in the development of the Arizona mining and cattle industries and, as a charter member and officer of the Arizona Pioneers Historical Society (formed in 1884), was active in

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"If we are successful," instead

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tual regard between Villa and  
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, with Scott, from time to time,  
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tter of introduction for a group  
view with Villa. A month later  
; him the opportunity to meet  
March 7 Villa wrote again to  
ing to an earlier letter and say-

ing that he had issued orders to Governor Maytorena to give guaran-  
tees, which Scott had suggested, to the Cananea Consolidated Copper  
Company. On April 2 Scott thanked Villa for his action in the Cananea  
matter and for a handsome Mexican blanket which Villa had sent him.  
Somewhat earlier Villa sent word to Scott through Carothers that he had  
been asked by a Japanese naval officer as to his attitude in case of war  
between Japan and the United States. He had replied, he said, that all  
of his resources would be at the disposal of the United States.<sup>6</sup>

The Chief of Staff of the Army (or any other military official)  
normally has no voice in the formulation of the foreign policy of the  
United States. This was especially true under President Wilson. Still,  
Scott's open friendliness with Villa must have had some effect upon  
the opinion of the Secretary of War. As a member of the cabinet, the  
Secretary of War had a definite voice in the administration's policies.

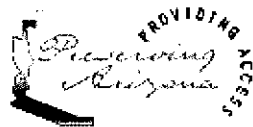
If the President had been inclined to shift his favor from Villa to  
Carranza after studying West's report, he was probably deterred by the  
fact that Carranza seemed suddenly to have acquired all of Villa's  
former phobia against Spaniards. Carranza's expulsion of the Spanish  
minister has been mentioned. Exercising its good offices during the next  
few months, the United States made several representations to Car-  
ranza's government about outrages and violence against Spaniards in  
places under Carranzista control. Every effort by the United States was  
either rebuffed with almost studied rudeness or evaded with legalistic  
pettifoggery. The correspondence led the editor of the *Independent* to  
remark that "Carranza is in disfavor in Washington."<sup>7</sup>

Attempted protection of Spaniards was only one of the diplomatic  
problems growing out of the Mexican situation in the spring of 1915.  
The Benton tragedy came to the fore again with unsuccessful efforts by  
Letcher to help Benton's widow recover her husband's ranch. In this  
matter the local Villista officials, with whom Letcher had to deal, were  
as evasive as the Carranzistas.<sup>8</sup> At the same time a considerable number  
of Turkish subjects (mostly Syrians) residing in Mexico furnished a  
new problem. Since Turkey was unrepresented in Mexico, the Turkish

<sup>6</sup> Hugh Lenox Scott Papers. The group of newspapermen referred to was ac-  
companied by Gunther Lessing, who was attorney in the United States for the  
Division of the North.

<sup>7</sup> *Independent*, LXXXI (March 1, 1915), 312; *Foreign Relations*, 1915, pp. 1033-  
1034.

<sup>8</sup> *Foreign Relations*, 1915, pp. 1030-1031.



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**Brady, Peter Rainsford**

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### Scope

Correspondence, biographical information, and transcript of diary relating to his term as sheriff. Includes certificate of election when elected sheriff in 1876.

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### History

Pioneer sheriff.

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[Back to Previous Page](#)

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side stood a tall, fairhaired youth, ambition, energy and hope outlined in every attribute of his makeup. The two stood with their hands clasped in an affectionate farewell. The tears welled in the old man's eyes as he spoke brokenly words of cheer and promise to the young man who had made so brilliant a beginning in public life. Ashurst was equally affected. Early in the session the two had become warmly attached, being respectively the oldest and youngest member of the body, and often did the young man seek the counsels of his old friend and profit by them.

“We will probably never meet again this side the grave,” said the patriarch, as he gave the young man's hand a fervent farewell wring, “but God bless you on your way.”

”

In 1899, Mr. Brady moved with his family from Florence to Tucson, where he lived up to the time of his death, which occurred May 2nd, 1902, at the age of 77 years. All his children are still living and have their residences in Arizona. His second wife died August 14th, 1910.

One of the earliest business men to settle permanently in Arizona was Michael Goldwater, who came to Arizona in 1860, locating at La Paz on the Colorado River. At that time he was associated in business with Mr. B. Cohen, and founded a large forwarding and trading business besides being Government contractors and merchants. They erected the first mill upon the Vulture Mine, and when it was completed, Mr. Goldwater, with Mr. James Cusenberry, the superintendent, took charge of the property, and ran the mill for about ninety days, paying off all the debts upon it and then turning it back to the owners.

Mr. Brady was of an adventurous spirit, and in his younger life preferred the wilderness to the smooth paths of civilization. In 1854 he came to Arizona and settled in Tucson, in which place he resided for many years, bearing his part as a good citizen in those exciting times. After the organization of the Territory, he held several public offices, and was sheriff for two terms. He was married in 1859 to Juanita Mendibles, who bore to him four children, all boys. She died in 1871, and in 1878 he married Miss Maria Antonia Ochoa, of Florence, Arizona, by whom he had three boys and one girl. He settled in Florence in 1872, and made it his home for twenty-seven years. He engaged in farming, mining and stock raising. In 1881 he received \$60,000 for his half interest in the Vekol Mine.

He was a Candidate for Delegate to Congress in 1871, against Richard C. McCormick, who was declared elected by a small majority.

*[page 285]*

Mr. Brady was in all respects a strong man, not only physically, but mentally; of unquestioned integrity, and in every position of honor or trust, he reflected credit upon the appointing power. A gentleman of the old school, he was genial, kind and hospitable. The latch-string to his house always hung upon the outside. He served several times in the Territorial Legislature and always with great credit to himself, using his influence at all times to enact laws for the benefit of the Territory.

“In 1894,” says his daughter, Miss Margaret A. Brady, “my father was appointed as Special Agent for the Interior Department, in the U. S. Private Court of Land Claims, and he obtained valuable information in behalf of the Government in the Peralta-Reavis land fraud. His notes are very humorous relative to the ridiculous claims of Reavis and his wife. I can say that it was greatly due to my father’s information that the Government was able to identify the fraud.”

In 1898 he served for the last time in the Upper House of the Territorial Legislature, and from the Arizona Gazette of March, 1898, I extract the following:

“

Quite a pathetic little parting scene occurred at the Maricopa depot upon the evening of the departure of the members of the legislature. Hon. Peter R. Brady, the veteran councilman of the Nineteenth, whose biography has been closely interwoven with stirring and interesting events in the early history of Arizona, stood a little apart from the chatting group. Though still of vigorous constitution and robust

*[page 286]*

build the whitened hair told of the cares of many years of active life. At the veteran's



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## CHAPTER XIV. EARLY PIONEERS AND SETTLERS (Continued)

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*Up: Contents Previous: CHAPTER XIII. EARLY PIONEERS AND SETTLERS (Continued) Next: CHAPTER XV. FORMATION OF MINING DISTRICTS*

[page 283]

Peter R. Brady—Graduate of Annapolis—Member of Surveying Party—Farmer, Miner and Stockman—Candidate for Delegate to Congress—Defeated by R. C. McCormick—Assists Government in Detecting Peralta-Reavis Land Fraud—His Parting With H. F. Ashurst—Death of—Michael Goldwater—Early Business Man in Arizona—Lays Out Townsite of Ehrenberg—Many Business Ventures—Mayor of Prescott—Death of—Charles Trumbull Hayden—Early Santa Fe Trader—Rides First Overland Stage to Tucson—First Probate Judge at Tucson—Establishes First Ferry and First Store at Tempe—Extensive Mercantile and Other Interests—Death of.

Among the early pioneers of Arizona, none bore a more prominent part in its development than Peter Rainsford Brady. He came, on his paternal side, from good old Irish stock. His mother, Anna Rainsford, was from Virginia. He was born in Georgetown, District of Columbia, August 4th, 1825; received his education, in part, at the Georgetown College, later entering the Naval Academy at Annapolis, Maryland, from which he was graduated about the year 1844. After cruising around the Mediterranean Sea in the United States vessel "Plymouth," he resigned from the navy, and left his home October

[page 284]

26th, 1846, for San Antonio, Texas, where he enlisted as a Lieutenant in the Texas Rangers, and served with distinction in the Mexican War. After the war Mr. Brady joined a surveying party under Colonel Andrew B. Gray, who made a survey from Marshall, Texas, to El Paso; thence across the country to Tubac and from the latter point made branch surveys, one to Port Lobos on the Gulf of California, and the other to Fort Yuma and San Diego. Mr. Brady served as a captain on this expedition, and was prominent in many Indian fights. When the work was completed, the company disbanded at San Francisco.