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ANTI-CLERICAL RIOTS IN SPAIN.

FRENCH COMMUNISTS IMITATED

Attacked Religious Houses Because Inmates Were Defenceless.

The death-rate in Barcelona has not been as heavy as reports led us to expect. The revolutionists have been less successful and the Government more merciful than the first accounts from Spain represented. But it cannot be denied that Barcelona suffered terribly and that the insurgents did their worst. The relaxation of the censorship enables us to judge what the Spanish journals think of the outbreak, and we find some of the leading papers declaring that but for the firmness displayed by the Government the affair might have assumed the proportions of a national revolution. Writers in the press have argued that the Republic Deputy, Senor Soly Ortega, was right in saying that the revolt was provoked merely by the anger and fear of the working classes who are opposed to the war.

WAR IS UNPOPULAR.

That hostility to the Melilla campaign did cause commotion amongst the working-classes, not only in Barcelona, but in various parts of Spain, is indisputable. The war is decidedly unpopular. The toilers are aware that they will reap no benefit from it. At the outset they were irritated by the inequality of the conscription system under which the wealthy could purchase immunity from service. The Government has yielded on that point to the will of the people. But not even that reform has ensured any sympathy to the militarists. The people know that the war means not only loss of life but also loss of work and increased taxation, and that though Spain prove victorious, it is not the nation that will gain advantages but the shareholders in a mining enterprise—not all of them Spaniards. This state of feeling existed when the warfare began in Barcelona, but, judging by circumstances, it only played a secondary part in producing the sanguinary drama. Everything points to the conclusion that the men and women—for women joined freely in the strife—had been prepared, with almost military precision, to avail of the occasion. We are told by the correspondents of some of the English papers that they acted spontaneously and without premeditation, and therefore that there can have been no plot. Against that suggestion we have to set the fact that there were no stages in the revolution. Usually when such outbursts occur amongst those who have not contemplated them in advance, fierce fighting does not take place all at once. One incident leads to another until a climax is reached. In Barcelona all the insurgents were ready for battle. There was no lack of arms amongst them. Within a few hours they were throwing up barricades and fighting weapons in hand. Evidently they had been awaiting the opportunity.

AGAINST NUNS AND CLERGY.

That the revolutionists directed their fury to a larger extent against the clergy and the nuns than against the forces of the Crown is quite clear. From the elaborate reports of their doings which now appear in our Spanish contemporaries we find that the conduct of the French Communists was closely imitated. "The insurgents," says "El Universo," of Madrid, "were as cowardly as they were bloodthirsty. They attacked the religious houses because they did not expect to meet with resistance, knowing the inmates were defenceless. Horrible thought! The Escalopias who have made themselves benefactors to the city and the State by educating millions of poor children gratuitously, the communities in charge of refugees for workers and orphans, and the religious bodies that devote themselves to the care of the sick were the first to be assailed by the incendiaries." The proofs of savage onslaughts on the clergy and the nuns are patent. Ruins wasted and discolored by fire and smoke attest on every hand the savage brutality of the revolutionists. It is said that though they set fire to churches and convents, not many of the priests and nuns were murdered. That is so, but it is so only because in most cases the communities, recognizing their danger, fled in time. The incendiaries showed no mercy. When others protested against the work of destruction or spoke of summoning the fire-brigade to put out the flames, they were shot. "Thirty-seven churches, monasteries, and convents," writes Mr. Nevison in the "Daily News," "have been destroyed. I have been from one to another of them, and there the black and roofless ruins stand to witness, if even the refugees have lied." The Escalopias of Galicians, the Marietas, the Francis-

cans, the Carmelites, the Brothers of the Christian Doctrine and the members of many other congregations were marked out for ill-treatment. Their property was reduced to cinders or otherwise ruined. Valuable libraries were given to the flame and tens of thousands of precious volumes were consumed. No object connected with the churches and monasteries and convents was held sacred. Altar vessels, pictures, and statues were hopelessly damaged in the general havoc. Beautiful wood-work and architecture were ruthlessly sacrificed to the anti-clerical prejudices of the mob. The bands of incendiaries cared not what injury they did the country, nor what loss they inflicted on the city, so long as they could gratify their hatred for the monks and nuns, and vent their wrath on the houses in which they resided and the places of worship in which they ministered.

How is it that the representatives of the Catholic Church are the objects of such bitter animosity in the part of sections of the Continental people? Correspondents of a number of British daily papers have been asking this question and they are entitled to an explanation. "It is no new thing," observes a contributor to the correspondence columns of the "Birmingham Daily Post," "and it is not enough to ascribe it to the ravings of Socialists and Anarchists. If the nuns and friars were known as alleviators of the bitter lot of the poor, they would not be attacked, or would not lack defenders, but the fact is that they are generally looked upon in Spain as the agents of oppression." If they were looked upon by the Spaniards generally as the agents of oppression, how long would any government be permitted to tolerate them? Not for six months.

RELIGIOUS ESTEEMED.

The friars and the nuns possess the esteem of the vast majority of the Spanish people, but there are now in Spain, as there were in the last century, enemies of religion who would give no quarter to the clergy, and especially to the members of the Religious Orders. The apologists of the Barcelona revolutionists have nothing more serious to allege against the monks and nuns than that by making carvings, and lace, and trinkets, they enter into rivalry with tradesmen, but this is done in the interest of the charities they maintain, and so insufficient is it even as a palliation for the cruelty of the revolutionists that the promoters of the anti-clerical propaganda have recourse to blood-curdling tales of imagination to allay the horror they have excited. There are, Mr. Niverson states, the usual stories of cruelty and wickedness, of underground passages, of skeletons of nuns found bricked up in walls and therefore that there can have been no plot. Against that suggestion we have to set the fact that there were no stages in the revolution. Usually when such outbursts occur amongst those who have not contemplated them in advance, fierce fighting does not take place all at once. One incident leads to another until a climax is reached. In Barcelona all the insurgents were ready for battle. There was no lack of arms amongst them. Within a few hours they were throwing up barricades and fighting weapons in hand. Evidently they had been awaiting the opportunity.

OPINIONS OF SPANISH PRESS.

Our Spanish contemporary, "El Universo," complains that some of the daily papers published in Madrid treat lightly the crimes committed in Barcelona. The journalists, it remarks, look calmly and apparently without emotion on the picture of devastation presented by the accounts of the rising. Their indignation has not been aroused; they have scarcely any regrets for the frightful incidents of the revolutionary outburst. The burning of churches and convents, the assassination of ten or twelve monks, the murder of fifteen or twenty nuns, some of whom were pursued and put to death in the streets, and the destruction of the homes in which thousands of helpless orphans were sheltered impress them but slightly. They are so busy in criticizing the Government that the forget to condemn the perpetrators of the atrocities. Yet these same papers, "El Universo" observes, would have devoted columns of their space to comments, if a priest had made a mistake of which they became cognizant. They would have denounced him in all the moods and tenses. There are, of course, in Madrid a number of journals that have spoken out strongly against the work of destruction and the anti-clerical agitation that prepared the way for it. The Spanish Catholics should support these papers and give no

NOTES FROM THE ITALIAN CAPITAL.

CARDINAL'S VIEW OF CONGRESS

Priest Obtains Pardon For His Believer—Orphans Rescued From Proselytizers.

Before leaving Rome to attend the Eucharistic Congress of Cologne, His Eminence Cardinal Vincent Vanutelli had some interesting things to say as to his expectations for that great council of Catholics. He said: "Even for this congress interest is no less than it was for those which preceded it. The circumstances that accompanied the London congress have increased in all who decided to take part in the congress of Cologne—the desire to make its success correspond to the most sanguine provisions which are held in its regard. And to-day, on the vigils of the twentieth congress, we joyfully recognize that the success of the Eucharistic reunions, instead of diminishing, by reason of repetitions, is always on the increase." "From every point of view," said the Cardinal, "the attitude of the German authorities is the very best. For example, Baron Von Schorlemer president superior and supreme governor of the Rhine province, living at Coblenz, had invited me to a lunch of honor on the occasion of my passage through that city, but, to my regret, I had to refuse the courteous invitation, as I had to refuse every other one before the opening of the congress."

THE STOLEN ORPHANS.

For the past six months much has been heard of the stolen orphans of

ing that its director was sentenced to pay all costs incurred or go to prison.

The man did go to prison, but with characteristic generosity, Mgr. Santopalo interceded for his captor and asked that the King's pardon be given. The request was granted and liberty was at once given to the Socialist journalist.

"THE PILGRIMAGE OF PARDON"

Many thousands of Italian and foreign Catholics have completed the "Pilgrimage of Pardon," otherwise the journey to Assisi, to gain the indulgence of Portiuncula. From every side the pilgrims came, until the grand church over the little chapel of Portiuncula was surrounded by throngs of fervent people, weary and footsore, who the night preceding slept on the ground about the church, or wherever they might rest their heads. During the night you might hear them chanting hymns to the Madonna or St. Francis of Assisi. From the whole countryside priests were called to assist the regular and secular clergy in hearing the confessions of the vast throng.

It is such scenes of enthusiasm that should be witnessed by the faith in Italy. What is to be seen in Assisi is to be found in every part of the peninsula, and everywhere the family life is mingled with grand old religious customs which, simple and touching, show how deeply imbedded is the spirit of religion in the people. Not just as where there is the sun there is also the shade, so there are black patches on the face of fair Italy.

DEATH OF MARQUIS DI BAVIERA.

One of the most steadfast soldiers of the Holy See has just been laid to rest in the person of Marquese Augusti di Baviera, officer in retirement of the Noble Guard of the Vatican and founder of the Osservatorio Romano." Since the fall of Rome, in 1870, the Holy See has

NEAR CATHOLICS AND THEIR CLAIMS.

"SO NEAR AND YET SO FAR."

Amusing Efforts of Some Protestant Episcopalians.

A recent issue of The American Catholic, a Protestant Episcopal (High Church) organ, suggests that an article which had appeared in a previous number would, if reprinted in "some official Roman Catholic journal, tend towards peace and unity," says the Catholic Standard and Times. The article was entitled "Honor to Whom Honor is Due." Perhaps nothing is so suggestive of the "so near and yet so far" attitude of our separated brethren of this "sub-section of a sect" as the importance which its leaders attach to a discourse which could be delivered at any B.V.M. Sociality celebration without expectation of getting publicity in any Catholic paper.

The newness of things Catholic to these latter day "American Catholics" surprises even themselves, yet they fondly delude themselves into believing that they are at least a branch of the one, holy, Catholic and Apostolic Church. It certainly is wonderful that they accept so much yet hesitate at the only logical termination of their course. The question often arises, Is it better to ridicule, and perhaps thus expose to them the anomalous position they occupy, or to turn heavy batteries upon them and to point out the danger of trifling with salvation. Is it cruel to be kind, or should we apply the surgeon's knife? The article on honor to the Blessed Virgin has its complement in a

members of the "Anglican communion," announces that among its objects are the "promotion of the observance of the fast before sacramental communion." Then occurs the notice of a sale, at half price, of a complete set of vestments, "never used," and one wonders if some church was suddenly stopped from becoming "high" by the laity. Catholics, while sympathizing with high churchmen, are justly indignant at their attempt to shake-off their old name and take ours in some form or other. So we find interest not only in the use of "Anglican," "American," and "American Catholic," but also in the effort to get least to explain it away. For instance, this: "We are all agreed that Protestants are conspicuous in the want of respect which they should show to the Mother of God, but is it not a fact that a very large number of those who call themselves Catholics are greatly wanting in this matter?" In a Catholic paper this would mean individuals, but in the paper calling itself "American Catholic" it meant congregations, as shown by the context, which spoke of the neglect of the feast of the Annunciation.

Turning to the editorial page we find the "open pulpit" still an open question, and in discussing the need of an unequivocal and united action in the convention, it is said: "The advocates of the open pulpit have no idea of the real strength of the Catholic cause in this country. We have only boldly to lead the way and we shall have the great mass of the Moderate Churchmen and of Protestants." What! Protestants in a Catholic convention?

Here is the ingenious explanation of the term "Protestant Episcopal"—"In the United States the Church expresses its most peculiar features of differentiation from the rest of the Catholic family by the nickname 'Protestant Episcopal.' Of course, its chief reason for formally adopting this title over a hundred years ago, under the stress of Revolutionary pique, was to distinguish itself from Canterbury, and incidentally from Rome and Constantinople. However, we have always tried to attach weight to her enactments, and have endeavored to see (just for argument's sake) something more ulterior—even a two edged sword—in this title, which (cutting one way) assailed Papal pretensions, and (cutting the other way) protested mightily against non-episcopacy, since where the Bishop is there is the Church."

As a humorous writer has said, "What can you do with a man like that?" How can you argue with a person who ignores the time-honored definitions, who connects the words as if they meant "Protestant yet Episcopal" and makes one of them Protestant, but not Protestant? One might say there is a great deal of "Catholic" used for argument's sake. If "where the Bishop is there is the Church," the "American Catholic" shows little respect for the Church in its editorial on "Double Personality," relating to one "W. C. Doane," His brother, the late Monsignor Doane, was wont to say: "Poor William! He thinks he's a Bishop."

The paper which calls itself "American Catholic" and instructs delegates to a convention of Protestants has an account of Bishop Gratton's jubilee, which differs slightly from that of his official organ, "The Living Church," being more nearly right rubrically. Perhaps is efforts to become gradually "Catholic," a title we suggest for this branch of Protestantism, began sooner and it is better posted, for caution and timidity is the badge of the tribe, since we are told of devoted "priests who took charge of a parish where, since its establishment, the services had been conducted with the utmost simplicity, where a monthly Mass (and parishioners and priests would have fainted at the term in those days) is now celebrated." They took hold of the parish with the firm intention of educating the people up to the acceptance of the Catholic faith in its fullness, but while they were engaged in teaching the faith once delivered to the saints they did not propose to empty the church by any ritualistic innovations. Consequently all changes in the ritual were postponed until the people had been educated up to accepting Catholic ceremonial as the logical expression of Catholic doctrine.

"Think of a priest who never offered the Holy Sacrifice, until he could educate a 'Catholic' congregation up to it! Think of the Church claiming to be the repository of the faith once delivered to the saints fearing to teach it with logical expression in all its fullness to a 'Catholic' congregation nearly two thousand years after Christ! Think of a 'Catholic' Church having a Catholic revival!" However, there is one candid confession in a criticism of Canon Hensley for an alleged lack of politeness. It says: "Canon Hensley does not come from a Catholic country," and that "he is not himself a Catholic." Yet we think Canon Hensley is a member of the Church of England, and that the Catholic countries which are distinguished for politeness are Catholic, real and Roman.



CELEBRATING MASS AT THE CEMETERY OF GROSSE ISLE.

Calabria, the sixty little ones who, bereft of fathers and mothers, by the terrible earthquake, were taken possession of by Waldensian heretics and quietly railed to Florence, to be reared in hatred of the Church in which they were born. The theft of the orphans was denied when public opinion was brought to bear upon the perpetrators of it. Denial was useless; positive proofs were forthcoming, and that was sufficient to expose it. The question that now is important is what has become of the stolen orphans? There is no need for anxiety as to the fate of the poor children, for they are safe. Through the intervention of Queen Elena the children have been delivered up to those who will bring them up as their dead parents would have done.

A PRIESTLY ACT.

Various Socialist journals, in which Mgr. Nicola Santopalo had been charged with having tampered with Peter's Pence, have from time to time been brought by him into the law courts, with an invariable result. Each of the journals either published a full apology before the case came to trial or were condemned in court. The case of Mgr. Santopalo against "La Scintilla," of Poligno, for libel was recently heard, one of the results being

had many devoted sons, but few of them could compare with the dead nobleman in the spirit of sacrifice and generosity, for even as a soldier under Pius IX. and Leo XIII. he devoted much of his private resources to the paper which has done and is doing so much good for the Church.

The aged nobleman died full of years and honors, with the apostolic benediction of Pius X., which was sent from the Vatican shortly before the end came. One of the noblest tributes that could be given to his memory was that of the representative cortege that followed the hearse from his residence to the parish church.

"THE BLESSING OF THE SEA."

A foreigner is often surprised at the extent to which religion enters into the life of Italians. At Easter the priest has to go around the streets in city, town and village, wearing stole and surplice and biretta, attended by a clerk carrying holy water to bless not only every house, but every room in it. Strange though it may seem, a medical doctor—once a Presbyterian, but who now bears the name of not following any religion—was known to insist on having his house and his dish of Easter eggs blessed. But the scene on the Bay of Naples the other day was more touching and more picturesque.

Accompanied by the municipal authorities, the clergy and chief citizens of Naples, the Cardinal Archbishop blessed the sea for the fish-

ermen with all traditional solemnity. Hundreds of barks tossed about the spot. The multitude of fishermen in their picturesque costumes, with their families, joined in the prayers. Thousands of spectators along the shore gathered in reverent silence, while banners and flowers added brilliancy to the scene. And as one listened to the music of the bands on the waters, the noise made by grenades, and saw that vast gathering of Catholics, he could not help thinking. Why is it that such a Catholic nation allows a few handfuls of evildoers to keep both Church and State in continual perturbation?