

THE SITUATION IN SPAIN

A special correspondent of the New York Herald in Rome has succeeded in obtaining the following statement regarding the religious crisis in Spain...

M. Canalejas, since the beginning of his government, has openly shown his determination to raise a "war of opinion" against the Holy See...

Among the prejudices and impressions that he and his press have circulated abroad the chief is that religious liberty and toleration are much vaunted in our time...

It has been said that it is absurd and intolerable that Spain should not have religious liberty, that the non-Catholic cults should not be tolerated...

Having thus explained the question in its general aspect, let us see how the negotiations have been conducted...

Well, this whole campaign is destined to be a serious irritation to the Holy See, but not to the competent judgment of thinking and experienced men...

The first of them is that the Catholic Church has been the soul of the land of the Old. The "Reconquista" was made in the name of the religion...

The second fundamental fact is the Concordat. Between the Holy See and the Spanish Crown there exists a solemn pact, which regulates the situation of the Church in the realm of his Majesty...

It is not possible, therefore, to establish a serious comparison between Spain and the United States with regard to the Catholic Church...

On the other hand the Holy See asked that the Congregations which conformed to these rules and which, in addition, complied with the formalities of the civil registration, should enjoy complete civil personality...

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the people. But if we are given this just and loyal separation it may be tolerated in fact by the Holy See. The example of Brazil is a case in point.

Let the Spanish Government then, restore her property to the Church and leave her the free administration of it, as is done by the United States, which has never taken the property of the Church and which allows the free administration of it to the Bishops.

But Senor Canalejas and his whole anticlerical coalition turn a deaf ear to this kind of separation. Senor Canalejas began his policy by publishing two decrees within a few days of each other...

These two decrees are the symbol of the famous religious liberty which the secularists want to inaugurate in the Latin countries, and it is in order to conceal this scope that Senor Canalejas and his friends are carrying on a press campaign abroad...

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branch of the Parliament this was simply because the Cabinet resigned before it had time to submit the convention to it, but for reasons which are not worth whatever to do with this solution.

The Spanish Government in a second note of May 20, insisted on its first proposal, rejecting the counter-proposal proposed by the Holy See.

Let us recall here the chief of these unilateral and anti-concordatory acts of the Spanish Government during the present negotiations, omitting those of less importance.

1. The Royal Ordinance of May 30 putting into force an Ordinance of April 9, 1902, on the Religious Congregations, which, precisely because it contained many dispositions not contained in a *modus vivendi* established that year between the Holy See and the Spanish Government had never been applied.

2. The Royal Ordinance of June 10 which permitted the public manifestation of non-Catholic cults, and this in violation of the first article of the Concordat of 1851, and the formal engagements made by the Spanish Government with the Holy See and set forth in diplomatic documents in 1876 when the present Spanish Constitution was approved.

3. The intentions expressed in the message from the Crown, which announced a measure of reform of the general law of associations, and in the firm purpose of excluding from the schools the teaching of the faith—this, too, being contrary to the concordat which in Article 2 declares that the teaching in public and private schools, without exception, was to be in complete conformity with the doctrine of the Catholic religion.

The Holy See, after communicating the necessary protests and reservations to the Spanish Government, found itself obliged, in order to safeguard the interests of religion and its own dignity, to ask the Government for a formal and complete assurance that it would abstain during the negotiations from all unilateral measures regarding the subject under discussion.

The Spanish Government not only did not give the assurance several times asked for it, but it went further and declared that it maintained in its integrity its proposed measure and the Ordinance already published on May 30.

Here ends the story of the diplomatic negotiations between the Holy See and the Spanish Government which we have endeavored to summarize briefly with the most scrupulous accuracy.

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trous, graved the Cross, and entered into possession of these countries in the name of God, often lifting up his voice in a solemn chant.

From the hunting-grounds he was sent back to the village laden with venison, and from the village made to carry supplies in return from the camp, and upon starting he came back without accomplishing his errand—beaten by weakness or the difficulties of the ice-bound road—he was overwhelmed with insults and injuries.

Again the incontinent savages grew ashamed of their lewdity, and once more the captive's death was determined on. He was to have been immolated by the capture of hostile Indians, who were burnt instead, once more saved his life.

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vouchsafed to begin it, and to make my blood become the seed of Christ, partially. This prayer was heard. A sudden change had since his visit swept over the spirit of the barbarians. An epidemic among them had been readily attracted to the "savior" of the box which he had left with the family which had formerly sheltered him.

The hatchet had been dug up, vengeance sworn against the man on the warpath fell in with Father Jogues and his companions as they were toiling to their doom. Then renewed the scenes of the first captivity: the blood of a martyr was on his clothing, cuffed and kicked and beaten, he was dragged in triumph into a Mohawk village.

There was, however, division in the camp. The Wolves and the Tortoises did not approve of his treatment, and protested against such a breach of faith. A great council was held, and the party of mercy prevailed; but while it was sitting the deed of blood was done. Father Jogues was summoned by a Mohawk to his hut. As he stepped across the threshold his head was cloven with a hatchet, and then cut off and stuck on the village wall, with the face toward the road by which he had come.

Meanwhile, however, all Europeans in those regions were on the look-out for means to effect his release. The Queen Regent of France induced the States of Holland to send instructions to their officers to help Father Jogues. The Dutch were the allies of the Iroquois, and it so chanced that on their route the party which was conducting him called at a small trading post, situated on the Hudson River. The Dutch superintendent felt bound to seize the opportunity for the priest's release, and, fearing the wrath of the Indians, asked the Iroquois to lose their prize, made arrangements for smuggling him away from them.

While the Indians were asleep Father Jogues stole from his prison, was conveyed to the river, entered a rowboat and was rowed to the large ship. When his escape was discovered the captain, fearing the wrath of the Indians, asked Father Jogues if he would go on land, which in Article 2 declares that the teaching in public and private schools, without exception, was to be in complete conformity with the doctrine of the Catholic religion.

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attention not only in this country but in England. One of the most sturdy of Presbyterian ministers, a man who is much better with regard to the Church, declared that he knew that some such state of affairs was described by the title existing in England, but he did not think that in the United States, and above all in New England, usually looked upon as a firm bulwark of Puritanism, any such impression could prevail.

It is rather interesting to see that this notion has grown more and more, and now almost no discussion of religion is held without a hint at least of this state of affairs. Much of the loss of the influence of Protestantism and the prestige of Protestant clergymen is due to the fact that they do not preach literature and any other popular subjects that is of interest at the moment. A writer in the Atlantic Monthly for October declares that "in listening to an up-to-date sermon one finds it as frequently 98 per cent. political and socialistic and 2 per cent. spiritual."

It is only for the spiritual that the Church exists, so no wonder Protestantism is declining. It is the spiritual mission of the Church that counts, and not the material.

A good deed is never lost. He who sows courtesy reaps friendship, and he who plans kindness gathers love.

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