

of the times permitted, the anti-Christian revolutionary movement in France. He worried the religious Orders, confiscated to State purposes many religious and charitable endowments, introduced 'liberal' professors into the Universities, and withdrew the schools, as far as he could do so, from the influence of the Bishops and clergy. During the reign of Ferdinand VII. (1808-1833) coalitions of Freemasons, Revolutionaries, and Radicals held the reins of Government for the most part. The persecution of the Church was an engrossing mania with them. In 1820 they expelled the Jesuits, suppressed the other religious Orders, drove the Papal Nuncio across the border, broke off communications with Rome, and commanded the Bishops to compel the parish clergy to preach submission to an infidel régime!

To Ferdinand succeeded his infant daughter, Isabella II. During her reign (1833-1868) vials filled with all calamities were unceasingly poured out upon this unhappy and restless country in the shape of dynastic wars and revolutions. During those 35 years it was all turmoil and confusion. According to the old Salic law, no female could ascend the Spanish throne. Ferdinand abrogated the law in favor of his daughter, but Carlos, his brother, declared the abrogation invalid. So commenced the fierce Carlist wars. Unfortunately for religion, most of the Bishops and clergy, of the old nobility, and of the solid conservative and Catholic portion of the population, sided with Don Carlos. This circumstance compelled the Queen Regent Maria Cristina to fall back on the 'Liberals,' who included not merely the moderate Liberals, but also the Progressists or Masons, infidels, radicals, and revolutionaries of various colors. The *Cristino*, or Court, party defeated the Carlists; hence the Liberals, sometimes Moderados and sometimes Progressistas (as they called themselves), were in power. From 1833 to 1843 the priest-hater Espartero, leader of the extreme Progressistas, was Prime Minister and practically ruler of Spain. Every encouragement was given to the infidel propaganda. Tons of French infidel books, translated into Spanish, were introduced monthly and circulated amongst the people. Every calumny was poured out against the clergy—against the religious Orders in particular. Every national woe was attributed to the monks. It was said that they were the cause of the cholera epidemic in 1834! Mobs attacked the convents and monasteries; the helpless inmates were murdered; the authorities stood by and took no notice! Nay, when the Government considered that the public mind was ripe it joined in the onslaught. The Cortes passed laws closing 3000 monasteries and convents, and putting up for sale their lands and houses. Even the libraries, chalices, monstrances, and sacred vestments were sold, necessarily at a ridiculously low figure. Then the Government turned to the secular clergy. All church property was confiscated at one swoop. Some provision was indeed made for Bishops and parish priests from the public taxes. Suspended and renegade clerics were appointed to benefices as vacancies occurred. Finally, a body of Jansenistic clergymen was employed to draw up a code of regulations in view of setting up a national church independent of Rome. Things went so quickly to the bad that when Espartero ruled the kingdom as sole Regent in 1841 only six of the forty Spanish Bishops were left, and a monk or nun, in monastic dress, had not been seen on the street of a Spanish city or town for eight years! Of course, the truly Catholic portion of the people could not tolerate this state of things, and revolution followed overthrow, until the Queen, in despair and disgust, fled in 1868 across the border into France—fled to return no more.

Then for six years they had hell on earth in the country. They had a persecuting Regency under the anti-clerical Marshal Serrano; they had a republic wherein everybody fought to be uppermost; they had a monarchy under Amadeo, son of Victor Emmanuel, who consented to wear the ancient Spanish crown refused by half a dozen European princes to whom it was offered. Stung to exertion by so many injuries and by the insult to Spanish Catholic and national pride given by the introduction of Amadeo, the son of the robber of the Papal States, Catholics, both Conservatives and moderate Liberals, combined and brought back Alphonso XII., the son of Isabella. He proved a wise and tactful ruler. With much prudence, he maintained peace in the country from 1874 to 1885, when he died. His motto was, 'To be Catholic as his fathers, and to be liberal as the Age.' He fulfilled it. His infant son, Alphonso XIII., born after his death, succeeded him. The chivalric sympathy of the whole nation went out to the son of the good Alphonso and to the helpless Queen Regent; and the balanced state of things established by the late King continued until Alphonso XIII. came of age. In 1901 the old anti-clerical, or, rather, anti-

Christian, spirit began to show itself afresh, with Señor Canalejas as its mouthpiece. Canalejas is now First Minister, and confusion and disorder are on foot again. Let us hope and pray that the two great principles which have in the past given dignity, stability, and prosperity to the grand old Spanish nation—viz., fidelity to the Catholic Church and loyalty to the Monarchy within the lines of the present excellent Spanish constitution—will prevail with the vast majority of her people. Then Spain will walk once more in the paths of true and genuine progress—saved from the civil wars, the revolutions, and the administrative confusion which have been her misfortune for the past hundred years.

Notes

Defeat of Tim Healy

The by no means unexpected defeat of Mr. T. M. Healy for North Louth has removed from British politics one of its best-known and most interesting figures, and from the Irish Party one of its most brilliant and effective speakers. Mr. Healy entered the House of Commons exactly thirty years ago, and he has been a member ever since. The very brilliance of his gifts, however, made him somewhat difficult to get on with, and he has always been more or less of an Ishmaelite in political affairs. For Mr. Healy personally and individually—for his wit, his adroitness in debate, his caustic criticism, his independence, his splendid loyalty to his faith—there would always be room in Irish politics; but Mr. Healy as the representative of a faction has undoubtedly been a source of weakness to the Nationalist demand. If the return of Mr. Hazleton for North Louth should serve to bring home to ill-balanced politicians—in the only way in which it can be brought home to them—a sense of the wickedness and futility of factionism, the lesson, even at the sacrifice of a man like Tim Healy, will not have been dearly bought.

A Portuguese Priest's Story

On Wednesday, October 12, Father Espinoze, the Lazarist who escaped from the house of his Congregation in Lisbon, gave the following description of his experiences—typical doubtless of the experience of many members of religious Orders—after the proclamation of the republic:—It has been reported that the scenes of fury and anti-clerical hate, and in particular the attack upon the convents, were provoked by shots fired at the mob by the religious, and that on entering the convents firearms in greater or smaller number were found. It is an infamous calumny. Not to speak of anybody but ourselves, there was in the Lazarist residence of Arroios only one revolver with about sixty cartridges. That revolver and about half the cartridges I had brought with me from France a year ago. On entering the house, after killing the Superior and Father Fragues, the rioters must have found about thirty cartridges, but no weapons, for I carried away with me the revolver and the other cartridges. It has been asserted that the attack on the religious houses was made on the spur of the moment and by separate bands. It is not true. There was a general movement directed and planned beforehand by a number of leaders. Throughout the city and at about the same hour, squads composed of soldiers, civilians, and women surrounded all the convents. In every case the attack was made in the same way.

I left our residence at about 1 o'clock in the afternoon of Monday, October 3, to find a retreat for our Fathers and clerical students; the rioters began to gather before 3. They wished to prevent the escape of anyone, for they spread out while still at a distance and approached slowly. It was about 6 o'clock when they had gathered close to the house and began—soldiers, civilians, and women—to fire at all the windows, while some wretches were cutting their way through the door. This done, they called for the Superiors, Fathers Barros-Gomes, the local Superior, and Fragues, the visitor. As soon as they appeared, and before they had spoken a word, both were shot. From Wednesday afternoon until Saturday, the assassins were on my trail. Several times I changed my hiding-place, spending part of the time in a sewer; but Saturday evening a cowherd gave me a wretched suit of clothes, put a Republican cockade in my buttonhole, and said good-bye to me at the door of his stable, which had been my last place of concealment. I went boldly through the city to the railway station, although more than once I thought that I had taken my last step. While on the way I saw a crowd of men and women, the latter wearing liberty caps and carrying guns, in the act of driving some religious toward the Republican camp. There they were held as hostages. When

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