Spain's Reds Sack 20,000 Structures

Churches and Convents Burned and Destroyed—Clergy Deaths Mount

PARIS — Twenty thousand churches and convents have been sacked or burned in Spain, according to documented reports published by La Croix du Midi, which is published at Toulouse and which made use of information obtained from ecclesiastical and lay refugees in France.

It is still impossible to obtain definite statistics as to the number of priests murdered.

An inhabitant of Barcelona, who escaped by airplane quite recently, estimates that in that city alone [illegible] ministers of the gospel have been killed. It is almost certain that this figure will be increased when accurate statistics are possible.

Except for those who escaped to France or Italy, and some who are still kept in prisons as hostages, it may be presumed that all the rest are dead, for not one was spared voluntarily.

Trickery Employed

The Reds made use of all sorts of stratagems to discover priests who were concealed.

They send young girls to [illegible] at which they had reason to believe a priest would be found. With an [illegible] air, they declared themselves to be profoundly Christian and complained of the tyranny that deprived the people of their [illegible] religion. Then they [illegible] if [illegible] could tell them where to find a priest who would [illegible] a number of their family who did not want to die without the administration of religion. If the priest, tricked, agreed to render this supreme service, he was seized at the very door of the [illegible] and led off to his martyrdom. [illegible] hidden in the [illegible] were hunted down with [illegible] dogs.

The number of victims among the [illegible] to be practicing Catholics is very high, regardless of the age of the victims. Accounts of heroism are numerous.

Hated of Their Faith

From one witness comes the information that 80 priests and laymen were killed at [illegible] out of hatred for their faith. Among them was the Rev. Manuel [illegible], [illegible] and three other pastors, a [illegible] priest, three priests of the Pious Schools, two Franciscan [illegible] who have been identified [illegible] whose names are still unknown.

Fr. Burns' Own Story:

Captive Preaches To His Captors; Storm Balks A Dash For Freedom

'Shen Fu' Answers Questions About His Faith; Bandits Puzzled

(This is the second in a series of three articles, in which the Rev. J. Clarence Burns, M.M., describes his nine-month captivity in the hands of Manchukuo bandits. In the first installment Father Burns told of his capture, the hardships occasioned by precipitous flight in zero weather, and the constant danger of death.)

By Rev. J. Clarence Burns, M.M.

With the approach of the warm weather and the thawing of the snow, water coming down from the hillside poured through one side of the cabin, so that for days at a time the interior of the cabin had all the appearances of a pig pen.

Day and night, members of the brigand band would come to see the foreigner—for the first time perhaps in their lives—commenting on all features and asking numberless questions about the Shen Fu: who he was; what kind of a man he was; why he was in Manchukuo; who his God was; why he did not marry and what was that thing he had in his hands (my rosary).

Many Questions

Why was that man hanging on that cross; what sins did he commit; who that Lady was (the medal on my rosary). Ah! They would say, it is hard to die on a cross like that: He must have suffered very much. And that Lady, she is beautiful—and you call her mother? When we can go home again, can we go to your church, Shen Fu? Can we, too, believe in God?

At this point, I might say that the Fathers at T'ung-Hua had long desired to enter the territory in which I now was, but due to the bandits, they had been unable to do so. Realizing that God uses the ways of men in spreading a knowledge of our Faith, I saw that, were bandits or no bandits, was my opportunity to carry on Christ's command, "Go, teach all nations."

With an insufficient knowledge of the language, having had but a year of study, personally and through my catechist, we preached on all occasions the Word of God so that with the exception of last month when we were on the road day and night, there was scarcely a day that the command of God was not fulfilled.

Through the entire exile, the Providence of God was very evident and our one great consolation was to know, that though exiled, we were instruments in the hands of God to even those bandits, many of whom, even at this time, had but one desire, my life.

My greatest trial was undoubtedly that of every missioner away from his own home where he has the daily consolation of his Mass and his conversation with God in the Blessed Sacrament. Holy Week came and with it the loss of those services of the Church which mean so much to one surrounded by pagan life.

Holy Week passed. The snow which had prevented us up to this time from even thinking of the possibility of escape, now was gone. When unobserved, I spoke to my companion Wu of what direction we must take to reach help. We knew that beyond us in the nearest [illegible] were two camps of bandits, situated in such a position that they could observe anyone moving about in the vicinity.

We knew then, should we have a chance to go, we could not go in the direction of home, that our nearest chance of help was through this great forest, through what is perhaps the highest range of mountains in that province, across the Yalu and into Korea. This way would perhaps take several days. We were told that the woods were infested with tigers, leopards, bears and various wild animals, and on many occasions we heard their cries. Wu prepared what food he could and we awaited the opportunity.

A Break For Freedom

If I recall rightly, it was April 24. Several members departed for a nearby camp to confer with their companions, but four men were left where we were. Three were playing cards while the other less vigilant than usual dozed off sitting on a tree stump outside of the cabin. I said to Wu "This is our chance" and Wu replied "Let's go."

He stood near the door looking into the cabin and motioned to me that all was well to go. I entered the woods less than 50 feet from the cabin, and thinking that Wu was behind me, I continued on. I had perhaps not gone a quarter of a mile, when I found that the snow in the woods had not thawed. I was again in snow above my knees. The short distance I had gone told me that I still lacked strength to run or walk and that I would quickly be overtaken by the bandits.

At this time, the sun, which had been bright, disappeared behind the clouds and a sudden snowstorm arose so that I could not see 20 feet ahead of me. I knew to venture further into the woods in the blinding snowstorm, would result in being lost and we would die of hunger.

Before me I saw a hole in the foot of a tree into which I squeezed, hoping that the storm would pass, and, perhaps, with the coming night, I could push on. I realized, as well, that my companion Wu and I were separated and knew not what he might have to face.

I prayed, that should he be retaken knowing his recapture would mean his death, that I also would be found, hoping thus to save his life. I had hardly finished my prayer when one bandit passed before me and was gone again. I prayed and as I uttered the last word, a shout rang out from behind me "Come out of there."

I looked, and there stood one of the gang with his revolver directed upon me. I came out and he commanded me to "go back." He shouted to inform the others that he had found me and they came and marched me back to the captain. Entering the cabin, I found Wu bound hand and foot to a pillar, his rosary hanging from his hands, his lips moving in prayer.

Became More Vigilant

The Captain, Chang Te Ts'ai informed me that had I not been found Wu's head would have been sent to the mission and then I knew that my prayer had been answered. Still, no punishment was meted out to me except that I was more closely watched.

My captors were informed by their leader, Wang Shih-ling, that should I get away their heads would be taken. With this knowledge they became more vigilant and they showed a more brutal side of their nature. They ceased to concern themselves greatly as to whether my food was sufficient or not.

Wu In Chains

Conversation with Wu was practically impossible; their hate for him was much in evidence, but still they listened to my pleading not to punish him. They took the ropes from him during the day, but at night he was chained and again I felt that God had answered my prayer. It was consoling to feel that one who had served me so faithfully had been spared.

We remained there perhaps a week when they arranged to remove me to a new location, fearing that perhaps in this place I would [illegible] again. Word was received that the house was prepared at the new location and we were again moved.

German Missioner Held By Bandits; Another Robbed

Kweiyang, China. The mission of Kweiyang, of which the German Sacred Heart Missionaries of Issoudun are in charge, is by no means one in which everything goes smoothly and quietly. One missionary, Father Keller, has already been captured by bandits and another, Father Baumeister, was recently in great danger, from which he emerged without serious mishap.

Father Baumeister who is head of the mission at Shihtsien, had gone to Kweiyang on business for the mission. On his way back he was attacked and robbed by a couple of deserters from the army. A shot fired at him with intent to kill only grazed his head.

He was obliged though, to hand over to the bandits everything of value that he had about his person, his watch, some bottles of medicine and a little loose cash.

The latest news of Father Keller, while not encouraging, is still not so bad as it might have been. Father Keller's health, it appears, has not suffered. He is kept bound onto his horse and guarded day and night by armed brigands. His patience, courtesy and even temper have made a great impression on his captors, but there seems little chance of getting into touch with him in order to negotiate a ransom.

Guarded Closely After Futile Attempt to Escape Through Dense Forest

We came to what was to be our summer home and here I found that a new band had been placed over us. The hillside had been cleared of brush and corn, squash, potatoes and a variety of vegetables had already been planted. We settled down to an every day monotous routine, while the other bands with whom I had been seemed to have outside activities, the smaller band of seven having no other charge than to watch me.

Again In Camp Section

This house was the home of Major Wei Te Tsang. While he himself would spend only perhaps several days in the course of a month at home, his young wife and three-year-old daughter and the wife of officer Hsiaoo Ke Chang lived here with us.

During the six months which we spent here, officers and men were constantly coming and going, so I knew we were again in a section surrounded by their camps. I knew to run was useless, as each camp maintained a watch, in such a position that he could scan the territory for a great distance.

Anyone seen entering or in the territory, was immediately taken. On one occasion, several of the bandits' helpers from nearby camps, learning where I was and wishing to see the foreigner circled the camp, hoping to see me. Being seen by the bandits who doubted their motives, they were bound and taken to another nearby camp, where apparently a trial was held. They were charged with unfaithfulness and were bayoneted, as I was informed that evening by one of the guards who said they were not good men and that they were unfaithful.

Means of Support

During this period, I learned one means of their support. Their former friends grew poppies, took the seeds, prepared and gave them the crude opium in large quantities. This was divided and each officer received a cake, the value of which ran from $500 to $1,000.

This served as a means of exchange whenever they wished to pay for their goods. This was the custom except in those cases where they could avoid paying, their principle being to take the goods and refuse to give the money asked.

In regard to opium I might say that except for two of Tsang Ko Tsang's men I saw no one smoking opium. This was undoubtedly due to the fact that Major Wei had prohibited its use and severely punished any of his men whom he discovered smoking.

Company In Captivity

Here also I found that I was not their only hostage. Two lads 12 and 15 years old were brought to the camp, they were ordered to wait upon the officers and their wives. I learned that in the band there were 10 of these lads. The youngest was 11 and the oldest 16.

How long they had been with the bandits, I do not know. They had been taken for ransom, their families had refused to pay the money demanded and they were not to go home. Their thoughts of home had apparently been destroyed by the officers telling them that their fathers and mothers did not want them. The lads believed the officers and in time, forgot entirely about their parents and home.

When the officers observed that they had in fact no desire to return home they were given revolvers and uniforms and they became members of the band. They were lads whom one could see came from good homes and had had some refinement and culture; this as well was destroyed by contact, word and deed with the moral degenerates in the band.

Pitiful indeed, it was to hear the bandits tell one lad that his mother was in a nearby village and wished to see him and hear his reply "I do not want to see her, she does not want me; she will not give you money." Another lad whom I asked, "If and when I go home, would you like to come to the church with me?" (I saw that his character had not been entirely destroyed, as he showed a fine training and I had hoped that I could bring him to the God he knew not) replied "Can these men come with us? If not, I do not want to go." This was the attitude which was early instilled into the minds of these youngsters.

Wanted To Learn English

It was here I learned as well from the bandits' conversation, that whether or not their demands were granted, I was not to be released. They talked for sometime of retaining me to teach them English, which I quickly discouraged saying that I did not come to the Orient to teach English, and while they no longer spoke of my retention as a professor of English, many members of the band were constantly requesting definitions as to how to say this, and that in English.

Generally speaking, they lacked knowledge of their own language, could not read nor write. I knew how useless English would be to them in a land where the nearest English speaking resident, except for myself, was perhaps 200 miles away.

I decided that if they were going to pester me I might as well amuse myself. When they asked me what this article was, rather than give them the name, I would give them the definition in English. Another article I would give them in German, another in French, and yet another in Latin. Several members wished to learn the A B C's, and I tried to satisfy their desire.

When we reached the letter G their pronunciation was always Z. I said, "You have that tone in Chinese; it is just the same, this G for example." The "student" would then recite "A B C D E F this G for example." To my explanation "just G, not for example" he would commence again "A B C D E F, this G not for example" leaving me after several hours physically and mentally exhausted and with an acute headache. I knew now that I could never take on the job as their English professor.

Four Year Plan

Again I heard that I was to remain with them for one year and that I would be transferred to some distant place for the remaining three years. What was to take place I could only surmise, if I lasted that long. This was the cause of great concern, for I knew well the financial condition of the mission, whether in their anxiety to effect my release they might accede to their demands. I did not know, but I did know whatever was given would be thrown to the winds and to no avail for it was definitely stated that the affair was to last four years, regardless of what was given.

I then learned from hearsay that $5,000,000 had been asked and that even though this amount was given it would not bring me home.

I was likewise informed at this time that the Pope did not want me; America did not want me; that Manchukuo did not want me. I was told not to think of home. As I already knew their attitude that I was not to return home I realized that these illiterates were trying to break me as they had broken the spirit of their boys. When they asked me if I thought of home, I replied that all men think of their homes, that it was God's command that we think of father and mother, that only animals did not think of home, that you can take an animal, give him food and shelter and he was content but man was not an animal.

When men did not think of home I went on, they placed themselves in the same class as the horse, the cow and the pig, to which they replied "We Chinese are just like animals." I said "No you are not. A horse has no soul but you have a soul." And they replied "Hum he is preaching again."

From this time through the last four months there was a steady change of attitude. The bandits now showed me nothing but contempt and this as days passed grew into hate and they often expressed desire to kill. My every action was mocked, my words were rejected.

Keep U. S. Out of the Red

[illegible] LAFAYETTE, LA. [illegible] the Cross and a shrine of Our Lady of Lourdes have been blessed at Les Jardins de Mouton, the [illegible] estate near here owned by Congressman Robert L. Mouton of this city.

Past Supreme Knight Flaherty Of K. of C. Passes Away at 83

PHILADELPHIA. James A. Flaherty, former supreme knight of the Knights of Columbus and one of the outstanding Catholic laymen of the country, died here Saturday night at the age of 83.

A practicing attorney in this city for 62 years, Mr. Flaherty was the recipient of decorations from this country and France for his war work and honors from the Catholic Church for his labors in her behalf.

Mr. Flaherty was born in Philadelphia and after his early education studied law. In 1873 he was graduated from the Law School of the University of Pennsylvania and became a prominent member of the bar in this city. He continued his practice almost to the hour of his death.

Identified with Knights of Columbus activities since 1893, Mr. Flaherty served as supreme knight of the organization for 18 years from 1909 to 1927. During the war he was in charge of the Knights of Columbus welfare activities for the men overseas and in the camps here. The United States Government later bestowed upon him the Distinguished Service Medal. Newton D. Baker, former Secretary of War, named him a member of the Library Council, and Georgetown University gave him the honorary degree, Doctor of Laws.

Use Historic Chalice

PHILADELPHIA. The Wilcox Chalice, said to be the first chalice used in the celebration of Mass in Pennsylvania, was again used here when Mass was offered in the Church of St. Thomas the Apostle following the consecration of two new Carara marble altars.

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IRON FIREMAN
Announcement
THE dealership for Iron Fireman Automatic Coal Burners is now being handled exclusively in Rochester and Monroe County by Green & Dwyer, Inc., located at 258 Court St., at the corner of Cortland St.
Both members of this company have been associated with Iron Fireman in Rochester for the past two years, and are in a position to handle any stoker installation ranging from a restaurant or hotel range thru the domestic sizes and up to several hundred horse power boilers for large heating and industrial jobs. Our mechanical staff will be composed of factory trained men who are equipped to render first class service promptly. Iron Fireman Stokers will be the only product which we will handle, therefore we will give it our entire attention.
If you are interested in automatic heat, plan to visit our new showroom where we can demonstrate to you the advantages of Iron Fireman equipment or phone for survey of your heating plant without obligation on your part.
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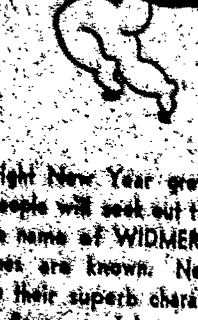
[illegible] enjoyed the mellow WIDMER'S WINES than [illegible] of the good taste [illegible] who sipped it!
[illegible] AS 1937 the bright New Year grows [illegible] still more people will seek out the [illegible] have made the name of WIDMER'S [illegible] good wines are known. New [illegible] will be thrilled by their superb character in type, color, flavor, and bouquet. [illegible] thrilled by their economy [illegible]
[illegible] Wines Since 1888
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[illegible] Wines