



The Martyrs of the Vincentian Family in the 20th Century

CONGREGATION OF THE MISSION
GENERAL CURIA

The Martyrs of the Vincentian Family in the 20th Century

Presentation (*R. D'Amico*)

I. Chinese Martyrs

1. The Boxer Rebellion (1900-1907)

Introduction (R. Delagoza)

Martyrs of the Congregation of the Mission

2. The Sino-Japanese War (1937 and 1942)

Introduction (R. Delagoza)

Martyrs of the Congregation of the Mission

3. The Communist Period (1934 and 1941-1972)

Introduction (H. O'Donnell)

Martyrs of the Congregation of the Mission

II. Latin American Martyrs

1. Mexico (1917)

Introduction, (J. Prager)

Martyrs of the Association of the Children of Mary Immaculate

2. Panama (1989)

Introduction, (J. Prager)

Martyr of the Congregation of the Mission

3. Brazil

Martyrs of the Company of the Daughters of Charity

III. Eastern European Martyrs

1. Poland (1943)

Martyrs of the Company of the Daughters of Charity

2. The Communist Period (1951-1978)

Introduction (M. Šášik and A. Stres)

a. Martyrs of the Congregation of the Mission

b. Martyrs of the Company of the Daughters of Charity

IV. Spanish Martyrs

Introduction (J. M. Román)

- 1. Martyrs of the Congregation of the Mission**
 - a. Alcorisa, in the Diocese of Teruel
 - b. Guadalajara, in the Diocese of Sigüenza-Guadalajara
 - c. Oviedo and Gijón, in the Diocese of Oviedo
 - d. Rialp, in the Diocese of Urgel
 - e. Diocese of Madrid
 - f. Diocese of San Sebastián
 - g. Diocese of Barcelona
 - h. Diocese of Valencia
 - i. Diocese of Gerona
- 2. Martyrs of the Company of the Daughters of Charity**
 - a. Diocese of Madrid
 - b. Diocese of Valencia
 - c. Diocese of Barcelona
- 3. Martyrs of the Association of the Children of Mary Immaculate**
- 4. Martyrs of the Association of the Miraculous Medal**
- 5. Martyrs of the Society of St. Vincent de Paul**

Presentation

On the occasion of the celebration of the Jubilee of the year 2000, Pope John Paul II has on several occasions stressed the importance of martyrdom in the life of the Church:

“As in every century of the Church’s history, ours has likewise provided numerous saints and blessed and especially many martyrs” and it has been judged that this circumstance (of the jubilee) presents a favourable moment for drawing up a ‘contemporary martyrology’ which would take account of all the individual Churches in an ecumenical dimension and perspective.” (Discourse at the Fifth Extraordinary Consistory on 13 June 1994).

And in *Tertio Millennio Adveniente*, # 37, the Pope writes: *“In our century the martyrs have come back, often unrecognised, almost the ‘unknown soldiers’ of God’s great cause. In so far as it is possible, their witness should not be lost to the Church.”*

Again in his pre-Angelus reflexions of 26 December 1994, the Holy Father repeated: *“All throughout its two thousand years of existence, and in a special way during this century, the Church has been constantly strengthened by the contribution of the martyrs.... And so the the Christian people cannot forget the gift they have*

received from these chosen members: they constitute a patrimony which belongs to all believers....”

Everyone knows of the great persecutions the Church has experienced in the course of this century: one has only to think of the religious persecution in Spain or of that which raged in communist countries and especially in China.

It is true that many regimes did not bring about martyrdom in the strictest sense of the term because, before the martyrs died they put them out of prison and allowed them to die a natural death, after having made them endure interrogations and torture for several years. Or else as in Latin America where numerous missionaries and catechists were killed by unofficial assassins acting under the orders of persons hostile to the preaching of the Gospel.

The Holy Father, in the context of the Central Committee for the Great Jubilee of the Year 2000, named a commission for the “new martyrs” which has the task of preparing the new contemporary martyrology which will have its place in the celebration of the “Ecumenical Commemoration Day for the New Martyrs,” fixed for 7 May 2000.

On 2 October 1995, Fr. Camilo Maccise, OCD and Sr. Giuseppina Fragasso, ASC, as presidents of the Unions of Superior Generals and members of the above commission, sent an invitation to all the religious families requesting, for the month of April 1996, their community martyrology of the 20th century.

Our Postulator General for causes of saints sent a letter in November 1995 to all Visitors and Visitatrices asking them to send by Easter 1996, notifications on the martyrs of their provinces and of other groups of the Vincentian Family. In the month of February 1996, the Visitors and Visitatrices had sent in almost all their replies.

After careful evaluation and checking, and an initial listing in May 1996, the definitive version of the 20th century martyrology of the Vincentian Family was sent on 8 June to the commission for “The New Martyrs.”

As we know, martyrdom means giving one’s life for the Gospel and the Reign of God, to the extent of shedding one’s blood “in odium fidei.” And so, for this reason there has been excluded from this collection of names certain confreres and sisters who were killed for motives which do not correspond with this criterion. For example: Fr. Giuseppe Morisini of the Roman Province, condemned to death in 1944 by the Gestapo; Frs. José Tejada, Alfonso Saldana, José Fernández, José Aguirreche, Prisciano Gonzalez and Aniano Gonzalez and the lay brothers Marcos Antolin and Valentin Santidrian, who died in the Philippines in 1944 as victims of the war against the Japanese. Likewise, in the case of the Daughters of Charity, no mention will be found of the numerous sisters who died in their service of charity during epidemics.

A branch by branch summary of the 20th century martyrs of the Vincentian Family gives us the following statistics:

The ***Congregation of the Mission*** possesses 81 martyred confreres: 22 in China; 56 in Spain; two in Slovakia; one in Panama

The ***Company of the Daughters of Charity*** possesses 35 martyrs: 30 in Spain; one in Poland; one in Slovakia; one in the Czech Republic; two in Brazil.

The ***Association of the Children of Mary Immaculate*** gave 13 martyrs to the Church: two in Mexico; 11 in Spain.

The ***Association of the Miraculous Medal*** in Spain has 69 martyrs.

The *Society of St Vincent de Paul* has in Spain 586 martyrs according to the list which can be seen on the walls of the church of St. Robert Bellarmine, the national sanctuary of the Society in that country.

In this issue of *Vincentiana* we wished to make known the martyrs of the Vincentian Family of this century by classifying them according to regions of the world and periods of persecution, with brief historical introductions aimed at situating them in the context in which they gave their lives for Christ and the Gospel.

Regarding a certain number of them for whom we possess abundant documentation and witnessing, diocesan investigations have been opened with a view to future beatification and canonisation. This is the responsibility of the members of the Congregation of the Mission in Spain, the Company of the Daughters of Charity in Spain and the Association of the Children of Mary Immaculate in Mexico. With regard to the others, we are likewise sure that their names are inscribed in heaven and that they will remain present in our mind and for our veneration. In the “heavenly mission,” with the palm of martyrdom in their hand, according to the vision in the Apocalypse, they will praise forever the Lamb that has been slain.

Such is the tribute of blood paid by the Vincentian Family in the course of this century to bear witness to the Gospel, to the Church and to the love of the Father, the Son and the Holy Spirit.

Accompanied by so many brothers and sisters who have lived and died for Christ, we are heading towards the third millenium of the Christian era, with its weight of suffering but also with the strength and witness value which emanates from them.

Roberto D'Amico, CM
Postulator General

I. Chinese Martyrs

1. The Boxer Persecution (1890 - 1907)

Introduction

What was the Boxer Persecution? "Boxers" was the name given to a Chinese secret society known as "I-ho ch'uan" ("Righteous and Harmonious Fists"). Its members practiced boxing and calisthenic rituals believing that this gave them supernatural powers and made them impervious to bullets. At the start they were against the Ch'ing dynasty, but later they were given encouragement by the Chinese government. By 1899, the Boxers were openly attacking Chinese and Western Christians in many parts of China. The height of the Boxer Persecution happened in 1900 and resulted in the intervention of an International Force and the capture of Peking in August 1900.

The missionaries who were eyewitnesses to the cruel persecution of the Boxers tried to understand who they were and what were their motivations. From their letters and reports, one could gather the following characteristics. It was a secret, fanatic, violent, superstitious and anti-Christian society. They attracted hundreds of thousands of members through their superstitious practices of incantations which led them to a state similar to diabolic possession. In such a state they claimed supernatural faculties which would render them invulnerable. They rampaged throughout the Chinese countryside, including Peking, burning churches and killing western and Chinese Christians with a fanaticism similar to the pagan persecutions of the early Christians.

A French naval sublieutenant, Paul Henry, who died during the siege of Peking wrote a touching letter in favor of the Christian Missions in China: "Do not feel too much sadness," he wrote in his last will and letter to his family in France, "I have died for the most beautiful of causes. I have done, I hope, all my duty. I leave to you the little that I have, and I ask you to set aside from the money that I leave the sum of two hundred francs for the Missions in China, so hard pressed at the moment...." (Martin Gilbert, *A History of the Twentieth Century*, William Morrow and Company, Inc.: New York, 1997, p. 23).

The martyrs of the Congregation of the Mission are only some of the thousands of Christians who died during the Boxer Persecution but their heroic courage shone in the words of Fr. Maurice Dore who was asked to escape: "No; I won't go away. I'll stay. May God's will be done." A few days later, he died with fifty parishioners inside his burning Church. The story of other martyrs is summarized in the following pages. (Rolando Delagoza, CM)

Martyrs of the Congregation of the Mission

1. **Fr. Jules GARRIGUES, CM**, *Member of the Province of China, born at Saint-Sernin de Gourgoi (France) on 23 June 1840 and died in Peking on 14 June 1900.*

From his youth Fr. Garrigues dreamed of giving his life for the evangelisation of the Chinese. Having arrived in China he devoted himself totally to proclaiming the Gospel even to the extent of sacrificing his life. He was a man of great virtue, mortified in food and clothing. A humble, simple and zealous apostle. He was full of charity towards all, especially the poor. And so he was called "the saintly Fr. Garrigues." The bishop himself, after a visit to Petang, said of him: "I've received a visit from the village saint." And later he would remark to the Sovereign Pontiff: "his heroic virtues would suffice to canonise him even without his martyrdom."

Fr. Garrigues had arrived in Peking in the spring of 1900 appointed parish priest of St Joseph's, one of the most beautiful churches of the city. Soon vague rumours and unaccustomed restlessness broke out in the surroundings of the city and even in the capital itself. Angry crowds then burst out of the pagodas crying death to the Christians.

When the frightened Christians asked him at what time would the soldiers come he used to reply: "Don't be afraid. It's all over in an instant. They can kill the body but not the soul."

During the night of the 13/14 June, towards midnight, a crowd of Boxers surrounded the missionaries' house, shouting death cries: "Kill and burn." The frightened women and Christians had gathered in the church. The Boxers set fire to the building. Fr. Garrigues consumed the consecrated hosts and recommended the Christians to try to get away. He himself escaped from the burning church, but was killed at a short distance from there. Or else perhaps, according to another report, not far from the Lang-fou-seu pagoda near to where he is buried. It was 14 June 1900, and the Feast of Corpus Christi.

2. **Fr. Maurice DORÉ, CM**, *Member of the Province of China, born in Paris on 15 May 1862 and died in Peking on 15 June 1900.*

Parish priest of Our Lady of Seven Dolours in Peking, Fr. Doré was a missionary altogether dedicated to the apostolate and to the welfare of the faithful under his care, although, so it was said, he was rather irascible.

When the persecution broke out, Fr. Doré went to Petang where he felt more secure and remained one night. But the next day he said to one of the servants: "The bishop wants me to return because my duty is to help and encourage my Christians. I'll follow the bishop's orders." He prepared himself for death, then he shaved off his beard so that he should not be recognised by his persecutors and returned to his parish. Invited to seek refuge elsewhere by one of his servants he replied: "No, I won't go away. I'll stay here. May God's will be done." For a moment he had thought of defending himself with

weapons, then reflecting, he said: "Even if I should succeed in killing a Boxer, I'd still die. It is better to conform myself to the will of God. He took the two pistols which he had with him and locked them into a cupboard in his room. He also urged the others not to use weapons to defend themselves.

On the evening of 14 June he found himself in the church with the Christians he had invited to gather. Towards midnight the Boxers arrived and set fire to the parish buildings. Fr. Doré had time to ring the bell three times. Then he was severely wounded and put to death on the spot and his body was burned in the flames of the church. About fifty Christians died with him. His bishop, Msgr. Favier, CM, bore witness to the death of Fr. Doré and of his resolve to put his life into the hands of God by devoting himself to the service of the Christians confided to him.

3. **Fr. Pasquale Raffaele D'ADDOSIO, CM**, *Member of the Province of China, born in Presicce-Otranto (Italy) on 19 December 1835 and died in Peking on 15 August 1900.*

A very active man, zealous for the salvation of souls, with a strong spiritual life, he was one of the most respected priests among the clergy of Peking. He was much appreciated as a professor of theology as well as a popular preacher.

On the feast of the Assumption in the year 1900 at 5 o'clock in the morning Fr. D'Addosio celebrated Mass and then spoke to the Christians saying: "If anyone has an inclination to become a martyr, then follow me." Thereupon he mounted his donkey and, accompanied by two Christians, he went along to the church of Nant'ang, his former parish. Here he wept at seeing it in ruins.

Towards one o'clock in the afternoon, while making his way to Petang in order to meet the bishop, he was spotted by a band of Boxers who then fired shots in his direction. At the noise of the shots his donkey bucked and threw him to the ground while the two accompanying Christians took fright and fled. Then several pagans emerged from a nearby shop and beat the priest with sticks. One of the soldiers, brandishing his weapon, menaced Fr. D'Addosio who implored his mercy: "I'm a good man. I came to China years ago not like others with various motives but solely to spread the Catholic religion." And, in the hope of softening him, he proffered his watch saying "this is a gold watch." But the soldiers who wanted to receive the promised reward of 50 taels for the capture of "the great devil" as he was called, tied his feet and hands and took him to Zehang-wang-fou palace. What happened there is not known but shortly afterwards he was put to death.

4. **Fr. Andrew TSU, CM**, *Member of the Province of China, born in Yonh-kia-hsien (China) on 3 September 1876 and died in Tche-kiang on 3 October 1903.*

The revolution of 1900 had destroyed everything in the sub-prefecture of Ning-Hai. As a very young priest _ ordained in 1901 _ Fr. Tsu would allow no obstacle whatsoever to hinder his pastoral activity. So he immediately set about bringing the various pastoral works back into life. New centres for the faith were opened. More than 1500 catechumens used to come and pray beside the Christians in their rebuilt chapels.

Fr. Tsu had in the neighbourhood a formidable enemy in the person of an educated man, Ouang-si-ton, who was the principal cause of the disasters of 1900. He thought he had crushed the missionary works, but on seeing them rising more vigorously out of their ruins, his hate reawakened. He called upon his accomplices, gathered several brigands who were attracted mainly by hope of gain, distributed weapons, munitions and flags bearing the slogan: "Death to the Christians."

As a start, on 27 September 1903, Ouang-si-ton had the throats cut of three neophytes from among his neighbours and near relatives. He would never forgive them for having introduced the Christian faith into his village and his family.

Then he had the Christians hunted down by his squads of bandits pillaging and burning their villages. As regards Fr. Tsu himself, he devoted his time, night and day encouraging the Christians in their trials and consoling them in death.

On 1 October, finding himself in Ning-Hai, he witnessed the bandits pillaging, burning and massacring Christians without any measures being taken by the public authority to stop this.

On 2 October he made representation to the mandarins, asking to be protected. But neither they nor the sub-prefect did anything to control these disorders and this violence.

When all hope was lost Fr. Tsu took measures to assure the safety of the archives, the sacred vessels, and the list of Christians. At the same time he placed shelterless Christians in the care of sympathetic pagan families. Then he sent away all the personnel from the residence.

On the morning of 3 October the brigands headed for the town. They stopped to burn our church. With the complicity of the army who allowed this, the brigands entered the town and set fire to the mission buildings.

Then they went looking for Fr. Tsu who had taken refuge inside a neighbouring pagoda where a colonel and his men had promised to protect him but did not do so. Already the bandits were scouring the area. Fr. Tsu fled across the roof and succeeded in reaching the upstairs of a nearby building. Unfortunately he was discovered. Seized and dragged violently into the street, he was soon covered in wounds. With two sabre thrusts his head was opened and his neck deeply wounded. He was half dead and his executioners wanted to finish him off on the spot. But the neighbours opposed this and he was dragged by the feet and the hair along to the pagoda leaving on the paving tiles large stains of blood. They were going to slay him in front of the idols when the sub-prefect signed to bring him further away. So he was dragged to the drilling

ground. It is there that, doubtless already dead, he was beheaded, then cut into pieces with atrocious ferocity. He was literally cut up in bits. They slit open his stomach in the form of a cross, saying: "He was so fond of the cross!" Fr. Tsu was aged 28.

(These facts are known to us from a letter of Msgr. Reynaud, CM, Vicar Apostolic of Tche-Kiang, published in the (French) Annals of the Congregation of the Mission, 1904, pp. 186-193).

In the Annales of the Propagation of the Faith of March 1904 we read: "This is a new page to add to the glorious Chinese martyrology. Tche-Kiang, where no missionary had yet enjoyed the privilege of offering God the supreme testimony of love, now offers heaven its first martyr. No doubt Fr. Tsu's shedding of his blood will bring precious blessings on this beautiful mission."

5. Fr. Jean-Marie LACRUCHE, CM, *Member of the Province of China, born in Cunlhat (France) on 15 May 1862 and died in Nan-tchh'ang on 25 February 1906.*

It all began on 22 February 1906 when a mandarin who had been in difficulty with his superiors committed suicide in the missionaries' house in Nan-tchang where Fr. Lacruche was living. But a calumny immediately spread in the neighbourhood that the missionaries had assassinated the magistrate. Notices spreading all sorts of allegations and insults against the missionaries were posted up on the walls; and numerous tracts were distributed calling for an uprising. A meeting was organised for the following day and the death of the missionaries was called for. Disturbances quickly broke out.

Frs. Jean-Marie Lacruche and Joseph-François Martin, the two missionaries present, were in their room awaiting the time for particular examen. A raging crowd stormed into the residence by breaking through the main door. The two had barely time to escape into the garden before the assailants entered and pillaged their bedrooms. But already one end of the garden was invaded. Fr. Martin, although slightly wounded by flying stones, succeeded in escaping.

Fr. Lacruche was in the occupied part of the garden. It occurred to him to go towards the nearby Blessed Sacrament chapel, just behind a garden gate, to bring away with him the Reserved Sacrament in order to save it from profanation. He succeeded in reaching the tabernacle but at the last moment he had to give up because his attackers had already arrived there. However, according to another version of the facts, some pagans who witnessed his death said they had seen him, just before he died, withdraw from under his clothes a round object which some had taken to be a watch, and that he had consumed what could well have been the Blessed Sacrament which he had taken with him and kept until the final moment.

On leaving the Blessed Sacrament chapel Fr. Lacruche, while trying to escape, found himself immediately in the presence of several of the attackers who saw him and threw stones at him, wounding his head. His aggressors grabbed him and thrust him into a mill to which they set fire. But there was a back door to this mill and it was through this that Fr. Lacruche got out of this new danger. But he was recaptured straight away. At the sight of the missionary there were shouts and excitement and he got battered on the head and shoulders with cruel wounds. He was made prisoner of a ferocious mob. Seminarists living in the house and who had succeeded in escaping told how they had seen Fr. Lacruche painfully staggering and tottering, his face covered with the blood of this painful calvary.

It was about midday when, reaching the public roadway, he was struck so violently with a stick that from then on the pain paralysed his legs and allowed him to move with only shuffling steps. He tried to take refuge in the house of rich and respected pagans who were friendly. The head of the house pleaded with the mob clamouring for their victim. But the over-wrought crowd demanding his death broke into the house, seized him and dragged him forcibly away. That was when he received a kick in the stomach which knocked him down never to rise again.

It was at that moment the pagans noticed him taking from his breast and swallowing something which would appear to have been the Blessed Eucharist.

Overwhelmed with insults and showered with blows, he was still breathing when his murderers dragged him by one foot along to the Pe-hou-Kiou pool where he expired. It was one o'clock in the afternoon. His remains were subsequently pulled out of the water and stripped of their clothing by the assassins who shared them out along with his watch and the money found on him. Then towards evening they took the missionary's body to expose it in a pagoda.

6. **Fr. Antonio CANDUGLIA, CM**, *Member of the Province of China, born in Aversa (Italy) on 13 June 1861 and died in Ta-ho-ly on 25 September 1907.*

He left for China in July 1884 immediately after his priestly ordination. It was the period when the Boxers were seeking to put Christians to death. Twice urged to seek security by leaving the town, he replied each time: "My life doesn't matter. Above all protect my Christians. Have you forgotten that a pastor should give his life for his flock? ... We're not worthy of martyrdom; but see what graces God can give us to do his will in all things!"

On 25 September 1907, seeing a crowd of 10,000 Boxers approaching who were setting fire to the Christian villages, Fr. Canduglia tried to escape with a group of Christians. But the Boxers ran at them attacking with long spears, killing several Christians and wounding Fr. Canduglia with four spear thrusts. The missionary crumpled up convulsively, but immediately a scimitar sliced off his head. This happened in the village of Ts-ho-ly where he had exercised his apostolate for 22 years. He died as a result of not wanting to abandon his flock.

2. Sino-Japanese War (1942)

Introduction

The Sino-Japanese which began in 1931 as a minor clash between Japanese and Chinese troops near Peking finally led to a war that became part of World War II. The Japanese occupied the capital city of Peking, the industrial city of Shanghai and a large portion of China. After the United States, Russia and the allied countries sent help to China, there was a stalemate that was only broken with the defeat of Japan in 1945. One of terrible results of the war was the assassination of Msgr. François Xavier Schraven and his companions. (Rolando S. Delagoza, CM).

Martyrs of the Congregation of the Mission

1. Msgr. François Xavier Schraven, CM, Member of the Northern Province of China, born on 13 October 1873 in Lotten (Netherlands) and died on 9 September 1937 near Tcheng-tin-fu and his companions:

- 2. Fr. Lucien Charny, CM, born on 29 November 1882 in Melun (France).**
- 3. Fr. Thomas Ceska, CM, born on 17 May 1872 in Brdovac, Zagreb (Croatia).**
- 4. Fr. Eugène Bertrand, CM, born on 9 August 1905 in Aurillac (France).**
- 5. Fr. Gérard Wouters, CM, born on 5 July 1909 in Breda (Netherlands).**
- 6. Fr. Antoine Geerts, CM, born on 28 July 1875 in Oudensbosh (Netherlands).**
- 7 Brother Vladislav Prinz, CM, born on 22 June 1909 in Szlachec (Poland).**

During the Sino-Japanese War our parish of Tchengting, which possessed an immense terrain of 60 hectares enclosed by walls, had welcomed thousands of Chinese women and girls who had come there seeking refuge from the soldiers of the Japanese army whom they greatly feared. Msgr. Schraven and his companions were massacred by the Japanese advance-guard composed of mercenaries who had been given the "dirty work." The reason for the massacre is not known, because normally Europeans were not worried about the Japanese; but our confreres died as victims of their duty, having remained there along with the people they were in charge of and the refugees they had welcomed.

8. Fr. Umberto VERDINI, CM, Member of the Province of the Southern Province of China, born in Piacenza (Italy) on 22 October 1884 and died in Yu-kiang in July 1942.

Immediately after his ordination Fr. Verdini went off to China where he worked for 33 years in northern Kiang-si, especially in the Yao-chow mission.

The American confreres and Daughters of Charity had brought into the mountains a great number of orphans and girls fleeing from the Japanese soldiers who were very aggressive towards Americans. Fr. Verdini had remained in his Yu-kiang residence with the female orphans thinking that being an Italian he had nothing to fear from the Japanese. But in the month of July 1942 the Japanese soldiers were

intent on abusing the girls. Fr. Verdini intervened in order to protect them and was killed on the spot, as were the young girls.

3. The Communist Period (1934 and 1941-1972)

Introduction

Shortly after the establishment of the People's Republic of China on October 1, 1949, the Communist Party's hostility toward religion, and the Catholic Church in particular, became evident. Although the Party's knowledge of the Church was sketchy, it lumped the Church together with the Western imperial powers, even though the great majority of Catholics were Chinese and not foreigners. Among the reasons for Communist hostility towards the Church were the Party's atheistic ideology, the Church's foreign appearance, her relations with the Nationalists, and her apparent wealth in land ("landlords"). Believers suffered a great deal from the Party's policy that all levels of society and every organization be answerable to the Party. The new government eventually demanded that the Church end all international links, including the link to the Holy See. Catholics were split on how to respond to this ultimatum, even to this day. Those who accepted the government policy experienced temporary relief from persecution, but all suffered terribly during the years of the Cultural Revolution (1966-1976).

During the period between 1949 and 1952, many foreign missionaries were accused of being spies and counter-revolutionaries and were denounced in public and put on trial. Regardless of evidence or the lack of it, the outcome of the trials was a foregone conclusion. They were first imprisoned and then expelled. After foreign missionaries were eliminated, Chinese bishops and clerics were then 'promoted' to the status of primary enemies. After the bishops and priests were imprisoned, Catholic lay leaders became the primary enemies. In this way the voice of the Church was systematically silenced.

Many suffered, as they say, in the line of duty, while many suffered explicitly for the faith and are considered martyrs. The fidelity of these men and women is a testimony to the depth of their faith and their heroic commitment to the Lord and his Church. A number of the stories are known, many are not. Some were tried in public, some were put under prolonged house arrest, some were killed in the middle of the night, some were sent to prison, some to labor camps, some to re-education among the peasants, some lived impoverished lives suffering in silence for their faith. Here are only a few of the stories which can be documented. (Hugh O'Donnell, CM)

Martyrs of the Congregation of the Mission

1. Fr. Giacomo ANSELMO, CM, Member of the Turin Province, born in Arenzano near Genoa (Italy) on 28 November 1883 and died in Lin-kiang in March 1934.

Fr. Anselmo went to China in 1922. He was put in charge of the Christian community at Lin-kiang where he established several works, among which was a female orphanage to which he devoted great zeal.

On 24 December 1933 the Communists arrived and, according to information given orally by our confreres in the Vicariat, they tried to enter the orphanage. Fr. Anselmo took up position at the doorway using his great bulk to block entry and save the innocence of these little ones. But the attackers seized him by force and brought him off with them. There was no news of him for a year.

After twelve months, through a soldier of the "white" army sent to dislodge the "reds," it was learned that Fr. Anselmo had been decapitated in March 1934. His body, remaining unburied or almost so, fell victim to animals which snatched parts of it. Eventually it was recovered by the missionaries and buried in the cemetery of Kian.

2. *Fr. Sylvestre SOU, CM, Member of the Province of Southern China, born in Hoang-hoa-kiang (China) on 2 November 1912 and died on 9 September 1941.*

Fr. Sou was tortured in prison by the Communists for several years, but he remained faithful to the Pope and like a true martyr his death was courageously heroic: he was beaten to death in the presence of his native villagers.

The account which follows was given by his brother Fr. Lucas Sou, a priest still living in the diocese of Tan-Sham, in the presence, by way of witnesses, of Msgr Liou and his Vicar General.

"On the night of 7/8 September 1941 he was savagely beaten. Then he was asked: "Do you still believe in God?" He always replied: "Yes, I do believe." On 9 September 1941 during the night he suffered severe torture and abuse. At the end he said to his persecutors: "My body I give to you but I give my soul to God." The Communists buried him alive.

3. *Fr. James TCHAO, CM, Member of the Province of the Province of Northern China, born on 5 May 1909 in Tcheng-ting-fou (China) and died on 16 September 1950 in Che-kia-tchoang.*

Fr. Tchao was put in prison in 1947. On 16 September 1950 he was condemned to death. Before the execution he was handcuffed and put up into a truck and made a spectacle before the crowds as he was driven through the streets of the town of Che-kia-tch'oang. The victim kept shouting "Long live the Church; long live the Pope; long live the Republic of China." He sang the Ave Maria in Latin and cried out: "Down with the Communists!" Then our confrere was decapitated, dying for the faith.

4. *Fr. Peter SOUEN, CM, Member of the Southern Province of China, born in Souenkiatchouang (China) on 11 November 1905 and died in Peking on 16 September 1951.*

In 1951 Fr. Peter Souen, director of the Seminary of Peking was thrown into prison. His chains were so tight that his wounds turned gangrenous. He died on 16 September 1951.

According to persons returned from Peking and a visit to their relatives in Continental China, people who were ill prayed at the tomb of Fr. Souen for cures which they obtained.

5. *Fr. Gui Tianjue, CM (Joseph Pierre Kwei) Member of the Province of the Western United States, born in Ying-tan (China) on 31 May 1902 and died at Linchwan on 22 May 1952. (1)*

Fr. Gui Tianjue (Joseph Kwei) was the first martyr of the diocese of Yujiang in the province of Jiangxi. The inscription on his tombstone says he died in 1953.

He was a Vincentian. After ordination he studied for a while in the United States. Before 1950 he worked in a Catholic church in Fuzhou, also in the province of Jiangxi. He founded the "True Light" secondary school, which he ran for over ten years. An American, Fr. Steven Dunker, CM, was one of his companions at that time. The present regime began in 1951. All priests and Christians were invited to join the Patriotic Association, which set up the Movement of Threefold Independence of the Church, at which time the police listed the false accusations against the American missionary, S. Dunker. Fr. Gui spoke up in defence of his companion and refused to join the Movement. He was therefore arrested and imprisoned, bringing his breviary with him.

The Christians brought him whatever he needed. All he would accept were raw vegetables. With the passage of time it became more and more difficult to visit him. Once a month the prison authorities accepted parcels brought by the Christians, but they never gave them to the prisoner. He died in 1953 but no one received permission to see his body. It was only sometime later that two Christians succeeded in finding it in a ditch and were able to bury it in the church cemetery.

Evidence of his pupils. Fr. Gui followed the example of Jesus. He lived poorly and willingly helped the poor. When he was a professor in the seminary he lived with the seminarists and like the seminarists. When he had to bring the sacraments to the Christians he prayed along the way. He always found time to do good to others. He knew a little Chinese medicine, which enabled him to help the sick poor. He had great humility. And, with all his learning, he carried out his ministry like a simple priest.

The first miracles after his death. During the ten years after his death many people came to pray at his grave and collect the herbs that grew there. The first person to receive a grace was the Christian Gong De. He had been present at the religious burial ceremony of Fr. Gui. He had a stomach ailment for years. He drank a brew made from herbs which grew on the priest's grave and was healed.

But the most astonishing case of a cure was that of a child in a pagan family. He was feverish and howled all day and all night. The mother, in desperation, came to pray at Fr. Gui's grave, and almost at once the child stopped crying and the fever abated.

Fr. Zeng, a curate in the diocese of Yujiang, was also cured of cancer after drinking a brew made from herbs collected on Fr. Gui's grave. That was in the spring of 1992. But the most significant thing is that, for more than 40 years, Fr. Gui's grave was a meeting place for liturgical celebrations by the Christians of the diocese of Yujiang. In order to put a stop to this popular devotion the government wrecked the tomb in the winter of 1992.

Many Christians who witnessed the profanation of the grave smelled a beautiful scent. In the open grave all that was found were some ornamental buttons, of a type commonly used in the 1950s.

Very little is known of Fr. Gui's life. The bishop called him: "The Martyr of Charity."

(1) In Omnis Terra, Pontifical Missionary Union Magazine, N_ 41, October-December 1994

6. Fr. Paul TCHANG, CM, Member of the Province of Northern China, born in Pang-kuin (China) on 11 October 1886 and died in Peking on 25 June 1954.

Fr. Paul Tchang was put in prison with Fr. Ignatius Ts'in, a priest of the diocese of Peking, the same day as Fr. Peter Souen, 25 July 1951. Fr. Tchang died on 26 June 1954 in Peking on the day he was freed from prison.

7. Msgr. Joseph CHOW T'SI-CHE, CM, Member of the Province of Northern China, born in the Vicariate of Tcheng-ting (China) on 8 November 1891 and died at Nan-chang in 1972.

In 1950, at Nanchang Jiangxi, it was the turn of the archbishop, Msgr. Joseph Chow T'si-che, CM, who taught Latin to Joseph Chow Chih-yi, CM, in the seminary. During their occupation of Mainland China, the Communists proposed to Msgr. Chow that they would have him appointed "Pope of the Patriotic Church of Communist China," with the intention of separating this so-called "patriotic" church from the Roman Catholic Church. One day some insidious Communist leaders contacted him and made known their intention in visiting him. But, Msgr. answered them with marvelous, even piquant adroitness, as follows: "Thank you for your visit. Your idea is praiseworthy, but it is impossible for me to be Pope of Communist China, since Communist China is too small to have a Pope. If you could propose me as Pope of the Universal Church, I would willingly accept. Otherwise, it is useless to discuss the matter." The Communists departed angrily; the archbishop was put under surveillance, and later imprisoned. He died in a forced-labour camp in 1972, after 22 years of imprisonment.

Archbishop Chow Tsi-che was twice a professor, in the minor seminary of Tcheng-ting and then philosophy professor in the major seminary of Chala, Peking. He was named Bishop of Gratia and Apostolic Vicar of Paoting, Hipeih by the decree of 26

March 1931, being consecrated at Paoting by Msgr. Montagne on 2 August. In 1946, named archbishop, he transferred to Nanchang, the Archdiocese of Nanchang, Kian-si.

II. Latin American Martyrs

1. Mexico (1917)

Introduction

Porfirio Díaz ruled Mexico as dictator for more than thirty years. After the rigged elections of 1910, middle class resentment grew and broke out in a small armed revolt. Soon rural revolutionaries, led by Francisco Villa in the north and Emiliano Zapata in the south, joined the revolt. Díaz fled and a series of provisional governments took power. The events of the Mexican revolution are bloody and confused. Several million people were killed by government and revolutionary soldiers. (John Prager, CM)

Martyrs of the Association of the Children of Mary Immaculate

1. Josefa PARRA FLORES, *member of the Association of the Children of Mary Immaculate, born on 15 May 1892 at Le Sabinito, Michoacán (Mexico) and died on 24 December 1917 at Degollado, Jalisco.*

Josefa had immigrated with her parents to Jalisco where she joined the Association of the Children of Mary Immaculate of Degollado. She was remarkable by her piety and especially by her love for Jesus in the Blessed Sacrament. When she went to her father's house, she always took with her a book of meditation on the Passion of Christ and she always spent a few minutes at the edge of a brook reading a passage. Then, she commented on it, and her compassionate love for the sufferings of Christ were such that she began crying.

On 24 December 1917, a group of guerillos came into the village of Degollado which they put to fire and the sword. The captured Josefa and she, sensing that she would be abused, with the characteristic purity of the Children of Mary, threw herself into a burning house where she died, burned alive at the age of 25. The Diocese of San Juan de los Lagos, Jalisco, has now introduced the cause of this Servant of God.

2. Coleta MENENDEZ DE LA TORRE, *member of the Association of the Children of Mary Immaculate, born on 16 March 1896 at Tierras Blancas, Gto. (Mexico) and died on 24 December 1917 at Degollado, Jalisco.*

Coleta had immigrated with her family to Jalisco. She joined the Association of the Children of Mary Immaculate of Degollado in 1910. She did not know how to read or write. She often went to Degollado with the unique desire to receive Holy Communion. She stopped at the house of her friend and sister in the Association Josefa Parra Flores. She always recited the rosary on her way. She died on 24 December 1917, under the same circumstances as Josefa Parra Flores.

2. Panama (1989)

Introduction

The military took control of Panama in 1968. The dictator, Omar Torrijos ruled until his death by plane crash in 1981. After some internal struggles, General Manuel Noriega took control of the country in 1983. Originally a US ally, he became more and more alienated from the US. An embargo was imposed on the country by the US in 1988, ruining the economy. Noriega became more and more brutal in his repression. In 1989 elections were to be held. The bishops and some of the clergy (especially the confreres) spoke very strongly against the abuse of power, violence and repression. Nico Van Kleef was shot on election day, May 7, 1989. The tragic events were covered up, witnesses were threatened, and the case suspended until after the invasion. The funeral procession was harassed (bus driver threatened for carrying mourners, soldiers all along the route, the funeral procession was buzzed by low-flying military aircraft). After the arrival of the troops from the United States in Panama which put an end to the regime, the soldier who shot Nico was sentenced for murder. The confreres asked clemency, but clarification of the events. None of the details (cover up, why he was shot, etc.) were ever investigated. (John Prager, CM)

Martyr of the Congregation of the Mission

1. Fr. Nicholas VAN KLEEF, CM, *member of the Eastern Province of the United States, born on 18 April 1937 at Woerdan (Netherlands) and died on 7 May 1989 in Panama.*

Soon after ordination, Nico was sent as a missionary to Guatemala. In 1965 he was assigned to San Pedro de El Pino, Panama, but one year later he was in a traffic accident on the highway, seriously damaging his spinal cord, leaving him paralyzed from the waist down.

He accepted a request from his superiors that he return to Holland for therapy, with the specific condition that he be allowed to return to Veraguas, because the poor needed him. While in Holland he was given a car modified specially for his needs. Upon his return to Veraguas the community arranged to have a youth accompany him on his pastoral duties, assisting him from the car to his wheelchair and helping him move around. Despite his handicap, Fr. Nico faithfully performed his duties: celebrating liturgy and administering the sacraments, teaching classes in French and mathematics, attending to those who would come to consult him at the rectory, visiting the farms and showing religious movies, promoting sports among the youth, writing and printing the parish bulletin, participating as a member of the Diocesan Senate and presiding over the Diocesan Pastoral Planning Commission. He was known for a phrase he often said: "I want to be Good News."

Fr. Nico was martyred during the dictatorship of General Manuel Antonio Noriega in Panama. In the days before the martyrdom the military dictatorship was sponsoring a presidential election and the situation in Panama was tense. Human rights were violated and in the face of this reality, the evangelical thrust of the Vincentians in Panama was to speak out in defense of the dignity of human life. In his last homily, Fr. Nico proclaimed: "In a community where one battles evil, deceit, lies, gossip... where justice, peace and truth are defended, in such a community faith in the Resurrection is practiced."

On May 7, 1989, the day of the election, Fr. Nico was on his way to celebrate the Sunday Eucharist and, as was his custom, was calling the people to Mass using the loudspeaker attached to his car. A member of the Panamanian National Guard stopped Nico's car, entered the car and sat behind Fr. Nico, holding a rifle to his head. Though Fr. Nico was prevented from proclaiming God's Word from the pulpit that day, he proclaimed it by his own sacrifice and martyrdom. On the way to police headquarters, the soldier shot Fr. Nico in the side of his head. The next day he died.

There were many testimonies to what Fr. Nico meant to the men and women whom he served. One testimony sums up the reality of his death: "In the reign of God there should be respect, peace, justice. In Panama there is none of that. We have a martyr, we seek to promote the reign of God."

3. Brazil

Martyrs of the Company of the Daughters of Charity

1. Sr. Lindalva OLIVEIRA, DC, *of the Province of Recife, born on 20 October 1953 at Açu, in the State of Rio Grande do Norte, in Brazil, and died on 9 April 1993 at Salvador.*

On Good Friday, in the city of Salvador, after having participated in the Way of the Cross at 4:30 in the morning, Sr. Lindalva returned to Abrigo Dom Pedro II, the home for the elderly where she served the poor, in order to give her dear retired people their breakfast. She had prepared the coffee, the milk, and the bread when she was attacked by one of the residents and killed with 39 stabs.

Cardinal Lucas Moreira Neves, in a “Sunday message” declared: “She is a martyr, given that she simply gave her life, if not on account of hatred for the faith, at least surely as a proof of her great love for God and for her brothers and sisters.”

2. Sr. Maria RODRIGUEZ DE ALBUQUERQUE, DC, *of the Province of Recife, born on 3 November 1909 at Acaraú, in the State of Ceará, in Brazil, and died on 6 July 1991 in Rio de Janeiro.*

Sr. Maria (Sr. Jeanne in Community), of the house of the Daughters of Charity of the Holy House of Mercy in Rio de Janeiro, having been witness to the attempted rape of an employee who worked in the laundry, was stabbed to death there on 6 July 1991. The sister was the victim of the cruelty inflicted on a poor, defenseless woman.

Sr. Maria was truly good, impartial, active, and energetic. She believed in the action of the Holy Spirit in her life. She was attentive to people and welcomed them with love.

III. Eastern European Martyrs

1. Poland (1943)

Martyr of the Company of the Daughters of Charity.

1. Sr. Maria WISNIEWSKA, DC of the Province of Cracow, born 23 March 1905 at Gniezno (Poland), died 19 November 1943 at Poznan.

In 1941, by order of the German Authorities, Sr. Maria was summoned to Racot, near Koscian, to look after invalids. She used her free time to prepare secretly the Polish children for Holy Communion and to teach them to read and write in Polish a procedure strictly forbidden by the occupying power. As a true patriot she held on to the Polish standard. Acting as an agent and collaborator of her former parish priest, she used to come and go frequently between Poznan and Racot.

In October 1943 she was arrested at Racot and thereafter imprisoned, first there, afterwards at Koscian, and subsequently moved to Poznan to Fort 7. She had to undergo frequent bouts of interrogation by the Gestapo, after which she emerged, on two occasions, so cruelly tortured as to lose consciousness. Practically every bone in her body was broken. Sr. Maria had to wear a mask covering her whole head, so badly beaten was it that it resembled a single wound; nearly every hair of her head was torn out, her face horribly deformed; her teeth had all been pulled out, her lips swollen and bleeding. She could not stand erect, and had to remain leaning forward, her arms stretched away from her body. The unfortunate sister could neither eat nor move unaided. Above and beyond these tortures, she was often returned to her cell firmly bound. Sr. Maria endured all this with a truly heroic patience. Her fellow prisoners would often hear her singing hymns and saying the rosary in which she would join with her companions.

Accused of taking part in the conspiracy, she was executed by gunshots fired by Hans Walter, Commandant of Fort 7. It was this same man who accompanied her mortal remains to the crematorium and insisted on an autopsy to find out the source of her extraordinary endurance. He found no answer to this quest, but we, for our part, know that the life and actions of Sr. Maria were always motivated by the love of God, the neighbour and her native land. Even at the times of utmost suffering, her attitude won the admiration of all, even her executioner likened her to Our Blessed Lady and they called her "Heilige Maria" (Holy Mary).

A simple commemorative plaque can be seen today on the wall of Bunker 57 in Fort 7 of Poznan. It recalls the martyrdom of our beloved Sr. Maria, martyred for the faith.

2. The Communist Period (1951–1978)

Introduction

In Tchechoslovakia, on the night of 3-4 May 1950, the State Police attacked our house at Banská Bystrica. The superior of the house, Fr. Augustín Mikula, was not at home. The police took away the residents of our apostolic school: Fr. Štefan Krištín, Fr. Rudolf Puchovsky, Fr. Rudolf Lorenc, the seminarists and the novices, among whom was Jan Havlik. The priests were brought off to the large Salesian house of Hronsky Benadik, with other religious (Capuchins, Franciscans, etc.). A few days later Fr. Puchovsky and Fr. Krištín escaped. Fr. Puchovsky remained in hiding for eight years as well as two of our confreres, Frs. Hutyra and Orieseck. The young people were transported to Kostolna to construct a dam, called “the Youth Dam,” at the River Vah. A few months later the young internal seminarists were able to return home. The diocesan, religious and Vincentian seminarists were obliged to do “military service” for three and a half years!! Fr. Štefan Krištín, helped by some laity and Daughters of Charity found an adequate house at Nitra where, from September 1950, six of our young men began their studies in a clandestine seminary. Frs. Puchovsky and Orieseck helped in their formation. On 29 October 1951, the State Police arrested Fr. Krištín and the six seminarists, among whom was Jan Havlik. For fifteen months they underwent interrogations torture and hunger. And on 5 February 1953, their trial resulted in the following sentences: Fr. Štefan Krištín condemned to life imprisonment (changed subsequently to 20 years in prison; he did in fact 13 years of forced labour in the mines); the seminarist Jan Havlik condemned to 10 years in prison (in fact he actually did 11!). In the course of the trial our confreres and our students were sentenced to a total of 129 years in prison! (Milan Šášik, CM)

In Yugoslavia the Communist Party took power at the end of the Second World War during which it had organised the resistance with the very definite intention of seizing power and bringing about the Communist Revolution. For this reason during the German occupation (1941–1945), it had already secretly “liquidated” hundreds of non-Communist compatriots while accusing them of collaborating with the occupying Nazis. So, during this foreign occupation, a veritable civil war had raged between the partisans and the adversaries of the Communist Revolution. The Catholic Church as a rule ranged itself on the side of those against Communism, which earned it a particularly severe persecution when the Communists took power. Furthermore, it is clear today that the Communist regime was seeking the separation of the country’s Catholic Church from the Universal Catholic Church, and the creation of a schismatic or “patriotic” Catholic Church.

The Daughters of Charity were no exception. At the end of the Second World War their province was very vibrant if one reflects that out of a population of a million and a half inhabitants in Slovenia there were 1140 Daughters on 31 December 1945. They were working either in their seven educational or health-care establishments or else in 15 public hospitals. The persecution began immediately

after the war, but it was at its worst in the years 1947–1949. The revolutionary forces seized, one after the other, the sisters' foundations, putting some of the sisters into prison, confiscating their properties and driving them from their houses or from public institutions. Through an irony of history the severest blow was struck on 8 March 1948 which was celebrated by the Communists as Women's Day. On that day, in all the hospitals where they were still working, the sisters were summoned together and told that they had to leave the place that very day. Thus on one single day 249 sisters found themselves on the street. The provincial house was too small to shelter them and many returned to their families. The regime had urged them to leave their Company, abandon their religious habit and break off all relations with their superiors. On these conditions they were offered the possibility of resuming their work again within two weeks. With the exception of one sister who had collaborated with the Communists and had already left the Company no sister accepted this offer.

The expulsion of the sisters from their houses and other institutions was generally accompanied by interrogations and temporary imprisonment. But there were also actual trials before tribunals where the sisters were condemned to penal sentences varying from a few months to a few years. In all, 42 sisters passed through prisons or forced labour camps. In 1948 one sister died in prison.

Bit by bit the province got itself reorganised by sending sisters to Serbia and Macedonia where there was a shortage of qualified nursing personnel; that is why they were welcomed with open arms. But in reality this was a veritable haemorrhage since they had left their Catholic region to go into non-Catholic regions where their presence produced no fruit by way of vocations. On the other hand their presence amongst the Orthodox played a very important role with regard to ecumenism. (Anton Stres, CM)

a) Martyrs of the Congregation of the Mission

1. Jan Havlik, CM, Seminarist of the Slovakian Province, born at Dubovce on 12 February 1928 and died on 27 December 1965 on the road to Skalika.

Jan Havlik completed his secondary studies in 1949 in our apostolic school at Banská Bystrica. On 29 October 1951 he was arrested with five other seminarists of the Congregation of the Mission in the clandestine seminary of Nitra. He was interrogated and tortured by the terrible State Police for 15 months, suffering from both hunger and cold. After a trial which lasted from 3–5 February he was condemned to ten years imprisonment. He was condemned for strictly religious reasons: studying theology in a clandestine seminary. It is clear that the ill-treatment and torture which he endured in prison must have contributed to break down his personality. The prolongation of his prison sentence by one year, without any further trial, is proof that he remained faithful to his vocation and accepted no compromise. In prison he gave heroic witness to his faith. He passed the last period of his incarceration in Val-

Dice. In prison he was once again interrogated, ill-treated and left cold and without food. He always behaved with faith and courage. He was released on 28 October 1962 after 11 years of prison.

Suffering from heart disease and other health problems he died at the age of 37 on the road to Skalica on 27 December 1965 while on his way to visit his brother. He is buried in the cemetery of his native village, Dubovce near Vlekovce.

His life was saintly. He was pious, gifted as a singer and as a speaker. He liked to pray to the Virgin Mary and was fervent in prayer.

2. Fr. Jan Hutyra, CM of the Province of Slovakia, born at Jablonov, 1 February 1912 and died at Brno 27 February 1978.

Shortly before the end of the 2nd World War, Fr. Hutyra attempted to save the lives of 20 people from Ladce, taken hostage and condemned to death by the Germans. This was as a reprisal for an attack. He went in person to speak to the German officers, offering his life and that of 19 Daughters of Charity who volunteered with him, to replace the 20 innocent hostages. The officers refused the offer and hanged 19 of the hostages, allowing one to go free.

In 1947, Fr. Hutyra took part in the General Assembly of the Congregation as well as the Canonisation of St. Catherine Laboure. En route he was followed and spied upon by the Secret Police. On his return to Bratislava, he was arrested, imprisoned and tortured. As a result, he had to be treated in hospital at Turciansk, where he remained until the end of May 1950.

However, in that same year he was again arrested by the Police, together with other confreres and found guilty of disseminating forbidden literature. He was imprisoned in Locentor Camp in Bac, and later in Bodolíneč and subsequently in Beluska Slatory. Having escaped, he went into hiding until the year 1958. He continued with success while on the run, looking after his confreres and Daughters of Charity, consoling and counseling and guiding his flock, while also distributing religious literature, while under cover. He acted very prudently, contacting only certain confreres and members of the Daughters of Charity. The Police, however, got on his trail and arrested him in 1958. Interrogated by them, he was harshly tortured and locked up, first in Valdice and then in Bory. Eventually, he was condemned to ten years in prison, during which he was forced to work for a long period as a glasscutter, activity which was very difficult for his poor health.

In 1965, by virtue of an intervention by Pope Paul VI, Fr. Hutyra was granted a pardon with other prisoners, but he did not receive permission to resume his priestly work. He was forced to work as a layman in the hospital in Prague. However, he continued, in secret, to be involved with the Vincentian Family and worked for the formation of members of the Community and for vocations.

Everyone who came in contact with him was in agreement about his extraordinary qualities, his ability to surmount difficulties, his pastoral wisdom,

apostolic faith, honesty and diplomacy. He was harassed by Secret Police all through his life. His shocking interrogation by the police, harmed his health and from it he never recovered. Again and again, he was beaten to the point where he would lose consciousness. Witnesses testified that during one of these interrogations, he had long needles driven under his nails, all of which tortures caused him severe illness.

He died aged 66 on 27 February 1978 at Brno, where he was buried.

b) Martyrs of the Company of the Daughters of Charity

1. Sr. Valerija BOJC, DC of the Province of Slovenia, born 4 December 1904 and died 5 April 1951.

In 1947, the Communists, who were at that time the absolute masters of Yugoslavia, entered upon a grave religious persecution. In Slovenia alone, between 1947 and 1949, about 100 Priests were imprisoned, as well as a huge number of lay people and nuns, 40 of whom were Daughters of Charity of that province. They were accused of various crimes, but the principal reason was their adherence to the Catholic Church.

On 1 September 1948, at Dedinge-Belgrade in Serbia, Sr. Bjoc was arrested by the Secret Police (Ozna), then kept in prison until her death. Very enfeebled by her harsh treatment and starvation, in particular during her four months detention in the harshest prison cell ("Le Cachot," which means the dungeon), she became seriously ill, but was not accorded the necessary care. Finally, in danger of death, she was transferred to the prison hospital, where she died on 5 April 1951.

2. Sr. Florina Barbara BÖNIGHOVÁ, DC of the Province of Czechoslovakia, born 21 December 1894 at Weigaithen (Slovakia) and died 31 March 1956 in prison at Prague Pankrac.

After the First World War, sister was appointed superior of the Daughters in the hospital of Kremnica. At that time, she was only in the eighth year of her vocation, which shows the extraordinary qualities she must have had. Later, she was to become superior of the hospital of Ruzenberok. In 1934, she became provincial treasurer at Ladce. From 1940 to 1948, she was superior of the hospital at Levocca and later that of Nitra, where she was arrested. At that time, the Communist regime held sway. Some young sisters were in residence at the hospital during their Seminary period. Fr. Štefan Krištín, CM, was in charge of their formation, but secretly, of course. Sr. Florina, as superior, helped in every way in the work of formation. Soon, the Secret Police became aware of the secret formation performed by the Vincentian Fathers. The young sisters and the chaplain were arrested, and

soon afterwards, on 1 November 1951, so was Sr. Florina herself. She had to endure interrogation at Nitra. Shortly afterwards she had to be transferred to the prison hospital, suffering from pleurisy and diabetes. Though she was under strict guard, some sisters succeeded in contacting her and found her serene and resigned to God's Will. After a week in hospital, she was returned to the prison for further interrogations, the details of which we have been unable to discover; but judging by the usual methods at the time, they were severe, and we know that subjects were often tortured.

The judicial process entitled "The case of Krištín and his companions" then took place. Permitted to speak, Sr. Florina expressed herself briefly as follows: "I revere the Holy Father and I am determined to remain faithful to my vocation and to the Church, even at the cost of my life. It is true that I helped those in need, which was my Christian duty."

She was condemned to 15 years in prison on a charge of high treason. After a short spell in Pardubice, she was transferred to Pankrac on 31 March 1956. How she was treated there is unknown to us. After her death, she was buried in a common grave in Praha-Dablice.

IV. Spanish Martyrs

Introduction

The Spanish Civil War of 1936-1939, as well as that which led up to it by way of the Asturias' revolution in October of 1934, are historical events which are extremely complex in all their intermingling factors: social, political, military, economical and, of course, religious. However, whatever the historical judgment of this convulsive epoch might be in its definitive form, there is no doubt that in the midst of a very warlike and revolutionary situation, a true religious persecution did occur as well.

The behavior of the governing republican leftist leaders took on a clearly antireligious bent from the very beginning. The separation of Church and state proclaimed by the constitution meant much more than a simple official laicization. It was interpreted _ and the interpretation was carried out _ as a justification for attacks on Church institutions and for shutting down their activities: any teaching, benefices, worship, and even the very existence of orders and religious congregations.

The worst thing was that underneath these official sanctions, which were more or less respectful of legality, a parallel activity of a revolutionary character was going on that threw all legal limits overboard. The burning of churches came first, then the assassination of priests, religious women and men, and active, militant lay Catholics. All of this created a growing rhythm that reached its peak in the first stage of the Civil War. That was when the Spanish Church offered up so much life blood, which had no other parallel since the persecution of the Church by the Roman Empire. These made up a veritable multitude of victims, who deserved the title of martyrs from the very first instant which, in many cases, was later ratified officially by the Church.

The Congregation of the Mission suffered as much misfortune as the rest of the Spanish Church. The initial geographic arrangement of safe and unsafe zones was such that, just after the uprising or some weeks after it, the majority of the CM houses fell in the zone that became known as "national." This was good. Along with that, the Visitor of Madrid took some preventive measures by moving the Internal Seminary and the Theologate to more secure zones. The number of possible victims was also reduced by the coincidence that the Visitor found himself in Palma de Mallorca, the college of Barcelona, to celebrate the second centenary of that house, when things became most serious. As for the rest: the 12 houses of the Province of Madrid and five houses of the province of Barcelona (all of them, except Palma de Mallorca), were situated in the so-called "red zone." These were the ones who would offer up their lives as martyrs of the Congregation: seven priests and 19 brothers immolated by those who hated the faith, of which 23 belonged to the Central House in Madrid.

On other pages of this study the reader will find the detailed account of these martyrdoms. But we cannot wait to mention the names of the youngest of the victims, the novice coadjutor brothers Vicente Cecilia and Manuel Trachiner from the Hortaleza house. They were killed for being discovered with cassocks in their poor suitcases on their way home to their families. The cassocks gave away their religious identity. And how can we forget the wise and notable Fr. Benito Paradela, archivist and librarian of the Central House of Madrid. As the revolution drew near, he was able to safeguard the legacy of our archives and the most treasured books in the library, with great patience and foresight. Yet, he was not able to save his own life!

No less generous, although less numerous, was the tribute paid by the Daughters of Charity. Thirty of them suffered heroic deaths due to their fidelity to their faith and to their vocation. Twenty-eight were from the Spanish Province and two from the Hispano-French Province.

It is also important to underline the admirable witness of innumerable members of the lay associations of the Vincentian Family who were killed for the simple motive that they were known to be active Catholics. There are also the martyrs of the Association of the Children of Mary Immaculate: four priests and seven lay people. The Miraculous Medal Association of Spain gave 69 martyrs and the St. Vincent de Paul Society gave 586, whose names are listed on the wall of the church of St. Robert Bellarmine in Madrid.

Surely there are many others who belong by their right to this martyrology of the Church in the 20th century, for which Pope John Paul II has such great interest. Let us hope that they do not remain lost in the pages of some catalogue without being written in the book of the canonized saints! (José María Román, CM)

1. Martyrs of the Congregation of the Mission

a) Alcorisa, in the Diocese of Terruel

1. Fr. Fortunato VELASCO TOBAR, CM, *member of the Province of Madrid, born on 1 June 1906 in Tardajos, Burgos (Spain) and died on 23 or 24 August 1936 in Alcorisa, Terruel.*

On 29 July 1936, Feast of St. Martha, patroness of the brothers, while the feast was going on the parish church bells rang out an alarm. About 15 truckloads of Marxist troops made their entrance into Alcorisa. The superior of the house shouted "save yourselves if you can." Each confrere ran in a different direction except the Servant of God and Brother Aguirre who thought that they might be able to do something for the good of the people of God and for the material goods of the community, especially since the Servant of God was the econome of the house. A large group of Marxists entered the house, took out everything from inside, and set fire to the Servant of God and took hold of the Servant of God as well as 50 neighbors that were known for their piety. They were threatened with a group

killing. The following day the populace was summoned to the Ayuntamiento Plaza and the prisoners were taken out in groups of 60, and one by one they were brought out on the balcony and publicly judged. When the Servant of God had his turn, the people asked that he be killed because he was a brother. One person said that he should be condemned to death, not because he was a brother, but because he had taken up arms against the Republic. Since no one could accuse him of this, he was declared free. He was set out on provisional liberty and vigilance as he lived at the home of the coadjutor of the parish, who was to be his prison companion and fellow martyr. Their living in the same house began on 30 July 1936 and lasted about one month.

At this time, some Communist chiefs arrived at the village. The Marxist of Alcorisa arrived at the house at one in the morning to take Fr. Fortunato by force. They took him to the national prison putting him with two or more other prisoners. The night of 23 August 1936, they took him out of prison and, on the road to the cemetery, they mortally shot him on the night of 23 August 1936. All the witnesses testified that he died forgiving those who killed him.

2. Fr. Leoncio PÉREZ NEBREDÁ, CM, *member of the Province of Madrid, born on 18 March 1895 in Villarmentero, Burgos (Spain) and died on 2 August 1936 near Oliete, Teruel.*

On 29 July 1936, the Marxists made their entrance into Alcorisa (Teruel). The priests were celebrating the Patron Saint of the Brothers when, while having their repast, they heard the sound of the parish church bells clanging alarm. Five truckloads of Marxist troops made their entrance into the city. In the face of imminent danger, the superior of the community shouted the command to disband saying "Save yourself if you can." The Servant of God headed in the direction of Zaragoza and made his first stop that very afternoon in Masia de Arino (Las Lomas). On 30 July, at two o'clock in the morning, looking for a safer refuge, he found a new hiding place in the Masia de los Frailes. On 31 July, he had to seek asylum in a third place, "La Masia de la Mascarada." He only stayed there two days. He changed into old clothing and shoes. On 2 August, he appeared very early in the morning outside of the village of Obon, in the very Province of Teruel. He hid out until he heard the sound of the church bells for early Mass. He edified the people for his great devotion in assisting at the Mass. After Mass, he entered the sacristy and asked the pastor to hear his confession. He later left the town for the same neighborhood from which he entered. He went to the town of Oliete by the highway and he stopped at the bridge where he sat down on a support next to the house situated at the same level as the bridge. He asked for some water from the people in the house where he was resting. He was conversing at the bridge with a man named Paulino Martín Pérez when a neighbor arrived to join them. His name was José Santiago Candéal, and he had a very bad reputation and later on disappeared from the land. This man, José, suspicious that the old man was the priest in disguise, intentionally put his hand on the priest's head and knocked his hat off onto the ground. Thus he saw that the priest had the tonsure on his head. This was sufficient for José to conceive and execute immediately his old plan. In a short time, José showed up with two horses. The Servant of God was already on his way along the road that goes to Oliete. José reached him on that same road and began to intimate to him that he should change

his route, knowing that his plans were to go to Zaragoza. About three kilometers from Oliete, José, pretending with deceit to help him, suggested "Do not go on this road, but rather go on this other road. José let him mount one of the horses while he got up on the other.

He led the Servant of God off the road and onto a path, continuing on about one more kilometer until they arrived at an isolated and bare cliff within the very limits of Oliete. Having arrived at this place, José told the priest calmly that he was going to get down from the horse. Then after making the priest dismount, he began to hit the priest in the head and neck with a shovel and some iron bars that he had in his saddle. The Servant of God fell unconscious to the ground and José continued to beat him until he killed him. Then he dragged the priest's body to a rock at the edge of the cliff and he threw a big piece of material and some rocks on top of the body.

The dead body of the Servant of God was seen and recognized by some neighbors from Oliete. All the witnesses testify that the death of the Servant of God was motivated because he was a priest and religious.

3. **Brother Luis AGUIRRE BILBAO, CM**, *member of the Province of Madrid, born on 19 August 1914 in Monguía, Vizcaya (Spain) and died on 29 July 1936 in Alcorisa.*

On 21 April 1936, he wrote to his uncles: "Now, everything is reversed, all the criminals are out free and all the good people are in jail! What is the purpose of all this burning of churches, convents, dragging of the Holy Hosts on the ground and doing all those sacrileges that have been done in many places such as removing all the statues outside and burning them?... Prayers and sacrifices we ask for, many prayers for our beloved country. We place ourselves in the hands of God, that his will be done, and we prepare ourselves for a good death, because we will have to die to defend the faith. That is where we are headed. There is no other recourse."

On 29 July, while we were still celebrating the feast of St. Martha, patroness of the Brothers, we received word that the Communist troops were making their entrance in Alcorisa. In the face of imminent danger, the superior of the community gave the shout to disband. Fr. Velasco and Brother Aguirre opted to remain in the house. The confreres, as they left the house, bid farewell to them with a fraternal embrace, and the two of them continued waiting for the terrible events that were about to happen and watching to see if they could do something for the spiritual good of the village and for the material good of the dissolved community.

As soon as the Marxists took possession of the village, they marched toward the residence of the Vincentians. When they arrived at the house they began to violently bang on the door of the house. After having found Fr. Velasco, they obliged him, together with Brother Aguirre, to accompany them in the search of the house. They made a thousand atrocities in the house and in the church. They shot up all the sacred images with many bullets. The martyrdom of the Servant of God took place immediately after the search, as Fr. Velasco relates in his pencil written letter from the Alcorisa prison on 30 July 1936. He says, "Yesterday, in the afternoon, after the arrival of the soldiers, all fled except Aguirre and me. The soldiers arrived. We handed ourselves over to them. They searched the house in our presence. They

committed many atrocities in the house and, as they left, they killed him (Brother Aguirre), as I just found out today."

The facts are as follows: Fr. Velasco having been taken prisoner, the Marxists went after the Servant of God (Brother Aguirre). The Brother protested proclaiming his innocence and saying that he had done nothing for which they should kill him. The Marxists made him get down on his knees in front of the High School, today the Diocesan Seminary, and right there they executed him.

Before the shots rang out, the Servant of God declared: "If I have to die, I die for God and Spain. The Marxists intimidated him by shouting: "Long live Communism!" but the martyr shouted "Long live Christ the King:" On that afternoon, 29 July 1936, he died a martyr precisely on the feast day of the Patroness (St. Martha), thus being the first victim of the antireligious revolution in Alcorisa. All the witnesses are unanimous in declaring that he was killed because of hatred for the Catholic faith and because of his being a religious.

b) Guadalajara, in the Diocese of Sigüenza-Guadalajara (6 December 1936)

4. Fr. Ireneo RODRÍGUEZ GONZÁLEZ, CM, *member of the Province of Madrid, born on 10 February 1897 in Los Balbases, Burgos (Spain) and died on 6 December 1936 in Guadalajara.*

5. Fr. Gregorio CERMOÑO BARCELO, CM, *member of the Province of Madrid, born on 9 May 1874 in Saragossa (Spain) and died on 6 December 1936 in Guadalajara.*

6. Fr. Vicente VILUMBRALES FUENTE, CM, *member of the Province of Madrid, born on 5 April 1909 in Reinoso de Bureba, Burgos (Spain) and died on 6 December 1936 in Guadalajara.*

7. Brother Narciso PASCUAL PASCUAL, CM, *member of the Province of Madrid, born on 17 August 1917 in Sarreaus, Orense (Spain) and died on 6 December 1936 in Guadalajara.*

The Marxist Revolution had begun. On 26 July 1936, the Marxist troops took the Servants of God as prisoners. They were incarcerated in the Central Prison on Araparo Street in Guadalajara. Three hundred persons recognized for their Catholicism in the Alcarrena region were placed in jail with them. Among them were 21 priests and religious placed in a cell apart from the lay people. They suffered many hardships and abuses in the prison. There was very little food, and in October, their own wool mattresses and blankets were taken from them. In the month of November, when they began to really suffer the cold winter, their own coats were robbed from them.

The priests and religious continued to live exemplary lives. They prayed and offered the sacrament of reconciliation to the prisoners who were being executed.

On 6 December 1936, a crowd of Communists from the capital, incited by a gang of soldiers from Alicante, attacked the Guadalajara prison with the intention of killing all of the priests, religious and laity known for their Catholicism. The attack began at 4:00 p.m. First of all, the Marxists closed the dormitories so that the victims were not able to defend themselves. Then they entered into the dorms and dragged out all the prisoners one by one, each one accompanied by a soldier. They took them to the prison courtyard and there they executed them, leaving their corpses on the ground. The first ones to be killed were the priests and religious from the isolated cells. There were some 21 there. Among the very first ones assassinated were the Vincentian priests and brother. It seems that the first ones to be killed were Fr. Ireneo and Brother Pascual. The anger of the Marxist crowd was so strong that some of the soldiers, armed with pistols, began firing on those who had their eyes open, leaving, on the other hand, those who were agonizing without the "coup de grace," so that some of the victims could be heard screaming out anguished cries from the trucks taking them to be buried. They were buried in a common grave, and many corpses were not buried but rather cremated right there on the spot.

c) Oviedo and Gijon, in the Diocese of Oviedo

8. Fr. Tomas PALLARES IBAÑEZ, CM, *member of the Province of Madrid, born on 6 March 1890 in La Iglesuela del Cid, Saragossa (Spain) and died on 13 October 1934 in Oviedo.*

On the night of 6 October 1934, the Marxists circled the Diocesan Seminary and began to fire. Professors and students ran for cover. Those that were captured were taken to an improvised jail together with a group of seminarians and religious. After three days, they were transferred to another prison, which held all the prisoners (70) in one cell, seated and observed all day and night by the military who were armed and the prisoners were not allowed to talk among themselves. Each one confessed according to where they were seated in the room. Realizing that most of them were priests and religious, the guards intended to kill all of them right there, but the chief of the prison stopped them and to stop the mass killing, he formed a type of trial, even though he knew the condition of all of them. They were transferred to another prison, where they were imprisoned until the day of their martyrdom, and during the three days that they remained in this prison, they were given nothing to eat but a bit of coffee on the third day in the morning. The liquid that they were given to drink was stagnant water in which the Marxists themselves had bathed.

On 13 October, there were two explosions in the improvised jail that were planned by the Marxists. The first explosion took place at midnight, when they saw that the government forces were advancing on the station. The idea was that the prisoners would take off to the stairs, then they would blow up the stairs and eventually the entire building. Before the advance of the troops, the Marxists planned to shoot all the prisoners, in groups of six, but this plan was not put into effect. After 15 minutes, the first explosion took place that left the prisoners without a staircase by which to escape. Three walls of the prison were destroyed and one fell on top of the prisoners without hurting anyone. The assault guards lost control of the

situation and shouted "Save yourselves those who can." Some jumped onto the next roof, a little below the third floor of the building. Some began to crawl out. The greater part broke the pavement which was of wood and opened a hole that allowed them to escape to the second floor of the building. As they left, the guards were outside waiting for them to pass in their attempt to escape in order to shoot each one in the escape attempt. Lowering himself by a sheet rope, the Servant of God received a bullet to the head. Fr. Pallares let go of the rope and fell to the second floor where he died instantly. An iron post fell on top of the body of Fr. Pallares. Witnesses were able to recognize the body of Fr. Pallares, which later disappeared and nothing more was known of him.

9. Brother Salustiano GONZÁLEZ CRESPO, CM, *member of the Province of Madrid, born on 1 May 1871 in Tapia de la Rivera León (Spain) and died on 13 October 1934 in Oviedo.*

Brother Salustiano died the same day and under the same circumstances as Fr. Tomas Pallares Ibañez.

10. Fr. Vicente PASTOR VICENTE, CM, *member of the Province of Madrid, born on 19 July 1886 in Caudé, Teruel (Spain) and died on 7 October 1934 in Oviedo.*

At the start of the Marxist Revolution in Asturias, October 1934, (prelude to the Spanish General Marxist Revolution 1936-1939), the Servant of God resided at the Diocesan Seminary of Oviedo, then run by the Congregation.

On 4 October, he left the seminary in the morning to celebrate Mass at the Miraculous Medal School run by the Daughters of Charity. At the end of Mass, the Daughters warned him not to leave the school because there was shooting going on outside in the streets. Father took a decisive attitude and said that nothing would happen and he went back to the seminary.

On 6 October at 3:00 p.m., the Marxists attacked Oviedo (Martyr City). They encircled the seminary and a horrible shootout began. This forced the professors and students to disband. After that the enemies of faith seized the seminary and set it ablaze.

The majority of the seminarians fell into the hands of the revolutionaries. A group of them, accompanied by Fr. Dominico, hid themselves in the basement next to the seminary. Another group of seminarians, took refuge in the basement of a neighbor's house, but were set upon by the Marxists and assassinated on the corner of the very street where the basement was. They died bravely shouting "Long Live Christ the King!"

After all the professors and students evacuated the seminary, the Servant of God put on lay clothes and stayed there until the following day, 7 October, then he left in the morning dressed in lay clothes and said Mass in the chapel of the Dominican Fathers inside the seminary. According to some eye witnesses, Fr. Pastor before abandoning the seminary consumed the sacred hosts.

Having said Mass, Fr. Pastor hid himself in the grass of the seminary. He shared his hiding place with two or three Dominicans. The tall weeds were suffocating them and they determined to escape through the back door of the yard which opened out onto the highway. Right at that gate, a short time before, seven

major seminarians were shot by the Marxists. The two Dominicans joked to Fr. Pastor, it would be better to smell the grass than smell the gun powder. Fr. Pastor, as soon as he fled out to the highway, was detained by the Marxists and brought to the old "San Lazare Market" or "Old Slaughterhouse," in the San Lazare neighborhood in Oviedo.

The night of 7 October 1934, the Communists led the Chancellor and Secretary of the Archdiocese to the same place and there they were immediately killed along with the Servant of God. Right after the execution, the Marxists themselves gathered the three bodies and brought them to the cemetery of "El Salvador" in Oviedo, where they were thrown into a common grave.

11. Fr. Amado GARCÍA SÁNCHEZ, CM, *member of the Province of Madrid, born on 29 April 1903 in Moscardón, Teruel (Spain) and died on 24 October 1936 in Gijón.*

At the start of the Marxist Revolution in July 1936, the Servant of God lived in the Community residence of Gijón, Asturias, and there he remained hidden. He shared his refuge with Fr. Gutoerrez and Brother Paulino Jimenez. He was invited to change his refuge, but resisted for fear of compromising the family that would receive him.

Due to much insistence on the part of his friends, Fr. Amado agreed to look for another place of hiding more secure than the home of Sabvina Llado, of the same city, where he remained three or five days, during which he celebrated Mass dressed as a lay person and with a missalette of the people. Then he moved on to the Community residence where he hid out for the second time so as not to implicate a family which had generously given him so much. He had the Blessed Sacrament in the chapel all the time until he was taken prisoner. He went out sometimes very early in the morning to say Mass and confess people, where on 12 August, he was able to confess some 30 people. On 15 August, he made his last exit for the school where he said Mass and confessed.

On 22 October, he and a brother were taken prisoners and presented before a "Kangaroo" court where he was accused of having said Mass on 15 August, that he was a priest, that he was a marked Fascist and that he made people recite the Creed and the Our Father. Following that, they were both taken to a torture room where the Servant of God was tortured for three complete days.

On 24 October 1936, the vigil of Christ the King, the Marxists came into his cell very early and with a list in hand, the reader said Amado. With that, the Servant of God embraced Brother Jimenez and said "Good-bye! See you in heaven!" Then he turned to his executioners and said, "Kill me, but do not do anything to this poor old man who is just our helper." Fr. Amado was taken in a car up to the municipal cemetery of Gijón (cemetery of Suco, Ceaes) and in the narrow entrance to the cemetery, Fr. Amado, together with his three jail companions, was shot. In the moment of death, the Servant of God had words of forgiveness for his executioners and said he was happy to give his life to God. So was to testify the one in charge of the cemetery who saw the arrival of the truck of death and from his house could hear clearly the shots.

12. Fr. Pelayo José GRANADO PRIETO, CM, *member of the Province of Madrid, born on 30 July 1895 in Santa María de los Llanos, Cuenca (Spain) and died on 27 August 1936 in Soto del Barco.*

A neighbor of Soto del Barco, disguised as one of the local Marxist leaders, called at the rectory asking for clemency for Fr. Granado and protesting the treatment that the troops were giving him. Arriving at the house, he heard the laughs and sarcasm of the military troops who were tormenting him. They were hitting and insulting the priest. They began cutting his flesh in pieces and the neighbor heard them sarcastically saying as they were cutting his flesh, look at the white meat he has!

The last three days of his prison torment, he was enclosed by water, nothing to eat or drink, nor sufficient space to sit down. He asked in anguish for some water to drink, but his tormentors refused his request.

To these physical tortures were added spiritual tortures. The Servant of God asked for a priest to confess him, but his request was denied by the Marxists.

On 27 August 1936, at night, the Communists came and took the Servant of God from his rectory more dead than alive, and they brought him to the shore of the river Nalon, which passed near to Soto del Barco. There, they stabbed him in the back repeatedly until he expired and then threw his body in to the river. His body was never seen again.

13. Fr. Ricardo ATANES CASTRO, CM, *member of the Province of Madrid, born on 5 August 1875 in Cualedro, Orense (Spain) and died on 14 August 1936 near Gijón.*

On 14 August, at 4:00 p.m., the Communists removed all the prisoners being held at San José Church in order to execute them. With a smile on his face, the Servant of God was dragged to the death truck along with some 300 companions, among them priests and religious known for their Catholicism.

The trucks stopped at the summit of one of the beautiful hills that surround Gijón, not far from the water shed, which was commonly called "Llantones." The prisoners were immediately put into lines and, with machine guns, the Marxists riddled all of them with bullets. It was 14 August 1936.

14. Fr. Andrés Avelino GUTIERREZ, CM, *member of the Province of Madrid, born on 12 November 1886 in Salazar de Amaya, Burgos (Spain) and died on 3 August 1936 near Villaviciosa.*

On 3 August 1936, about 3:00 p.m., three or four military Marxists took the Servant of God from prison in a car and brought him to the town and San Justo Parishes in Asturias.

They made him climb up a steep mountain. Fr. Andrés climbed with much difficulty and was pushed by his torturers. The climb up this mountain of new

calvary was very tedious for him. He climbed up praying all the time. When he arrived at the top, about 70 meters, his torturers shot him.

As soon as the Communists left in their cars, the neighbors of San Justo went up the mountain to give honor to the martyr for Christ. The shots were heard from various sectors of the area. Mercy to all those eye witnesses and to the fame that continued to perdure among those good generous people. The missionary lay on his back, with the bullet hole in his left temple and on top of a large pool of blood which flowed down the road like a stream. The beret, full of blood, was knocked off to the side of his shoulders and with the beret were pieces of his skull. His forehead was marked with a bloody cross about the width of two fingers. He made the valiant and generous gesture of sealing his martyrdom with his own blood, with his fingers, soaked with his own blood, he had signed himself on the forehead a short time before the supreme Judge signed his soul with the eternal seal of the heroes of his love. The people of San Justo, eyewitnesses of this act (they saw the arrival of the car of the Marxists with the victim inside, and they heard perfectly the shots), ran up immediately in great numbers and watched the Servant of God executed and witnessed his agony. The next day, the body was put on a ladder that is used in the Asturian region to pitch hay and to pick apples. On this ladder, like on a stretcher, the body was carried down from the mountain and put on a truck to be taken to the Judicial Depot of Villaviciosa, which is in the municipality of San Justo. On 14 February 1940, the remains of the Servant of God were taken to the Municipal Cemetery of Gijón (Suco, Ceares) where they rest in peace today.

d) Rialp, in the Diocese of Urgel (17 August 1936)

15. Fr. Antonio CARMANIÚ MERCADER, CM, *member of the Province of Barcelona, born on 17 April 1860 in Rialp, Lérida (Spain) and died on 17 August 1936 near Llavorsi, Lérida.*

At the beginning of the Marxist revolution in July 1936, the Servant of God resided in the Central House of Barcelona, 212 Provenza Street. In the afternoon of 19 July, Antonio, like the other priests and brothers, left the Central House to seek refuge in the capital. Upon leaving, like the other priests, he took with him a box filled with consecrated hosts, thus avoiding a profanation of the two thousand hosts recently consecrated. He sought refuge in two houses in Barcelona, but he believed it would be safer for him in his home town and thus avoid dangers to the families that would hide him. Before leaving, he went to see the superior of the Central House who was housed in a Barcelona home. He sought permission for his departure, poverty permissions, etc.

Thanks to a permission received from the Commandant of the Civil Guard in Barcelona, Fr. Carmaniú reached Rialp at the end of July and hid out in his own house where he was born. One day, the Red Committee summoned him to present some declarations which really meant to prepare his death sentence. He was set free, but not allowed to leave the town. One night, between 11:00 p.m. and 12:00 a.m., he escaped from his home town. They looked for him in the river, in the mountains, but could not find him. From hiding place to hiding place, he reached Estarón (Lérida) where he spent some hours at the home of a not too distant relative. The Servant of

God, accompanied by a family member, began to climb the mountains in the direction of the French frontier, to hide out in a house of the Congregation, but he was detained by the military. They detained him and jailed him in the Red Committee of the town of Estahón where he was held prisoner that day, the 16th, and part of the 17th. They tormented him, hitting him in the head with the butts of the guns and at the same time making gross insults against him. They removed him from that place and took him to different stations. In one of them, he gathered together with him some family members and he warned them they should not be tricked by the Marxist teachings, and he exhorted them not to have fear to die for the faith. In another stop, they bound his hands and feet, and tried to oblige him to drink wine from a chalice (they had removed all the chalices, ciborium, cassocks, albs, sacred ornaments that they could find), but he refused.

The Marxists went down to the shores of Cardós in the valley and they went toward the town. They put before him a bucket of wine and said "Drink, this is your last day" and they continued to insult him and repeat verbal abuses relative to women, nuns and confessions. In Ribbed de Cards, they handed over the Servant of God to their Marxist comrades of the Fall de Tremp (Lérida), and they made him get up onto a truck that was directed to the nearby town of Llavorsi (Lérida), and about two or three kilometers from Llavorsi, they made him get down. It was then about 11 or 12 at night on 17 August 1936. The militiamen sat the priest down on the wall and shined the lights of their trucks on him. They asked him to turn around and face the river but the Servant of God did not do it, saying he would die looking at them and shouted "Long live Christ the King _ Now you can shoot." Upon hearing this, they fired while he shouted in a loud voice "Long live Christ the King." Then they threw a few shovelfulls of sand and gravel on his cadaver. From that very moment of his death, among those who knew him, it was confirmed that he was a saint and martyr and this sentiment was manifested spontaneously and he died a martyr for Christ and his faith and his fame continues to grow.

e. Diocese of Madrid

- "The Casita" (29 October 1936)

16. Fr. Maurilio TOBAR GONZÁLEZ, CM, *member of the Province of Madrid, born on 14 September 1869 in Tardajos, Burgos (Spain) and died on 29 October 1936 in Madrid.*

17. Fr. Ponciano NIETO ASENSIO, CM, *member of the Province of Madrid, born on 9 March 1875 in Valverde del Campo, Valladolid (Spain) and died on 29 October 1936 in Madrid.*

In the residence entitled, "The Casita," there lived some sisters, working with the neighbours, social workers involved in the Central House of the Daughters of Charity, and of the Daughters' Seminary, in total about 70 Sisters already professed (vows) and more than 200 sisters still in Seminary formation. After 23 July, the two priests, mentioned above, took refuge in the residence of a cousin of the superior. It

is there that they were arrested, all three of them. They were shot dead together, probably on 29 September 1936.

- Vallecas (23 October 1936)

18. Fr. José María FERNÁNDEZ SÁNCHEZ, CM, *member of the Province of Madrid, born on 15 January 1875 in Oviedo (Spain) and died on 23 October 1936 in Vallecas-Madrid.*

19. Fr. Roque GUILLÉN GARCÉS, CM, *member of the Province of Madrid, born on 21 May 1879 in Sarrión, Teruel (Spain) and died on 23 October 1936 in Vallecas, Madrid.*

20. Fr. Benito PARADELA NOVOA, CM, *member of the Province of Madrid, born on 22 October 1887 in Amoeiró, Orense (Spain) and died on 23 October 1936 at Vallecas-Madrid.*

21. Brother Cristóbal GONZÁLEZ CARCEDO, CM, *member of the Province of Madrid, born on 21 August 1913 in Lodoso, Burgos (Spain) and died on 23 October 1936 in Vallecas, Madrid.*

22. Brother Cesáre ELEXGARAY OTAZUA, CM, *member of the Province of Madrid, born on 25 February 1904 in Anteiglesia, Guipúzcoa (Spain) and died on 23 October 1936 in Vallecas, Madrid.*

23. Brother Juan NUÑEZ ORCAJO, CM, *born on 14 September 1882 in Fontlosa, Burgos (Spain) and died on 23 October 1936 in Vallecas, Madrid.*

Vallecas is a suburb of Madrid in the cemetery of which eight of our confreres _ three priests and five brothers _ attached to three distinct houses, were shot and buried on 23 October. Some of them were from our Central House and from La Casita (above) and two were from Hortaleza, to which we will refer later. The militiamen wished especially to make them admit to the possession of "riches" hidden by the sisters. They were subjected, at first to privation, then suffering and constant interrogation techniques. Then, on 23 and 24 October, after a spell of less rigorous confinement, they were handed over to the militia of Tchecha de Fomento, who were more fanatical and cruel than the others. These, probably on the same day, massacred them all.

- Hortaleza

24. Fr. Eleuterio CASTILLO GÓMEZ, CM, *member of the Province of Madrid, born on 18 October 1903 in Marmellar de Arriba, Burgos (Spain) and died on 3 October 1936 in Madrid.*

25. Brother Saturnino TOBAR GONZÁLEZ, CM, *member of the Province of Madrid, born on 24 December 1858 in Tardajos, Burgos (Spain) and died on 28 September 1936 in Vallecas, Madrid*

26. Brother Agustín NOGAL TOBAR, C.M., *member of the Province of Madrid, born on 5 May 1885 in Tardajos, Burgos (Spain) and died on 23 October 1936 in Vallecas, Madrid.*

27. Brother Bartolomé GELABERT PERICÁS, CM, *member of the Province of Madrid, born on 4 May 1872 in Consey, Mallorca (Spain) and died on 27 November 1936 in Canillas, Madrid.*

28. Brother Pedro ARMENDÁRIZ ZABALETA, CM, *member of the Province of Madrid, born on 29 April 1877 in Tracheta, Navarra (Spain) and died on 27 November 1936 in Madrid.*

29. Brother Manuel TRACHINER MONTAÑA, CM, *member of the Province of Madrid, born on 21 September 1915 in Puzol, Valencia (Spain) and died on 20 July 1936 in Hortaleza, Madrid.*

30. Brother Vicente CECILIA GALLARDO, C.M., *novice of the Province of Madrid, born on 10 September 1914 in Cabra, Córdoba (Spain), and died on 19 July 1936 in Hortaleza, Madrid.*

31. Brother Roque CATALÁN DOMINGO, C.M., *member of the Province of Madrid, born on 24 January 1874 in Aldehuela, Teruel (Spain) and died on 22 July 1936 in Hortaleza, Madrid.*

32. Brother José GARCÍA PÉREZ, *novice of the Province of Madrid, born on 6 January 1915 in Lavadores-Tuy, Poteveora (Spain) and died on 28 July 1936 in Paracuellos, Madrid.*

The residence of Hortaleza, a fine big structure. consisting of several farms, was the place of residence of our Internal Seminary and of a Centre of Formation for our brothers. The militiamen, spurred on by a hatred of our religion, and an urgent desire for money, owned by religious, were very keen to make our confreres admit the possession of vast wealth, likely to be concealed in our houses. Under pressure from violent interrogation and torture, they gained the admission of a hiding place of Chalices and other precious objects belonging to the Community. Some among them, who had tried to flee dressed in civilian clothes, were recognized as religious, and for this reason alone were shot. Another confrere in the presence of a fanatical crowd was struck down by a bullet to the head while holding aloft his rosary beads in his hand. In total, one priest and eight brothers of this house were massacred.

- Valdemoro

33. Fr. Benito QUINTANO DIAZ, CM, *member of the Province of Madrid, born on 3 April 1861 in Lodoso, Burgos (Spain) and died on 12 December 1936 in Madrid.*

34. Fr. Teodoro GÓMEZ CERVERO, CM, *member of the Province of Madrid, born on 7 December 1877 in Deza, Soria (Spain) and died on 22 October 1936 in Madrid.*

35. Brother Isidro ALONSO PEÑA, CM, *member of the Province of Madrid, born on 15 May 1859 in Zumel, Burgos (Spain) and died on 14 December 1936 in Madrid.*

Though assuming that this quiet little village would be a place of greater security and peace situated as it was about 27 kilometers from Madrid, the confreres were, nevertheless, dislodged from it. They were placed in the basement of the National Headquarters of Security, which was being used as a prison. There, in the company of religious, they were put to death.

- Paracuellos de Jarama

36. Fr. Laureano PÉREZ CARRASCAL, CM, *member of the Province of Madrid, born on 4 June 1876 in Valladolid (Spain) and died on 8 November 1936 in Madrid.*

37. Fr. Francisco MORQUILLAS FERNÁNDEZ, CM, *member of the Province of Madrid, born on 16 June 1889 in Sarracín, Burgos (Spain) and died on 30 November 1936 in Barajas, Madrid.*

38. Fr. Victoriano REGUERO VELASCO, CM, *member of the Province of Madrid, born on 13 January 1902 in Valladolid (Spain) and died on 7 November 1936 in Madrid.*

39. Fr. Pedro Pascual GARCÍA MARTIN, CM, *member of the Province of Madrid, born on 6 June 1892 in Monteagudo, Teruel (Spain) and died on 4 December 1936 in Madrid.*

- Paracuellos de Jarama.

After a period of imprisonment, they were summarily executed in this village, afterwards known as "Paracuellos of the martyrs," in the company of many other persons known for their religious sentiments, or their opposition to the revolution.

- Central House of Madrid

40. Fr. José IBÁÑEZ MAYANDIA, CM, *member of the Province of Madrid, born on 26 August 1877 in Puebla de Híjar, Teruel (Spain) and died on 27 July 1936 in Madrid.*

41. Fr. Hilario BARRIOCANAL QUINTANA, CM, *member of the Province of Madrid, born on 14 January 1869 in Quintanavides, Burgos (Spain) and died on 20 August 1936 in Boadilla del Monte, Madrid.*

42. Fr. José SANTOS ORTEGA, CM, *member of the Province of Madrid, born on 18 September 1882 in Rabé of the Calzadas, Burgos, (Spain) and died on 23 September 1936 in Madrid.*

43. Fr. Benjamin ORTEGA ARANGUREN, CM, *member of the Province of Madrid, born on 30 March 1885 in Villalta, Burgos (Spain) and died on 19 October 1936 in Madrid.*

44. Brother Estanislao PÁRAMO MARCOS, CM, *member of the Province of Madrid, born on 7 May 1885 in Pedrosa del Río Ubel, Burgos, (Spain) and died on 28 July 1936 in Madrid.*

45. Brother Gil BELASCOAIN ILAGORRI, CM, *member of the Province of Madrid, born on 1 September 1883 in Legarda, Navarra (Spain) and died on 7 November 1936 in Madrid.*

46. Brother Joaquin ZUBILLAGA ECHARRI, CM, *member of the Province of Madrid, born on 31 January 1899 in Echeverri, Navarra (Spain) and died on 7 November 1936 in Madrid.*

47. Brother Perfecto DEL RÍO PÁRAMO, CM, *member of the Province of Madrid, born on 18 April 1882 in Pedrosa del Río Ubel, Burgos (Spain) and died on 12 August 1936 in Madrid.*

During the night of 24-25 July 1936, the militia forced entry to the house searching everywhere for weapons, but finding none. On the morning of 25th, the superior sent the confreres for refuge to friends and relatives. The above-named priests and brothers were arrested and massacred under different circumstances.

- House of the rue Fernández of the Hoz

48. Fr. Manuel REQUEJO PÉREZ, CM, *member of the Province of Aquitaine (France), born on 10 November 1872 in Aranda de Duero, Burgos (Spain) and died on 30 September 1936 in Madrid.*

49. Fr. José ACOSTA ALEMAN, CM, *member of the Province of Aquitaine (France), born on 27 May 1880 in Cartagène and died in Totana, Murcia on 31 January 1937.*

f) Diocese of San Sebastián (17 August 1936)

50. José Modesto CHURRUCÁ MUÑOZ, CM, *member of the Province of Madrid, born on 15 June 1873 in Motrico, Guipúzcoa (Spain) and died on 17 August 1936 in San Sebastián.*

In San Sebastián, the revolutions broke out on 19 July 1936. On the 20th, Fr. Churruca Muñoz was wounded in the face by glass flying from a broken window hit by a stray shot. Then, unjustly denounced as a spy, he was imprisoned, then shot on 17 August 1936.

g) Diocese of Barcelona

51.- Fr. Luís BERENGER MORATONES, CM, *member of the Province of Barcelona, born on 4 July 1889 in Santa María de Horta, Barcelona (Spain) and died on 29 May 1937 in Barcelona.*

52.- Fr. Manuel BENIMELIS CABRÉ, CM, *member of the Province of Barcelona, born on 31 January 1892 in Reus, Tarragona (Spain) and died on 12 September 1936 in Barcelona.*

53.- Fr. Vicente QUERALT LLOTRY, CM, *member of the Province of Barcelona, born on 16 November 1894 in García, Barcelona (Spain) and died on 30 November 1936 in Barcelona.*

h) Diocese of Valencia

54.- Fr. Rafael Vinagre TORRES MUÑOZ, CM, *member of the Province of Madrid, born on 24 October 1867 in Feria, Badajoz (Spain) and died on 11 September 1936 in Valencia.*

55.- Fr. Agapito ALCALDE GARRIDO, CM, *born on 24 Marzo 1867 in Rubena, Burgos (Spain) and died on 30 July 1936 in Valencia.*

i) Diocese of Gerona

56.- Fr. Juan PUIG SERRA, CM, *member of the Province of Barcelona, born on 21 July 1879 in Los Balbases, Burgos (Spain) and died on 13 October 1936 in Figueras, Gerona.*

2. Martyrs of the Company of the Daughters of Charity

a) Diocese of Madrid

- La Puerta de Hierro (12 August 1936)

1.- Sr. Melchora-Adoración CORTÉS BUENO, DC, born on 4 May 1884 in Sos del Rey Católico, Zaragoza (Spain) and died on 12 August 1936.

2.- Sr. María Severina DÍAZ PARDO-GAUNA, DC, born on 23 October 1895 in Vitoria, Alava (Spain) and died on 12 August 1936.

3.- Sr. María Dolores BARROSO VILLASEÑOR, DC, born on 4 October 1896 in Bonares, Huelva (Spain) and died on 12 August 1936.

4.- Sr. Estefanía SALDAÑA MAVORAL, DC, born on 30 August 1873 in Rabé of the Calzadas, Burgos (Spain) and died on 12 August 1936.

5.- Sr. María Asunción MAYORAL PEÑA, DC, born on 19 August 1879 in Tardajos, Burgos (Spain) and died on 12 August 1936.

They were all shot near the Puerta de Hierro, at the entrance to Aravaca (Madrid). Their bodies, thrown into a common grave, were not found.

- Vallecas, near Madrid (3 September 1936)

6.- Sr. Dolores CARO MARTÍN, DC, born on 20 October 1893 in Granatula, Ciudad Real (Spain) and shot to death on 3 September 1936.

7.- Sr. Concepción PÉREZ GIRAL, DC, born on 10 January 1887 in Madrid and shot to death on 3 September 1936.

8.- Sr. Andrea CALLE GONZÁLEZ, DC, born on 26 February 1902 in Plasencia, Cáceres (Spain) and shot to death on 3 September 1936.

- Road between Madrid and Toledo

9.- Sr. Modesta MORO BRIZ, DC, born on 11 July 1901 in Santibáñez de Béjar, Salamanca (Spain) and died on 31 October 1936 at Km 6 of the road between Madrid and Toledo.

10.- Sr. Pilar-Isabel SÁNCHEZ SUÁREZ, DC, *born on 5 November 1906 in Madrid and died on 31 October 1936 at Km 6 of the road between Madrid and Toledo.*

These are the two sister-martyrs of the Province called "Hispano-French," all the other martyrs being from the Spanish Province.

- Las Vistillas

11.- Sr. Josefa GIRONÉS ARTETA, DC, *born on 11 March 1907 in Garisoain, Navarra (Spain) and died on a date unknown.*

She was taken by the militia men on 17 November 1936 and then, there was no more news of her. In 1940, the record of one of her companions shot in Las Vistillas and it is believed that she suffered the same end.

12.- Sr. Lorenza DÍAZ BOLAÑOS, DC, *born on 10 August 1896 in Guía, Canary Islands (Spain) and died on an unknown date, shot in Las Vistillas.*

13. Sr. Gaudencia BENAVIDES FERRERO, DC, *born on 12 February 1878 in Valdemorillo, León (Spain) and died on an unknown date.*

The militia men took her from a relative's house in order to have her make a statement along with Sr. Florentina who had been her superior in Puerto Rico. For two days they were left in the dungeon of the Security Headquarters then transferred to the prison of Toreno. Her state of health became worse and they sent her to the Hospital Saint-Louis-des-Français where she died giving great edification to all.

14.- Sr. Juana PÉREZ ABASCAL, DC, *born on 20 October 1886 in Madrid and died on an unknown date.*

It is known that she died during the trip which she took to go to Jaen in Madrid (the death train?) with the intention of staying in the house of Sr. Juana's family, but it is not known how far she got.

15.- Sr. Ramona CAO FERNÁNDEZ, DC, *born on 11 September 1993 in Rua de Valdeorras, Orense (Spain) and died under the same circumstances as Sr. Juana Pérez Abascal.*

b. Diocese of Valencia

- Llosa de Rames (15 October 1936)

16.- Sr. Josefa MARTÍNEZ PERÉZ, DC, *born on 5 August 1898 in Alberique, Valencia (Spain).*

Her generous soul revealed itself when her brother-in-law was detained in prison. She presented herself to the hired assassin saying "Let him go and kill me, he has three little children." Her brother-in-law was taken and killed. The hour of Sr. Josefa had not yet arrived.

It was 6:00 p.m. on 14 of October 1936, when the militiamen took Sr. Josefa and her widowed sister to lock them up in the town jail. At 11:00 p.m., they opened the jail and set her sister free. They opened the jail again and this time they took away in a truck Sr Josefa, three of her prison mates and a man. The truck stopped at the Bridge of the Dogs where the martyrdom of Sr. Josefa and two women took place.

- Bétera "Picadero de Paderna" (9 December 1936)

17.- Miss Dolores BROSETA BRONET, lay woman, born in 1892 in Bétera, Valencia (Spain). *She lived with the sisters in the home for the elderly.*

18.- Sr. Isidora ISQUIERDO GARCÍA, DC, born on 2 January 1885 in Párraino, Burgos (Spain).

19.- Sr. Josefa LABORRA GOYENECHÉ, DC, born on 6 February 1864 in Sancyáesa, Navarra (Spain).

20.- Sr. Estefanía IRISARRI IRIGARAY, DC, born on 26 December 1878 in Peralta, Navarra (Spain).

21.- Sr. María Pilar NALDA FRANCO, DC, born on 24 May 1871 in Algodonales, Cádiz (Spain).

22.- Sr. María Carmen RODRÍGUEZ BARAZAL, DC, born on 26 March 1876 in Cea, Orense (Spain).

On 21 July 1936, the Communists entered the residence of the sisters and made them leave their house. They went to live with a woman named Juanita, an elderly member of the residence.

At the beginning of August, the Committee said they had to leave the town. On August 21 they went to Valencia. With no lodging, they spent the first night in a garage. Finally, they found a place to stay.

With them was a young woman named Dolores Broseta who served the sisters faithfully. She would go back and forth between Bétera and Valencia to bring the sisters what they needed. On one of those journeys, an individual, whose daughters were educated at the home but who hated the sisters, saw her. He followed the young woman each day and when she got on the train, he called ahead to advise his accomplice to follow the girl and see where the nuns

were hiding. A half hour after the call, he appeared at the door where the sisters were and ordered them to leave and get in a car that was waiting for them.

It was now 9:30 p.m. on 8 December. No one ever knew anything else about the whereabouts of the five sisters, but most believe that that very night the five of them and the young woman were martyred.

- Algar de Palancia, Valcucia (4 October 1936).

23.- Sr. Martina VÁZQUEZ GORDO, DC, born on 30 January 1865 in Cuellar, Segovia (Spain).

The revolution was going on in 1936. The sisters were still in the Hospital of Segovia until 27 July. On that day, the militiamen entered the hospital with pistols drawn and threw the nuns into the street. They went to stay with an old graduate of their school until October.

One night, the militiamen entered the house and went straight to the bed of Sr. Martina who was sick. "Get up, get dressed and come with us to make your declaration," they said. She replied, "Did you come to get me for a declaration, or to kill me?" She went downstairs and embraced her sister and said, "Good-bye. See you in heaven."

They took her out to the yard. Sr. Martina said, "Are you going to kill me here?" They tied her to a tree. Sr. Martina refused to turn her back to them so they could shoot her in the back. She said, "I want to see the face of those who kill me, because they are the same ones that I so many times have fed to kill their hunger." After blessing herself, she said "You can shoot now." The sound of the shot was heard and the body of Sr. Martina slumped to the ground.

- Gilet, Valencia (28 October 1936)

24.- Sr. Victoria ARREGUI GUINCA, DC, born on 19 December 1894 in Bilbao (Spain).

25.- Sr. Joaquina REY Y AGUIRRE, DC, born on 23 December 1895, in Bilbao-Begoáa, Vizcaya (Spain).

On 28 October 1936, a bailiff came to the House of Charity (Valencia) bringing the sisters the order to present themselves at City Hall, in the evening, to reply to some questions.

At 10:30 some militiamen knocked at the door. They led Sr. Joaquina and Sr. Victoria to the City Hall where they remained detained. Just after midnight, they took them in a car, with two priests and two nephews of one of the latter. They reached Rafelbunol where they took another victim.

They came to Gilet, a small village in the Province and Diocese of Valencia. They stopped and were immediately directed toward the cemetery. They opened its gates and there, facing the wall, they placed their victims, and

from behind, the militiamen loaded the guns which would put an end to their lives for Christ.

- Liosa y Almenara, Castellón (19 August 1936)

26.- Sr. María Luisa BERMÚDEZ RUIZ, DC, born on 10 October 1893 in Sabugueira, La Coruna (Spain).

27.- Sr. María Rosario CIÉRCOLES Y GASCÓN, DC, born on 5 October 1873 in Saragossa (Spain).

28.- Sr. Micaela HERNÁN MARTÍNEZ, DC, born on 6 May 1881 in Burgos (Spain).

On 27 July 1936 the sisters settled in the village of Puzol, staying in a house situated at No. 11 of the rue Saint Pierre, where a sister lived: Sr. Concepción, who herself belonged to the community of the Saint Eugene Home.

On 18 August, at ten o'clock in the evening, a car with armed men arrived at the door of the house. They went upstairs and made the three sisters go down to take them away in the car.

After much research after peace returned, it was learned that they were shot at five o'clock in the morning, on 19 August, in the orange garden between La Losa and Almenara, the three united in a fraternal embrace.

c. Santa Coloma de Gramanet, in the Diocese of Barcelona

29.- Sr. Dorinda SOTELO RODRÍGUEZ, DC, born on 15 February 1915 in Santa María Lodoselo (Spain) and died between 24 and 26 October 1986 in Santa Coloma de Gramanet.

Sr. Dorinda lost her mother at the age of 12. On 29 September 1930 she entered the High School of Mary that the Daughters of Charity had in Orense. The superior said of her, "I noticed in her face an exceptional simplicity that she always maintained."

She entered the Daughters of Charity on 20 May 1933. In 1936, she was part of the community at the Antitubercular Sanitarium of the Holy Spirit in Saint Coloma in Gramanet, between Barcelona and Badalona.

From 19 July on, the community suffered constant searches. The sisters continued to wear their habits because it seemed cowardly to take them off without having been ordered to do so. On 22 July, because of an order from the Committee, the sisters had to take off their habits and dress as laywomen.

A short time later, for security reasons, they had to flee from the hospital seeking refuge in the house of the father of Dr. Barchau, medical director of the sanitarium who right from the start made himself available to help the sisters.

The Doctor paid for his charity by being made to go into hiding for fear of being arrested. He left in his house his son with two servants. He asked the superior to take care of his house and his son and his servants. As a response of gratitude for his help, the superior sent Sr. Dorinda. The servants, under the pretext that they were committed to the revolution, tore up images of the saints, and burned books. The wife of Dr. Barter scolded them when she knew what they were doing and the cook left the house and eventually the other servant. This left Sr. Dorinda alone so Sr. Toribia was sent to accompany her. Together, they would go to their martyrdom.

On 24 October 1936, at 11:00 in the morning, eight militiamen of the F.A.I. broke into the house and took the two sisters prisoners. They were certain that their hour of sacrifice had arrived, so Sr. Dorinda had the presence of mind to put a note in the pocket of the little son who was left under the care of the doorman. The note had the telephone number in order to advise the doctor's friends and the superior of their disappearance.

A militiaman who had been in the hospital and appreciated Sr. Toribia went with two doctors of the hospital to look for the sisters. Their decomposed bodies, with many signs that they had suffered violently, were found on 26 October in the storeroom of the Hospital Clinic in Barcelona.

30.- Sr. Toribia MARTICORENA SOLA, DC, born on 27 April 1882 in Murugarren, Navarre (Spain) and died between 24 and 26 October 1986 in Santa Coloma de Gramanet.

In 1929, Sr. Toribia was assigned to the Antitubercular Hospital of the Holy Spirit in Coloma de Gramanet, between Barcelona and Badalona.

Due to her humility, she refused to be a superior. She said, "Even though obedience does miracles, I do not know how you have been informed about me. I do not oppose the position, but I am not worthy."

From July 19 on, the community suffered constant searches. The sisters continued to wear their habits because it seemed cowardly to take them off without having been ordered to do so. On 22 July, because of an order from the Committee, the Sisters had to take off their habits and dress as laywomen.

A short time later, for security reasons, they had to flee from the hospital seeking refuge in the house of the father of Dr. Barchau, medical director of the sanitarium who right from the start, made himself available to help the sisters.

The Doctor paid for his charity by being made to go into hiding for fear of being arrested. He left in his house his son with two servants. He asked the superior to take care of his house and his son and his servants. As a response of gratitude for his help, the superior sent Sr. Dorinda. The servants, under the pretext that they were committed to the revolution, tore up images of the saints, and burned books. The wife of Dr. Barter scolded them when she knew what they were doing and the cook left the house and eventually the other servant. This left Sr. Dorinda alone so Sr. Toribia was sent to accompany her. Together, they would go to their martyrdom.

On 24 October 1936 at 11:00 in the morning, eight militiamen of the FLA broke into the house and took the two sisters prisoners. They were certain that their hour of sacrifice had arrived, so Sr. Dorinda had the presence of mind to put a note in the pocket of the little son who was left under the care of the doorman. The note had the telephone number in order to advise the doctor's friends and the superior of their disappearance.

A militiaman who had been in the hospital and appreciated Sr. Toribia, went with two doctors of the hospital to look for the sisters. Their decomposed bodies, with many signs that they had suffered violently, were found on 26 October in the storeroom of the Hospital Clinic in Barcelona.

3. Martyrs of the Association of the Children of Mary Immaculate

1.- Fr. Pédro GAMBÍN PÉREZ, *chaplain, born on 17 July 1886 in Cartagena (Spain) and died on 15 August 1936 in Murcia.*

He was a priest, Director of the Children of Mary. On 20 July 1936, he was arrested and sent to Ayuntamiento. He was the object of insults, mockery and abuse all the way to the jail at San Anton.

In the jail, he was an edifying example to the rest with his Christian patience and resignation. He exhorted the prisoners to pardon the injuries that they were receiving. He prayed during many hours every day, and at nightfall he gathered the most humble ones around him to pray the rosary, praying for the Church and Spain. They offered him some special considerations which he did not accept. The meal that they brought to him from the house he shared with the most needy.

At daybreak on 15 August, when all were sleeping, the loud noise of a latch being opened woke him up and he was startled. Fr. Pedro looked at his watch and exclaimed, "My God, it is 2:30 a.m., what do they want of me?" Obeying their orders, he dressed quickly, knelt before a prison mate and received absolution from his hands. Tied with cloth from the sheets, they physically abused him and beat him with their guns. He encouraged the other six martyrs that accompanied him and on the highway between Cartagena and Murcia, five shots put an end to his life, one of them in his side, but he did not die at that moment.

At dawn, a person heard his cries and drew close to him to help. Seeing the blood flowing from the five wounds he received, he wanted to help, but Fr. Pedro said "I do not need anything. My soul will soon be with God." And so it was. Before dying, he had given a crucifix to one of his assassins and said, "Take it, soon you will need it."

2. Fr. Antonio GUTIÉRREZ CRIADO, *chaplain, born in Toledo (Spain) and died on 7 August 1936 in Cerro de los Ángeles, Madrid.*

He was ordained a priest in Toledo and assigned to Cartagena from 1925-1931 as a military chaplain. This work he shared with the Association of Sons of the Miraculous Medal, a group of young people of which he was an active member.

Due to the lay character of the Government of the Republic, he had to give up his work as military chaplain and he returned to Toledo where he was named Diocesan Director of Catholic Youth, to which he dedicated as much time and energy as he did when in Cartagena. In 1933, he organized a National Congress which, despite the organization of a strike to stop it, it was a great success and had many participants, some coming from afar by foot.

In the time of the persecutions, he was able to seek refuge in Alcázar as did some of the youth of the Catholic Action, among them Antonio Rivera, called the "Angel of Alcázar," but he said that he decided not to hide out. If God wants me to die, then his will be done.

On 7 March 1936, militants of the CNT went to look for him. They accused him of being the president of the fascists of Toledo. He denied this charge saying, I

am the counselor of the Catholic Action Youth. They took him to the Hill of the Angels and the body of that Son of Mary, riddled with bullets fell in front of the ruins of the giant monument to the Sacred Heart of Jesus.

3.- Fr. José SÁNCHEZ MEDINA, *chaplain, born on 3 August 1900 in Archena, Murcia (Spain) and died on 17 October 1936 in Archena, Murcia.*

An ordained priest, he was named official of the Bishop's Conference and exercised his ministry in Cartagena. He was a member of the Sons of Mary and organist in the Church of Charity, patroness of the city. He is the author of the popular "Salve Cartagenera."

He inspired much fervor in the souls of those who came to him for direction. He knew how to give orientation to youth and encourage them with his kindness, optimism and joy. He died for God, to whom he offered all his existence.

D. Antonio Riquelme, says of this priest, "During his stay in Cartagena, he was a real apostle who gave much glory to our Lord. His death leaves a void that will not be easy to fill" and "he had a very delicate and well formed conscience that was proper to a chosen one of God."

His father, who accompanied him at the moment of his death begged his assassins to kill him first, because he did not want to see his son die. They did not accede to his wish, relegating him to the last place.

4.- Fr. Cayetano GARCÍA MARTÍNEZ, *chaplain, born on 6 January 1995 in Jumilla (Spain) and died on 15 August 1936 near Jumilla.*

He was a very dedicated priest and filled with great charity that conquered the hearts of all the humble people.

At the start of the civil war, he was with his family in Lorquí. The mayor gave him lodging, but on 15 August some individuals of the Committee of Jumilla said that they had orders from the government to take him prisoner to his birthplace and make a declaration.

He was taken to Ayuntamiento where there were other prisoners. After various hours of deliberation, they were led out to the hermitage of Saint Augustine and there they were killed.

On the day of his death, he was able to receive communion in secret and he said to his family, "You only get one chance to live your life. What a great pleasure to give it up for Christ."

Fr. Cayetano gave absolution to all and blessed his executioners. He initiated a "Long Live Christ the King" that would never end.

When the mayor of Jumilla heard the news, he exclaimed, "I was not able to intervene to avoid this, they left me alone."

5.- Francisco ROSELLÓ HERNÁNDEZ, *born in 1907, in Cartagena (Spain) and died on 18 October 1936 in Cartagena.*

He was a man of great piety, and of the merchant class. A member of the Sons of Mary of the Miraculous Medal, he had a profound piety which was evidenced in his fervent reception of communion which served as a good example for

his companions. Because of his correct way of living and his seriousness, he was respected and honored by his companions.

In July 1936, on the eve of his wedding, he was arrested. He remained in the jail of San Anton of Cartagena together with sailors, militiamen and civilians imprisoned for their ideas on politics and religion.

On 18 October, the city was bombed and, as an act of reprisal, without any trial, 49 prisoners were taken out of jail and assassinated.

His remains were identified in the common grave because he wore the Miraculous Medal, to which he had great devotion and which was given to him as a gift from his girlfriend.

6. Modesto ALLEPUZ VERA, *born in 1906 in Cartagena (Spain) and died on 22 September 1936 in Cartagena.*

He was an employee of the Trade and Commerce Industries S.A. During his life he showed many gifts of piety and virtue. He was secretary of the Sons of Mary, elected by his companions who respected him very much. When Spain entered into all of its political troubles, he preached in the press the doctrine of the love of Jesus.

During the revolution, he took his wife and children to a nearby town with the intention of running away from the enemies of God.

He was finally arrested in August 1936 and condemned to death. On 22 September, he was assassinated in the Cemetery of Cartagena along with Enrique Pedro Gonzalez and José Ardil.

His Christian dedication was evident in a declaration that he made together with some ten other condemned prisoners. One of them in the name of the group directed his words of pardon to the executioners. Before his martyrdom, he bid farewell to each of them giving them a hug.

7. Henrique Pedro GONZÁLVEZ ANDREU, *born on 15 July 1910 in Cartagena (Spain) and died on 22 September 1936 in Cartagena.*

He was a notary public. He was also the Secretary and Vice-president of the Sons of Mary. He was very affable and ready to serve with great morality and discretion.

His love and fidelity to the Church led him to protest strongly the destruction of religious monuments and the law of the government against confession and Religious Congregations. He defended the rights of the workers in the light of the social doctrine of the Church. He fought against the violence of the upper class.

At the start of the problems, he hid himself in the house of family members. The threats against his mother caused him to give himself up voluntarily.

He was detained with 24 other persons and judged by a Popular Court. The result was the death penalty. Before he received his sentence, he accepted what God willed for him. In jail, he edified all by his apostolic example and when the last hour arrived, his only words for his executioners were words of pardon.

He was invited to turn around to be shot in the back. He said that it was not necessary and raising his Miraculous Medal, he received the bullet that ended his life. The medal he wore is still conserved.

He died, as only martyrs know how, with a smile on his lips, sure that his sacrifice in this life would take him to his eternal mansion in heaven.

8. José ARDIL LÁZARO, *born in 1913 in Cartagena (Spain) and died on 22 September 1936 in Cartagena.*

A Catholic Youth, member of the Sons of Mary, he was of good conduct. At the start of the war, he went to Murcia to avoid the inevitable.

His sister was taken prisoner, so he went to the heads of the revolution to save his family. It was a noble, magnificent sacrifice he made. He knew what was going to happen, but that did not stop him. He had a noble heart and deep Christian faith.

In the middle of August, he entered prison, serenely, just as he would leave the prison weeks later seeking death.

His Christian commitment was manifest in a declaration that he made together with some ten other condemned prisoners. As it was written in the reports, one of them, in the name of the group directed words of pardon to the executioners. They bid farewell to their jailers embracing each one before leaving for their martyrdom.

9. Isidoro JUAN MARTÍNEZ, *born on 10 May 1899 in Cartagena (Spain) and died on 18 October 1936 in Cartagena.*

A lawyer by profession, member of the Sons of Mary, he had been Vice-president. Once married, he had to leave the organization since that was a rule. However, once the rule changed to allow married people, he was one of the first to enter again.

He was imprisoned shortly after the civil war was declared in July 1936. He was sent to the jail of San Anton of Cartagena, together with military people and civilians who presented their political and religious ideas.

He was assassinated together with 48 men, giving their lives for their convictions, proud to die for the cause of God.

10. Francisco GARCÍA BALANZA, *died on 25 September 1936 in Cartagena.*

He was president of the Sons of Mary in Cartagena for many years. His life was one of austerity and sacrifice that won over the sympathy of many people. He showed himself as a dear father to the incapacitated and humble. The needs of others concerned him as if they were his own. He fought for the betterment of the poorer class by just means and inspired by Christian Doctrine.

He was designated to go to the ship James I where he was obliged to leave on 25 August for the red guard. He was assassinated in the back and his body was left on the road, a typical tragic way of assassination of those sad days.

11.- Antonio GIL MUÑOZ, *born in 1916 in Daimiel, Ciudad Real (Spain) and died on 5 March 1939 in Cartagena.*

He was a member of the Sons of Mary, where he developed his Christian spirit. His deep faith and sincerity was the motive for his suffering the honors of persecution and the hidden practice of his faith.

His native goodness and humble character, free from all hate and united with the firmness of his convictions made him the ideal friend and the one looked for in time of difficulty. His joy was great when he was able to hear Mass and receive communion in the presence of his betrothed and his elderly mother. With great interest and devotion, he offered to bring communion to those who were in need of the sacrament.

He fell into the hands of his enemies. Witnesses tell of how he was taken prisoner and given tremendous hits on the head which began his torments. His mutilated body was identified by his mother when she saw Mary's Scapular which he wore sewn into the interior of his cape.

4. Martyrs of the Association of the Miraculous Medal

Jorge Femández de Heredia Agustín Femández Vázquez Ángel Rodríguez Fon-noso Justo Dorado Dellmas Primitivo Femández Felipe Basauri Miguel Aguado Aurello Ruiz Jose Garvi Calvente Luis Mochales Emilio Cortijo Francisco Giral Constantino González Ordiales Constantino de la Herranz Helguera Pascual Murcia Miguel Velázquez Zorita Antonio Berceruelo Martiri Rafael Lluch Garín Antonio Méndez Víctor Menéndez Jesús Fernández José Coscollano Luis Osorno Felicísimo Gallego Mariano Tapia Manuel Álvarez de Toledo Francisco Garavilla Manuel Marcos Enrique Rodríguez Hurtado Francisco Rodríguez Limón José Ruiz Villegas Juan Martín Juárez Justo Ramón Piedrafita Ángel Petirena Epifanio Varahona Diego de Torres Julián Peña Ruiz Humberto Calderón José María Corral Marcelo Aparicio Félix Campos Antonio Vara José María Ellacuriaga José Velázquez Caballero	Francisco Ramírez José Antonio Pérez Quintanilla Longinos de Frutos Gallego Juan López Campos José López Campos Jesús López Campos Antonio López Campos Santiago Vela Cano Enrique Matorras Francisco Barahona Santiago Dela Emilio Cabrera Eduardo Campos Vasallo Alfonso Ruiz de Asín Pedro González Cano Agustín Pariente Suárez Pedro Giral Gonzalo Pellico Emilio Carrascosa Bolero Gustavo de Orozco Aparicio Luis Sánchez Castro Fidel Barrio Vicente de Pablo
--	---

Luis San Román José San Román	
----------------------------------	--

5. Martyrs of the Society of St. Vincent de Paul

- 1.- **Blessed Ceferino GIMÉNEZ MALLA, SSVP, born in 1861 in Fraga (Huesca) and died in 1936.**

Ceferino Giménez Malla, a Spanish gypsy, and member of the Society of St. Vincent de Paul, was born in Fraga (Huesca) and made his living selling horses. After a profound conversion he devoted himself to the service of the poor and the apostolate by participating actively in a Conference of St. Vincent de Paul. In 1936, during the Spanish Civil War, he was imprisoned for having defended a priest and for carrying a rosary. He was offered freedom if he would give up his rosary, but he preferred to be shot to death, his rosary in hand. He was beatified by Pope John Paul II on 4 May 1997.

Eduardo Abad Santoja	Antonio Armengol Armengol
Agustín Aguilar	Pablo Armengol Ruiz
Jesús Aguilar Bermejo	Vizconde de la Armaría
Juan Aguilera Galobart	Fermín Arnedo
Ricardo Aguirre	Fermín Arteta Gony
José M ^a Alarcón y Ruiz de la Pedrosa	Arístides Artiñano Luzarraga
Pedro Alarcón y Ruiz de la Pedrosa	José Asensio Miró
Teodoro Albareda	Manuel Ataro Alonso
Teodoro Albareda Herrera	José Aytes Rosell
Francisco Alberola	Francisco de P. Badía Tobella
Antonio Albornoz Zejaldo	Rafael Baillo y Manso
Miguel Alcalá Cano	Ricardo Ballester López
Francisco Alcántara Díaz	Antonio Baratas Rocafort
Ángel Aldeanueva del Olmo	Joaquín Baratas Rocafort
José Alfaro Cordon	Juan de las Bárcenas
Antonio Algara Sáiz	Eulogio Barco
José Luis Almagro Montes	José Bardaño
Luis A. Alonso Pérez Hickman	Francisco Barea
José Alsina	Juan Baria de Quiroga
Luis Altoaguirre Bolín	Eduardo Baselga Recarte
Carlos Aluja Ferrán	Femando Baselga Recarte
Máximo Álvarez Manuel	Joaquín Bayo
Femando Álvarez Crespo	Vizconde de Bejijar
Enrique Álvarez y Díez de Ulzurrun	Juan José Belda
Jesús Álvarez y Díez de Ulzurrun	Luis Belda y Soriano de Montoya
Manuel Álvarez Medina	Eduardo Bellido Aragón
Enrique Álvarez de Toledo y Mencos	Javier Bellido Aragón
José M ^a Alvear y Abáurrea	Francisco Bellido Aragón
Demetrio Andrés	Francisco Belón
José Anglada Márquez	Vicente Beltrán Parejo Bravo
José M ^a Angoloti Mesa	Lorenzo Bermejo Martín
José Aparicio Climent	Jacinto Bernard
José Aragón Pradera	José M ^a Bertrán de Osso

<p>Fernando Arana Vidal Emiliano Aranguena Palmero Hermenegildo Arcega Manuel Arconada Pardo Juan Pedro Arias Santiago Arias Alonso José Joaquín Arias Redondo Gabriel Aristizábal Machón Manuel Arizcun Moreno Manuel Arjona Cía Salvador Armengol Abelló</p>	<p>Antonio Blanco Lon Ricardo Blanco Muguerza Rafael Blanquer Peinado José Blasco Piñana Ramón Blecua Solares Manuel Blesa Fernández Juan Borja de Quiroga José Bosch Oppenheimer José M^a Brusi Tesori Miguel Bryan Tejón Vicente Caballer Borja</p>
<p>José Caballer Campos José Caballero Orcolaga Pedro Caballero Orcolaga Lorenzo Cabani José Cabellos Díaz de la Guardia Marqués de Cáceres Vicente Calatayud Enríquez de Navarra Pablo Callejo de la Cuesta Francisco Camacho Valerio Camino Peral Esteban del Campo López Natalio Cano Gutiérrez Jesús Cánovas del Castillo Vallejo Francisco Caña Conesa Eduardo Cañadas Delgado Abelardo Caralo Calleja Antonio Carbonell José Casabona Pingarrón Pedro Carboneres Romero Juan Cardona Llonach Alfonso Caro-Patón Merlo Alfredo Carrasco Herrero Antonio Carreres Liñana Francisco Carreres José Carreres Oliver Rafael Carreto González de Meneses José Casals Boix Jesús Casanova Andrés Casinello Barroeta Francisco Castello Burguete José Manuel Castells y Adriensens Pedro Castillo Adria Juan Catalá Yborra Antonio Cebrián Carlos Ceñal Lorente Tomás de la Cerda y de las Bárcenas Manuel Cerrato Moreno</p>	<p>Salvador Cortins Cortina Eulogio Coterón Martiri Joaquín Coterón Martínez Alonso Crespi de Valdaura y Caro José M^a Cuadra Blázquez Jesús Cuadra Blázquez Pascual Cubells Candel 2Francisco Javier Cubillo y Valdés Julián Cuerda Abad Ramón de la Cuesta y R.Valcárcel Marcelo de las Cuevas José M^a Cunille Sola Domingo Chacón Bellón Ricardo Chao del Río José M^a Charlo Emilio Chaulie Diego Chico de Guzmán y Barnuevo Francisco Delgado Rioja Manuel Delgado Rioja Ernesto Delius Bolín Juan Díaz Arroyo Julián Díaz Guemes Orbea Gregorio Díez Domínguez Salvador Díez y Rodríguez de la Pedrosa Pedro Dolader José Donoso Cortés Gómez Valadés Pedro-Alejandro Dupte López Juan Durán Rojo Antonio Echanove Guzmán Manuel Echanove Guzmán Miguel Echanove Guzmán Martiri Echeverría Hernández Manuel M^a Eguilior Marqués de Elosegui Salvador Euguix Gares José M^a Espalza Gorostiaga</p>

Valentín Céspedes Mac-Crohon Manuel Cinzunegui Chacón Agustín Cirac Antonio Cirac Francisco Cirac Pedro Cirac Vicente Cirac Antonio Cobo Muñoz Julián Cogolludo García José Luis Colomina Boti Antonio Colomo Crespo Romualdo Conejo y Conejo Antonio Conejos José Conesa Julián Conthe Monterroso José M ^a Corbín Carbo Conde de Corbull José Córdoba Aguirregabiria José Cortés Ángel Cortés Temiño	Eduardo Escartín Brenes José Luis Escolar Almendres Alfonso Espinosa Ferrándiz Jorge Espinosa de los Monteros Miguel Esquirol Camalo Juan Esteban Pagador Rafael Esteve Reig José Faneca Antonio Fayren Húmeras Manuel Feliú Beter Francisco Fenollosa Saborit Pedro Femández Betorio Emilio Femández Bufell Antonio Femández Coello de Portugal Enrique Femández y Daza Félix Fernández Fournier Javier Fernández Golfín José Fernández de Menestros Escobedo Francisco Fdez. de Menestros San Martín Jesús M ^a Fernández Heras Luis Fernández de Liencres
Manuel Fernández Nieto Marcelo Fernández Rojo Geremundo Fernández Sanz Leonardo Ferreiro Romero Ángel Ferrer Assín Miguel Ferrer Mer Adal Vicente Ferrer Ortoneda Francisco Ferri Mengual Guillermo Fesser Jacinto Figueras Rosliól Manuel Flórez Gómez Francisco Florido Gómez Teodoro Fortea Ángel Fraile Muñoz Vicente Frigola Noguera Marqués de Fuentes Vicente Fuster José Galilán Díaz José Manuel Galilán Plá Fernando Gabos José Gadea Vidal Mariano de la Gala Vicente Galbis Givones Bartolomé Gallego Manso	Luis Gómez de Tejada Adolfo Gómez de Valguera Eduardo González Abella Pedro González Albaradejo Manuel González García Vicente González Sanchís José Gramage Sanchís Pablo Gralla Lladó José Guasp Ferrer Eusebio Guerrero Luis Guiu Mariano Guiu Fabián José Guiu Pardo Mariano Guiu Pardo Juan Gumucio Muller Manuel Gutiérrez Maturana Valentín Gutiérrez Solana Vicente Guzmán Ros Emilio Hermida Becerra Vicente Hernández Saldaña Carlos Herrera Guiu Hermenegildo Herrero Fernando Herrero de Tejada Sebastián Herrero Sánchez

<p> Vicente Gallego Zapatero Manuel Gamazo Arnús Germán Gamazo Arnús José M^a Gámez Camps Jacinto Garbayo Arago Enrique Garcés Clerigues Cándido García Ernesto García Antonio García Benítez Díaz Gallo José Luis García Benítez Díaz Gallo Rafael García Benítez Díaz Gallo Fernando García Bohorques Manuel García Fuentes Pedro García González José García Monje Tomás García Noblejas Ildefonso Garrido Temprado Sandalio Garridos Bemabeu Elías Gastón González Gaytán de Ayala Felipe Gaytán de Ayala Jesús Gesta Piquer Manuel Gil Iglesia José Gil Loro Carlos M^a Giménez Izquierdo Benito Gimeno Miguel Gimeno Melchor Gimeno Cases Juan Giner Aloria Agustín Gisbert Ferreres Jesús Gómez Guerrero Bonifacio Gómez Linares Antonio Gómez Salas </p>	<p> Marqués de las Hormazas Julio Hormigós Sánchez de la Poza Pedro Hornedo Correa Carlos Huidobro Polanco Lucio Ibáñez Villarreal Epifanio Ibarra Germán Iglesia Galindo Antonio de la Iglesia Garay Jesús Irujo Berriza José M^a Izquierdo Casimiro Jauderes Junco Florencio Jiménez Jiménez Antonio Jordá Botella Manuel Juan Hernández Felipe de Juan Zalama Mauro Julián Emilio Juncadella José Ladrón Alfaro Francisco Lagarde González José Lajara Belda Jesús Lara García Luis Larráinzar Vignaud Javier Larru Sierra Vicente Lassala Miquel Arturo León Enrique León José León Motta Raimundo Linares Muñoz José M^a Lobatón y Álvarez Mario Lobo Arribas Miguel Lodroño Gabriel López Cepero y Murú Mariano López Cepero y Murú </p>
<p> Gabriel López Cepero y Ovelar Pedro López Cepero y Ovelar Antonio López Corpas Ángel López Garzón Alfonso López Heredia Antonio López Margarit Rafael López Margarit Fernando López Obregón Javier López Pereira Miguel López Roberts José López Rodríguez Félix López de Uralde Antonio Lozano Manuel Luna Pérez Manuel Luque Ramos </p>	<p> Dionisio Miranda Pedro Molina Hernando Francisco Molina del Pozo Francisco Moncasi Teodoro Monedero Bartolomé Eustaqui Montañés Vicente Montejo de Garcini Telesforo Montejo Montero Bernardino Montserrat Victorino Montserrat Boliar José M^a Montull Tembleque Joaquín Monturiol Sans Jaime Morenes Carvajal Rafael Moreno Barnuevo Carlos Moreno Fernández de Roda </p>

Félix M ^a Llanos y Pastor Manuel Llanos y Pastor Domingo Llanes Contreras José Llenara Rodríguez Alberto Llop y Camps Vicente Lloret José Macaya Palau Diego Mac Crohon Jarava Manuel Mac Crohon Jarava Miguel Maldonado Matienzo Pedro Majón San José Pedro Mantilla Marín Manuel Marcilla Arigita Ramón Marcos Torre José Margalejo Manuel Mari Bonet Francisco Márquez Alonso Alfredo Martí Escorihuela Mariano Martín Alejandro Martín Aguirre Francisco Martín Gil José M ^a Martínez Aviño Valero Martínez Blay Vicente Martínez Dabán Manuel Martínez Giménez José Martínez Huarte José M ^a Martínez Ibáñez Juan Martínez Montero Cesáreo Martínez Recuenco Jesús Martínez Úbeda Dionisio Martínez de Velasco Francisco Martos y Zabalburu Rafael Mata Morales Francisco Melero Federico Mendicuti Sierra Javier Merino Martínez Bautista Miguel Ganera Luis Milagro Castillo Joaquín Milans del Bosch José Miguel Fernández Agustín Miralles Carlos Miralles	Francisco Moreno del Olmo Lorenzo Moreno del Olmo Agustín Moreno y Ortega José Moreno Pareja Obregón Rafael Moro y Reina León de la Mota Clavijo César Moya Velasco Francisco de P.Moyano Domingo Mud Grimalt Luis Muller Pessino José Munduate Alturia Juan Muñoz Abad Joaquín Muñoz González del Pino Javier Muñoz Rojas José Murcia Antero Murillo Delgado Mario Muslera Planas Marcelino Nadal Ramón Ricardo Nardiz Marqués de Navarrés Miguel Navarro Requena Antonio José Navarro Villa Zeballos Fernando Nieto Albenda Adolfo Nieto de la Higuera Andrés Nieto Tabares Juan Núñez Estanislao Núñez Barrios Juan Olazábal Rameri Gabriel de Olivar Olive José Olmos Sabater Ramón Oller Valles Victoriano Onrubia Anguiano Enrique Orellane Bonet Elías Ortega Manuel Palacios Rodríguez Norberto Palomino Ramiro Paniagua Cordero Francisco Parra Castilla Santiago Parra Mateo Enrique Parella Conde Francisco Pascau Gil Juan Pastor Garrido
Antonio-Vicente Pastor Lavall Ricardo Peciña Yoldi Joaquín Pelle Forges Vicente Pellicer Arandiga Juan Pellón Medina Fernando Peñalva Dueñas	Ezequiel Rovira Guillén Felipe Rovira Herráiz Pedro Rovira Vilaro José Rozalén Manuel Rubio Gómez Antonio Rubio Rodríguez

Jesús Peña Gallego	Alfonso Ruiz Asín
Julio Perales	Vicente Ruiz Badia
Rafael de Peralta Cáceres	Bernardo Ruiz Cano
Francisco de Peralta Sáenz	Abilio Ruiz López
Octaviano Pérez	Antonio Ruiz de Medina
Agustín Perea Bermejo	Manuel Ruiz Ruiz
José Pérez Canales	Emilio Ruiz de Salazar
Vicente Pérez Ciudad	Pablo S. de Tejada
José M ^a Pérez de Laborda	Carlos Sáez y Fernández Casariego
Fructuoso Pérez Marqués	Antonio Sáez Gómez Valadés
Cristóbal Pérez Pascual	Gregorio Sáenz de Heredia Suárez
Luis Pérez Samarillo	Argudín
José Pérez Illamil	José Sáenz de Heredia
José-Angel Petirena	Luis Sáinz de los Terrenos
Juan Pidal y Toro	Cristóbal Salas
Juan-Vicente Piera	Ricardo Salas Gavarres
Adriano del Pino Saínz	Félix Salas Orodea
Manuel Piñeiro Lucas	Agustín Salas Rupérez
Eloy de la Pisa	Francisco Salas Rupérez
Pascual Plaza Asunción	Fernando Salazar
Cecilio del Pon Relancio	Ramón Salazar
Antonio Pons	Alfredo Saldaña y Martínez de
José Pons	Munguía
Vizconde del Pontón	Francisco Sales
Eduardo Porcar Castellano	José Salinas y Guerrerón
Fernando Porras Ruiz de Pedrosa	José Salvans Bassas
Luis Porta Sarrio	Luis San Gil y Coronel
José Portatarrega	Jesús Sánchez España
Juan Portillo Calvera	Angel Sanchís Samper
Cesáreo del Prado Aranzadi	Indalecio Sancho
Narciso Puig de la Bella Casa	José Sáncho
Eduardo Puig Iriarte	Adolfo Sancho Moriblanck
Pedro Puig Gros Gulianas	Agustín Sanz Gómez
Luis Puig Javier Vidal	Santiago Sanz Mazmela
Estanislao Quadra Salcedo	Manuel Sanz Rodríguez de Cepeda
Francisco Quereda Aparici	Ángel Sarabia Pérez
Delfin de Quirós	Luis Sardá Mayeb
Manuel Ramírez Giménez	Francisco Sastre Lis
Esteban Reig Pastor	César Serrano
Jorge Reina	Felipe Serrano Tabares
Miguel Requena Luján	Gregorio Serrano Sanz
Ramón Ribalda Maserachs	Valentín Serrano Serrano
Francisco Rodríguez Limón	Francisco Serrano Villanueva
José Rodríguez Montane	José Serrano Villanueva
Francisco Rodríguez Otín	Porfino Silván González
Luis Rodríguez de la Rivera Gastón	Tomás Silvela
José Rojas Soto	Eduardo Simó Atard
Benito Rolland Miota	José Simó Atard
José Rovira	José Simó Marín

<p>Enrique Rovira Astorga Felipe Rovira Astorga</p>	<p>Manuel Simó Marín Inocencio Solán Rafael Solana</p>
<p>José Solís y Fernández de Villavicencio Inocencio Soloni José M^a Sopranis Arriola Ricardo Soria Francisco Suárez Bravo Luis Suárez del Villar José Subirán Arrumi Ramón Tatay Domingo Dámaso Torán Isidro Torelló Cendrá Pedro Torrela Montserrat Torrent Fernando de Torres Ossorio Antonio Úbeda Nougués Santiago de Urquijo Landecho Isaac Valero Manuel Valero Sánchez Francisco Varo Reina Ramiro Varona Navarro José M^a Vázquez Seselle Luis Vegas Pérez José Velasco Víctor Velasco Juan Velasco Nieto José Vergés Escofet Luis Vergés Escofet Alfredo Vergillos López Guillen-no Vidal Cuadras José M^a Vilaclara Blado Miguel Vilana Galiana Alberto Vilaplana González José M^a Vilaseca Farrés Federico Villaba Díaz José M^a Villalonga Villalba Marqués de Villanueva de Valdueza Marqués de Villarrubia de Langle Alvaro Villota Baquiola Juan J. Vivas Pérez Bustos Bernardo Vives Pasies Domingo Yanes Contreras Barón de Yecla Ignacio Zarzalejos Gabriel de Zubiría y Somonte</p>	

