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Who's who in the P.O.A.U.

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Who's Who *in the* P.O.A.U.?

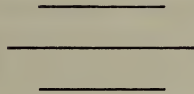
"Any political movement directed against any body of our fellow citizens because of their religious creed is a grave offense against American principles and American institutions

. . . Political movements directed against men because of their religious belief have never accomplished anything but harm, and are directly in contradiction of the Constitution itself. Base and unlovely in any civilization, sectarian intolerance is utterly revolting among a free people."

PRESIDENT THEODORE ROOSEVELT

quoted by the *New York Herald*, October 13, 1915

Who's Who in the P.O.A.U.?



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Introduction

If we would obtain a true view of Catholicism, we must begin by making a clean sweep of all the views that, as outsiders, we have been taught to entertain about it. Let honest inquirers do this to the best of their power.—William H. Mallock, 1919, author of "The Reconstruction of Belief."

It is not because this is the day of "Exposures" that the contents of this booklet are presented to you for serious perusal, but rather because the compiler believes that he is rendering a real service to the nation. That his judgment is correct can be supported by hundreds of our nation's biggest men who lived during the five different periods in which anti-Catholic crusades were waged.

You have heard of the "Knownothing" movement, of which President Lincoln took notice, and which he denounced more vehemently than he did any other thing, including slavery.

Another such epidemic broke out in the nineties of the last century under the name "American Protective Association" (A.P.A.). It was short-lived because truly American editors and clergymen so revealed its real purposes that respectable persons were ashamed to countenance it.

Still another, longer-lived campaign, was that launched by the Socialist Party from the year 1905 to 1935. For several years it presented itself to the nation as a purely economic movement, but being built on the same philosophy as Communism, it advertised for sale in its many papers and magazines the works of Marx, Engels, and other atheistic writers.

When both Protestants and Catholics reacted to it unfavorably, the Party cleverly notified the sectarian press that its philosophy had only an anti-Catholic application. To deceive them—and it deceived thousands—its most widely circulated organ "*The Appeal to Reason*," founded at Aurora, Mo., in 1911 a vicious anti-Catholic sheet named "*The Menace*."

The patriotism of Catholics during World War I having

given the lie to *The Menace* attacks on their Church, this paper, after 10 years, was forced to die an ignominious death.

A new wave of bigotry swept the country when the Ku Klux Klan was reorganized in the year 1921. But its founder, many head organizers and leading promoters throughout the country got in trouble with the law, and many were sentenced to prison for various sorts of crimes including murder, forgery, embezzlement, etc. You will find names and unsavory records of such persons in 20 pages of this book, beginning on page 137?

The next organized outburst of religious prejudice took place after the nomination of Al Smith, a Catholic, as candidate for the Presidency. At the forefront of this organized movement were several Protestant bishops and many clergymen who were bitterly criticized by leading newspaper and magazine editors for associating politics with their religion, yet blaming the Catholic Church for political activity.

Somewhat over two years ago, prominent churchmen of various denominations themselves organized a new anti-Catholic crusade in which the identical stock charges circulated from Knownothing days on, are reiterated.

This book has to do with the officers and some co-workers of "Protestants and Other Americans United for Separation of Church and State" (POAU). What the writer has to say about them is well documented, and you will note that most of them had a pronounced Pink past record. Only recently, when it is unpopular to express sympathy for Communism directly, are they helping the cause in another way.

These men are giving great encouragement to Stalin by dividing our citizenry and by their political activity against the only Church that has been arrayed against Bolshevism from the time it was born in 1918. They imitate the Maliks and Vishinskys in denouncing others, but are themselves guilty of the charges they make. All observations made in this book are well authenticated and challenge successful refutation. They were lifted from the files of

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SOME LIGHT ON PAST CRUSADES

To be good and to be called wicked; to do good and to suffer ill; these are the marks and seals of the people of the crucified Jesus; and these marks are now, as ever, upon the Catholic Church — Henry William Wilberforce (from "Reasons for Submitting to the Catholic Church.")

Writing in 1855 to Joshua F. Speed, an old friend, Lincoln said ("Recollections of Abraham Lincoln," by Ward Hill Lamon):

"Our progress in degeneracy appears to me to be pretty rapid. As a nation we began by declaring that 'All men are created equal.' We now practically read it: 'All men are created equal except negroes.' When the Knownothings get control it will read, 'All men are created equal except negroes and foreigners and Catholics.' When it comes to this, I should prefer emigrating to some country where they make no pretense of loving liberty, where despotism can be taken pure and without the base alloy of hypocrisy."

A Brave Virginian.

Henry A. Wise, in the Richmond, Va., "*Inquirer*," November, 1855, wrote:

"I am a native Virginian, 'intus et in cute' a Virginian; my ancestors on both sides for two hundred years were citizens of this country and this state—half English, half Scotch. I am a Protestant by birth, by baptism, by education, and by adoption. I am an American; yet in every character, in every relation, in every sense, with all my head, and all my heart, and with all my might, I protest against this secret organization of native Americans and of Protestants, to proscribe Roman Catholics and naturalized citizens.

"Down, down with any organization which denounces a separation between Protestant Virginia and Catholic Maryland, between the children of Catholic Carroll and of Protestant George Wythe. There the names stand together among

the 'signatures', and I will redeem their 'mutual' pledges with my 'life', my 'fortune,' and my 'sacred honor', so far as in me lies—so help me God!"

Read This 100 Year Old Item.

"Of the new members elected to the Massachusetts Legislature, *sixty are clergymen*. Forty-eight of this number are Methodists, four are Presbyterians, four are Baptists, two are Universalists. Here is a Jesuitism for you, with a vengeance!—over one-fourth of the Legislature of Massachusetts composed of clergymen! What means all this? Why is it, we ask, that in nearly every State in the Union we see ministers forsaking the sacred desk to mingle in politics and seek for office? These sixty clergymen of the Massachusetts Legislature are all Knownothings, of course, and they left their pastoral duties to obtain office. Protestant as we are, in feeling, education and sympathy, we ask, is it not time for every sincere clergyman, and all who feel an interest in the great cause of religion to take the alarm, and nip this alliance of politics and religion in the bud? If our halls of Congress and our State Legislature are to be turned into missionary schools to carry out the proscriptive and bigoted views of Knownothingism, and the scheme for uniting Church and State is to be made the order of the day, let the fact be promulgated to the country at once, so that every man may act understandingly when he again deposits his vote in the ballot box."—The "*Carlyle Volunteer*," January, 1855.

The real effect of Knownothingism came out in a trial reported by the *New York Herald*, in January, 1855, which noted the following:

"The Methodists, Presbyterians, etc., who have any religion left, will gradually find out that they have been killing off their own sects in their blind hatred of Catholicity."

The A. P. A's.

About 1891 the "American Protective Association" warned the country of the "menacing encroachment of the Church," and wickedly strove to substantiate statements with *forged*

letters from eight Catholic Bishops instructing Catholics to persecute Protestants; and also with *forged decrees* from the Pope calling upon the Catholics to massacre their fellow countrymen around the feast of St. Ignatius, 1892. Like their predecessors, these "Protectives" lied too much. In 1894 there were seventy anti-Catholic weeklies in circulation, because bigotry made it financially profitable for their publishers. Then one by one, in quick succession, they slipped out of existence.

The late Pres. Theodore Roosevelt attacked the chief activity of the A.P.A. in an address delivered on Nov. 4, 1908, as follows:

"So much for your objections to Mr. Taft because he is a Unitarian. Now, for your objections to him because you think his wife and brother to be Roman Catholics. As it happens they are not; but if they were, or if he were a Roman Catholic himself, it ought not to effect in the slightest degree any man's supporting him for the position of President. You say 'the mass of voters that are not Catholic will not support a man for any office, especially for President of the United States, who is a Roman Catholic.' I believe that when you say this you foully slander your fellow countrymen. I do not for one moment believe that the mass of our fellow citizens can be influenced by such narrow bigotry as to refuse to vote for any thoroughly upright and fit man because he happens to have a particular religious creed. Such a consideration should never be treated as reason for either supporting or opposing a candidate for political office. Are you aware that there are several states in this union where the majority of the people are now Catholics? I should reprobate in the severest terms the Catholics who in those states (or in any other states) refused to vote for the most fit man because he happened to be a Protestant; and my condemnation would be exactly as severe for Protestants who, under reversed circumstances, refused to vote for a Catholic . . . I believe that this Republic will endure for many centuries. If so, there will doubtless be among its presidents Protestants and Cath-

olics, and very probably at some time Jews. I have consistently tried while President to act in relation to my fellow Americans of Catholic faith as I hope that any future President who happens to be a Catholic will act towards his fellow Americans of Protestant faith. Had I followed any other course I should have felt that I was unfit to represent the American people."

The Socialist-Menace Days.

The late Senator Mark Hanna, McKinley's campaign manager, whose best years were spent during the time we had vigorous anti-Catholic agitation in the United States, believed that only the Catholic Church could save our nation and its Constitution. He said in an address at Cleveland in 1900:

I will go farther now and say that I believe that the best friend and protector the people and the flag shall have in its hour of trial will be the Roman Church, always conservative, and fair and loyal. This is the power that shall save us!

About the same time Max Pam, a Jewish lawyer, established a Chair of Christian philosophy both at Notre Dame University and at the Catholic University of America, whose purpose would be to combat Socialism by teaching sound social principles. He, too, believed that the Catholic Church was the one great safeguard of the American way of life, as most unprejudiced intellectuals believe is also true now, in the face of the Communist threat.

Writes Reuben J. Markham, in his *Let Us Protestants Awake*:

"Wherever Communists have seized power they have fought the Church more bitterly than any other type of government has fought Christianity since the early Roman Emperors . . . They (Protestants) dislike certain other Christians so much that they let themselves be used as Communist tools. Thus Christians become the instrument in a Communist plot against Christ . . . Combating Catholics became a major activity for many Protestants. We burned a Catholic nunnery; we

burned Catholic churches, we poured out torrents of vituperation against Catholics; we considered these Christians of another type our chief enemies . . . Many of us wallowed in lewdness in order to smear Catholics. Preachers peddled dirty stories by the ream. We opened sideshows featuring 'fallen Catholic women' . . . We allowed ourselves to be filled with hatred. We told a fair number of untruths and half truths. We became barkers for impurity in the name of purity, and we painted a rather sorry picture of Christianity for non-Christians.

"And we did not stop the Catholics! On the contrary they acquired a very strong position in most of our large cities."

Markham might have said: "We have distributed *fake* oaths attributed to the Knights of Columbus, the Jesuits and other Catholic societies after it had been widely publicized that these things were 'bogus' and conceived by agents of the devil."

He might have said: "We are still circulating stories written one hundred years ago by Maria Monk and Margaret Shepherd—as though they were still alive—and do not tell our people that both of them, posing as ex-nuns, were exposed while living as *imposters*."

Presidents Annoyed Then as Now

The following "Resolutions" were drafted by the Ministerial Association of Waukegan, Illinois, in February, 1913, and sent to President-elect Wilson:

WHEREAS, The Roman hierarchy has maintained a Papal Legate at Washington during several recent administrations presumably for the purpose of influencing legislation and the distribution of federal patronage for the benefit of the Roman Catholic Church: and

Whereas, The official secretary of the President's Cabinet is a Romanist, thus making it possible for his foreign master to be advised of the secret counsels of the President and his associates in the government before they have reached such

definite conclusions as they may wish to give to the world, therefore

Resolved, (1) That the Ministers' Association of Waukegan, Ill., representing all the leading Protestant denominations of America, hereby respectfully protests against any and all official recognition of the aforesaid Legate of the Pope by the government at Washington, either formal or informal, public or private.

Resolved, (2) That we respectfully petition the Hon. Woodrow Wilson, President-elect of the U.S., to make such change in the personnel of the official secretary-ship of the Cabinet when he comes into office as will remove all grounds for suspicion of the secret revelation of the plans and policies of his administration to the representatives of this foreign hierarchy, and thus eliminate a condition which, in our judgment, endangers the success of any administration.

Resolved, (3) That in our opinion such action would meet with the hearty approval of more than three-fourths of the good citizens of America.

President Wilson Defends His Secretary

Washington, Feb. 18, 1914—In a letter to W. W. Prescott, editor of the *Protestant Magazine*, published here, President Wilson has denied emphatically that his correspondence is handled with religious prejudice by his Secretary, Joseph P. Tumulty.

The President's reply:

"My Dear Sir:

"Allow me to acknowledge the receipt of your letter of January 15 and to thank you for your candor in writing me.

"I beg leave to assure you that the impressions that any part of my correspondence is withheld from me in any circumstances by my secretary on account of religious predilections on his part is absurdly and utterly false. I venture to say that no President ever had more frank and satisfactory relations with his secretary than I have with mine.

“The whole of my correspondence is constantly open to me. Mr. Tumulty is more prompt, perhaps, to call my attention to matters in which his prejudice is supposed to be engaged than to other matters of relative indifference.

“Of course, I need hardly add I am not speaking from an impression, but from knowledge of just how my correspondence is handled.

“Sincerely yours,

“WOODROW WILSON.”

Church's Enemies Most to be Feared

“To the average American Catholic the Stars and Stripes, the American flag, is next in sacredness to the Cross of Christ.

“If American institutions are ever destroyed, if the Stars and Stripes should ever meet the fate of the Stars and Bars, there will be no hearts more sincerely sad when that awful catastrophe takes place than Catholic hearts; and in that dark hour, if a requiem to the Flag must be written, some other Father Ryan will touch with untold tenderness the strings of some harp, and the world will receive another heart-song like ‘The Conquered Banner.’

“If American institutions were as sacred in the hands of those who, in books and newspapers, seek to arouse Protestant prejudice against Catholicism as they are in the hands of American Catholics, but little harm would befall the most sacred safeguards which our fathers threw around the religious and political liberties which we enjoy.”—*The Texas Democrat*, Tyler, April 14, 1914.

Many Churchmen Backed the Campaigns

“Protestantism and Protestant ministers must bear the burden of having put these wretches over on the people. You Knights of Malta (a Protestant organization) took advantage of a political campaign to force them on the ministers and on Protestantism. It was done in a furore that blinded many good citizens to a consideration of other things. I want you to apologize to the public for what you have done. I have done

so, and am doing all I can to make amends by shaming these recreant officials into doing their duty. I call these officials to repentance for their pestilential political sins." —*Rev. George W. Shelton, 1917.*

The Catholic Church has gained, and Protestant churches have suffered, from everyone of the above mentioned anti-Catholic campaigns. During the Socialist period Tom Watson, of Georgia, published two virulent anti-Catholic periodicals; the Ku Klux Klan was spawned in that state; and the dishonest crusades waged by both led to the conversion of two of Georgia's greatest journalists, Joel Chandler Harris and Thomas W. Loyless. Men of their calibre became disgusted with the campaign and made an investigation of their own of the charges leveled against the Catholic Church—with the result that they embraced the Catholic faith, unpopular as that action was in their state.

The Macon, Georgia, *News* characterized Mr. Loyless as "one of the most brilliant editors the state has ever produced," and then includes him among three of Georgia's greatest editors of whom the other two were Joel Chandler Harris and Henry Grady.

NOTE: If some readers of this little book should wonder why we quote so copiously from statesmen, editors and ministers of thirty and more years ago, the answer is that we have done this designedly. The newly organized movement against the Church is not different in its spirit, nor in its accusations from the two rather long-lived movements which preceded it, namely, that sponsored by the Socialist Party and of the Ku Klux Klan. Hence we quote from newspapers and Protestant pulpit denunciations of that time. They fit perfectly today. The same kind of people follow all anti-Catholic movements.

THE POAU

**I do not love thee, Dr. Fell,
The reason why I cannot tell;
But this alone I know full well,
I do not love thee, Dr. Fell.**

Dr. Henry Grey Graham, a Scottish minister who became a Catholic, probably wrote about the best work we have dealing with the subject of prejudice and its effects. He tells us that he was for a long time one of those who, like the Scotchman generally, dislikes a priest about as much as an Irishman loves him. He could not tell why, he observed, but it was a state of mind which was formed in him from early infancy.

So it is with many clergymen of various denominations throughout the country. They inherited an ill-feeling towards Catholics and their Church, and this prejudice was nurtured by all their reading. The more prominent they become in their respective denominations the more they believe it to be their duty to check the growth and influence of the thing they hate.

Of such clergymen is the organization known as "Protestants and Other Americans United" comprised. Not only have they been obsessed with anti-Catholicism all their lives, but, for the most part, they have had un-American connections. If that had not been true they certainly would not have chosen the time they did for the formation of the POAU—a time when national unity was so badly needed, when any effort to divide our citizenry delighted the heart of God's and our nation's arch-enemy, Stalin.

On October 19, 1947, five days after the conference which led to the formation of the POAU, President Truman urged "national unity" against the common enemy, irreligion. The President had previously been annoyed considerably by men, who are now officers of the POAU, demanding that he withdraw Myron C. Taylor from his Vatican post, and falsely charging Cordell Hull and the State Department with denying

visas to Protestant ministers who wished to go as missionaries to South America.

The *place* chosen for "work-shop" discussions and for mass meetings by the POAU was as unpardonable as the *time* selected for the formation of the organization itself. The annual meetings have been held in "Constitution Hall"—of all places.

Communism has not worried these gentlemen, nor seemingly does the Korean War. They see only one alleged evil to be combated, namely, the Mother Church, which has been in this country longer than any of theirs, and which has done far more both during peace and war to foster the ideals of the Founding Fathers.

The office with which the compiler is connected has had information concerning the formers of the POAU, of its present officers and the chief speakers at its mass meetings, for some time, but hesitated to publicize it lest he be charged with harboring the same sort of animosity with which he knows their hearts to be filled. But since numerous persons have written us for information about the Protestant churchmen and "the other Americans united" to wage an anti-Catholic campaign, we feel obligated to supply the information. It will be served without venom, and will consist of data which have already appeared in the public press.

Different From Past Campaigns

Past campaigns against the Catholic Church, such as those conducted by the Socialists through *The Menace* and fifty other sister publications from 1911 until 1920, and later by the Ku Klux Klan, were conceived and promoted chiefly by those who saw an opportunity to become rich by capitalizing on bigotry. They, it is true, received a great deal of cooperation from ministers of the gospel and from the sectarian press—but they were not started and organized by Protestant churchmen.

The POAU was born at a Conference of leading Protestant ministers of many denominations (October 14, 1947), who

invited "other organizations" to join them, to check, as they say, the political activity of the Catholic Hierarchy, to forestall co-operation, if not union, of this nation with the Catholic Church, to keep the Catholic Church from capturing the public schools as they had allegedly done at North College Hill in Cincinnati; to have Catholic Sisters removed from the teaching staff of public schools; to see to it that no federal or state aid would be paid even indirectly for the support of parochial schools, and to have the laws in the seventeen states, which allowed public school children to receive religious instruction on released time, recalled—as well as those laws which allowed bus transportation to children attending non-public schools.

Credit quite universally given to the Catholic Church as the one strong bulwark against Communism, the reaction of the non-Communist world to the treatment of Cardinal Mindszenty, the inclusion of so many intellectuals among converts to the Catholic faith, the crowded Catholic churches on Sunday as against the empty Protestant churches—all these seemingly created a worry among Protestant leaders. But instead of conferring and planning to build up their own organizations, they decided to invite the Protestant membership of all denominations as well as of anti-Catholic and irreligious groups to join into one strong opposition body.

The POAU established its headquarters in Washington, whence circular letters and much printed matter has been sent to preachers and to members of Congress and the Senate, in order to direct their attention to the dangers of organized "political" Catholicism.

In January, 1949, the first large meeting in Washington was held, with Bishop G. Bromley Oxnam as its chief speaker. He addressed more than 3,000 clergymen, teachers and professional leaders, social service workers, etc. He was chosen, as other speakers have been chosen, chiefly because of his anti-Catholic record. He had toured the country from California to New England denouncing the Catholic Hierarchy and blaming the Catholic Church for the "tensions" which, he

observed, were growing between Catholicism and Protestantism.

The next meeting (January, 1950) was addressed by Dr. Charles Clayton Morrison, long editor of *The Christian Century* which, once a dignified weekly periodical, a few years ago, became more anti-Catholic than pro-Protestant. Some 2,500 persons of the same professions attended that meeting.

This year, on February 1, 1951, Paul Blanshard, whose anti-Catholicism was first noted through the articles he published in *The Nation* and later through his work "American Freedom and Catholic Power" (which, he told his audience of 2,000, has reached a circulation of 160,000 copies) was selected as the chief speaker—also because of his anti-Catholic writings alone.

As an example of Blanshard's blasts note the following: He observed that "the dollars which American Catholics put in the collection box *every Sunday* are being used to build a Vatican imperialism that is so powerful that the Pope can destroy any of the Catholic parties in Europe in forty-eight hours." He had just said that many of the countries of Europe were dominated by Catholic Parties.

The Catholic Hierarchy in this country, he said, is "an agent of a foreign power," as is every Catholic church and school. Reuben H. Markham must have had this charge by Blanshard in mind when he wrote in *Let Us Protestants Awake*:

"For a church to become a fringe or satellite of a Communist Party means that it has committed suicide—and that is what is happening to sections of Protestantism . . . Some Protestants considered world Communism a grand ally in their sectarian fight against the Vatican. The Kremlin was expected to run interference for us Protestants through the Catholic lines. This alliance constitutes a very sad chapter in the history of Protestantism."

Blanshard blamed the Church for preventing the Federal Aid Bill from passing, not telling his audience that there

would have been no Catholic "flood of letters" to their representatives in Washington had not the very POAU previously sent out a gleeful letter to the Protestant clergy of the country to say that it had licked the Catholic Hierarchy, and that the Barden Bill, backed by this organization, would pass.

Later we shall deal with Paul Blanshard and his book.

POAU's Declared Objectives

In a circular letter announcing the third annual convention of the POAU, at Constitution Hall, February 1, 1951, the following were listed as the objectives of "Protestants and Other Americans United":

- (1) To mobilize public opinion in support of religious liberty.
- (2) To resist every attempt to break down the wall of separation of Church and State.
- (3) To oppose the appointment of an envoy to the Vatican.
- (4) To work for the repeal of any law which sanctions the granting of aid to church schools from the public school treasury.
- (5) To invoke the aid of the courts in maintaining the integrity of the Constitution with respect to the separation of Church and State.
- (6) To unite all patriotic citizens in a concerted effort to prevent the proposal of any bill by Congress which allots to church schools any portion of a Federal appropriation for education.
- (7) To give all possible aid to the citizens of any State who are seeking to protect their public schools from sectarian domination.

In the same circular the following reverend gentlemen are listed as officers of the POAU:

President: Dr. Edwin McNeill Poteat, ex-president of Colgate-Rochester Divinity School;

Vice-Presidents: Bishop G. Bromley Oxnam of the Meth-

odist Church; Dr. Charles Clayton Morrison (former editor of "*The Christian Century*"), and Dr. John A. Mackay, President of the Princeton Theological Seminary.

Treasurer: E. H. DeGroot, Jr.,

Recording Secretary: Dr. J. M. Dawson, Baptist church official.

Will you now take a glance at the picture we present of each of these present officers, and their colleagues.

What if Catholics Did the Same?

An army Chaplain recently observed that if Catholics organized a counter movement and called it "Catholics and Other Americans United for the Extinction of Racial and Religious Bigotry in our Midst" (a COAU), 80% of the American people would rally behind it.

We fully agree with him, but it is not likely that such a counter movement will be organized by Catholics. Few Americans have any fear of a union of Church and State in this country, but they do fear that our Republic is endangered by organizations at work to divide our citizenry, and thus "give encouragement to the common enemy" of all religions and races.

"One of the great inducing causes for the closer union of Catholics and Protestants in the future will be the necessity for combating irreligion, atheism and anarchy."—The Westfield (N. J.) *Leader*, June 23, 1915.

NOTE: Anyone is permitted to reprint any portion of the contents of this book to offset locally the un-American influence of propagandists for the POAU. They are either badly misinformed or not honest in their treatment of the Catholic position.

DR. EDWIN McNEILL POTEAT

Without religious freedom other freedoms are in danger. Religious freedom means that the Church shall have its full chance to work and worship and teach; it means that believers are to have freedom to educate their children in schools that will at least not impair their faith.—Dr. Luther A. Weigle, dean emeritus of Yale Divinity School, August, 1950.

Dr. Edwin McNeill Poteat, now President of "Protestants and Other Americans United for Separation of Church and State," labored in China as missionary, and as teacher at the University of Shanghai from 1917 to 1929. Ordained for the Southern Baptist Convention, he served as pastor of a Baptist Church at Raleigh, North Carolina, and of the Euclid Avenue Church, Cleveland. From there he went to Colgate-Rochester Divinity School as President in 1944.

During the Spanish Civil War his open animosity towards the Catholic Church was first revealed. He lent his name to a pamphlet defending the Reds in that war.

He was a member of the initiating committee of the Communist-front "Civil Rights Congress," which put up bond for Red leaders indicted in September, 1948.

His name also appears in a report (number 1115) issued by the House Committee on un-American Activities, and published by the Government Printing Office, in which the Civil Rights Congress was officially denounced as a Communist-front.

The Civil Rights Congress was set up by the Communist Party according to the House Committee "for the purpose of protecting those of its members who run afoul of the law."

Rev. Dr. Poteat has been charged with having been a backer of "The Protestant" magazine as well as its predecessor "The Protestant Digest," neither of which was ever Protestant, but pro-Communist and anti-Catholic. The gentleman is also listed by the House Committee on un-American activities as an affiliate of "The National Council of American

Soviet-Friendship," "The People's Institute of Applied Religion," and "The National Federation for Constitutional Liberties."

He is charged with having been a signer of a Communist-inspired letter urging the abolition of the Committee on Un-American Activities, and with having supported a Committee defending Morris Schappes, a New York College teacher, exposed through the Rapp-Coudert Committee as a member of the Communist Party.

A Similar Organization in 1922

Back in 1922 "a number of prominent clergymen and laymen of New York Protestant churches, including Methodists, Baptists and Presbyterians, organized a militant association, under the name of the "Evangelical Protestant Society," to fight "Roman Catholic encroachments upon American institutions."

"When one considers the growing activity of a large portion of the Protestant churches in politics, and their zealous pursuit of law as an aid in compelling universal conformity to their views of personal conduct, the New York movement need cause no surprise. It is but the enlarging circle of the wave of intolerance that characterizes the times.

The Constitution forbids the passage of any act abridging the freedom of religious worship, yet the "Evangelical Protestant Society" proposes to "use political methods along the lines employed by the Anti-Saloon League" to stamp out Catholicism."

"So-called Christians who can lend themselves to such a movement are not only in dire need of evangelization themselves but likewise stand in need of instruction in American citizenship."—*St. Louis Post-Dispatch*, April 30, 1922.

G. BROMLEY OXNAM, Vice-Pres.

Those who, having magnified into serious evils by injudicious opposition heresies in themselves insignificant, yet appeal to the magnitude of those evils to prove that their opposition was called for, act like unskillful physicians, who, when by violent remedies, they have aggravated a trifling disease into a dangerous one, urge the violence of the symptoms which they themselves have produced in justification of their practice.—Whately.

This description of intolerant people is quite applicable to Bishop G. Bromley Oxnam, the chief speaker at the January, 1949, convention of the POAU.

Bishop Oxnam was one of the founders of POAU. Until quite recently he saw no menace to the world in Communism. He visited atheistic Russia as a friend some years ago; distributed a book laudatory of Soviet Russia by Jerome Davis, the pro-Red former President of the American Federation of Teachers; was associated with the *Protestant Digest*, later the vigorous pro-Communist and anti-Catholic *Protestant*, cited by the Congress of the United States as a "Communist-front" publication. One of Oxnam's friends on that publication, was Rev. Claude Williams, who has admitted that he carried a Communist Party membership card under an alias. Oxnam defended in a letter "The National Federation for Constitutional Liberty" also cited as a Communist-front organization by the United States Department of Justice; he was associated with Langston Hughes who, in a poem, asked "Christ to make room for some real guys like Marx, Engels, Lenin and Stalin."

Dr. Rembert J. Smith, of Emery, Okla., Methodist College, declared in August, 1937, "Four Methodist Bishops head a 'Socialist Bloc,' among them Bishop Oxnam.

The Rev. F. Dean Banta, Buffalo, a Baptist clergyman and President of the "Western New York Regional American Council of Christian Churches", called upon the Christian people of Buffalo to oppose the coming of Bishop Oxnam to their city on October 26, 1947. Of Oxnam he told his congre-

gation: "At various times he has been a member or sponsor of a number of pro-Communist organizations. They include such groups as the 'People's Educational League', the 'Federal Farmer-Labor Party', the 'Committee on Militarism in Education', the 'League for Organization of Progress', the 'National Religion and Labor Foundation', the 'Fellowship of Reconciliation', the 'American League Against War and Fascism,' 'The Friends of Democracy,' 'The National Council of American Soviet Friendship.'" In August, 1946, the "East Tennessee Education Association" launched a movement for the formation of "Keep Oxnam Out of Town Clubs", because of his cooperation with radical organizations.

In Indianapolis on October 23, 1947, Bishop Oxnam criticized the investigation of Communism in Hollywood by the "Committee on Un-American Activities", claiming it "does little but spread a fear-psychois across the nation."

Jimmie Fidler, writing from Hollywood the very next day (October 24) said: "I can think of only two or three pictures in the last couple of years that have made a sincere effort to sell American democracy."

John Clarence Petrie, pastor of the First Unitarian Church, Houston, Texas, in a letter to the *Houston Press*, (October 20, 1947) told the public that he believed Bishop Oxnam was helping the Communist cause "by his consistent anti-Catholic tirades on the staunchest enemy Communism has in the religious world."

A week later (October 26, 1947) Oxnam was introduced at Buffalo for a "Reformation Day" service, as "one of Protestantism's first churchmen."

As late as November 6, 1950, speaking at Trenton, New Jersey, Bishop Oxnam, before 5,000 people in a Reformation Day Rally sermon, called for an "end to the political, social and religious disability suffered by Protestants in Spain, Italy, Latin American countries and other areas." He charged that the "efforts to obtain the use of public funds for the support of parochial education are a part of a *carefully calculated plan*

to break down the American doctrine of separation of Church and State."

He declared that "human liberties are greatest where Protestantism has been dominant," and said it was "a striking and significant fact that Communism has not been able successfully to infiltrate Protestant countries."

Later we shall let a number of non-Catholic scholars answer the foolish charges of this Socialist-minded prelate.

G. Bromley Oxnam, Methodist Bishop of the New York area, was long an admirer of Fabian Socialism in England. He speaks of it as the "famous Fabian Society," (*Personalities in Social Reform*, p. 20.)

Chapter II of that work is entitled "The Minister as Social Reformer," and he signals out Walter Rausenbusch, a German Baptist minister, born in Rochester, in 1861, professor of Church history at Rochester Theological Seminary, and author of "Christian and Social Crisis;" "Christianizing the Social Order;" and "Social Principles of Jesus." This gentleman died July 25, 1918. He was a good, sincere man, but, like many others who are not theologians, (and he himself tells us he was not one) he found that the pagan Social Order often socializes the Christian reformer. This minister tells us that he was an admirer of Henry George, the advocate of "Single Tax;" and also was the admirer of John Spargo who, writing in *The Comrade*, May, 1903, said:

"How often do we see quoted in our own press, from the Encyclopedia Britannica, the familiar fallacy that 'the ethics of Christianity and Socialism are identical.' It is not true. We do not ourselves, in most cases, believe it. We repeat it because it appeals to the slave-mind of the world. It is easier so to act, than to affirm, what in our very souls we feel to be true, that Socialism, as an ethical interpretation of life, is far removed from Christianity and of infinitely greater beauty and worth. * * * Socialism Christianized would be Socialism emasculated and destroyed."

In that same work Oxnam has a chapter entitled "The Missionary Social Reformer." There is no doubt that the

missionary can do much social reforming in the backward countries such as China and India; but, we have learned very recently that a powerful Socialistic leadership drifts towards Communism and expels the missionaries.

Dr. A. W. Beaven, President of Colgate Divinity School, at Rochester, addressing the student body as a sponsor of the Rochester "League for Industrial Democracy" said: "Capitalism is un-Christian and unethical and must give way to Socialism and Communism, for the missionaries of the future will be social revolutionists." Is that why Oxnam distributed Jerome Davis' book among foreign missionaries, as he is charged doing by Rembert Gilman Smith, of Houston, Texas.

Harry Ward, one of these social reformers, and Secretary of the "Methodist Federation for Social Service," claimed the support of two thousand ministers.

Harry Ward drafted the "Social Creed" which he had adopted by the General Confederation of Methodist Churches in 1908, and which was later adopted, with additions, by the Federal Council of Churches.

The November, 1936, issue of *Soviet Russia Today* sang the praises of Dr. Harry Ward and Jerome Davis.

Displayed on the cover of a pamphlet issued by the "American Friends of Spanish Democracy" appeared the names of Rev. Samuel McCrea Cavert, executive Secretary of the Federal Council of Churches and the Council's contact man with POAU; the Rev. Edwin McNeill Poteat, presently President of POAU; the Rev. Guy Emery Shipler, editor of "The Churchman." The latter was recently removed from his parish for Communist leanings.

As chief speaker at the January 1949 Washington meeting of POAU, defending the Supreme Court's decision of Mar. 8, 1948, in favor of Mrs. McCollum, daughter of the President of the "American Society of Freethinkers," Bishop Oxnam called the pastoral letter of the Catholic Bishops on "Secularism" a "smoke screen behind which the Hierarchy forms its forces to secure public funds for the support of parochial

schools." The fact is that at the very meeting from which that statement emanated, it was emphasized that Catholics would *not* ask for any direct support for their schools.

Oxnam also told the Washington meeting, "Protestants believe in the separation of Church and State in America; Catholics do not." The Bishop was wrong in both assertions. Twenty-four nationally known Protestant bishops, ministers, and theologians, including two Methodist bishops, and one a predecessor of Oxnam as President of the Federal Council of Churches, signed a protest against the McCollum decision. Nearly every Catholic bishop of the United States has emphatically declared that he does not favor the union of Church and State in our nation. The principle of "Union of Church and State" is far more evident in Protestant countries than in Catholic, and it is much closer than any such union prevailing in Catholic countries. It is only in Protestant countries—several of them—that the heads of the States were long also the Popes of national established churches.

Another charge made by Oxnam is, "The Roman Catholic Church is opposed to our system of public education." Of course, this is absolutely false. Catholics believe wholeheartedly in popular education and realize that when children of twenty different religions sit in the same classroom, definite religious instruction cannot be given in the public schools.

While it is not true that *any* Catholic Bishop—much less all of them—has pleaded for all-out support of parochial schools, it might be noted that in practically every other country the State *does* support *all* schools which meet its regular curriculum requirements. When Catholics speak of the unfairness of making them support two systems of schools, they merely emphasize the principle on which our Revolutionary War was fought "Taxation without representation." They not only do not demand State support, but their spiritual leaders would probably not accept it.

The request for bus transportation for their children is

made in behalf of the child's safety, and not for the benefit of the parochial school.

We have noted that State support of both Protestant and Catholic schools, as well as of the public schools, prevails in most countries. Even in Scotland, where Catholics constitute a very small minority, their schools are supported and the State even pays interest on the investment made by the Catholic group in their school. In predominantly Catholic Ireland the Protestant schools are supported by the State; in Protestant Ontario Catholic schools are supported, as in Catholic Quebec Protestant schools are. The same situation has prevailed over the years in England, Germany, Austria. In these nations the State does not support *religion*, but shows her appreciation for the efficient teaching of the State curriculum. The State feels that no harm is done by the super-addition of religious instruction, but rather that it supplies a healthy balance to the instruction on matters secular.

Reuben H. Markham, who says of himself: "I am a Protestant, the son of a Protestant preacher, whose father was a Protestant preacher," in his *Let Us Protestants Awake*, observed that Rev. Louis D. Newton had written a book entitled "An American Churchman in the Soviet Union," the introduction for which was written by Bishop Oxnam, who strongly recommends the pamphlet. Of Oxnam Rueben Markham, in his *Let Us Protestants Awake*, writes:

"Bishop Oxnam is close to the organized American Protestant crusaders who tell us that all religious liberty is endangered here, if the United States takes a little girl to a Roman Catholic school in a state bus. If such State intervention in such matters goes on, we are told, the Vatican will soon have us in its grasp and all liberty will fly away . . . But I want to ask: 'What kind of a Christian leader is he who tells us that a State bus for private schools would lead to enslavement, yet cooperates in an attempt to make us believe there is complete religious liberty in the USSR, where the State controls every form of thought expression, every school, every church building, every publishing concern,

every youth organization, and where the State with every instrument at its disposal grimly attempts to convert every one from four years old up into a new Soviet man?"

"What do you think of the leadership of Protestants who tell us that a dictatorship of absolute and total State control leaves religion completely free, while a State that merely provided transportation of private school pupils would enslave us?"

This "Protestant of Protestants" calls the Methodist Church's attention to the "resident Bishop of Geneva," of whom he writes:

"This Bishop," Markham says, "flew to Bulgaria, was well received by the Communists, and flattered by their big shots." Of course the Bulgarian government wanted a statement from him to be published both in Bulgarian and foreign languages, and here was the statement:

I congratulate and thank the officials of the Bulgarian Government for their championship of religious freedom . . . complete religious freedom is given to the Methodist and to all other small churches . . . I am therefore proud that the Bulgarian Government has adopted such a liberal and tolerant attitude toward all religious groups in Bulgaria . . . A new spirit can be seen in Bulgaria . . . The desire for education by the Bulgarian youth is symbolic of the new Bulgaria which on September 9, 1944, overthrew the reactionary Nazi regime and established a new democratic order.

But in less than a month after this Bishop left Bulgaria the Communist Party, through its official paper in Sofia, declared that all private schools of Bulgaria had to be closed as reactionary, Fascistic, imperialistic agencies, and hurled special invectives against the Methodist Girl School at Lovech, Bulgaria, a missionary institution which had been functioning for sixty-eight years.

Several United States Protestant churchmen, after visiting Marshal Tito, of Yugoslavia, at his own request and at his government's expense, issued a similar statement, and these clergymen are active under the POAU.

Markham observes: "Protestants who think the present terrific fight between a materialistic conception of the universe, with its degradation of mankind, and the spiritual conception, that alone gives meaning to existence, is primarily a duel between the Roman Catholic Church and imperial Bolshevism, or between Russia and the United States — such Protestants have disqualified themselves for the Christian struggle."

Bishop Oxnam is a former President of the Federal Council of Churches of Christ in America. He passed immediately from that presidency to the presidency of the Planned Parenthood Federation, a high-sounding name for the Birth Control movement through contraceptive devices, which has Communist backing in every country which Russia would like to have become more depopulated.

AS HEAD OF PLANNED PARENTHOOD FEDERATION

*Thou art the only comfort of my age;
Like an old tree, I stand amongst the storms;
Thou art the only limb that I have left me,
My dear-green branch! and how I prize thee, child
Heaven only knows.* Lee

We should like to ask any clerical believer in "Birth Control" induced by artificial means whether he could find a single text in Holy Scripture that favors it. Isn't the Bible Oxnam's "only rule of faith?" The Bible contains many texts which would cover the Catholic position on birth control. We would refer the reader to Genesis 38:9-10; Romans 8:12-13; Galatians 5:24, 1, Peter 4:2; Thessalonians 4:4-5.

What St. Paul (Rom. 1:24-27) denounced in the pagans has certainly a stronger application to the Christian.

There seem to be many today who do not quite comprehend what the natural law is. It is nothing more than the expression of God's own laws through nature. One of the greatest jurists of the past century, Sir William Blackstone speaks as follows on the natural law:

As man depends absolutely upon his Maker in all things, it is necessary that he should in all points conform to the Maker's will . . . This will of his Maker is called the law of nature. . . . These are the eternal, immutable laws of good and evil. . . . for the conduct of human action. . . . This law of nature is binding all over the globe, in all countries, and at all times; no human laws are of any validity if contrary to this.

Private indulgence, known as masturbation, has always been regarded as a sin against nature—and the fact of marriage does not make *mutual* masturbation right.

When a minister of the gospel actually defends the practice of child-spacing through artificial, unnatural means, he belies his faith in the glorious eternal destiny of the child. "Created a little less than the angels", his destiny is to live with the angels in the glory of God forever and ever. That is what preachers teach. For them to recommend, for economic reasons or any other, that God's law and nature's law be violated and a potential candidate for heaven be denied existence, is quite contradictory. It is a defense of the Socialist and Communist doctrine that man is to have all his heaven here below.

If being on the side of nature and nature's God be wrong, then the Catholic Church is wrong.

If the defense of principles which tend to curb the looser morality be wrong, then the Catholic Church is wrong.

If opposition to a movement which is calculated to minimize the spirituality and to exaggerate the animality in man is wrong, then the Catholic Church is wrong.

If being on the side of marital chastity, on the side of virtue and morality generally be wrong, then the Catholic Church is wrong.

If Christ was right when He taught that only those who do violence to themselves will carry away the Kingdom of Heaven, then the Catholic Church is right.

If "our bodies should be presented as a living sacrifice" (Rom. 12:1); if "our bodies are members of Christ"; if they are "temples of the Holy Ghost" (1 Cor. 6:15-16), then surely the things recommended by Birth Control advocates are very wrong.

If St. Paul was right when he observed that "they that are Christ's have crucified their flesh with its vices and concupiscences" (Gal. 5:25), then the Catholic Church is right.

If St. Paul was right when he taught: "If you live according to the flesh you shall die; but if by the spirit you mortify the deeds of the flesh, you shall live" (Rom. 8-13), then the Catholic Church is right.

If the will of God in relation to us can be summed up in the two words "your sanctification" (1 Thess. 4:3); if our sanctification can result only from the cooperation of a strong will with the grace of God, then will-weakening recommendations cannot be countenanced.

If Christ was right when He pronounced the clean of heart "blessed", and promised them the certain vision of God, then the Pope is right in opposing a movement calculated to create a "sex" state of mind in the minds and hearts of the young children.

Whose Standards Are Higher?

Whose standards are higher and make for better morality, the Pope's or the Federal Council of churches?

POPE PIUS XI

"First consideration is due to the offspring, which many have the boldness to call the disagreeable burden of matrimony and which, they say, is to be carefully avoided by married people **not** through virtuous continence (which Christian law permits in mat-

FEDERAL COUNCIL

"A majority of the committee holds that the careful and restrained use of contraceptives by married people is valid and moral. They take this position because they believe that it is important to provide for the proper spacing of children, the control

rimony, when both parties consent) but by frustrating the marriage act. Some justify this criminal abuse on the ground that they are weary of children and wish to gratify their desires without their consequent burden. Others say that they cannot on the one hand remain continent nor, on the other, can they have children because of the difficulties, whether on the part of the mother or on the part of family circumstances.

"But no reason, however grave, may be put forward by which anything intrinsically against nature may become conformable to nature and morally good. Since, therefore, the conjugal act is destined primarily by nature for the begetting of children, those who in exercising it deliberately frustrate its natural power and purpose sin against nature and commit a deed which is shameful and intrinsically vicious.

of the size of the family, and the protection of mothers and children: and because intercourse between the mates, when an expression of their spiritual union and affection, is right in itself. They are of the opinion that abstinence within marriage, except for the few, cannot be relied upon to meet these problems, and under ordinary conditions is not desirable in itself,—that serious evils, such as extra-marital sex relations, may be increased by a general knowledge of contraceptives must be recognized. Such knowledge, however, is already widely disseminated, often in unfortunate ways, and will soon be universally known.

"Guided by the past experience of the race as to the effects of scientific discovery upon human welfare, we should expect that so revolutionary a discovery as control of conception would carry dangers as well as benefits.

Dr. William G. Morgan, President of the American Medical Association at the time the Federal Council of Churches spoke on Birth Control, expressed himself as follows:

I read in this morning's press with surprise and regret the action taken by the Council of Churches on birth control. I cannot believe any considerable proportion of the

23,000,000 individuals making up the membership of the twenty-seven American Protestant churches will endorse the findings of that council.

The question of birth control is of vital importance to the future of our country, since it affects directly the survival of the white races and its dominance in world progress.

If this social practice were to be universally endorsed and adopted it would open the door to unbridled dominance of the basest passions, and give license to the most widespread physical abuses.

To establish the habit of thwarting nature, is, in the long run, a dangerous practice, and invariably leads to moral degradation and disaster. It would strike a death blow to self-control and to the dominance of the home. The arguments in favor of birth control are subtle and seductively given to self indulgence and selfishness.

I trust that the voice of the leading and thinking men and women of our country will be promptly raised in protest.

When the Federal Council report was issued the *Washington Post*, March 22, 1931, carried this scathing editorial in denunciation of it:

Carried to its logical conclusion, the Committee's report, if carried into effect, would sound the death-knell of marriage as a holy institution, by establishing degrading practices which would encourage indiscriminate immorality. The suggestion that the use of legalized contraceptives would be "careful and restrained" is preposterous.

It is the misfortune of the churches that they are too often misused by visionaries for the promotion of "reforms" in fields foreign to religion. The departures from Christian teachings are astounding in many cases, leaving the beholder aghast at the willingness of some churches to discard the ancient injunction to teach "Christ and Him crucified." If the churches are to become organizations

for political and scientific propaganda they should be honest and reject the Bible, scoff at Christ as an obsolete and unscientific teacher, and strike out boldly as champions of politics and science as modern substituted for the old-time religion.

The Catholic Church does not oppose "planned parenthood" in the one way which is worthy of a human being, namely by "self-control." Nature itself, and that means God Himself, provided for a short period of sterility in the woman each month, and the Christian who is supposed to "keep his body under subjection," to mortify the flesh," can, with the grace of God, easily practice that amount of self-control needed for the spacing of children. The person who has a living faith in a blessed hereafter wants to be responsible for many others achieving that everlasting privilege.

No matter who you are who read this, or whether you believe in the Catholic position or not, you must needs grant that it represents a higher moral standard.

Self-control has been defined as "the power to compel one's self to do what is required at the right time and in the right way."

We were greatly surprised when we read this report of a speech by Bishop Oxnam in Chicago on October 21, 1947: "If a mother adhered to the Catholic opposition to contraceptives, she may be called upon to bear twenty children." The only inference could be that the Church requires Catholic mothers to have as many children as possible. We have already remarked that Catholics may space their children according to the manner which is alone worthy of Christians, and conformable to the teaching of St. Paul, that the spirit and not the flesh should direct one's life.

But Oxnam is also quoted as having said: "The refusal to use contraceptives to limit the size of families is sinful." This is the first time we have ever heard any one, much less a minister of the gospel, call "continence" sinful. Christ recommended it and so did St. Paul.

It is something that was glorified even in pagan nations, and writing to Timothy (1 Tim. 2:15) St. Paul observed: "Women will be saved by childbearing if they continue in faith and love and holiness *with modesty*." Is the use of contraceptives in keeping with modesty?

No words of Shakespeare are more frequently quoted than, "It is better to be than not to be," and we wonder whether Oxnam would heartily wish that his mother had used devices to prevent his birth.

Dr. Herbert A. Ratner, a medical professor of Loyola University, pointed out to Oxnam: "In the seventeenth century America, long before the advent of organized birth control propaganda, the average family had less than seven children; in the eighteenth century, a bit over six children; in the early nineteenth century, four to five children; in the late nineteenth, well below four children; and in the twentieth, under three."

Quoting a specialist in the field of population statistics, Dr. Ratner noted: "The marvel is not how fertile, but how sterile, is humanity. Sterility, not contraception, is the biggest problem of the gynecologist."

He observed that the American family is in more need of propaganda, now employed even in hungry countries of Europe, for at least one more child per family than one less, because the American family is not reproducing itself in this twentieth century.

In the year 1918 our government encouraged a gentleman to speak throughout the country to organizations of men, such as the Rotary Clubs, on the physical benefits of continence and on the evils of over-indulgence. Our government had, only a year before, called a conference of eminent physicians to assist it to arrive at a policy to govern the morals of the soldiers, and the policy suggested by this deliberative body was "continence." They declared that "continence" conduces to health. Professor Emeritus of Gynecology of Johns Hopkins University, Dr. Howard Kelly, who, despite his name, is not

a Catholic, declared: "All meddling with sex relations to secure facultative sterility degrades the wife to the level of a prostitute. There is no right or decent way of controlling births than by total abstinence."

If the Bishop should observe that the sentiments of people have changed since that time, he surely will not hold that the moral law has changed, or that the conclusions of sound medical science have changed. The only change has been among those churchmen and others who believe that a majority vote, no matter how selfish it might be, determines the right or wrong of things.

Bishop G. Bromley Oxnam, Methodist Bishop of the New York area, pursued some studies in Japan, China, India and London, labored as a minister in California from 1916 to 1927; taught Social Ethics in the University of Southern California; taught in the Boston University School of Theology; served as President of the DePauw University, Greencastle, Indiana, 1928 to 1936; was elected a Methodist Bishop in 1936, and served in the Omaha Area from 1936 to 1939, in the Boston Area from 1939 to 1944; and was transferred to the New York Area in 1944. He was sent as an American delegate to Russia in 1936; became President of the Federal Council of the Churches of Christ in America; and immediately upon his retirement from that position assumed the Presidency of the Planned Parenthood Association.

Oxnam has written a number of books, through all of which may be noted his sympathy with and approval of Fabian Socialism. During recent years he has devoted much of his time to speaking engagements from coast to coast on matters emphasized by the POAU, which means on Catholicism, as intolerant, un-American.

CHARLES C. MORRISON, Vice-Pres.

The mere sharpening of the wits, the bare training of the intellect, the naked acquisition of science, while they would greatly increase the power for good, likewise would increase the power for evil. An intellectual growth will only add to our confusion unless it is accompanied by a moral growth. I do not know of any source of moral power other than that which comes from religion—President Coolidge before the National Council of The Congregational Churches, Oct. 20, 1925.

How different the Morrison of 35 years ago!

Our one-time friend, now leading enemy, Dr. Charles Clayton Morrison, carried the following editorial in his *Christian Century*," on April 23, 1914:

"I once knew a city of one hundred thousand inhabitants, the municipal administration of which included a mayor, a treasurer, a superintendent of public schools and a chief of the fire department—all of whom were members of the single Church of the *Disciples* of that place. And yet there was no alarm raised over a Disciple menace.

"Why this perennial alarm over 'a Roman Catholic menace?' Is it merely the misfortune of being numerous and successful? Or is it a racial rather than a religious phenomenon that so many Catholics are in public office in our great cities?

"Is it the Irishman who is politically ambitious, clever and successful, and a mere coincidence that it is a Catholic who happens to hold office at the same time?

"Much capital is made out of the fears and prejudices of many Protestants by fanatical Protestant editors and lecturers.

"The cruelties of medieval Catholic inquisitors are told in all of their realism, just as if Protestants had not been guilty of the banishment and hanging of Puritans and Quakers and Ana-baptists. All these cruelties are credited to the religion of Rome, and none to the passions of human nature; and

they are transferred to the program of Roman Catholicism in the twentieth century, as if there had been no change in human nature or in civilization since the thirteenth or the sixteenth century.

“It is entirely forgotten or else deliberately overlooked by Protestant agitators that Protestantism has been as intolerant as Romanism?”

“All other things being equal, if the historic fact that Catholic powers persecuted in the thirteenth century proves that they would persecute today, then the historic fact that Protestant powers persecuted in the sixteenth century proves that they would persecute today.

“The surest way to consolidate the Catholic people and to create a solid Catholic vote, is the plan of the Protestant agitator, who goes about the country telling fabulous tales of Catholic immorality or tyranny drawn from other times or other lands; or sends out these same groundless alarms in the blurred type of cheap incendiary newspapers.

“Persecution and misrepresentation have seldom failed to promote the cause persecuted.”

Dr. Charles Clayton Morrison, once at the forefront in accentuating the need of religion in education and an advocate of denominational parochial schools, has become the chief foe of religious instruction for public school children, in the school or under the released time arrangement which prevailed in several thousand communities before the recent decision of the Supreme Court on the McCollum appeal. This appeal was supported staunchly by Morrison. He once worked for religious instruction under “released” or “dismissed” truce.

This observation would apply to the gentleman of whom we now speak:

“Many Protestants vigorously applauded when an atheist succeeded in preventing the teaching of religious beliefs on school time in school buildings in 1948. We chose an atheist for a heroine. Although we shouted that our state should feed us, clothe us, amuse us, doctor us, we fell into a panic when

some Christians tried to get the state to allow us to use public buildings to teach a couple of whiffs of Christianity. We joyfully burnt the quilt of Christianity to kill the particular flea of a neighbor's form of Christianity."—Reuben H. Markham, in his *Let Us Protestants Awake*.

Dr. Morrison served as editor of the *Christian Century* for forty years. Something has altered his former mentality because in his periodical, he denounced previously formed anti-Catholic organizations, claiming they injured the Protestant cause.

A few years back he would probably have endorsed this statement of Dr. S. Parkes Cadman, who in January, 1924 said:

"If religion is excluded from the public schools I will send my children to the parochial schools. I will not give up the Cross of Calvary notwithstanding the constitution of the United States.

"Let the Ku Klux Klan learn a lesson from the Roman Catholics. The first colony in America in which religious tolerance was issued was founded by the Catholics."—Dr. S. Parkes Cadman, quoted in *The Detroit Free Press*, Jan. 24, 1924.

Hon. Amasa Thornton, of New York, writing in the *North American Review*, Jan. 1898, observed:

"Any careful observer in the city of New York can see that the only people, as a class, who are teaching the children in the way that will secure the future of the best civilization are the Catholics; and I believe the time has come to recognize this fact, and for us to lay aside prejudices and patriotically meet this question."

How Children of God Must Be Reared

The Catholic Church believes that, through Baptism, the child of parents is actually adopted as "a child of God." If that be true, *then both the Church and the parents* are obligated to make available knowledge of God, of His laws, of His terms of salvation, to that child. This explains why the

Church has been the educator of youth from the time she was liberated from the Catacombs in the fourth century, and why Catholics continued to provide religious schools after the many sects, although believing the same way, gave them up. Christian schools were established wherever pagans were converted even though children could have a book only by transcribing or having transcribed for them another's book.

The Benedictine Order has been teaching in this world for fourteen centuries, and some of our most noted schoolmen today hold that the education imparted during the Middle Ages was more thorough and more practical than it is today. Some, like ex-President Hutchins and Mortimer Adler, of the University of Chicago, believe that our schools would be much benefited by a return to the Middle Age curriculum. Conditions, of course, were entirely different. Students did not know of radio nor movies, nor could they read daily papers or weekly magazines simply because there were no printing presses with which to publish them.

But those Protestant historians who have made a special study of the Middle Ages, such as Maitland, Cutts, Gardiner, Kemble, Rogers, Canon Farrar, William Lecky, Putnam, Leibnitz, give the monks of monasteries credit for practically everything we prize most today. They were the ones who copied manuscript Bibles, the manuscripts of the classical writers of pagan times, of whatever books have come down to us through history.

Maitland, in his preface to *The Dark Ages* says of monasteries: "They were repositories of the learning which then was, and well-springs of the learning which was to be—as nurseries of art and science, giving the stimulus, the means and the reward to invention."

Cutts, in his *Scenes and Characters of the Middle Ages*, writes: "Nearly all the literature and art and science of the period was to be found in their body. They were good landlords to their tenants, good cultivators of their demenses; great patrons of architecture and sculpture and painting; educators of the people in their schools; healers of the sick

in their hospitals; great almsgivers to the poor; freely hospitable to travelers."

James Gardiner, reviewing Gasquet's *Henry VIII and the English Monasteries*, writes: "The old scandals, universally discredited at the time and believed in later generations only through prejudice and ignorance, are now dispelled forever."

Thorold Rogers writes: "The monks were the men of letters in the Middle Ages. The historians, the jurists, the philosophers, the physicians, the students of nature, the founders of schools, authors of chronicles, teachers of agriculture."

Religious Schools First

Quotations from the other historians mentioned are equally interesting and would be enlightening to Americans, who entertain the notion that the parochial school system came into being as a sort of competitor of the public school system. The religious school was first in every land as well as in our own. None of our Presidents from Washington down to Lincoln, inclusive, ever attended a public school; neither did the two President Roosevelts.

In the colonies all the denominations had their own schools, and they continued to have them in the states until a century ago. Other religious organizations gave them up, but Catholics kept theirs, continuing a tradition extending over a period of fourteen centuries. Theirs is not an antagonistic school system, but rather one which merely supplements the public school curriculum by teaching the children the higher things, the things without which education cannot guarantee a religious or spiritual life. The child of God must be treated as a child of God and reared as one.

Blanshard said in one of his Washington addresses that 3,000,000 Catholic parents refuse to send their children to the parochial schools, insinuating that they are not believers in them. The truth is that the vast majority wish they could send their children to the religious schools, but they chance to live where they do not have the opportunity.

In this age of growing juvenile delinquency Catholic parents, who live where there are no parochial schools, are clamoring for them. But every POAU officer would like to see these schools closed, entertaining the notion that if they could have the children who patronize them denied free bus transportation many thousands would be forced to attend the public schools. As a matter of fact, more than eighty per cent of all Catholic children live in the cities and towns of the United States where there is no need of bus transportation.

Some six years ago Harold Fey, who is also connected with *The Christian Century*, wrote a series of six articles for that journal designed to prove that the National Catholic Welfare Conference has so organized Catholics that, lest Protestantism wake up, America will ultimately be won for the Catholic Church. These articles were later published in pamphlet form and sent to Protestant ministers and Sunday School teachers in the hope that this "fear of Rome" might catch roots in the minds and hearts of Protestants. After Morrison "found" Blanshard, the writer of anti-Catholic articles for *The Nation*, he invited him to write similar articles for *The Christian Century*.

Speaking in Cleveland not long ago Dr. Morrison was quoted in the press as saying: "Unless Protestantism finds a way of imposing its underlying unity in an organized, visible and effective medium, the fate of this country is destined to be either secular or Roman Catholic, with the odds in favor of the Roman Church." One must wonder what "underlying unity" there is in Protestantism, unless it be unity against Catholicism.

Speaking in Buffalo on July 31, 1947, Dr. Morrison saw a violation of the principle of "separation of Church and State" in the continuance of Myron C. Taylor's mission to the Vatican; also in the use of public money for textbooks and bus transportation of parochial school pupils. Taylor was not the first U. S. envoy to the Vatican. Moreover Catholics did not ask the President for any of them.

It is difficult to believe that he was honest when he said: "The Roman Church wants to shift to the public treasury *the entire burden of financing its parochial schools*, while the Hierarchy retains absolute control of the educational processes in them." Continuing his remarks he said: "While Protestantism was asleep the Roman Church has been making well-nigh incredible progress in the line of this strategy."

In an address delivered at the "National Conference on Church and State" held under the auspices of "Protestants and Other Americans United", January 26-27, 1949, Dr. Morrison spoke of one matter on which Protestants are united, namely, *against* "every attempt to breach the wall of separation between Church and State." Of course those attempts, in his mind, were made by the Catholic Hierarchy, even if every member of that Hierarchy is ignorant of any such a thing. We could adduce many utterances, like the one we quote herewith, pointing out that even now this is *their* country; that even now they regard the public schools as "*Protestant schools*"; that even now leading Protestant churchmen are very busy *in politics*; that, in other words, Protestant organizations are doing the very thing of which they falsely accuse the Catholic Church.

America Needs The Religious Schools

"We have sown to the winds of secularism in public education and are now reaping hell's whirlwind of anarchy and crime. The crimes and anarchy rampant in the land is but a standing demonstration of the failure of our public school system, which finds no place for the word of God in the training of the young citizens." —Dr. James S. Martin, Pittsburgh, Pa., Supt. Nat'l. Reform Assn., 1922.

In his Washington speech Mr. Morrison dwelt at length on what he called "the Catholic Church's strategy" to effect a union of Church and State by securing tax support for its parochial schools, noting that that strategy has been radically changed since "Protestants and Other Americans United" came into existence.

The "radical change," according to Morrison, consists in a switch from a profession of loyalty to the separation of Church and State idea, to a "bold avowal of opposition to it." He said: "It serves notice that it is out to eradicate this concept from the American tradition if it can"; that "in a formidable document, issued only two months ago, extensive space was devoted to a labored and ingenious attempt to prove that the separation principle is unconstitutional."

The good doctor is as adept in his misinterpretation of the document as he and his brethren are in the misinterpretation of the Bible.

He criticizes Protestants in the south for continuing their "released time instruction" program, reminding them that in doing this they weaken the case of the POAU in its defense of the separation of Church and State against the "overt attacks by the Roman Catholic Church."

Morrison seems not to realize that he and his confederates in the POAU have been cooperating with the "American Association for the Advancement of Atheism" (the 4A's) and "The Society of Freethinkers," both of which have some identical aims. Demand *eight* of the *former* anti-God organization calls for "suppression of the bootlegging of religion through dismissed pupils for religious instruction." The latter Society calls itself "a militant organization which is working to accomplish and maintain the separation of Church and State," which means the "separation of the Church from God." Surely Morrison does not want that.

The reader will probably be interested in knowing how the English have solved the school question.

Until the year 1870 about one-half of the total children of school age in England were not in any school; less than one-third were in schools receiving a state grant; less than a quarter were in private schools. It was only then that England began to think of a "compulsory universal education." But in devising a school system, its government determined on an entirely different kind. There was first of all the Established Church, which held a preferred position, and insisted

on having religion run through the entire curriculum. Then there were the Nonconformists, which, over here, we would call the Protestant religious, which wanted nothing to do with the religious schools of the Established Church. Then there were the Catholics constituting less than five per cent of the country's population who wanted a religious system much like that of the Established Church.

A Mr. Forster was assigned to the task of suiting the different groups. He formulated a plan which met with the hearty approval of William Gladstone, then Prime Minister, who said of it:

I am not friendly to the idea of constraining by law either the total or partial suppression of conscientious differences in religion with a view to the fusion of different sects whether in church or school. I believe that the free development of conviction is upon the whole the system most in favor both in truth and charity. Consequently, you may well believe that I contemplate with satisfaction the state of feeling that prevails in England, and that has led all governments to adopt the system of separate and independent subsidies to the various religious denominations.

The system whereby the government granted aid to all schools, which met the requirements of the Board of Education as to the curriculum, was quite satisfactory until there came into being an anti-religious party, much as we are combating over here, even though, in this country, the chief spokesmen are churchmen following the will of the atheist and Freethinker organizations. In England this anti-religious party joined the Nonconformists in fighting against the continuance of religious instruction in the schools operated by the Church of England.

Every voter was regarded on an equal plane with all others, both as a "parent and taxpayer." Of course, there could not be a hundred different kinds of schools to meet the ideas of a hundred different kinds of parents, but there could be a few classifications at least. The parents who wanted definite religious instruction, like the Anglicans and the Catholics, were allowed to have the same.

Of course, it would have been no more expensive to educate a Christian child than to educate an agnostic or an atheist, and Christian ideals as the basis of education, will produce a culture at least as good as materialism.

Disraeli, Gladstone's predecessor as Prime Minister exposed the duplicity of the secularists by telling them that their own secularism was a religion. He said much in these few words: "A religion without formularies is a new religion."

The English mind reasons a little more logically than the American mind. Over here people say "if Catholics want their own system of schools, let them pay for it." Over there they say "if a certain segment of the population wants a non-religious education let them pay for it." In other words, they believe that the state should let parents, to whom the child belongs first, provide the kind of education they want for their children.

This is not a plea for a similar arrangement over here. It is not likely that the Catholic Church would accept all-out support of their schools in this country, but that does not alter the principle that whatever system of schools meets the full requirements of the State in handling the secular curriculum, deserves support from the State. Justice and fairness call for that, but it could not be expected that the State would pay for the religious education according to the wishes of 200 different sects in 200 different kinds of schools.

"The Catholic Church is leagues ahead of us in the Protestant churches in the matter of religious education. I say all honor to the Catholics for the principle they have laid down in regard to religious education. I am in favor of a program worked out to give our boys and girls a better chance to know God."—Dr. Edward S. Boyer of Chicago, quoted in the *Indianapolis Star*, July 23, 1923.

Despite the efforts of the POAU to take religion out of the child's school education, there never was such a widespread demand to restore it. The latest to speak out was UNESCO, an affiliate of the *United Nations*.

JOHN A. MACKAY, Vice-Pres.

I wish to say that Catholics swear allegiance to no one but the land of their birth or adoption, a fact which is borne out by every battlefield or danger that has threatened this country and by the great names that adorn our history.—Geo. R. Stone, Baltimore, March 24, 1917.

This Vice-President of the POAU, President of the Princeton Theological Seminary, if quoted correctly in the press, rates Communism as the second greatest enemy of our nation and Catholicism third. That's poor logic, for if Catholicism is admittedly the foremost antagonist and enemy of Communism, it must be our nation's greatest friend.

It is anti-Catholicism which creates treasonable citizens. Benedict Arnold, the traitor, was bitterly anti-Catholic; and all the Protestant ministers who visited Yugoslavia at the invitation of Tito as well as the Louie Newton of the POAU who visited Russia with Stalin's consent, and praised the religious liberty prevailing there, have very long anti-Catholic records.

The Guardians of Liberty of *Menace* days, denounced by leading Protestant churchmen and editors, were anti-Catholic and socialistic; the Ku Klux Klan was also openly anti-Catholic, and its promoters were anti-American as well.

But you could scour the entire United States and not discover a Catholic clergyman, a practicing Catholic layman, who has played with Communists, who has engaged in subversive activities, or who would lend his name to an anti-Protestant movement.

We have reason to suspect the Americanism of those who chose this time of the world's great political crisis to sow and spread the seeds of hatred against any group of Americans. Particularly is it unpardonable when those who organize to do this thing profess to represent the all-loving Christ in His ministry.

What these ministers are doing today, and try to have

others do with them, was done a hundred years ago with great vehemence, with the same stock charges. But nothing happened to our schools during these hundred years; nothing has brought about a closer union of Church and State; no harm has come to our country from the sending of a presidential envoy to the Vatican. The anti-Catholic campaign of forty years ago did much to help the Catholic Church and did immeasurable harm to Protestantism. The older among the officers of the POAU will remember Rev. Washington Gladden, of Columbus, Ohio. Speaking several times during 1913 and 1914 he expressed worry for Protestantism because of the anti-Catholic tirades delivered in Protestant churches which were "sickening the people." That campaign led many a Protestant minister to investigate the claims of the Catholic Church and to give up their Protestant pulpit, among them the Rev. C. L. Harbord, of Kansas City, and the Rev. W. Farmer, of Atlanta, Georgia.

Writing in *Harper's Weekly* during those days Rev. Washington Gladden called on Protestants to shy from listening to "these harrowing tales about the sinister plots of the Roman Catholics. Insist that the narrator give his authorities and furnish his evidence. . . Instead of listening to horrible tales of what Catholics are doing in distant places, sit down and makes out a list of all the Catholic men and women you know in business, in professional life, in the philanthropies, in society, in the shops and factories, in the kitchens; put down their names and think them over, and see whether you will be able to convince yourselves that these men and women are capable of doing the kind of thing which these tales attribute to them."

What Rev. Charles Edward Stowe, son of the noted Harriett Beecher Stowe, wrote in the *Boston Herald*, December 15, 1905, has special application to organized anti-Catholicism under Protestant auspices. He writes in part: "The full, rich, glorious Christ of Catholic Christianity has been dragged from His throne by these advanced thinkers (God save the mark!) and reduced to beggery. . . A pale bloodless

emaciated Syrian ghost, He still dimly haunts the icy corridors of this twentieth century Protestantism. . . They tell us that there is no middle ground between their own vague and sterile rationalism and the Roman Catholic Church. If this be so, then for me most gratefully and lovingly I turn to the Church of Rome as a homeless, houseless wanderer to a home in a continuing city."

The promoters of the POAU probably have the fears of Bishop Sellew (Methodist), who, in September, 1910, observed: "The spirit of Protestantism is declining in America with the progress of Catholicism. It is dying, and will soon be a thing of the past." Hence these modern clergymen are applying the wrong remedy, namely, attempting to build up Protestantism by fighting Catholicism.

We wonder whether the Presbyterian Mackay has not read what the Presbyterian William Jennings Bryan, four times a candidate for the Presidency of the United States, wrote in *The Commoner*, August 1915; "Those who have come into intimate acquaintance with representative Catholics did not need to be informed that they do not concede to the Church authorities the right to direct their course in political matters, but many Protestants, lacking this knowledge which comes with personal acquaintance, have been misled." Bryan was in position to know.

Dr. John A. Mackay, President of Princeton Theological Seminary, born in Scotland, is now a Vice-President of the POAU. He assisted Kenneth Leslie circulate Communist and anti-Catholic propaganda through the magazine *The Protestant*, which, as we have noted, was in no sense a Protestant magazine, but a Pro-Communist and anti-Catholic one.

Mackay supported the "Russian War Relief," and was also active in the organization known as "The American Friends of Spanish Democracy."

We see the old adage verified in the POAU: "Birds of a feather flock together."

Bishop Oxnam quotes Dr. John A. Mackay as defining clericalism as "the pursuit of power, especially political power, by a religious hierarchy, and carried on by secular methods and for purposes of social domination." That definition could not possibly apply to the Catholic Church.

E. H. DeGROOT, Jr., Treasurer

How strange it is for me, with my early prejudice against the denominational schools, to be constrained by the facts of life to turn to the denominational schools as the hope of the American people. I have found in the parochial schools the saving principle which has been eliminated in the public school system. I found a secular education which in every recent test has shown superior efficiency over the public school education.—Bird S. Coler, of New York, in the Newark Evening Star, June 30, 1916.

Treasurer of the POAU, E. H. DeGroot, Jr., directed an "Open Letter" to the National Catholic Welfare Conference in 1949 in which he says of the Catholic Hierarchy: "The Roman Catholic Hierarchy has entered the political arena to secure for its Church a union with the State and public treasury."

Those two charges have been denied many times, but DeGroot expresses surprise that the truth of his statements should even be questioned; he declares that the denial of his charges is itself an untruth.

Referring to the Taft Federal Education Bill, he says: "The Hierarchy, in whose name your organizations speak officially, has not denied that it both inspires and supports this legislation."

Why should it deny something of which it had not known it was accused? He continues: "Nor has it denied that, in one form or another, it hopes eventually to shift the entire support of the parochial schools on the public treasury." That charge has been denied with the utmost sincerity, and those who repeat it are the ones who are not to be believed.

DeGroot also attacks the Supreme Court for approving legislation which allows bus transportation to non-public school children, and threatens: "Protestants and Other Americans United are determined to bring to bear whatever strength they can rally to secure the repeal of this legislation in these eighteen states, and also by appropriate constitutional means to secure a reconsideration by the Supreme Court."

But the POAU had denounced the very idea of Catholics appealing to the Supreme Court for a reconsideration of its interpretation of Jefferson's words, construed to be out of keeping with the continuance of released time for religious instruction, which Protestant churches first advocated.

In his "Open Letter," DeGroot singled out three school cases which were supposed to offer proof that the Catholic Church seeks to obtain control over the public schools: They are (1) North College Hill, a suburb of Cincinnati; (2) Dixon, New Mexico; and (3) a few schools in North Dakota.

Until these cases were brought to the attention of Catholics, 99% of them, including the Catholic Hierarchy had known nothing about them.

North College Hill

About the North College Hill, he writes:

"The (School) Board proceeded to incorporate a parochial school into the public school system. It paid the Archbishop (of Cincinnati) \$6,000.00 out of public school funds for ten months' rental of the building. The Nuns teaching in that school were placed on the public pay roll."

Evidently the services of the teachers—even if Nuns—would be paid, as other teachers would have been paid if these same children were in the public school.

We wrote to the Archbishop of Cincinnati at the time for an explanation, and in reply he sent us four articles which had appeared in the *Telegraph-Register*, representing his side but also told us: "We shall gladly terminate all contracts with the public School Board if they want it."

He apprised us that the *Times-Star* dealt with the situation very fairly; that the *Cincinnati Post* treated it unfairly; that the *Cincinnati Enquirer* reported the matter only in a fragmentary manner.

The Director of the Department of Education of the State of Ohio saw the situation in a very different light than the

ministers of the area, who, on principle, voiced their opposition. Recourse was had to the Court, and its decision supported the action of the School Board. It was proposed that the conflict be settled at the ballot box, but aroused prejudice would not have that. It resorted to social pressure and dug into the general stock charges against the Catholic Church.

The Archbishop was charged with having urged Catholics to move into North College Hill and to other suburbs in order that they might get control of the schools. To this charge he answered: "We categorically deny that the Catholic Church, or any division of it, or any official or any lay member of it, have, in any movement whatsoever, encouraged Catholics to move to North College Hill. We also deny, without any reservations whatsoever, that the Archdiocese of Cincinnati had any strategic planning in the school affairs of North College Hill."

Some of these charges had appeared in an article written for *The Christian Century* by Harold E. Fey.

The Archbishop further observed: "It is absolutely untrue that the Catholic Church is making money on this arrangement. The School Board of North College Hill and the village itself are benefiting."

This was due to the fact that, according to the School Foundation which functions in Ohio, a part of the education of each child is paid for by that Foundation. Hence as far as the parents of the children attending the school were concerned it was to their advantage to have that arrangement.

The National Education Association, which is also represented in the POAU, injected itself into the North College Hill controversy without any warrant.

But the Chancellor of the Archdiocese wrote: "The authorities of the Archdiocese took no initiative, direct or indirect, to bring St. Margaret Mary School into the Public School System. They were never enthusiastic about it; they merely tolerated it. They only *consented* in the hope of working harmoniously with the Public School System and

with the School Board, and with the non-Catholic people of North College Hill."

If the majority of the North College Hill School Board was Catholic, it is because Catholics constitute the majority of the town's 5,000 population. It did not result from any "Church strategy." If the School Board personnel had been non-Catholic, it is likely that no fuss would have been made over the arrangement effected.

The actual truth is that a religious issue was made of this case, even if it was only a local affair and had no connection whatsoever with a "plan of the Catholic Hierarchy." The State of Ohio dispenses considerable money to several Protestant educational institutions, but no one, Catholic or Protestant, has paid any attention to that.

In his "Open Letter" DeGroot observes: "The Hierarchy has committed itself to a policy plainly subversive of religious liberty as guaranteed by the Constitution; the Catholic Church seeks a position of special privilege in relation to the State; the strategy of the Church is to fracture the constitutional principle of separation of Church and State at one point after another." Each charge in that statement is absolutely false.

Dixon, New Mexico

For a number of years Catholic Sisters had been employed in thirty small schools in the State of New Mexico where the Catholic population was predominant, where it was almost impossible to procure lay school teachers because of the isolated character of the towns or villages, and because the schools, in most instances, had been parish schools, and continued to be the property of the Sisters.

Some non-Catholic parents might not have been completely satisfied with this arrangement, but they preferred it to the taxation which would be levied on the community for a new public school patronized by so few children. The first opposition arose in September, 1947, and it was due to agitation from the outside. During 1946, private subscriptions were gathered by some of the Protestant people in the com-

munity for the purpose of building a new public school entirely free from religious influence. In September, 1947, a five room school was finished, and a mistake was probably made by the County School Superintendent when he gave a contract to the Sisters to operate that school.

But because of these complaints, the Archbishop of Santa Fe, who inherited the situation and never gave any thought in either direction concerning the legality of the practice, sent a letter to all the Sisters teaching in public schools forbidding them to teach religion during school hours, forbidding them to bring the children by bus before the public school day opened, and asking them to remove from the walls any religious emblem.

That the people of New Mexico wanted the Sisters to teach in these schools is clear from the fact that Governor Mabry, the State School Superintendent, Charles L. Rose, and the State School Budget Auditor, R. H. Grissolm, applied to District Judge E. T. Hensley, of Santa Fe, to dismiss the suit which would bar Catholic Nuns from teaching in the state schools. The people generally would have been in favor of this, but the Baptist Joint Conference Committee on Public Relations had an attorney from Washington, D.C., on the ground to see that the Sisters who had been teaching religion in the schools would be dismissed.

The State Superintendent of School had said repeatedly that Nuns teaching in the public schools were there at the behest of the local population; that lay teachers would be very hard to procure for such schools situated in out-of-the-way places.

The POAU is out to make a case against the Church for violating a statute which forbids religious instruction in the school. We could not conceive of any Catholic agitation against Baptists for teaching the Baptist religion in communities predominantly Baptist. Such a situation would be legally subject to criticism, but no Catholic would organize a group to stop it.

We know that hundreds of ministers are serving as

school teachers in the south, yet there are no protests from the few Catholic parents who have children in their schools. Even if they do not actually teach religion they are known to be representatives of a Protestant sect just as much as a Sister is known to be a representative of the Catholic Church.

Let us suppose there were twice as many schools in New Mexico taught by Sisters, the Catholic Hierarchy, for which the POAU blames everything, would have had nothing to do with it, and probably all but two or three would have known nothing about it. The situation simply grew out of local conditions, and people had to come from outside the state to tell the public that it was wrong.

DeGroot, who finds fault with Nuns teaching in New Mexico schools in places so uninviting that it has hitherto been almost impossible to procure lay teachers, probably never read the following editorial which appeared in an El Paso daily back in 1924:

In refutation of the charge that Catholics are the enemies of the public school the El Paso papers could point to the fact that every public school building erected in New Mexico was made possible by Catholic votes. We have had to rely on the Catholics of the state to carry all of our public school bond elections. The Catholics are in the majority in New Mexico, and could have defeated our schools had they been opposed to the public school system.

Nor he certainly did not read this item in the *Western American*, November 10, 1923:

The first public school established in El Paso was erected by the sale of bonds voted by the Catholics of this city. Twenty years ago the voting population of El Paso was overwhelmingly Catholic, and Prof. G. Putnam, who, with A. Courchesne, C. F. Morehead, W. J. Fewel, Judge Magoffin, Dr. F. W. Gallagher, E. C. Pew and Dr. Howard Thompson, were active agencies in the upbuilding of this city's public school system, will testify that he always relied on the Catholic vote to help carry school bonds. Opposition to school bonds in those days came from non-Catholic sources. The vote against Ysleta's

last \$50,000 bond issue, for its public school, was cast by non-Catholics.

Even though the Archbishop of Santa Fe has withdrawn the Sisters POAU wants the agitation to continue.

North Dakota

A couple of years ago, a campaign was started in North Dakota to rid some schools there of teaching Sisters, and it was proposed that a law be enacted preventing any teacher in the public school from wearing a religious garb. The "abuse" would then be removed.

It was decided to let the people of the State vote on the question and, although North Dakota is less than 15% Catholic, 48% of the people voted for the retention of the Sisters wearing their religious garb. If Catholics had presented the Sisters' case a little earlier, it is very likely that the majority would have voted as 48% had done. The enemies were organized early, and organized well, with the support of preachers and ministerial associations.

This should be the best answer to DeGroot's claim that five-sixths of the American people (of which he evidently meant all non-Catholics) backs the POAU.

Why should Catholic Sisters wish to teach in the public schools? Where they had been invited to teach in the past, the call came from the Catholic community, not from a Bishop, much less from the entire Catholic Hierarchy.

If the officers and followers of the POAU only knew that there is no such thing as "Catholic Hierarchy" in the sense that all Bishops unite for unified action, they would not be so troubled. Each Bishop is supreme in his own diocese. Even a Cardinal has no jurisdiction outside his diocese, and none is ever delegated to speak for the entire body of Bishops.

It is natural for Protestants who are organized politically to surmise that Catholics are also. As a matter of fact, politicians know Catholics to be unorganized politically.

JOSEPH M. DAWSON, Recording Sec'y.

As regards the Catholics, moreover, let us not forget that they well-nigh constitute the backbone of our fighting forces on sea and land and the upholders of law and order in our cities and villages. It is an open truth that the Catholics furnish the largest proportion of blue-coats, blue-jackets and boys in khaki. —American Israelite, Dec. 24, 1914.

If Catholics had been "Conscientious objectors" the United States army in the two past wars would have been smaller by 30% the navy, by nearly 40%, and the marines by nearly 50%.

Joseph Dawson has been an executive director of the Baptist Joint Committee on Public Affairs, and was mentioned by The *Christian Advocate* (Meth.) as "the only Baptist anywhere in the United States who can speak for 16,000,000 American Baptists on all matters pertaining to public questions and be anything mildly approaching 'authoritative' . . ."

"Mr. Dawson can, and does, plead the cause of the typical Baptist both in the halls of congress, and in the large forum which is the public of the United States." The reader of the above must wonder if Dawson, therefore, doesn't represent the Baptist in politics.

Dawson was a former editor of the *Baptist Standard*, published in Dallas, Texas, and owned by the Baptist General Convention of Texas. His name appears on the Board of directors of that publication as late as 1946. As we write this, we have before us two copies of the *Baptist Standard*, in one of which an article and two out of three editorials deal with the Catholic Church. Both editorials are written by the venomous pen of an anti-Catholic.

In the other appears an equally bitter blast at the Catholic Church concluding with these words: "Baptists are eternally set against the subversive efforts of both Communism and Romanism. Both are foreign ideologies to true Americanism and, therefore, threats to our religious liberty and constitutional form of government."

Another editorial, dealing with the circulation of the

Bible, makes this observation: "Roman Catholic Popes for more than one hundred years have opposed all efforts to give the common people the Bible. Pope Pius VII denounced the movement as a 'crafty device of the Protestants,' and Pope Pius IX pronounced his curse upon printing the Scriptures in the language of the people as 'an old device of heretics.'" And lest people might surmise that the attitude of more recent Popes or the attitude of Catholics may have changed towards Bible reading, it reminds them "Rome never changes."

Only for the reader's sake do we digress to refute this slander. If the Catholic Church had cared to do away with the Bible, she had plenty of time to do it, having had it all to herself from the day she declared what was the real Canon of the Bible in the fourth century down to the time of the Reformation in the sixteenth century. Instead of destroying that precious book, she guarded it, had monks in monasteries everywhere throughout Europe occupied copying it from other manuscript copies in order that the treasure might be possessed by posterity. In fact Protestants would not know that there was such a thing as the New Testament Scripture if the Catholic Church had not preserved and protected it.

Understand that the New Testament was written in Greek with the exception of the gospel of St. Matthew, which was written in Hebrew; but as soon as the Canon of the Bible was definitely decided Pope Damascus ordered a new and complete translation into the vernacular which then was the Latin language.

When they speak about the Bible existing only in the Latin language until the late Middle Ages, they do not seem to know that that was the one language which everybody who could read understood. The English and the German and the French and other languages were only in the process of formation 500 years after the Bible was translated into Latin

The fable about Luther discovering a Bible and having been converted by it, is contradicted by himself in his *Table Talk*, Edition of 1568, page 16, when he writes: "In my youth

I accustomed myself to read the Bible and I read it often, and became so familiar with the text that I knew where to find every single statement." We have a transcription of this in Luther's own handwriting. This was before Luther, the Catholic boy, began to study for the priesthood. His words are confirmed by Dr. McGilfort, in his volume "Martin Luther and His Works," page 273, where he observes: "If Luther was ignorant of the Bible, it was his own fault. The notion that Bible reading was frowned upon by ecclesiastical authorities of that age is quite unfounded."

Dr. Preserve Smith, in his work "Life and Letters of Martin Luther," page 14, notes: "The young monk was chiefly illumined by the perusal of the Bible. The book was a very common one, there having been no less than one hundred editions of the Latin Vulgate (which means vernacular) published before 1500, as well as a number of German translations."

We ourselves have a manuscript Bible, which was written on vellum more than one hundred years before Luther was born.

One of the best historians of the Middle Ages is the non-Catholic English clergyman, Rev. E. Cutts. He writes in his "Turning Point of English History" (pp. 200-201): "Some people think that the Bible was little read even by the clergy, whereas the fact is that the sermons of medieval preachers are more full of Scripture quotations and illustrations than any sermons in these days." Every Catholic priest *must* peruse the entire Bible once a year.

Professor Vedder of the Crozer Theological Seminary (Protestant) writes in his biography (pp. 5-6): "Most recent writers are inclined to discredit the story of Luther finding the Bible as inherently incredible."

Rev. Charles Buck (Protestant) in his work on the Bible writes: "While the Roman Empire subsisted in Europe, the reading of the Scriptures in the Latin tongue, which was the universal language of that Empire, prevailed everywhere."

Where the writer of the editorial in the *Baptist Standard* got his quotation from Pope Pius VII we cannot fathom, because, writing to the English Bishops in 1820, he said: "Nothing can be more useful, more consolatory, more animating because the Holy Scriptures serve to confirm the faith, support the hope and inflame the charity of the true Christian."

His predecessor Pope Pius VI urged that the "faithful be assisted to the reading of the Bible; for this is the most abundant source which ought to be left open to everyone to draw from the purity of morals and of doctrine."

Leo XIII, who succeeded Pope Pius IX found a society for the advancement of Bible study, and addressed a letter to the entire Church on the subject of reading and studying of the Holy Scriptures, granting special blessings to those who would devoutly read it *every day*.

His successor, Pius X, wrote to the Society of St. Jerome for the Distribution of the Scriptures: "The more the gospel is read, the more faith is revived. . . You are endeavoring to spread abroad the book of the gospel and it is indeed well. . . There are many books of spiritual exercises, but there is nothing better than the gospel, the book of meditation, of spiritual reading. . . I bless you willingly with both hands."

His successor, Benedict XV, wrote: "We should like to see the Holy Book in the possession of every Christian family, carefully treasured and diligently read every day so that all the faithful may thus learn to live holy lives in every way in conformity to the divine will."

We who have an opportunity to read sectarian papers are filled with the conviction that Protestantism builds its cause chiefly on legends, legends originally fabricated for the one purpose of injuring, or shying people away from, the Catholic Church.

No Pope ever forbade the reading of the version of the Bible which was truly the "word of God" by being correctly translated from the original. We hardly need to tell the editor that the original writings of the Gospels and Epistles are no

longer in existence. Faulty versions of the true Bible are not the word of God.

What Dawson's Fellow-Townsmen Think

The Rev. Luther C. Peak, pastor of the Central Baptist Church, Dallas, Texas, the very city in which the *Baptist Standard*, of which Dawson was for a long time editor, is published, on January 16, 1948, got after the POAU, calling it a movement "dragging the red herring across the trail"; an "effort to raise a pseudo issue of the Union of Church and State in order to throw the American people off the track in their thinking as to the menace of Russia and of Communism, to the peace of the world."

He goes so far as to say: "Communistic philosophy has long been infiltrating American Protestantism. It has been taught in sociological studies in the majority of Protestant colleges and universities, and in theological seminaries for the last quarter of a century."

He goes much further and says: "Not only has this alien, un-American and un-Christian philosophy been taught in our Protestant schools, it has also been taught and is now being taught in the Sunday school literature and study courses of the churches. The five clergymen who have formed this organization are on record again and again as having strong leanings towards this philosophy. Not one of them has ever been outspoken against the enforced slave labor of the Soviet Union, or against the ruthless slaughter of millions of Christians by the Communist regime of Russia."

He continues: "Their organization is for propaganda purposes and is highly deceptive."

Pointing to an instance of Communist infiltration into American Protestantism, Rev. Luther C. Peak cites a recent meeting of the "Methodist Federation for Social Action" held at Kansas City, Missouri. The Scripps-Howard newspapers assigned a special investigator and reporter to cover this meeting and carried a series of articles "exposing its Red character." The *New York World Telegram* called this Prot-

estant meeting "an all-out attack on America's foreign policies and a glowing defense of the Soviet Union in both her foreign policies and domestic affairs."

The minister notes further: "The action of these five clergymen, in attacking the Catholic Church on the issue of union of Church and State, is part and parcel of the over-all program of the Communistic ultra-liberal leadership of American Protestantism to propagandize for the Communistic system on the one hand, and to strike at all opposers of the Red program on the other, and in this instance, the Roman Catholic Church."

The minister concludes his indictment with these words: "The United States Government does not have an ambassador at the Vatican, as asserted by these clergymen. President Truman has a personal representative there. The American people will not be deceived by these preachers crying 'Wolf! Wolf!' and pointing at Rome. The wolf is not in Rome. The wolf is in Moscow."

In an article written by J. M. Dawson as "Public Relations Secretary for Baptists of the United States," for the *Western Recorder*, March 13, 1947, it is made clearly manifest that he has a state of mind which jumps at most unwarranted conclusions. He is worried about the growth of the Catholic Church, claiming that it has a membership "exceeding that of any non-Catholic body," and attributes this growth to "the strong Catholic purpose to win America" through "the vast astute organization which has been set in motion to achieve this purpose." He says that while Catholics "have a powerful hand in government affairs," their will is accomplished through far spread agencies of social control which operate with mighty force on the whole people throughout the nation."

He resents the idea that the Catholic Church claims to be the only true Church and maintains that it poses as "the only real authority on morals." He accuses it of "doctrinal intolerance," while it wants others to "maintain a broad tolerance towards them." He charges it with having a great

power over the press of the nation, a power over the production of motion pictures, the purpose being to "gain immense concessions, observable in the marked favor shown them in the films." He does not even approve of the Catholic position towards marriage and divorce which is, of course, the Bible position. He observes that it established in Washington, Georgetown University "reputed to offer the best training in government foreign service to be found anywhere in the world."

Georgetown is not an institution of the Catholic Church, but is owned and controlled completely by a Religious Society. It was founded at the very same time that the United States Government was founded in 1789, and the Catholic Hierarchy as such has nothing whatsoever to do with its management. He refers to the Catholic National Welfare building, situated not far from the official residence of the Apostolic Delegate to the United States." In his estimation the "Catholic Welfare Conference exists for the fundamental purpose of establishing control over the entire social life of the people of this country." It would certainly be news to the Catholics of the United States to learn that the Press Department of the National Catholic Welfare Conference has "experts who conduct annual retreats for newspaper men with a view to instructing them in treating news agreeable to the Church." He says the Catholic Church has "famous columnists, like Mark Sullivan and Paul Mallon." Then he speaks of the difficulty our State Department has in dealing with Latin countries because they have "overwhelming Catholic majorities."

Most of these charges are not worth noticing, but we shall touch on a few of them briefly.

There is no movement in the United States to "win America for the Catholic faith," even if Catholics would like to see that accomplished just as the Baptists would like to have America become Baptist.

A few years ago the editor of *The Christian Century* began a series of articles under the general caption "Can Prot-

estantism Win America?", and promised that that subject would be "discussed for months to come." There is every reason to believe, as Luther C. Peak (Baptist) has averred, that the founders and promoters of the POAU are either wittingly or unwittingly serving the Communist cause. Their program does not differ much from that of the Communist declared program.

About the Catholic power in government, although one-fifth of the population of the United States is Catholic (if all were counted the Church would claim over 35,000,000), we have not ten per cent of the members of the Senate or Congress. In most states which are from thirty to sixty per cent Catholic there are very few Catholic governors. Catholics never let religion dictate their vote, as many Protestants have been led to believe.

There would be hardly any reason for the Catholic Church, or for any other church, to exist if it did not believe itself to be "the one true Church."

As to the "impact on the press of the nation," it does not exist. Some years ago when the Socialists made the charge that "Rome Controls the Press," the editor of the *Commercial Appeal* of Memphis, Tennessee, wrote in refutation (August 12, 1923):

There are fifteen directors in the Associated Press. They are elected by the members after public nomination of two or three candidates for each position. All of the directors are Protestants except one. That one is a Jew. The southern directors are Clark W. Howell, editor of the *Atlanta Constitution* and Fred I. Thompson, editor of the *Mobile Register* and the *Birmingham Age-Herald*; some of the directors are Presbyterians, some are Episcopalians, some are Methodists and some are Baptists.

We don't know how hard any of them practice their religion, but there is not a finer body of Americans in this country. Just now we recall that Mr. E. H. Baker, editor of the *Plain Dealer*, Cleveland, is one of the most active YMCA workers in this country.

We can't imagine that Mr. Clark Howell or Mr. Fred

Thompson would permit the Pope to take over the Association Press without a public protest.

Melville E. Stone, for many years general manager of the Associated Press, is a Methodist and a son of a Methodist preacher. Frank B. Noyes, President of the Associated Press, is a Protestant, and has been at the head of the organization for twenty years. He is the editor of the *Washington Star*.

Frederick Ray Martin, general manager of the Association Press, is a Harvard graduate and a New England Congregationalist. Mr. U. L. McCall, superintendent of all the Association Press operations in the South, is a member of the Baptist Church.

Considerable free lying has been done about the *Commercial Appeal* in the carrying on of this propaganda.

We never paid any attention to the religious affiliations of anybody on this paper until people who didn't know said what they were and said the *Commercial Appeal* was what it was not.

As to the "Legion of Decency," it was formed *at the request* of the nine largest producers of motion pictures. The Bishops of the United States have never asked Hollywood to produce anything, and the Catholic pictures which were produced, all of which were "firsts" by the rating of experts, were done independently, without any knowledge of, let alone pressure from, the Catholic hierarchy.

Harold E. Fey was the one who, six years ago, in articles written in the *Christian Century*, first falsified the work of the NCWC. Its Press Department deals only with the Catholic Press. The Catholic Press Association, in its very Constitution, declares that its purpose is to serve the Catholic and not the secular press. Why shouldn't there be Catholic columnists by their own merit? Several not mentioned by Dawson have become converts to the Catholic faith through their sincere study.

Because there is a National Organization for Catholic Men, a National Organization for Catholic Women, and a Youth Department in the Welfare Conference Building, Harold Fey concluded that *every* Catholic man *must* belong to

one, and every Catholic *woman* and every Catholic *youth* to the others. No one must join any of these organizations, and two of them are extremely weak. Dawson attributed to this Conference the ability of starting parochial schools and furnishing teachers, of establishing Catholic hospitals and furnishing the Sisters to staff them. We wish that that charge were only one per cent true.

As to Latin America, the Hierarchy of each country is not only entirely independent of all the others, but few have any acquaintance with Bishops outside of their own nation. The governments of many of these countries certainly would not have been anti-Catholic if the Catholic Church were in control. The last two Presidents of Chile, the most Catholic country in South America, have been Freemasons of the Grand Orient brand. A large percentage of Catholics of these nations are poorly instructed because they lack clergy. Forty thousand more priests are needed in Latin America, even if 4,000 persons were allocated to each. As it is, millions are untouched entirely by the Catholic clergy, because there are few in the territory in which they live.

How Some Missionaries Falsify

The Christian Advocate only recently carried a story which represented The Maryknoll Fathers with having opened a hospital next door to an Adventist hospital in Bolivia "to drive out The Adventists." The fact is that the two hospitals are fifty miles apart even the way the crow flies. Both sites were selected jointly by the U.S. government and the Bolivian Ministry of Health. Both were offered to the Maryknoll Fathers, but they could take over only one of them.

GLENN L. ARCHER, Exec. Director

A nation which acknowledges its Christian origins, and even proclaims to the world that it is in some sense a Christian nation, is so ordering its educational enterprises that the children are trained in what amounts to practical atheism.”—Dr. Truman B. Douglas, at a meeting of the Department of Christian Education of the National Council of Churches, Feb., 1951.

In an article written for the *Baptist Leader* (Feb. 1950), Glenn L. Archer called the officers of the POAU the “most eloquent and devout clergymen in America.”

We have already shown that, almost without exception, these reverend gentlemen have been very Pink in their leanings, and that they have all taken turns at falsifying by claiming that the Catholic Hierarchy is seeking to get control over public schools, to obtain all-out support for parochial schools, that it advocates union of Church and State in this country, etc.

Just as Archer praises the other members of his organization, so do Edwin McNeill Poteat, the President, and Charles Clayton Morrison, Vice President, praise him on the inside cover of a folder sent out by the POAU, and containing an address by Archer entitled “The Battle for Freedom,” which was delivered at the January 31, 1950, meeting of the POAU in Washington.

It is in this address that Archer reiterates the charges we have already noticed and confuted. He charges that the Catholic Church defames the public schools by calling them “godless” and “secular.” For every such label attached to the public schools by a Catholic, we could produce twenty from non-Catholic educators, ministers, editors, and even statesmen.

Archer goes back half a century to find Catholic criticisms and, probably unknowingly, borrows names used by *The Menace*, 40 years ago. He pretends to quote from the *Chicago Tablet*, which never existed; from a Monsignor Cappell, who

never lived; from Bishop McQuade, whose name is misspelt.

Back in 1919—32 years ago—we exposed those same bogus quotations. At that time we also offered \$1000 for proof of the genuineness of the utterances attributed to several Catholic clergymen or prelates. Even *The Menace* was unable to identify the persons quoted, misspelling the names of McCloskey and McQuaid, both of whom had died long before. Other quotations it applied to “priest” Hecker and “priest” Shaner without any better identification.

Archer follows the same practice. He speaks of the “editor of a leading Catholic magazine;” of “a Roman Catholic leader of distinction in Richmond.” After blundering as he did with his quotations, which he calls “declarations of a foreign State,” he asks, “What lies behind these attacks?” He then gives his own answer as follows: “The Roman Church regards itself as the sole agency empowered by God to educate all youth.” He further states: “These attacks are a smoke-screen behind which the Hierarchy seeks public support for its vast parochial system.”

Now, of course, the Catholic Church concerns itself only with the education of *her own* children whom she regards as “children of God” and, therefore, entitled to be taught about God. The Catholic Church never hides any of her ideas behind “smoke-screens,” but she always speaks out very plainly—and has plainly stated a hundred times that she does not “seek public support” for her schools.

Archer cites Father McManus, who appeared before the House Committee on Education and Labor. Father McManus did not represent the Catholic Hierarchy at that meeting. He may have expressed views of the Department of Education, to whose conclusions none of the Bishops is bound. There was nothing wrong in Father observing “public and parochial schools are both eligible claimants to Federal Aid.” If both teach the identical curriculum and meet the requirements of the State, why should not both be theoretically “claimants to such aid?” If both schools do the same work, why should one receive support and not the other? We are

now enunciating a principle. But the fact remains that the Catholic Bishops have never asked for full parochial school support.

The Catholic Church *would be* "un-American," as Archer labels it, if, to use his language, it "fastened upon us a public supported and *church-controlled* system of education." The only groups charged more generally with a desire to control public school education are Protestant and atheistic organizations, and the Southern Jurisdiction of Scottish-Rite Freemasons. We could fill a big book with the evidence we have for this assertion.

Archer charges Catholics with "vilifying congressmen who proposed Federal Aid bills for public schools." Most opposition to Federal Aid Bills, which were offered a dozen times during the past 30 years, has come from politicians, schoolmen, governors of many States, and numerous others who feared that Federal Aid would result in Federal control of education in the several States. Catholics had a greater reason to oppose it than others, because they would have had to foot about one fifth of the new taxation without receiving any Federal Aid for their own schools—but they offered no organized opposition.

Archer blames the Catholic Church for censoring magazines, books, and movies, and for banning them from public schools. As a matter of fact, it was the big producers of movies in Hollywood who asked Catholic prelates to launch the Legion of Decency. Will Hays, then the motion-picture czar, sent two representatives to a Cincinnati meeting at which the Legion was launched. The reason he gave was that the Catholic code to which pictures were to be related, was the sanest.

As to magazines, the Church opposes only the filthy ones, those that are calculated, and in many cases designed, to destroy the moral sense of youth. We know of only one magazine whose placement in public schools was locally opposed. That contained, during twelve issues, bitter anti-Catholic articles by Paul Blanshard. If those articles had been anti-

Methodist, anti-Baptist or anti-Jewish, even a stronger movement would have ensued to keep them out of all schools.

Archer falsely accuses the Roman Catholics of receiving "tax-free public funds" in communities of many States. If Catholic teachers received such funds, they would not go to their Church.

In his article in the *Baptist Leader*, Archer had said: "If under the circumstances, the POAU'S mission has seemed to involve an almost constant struggle with the Hierarchy of the Roman Catholic Church, that has been the natural consequence of the Hierarchy's unceasing quest for political power and cultural domination in this country."

The Catholic Hierarchy has not observed any struggle between itself and the POAU. It has ignored the POAU. Let us say, incidentally, that none of its members will know anything about this exposure until a copy will have been sent to them.

We challenge anyone to produce evidence of "the Hierarchy's unceasing quest for political power and cultural domination in this country."

Some Advice For Archer

Nearly 40 years ago our country was infected with self-appointed "guardians," and note what editors of leading papers said of them—all during the same month:

The Editor of the *New York World* on October 22, 1914, spoke for the majority of Americans when he wrote:

"There is no more contemptibly un-American issue than the religious issue. Just why certain *anti-Catholic organizations* regard themselves as the special custodian of the American public school system, we have never been able to understand."

The *Philadelphia Public Ledger*, on October 20, 1914, stated:

"The bond of citizenship is violated the moment a citizen acts in conjunction with his fellow church members to discriminate against other citizens because they are members of another church."

The New York Times, on October 23, 1914, had this to say:

“Opposition to a candidate for political office on the ground of his religion is one of those unaccountable survivals from the Know-Nothing days that always excites the wonder as well as the disgust of the fair-minded men.”

The Editor of the Cincinnati *Times-Star*, on November 7, 1913, wrote:

“It is about time that somebody uttered a solemn protest against the increasing part religious prejudice is coming to play in American politics. This lugging in of religion into politics is a bad and dangerous business. It is un-American and contrary to the spirit of our free institutions. A newspaper or an individual does not have to be a partisan of any church to believe that the growing influence of religious prejudice in our politics is a real menace to the nation.”

At that same time a Chicago minister praised the Church for the very things POAU blames her. It was the Rev. Chas. B. Mitchell (Methodist), on April 6, 1913, who said:

“I like the Roman Catholic Church because it stands so immovably in its allegiance to Jesus Christ as very God. None of its leaders ever question the diety of Jesus.

“I also like it because it believes in the religious training of its children, and, at great sacrifice of time and money, does it.

“I like it because it stands for the purity of the home life and the sanctity of the marriage vows. Thank God for that Church's strong and clear protest against the cheap divorce mills which disgrace our American civilization. I honor that Church for what it is doing in the building and maintenance of hospitals and asylums. I honor it for its defense of the Bible, and am almost ready to condone its futile battle against ‘modernism,’ for it is so tremendously in earnest to stem the tide of a *godless materialism*.

“I especially thank God for the stand that Church takes in this land against anarchy on the one hand and an impossible Socialism on the other. When I think of the seething masses of foreigners of a certain type in our cities, which we Protestants never produced, and thus

far, at least, have been unable to touch, I thank God for a Christian Church which does touch them, and exerts its potent influence over them in such ways as to keep them from the wild vagaries of the impractical Socialist, and also from the destructive tendencies of the wild-eyed anarchist. I go to sleep every night with a firmer feeling of security, because we have in this city a branch of the Christian Church known as the Roman Catholic Church."

A French Scholar Explains

Brunetiere was a member of the French Academy. In 1896 he became a convert to the Catholic Church, and during the last ten years of his life he made numerous speeches in all parts of France to defend the Faith against the assaults of Freethinkers. We reproduce his pointed and pithy characterization of the kinds of people who go to make up the main body of the critics and accusers of the Church.

Who, then, are they who reproach the Church for exacting faith in her revealed doctrines? Those who believe in the worst fooleries and are in disagreement with one another.

Who are they who reproach the Church for not recognizing the dignity of man? Those who claim the monkey for their father, chance for their master, pleasure for their law, annihilation for their end.

Who are they who upbraid the Church with being a religion of money? Those who despoil her of her goods with the utmost cynicism.

Who are they who accuse the Church of being intolerant? Those who cannot allow any one to hold an opinion differing from their own.

Who are they who charge the Church with being an enemy of light? Those who, despising liberty, have closed Catholic schools and driven out the nuns and the religious teachers.

Who are they who reproach the Church with being the enemy of the people? Those who, ignorant of history, are persecuting the charitable institutions established by religion—hospitals, creches, workshops, etc.

DR. L. D. NEWTON, A Founder

It is just as true today. There is ground for thinking that the disposition of civilized mankind to desire the upholding of Catholicism as a force conducive to the commonweal is likely to wax rather than to wane. From both a religious and an economic point of view the Catholic Church is coming to be regarded as a sheet-anchor of society.—Editorial in Harper's Weekly, 1912. America today stands in peculiar need of that contribution which the Roman Catholic Church is peculiarly fitted to furnish."—The Outlook, 1912.

Louie D. Newton, President of the "Southern Baptist Convention," was one of the founders of POAU. He visited Russia three years ago and came back with a glowing account of the wonderful religious liberty accorded to the Russian people. He saw, he said, an unmolested crowded Baptist church. That observation was made (1) because Stalin expected him to make it and (2) because it might take the minds of Protestant leaders away from Communism and direct them to the greater *menace*, the Catholic Church.

A few years back, Stalin and Tito had a flair for inviting anti-Catholic ministers to their respective countries not because of any liking for them or their churches, but because, upon their return home, they would, it was assumed, be better disposed to do favorable propaganda work for them. To make a good impression on them no interference with Protestant services is shown during the time of their presence.

The Communists of Mexico, Central and South America, have invited Protestant missionaries into their respective countries in order—to use the words of America's leading Communist, Toledano—"to confuse the people," to start wrangling and quarreling among discordantly teaching religious bodies.

Four days after the announcement of the plan to form the POAU American papers quoted "Komsomol Pravda," the newspaper of the "Communist Youth League" as follows:

“A young person cannot be a member of Komsomol if he is not free from religious convictions.”

It also quoted Prime Minister Stalin himself as having called for the “expulsion from the Communist Party of persons hindering the broad development of anti-religious propaganda.”

Dr. L. D. Newton had, more than any other, protested against the continuation of the Myron Taylor mission at the Vatican, and is said to have declined an invitation extended to him to meet Myron C. Taylor for “informal conversations.” He also refused to accept the State Department’s assurance that it had refused no visas to Protestant missionaries who desired to go to South America. More recently Newton became active in the POAU campaign to have Sisters ousted from the schools of New Mexico.

Not All Baptists Agree

Read the account of an incident reported from Fort Worth after Newton returned from Russia. When Dr. Newton was introduced as speaker at the Baptist convention held in Amarillo, Texas, in mid-November, 1947, Rev. William Fraser, a pastor of Dr. Frank Norris’ Fundamentalist Church at Fort Worth, got to his feet.

“I would like to challenge Dr. Newton and ask him—,” Fraser began.

He was stopped by Dr. Wallace Bassett, Dallas, president of the general convention, who waved his gavel at the pastor.

During the time Fraser was trying to get to the floor he shouted several times:

“I want to know why Dr. Newton feels we should be an ally of Russia?”

Barrett, still waving his gavel, told Fraser “You’re not going to ask Dr. Newton anything.”

“I want to raise a protest high as heaven—,” Fraser insisted.

Amid booing and feet-stomping by others in the audience, several Baptist laymen and pastors closed in on Fraser.

"You going peacefully?" one of them asked.

Fraser continued shouting until he was picked up and carried bodily from the convention hall.

While the flareup was at its height, some one in the audience began singing hymns.

That sounds like interference with "free speech" by those who are loudest in demanding it.

Not long ago a group of Baptist ministers called on the Pope and told him that some Baptist leaders over here would rather see the world go Communist than Catholic. They were probably thinking chiefly of Newton.

Dr. L. D. Newton, President of the Southern Baptist Convention, admitted on March 8, 1948, that the "Protestants and other Americans United" had filed a Brief before the Supreme Court in support of the professed atheist's (Mrs. McCollum) appeal for the denial of the right of the schools to release public school children for religious instruction.

It was admitted in the *Atlanta Constitution* on March 9, that the "Atlanta Baptist Ministers' Association" was about to place speakers in the high schools of that city (Newton's home) to propagandize for a city-wide Protestant revival.

While Newton, head of the *Southern Baptist Convention*, was *opposed* to released time instruction, the "Division of Education of the *Northern Baptist Convention*" favored it. Its spokesman gave out this statement:

"It is unfortunate that Northern Baptists were made to appear as being aligned with those forces that are seeking to do away with weekday religious education on released time . . . Northern Baptists were among the first to see the possibilities of weekday religious education and have been promoting the idea for more than thirty years."

The "Detroit *Baptist Missionary Society*" declared about the same time: "We believe that the released time plan is the

most effective plan offered to date which will give the mass of our children needed Christian education and at the same time preserve the principle of religious liberty. We would remind the committee which asked the Supreme Court to outlaw this plan that they give the impression to the public that 14,000,000 Baptists are standing with the alleged atheist mother of Champaign and other secularists whose aim is to destroy all religion."

It is clear, therefore, that "Baptists and Other Protestants are *not united*" on this, any more than on the Myron Taylor mission or other matters which those heading the movement, analyzed in this booklet, advocate or oppose.

They Run The Schools

It has been quite common for Protestant ministers to deliver Baccalaureate addresses to graduating classes consisting of Catholics, Jews and people of no faith, as well as Protestants.

For years there has been operating in the city public schools a Hi-Y which, according to its Constitution, is "Protestant."

Yes, Protestantism has hitherto regarded the public schools as their own, as also have the atheists and other organizations. It is a rare thing for a Catholic organization or a Catholic clergyman to invade the public schools for any purpose.

"The public schools are a Protestant proposition. If they are growing to be anything but that, it is our own fault. We're going to correct it."—Bishop W. O. Shephard (Methodist) before the Columbia River Conference, quoted in the *Spokesman-Review*, (Sept. 3, 1921).

Dr. Newton has admitted that he cooperated with enemies of Christianity to remove all Christian influence from the Schools. Will that save America?

Some years ago, an Englishman, Raymond Blathwayt, visited the United States to ascertain whether there was any truth to the claims made by Socialist-minded ministers that

the spirit of Catholicism was hostile to progress. We reprint his conclusions contained in an article written for the *Pall Mall Magazine* in 1918:

“There is a common idea, no less absurd than it is widespread, that the spirit of Roman Catholicism is hostile to all progress; that it is a monarchical and reactionary spirit utterly opposed to freedom of thought or opinion in matters of religion, education, or politics. It is this idea which animates the enemies of the Church of Rome the world over, and which is strikingly prevalent among non-Roman Catholic thinkers in the United States of America.

These many worthy, but somewhat short-sighted and prejudiced individuals, see in the establishment and increase of Roman Catholicism in their minds, nothing but the ultimate destruction of the unity of their Republic, the hindrance to all progress, the deathblow to all freedom. . . Yet, if that Church but carries out her highest aims, acts up to her loftiest ideals, she will in the end be a *source of safety, and not of peril*, to the great Republic, in whose midst she has taken so firm a root. This is a bold assertion; but it is not made without good grounds, and without a well-founded belief in its sincerity and truth.

“I may here state that, although myself a staunch adherent of the Anglican Church, I went recently to the United States in order that I might make a careful study of this question on the spot. I trust, therefore, that I am fairly well qualified to express a duly thought-out opinion on the subject.”

This charge of “political Catholicism” made by all officers of the POAU is seldom argued by Catholics, not because it bears any semblance of truth, but because they know it does not exist. As a universal organization they know their Church to be “above politics.” In their own respective lands they would not stand for any meddling in “partisan” politics on the part of their clergy and their Bishops, much less on the part of the entire “Catholic Hierarchy” of the nation.

E. E. ROGERS

(*Southern Jurisdiction Scottish Rite Freemasonry*)

The cornerstone of Scottish Rite Masonry is supposed (?) to be Toleration and freedom from religious bigotry, but when any one mentions 'Roman Catholic,' The New Age froths at the mouth. How much of this is sincere, and how much is propaganda I will not attempt to determine, but, to say the least, it has greatly the appearance of a 'smoke-screen.'—Square and Compass, Masonic Journal published at Denver, February, 1922.

We are not surprised to find the Southern Jurisdiction of Scottish-Rite Freemasonry accepting an invitation to work with the POAU, because that Jurisdiction has been playing with enemies of the Church for 150 years. It supported every campaign launched against the Catholic Church, no matter how unscrupulous or how un-American their promoters. Like all organizations which emphasize "tolerance," it has been habitually intolerant of everything Catholic. It has openly admitted in its columns that it has worked with the Ku Klux Klan, and particularly in Oregon, Washington and Michigan, to have laws enacted making attendance at the public schools compulsory on all children. It got behind the *Fellowship Forum* a Klan paper, in Washington, whose first issue carried the sub-head, "Freemasonry's Representative at the National Capital." It claimed then to have the endorsement of President Harding and Senator Underwood, both of whom wrote us that they had been deceived by the founders of that sheet.

Menace Counts Them As Friends

Read this letter addressed by an editor of *The Menace* to Thirty-Second Degree Freemasons.

It may seem a far cry from rabid socialism to so solid and respectable a body of men as the Masonic Fraternity. Yet *The Menace* of May 13, 1913, took a "connecting link" for granted.

I have a personal, private message which I wish to convey to every Thirty-second Degree Mason in the United States, who is a subscriber to *The Menace* at the

present time. The information which I propose to furnish will be registered to you free of charge, and it involves nothing that will put you under any obligation to me whatever, but it may prove fortunate for you. I must be convinced that you are a Thirty-second Degree Mason before the information will be given, and it will be necessary for you to enclose in your letter your last dues receipt or other information satisfactory to convince me. Your credentials will be returned with the information, registered. Address me personally.—Marvin Brown, Thirty-second Degree, Box 243, Aurora, Mo., Associate Editor *The Menace*. (May 13, 1913.)

This may have been but the indiscretion of a single Mason, but it is by no means the only bridge between the anti-Catholic forces and Masonry.

The principle behind the Catholic position is not only religious, but American. Some years ago the papers carried the word that Theodore Roosevelt had become a Freemason, and a great admirer of this President who lived in Ohio sent a letter to him expressing his surprise that the Supreme Ruler over the whole United States should take an oath to obey orders which might be imposed on him by some organization within the nation. We saw both that letter and the answer of President Roosevelt, who declared that he had not taken any oath, that he was received as an honorary member, and the President upheld the idea of the Ohio gentleman that it would be entirely un-American for a Governor of a state or the President of the United States to take an oath to obey blindly any orders that might be issued to members by an organization within the country.

The Church distinguishes between such an organization and the members who are affiliated with it. Catholics are never taught to discriminate in business or in politics or in social life against such people.

Religion encounters very little open opposition from the Northern Jurisdiction of Scottish Rite Freemasonry, from members of the Blue Lodges. Most of the latter never got beyond the third degree, and outside of taking an oath, they would not sense opposition by Freemasonry to the Catholic

Church or any other religious organization in the ritual or ceremonies of the first three degrees. But the Scottish Rite begins with the fourth degree, and carries members, carefully selected, through twenty-eight more degrees. The thirty-third, of which we read frequently, is only honorary, and is bestowed on those who will have "given outstanding service to Freemasonry as thirty-second degree members."

The Southern Jurisdiction claims to be the "Mother Council of the World," and has admitted that it cooperates with the Grand Orient, which is an atheistic form of Freemasonry in France and other Latin countries.

It has carried articles in which Freemasonry is represented as a religion, and others which disclaim that contention. It requires of candidates that they profess belief in "the Supreme Architect of the Universe," but in articles carried by this official organ, a very vague interpretation of that is represented as satisfactory belief. One may have any concept he cares to about God. He may regard Him as merely a force in the universe.

The Christian religion is fundamentally "supernatural," but an organization founded by man could not possibly become more than a "natural" religion.

The New Age is the one periodical in the nation which, over a number of years, has been as reprehensibly anti-Catholic as *The Menace* was forty years ago. In the April, 1946, number of that magazine, there appeared an article under the caption "The Smear Campaign against Freemasonry Continues," which opens with the words, "The smear campaign of the Roman Catholic Church against Freemasonry continues apace in the United States and Great Britain, the two great Protestant countries."

We should like to ask the Catholic readers of this pamphlet whether they have observed in any periodical a "smear campaign" against Freemasonry.

In proof of his charge, the *New Age* instances a single pamphlet published in London and entitled "Despotism in Disguise."

To counteract this pamphlet, *The New Age* article recommends thirteen books, two by ex-priests and three by Gilbert O. Nations, once editor of *The Menace*.

Protestantism in the United States, over a period of several decades, and the public of our country generally, were more openly hostile to Freemasonry than is the Catholic Church. It often became a religious issue in politics, but this issue was never injected into the campaign by Catholics.

We hold photostatic copies of four lengthy letters written by ex-President John Quincy Adams in 1832 to a George A. Stone, of New York, and printed in the Lancaster, Pa., *Examiner*.

They are far more denunciatory than anything we have ever read from a Catholic source.

Their Grand Historian Writes:

To indicate the disfavor in which Freemasonry has been held in practically all countries outside of England and the United States in recent years, we quote from R. W. Ossian Lang, *Grand Historian*, who published a pamphlet whose contents were gathered from the proceedings of the Grand Lodge of New York in 1927. In this report it is observed:

"Opponents (of Freemasonry) have arisen in unexpected quarters. It has been put under the ban in Soviet Russia, in Oligarchic Hungary, and in Fascist Italy; and in Republican Germany (that was before World War II), it has been and is yet harassed and being contended against with implacable fury."

He says that in America and under the British Empire, the "Craft" has been left unmolested, but almost everywhere it has been put on the defensive.

He calls the reader's attention to the fact that "just one hundred years ago there was started under way in our own State of New York a commotion which in its whirlwind course all but swept out of existence the Masonic Fraternity here and in other parts of the United States."

The fight was not launched nor carried on by the Cath-

olic Church, which had an insignificant membership in this country at that time. That opposition continued for many years, led by non-Catholics in high positions, even in the government, to such an extent that a candidate for the presidency was defeated on the sole score of his Freemasonry affiliation.

Lang, the Grand Historian, writes (page 5 of his report): "The Craft in Germany has been subjected by hordes of ultra-Nationalists and *Protestant fanatics*."

In his report Lang gives some advice to the Lodges over here. One of his suggestions is that "Freemasonry will not tolerate religious disputes and is resolved against *all politics*." But the "Mother Council of the World" of the Scottish Rite participates with the enemy in every religious dispute in which the Catholic Church is concerned. This "Mother Council of the World" has also engaged in partisan politics not only in this country but in Mexico, Central America and in some countries of South America.

In violation of its profession, the Grand Historian, Ossian Lang mentions politics (page 12 of his report) as one of the reasons why Freemasonry was dissolved in Hungary. As another reason he mentions: "There was unmistakable evidence that at least one master of the Lodge, whose name figured largely in the Revolution, had conducted a correspondence with Freemasons in other countries that could not be considered anything but *treasonable*."

Still another reason he presents as follows: "Other evidence there was which would appear to show that materialistic, *anti-clerical tendencies* had come to the surface in some localities, and that many, if not most, of the leading members of the Fraternity, had voiced their displeasure with the Government more or less publicly and laid themselves open to suspicion of actual *disloyalty*."

The reason for the suppression of Freemasonry in Italy is also furnished by Lang when he writes: "We must bear in mind that Italian Masonry, before Domizio Torrigiana be-

came Grand Master, had acquired, at home and abroad, the reputation of being *essentially an anti-clerical secret political organization.*" Again: "So far as the general public was concerned, so far as the overwhelming majority of right thinking persons in the land, the fathers and mothers of families, had been able to form an opinion, Italian masonry functioned chiefly, if not altogether, as an oath-bound *secret anti-clerical political party.*"

Lang concedes that the Grand Orient, Latin brand of Freemasonry, is professedly atheistic, and therefore, anti-religious. (Page 15 of his report).

He observes (page 16): "Masonic jurisdiction, especially in France and Belgium and a few other Latin countries, led in protestations and criticism of the Italian Government."

We would not have our readers understand us to imply that all Masonic papers are of the same intolerant and anti-Catholic character as is *The New Age*, "official organ of Scottish Rite, 33°, Southern Jurisdiction." The Masons of the Northern Jurisdiction seem not to lend themselves to politics, and their periodicals seldom carry anti-Catholic tirades. Members in the north are friendly business partners and social companions of Catholics and, therefore, knowing Catholics to be good citizens, would resent any cooperation with anti-Catholic organizations or movements, even if the *spirit* of all Freemasonry be unfriendly to Catholicism.

The Southern Jurisdiction embraces *all States west* of the Mississippi, besides eastern states south of the Mason and Dixon line.

The February, 1922, number of the *Square and Compass* paid its respects to *The New Age* in these words:

The country is full of Masonic journals and the remarkable monotone evoked from these harps of one string is wonderful in this sameness: I said "one string"—but in that I overstepped the mark—because they have two. The first is devoted to the wonderful sky-blue-pink perfection of everything and everybody to whom the name "Mason" or "Masonry" is attached; and the other string is devoted to telling what a hell of an outrage the

Roman Catholic religion is, and what a blot it is on the world in general—and Masonry in particular.

Take the best known and widest distributed one of them all (because free), "The New Age," as an example. The January and February issues "scream" with anti-Catholicism. It out-menaces *The Menace*. It's a severe case of Catholic-fobia, and I wouldn't be surprised but some one will finally have to shoot the poor pup in self-defense. . .

The Rite is slowly and insidiously educating the Craft to believe that the end and aim of Masonry is to fight the Catholic Church.

Converted By His Investigation

The Marquis of Ripon, at the time Grand Master of the English Freemasons, was given the task of writing a book, against Catholicism, to counteract the influence of the Oxford or Tractarian Movement, which was then at its height.

In order to acquaint himself with "the enemy" the Marquis undertook an extensive course of reading on the Church for the purpose of finding out its weakness. After ten months of reading, instead of writing the book he was expected to write, he went to the Oratorian Fathers and asked to be received into the Church. His fellow-Masons demanded an explanation which the Marquis gave in the following words:

I came upon three things in the Catholic Church whereby every unbiased person must perceive that this Church, and only this one, is the Church of Jesus Christ. In the Catholic Church is the Rock, the Confessional, and the Tabernacle.

WILLARD E. GIVENS

(Pres. National Education Association)

It is a mockery and an insult to common sense to maintain that a school for the instruction of youth, from which Christian instruction by Christian teachers is sedulously and rigorously shut out, is not deistic and infidel both in its purpose and its tendency.—Daniel Webster, speaking on the Girard Will case.

Mr. Willard E. Givens, President of the National Education Association is working with the POAU. We feel that that cooperation is un-American, and a manifestation of hostility to schools whose status has been recognized as legal by a unanimous decision of the Supreme Court; schools which, grade for grade, are *at least equal to*, if not, in most cases, superior to the public school; schools which cannot be classed un-American or un-democratic because the subject of religion is superadded to the curriculum which the State enforces, and which the parochial school accepts and teaches with efficiency.

The National Education Association has not only altered its disposition greatly towards non-public school education, but its present head has joined the POAU to oppose it. For instance, in the year 1924 it issued this statement:

The National Education Association, while recognizing the American public school as the great nursery of broad and tolerant citizenship and of a democratic brotherhood, acknowledges also the contributions made to education by private institutions and enterprises, and recognizes that citizens have the right to educate their children in either public or private schools when the educational standards of both are approved by the State educational authorities.

In the report that year of the Secretary of the Association even stronger language was used. He wrote:

There is no fight directed toward the private or religious schools. There should be none. These institutions have their place and receive the encouragement of this Association. There are thousands of teachers in private

schools in the membership of this Association. These schools should have the respect of public-school authorities. Great contributions to human betterment are made by both religious and secular private schools, as well as by our great system of public education. Our children and youth need these schools and many more.

Along with the above fear there is found here and there among teachers the fear lest they be considered unscientific and somewhat religious if they should carry on any religious or moral work among students.

But a more disquieting note is sounded in that report in these words:

Since the gréat majority of our students of today are not receiving religious and moral instruction, there is growing up a generation lacking in the religious and moral qualities, which we deem necessary as qualifications for teachers. Our teachers are for the most part products of our public schools, and from the present student body, untaught and untrained in religion and morals, must come a large proportion of our future teachers. Unless we inaugurate a more universal program of character education in the public schools, the situation as to properly qualified teachers will continue to grow worse.

From the statistics and general statements given in the body of this study, we must conclude that the majority of the children and youth of the United States are today receiving only a modicum of that moral and religious preparation for living to which every child has a right. . . .

In the face of this situation which to many seems rather discouraging, there are many writers, educational leaders, and teachers who are quite optimistic and are determined that new efforts shall be made to meet the problems of character education through religious and moral instruction. The authors themselves are convinced that wisdom and courage are necessary for this work and that under proper leadership a much more extensive and effective work is possible in this important field.

On January 11, 1935, the late Nicholas Murray Butler, President of Columbia University, said in his annual report to the trustees of the institution:

One need not himself be religious, or indeed have any great concern for religion, to grasp the fact that religion has had a very large, often a preponderant, influence in shaping our contemporary civilization and in laying the foundations of our present-day social, economic and political institutions. Until within a reasonably short time, the process of education itself was dominated by religion. . . . During the half century just past, this condition has changed entirely, and religious knowledge, together with religious interest, in passing, all too rapidly, out of the educational process.

On July 23, 1923, Dr. Edward S. Boyer, of Chicago, an instructor of the Chicago Training School, speaking at Indianapolis, observed:

Protestant churches must follow the basic principle laid down by the Catholic Church in a definite development of a program of religious and moral education if they are to function efficiently in the future. . . .

What you would have in the life of the church, you must put in your schools. This will not come through your preaching methods.

The Catholic Church is often represented to be very critical of the public schools. The fact is that for every Catholic critic there are twenty non-Catholic critics, and among them a dozen Protestant ministers for each Catholic priest. It would fill too much space to quote from even a small portion of them, which we have in our files. They are from leading churchmen of the various faiths.

Writing on "Religion in the Public Schools," Dr. F. E. Johnson, of the Federal Council of the Churches of Christ in American, said in November, 1939:

The great souls who won for us the right to religious liberty were men and women who tremendously wanted to exercise it. Today very many of those who have recourse to the old slogan are using it primarily for the purpose of promoting, not religion, but secularism.

The only reason why the whole nation does not go completely secular in a single generation is that other cultural influences, such as the church, the home—to some extent, but not characteristically, I fear—and volunteer

agencies of various sorts slow the secularizing process. But it is only a slowing down. Unless I am quite mistaken, the inevitable result of our present education policy will be an increasing isolation of religion from life.

Walter A. Squire, in his work "Educational Movements of Today," observes:

Religion and education were so intimately related in their day that a secularized system of education was a conception which they hardly entertained. This was true in American life for a long time. It was only little by little that the American people came to realize that a full divorce between education and religion was possible. When the people of early America thought of education, they thought of a type of education in which religion had a place. (p. 74)

The attitude of our Founding Fathers of this nation is well expressed in the Ordinance of 1787 which provided for the cultural development of the northwest territory. This Ordinary contained this mandate:

Religion, morality and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall be forever encouraged.

According to the *New York Times*, February 2, 1926, Greater New York Federation of Churches held a meeting to protest against the efforts of Freethinkers to prevent the reading of the Ten Commandments during "released time" instruction of the public school children, and Dr. F. J. Millar, General Secretary, told the audience:

If there is any of the real blood of Revolutionary days in our veins we will not let any small minority of freethinkers rob our children of their birthright. They have thrown down the gauntlet and we stand ready to pick it up. It is not a question of religious teaching in the schools; its importance lies much deeper than that, involving the entire welfare of our youth. We are ready to fight, and if the courts decide that the freethinkers must be upheld under the present law, then by all that is right and holy we will have to change the law.

Today the POAU is following the Freethinkers. It was the President of the Freethinkers, who is the father of Mrs.

McCollum, who incurred Supreme Court action on her protest against released time instruction, and all the clergymen connected with the POAU supported this organization.

In the February, 1951, number of the *NEA Journal*, the editor, Joy Elmer Morgan, reiterates the charge made by the POAU, and so often denied, that the Catholic Church is demanding tax money to support her school system in the United States. He writes: "With the increase in our Roman Catholic population and the founding of extensive parochial schools, a new demand has arisen for public funds, for children who attend such schools."

Most Catholic Bishops, the entire Catholic press, men and women connected with the secular press and radio, who have noticed that charge, have denied it.

George Sokolsky said that he went into the matter very thoroughly and discovered, "I have never heard of such schools requesting State subventions either from the State or Federal Government. What they have said is that when social, extra-curricular benefits are given to American children, like bus rides to school, or a glass of milk or orange juice, or medical or dental supervision, such should be given to all children."

Dorothy Thompson, in her column "On the Record" (August 3, 1949) wrote: "Catholic schools receive no State or Federal funds, nor are they asking for any. That is the first thing every reader must get clear The Federal aid involved, which Mr. Barden and Mrs. Roosevelt would prohibit to all except public school children, has nothing to do with education. It has to do with child welfare. . . . A bus is neither Catholic, Protestant, Jewish, nor atheist. The services are given to school children and the parents of school children Furthermore they are paid for by all parents, whether they send their children to public, parochial or private schools. And if these services, primarily concerned with safety and health, are refused some children on the ground of the separation of church and state, then, in all conscience, parents of such children should be exempt from taxation to

pay for them . . . The Barden Bill says in effect, 'you have a constitutional right to give your children a religiously-guided education, but if you exercise it, you'll get no free milk or health check-ups.' And in this sense it is anti-Catholic in effect, if not intention."

About the same time (August 15, 1949) the *New York Times* observed editorially:

"A law appropriating Federal funds to be used for the general purpose of private schools would not, on the record, be sustained by the Supreme Court. On the other hand a law allowing such funds to be used for the direct benefit of school children's health or safety, no matter what kind of school each attends, seems both reasonable and proper."

The editor of the Jackson (Miss.) *Daily News* observed on August 4, 1949: "There is no cause for alarm in the Catholic position relating to Federal aid, but there is in the 'activities of the groups which have dubbed themselves as 'Protestants and Other Americans United for the Separation of Church and State'."

Lutherans also conduct parochial schools, but we have never heard any charge that they are demanding any all-out support for schools because Dr. Behnken, President of the Lutheran Church, Missouri Synod, in a statement to the press said: "The principle of separation of Church and State in the sense that one does not dominate the other, can possibly be supported and even strengthened by Federal Aid to public and private schools for certain specific welfare services: school luncheons, health services, transportation."

Joy Elmer Morgan, editor of the *NEA Journal*, admits that "no one may question the right of a parent to send his children to the school of his choice, but he may properly question the wisdom in our democracy of separating several million young citizens on the basis of religion."

But educators of the last generation believed that the infiltration of all education by religion and its principles of morality would far outweigh any disadvantage of separation. They, by their anti-Catholic campaign, are trying to separate group from group.

Fred Woodrow in *The Age of Steel*, October, 1896, said: "If his (student's) heart is not educated with his head, his conscience with his memory, a knowledge of the date of the battle of Bunker Hill and the number of gallons of water in Lake Michigan are no guarantee that he will not use his acquired knowledge in putting the finishing touches to as consummate a scoundrel as ever entered a prison cell."

Dr. Hyde, of Bowdoin College, speaking before the Massachusetts Teachers' Association in Boston, in November, 1896, said: "The public school must do more than it has been doing if it is to be a real conductor of youth and an effective supporter of the State . . . People who know how to read and write and cipher and know little else, are the people who furnish fuel for A.P.A. fanaticism, who substitute theosophy for religion, passion for morality, impulse for reason, crazes and caprice for conscience and the Constitution."

Two years later (October 22, 1898) Dr. David H. Greer, speaking before the General Episcopal Convention, said: "Education needs something more than mental training and culture to make men pure and keep them so. It needs that culture and training inspired by religion. The Episcopal Church is not satisfied with the present system of public schools, because religion is not taught in them."

We never heard the Episcopal Church criticized because at that Convention it was declared that "the Bishops and clergy remind the people of their duty to support and build up our own schools and colleges, and to make education under the auspices of the Protestant Episcopal Church superior in all respects to that afforded in other institutions."

Dr. Wallace Radcliffe (Presbyterian) said in Washington, D.C., on October 7, 1900: "It is something that your children go to school; it is more that they go to a school of your own religious belief . . . Let us establish schools and teach our religious convictions." We never heard that gentleman criticized for such an impertinent suggestion.

Dr. Washington Gladden, Congregationalist, speaking at

Yale University in April, 1902, declared: "All that saves the public school from ruin in many cities is the self-sacrificing work of the teachers. There is a marked tendency in these schools to lower the standard of education by eliminating God and making us a sordid, money-making race."

Dr. E. T. Wolf, of Gettysburg Theological Seminary, addressing the Evangelical Alliance on December 3, 1901, noted: "Moral training has, for the most part, been cast out of our public schools. Every faculty, except the highest and noblest, is exercised and invigorated; but the crowning faculty—that which is designed to animate and govern all others—is contemptuously ignored; and, unless its education can be secured, our young men and women will be graduated from our schools as moral imbeciles."

We have heard no NEA criticism of that gentleman.

We could fill a large book with similar quotations uttered during the past fifty years. Nine out of ten of all criticisms of the public school system emanate not from Catholic sources at all, but from non-Catholic writers, educators, ministers.

The NEA Journal for January, 1951 (pp. 47 and 48) carried an article by Gordon C. Lee, which was represented as a reply to an article appearing in *The Catholic Digest* last September entitled "Are Religious Schools American?" This article was a condensation of an address delivered last June by Rev. Robert C. Hartnett, S.J., who had said: "If you eliminate religion from the state schools, and then force all children to attend state schools, you have gone a long way towards eliminating religion from society."

Father Hartnett had noted that the attack on religious education implied in the Supreme Court decision of the McCollum case, and the organized opposition to bus transportation for children attending religious schools, had alienated many non-Catholics and won friends for the Catholic position. He thought that might be the reason which led Mr. Lee to write as he did. But this gentleman only made

matters worse for himself by representing that the alternative to the expansion of the public educational system would be an abandonment of "that system to those who would subvert education to partisan and parochial ends." There is absolutely no logic in that reasoning, nor is it true that the parochial schools subvert education.

Father Hartnett had argued against the monopoly of education by the state, and Mr. Lee construed that to mean that the Church wants the monopoly. That construction again represents unpardonable logic.

Mr. Lee will not admit that the public schools fail in teaching religion inasmuch as they teach "tolerance and mutual respect, human dignity and brotherhood, cooperation, honesty and reverence." The Golden Rule, which Christ Himself says the pagans observe, calls for emphasis on the things which Mr. Lee seems to regard as religion; the most that can be said of these things is that they are the natural fruits of any religion. Fruits do not come into being independently of the tree. Even morals need religion as a foundation, even as George Washington in his Farewell Address, taught in a last warning to the American people.

Dr. F. Ernest Johnson, Secretary of the Department of Research and Education of the Federation Council of Churches, until it changed its name a couple of months ago, speaking to a thousand ministers in Washington on January 30, 1950, observed: "The parochial or other religious school as a substitute for the public school. . . . seems to be growing in favor. . . . Many Protestant scholars have begun to ask whether the public school will not be maintained at too high a price if the inevitable result is a complacent indifference to religion."

On October 15, 1947, the *Chicago Tribune*, in an editorial criticized the NEA for propaganda it had sent out, some of it defending a subversive booklet, written by one who had betrayed the United States and gone to Russia to live. A co-author of that work was Abba P. Lerner, a native of Roumania, who was trained in the London School of Economics,

a comrade of the late Harold Laski, who, according to Lerner, "now and then is taken in by the Communists and plays their game."

The *Tribune* also noted that there are other pamphlets issued by the Departments of the NEA which, the editor claims, it has no right to inflict on the school children of America. There is no subversive teaching, no subversive textbooks used in parochial schools. The pupil is taught that it owes unalterable allegiance to civil authorities, even as a conscientious duty.

It would be a good thing if those who do not know the parochial school by contact, by visiting it, were to do so. We are absolutely certain that the effect would, in no way, be injurious to the parochial school while it might be to the public school, because the teaching is thoroughly American, the discipline of the school is better, the teachers more devoted because they are not motivated in their work by the pay check.

As to religion in these schools, it occupies only one of about seven periods each day, but because God must come first in education by His own right and under the dictation of the inalienable right of the child to know Him, Catholic parents make great sacrifices to have the knowledge of God, of the laws of God, of the plan of God for salvation, brought into their children's education.

In the same year in which officers of the National Education Association made the pronouncements quoted above *Collier's* (October, 1924) sounded out the mind of the American public on the subject of religion and moral instruction in the public schools. The result was told by the editor of *Collier's* just two weeks later (November 1, 1924) in these words:

Judges, financiers, doctors, psychologists, editors, farmers, laborers, teachers, lawyers, penitentiary officials, detectives, traveling men, government officials, politicians, plain folks — Catholics, Jews and Protestants — fathers and mothers — their letters lie in huge envelopes

in *Collier's* editorial rooms. Nearly all say they are deeply interested.

It would seem as if each had been waiting for someone to say what they all knew.

It seems as if it had been on the tip of America's tongue to say what *Collier's* had printed about the lack of moral training for our children. . . .

Children do have souls, and their souls must be trained in schools as well as in homes; if they are not trained in homes, then school training is all the more necessary. America, these letters indicate, is coming to recognize that fact; it is getting ready to act on it.

About the same time "International Sunday School Council of Religious Education" published this astounding and shocking fact:

There are 27,000,000 Americans below the age of twenty-five, normally Protestants, who receive absolutely no systematic religious instruction. Two out of every three Protestant children under twenty-five years of age are not being touched in any way by the educational program of any Church.

In September, 1937 the School of Education of the Indiana University issued a report of a study on "Character Development through Religious and Moral Education in the Public Schools of the United States," and its findings are reported as follows:

There is a totally inadequate work being done in the way of moral and religious instruction, and a totally inadequate program for the future development of the work.

Both from interviews and from this survey, the authors are convinced that a large part of the hesitancy found among teachers in giving definite courses of instruction on character is to be ascribed to the fear that those who attempt this work will become involved in the controversy over religious teaching in the school.

PAUL BLANSHARD

Plans are being laid by the Inter-Church Movement of North America to combat radical Socialistic ideas and a number of speakers will undertake to show that these are violently antagonistic to Christianity.—The Augusta (Ga.) Chronicle, Feb. 10, 1919.

The only interest which the officers of POAU have in Paul Blanshard is his anti-Catholicism, brought to their attention by his articles in *The Nation* and in the book which he later wrote entitled "American Freedom and Catholic Power."

This book which, with the backing of POAU, has reached a large circulation (Blanshard claims 160,000) has been received by its many reviewers as reliable because of its copious documentation. We are certain that none of the reviewers have analyzed it as has Professor James O'Neill, professor at Brooklyn College, in his forthcoming book to be titled, "Catholics and American Freedom." He took the trouble to trace Blanshard's documentations to their sources, and found that numerous among them have little relevancy to matters discussed, and that much of his source material was misinterpreted.

There is no better documented book than the Bible. It is divided not only into chapters but into verses, and with the help of Concordances, any word in any text, can lead to the discovery of the chapter and verse. Yet, is there any book so badly misinterpreted as the Bible? Cardinal Newman, who had done a hundred times more personal research work than any officer of POAU, found that two hundred different interpretations were recorded on the short sentence, and clearest sentence in the Scripture: "This is My Body."

If most past and present officers of POAU have had a Pink Socialistic record, Blanshard surpasses them all. He was not only an active Socialist in the days when Socialism in the United States, as elsewhere in the world, was not at all of the

British Labor Party kind, but rather an aggressive anti-Christian movement.

“Some of the aims of purely *economic* Socialism are good, but its plan is bad,” wrote Rev. T. Brosnahan, S.J., back in May, 1912. He continued: “What is the plan Socialism submits for remedying our industrial and commercial evils? Briefly it may be put in three propositions. The *first* is that all productive goods, that is to say, all the sources of production, all the raw materials of production, and all the instruments and agencies of production, should be owned by the community or collectively by the people as a whole; and that no individual or body of individuals should be allowed to possess either in whole or in part any class of productive goods. The *second* is, that all labor shall be socially organized and directed by officials of the community. And the *third* is, that every one shall receive from the warehouse or stores of the nation in proportion to the productive value of his labor.” But that was *economic* Socialism only.

At a Chicago convention held in May, 1908, of “Christian Church Members,” who were also members of the Socialist Party, participants in a floor discussion begged that the anti-religious character of Socialism should not be publicized. Here are the names of some discussionists and what they said:

Mr. Lewis (Delegate)

“I know that the Socialist position in philosophy on the question of religion does not make a good campaign subject. It is not useful propaganda in a political campaign. I do not propose to state in this platform the truth about religion from the point of view of the Socialist philosophy.” — *Chicago Daily Socialist*, May 16, 1908.

Mr. Hilquit (Delegate)

“We should not go out in our propaganda among the people and tell them that they must first become materialists before they can become members of the Socialist party. After we have disposed of the things which touch their material welfare it will be time to approach them with the full consequences of the Socialist philosophy.”

Mr. Devine (Delegate)

"I want to say here, that we must be careful on this question. I stand here as one actively engaged in the factory, trying to bring the workers into the Socialist movement. I find they are men of all religions. I am asked how can I be a Catholic and a Socialist? What I am doesn't matter. They don't know and you don't know, and it is nothing to either of us."

There was published at St. Louis during those days a monthly magazine named the *Melting Pot*, long edited by Eugene Debs. When he was succeeded in 1915 by a Mr. Tichenor, the latter published the following excerpts from letters of congratulation received:

"You are the one man that truly fights the whole monster—religious humbug and capitalism."—H. J. Korford, Chicago.

"I bid you Godspeed in the noble fight you are making on superstition and sham, both political and theological."—R. L. Smith, Santa Ana, California.

"My eyes have been opened, both economically and religiously . . . The light of the world is Reason."—Chas. H. Newman, Niagara Falls, New York.

"I have for the last thirty years thought most of our Bible was myths, fables and priestly humbug, and your recent articles appearing in the *Melting Pot* prove the fact of my conclusions."—A. O. Latshaw, Brinsmade, North Dakota.

"For the sake of the substratum of my matter, nick-named Soul, keep up the circulation of the *Melting Pot*."—Edmund Miles, Dauphin, Pa.

In the *Baltimore Sun* (Oct. 23, 1915) H. L. Menchen rebukes the *Baltimore Methodist* for joining hands with the antis, and asks:

"How long will the more intelligent Methodists stand for this constant prostitution of their church to oblige political uses? And more important still, how long will the generality of civilized Americans look on unprotestingly while the various Puritan churches immerse themselves further and further in

dubious politics? How proud the angels must be of such ambassadors on earth!"

Socialist Catechism

If this is not enough to show the anti-Christian character of Socialism a generation ago, read the questions and answers taken from "A Socialist Catechism," printed in *The Live Issue*, 1912:

Q. *What is God?*

A. God is a word used to designate an imaginary being which people of themselves have devised.

Q. *Is it true that God has never been revealed?*

A. As there is no God, he could not reveal himself.

Q. *What is heaven?*

A. Heaven is an imaginary place which churches have devised as a charm to entice their believers.

Q. *How did man originate?*

A. Just as did all animals; by evolution from their lower kinds.

Q. *Has man an immortal soul, as Christianity teaches?*

A. Man has no soul; it is only an imagination.

Q. *Who is Jesus Christ?*

A. Jesus Christ was the son of a Jewish girl called Mary.

Q. *Is he the son of God?*

A. There is no God, and, therefore, there can be no God's son.

Q. *What do we know of the birth of Christ?* (The answer is so foul we will not print it.)

Q. *Did Christ rise from the dead, as Christianity teaches?*

A. The report about Christ rising from the dead is a fable.

Q. *Is it true that after Christ's death the apostles received the Holy Ghost?*

A. It is not; the apostles had imbibed too freely of wine, and their dizzy heads imagined all sorts of queer things.

Q. *Did Christ ascend into Heaven?*

A. He did not; what the Church teaches is a nonsensical

fable, because there is no heaven, and there was no place to ascend to.

Q. *Will Christ return on judgment day?*

A. There will be no judgment day; that is all a fable, so that preachers could scare people and hold them in their grasp. Man has no soul, neither had Christ any soul. All these things have been invented by the churches.

Q. *What is the Holy Spirit?*

A. The Holy Spirit is an imagination existing only in the minds of crazy religious people.

Q. *Is Christianity desirable?*

A. Christianity is not advantageous to us, but is harmful, because it makes of us spiritual cripples. By its teachings of bliss after death it deceives the people. Christianity is the greatest obstacle to the progress of mankind, therefore it is the duty of every citizen to help wipe out Christianity. All churches are impudent humbugs.

Q. *Is there communion of saints?*

A. No, because there is no God, no saints, no soul, and therefore our prayers are wholly useless, and only a waste of time which should be spent in more sensible things.

Q. *What is our duty when we have learned that there is no God?*

A. We should teach this knowledge to others.

Q. *Do we owe a duty to God?*

A. There is no God, and therefore we owe him no duty.

Q. *Should we take the name of God in vain?*

A. Yes; because the name of God has no meaning.

Q. *Is adultery a sin?*

A. It is not a sin. But it is undignified that it should be performed like the beasts.

Q. *Does Christianity stand for right?*

A. No; it stands for and supports all that is wrong.

Q. *Should we pray?*

A. We should not. By prayer we only waste time, as there is no God. If we are given to prayer, we gradually become imbeciles.

Started By Socialists

If there be anything with which the compiler of this work was and is familiar, it is with Socialism. *Our Sunday Visitor* Press was launched in May, 1912, to counteract the effects of the *Appeal to Reason*, a Socialist weekly, which within a year, reached a circulation of more than one million copies.

It was because of unfavorable Catholic and Protestant reaction to the attacks on the Christian churches that the editors of *The Appeal* started an avowedly anti-Catholic paper at Aurora, Mo., which they named *The Menace*. One of these editors had been dismissed from *The Appeal* (see *Appeal*, February 4, 1905) for "immoral conduct," and another one, about to be tried for a serious crime, committed suicide.

It was not long until *The Menace* had stolen the larger part of the circulation of *The Appeal*. It was usually distributed during the night by Socialist workers. People would find a copy on their porches on one morning of each week. The venture became so profitable to publishers that other unscrupulous men launched similar papers for local circulation. The reader may recall some of these:

The American Citizen, Philadelphia, Pennsylvania;

The American Forum, San Antonio, Texas;

American Socialist, Chicago, Illinois;

The American Defender, Moras, Texas;

American Sentinel, Washington, D. C.;

Bible-Student's Monthly, New York City;

The Crescent, Mount Morris, Illinois;

The Convert Catholic Evangelist, Toledo, Ohio;

Christian Socialist, Chicago, Illinois;

Danger Signal, Bethel, Minnesota;

The Emancipator, Hicksville, Ohio;

Free Speech, Monroe, Wisconsin;

The Free Press, Jacksonville, Florida;

The Guardian, Chicago, Illinois;

The Jeffersonian, Thompson, Georgia;

The Liberator, New York City;

The Melting Pot, St. Louis, Missouri;

The Protestant Searchlight, Cleveland, Ohio;

The Peril, Wilkesboro, North Carolina;

Protestant Alliance Magazine, Toledo, Ohio;

The People's Press, Chicago, Illinois;

The Patriot, St. Louis, Missouri;

The Protestant Magazine, Washington, D. C.;

The Rationalist, Chicago, Illinois;

The Silverton Journal, Silverton, Oregon;

The Sentinel of Liberty, Grand Saline, Texas;

The Torch, Aurora, Missouri;

Watson's Magazine, Thompson, Georgia;

The Yellow Jacket, Moravian Falls, North Carolina.

Jointly all these papers employed hundreds of field workers, lecturers, nearly all of whom were Socialists, a great number of whom were bad characters, often falsely representing themselves to have been priests or nuns when they spoke under Protestant auspices.

Fake Ex-Priests

O. P. Bellanger, Rev. L. A. Benner, Harry S. Bernaby (or Barnaby), W. O. Black, M. E. Brooks, Rev. Laurence Riely Carter, Benjamin Clearmont, Rev. Louis O. F. Cotey, Rey, alias "Ex-Priest" Hildebrand, F. F. DeLong, Patrick Dennison, Louis F. Desaro, J. H. Dobbyn, Joseph Donnelly, James W. Ford, Samuel Freuder, Harry H. Goodin, A. G. Graham, J. E. Hatfield, John J. Hayes, H. Bennett Higgins, Juliana, alias Juliano "ExCardinal," L. J. King, alias "Ex Romanist;" Rev. Kolodziejek; "Dr." W. K. Mahoney, Sylvester R. McAlpin, Michael X. Mockus, Harold Patrick Morgan, W. A. Mylwarczyk, Samuel O'Connor, alias Robinson, John F. Rannie, Rev. C. H. Reeb, Gerald Sheehan, Henry Sullivan, W. C. Tanner, Leo Von DeRoskey, Lawrence Zarilli.

Fake Nuns

"Sister Angel," Helen Jackson, Burke McCarthy, Mabel McClish, Mrs. Neva, alias Sr. Mary St. Constance, Maria Monk, Margaret I. Shepherd, Mary E. Slattery.

The Connection

What have all these mountebanks to do with Blans-

hard? Well, they were all Socialists or worked for the Socialist Party, and Blanshard had been a Socialist for a number of years during the 20's. *World Tomorrow*, in 1933, called Blanshard an "ex-Socialist," and in the November 9, 1933 issue of that periodical a letter from Blanshard was published in which he wrote to the editor:

You wave your arm and dismiss us from the fellowship of American Socialism because we have recognized the obvious fact that the Socialist Party is dying and because, pending the arrival of a new third party, we have decided to fight for progressive leaders and progressive programs within the older parties. . . No one doubts your sincerity, but the most intelligent radicals in America will question the rather sophomoric and arrogant way in which you dismiss veteran Socialist workers who happen to disagree with you in regard to political technique in the present confused and uncertain American situation.

The Socialist Party was dying out in the year 1933, as Blanshard admits in that letter, but that did not mean that ex-Socialists had a change of heart. They retained their anti-Catholic animosity. That Blanshard did is evident from the articles he wrote for *The Nation*, a Socialist magazine, of which he had also been Associate Editor.

What do you think of this excerpt from an article written by Blanshard on the subject "Socialist and Capitalist Planning," for "The Annals of the American Academy of Political and Social Science," July, 1932:

If we gained control of the American government, we probably would begin with a complete revision of the national governmental system. We would do one of two things. We would write an amendment to the Constitution giving the federal government the right to regulate all private business, and to enter into any business which it deemed proper, or we would abolish the Constitution altogether and give the national congress the power to interpret the people's will, subject only to certain general principles of free speech and assemblage.

Henry Wallace was repudiated by the American people for advocating a far more moderate program than that.

You will note that even at that time Blanshard would

either amend or "abolish the Constitution altogether." He wrote further in the *Annals*:

"We propose to accomplish that revolution peacefully and gradually if the American upper classes will permit a peaceful transition." (*Annals*, July, 1932).

Writing three months later in *The Christian Century* (October 19, 1932), in an article entitled "Socialism, a Moral Solution," he observed:

I think there would be some bloodshed because the American upper class is so blind to the sufferings of 11,000,000 unemployed that it would not yield much power except through fear of violence.

Does not all this indicate that even after leaving the Socialist Party he retained his Socialist mind, which was an anti-Catholic mind, and which, according to the teaching of leading Socialists throughout the world at that time, an anti-Christian mind?

The organization Blanshard supported for a long time was anti-Christian according to its chief spokesmen.

Same Everywhere

Leaders in Socialism everywhere,—in Germany, France, Spain, England and the United States, say that under Socialism God and Christianity must be repudiated:

Liebknecht. In his "Materialist Basis of History."

"I am an Atheist, I do not believe in God. It is our duty as socialists to root out the faith in God with all our might, nor is any one worthy the name, who does not consecrate himself to the spread of Atheism."

Herve, French Socialist leader, quoted by Harold Begbie—Interview Nov. 10, 1906:

"It is absolutely necessary to destroy all vestige of religious idea, Catholic, Protestant, and Jewish, in order to carry out the entire program of advanced Socialism, which depends upon the disappearance of every form of theological influence."

Spanish Socialists. At a convention of Spanish Socialists held at Madrid, Sept. 21, 1899, it was resolved to expel any comrade who supported positive religion.

Vorwaerts. Leading Socialist paper in Germany:

"We know that Christianity has not brought redemption. We believe in no Redeemer. No man, no God in human form, no Savior can redeem humanity. Only humanity itself, only laboring humanity, can save humanity."

Robert Blatchford. Leading Socialist of England, in *The Clarion*:

"I do not believe that Christianity or Buddhism or Judaism or Mohammedanism is true. I do not believe that any one of these religions is necessary. I do not believe that any one of them affords a perfect rule of life.

"I deny the existence of a Heavenly Father. I deny the efficacy of prayer. I deny the providence of God. I deny the truth of the Old Testament and the New Testament. I deny the truth of the Gospels. I do not believe any miracle ever was performed. I do not believe that Christ was divine. I do not believe that Christ died for man. I do not believe that he ever rose from the dead. I am strongly inclined to believe that he never existed at all.

"I deny that Christ in any way or in any sense ever interceded for man or saved man or reconciled God to man or man to God."

Joseph Leatham. In "Socialism and Character:"

"At the present moment I cannot remember a single instance of a person who is at one and the same time a really earnest and intelligent Socialist and an orthodox Christian. Those who do not openly attack the Church and the fabric of Christianity show but scant respect to either the one or the other in private. * * * While all of us are indifferent to the Church, many of us are frankly hostile to her."

The New Yorker *Volkszeitung*, the principal organ of Socialism in America:

"Socialism and belief in God, as is taught by Christianity and its adherents, are incompatible. Socialism has no meaning unless it is atheistic."

The New York Call, March 2, 1912:

"There is nothing to be gained by holding out any false hopes that a study of Socialism does not tend to undermine religious beliefs. The theory of economic determinism alone, if thoroughly grasped, leaves no room for a belief in the supernatural."

The Worker, November 10, 1901:

“Christianity is a huge and ghastly parasite, consuming billions of treasure out of the labor and patience of the people, and is supremely interested in keeping the people in economic and spiritual subjection to capitalism. The spiritual deliverance of the race depend on its escape from this parasite. The world must be saved from its salvations.”

The Revolt, May 6, 1911:

“Socialism and ethics are two separate things. This fact must be kept in mind.”

It is not our accusation, but back in 1937 Jeremiah Mahoney, candidate for Mayor of New York, charged Blanshard with being tied to the Communist Party. He was then Commissioner of Accounts under Mayor LaGuardia.

According to the *New York Times* (October 25, 1937) Blanshard allowed Communist funds to be collected in his office and permitted literature to be circulated urging the election of Earl Browder, head of the Communist Party. The *Times* quoted Blanshard as saying: “Having once captured the government and shelved the Supreme Court, we Socialists would nationalize as many large industries as we could chew and as speedily as such mastication could be accomplished.”

Writing in the *Christian Century*, Oct. 19, 1932, Blanshard observed: “The church’s survival, it seems to me, depends largely on whether the ministry has the courage to rise to the moral level of Socialism.”

We should like to tell those who have believed that Blanshard had been long a Protestant minister, that he was ordained to the ministry in 1917, but relinquished it after two years. He went from that post to one of “a union-organizer.”

Dale Francis, a former Methodist minister, who became a Catholic, was an acquaintance of Blanshard in Ohio. He decided that he should tell the country something about Blanshard. But, wishing to be fair, he wrote to the latter and told him some of the things he intended to reveal. A few days later he received by registered mail a letter in which Blanshard threatened him with a libel suit if he dared go

ahead and publish what he intended to write. Dale Francis replied that he had no intention to libel him. This letter elicited another from Blanshard, as well as to the President of the University of Notre Dame where Francis is employed, in which he made new threats of libel.

To Mr. Francis, these letters seemed very strange since Blanshard pretended to stand for "Freedom of the Press" and to be a defender of "Academic Freedom."

Rev. F. J. Connell, C.S.S.R., of the Catholic University, Washington, also comments on the "documented" facts of Blanshard, and cites eight instances of their easily proven falsity. The Rev. George H. Dunne, S.J., in his "Religion and American Democracy" deals with Blanshard's book critically.

But, you will note that the point on which we lay most emphasis is that the author's background is one of cooperation with un-American and un-Christian organizations, which should disqualify him from giving lessons on patriotism, democracy, and the adjustment of Church practices to more modern pagan practices, either legalized or condoned by a government in which Blanshard, for a long time, did not believe.

It is easy to criticize, and the Catholic Church has endured all sorts of criticism for nineteen centuries, particularly from those who did not like her moral code and from those who, in recent years, have been reared in prejudice. But, her general policy has been to ignore criticism except where it might convey poison to thousands of innocent minds.

Abraham Lincoln was quoted in the press recently as follows:

"If I were to try to read, much less to answer, all the attacks made on me, this shop might as well be closed for any other business. I do the very best I know how—the very best I can; and I mean to keep on doing so to the end. If the end brings me out all right, what is said against me won't amount to anything. If the end brings me out all wrong, ten angels swearing I was right would make no difference."

The Converted Catholic Magazine

A source from which much material used by anti-Catholic campaigners is drawn is *The Converted Catholic Magazine* edited by "former Roman Catholic priests." But why are they out of the Catholic priesthood now? It is because they were either put out, or automatically severed their connection with the Catholic Church by violating their vow of celibacy, freely taken after ten or twelve years time to "think it over."

The founder of Christ's Mission, under whose auspices that magazine is published, was a James A. O'Connor, who was suspended from the priesthood because of intemperance, just as Bernard Fresenborg, author of "Thirty Years in Hell" was suspended for the same reason.

The last editor, the late Rev. L. H. Lehmann, entered a marriage violative of his vow and hied away from Perry, Florida, in the parish automobile.

Its present Field Representative, William Edmond Burke, became a problem case chiefly because of his drinking. He had spent a short time in an institution where care was provided for alcoholics.

Others connected with the *Converted Catholic* staff are:

(a) Andrew Sommese, who was a patient of a psychiatrist in Philadelphia, who diagnosed his case as mental. He spent some time at the Kirkbride Sanitarium in Philadelphia, and at Mount Hope in Baltimore. He, like a number of others, was picked up by the Lutherans.

(b) Annibale Malinverni, who left Italy after he got in trouble with his superiors because of his violation of the vow of celibacy.

The books of Chiniquy, Fresenborg, and Crowley disgraced the libraries of many Protestant ministers. Chiniquy, a Canadian, was suspended from the Catholic ministry exactly one hundred years ago for many irregularities. He traveled to Europe to collect money for a pretended seminary in Chicago. In 1862 his fraud was discovered. He was picked up

by the Presbyterians, but it was not long until they accused him of squandering great sums of money entrusted to his care.

Fresenborg told us that the chief indictments against the Catholic Church appearing in his book were written at *The Menace* office. This gentleman, author of "Thirty Years in Hell" retracted what he had written and asked to be received back into the Catholic fold.

Crowley wrote a book dealing with the parochial school, and promised not to publish it if the late Bishop Muldoon, of Rockford, would give him \$50,000.00. This Bishop told him to publish it if he wanted to. *The Menace* published this book and Crowley had to sue *The Menace* to get some of the royalties its publishers promised him.

Another ex-priest who is quite active today is a young Italian who also put himself out of the Church by getting married.

Clare Boothe Luce told us that she was approached by an ex-priest who had contacted the *Converted Catholic* office to see whether they could procure employment for him. They agreed to let him work in their own office, but after a few weeks he became disgusted at the insincerity of the editors. Every Catholic priest knows that these people are not sincere; that having fallen from grace they also either lost their faith, or, being down and out, sought a way of making a livelihood with others of their ilk. When one of them returned to the Catholic Church recently he told in a letter directed to a Catholic publication that the others would do the same thing if they were not involved as they are, and would be reinstated.

When you consider that there are 43,000 priests in the United States, it must be expected that there should be, let us say, one out of every thousand getting into trouble, just as one out of twelve did among the priests of Christ's own selection. Very few priests would agree that the proportion is even one out of one thousand.

Catholics would never think of trying to make a case against Protestantism by going to an unfrocked Protestant minister for information. In fact, conversions from the Protestant ministry to the Catholic priesthood have been very numerous, but not one of them has ever been used by the Catholic Church to say even an unkind word about the religion they left—and we do not recall any who have done it of their own accord. In giving their reasons for embracing Catholicism, many might have indirectly told what they could not accept in Protestantism—but that is all.

Both Oxnam and Blanshard praised the L. H. Lehmann, editor of the *Converted Catholic*, after his death in 1950, yet he had no more faith than the professed infidel.

Blanshard is presently a traveling speaker for the POAU, while incidentally autographing his book for every purchaser. He is far more interested in the dollar than in saving the country, which he, over many years, was bitterly fighting.

Blanshard's Latest Book

John Cogley, in the *Commonweal* (May 18, 1951), analyzing this book entitled "*Communism, Catholicism and Democracy*," says a better title for it would have been "*Communism, Secularism and Catholicism*." He notes that Blanshard identifies "American Democracy" with Secularism. Hence, he writes, Catholic teaching on the Natural Law, objective morality, revelation, asceticism is patently "un-American."

The book reviewer for the *Commonweal* writes: "Throughout this book are two assumptions: (1) that the Blanshard brand of secularism is identical with American Democracy and (2) that this secularism, if loyally adhered to, will protect the American tradition of religious liberty."

Blanshard sees very little difference between Catholicism and Communism because both are dictatorial—as if that made them similar. The one represents the interests of God Almighty in this world, who is the *Supreme Ruler*, while the

other is at war with God. The one, therefore is very honorable, the other detestable.

Dr. Wilfrid Parsons, editor of *America*, calls Blanshard's attention to the fact that while the Communist Party member is controlled in every field, "there is no Catholic ideology in politics, economics, sociology and even culture. Catholics can be found strung along the whole spectrum of political opinion."

These things are debated openly and freely in the Catholic press, in Catholic schools and universities.

A poll taken in 1948 by *Our Sunday Visitor*, which reaches every state in the union, disclosed that Catholics are almost equally divided presently between the Democratic and Republican Parties. It revealed that 46% voted for Dewey and 48% for Truman. The balance of the vote was divided between the other Parties, the Dixiecrats and others. Some even voted for Henry Wallace, while very few voted the Socialist ticket, because there is not a great deal of difference between the philosophy of Socialism and Communism. There is, therefore, no *political* "thought control" in the Catholic Church.

While Blanshard might openly profess to be a Christian, his book discloses that he is not. The Christian claims that the Bible contains God's revelation; that God as Creator, and Christ as Redeemer, have a right to demand the spiritual allegiance of all men; that God's laws are binding on every person because every one belongs to Him and is absolutely dependent on Him; that these laws cannot change any more than God can change; that many of them are only the formal expression of things demanded by the very laws of nature; that if human laws are in conflict with divine laws they must be wrong. Blanshard, on the other hand, maintains that religion should conform, from century to century, to the new conditions, or to the laws which legislatures of states may enact. He believes that heresies should arise within the Church, and criticizes the Catholic Church because no her-

esy has arisen in it during the past few centuries, which implies that God's laws are antiquated.

God is the author of marriage, and Christ tells us in Matthew and Mark, and St. Paul tells us very clearly, what God's position is in relation to remarriage after divorce. But because during our generation divorce has been legalized and even made easy by the states, the Catholic Church should repudiate her Master and adjust her laws to this new secular legislation. How could the Church be loyal to God and to Christ, to Whom the state is also subordinate, if she did that?

Blanshard represents that the Catholic laity are living under a sort of servitude to their Church, and wonders why they do not rebel. As a matter of fact the Catholic laity instinctively approves of what they believe to be God's will as expressed through their Church, and would resent any innovation in relation to doctrine or centuries-old traditional practices.

He claims that the clergy makes no accounting to the people of the money received from them. As a matter of fact, all pastors in the country read from the pulpit the financial report covering the previous year, and most of them even give to the people a printed report of all receipts and disbursements after the report will have been checked and often carefully audited by a parish committee.

He speaks of the Catholic Church taxing the people beyond what is reasonable. The fact is that the Catholic Church is one of the few big Christian organizations which does not expect a tithe, and which does not receive, for all purposes, one-half a tithe. Catholics are poorer contributors than Protestants are to their religion, even though they attend divine services three or four times as well.

Blanshard believes that the people should vote on what they want taught in Catechisms, and what they want to hear from the pulpit. It was God, Who established the Church, demanding membership in it and compliance with its

teaching. Therefore the Church, as the agent of God in this world, representing His interests, merely promulgates what He has demanded. Religion came down from Heaven to people, and it was never God's idea that He should be obliged to accept the sort of religion which secularist minds would impose on Him. That certainly would be a reversal of the right order, the servant dictating to the Master; the child to the Father.

Blanshard entirely overlooks God in the picture and sees only the Pope who, he insists, has power to declare what is right and wrong by divine fiat, and simultaneous power to consign to eternal perdition any human being who defies his judgment. He (the Pope) can consign human beings to hell for violation of divine law."

These are not edicts of the Pope, but the declaration by the Church, through the Pope, of God's position very clearly established in Holy Scripture. Catholics know that the Pope claims to speak infallibly in God's name only when he pronounces on matters of *faith or morals* for the entire Catholic world.

Blanshard maintains that since the Church demands Union of Church and State "no true Catholic can agree with the doctrine of Church-State separation in its American constitutional form."

As a matter of fact the Church has never declared that Church and State *must* be united. It has only declared that they *may* be united, and when practically all citizens are of the same faith it is *good* that they be united. We do not believe that there is a Catholic in the United States, Bishop, priest or layman, who does not firmly believe that the best policy for the United States is separation.

According to Christ addiction to error in the religious sense is slavery. He said to His followers: "You shall know the truth and the truth shall make you *free*"—free from error in religion, certainty in matters pertaining to faith and morals, the conditions for the attainment of eternal life.

When the prophet Samuel told God in prayer that

the people wanted a King, He answered that the people's revolt was not directed against the prophet, but against the ordinances of God Himself, which the prophet was obliged to enforce. (First Book of Kings 8:4-9) Christ told Saul that he was persecuting Him in persecuting His Church.

Blanshard's more recent book has not been received as favorably as his first. Several reviewers ridiculed the analogy he makes between the Kremlin and the Vatican; his idea that God should surrender to Caesar, his observations on canonization, and the status which, he claims, is attributed to saints, etc., the emphasis he places on documentation even when he interprets the same to suit his own anti-Catholic purpose.

This book on the POAU is as copiously documented as Blanshard's, and not one quotation lends itself to any misrepresentation.

Paul Blanshard was born in Fredericksburg, Ohio, in 1892, the son of a clergyman. Graduated from the University of Michigan in 1914.

From 1914 to 1917 he studied both theology and graduate sociology at Harvard, Andover Theological Seminary (then at Harvard), Columbia and Union Theological Seminary.

He was ordained a Congregational minister in 1917, but served only one church as pastor, the First Congregational Church of Tampa, Florida. He entered social service work, served as an organizer for the League to Enforce Peace until its dissolution; then became a labor organizer for the Amalgamated Textile Workers. Then a lecturer for seven years (with intermissions) for the League for Industrial Democracy, a parallel organization to the British Fabian society whose chief executive officer at that time was Norman Thomas. In 1929-30 he served as an associate editor of *The Nation*.

In 1931 he became director of the City Affairs Committee of New York, headed by John Haynes Holmes and Rabbi Stephen S. Wise. In 1933 he was chosen research director of the first La Guardia campaign.

Studied law at night and was graduated from Brooklyn Law school, admitted to the New York bar in 1938, and practiced law in 1939-41. In 1941-42 he served as director of the Society for the Prevention Crime of New York. In 1942-46 he was a State Department official in Washington and the Caribbean.

In 1946 he retired to his farm in Thetford Center, Vermont, to devote his full time to writing. Since then he has written "Democracy and the Empire in the Caribbean" (Macmillan), and "American Freedom and Catholic Power" (Beacon).

He is a member of the Civil Liberties Union, the League for industrial Democracy and Americans for Democratic Action.

CHURCH AND STATE

There is a common notion that the early settlers came here to separate church and state. This is absolutely a false doctrine. In the old countries from which they came, their religion was controlled by the state. From this they wanted to be free, yea, they wanted the state to be controlled by religion. The first public structures erected by these people after landing upon the shores of America were churches and these became the civic centers and the social centers.—Roger W. Babson, in 1921.

Every one of the POAU officers and their propagandists charge that the Catholic Church is committed to a belief in the doctrine that "Church and State should be united." They quote a condemned proposition in the *Syllabus* of Pope Pius IX, which reads: "The Church and State must be separate." The inference our enemies draw, is that the opposite must be true, namely, that the "Church and State *must* be united." That is false. The correct inference is that the "Church and State *may* be united."

But, doesn't the Catholic Church teach that "union of Church and State" are ideal? Yes, where practically all the people of the nation are of the same religion, and supposing that both the Church and the State dealing with the same citizenry, will cooperate. Wouldn't the people, whose wishes should be respected, expect cooperation? On the other hand, the Church has experienced too often that such a union means nothing or is even undesirable, when the civil ruler, dominated by a hostile minority, governs the country.

Seperation of Church and State in Latin countries during the past hundred and fifty years was synonymous with "control of the Church by the State; persecution of the Church by the State; and confiscation of the property of the Church by the State."

How such a situation could develop can be grasped by anyone who considers what has happened in recent years in Russia, and in all the countries behind the Iron Curtain. A

majority in Russia did not favor Communism; and certainly the majority in Poland, Hungary, Czechoslovakia were absolutely against *any* Communistic control over their countries. But that control eventuated just the same. It happened through the *seizure* of the government by a *hostile armed minority*.

Organized revolutions representing only a minority overthrew the government in Mexico forty years ago, and immediately a persecution of religion began. A Socialist minority got control of the government of France a few years earlier, and legislated against all religion. In 1911 Portugal, a Socialist, irreligious group won power, because the majority was sleeping, and immediately a war on the Church ensued. What has been the reaction? Today the rulers of all these nations are very friendly to the Church. In Belgium and Austria Socialist governments were established in 1911, but it was not long before these regimes were overthrown. It is the lesson of history that the pendulum swings in the opposite direction after a period of persecution.

The Catholic Church seeks no political ascendancy. To make a case against her, her enemies go back to the Middle Ages and speak of the power of the Popes at that time. But conditions were entirely different. There were no Protestants and scarcely any infidels even to think about. Every king and queen and other civil ruler as well as the entire citizenry were members of the same Church.

Bird S. Coler, comptroller of the City of New York, and a Protestant writer, in a book entitled "Two and Two make Four," tells us he could not comprehend how the non-Catholic always goes back into the Middle Ages to make a case against the Catholic Church.

Mr. Coler thought that we should leave Henry VIII, Mary Stuart and Elizabeth Tudor, the Guises and the Bourbons, the Philips, and both ecclesiastics and politicians rest in their graves, and to leave their judgment to Almighty God. The exhumation of persons after 600 and 700 years for the purpose

of indicting the Catholic Church of our day actually converted Mr. Coler to the Catholic Church before he died.

Back in 1909 a Lutheran Synod and a Baptist Convention urged that the American people elect no Catholic to political office. They did not think the constitution provision "no religious test shall ever be requested as a qualification for any office or public trust under the United States" should be applied to Roman Catholics.

It is that kind of "separation of Church and State" which the Catholic Church does not favor. When the Church is granted freedom to carry on her work, as now obtains in most non-Catholic countries, the Church is quite content, no matter whether the form of government of the nation be monarchical or republican. Practically every bishop of the United States has expressed himself on the subject of "union of Church and State in this country," and has said emphatically that he would not want it.

Cardinal Gibbons, who was known by all public men to love America from the depths of his heart, could not conceive how any one could regard the Catholic Church as a harmful influence in this nation, and hence wrote an article for the March (1909) number of the *North American Review*, which was later published in pamphlet form under the title "The Church and the Republic."

In this pamphlet he observed: "Love of religion and love of country burn together in all Catholic hearts. They love their Church as the divine spiritual society set up by Jesus Christ, and they love their country with the spontaneous and ardent love of all patriots; and because it is their country and a source to them of untold blessings, they prefer its form of government before any other. They admire its institutions and the spirit of its laws; they accept the Constitution without reserve, with no desire, as Catholics, to see it changed in any feature. They can with a clear conscience swear to uphold it."

"The separation of Church and State in this country seems

to them the natural, inevitable, and best conceivable plan, the one that would work best among us, both for the good of religion and of the State. Any change in their relations they would contemplate with dread."

Cardinal Gibbons said that in a public address in Rome and was not criticized for it. Hence, the propaganda talk of POAU is, to say the least, very unfair.

The support of religious schools in this country would not spell "union of Church and State" any more than it spells "union of Church and State" in Canada, Great Britain, Ireland, Scotland, Germany, Australia, and nearly everywhere else in Europe.

It would not take half as much money to provide bus transportation for parochial school children as is unjustly taken away from parochial schools by excise taxes. When the superintendent of local schools sends in his pupil list for the per pupil capita allowance made by the State, he includes all parochial school children. But, when he gets the money, he counts *out* all the parochial school children and uses the full amount for public school children.

We live under two governments, the Republic of America and the Kingdom of Jesus Christ. We not only can, but must, be loyal to the authority of both. Since the two authorities do not conflict, our allegiance is never divided. The one is concerned with our material and temporal, the other with our spiritual and eternal, welfare. The one concerns itself with our well-being here on earth, the other with our best interests in the hereafter. The State makes no law with respect to our religious duties, because they are outside its province; the Church does not busy herself with things purely political, because they are not within *her* province. Caesar and God, State and Church, are distinct masters, but we must render obedience to each, because the authority of each has Heaven's sanction.

State and Church, while remaining separate one from the other, may live in the most harmonious relationship, and

be mutually helpful. The State should encourage religion and morality, virtue and piety; the Church should foster obedience to the Country's laws and respect for constituted civil authority. The more truly religious a man is the more devoted will be his citizenship.

When Catholic loyalty was questioned during the Socialist campaign, Dr. S. Parkes Cadman, then an army chaplain, speaking at East Orange, N.J., March 15, 1917, said:

"I wish their (the Catholics) loyalty was our loyalty. A Roman Catholic boy is taught to obey, but I am sorry to say that our Protestant boys are not. A finer group than the 250 Roman Catholics who were in our regiment, was never gathered."

One hundred and forty years ago, Bishop England, of Charleston, S.C., having heard, during the war of 1912, the very charges we are hearing from the POAU today, committed himself as follows:

"Let the Pope and Cardinals and all the powers of the Catholic world united make the least encroachment on that Constitution, we will protect it with our lives. Summon a General Council. Let that Council interfere in the mode of our electing but an assistant to a turnkey in a prison — we deny its right; we reject its usurpation. Yet we are most obedient Papists. We believe that the Pope is Christ's Vicar on earth, supreme visible head of the Church throughout the world, and lawful successor of St. Peter, Prince of the Apostles. We believe all this power is in Pope Leo XII. Yet we deny to Pope and Council united any power to interfere with one tittle of our political rights as firmly as we deny the power of interfering with one tittle of our spiritual rights to the President and Congress. We will obey each in its proper place; we will resist any encroachment by one upon the rights of the other."

Such allegiances were meant by Christ when He told those who were against Him "Render unto Caesar the things that are Caesar's and unto God the things that are God's."

Pope Pius X, in an address to Argentine Pilgrims to Rome, expounded the Catholic position towards civil allegiance in these words, "The Church will always defend the constituted authorities, imposing love, obedience, respect and observance of the laws, helping the State to provide for the maintenance of peace."

Dr. Reinhold Niebuhr, of the Union Theological Seminary, early in April, 1951, denounced the idea of an "absolute, impregnable wall between Church and State." He claimed that our Founding Fathers would not have stood for that.

He referred to the minimum which Catholics have asked from the Federal government under a Federal Aid Bill, such as the auxiliary services of bus rides and lunches for children, and remarked: "Every time Protestants and secularists were asked to consent to a slight compromise in favor of children in religious and private schools, their answer was always, 'No, this is the camel's nose getting into the tent.'" He said: "I am sick of camels' noses," and observed: "There is not a modern democratic society in Europe that does not give children in independent schools more tax support than we do." He then suggested that "Protestants retreat from their unyielding opposition to bus rides, text-books and lunches for children in religious schools."

In the first number of *The Outlook*, new publication of the National Council of Churches of Christ in the United States, was an editorial deploring the secularization of American education. It observed:

"On the plea that we must not 'indoctrinate,' it ignores religion, treating it as if it had no significance for citizenship, daily occupation, the welfare of the community, or politics. The result is well stated by Sir Walter Moberly: 'It is a fallacy to suppose that by omitting a subject, you teach nothing about it. On the contrary, you teach that it is to be omitted, and that it is therefore a matter of secondary importance. And you teach this, not openly and explicitly, which would invite criticism; you simply take it for granted and

thereby insinuate it silently, insidiously, and all but irresistibly. If indoctrination is bad, this sort of conditioning and preconscious habituation is surely worse.'”

Wasn't He Right?

Dr. W. H. P. Faunce, President, Brown University, Providence, R. I., said on Dec. 30, 1923—

“Without religion no settlement of the world's problems is possible, no peace can come to men or nations.

“But religion is not a substitute for some other agency; it is that which must permeate and control every agency we have. We can not abolish diplomacy, arbitration, conferences, alliances, and expect religion to take their places. Religion is not a new piece of furniture to be substituted for an old piece; it is the sunlight which, when admitted to a room shows us how to use the furniture we already have.

“At the present time the nations are, for the most part, working in the dark. They have shut out of their councils the two most powerful factors in human life—the love of God and the love of man. No one dreams that the treaty of Versailles, or the treaty of Lausanne, was motivated in the smallest degree by love for anybody. Both treaties were motivated by fear and hate, and fear and hate simply will not work. Nothing is practical unless inspired and dominated by religious faith. Nothing will succeed that shuts out of human institutions the sense of God, and substitutes purely economic or political aims.”

INTOLERANCE

A man's religion should not be interfered with and a man's religion should not be charged against him in politics, business or in any other relation of life. The right to hold an opinion, political or social or economic and express it, is absolute, limited only by a threat to destroy this government or to destroy property by illegal process.—The Commercial Times, Memphis, Tenn., April 15, 1922.

Oxnam, Blanshard, and other co-workers of the POAU, see in the Catholic Church an intolerant, totalitarian institution, therefore, un-American.

But, the truth is that the Catholic Church is the most tolerant of all religious organizations, as the best and most reputable historians will substantiate. There never existed in England, or Germany, or Switzerland, or Scotland — the countries of the Reformation — or in Catholic countries such as Ireland, an organized movement against Protestantism. During the hundred and sixty years of our nation's life, there has never been formed an anti-Protestant society, never anti-Protestant periodicals, never any corraling of Catholic forces to oppose a Protestant candidate for office, never the passing of anti-Protestant resolutions at conventions; never any anti-Reformation Days.

Americans need hardly be told that numerous organizations of Protestants have been formed to wage a real crusade against the Catholic Church; that hundreds of professedly anti-Catholic papers and periodicals have been launched even during the past 50 years.

The Catholic Church must, naturally, be as intolerant of religious error as God Himself is; as the scientist is in relation to facts belonging to his field; as the mathematician must be in relation to his specialty. But, just as the scientist does not direct his intolerance of error toward people who differ from him; nor the mathematician disturb the person who insists on believing that twice 2 are 13; so the Catholic

Church never identifies error and the person believed to be addicted to error.

It is very common for Catholic architects, contractors, business and professional men, to complain that Catholics are more prone to patronize unfriendly non-Catholics in these fields. While the Catholic Church, like nearly all the churches did for years, forbids her members to join certain oath-bound secret societies, she has never given a hint to people that they should not patronize men who belong to them. If she believes that her principle and theory are right, she not only consistently maintains it, but asks her people to be friends of everybody, to love and even pray for those who "persecute and calumniate" them.

Blanshard would have the Catholic Church conform to every new, loose practice, which might not only be tolerated, but become prevalent in our land, because the majority seems to favor it. He would have the Catholic Church revise her laws relating to divorce after a valid marriage, because the State permits divorce; to the practice of birth control, because most people approve of it. We well remember the day when no minister in our communities would assist at the marriage of a divorcee; when there were no such things as contraceptive devices manufactured. If these things offend against the moral laws promulgated in Holy Scripture, then the Catholic Church should be commended at least for her loyalty to Divine authority.

The Jewish and Christian religions were not founded by men and offered to God for *His acceptance*. They were rather established directly by God and imposed on men for *their acceptance*. No majority vote can make right what God declares to be wrong.

Going into other lands, the majority in south Ireland has always been far more friendly towards the minority in the north than the north has been towards the south. Catholics in Germany, subjected to many persecutions, have never per-

secuted in return; Catholic Quebec is far more tolerant than Protestant Ontario.

What we are reading about the persecution of Protestants in South America, or in Spain, or in Italy, is either untrue or grossly exaggerated. In small communities, a number of hoodlums may get together and create an incident, but they do not do it with any authorization from the Catholic Church. We never hear anything said by speakers representing organized anti-Catholicism, about the intolerance towards Catholics in the almost solidly Protestant countries of Sweden, Norway and Denmark where there is also union of Church and State.

The Church's enemies go back 600 years to the Spanish Inquisition, but never say anything about the Inquisitions in England, which counted many times more victims than did the Inquisition of Spain, which was operated not by the Church, but by the State.

They go over the long list of Popes to ferret out three or four who were unworthy incumbents, but say nothing about the first twenty-nine who gave up their lives for Christ, nor of the very many saints among them in later years, nor even of the Popes of the past century, everyone of whom has been a real saint, interested only in "restoring all things in Christ." We never hear them make any comparison between the Inquisitions of centuries ago with the Inquisitions, called by other names in our times, such as in Germany ten years ago, and in Russia today. They charge Franco with having incarcerated 50,000 political enemies, but say nothing about the 18,000,000 whom Russia holds prisoners as politically dangerous.

Most of the time of our Congress has been taken up in recent years with Inquisitions, more frequently called "Investigations," "Committee hearings," etc.

Judging by their manner of acting, one would suppose that scholars belong only to Protestantism and that every level-headed person in this country is in sympathy with their

activities. The fact is that far greater scholars, who judge matters impartially and investigate with sincerity, come to the defense of the Catholic Church against her libelers. They see the Catholic Church on the right side on the subject of Communism, on Education, on Marriage, and on Home Life; and, every year hundreds of them in this land are led by the true facts they discover to embrace the Catholic Faith.

The charges made against the Catholic Church are those made against Christ Himself, namely, that He was not a "friend of Caesar," that He "perverted the people." Her enemies have the same fears Christ's enemies had—namely that the "Romans will come and take away our nation."

In His last words to the Apostles before returning to Heaven, Christ told them that they would be treated just as He was, that they would be persecuted and calumniated; that men would think that they would do a favor to God by killing them. Then He consoled them with the promise that their "reward would be great in Heaven" for enduring persecution for righteousness' sake.

People who habitually read anti-Catholic literature become affected in quite the same manner as those who read anti-Government literature. Those who feed on the latter week after week become obsessed with the idea that their government should be overthrown. Those who feed on the former become convinced that the Mother Church must be destroyed. The Anarchist and the Marxian Socialist are opposed alike to organized government and organized religion; they are equally hostile to the State and Church. Nearly every one engaged in warfare against the Catholic Church in this country, whether by pen or on the platform, has now or did have connections with un-American organizations.

Most of the reading of some of the officers of the POAU seems to have been anti-American over a long period. That is why they became Socialist and Communist-minded as well as anti-Catholic minded. But the Catholic Church has always

stood adamant against the philosophy of both Socialism and Communism.

If there were a disposition on the part of the Church to unite her people politically, would it not be quite easy to elect Catholics to most of the highest offices in New England and in the midwest, where their group is more numerous than that of the entire affiliated Protestant membership.

We have read in sectarian papers that the percentage of Catholics in the Senate and in Congress is much larger than the ratio the Catholic population bears to the entire population. The fact is that Catholics are not represented by half this ratio—but, if they did band together to vote for one of their own, the ratio would be quite high.

Even last November (1950) the religious issue was brought into the picture where Catholics were running for office, but Catholics have never raised the religious issue against a Protestant candidate.

During the campaign for the Presidency in the year 1928, the Democratic nominee was Al Smith, a Catholic. Yet after his defeat it was noted by editors of our leading metropolitan papers, by the editors of many magazines, that the absence of meddling in politics on the part of the Catholic clergy throughout the country was admirable. It was a case of his own, who believed him to be an excellent character, not coming to his rescue when enemies of his Church were banded together to keep him out of the White House.

We have data which would enable us to fill a booklet as large as this with brief quotations from the secular press which expressed admiration at Catholic forbearance, and at the same time denounced the hundreds of churchmen who forgot their consecrated position and became politicians. They wrote, in substance, as the editor quoted below.

Ellery Sedgwick, editor of the *Atlantic Monthly*, opened the pages of his periodical during the Smith campaign to both Catholics and Protestants who might care to say things mean or pleasant about the Catholic Church. Those who

availed themselves of the offer were chiefly Protestants. Towards the end of the campaign (October 18, 1928) Sedgwick wrote: "Had the Catholic clergy thrown themselves into the hurly-burly after the pattern of their Methodist brethren the Republic would have rocked on its foundations . . . The ventilation of this festered sore is for the best. To the Americanism preached by Ireland and Gibbons is now added the Americanism preached by Smith. The Catholic Church in America is, in the civic sense, an American Church. Ultramontanism is in this country a lost cause. To the limbo where it belongs Protestant bigotry must follow. The conduct of the Church, high above reproach in this bad crisis, will not be forgotten."

Trend Now in Opposite Direction

Religious News Service (May 12, 1951) carried the following items, indicating a trend in the very opposite direction to that taken by the POAU. It was reporting demands made by other "religious leaders" in the course of one week.

It observed:

"Demands for some form of religious education in the public schools continue to increase despite the three-year-old McCollum decision in which the United States Supreme Court outlawed released-time religious instruction on school property.

"Religious instruction of some sort is vitally necessary for the proper training of American youth.

"At the National Sheriffs' Association meeting in Atlanta, Ga., in the first week of May, 1951, a speaker deplored 'the absence of religious training in schools and the tendency to rate athletics over moral and scholarly attainments,' which, he said, 'should be corrected.'

"In California and Iowa Legislators recently sought to put into effect their belief that religion should be a 'must' in the public school.

"A 100-member Illinois commission appointed to draft a program for the state's 2,500,000 children has urged that

general courses of religion be included in public school curricula.

“A questionnaire used for a doctoral thesis in Indiana University showed that two-thirds of those questioned favored putting religious education in the public school curriculum.”

*Catholics Pioneered in the Tolerance Field
In the United States*

Some years ago in *The Washington Post*, the Reverend Dr. McKim, an Episcopalian clergyman of that city, took exception to a statement made by the late Cardinal Gibbons, to the effect that the British colony sent to Maryland by Lord Baltimore in 1634, was the first to establish on American soil the blessing of civil and religious liberty. In the same paper, under date of October 20, 1908, the Reverend Dr. William T. Russell, pastor of St. Patrick's church, Washington, published an irrefutable reply to the Rev. Dr. McKim's arraignment of Cardinal Gibbons' statement. He wrote in part:

Editor Post: As this controversy, begun by the Rev. Dr. McKim, threatens to become befogged by a mist of extraneous questions, I beg leave to restate the case. The Cardinal is reported as saying, in reference to the colony sent to Maryland by Lord Baltimore in 1634:

“This colony of British Catholics was the first to establish on American soil the blessing of civil and religious liberty. While the Puritans of New England persecuted other Christians, and while the Episcopalians of Virginia persecuted Puritans, Catholic Maryland gave freedom and hospitality to Puritans and Episcopalians alike.”

It was to this statement that Dr. McKim took exception. Dr. Russell asked Dr. McKim to answer the following questions, and to enable him to do so he referred to the archives of the State of Maryland, Bacon's Laws of Maryland, the Calvert Letters and Manuscripts, and other reliable sources of Maryland history.

Questions Asked

1. Did not Lord Baltimore provide that freedom of worship should obtain in his colony? (Archives of the State of Maryland, vol. v., page 78. Calvert papers, No. 1, pp. 131-132.)

2. In addition to freedom of worship, did not the Catholic proprietary give the franchise, together with all other civil privileges, to his Protestant colonists? In the first assembly (1637), whose records have come down to us, were not all freemen, Protestant as well as Catholic, not only allowed but compelled to be present or represented? (Archives of the State of Maryland, vol. 1, pp. 1-23.)

3. According to the best authorities on Maryland history, were not the leading men of the colony, the men who controlled the government in the beginning, Catholics? (Bradley F. Johnson's "Foundation of Maryland and Act Concerning Religion," p. 31. W. H. Browne, "George and Cecilius Calvert," p. 45. Clayton Hall, "The Lords Baltimore," p. 37. J. L. Bozman, "History of Maryland," 11., p. 26. J. V. L. McMahan, "Historical View of the Government of Maryland," p. 184. Sanford Cobb, "Rise and Development of Religious Liberty in America," pp. 370-375.)

Bancroft wrote: "Lord Baltimore was the first in the history of the Christian world to seek for religious security and peace by the practice of justice, and not by the exercise of power, to plan the establishment of popular institutions with the enjoyment of liberty of conscience.

"The asylum of Catholics was the remote spot, where, in a remote corner of the world on the banks of rivers which as yet had hardly been explored, the mild forbearance of a proprietary adopted religious freedom as the basis of the state * * * Roman Catholics oppressed by the laws of England were sure to find a peaceful asylum in the quiet waters of the Chesapeake, and there, too, Protestants were sheltered against Protestant intolerance.

"The disfranchised friends of prelacy from Massachu-

setts and the Puritans from Virginia, were welcomed to equal liberty of conscience and political rights in the Roman Catholic province of Maryland." (Bancroft, 10th ed., pp. 244, 248, and 257.)

4. Can a single instance be cited to show that during the first fifteen years of the existence of the Maryland colony, during which period it was under Catholic control, the government was ever guilty of a single act of religious intolerance?

5. In 1654, when the Puritans seized Lord Baltimore's government, was not their first official act one disfranchising the Catholics and Prelatists—Episcopalians? (Archives of Maryland, vol. 3, p. 313.)

6. After recognizing Cromwell's authority over the province, was not the first act of the usurping Puritan assembly one that denied to Catholics all civil and religious privileges? (Archives, vol. 1, 340-341; Bacon's Laws of Maryland, 1659), and have we not proof that the harsh provisions of this persecuting act were duly carried out against the Catholic colonists? (Archives, vol. 10, pp. 425-429.)

Religious Freedom Restored

7. Is it not true that immediately upon the restoration of Maryland to its rightful lord, Cecilius Calvert, religious liberty was restored by him to all? (Archives, vol. 3, pp. 325-384.)

8. During the period of religious toleration in Maryland, were not the Protestants persecuted and exiled by Protestants in Virginia and Massachusetts? (Hennings' Statues at Large of Virginia, vol. 1, p. 277; Savage's Winthrop, vol. 111, pp. 148-149.)

DEMOCRACY

Jealousy of power honestly gained and justly exercised, envy of attainment or of possession, are characteristics of the mob, not of the people; of a democracy which is false, not of a democracy which is true. False democracy shouts "every man down to the level of the average." True democracy cries "all men up to the heights of their fullest capacity for service and achievement." The two sides are everlastingly at war. The future of this nation, as the future of the world, is bound up with the hope of a true democracy that builds itself on liberty—True and False Democracy, page 15 by Nicholas Murray Butler.

Any one who will have read what we had to say about Bishop Oxnham and Paul Blanshard must agree with us that neither is qualified to speak to the American people on the subject of "Democracy." Yet Paul Blanshard has just published a second book entitled "*Communism, Catholicism and Democracy.*"

As to *Communism* for many years he was a vigorous campaigning Socialist at a time when Socialism was as irreligious as Communism is today. Its chief leaders in this country were professed atheists and, as you will have noted, Blanshard is charged with having allowed literature to be sent out from his New York office endorsing Earl Browder for President. In his latest book he is not very harsh about Communism. His chief target, of course, is Catholicism. He found his first book to pay because it dealt with Catholicism from beginning to end, and he approached his subject with prejudices akin to those Nero entertained against early Christianity.

As to *Catholicism* we have noted that while his earlier book was well documented, it is filled with observations which are not at all true to fact, and with misinterpretations of material drawn from Catholic sources. Harold Fey, of the *Christian Century* had done that a few years before.

As to *Democracy* you will note that we have quoted from

his own writings, which proved that he did not believe in it (cf. pp. 102-103).

Democracy, as taught by Thomas Jefferson, is very good Catholic doctrine. In fact, it has been said many times by different writers that Thomas Jefferson drew his political philosophy, in part, from a work written by Cardinal Bellarmine.

The Catholic doctrine on Democracy is very clear and has not been altered with the change in the forms of governments. When others speak about Democracy, people are not so sure what they mean. Stalin calls the Communistic State a Democratic State, where the proletariat is supposed to rule, but which rather is ruled by an iron hand. He refers to all his satellites as "Democracies."

The Catholic Church has, from the beginning held, as our Declaration of Independence holds, that "all men are created equal." That is why she suppressed slavery throughout the Roman Empire and in every country to which she brought the Catholic faith. If people were "created," then they owe their existence to God and are absolutely dependent on Him. Our Founding Fathers called those two truths "self-evident," and every Catholic regarded them as self-evident for seventeen centuries before the Declaration of Independence was written.

Believing also that God created every human being "according to His own image and likeness," the Catholic Church has always defended the dignity of man in the face of every tyrant who has governed people. She did that against Lenin, when he first promulgated the significance of Bolshevism. She is ever reminding the world of "justice," of "law and order," of "human rights," of the "rights of small nations" to their independence.

George Washington showed his agreement with the Church when he wrote "of all the dispositions and habits which lead to political prosperity religion and morality are indispensable supports. Reason and experience both forbid us

to expect that national morality can prevail to the exclusion of religious principles.”

Our Declaration of Independence declares that the constitutions of states must be “firmly founded in and upon the laws of nature and nature’s God.” Such has always been Catholic teaching. Moderns have so far drifted from this idea that they almost completely disown the idea of “natural law,” and even of the personal nature of nature’s Lawgiver.

Karl Marx held that the “democratic conception of man is false because it is Christian. The democratic concept holds that each man is a sovereign being. This is the illusion, dream and postulate of Christianity,” and Karl Marx always had the Catholic Church in mind when he spoke of “Christianity.” Protestantism never worried him.

Blanshard would have people believe that the Catholic Church is “not democratic” because it is not run from the bottom, because its members do not choose from the deposit of divine revelation what they please to accept, and reject the rest. Even in this he is out of tune with Thomas Jefferson who, back in 1816, wrote:

They (the people) being unqualified for the management of affairs requiring intelligence above the common level, yet competent judges of human character, (they) choose for their management representatives, some of themselves immediately, others by electors chosen by themselves.

None of our Founding Fathers, by the way, even spoke directly about “Democracy.” They spoke about a “Republic,” in which the people have a voice, but through their representatives. The people have their representatives in the national Congress, and the national government has representatives in the UN. Governments send those who, in their judgment, are believed to be competent representatives to all kinds of international Conferences.

Confusion is bad enough in the political world as it is, but it would be a thousand times worse if 10,000 discordantly speaking men were demanding the right to run their own

country or the world. Confusion is equally great in the religious world outside of Catholicism, because of the practical application of the private judgment theory. The Bible has no authority when people emasculate it as they please. The Constitution of the United States may not be treated that way. We have a Supreme Court to guard and interpret it. Protestant churchmen are working towards unity, not by direct action from below, but by convening National and International Councils, to which accredited delegates are sent.

Christ commissioned His Apostles to do certain things of universal importance, and since His religion was to endure to the end of the world, these same commissions hold for the successors of the Apostles. It was "with them" that Christ promised to remain "even until the end of the world"; it is "to them" that He promised to send the Holy Spirit to preserve the truth through the ages. When God settles any matter, there can be no "reformers," no legitimate opponents.

Democracy in the State is based on the concept of man and of his rights and duties as stated in the Declaration of Independence and in the Bill of Rights. Democracy in the Church is based on the same concept, but as declared in the charter furnished by Christ to His Church: "He who hears you, hears Me"; "Go, teach whatsoever I have commanded you."

Democracy Has Christian Origin

Many writers on American Democracy are wont to trace its origin to the Magna Charta, drafted in England in the thirteenth century. Even if that were true it would have had a Catholic origin, because that Charta was demanded from an unwilling King by Catholic barons.

All governments around Judea were like those which are being set up in the modern world. They were despotisms or dictatorships or whatever you choose to call governments presided over by an individual autocrat. But the Hebrew people lived under a government which possessed the same three

departments of which the American government boasts—the executive, the legislative, the judicial. There was union between their State and a divinely instituted Church, which tended to keep ruler and citizens alike mindful both of their mutual relationship and of their individual and joint responsibilities to Almighty God.

Christ did not revoke that governmental policy, but proclaimed principles which ennobled and universalized it. To Him, as God, “all nations were given as His inheritance” (Psalm 2); as God He was “King of kings and Lord of lords” (1 Tim. 6:15). But as man He was a citizen, Who obeyed civil authority as well as all the laws of the Israelitic religion, practicing what He later proclaimed as an everlasting principle, namely, that “to Caesar must be given the things which are Caesar’s,” just as “to God must be given the things that are God’s” (Matt. 22:21).

Pope Leo XIII, in his Encyclical *Christian States*, made this very easy-to-understand pronouncement: “God has divided the governments of mankind between two powers, ecclesiastical and civil; one presides over divine things, the other over human. Each in its sphere is sovereign; each is marked with limits perfectly defined, and traced in conformity with its nature, and its special end. Hence there is, as it were, a circumscribed sphere, in which each exercises its action *jure proprio*. At the same time, their authority being exercised on the same subjects, it may happen that one and the same thing, though for different reasons, may come under the jurisdiction and judgment of both powers; . . . hence the necessity of having between the two powers a system of well-ordered relations, analogous to that which in man constitutes the union of soul and body.”

If there have been conflicts between the Church and the State in the past, it was only because kings and emperors and dictators insisted on being both ecclesiastical and civil rulers, which means the right to “run the Church” even to the extent of appointing their sycophants as Bishops. In our day

the Stalins have gone much further, and demand the right to get rid of all Bishops and of all non-cooperating clergy.

The idea of the "divine right of kings" was never proposed by the Catholic Church. The sixteenth century reformers were the first to subscribe to that idea. The difference between the Catholic and the Protestant viewpoint is expressed respectively by Seller, in his "History of Passive Obedience," and by the late President Wilson in his "The New Freedom." The former writes:

We still believe and maintain that our kings derive not their title from the people but from God, that to Him only they are accountable, that it belongs not to the subjects either to create or censure but to honor and obey their sovereign, who comes to be so by a fundamental hereditary right of succession which no religion, no law, no fault or forfeiture can altar or diminish.

But President Wilson had this to say about the Catholic Church and Democracy:

The Roman Church was then, as it is now, a great Democracy. There was no peasant so humble that he might not become Pope of Christendom; and every chancellery in Europe, every court in Europe, was ruled by these learned, trained, and accomplished men, the priesthood of that great and dominant body. What kept government alive in the Middle Ages was this constant rise of the sap from the bottom, from the rank and file of the great body of the people through the open channels of the priesthood.

Dr. N. Waters, (Congregationalist) writing on "St. Bernard of Clairvaux," says:

The monks of the Middle Ages laid the subfoundation of the modern democracy. . . Those old monasteries were the most democratic institutions the world had ever seen up to that time.

Those who are opposing religion in education would do well to harken to this utterance of the late Nicholas Murray Butler, of Columbia University, in his 1938 Commencement Address:

The chief problem of Democracy, if it is to be suc-

cessful and continuing, is the moral education and guidance of the individual and not the suppression of the individual in the supposed interest of some mass or group. . .

How often must it be repeated that Democracy rests upon moral principles and that only when they are recognized and supported, does it concern itself with the purely material interest of individuals and groups?

The late Rev. George Johnson, Secretary of the Department of Education of the NCWC, said about the same thing at the same time (June, 1938):

Religion is the very corner stone of Democracy. To the extent that it loses its influence, Democracy is in danger. To the degree that the younger generation is deprived of its light, robbed of its strength, the future of free institutions is jeopardized. If to God are not rendered the things that belong to God, they will be rendered to Caesar."

In the Feb. 1951 number of *Think*, C. H. Pollog calls Switzerland "the oldest Democracy" having established it in the year 1291. But Switzerland was solidly Catholic then.

"We cannot forget that she (Catholic Church) alone of all the great institutions of the world has been the cradle of democracy from the beginning. She alone of all the great powers made it possible for one to be a ruler without owing it to his father's position."—Judge Riddell (Prot.) at Toronto, Oct. 14, 1919.

They Wanted A Religious School System

Springfield, Mass., March 1923.—The Protestant clergymen and church officials of Springfield, Mass., at a recent meeting, voted unanimously to organize an interdenominational church council with power to found a *religious school system* which would equal in efficiency and effectiveness the public school system in that city. This action was taken at the social and religious survey conference which was attended by 150 leading Protestant clergymen and laymen. The program to be followed will include: (1) formation of a city council of religious education; (2) a religious school board; (3) a high-salaried superintendent of religious education.

THE KIND OF PEOPLE WHO MAKE CAPITAL OF ANTI-CATHOLIC MOVEMENTS

How They Hurt Protestantism

NOTE: The following men and women were active during and after the Ku Klux Klan crusade against the Catholic Church. We let editors of newspapers tell you who they were. Note how well each observation is documented; note also that most of the men exploited by the Klan were people without character, that the very profession of most of them was a lie, and that they were nevertheless given pulpit privileges in many Protestant churches:

AMOLD, CHARLES W., Prominent Klansman. On trial at De Land and Palatka, Fla., for the kidnapping and mutilation of John E. O'Neill, Catholic, on July 3, 1927. Throughout the trial C. L. WHEAT, Grand Titan of the District, sat directly behind defendant and prompted him.—*Irish World*, (Feb. 4, 1928).

ANDERSON, WILLIAM H., Former Head of the New York Anti-Saloon League. Founder of the "American Prohibition Protestant Patriotic Protective Alliance," Writer for the notorious "Fellowship Forum," Klansman. Served term in Sing-Sing Prison, New York, for forgery and misappropriation of funds of Anti-Saloon League.—*Chattanooga (Tenn.) Times*, (Jan. 5, 1925).

ARNOLD, W. H., Prominent Klansman, Kokomo, Ind. Indicted on eleven counts by Howard Co. (Ind.) grand jury for frauds in connection with the failure of the American Trust Co., Klan bank, Kokomo. Fugitive from justice in Florida, being afforded protection by the Klan.—*Muncie (Ind.) Post-Democrat*, (Jan. 6, 1928.)

ATKIN, F. W., Grand Goblin of Klan. Arrested on charge of grand larceny, Philadelphia, Pa., Dec. 9, 1922, on fugitive warrant from Atlanta, Ga.—*Evening Bulletin, Philadelphia, (Pa.)*, (Dec. 10, 1922).

BAKER, NATHAN A., Klan Kleagle, Confessed leader of the Inglewood raid. Arrested, June 5, 1922, on complaint

from District Attorney's office, Los Angeles Co. (Calif.), charge of felony. Found insane.—*Los Angeles (Calif.) Record* (June 6, 1922).

BARTLETT, ASA K., Klan leader and Constable, Muskegon, Mich. Given life-sentence on May 31, 1926, for the murder of three persons, to whom he had sent a bomb through the mails.—*Fort Wayne (Ind.) Journal-Gazette*, (June 2, 1926).

BEALL, FRANK H., Exalted Cyclops, Baltimore, Md. Charged with appropriating \$4,000 of the funds of the National Klan.—*Baltimore (Md.) Evening Sun*, (Oct. 12, 1922).

BELL, ARTHUR H., Klan Kleagle, Long Branch, N. J. Suit brought against him for recovery of \$1,596.96, which plaintiffs alleged he had extorted from them by threats. *New York Times*, (March 13, 1926).

BELLANGER, O. P., Fake ex-priest. "Disciples" minister. Advertised by Klan as "former Jesuit priest of Wisconsin." Deserted wife and four children at Crystal Lake, Minn., and served a term in the Minnesota State Prison at Stillwater, Minn., for arson. Confessed before his church in East St. Louis, Mo., that he had been in prison on this charge.

BERTSCHER, SAMUEL, Klan thug (alleged "deputy-sheriff"). Arrested on Oct 26, 1925, at Hamilton, Ohio, on a charge of carrying concealed weapons and loitering. At the same time his companions, STANLEY STULL and WILLIAM THISLER, were also arrested on similar charges.—*Catholic Herald*, St. Louis, Mo., (Nov. 1, 1925).

BLOODWORTH, LLOYD P., Grand Dragon of the Texas Ku Klux Klan, gave his whole-hearted support of the notorious J. FRANK NORRIS, on trial for the murder of Chipps.—*Fort Wayne (Ind.) Journal-Gazette* (Aug. 23, 1926).

BLASS, FRANK, Klansman. Sentenced on Sept. 27, 1925, at Trinidad, Colo., to from 4 to 6 years in the state penitentiary, for assault with intent to kill Mr. Frank Flynn, Catholic, prominent business-man and candidate for office on anti-Klan

ticket. He, together with LEWIS ROCCO, were employed to commit this deed by R. M. MASON, Exalted Cyclops.—*The Awakening, Denver, Colo. (Oct. 29, 1925).*

BOGDON, MR., National Klan leader, Colorado State Senator. Killed by an irate husband who found him in apartment with his wife.—*Denver Register, (June 16, 1927).*

BRASHER, W. A., Prominent Klansman, Canon City, Colo. Tried and convicted on charge of "taking indecent liberties" with a 15-year-old child.—*Register (Jan. 13, 1927).*

BROOKS, M. E., Fake Ex-priest. In 1924 the New Orleans Immigration Authorities were searching for him, stating that he had slipped over the Canadian line without registering.

BROWN, DEMPSEY, Klan vigilante, Paul's Valley, Okla. Sentenced to two years in the Oklahoma state penitentiary for the lashing of Mr. and Mrs. R. D. Lindsay.—*News Item, N. C. W. C. (Nov. 13, 1923).*

BROWN, REV. GEORGE K., Methodist minister. Circulation manager, "The Daily American," Klan newspaper, Canon City, Colo. In jail, charged with embezzling \$500 from church building-funds, Canon City, Colo.—*Western American El Paso, Tex. (July 23, 1927).*

BROWN, MORTIMER, Prominent Klansman, secretary to Governor Morley of Colorado. Indicted at Pueblo, Colo., by federal grand-jury, for using the mails to defraud because of activities in connection with the "Bankers' Reserve Deposit Company."—*Denver Register (April 23, 1925).*

BRYANT, GEORGE C., Klan Kleagle, Buffalo, N. Y. Charged by Supreme Court (of New York) Justice George E. Pierce with having fraudulently altered incorporation papers of the "Kamelias," women's branch of the Klan.—*The Tablet (Brooklyn, N. Y.)* Was indicted and awaiting trial under the

Walker Act in September of 1924.—*Buffalo (N. Y.) Evening News (Sept. 13, 1924).*

BUCHTEL, CHESTER C., Klansman, member Fire Department, Portland, Ore. Confessed, after his arrest at Portland, Ore., that he had started more than 50 incendiary fires, including fire which destroyed St. Charles' Catholic church, Portland.—*Chattanooga (Tenn.) Times (Feb. 28, 1925).*

BURWELL, H. S., Publisher of anti-Catholic literature, Washington, D. C. In 1923 he was compelled to enter into an agreement with Luke E. Hart, Supreme Advocate of the Knights of Columbus, St. Louis, Mo., to cease further publication and circulation of the bogus K. of C. oath.

CAHILL, WILLIAM E., Klan organizer, Muncie and Elkhart, Ind. Police of Elkhart started search for him on Aug. 10, 1927, stating that on Aug. 7th he had disappeared with the total receipts of a dance-hall and diamond valued at \$600.—*Muncie (Ind.) Post-Democrat, (Aug. 12, 1927).*

CALKINS, REV. GEORGE G., Methodist minister, Detroit, Mich. Klan organizer, manager of the Bowles-for-Mayor campaign in 1924, gambler, and passer of bad checks. Was obliged to leave Salt Lake City, Utah, where he formerly resided, on account of his frauds.—*Detroit News, (Oct. 28, 1924).*

CAMPBELL, WILLIAM H., Grand Dragon, Missouri Klan, St. Joseph, Mo. Action against him for criminal libel begun by Former State Senator David M. Proctor.—*Globe-Democrat St. Louis, Mo., (Oct. 22, 1926).*

CHAPPELL, A. A., "Anti-Catholic evangelist," Holy-Roller preacher, Evansville, Ind. Was accused by fellow members of his church of failure to account for \$500 of church funds. Caught stealing a ham, while working in a packing plant at Evansville.

CLARK, WILLIAM LLOYD, Publisher of "The Rail Splitter," and many anti-Catholic pamphlets and books, Milan, Ill.; anti-Catholic agitator and Socialist for many years. Was

arrested on Oct. 20, 1911, and fined \$400 in Peoria, Ill., for sending immoral literature through the mails.

CLARKE, EDWARD YOUNG, Imperial Giant, K. K. K. Arrested by police, Atlanta, Ga., while in a house of ill-fame in company with MRS. ELIZABETH TYLER, Klan co-worker. Indicted at Houston, Tex., March 1, 1923, under the white slave act, charge of transporting a woman from Houston to New Orleans, La., for immoral purposes. Convicted and fined \$5,000. At another time indicted on charge of having liquor in his possession illegally. Federal Department of Justice for some time advertised him throughout the country, seeking his apprehension.—*The Chicago Tribune*, (March 2, 1923).

COPELAND, REV. A. REILLY, Baptist minister, anti-Catholic writer and lecturer, one of the organizers of the "Anti-Papal League." Eleven indictments for criminal libel against city and county officials, Waco, Tex., returned against him in 1925.—*The Searchlight Fort Worth, Tex.*, (Jan. 16, 1925).

CORTNER, W. M., Klan kleagle and organizer, Muncie, Ind. Arraigned on a charge of riotous conspiracy at Springfield, O., in February, 1923.—*New York Sun*, (Feb. 17, 1923).

CRANE, ROY, alias "Ex-priest Hilderbrand." Anti-Catholic agitator. In prison three times: for selling drugs, for circulating bogus K. of C. oath, and leading anti-draft riots. Served time in the Federal Penitentiary, Leavenworth, Kas., from Nov. 2, 1917 to Apr. 4, 1922.

CRAWFORD, REV. C. C., "Disciples" Minister, St. Louis, Mo., anti-Catholic lecturer, editor, "The Patriot," Klan sheet, St. Louis, Mo. He signed a written confession of frauds in connection with the offering of mythical prizes for a motto for "The Patriot" in 1924 and was being investigated by post-office inspectors.—*St. Louis Post-Dispatch*, (March 7, 1924).

CRAWFORD, MATTIE, Self-styled ex-Catholic and evangelist. Enjoined by court order from conducting ser-

vices at Flushing, N. Y.—*Chicago Herald and Examiner*, (Sept. 2, 1926).

DAVIS, REV. A. A., Baptist minister, one of the founders of the "Anti-Papal League." Found guilty of perjury in testimony in connection with the flogging of R. W. Burleson by the Klan, and sentenced to serve two years in prison, on Jan. 26, 1924, at Georgetown, Texas.—*Freeport (Ill.) Journal*, (Jan. 26, 1924).

DE LONG, REV. F. F., Baptist minister. Anti-Catholic agitator for many years. Committed, on Dec. 15, 1904, to the State Hospital for the Insane, Lincoln, Nebr. His wife was granted a divorce in 1925. At the time of filing her petition at Ortonville, Mich., in July, 1925, Mrs. De Long charged that her husband had bestowed undue attentions on a girl who was residing with them. De Long had, for some time, been traveling about with this girl and exhibiting her as an alleged "escaped nun."—*Detroit (Mich.) Times*, (July 11, 1925).

DOBBYN, REV. J. H., Lutheran minister when last reported. Anti-Catholic agitator. An old offender against decency; as far back as 1898, and again in 1915. Eleven boys testified before the Church Council of the English Lutheran Church, Kent, O., in 1924, that he had been guilty of improper conduct and he was obliged to flee the town. Arrested at Hamilton, Ontario, April 5, 1924, by local detectives on warrant issued by the Sheriff of Portage Co., Ohio.—*Akron (O.) Press*, (March 29, 1924). *Pittsburgh Gazette-Times*, (April 6, 1924).

DONNELLY, JOSEPH, Fake ex-priest. Contributor to Klan periodicals. Arrested in Des Moines, Iowa, in 1919. Was found intoxicated in the street and using abusive language.

DOVER, GEORGE L., Klan official, Chattanooga, Tenn. Indicted on charge of perjury, Chattanooga, Tenn., Oct. 29, 1925. At the same time indictments were returned against JAMES ESDALE, "Imperial representative," and B. J. RICE, another local Klan official.—*Chattanooga Times*, (Oct. 30, 1925).

DUVALL, JOHN L., Klan Mayor of Indianapolis, Ind. Convicted of corrupt political practices and sentenced to one year in jail. Ousted from the mayorship, 1927.

EDGEWORTH, JAMES G., Klan Councilman of Denver, Colo. In June, 1926, he went on trial at Del Norte, Colo., on a charge of "obtaining money from the state under false pretences."—*Denver Register*, (June 24, 1926).

EMMONS, HUGH "PAT," In jail at South Bend, awaiting extradition to Canada. Klan organizer, charged with embezzlement of \$11,313 of Canadian Klan's money.—*Huntington (Ind.) Herald*, (Feb. 14, 1928).

"ETHEL," "SISTER MARY," alias Mrs. Helen Steep. Ex-nun, lecturer for the Klan. Arrested Nov. 23, 1923, at Kansas City, Mo., charged with selling obscene literature.—*Kansas City (Mo.) Star*, (Nov. 23, 1923).

EVANS, HIRAM WESLEY, Imperial Wizard of Klan. Often before the courts because of suits brought against him for slander and defamation of character of other Klansmen. Simmons, the original founder of the Klan, charged him with responsibility for the Carnegie, Pa., riots.

FARNSWORTH, EUGENE, King Kleagle of Klan in Maine and Massachusetts. Hails from New Brunswick. One time mesmerist; was charged with murder at Woonsocket, R. I., because a man with whom he was experimenting in an exhibition of his prowess died on his hands.

FINLEY, ARTHUR, Prominent Klansman, Constable of Broken Bow, Okla. Sentenced to two years in the Oklahoma State Penitentiary on Aug. 27, 1923, when he plead guilty to a charge of riot.—*New York Herald*, (Aug. 28, 1923).

FLEETWOOD, EVERETT L., Klan organizer, Swea City, Ia. Admitted to the Minnesota State Penitentiary to serve term for grand larceny on Oct. 5, 1909. Deserted wife and two children at Dundas, Minn.—*Kossuth County Advocate Algona, Ia.*, (May 21, 1925).

FULLER, EDGAR I., Klan Kleagle, Sacramento, Calif. Arrested on Nov. 2, 1922 at Oakland, Calif., and returned to Sacramento to face prosecution on two counts: for distributing a bogus circular signed "The Catholic Welfare League," and for criminal libel against W. R. Cook, a candidate for office.—*Sacramento (Calif.) Star*, Nov. 2, 1922.

FURNEY, N. N., Cashier of the Klan, Atlanta, Ga. Warrant issued on Apr. 4, 1923, charging him with embezzlement of \$80,000 of the Klan's funds. Warrant at the same time issued against T. J. McKINNON, Chief of the Klan's Investigating Department, on the same charge.—*Huntington (Ind.) Press*, (Apr. 5, 1923).

GARNER BROTHERS: GEORGE GARNER and R. C. (ROMA) GARNER, Fake ex-priests, associates of L. J. King, assisting the latter as singing evangelists. Later lecturing on "their own." Charged during September, 1924, before the courts of Sarnia, Ontario, with having robbed St. Joseph's church, Sarnia, of consecrated hosts to use in celebrating a mock Mass.—*Egansville (Ont.) Leader*, (Octo. 1, 1924).

GILBERT, HAROLD, District Representative and organizer of Klan, Cobourg, Ontario. On trial, charged with extortion, during April, 1926, at Cobourg.—*The New World Chicago*, (April 2, 1926).

GLOSSNER, DOYLE, Klan organizer. Under arrest at Youngstown, O., March 2, 1923.—*Youngstown Daily Vindicator*, (March 2, 1923).

GOODIN, HARRY H., Anti-Catholic lecturer. Formerly Baptist preacher, Pontiac, Ill. Fake ex-priest. Arrested Dec. 17, 1908, in Chicago, on charge of seducing and abducting Anna Blanche Edgerton, 15-year-old girl of Pontiac.—*Chicago Inter-Ocean*, (Dec. 18, 1908).

GOODWIN, "THREE-FINGER" JACK, Anti-Catholic lecturer, minister, klansman. Convicted by jury at Tacoma, Wash., in March, 1924, "of a heinous statutory crime, the max-

imum penalty for which is life imprisonment.”—*The Tablet, Brooklyn, N. Y., (March 15, 1924).*

GORDON, LIEUTENANT D. J., arrested and convicted in July, 1922, at Oakland, Calif., for circulating bogus K. of C. oath. Served six months in jail. Not an American citizen.—*Oklahoma Fiery Cross, (July 24, 1924).*

GRAY, CHARLES, drill master Klan No. 4, Muncie, Ind. Tried in February, 1926, for the murder of his 15-months-old baby.—*Muncie, Ind. Post-Democrat, (Feb. 12, 1926).*

GREGORY, REV. W. F., Methodist minister, klan spell-binder, Newport, Ky. Arrested on a warrant sworn to by Anabel Fisher, in September, 1924, charging him with assault.—*Cincinnati Enquirer, (Sept. 24, 1924).*

GROGAN, WESLEY E., treasurer Klan klavern, Kittery, Maine. Skipped with more than \$1,000 of Klan's money, and the White Coal & Power Co., Inc., of which he was secretary-treasurer was found short of funds after his disappearance.—*The Register, Denver, Colo., (Sept. 28, 1926).*

GRISCIOTTI, C., Ex-priest, being exploited in Texas by the Baptists as anti-Catholic lecturer. Priest in Lower California, where he “took unto himself” a “civil-law wife,” by whom he had three children. Deserted this family, came to Texas in 1921, and joined the Methodist church in 1922.—*The Southwestern Catholic, Santa Fe, N. M., (Sept. 1, 1922).*

HALL, HOOPER, Klan kleagle of Baltimore, Md. Retained funds owed to national Klan headquarters, and committed suicide at Louisville, Ky., May 24, 1923, when pressure was brought to bear to make him “pay up.”—*Indiana Record, Indianapolis, (June 1, 1923).*

HARTMAN, PHILIP A., Prominent Klansman, Lebanon and Annville, Pa. Confessed to Reading police his robbery of Abbotstown (Pa.) State Bank and murder of State Policeman Francis L. Haley, Catholic.—*Record-Herald, Waynesboro, Pa., (Oct. 17, 1924).*

HIGHT, REV. LAWRENCE M., Methodist minister, Ina, Ill. Murdered his own wife. Sentenced to life imprisonment, Mt. Vernon, Ill., Sept.-Oct., 1924. During trial he testified that he had been "an active worker in the Ku Klux Klan."—*The Tablet, Brooklyn, N. Y., (Sept. 27, 1924).*

HIGHTOWER, WILLIAM A., "Continually attended meetings of the Klan" in and near Bakersfield, Calif., according to District Attorney Franklin A. Swart of San Mateo, Calif. Convicted in October, 1921, of the murder of Rev. Patrick E. Heslin, Catholic priest, and sentenced to life-imprisonment.—*News Item, N. C. W. C., (Oct. 21, 1921).*

HOTALEN, REV. W. EARL, Methodist minister, Klan Cyclops and Grand Titan, Red Bank, Tenn. Enjoined by court order issued to Klansmen from exercise of dictatorial and oppressive policies in Klan. Later on indicted for perjury by Hamilton Co., Tenn., Grand Jury.—*Chattanooga Times, (May 13, 1925, and Oct. 29, 1925).*

HUFFER, REV. ELMER, Minister, Klansman, Newell, W. Va. Fugitive from justice. Two indictments issued, charging him with obtaining money under false pretences from the Grant District Board of Education in Sept., 1922, and Oct., 1923. Forfeited bond of \$1000.—*Tolerance, Chicago, Ill., (March 6, 1924).*

JACKSON, HELEN. Fake ex-nun. Incurable girl in House of Good Shepherd, Detroit, Mich. Once escaped from institution; returned by detectives; told companions she had been over night in house-of-ill-fame. Lost suit for libel against Ypsilanti, Mich., editor who had referred to her as "a woman of the street." Enjoined from holding meetings at Muncie, Ind., by court order in November, 1922. Defied Mayor and Police of Norwood, O., in January, 1925.

JOHNSON, HERBERT ROY, Klansman, Syracuse, N. Y. Under arrest for defacing Catholic church by smearing a "K. K." on the door.—*News Item, N. C. W. C., News Service, (Nov. 8, 1924).*

JOHNSON, REV. ULYSSES S., Baptist minister, Klan lecturer, Waldron, Ind. Arrested June 26, 1923, charged with setting fire to his own church at Waldron on May 10, 1923.—*Indiana Record, Indianapolis, (June 29, 1923).*

JONES, AL. Indicted on Oct. 24, 1924, at Chattanooga, Tenn., under the Tennessee Ku Klux Klan law for assaulting and attempting to rob John Carroll, while wearing a mask. Also indicted for highway robbery. His companion, BILL BURCH, was indicted on similar charges at the same time.

JONES, REV. E. O., Baptist minister, "general kleagle" of the Klan, Moundsville, W. Va. Convicted of conspiracy in connection with shooting of Dan Washington, negro. Sentenced to 5 years in State penitentiary. At the same time J. A. LANDIS and IVAN POLING were also convicted and sentenced.—*Fort Wayne Journal-Gazette, (Oct. 28, 1924).*

JONES, LEWIS A., financial backer of a Klan daily, Canon City, Colo. Court ordered him to pay \$2,500 to Clarence A. Noble for alienation of affections of latter's wife.—*Denver Register, (Jan. 14, 1926).*

JONES, N. T., Chief Investigator and publicity agent for Klan, secret agent of Mexican Government, and agent of Intelligence Unit of U. S. Internal Revenue Department. Son of Anti-Saloon League Superintendent of Georgia. Once posed as friend of Catholics and "regional director" of American Unity League. On trial in September, 1925, Baltimore, Md., charged with conspiracy to divert alcohol to illegal uses through the Maryland Drug and Chemical Co.—*The Sun, Baltimore, Md., (Sept. 19, 1925).*

KILLENE, DR. H. F. Prominent Klansman, East St. Louis, Mo. Found guilty of extortion by injury in Federal Court on May 27, 1925.—*St. Louis Globe-Democrat, (May 28, 1925).*

KING, L. J. Fake ex-priest, anti-Catholic lecturer for many years, Toledo, O. Two men were killed and one ser-

iously wounded in connection with King's meeting at North Whiteford, Mich., on June 27, 1920, by "Guardian of Liberty" thugs.—*The Antidote Peekskill, N. Y., Sept., 1920; Toledo (O.) News, June 28, 1920.* Arrested in Indianapolis, Ind., for assaulting woman who resented statement made in one of his lectures.—*Indianapolis (Ind.) News, Oct. 16, 1924.* While he and Garner Bros. were at Port Huron, Mich., the latter entered St. Joseph's church, Sarnia, Ont., on Aug. 13, 1924, and stole consecrated Hosts, presumably for King to desecrate in a mock Mass. King was again arrested at Evansville, Ind., on March 6, 1925, charged with inciting to riot. He led a mob against a Catholic institution there. A writ of attachment was served on King at a depot in South Bend, Ind., just as he was departing because he was attempting to avoid payment of \$200 to a fellow-Klansman he owed for services rendered. Finally King was convicted, together with the Garner Brothers, on charges of resisting officers at Alma, Mich., on July 19, 1925, when he, at the head of his followers, forced his way into a public park to hold meetings in defiance of mayor's and police's orders.—*Toledo (O.) Times, (Oct. 12, 1926).*

KITCHEN, H. H. Klan organized, Oklahoma City, Okla. In jail for contempt of court at Topeka, Kan., (March 1, 1923).

KUENZEL, FRED W. Captain of the "special executive agents" of Morley, Klan Governor of Colorado. Deserter from the British army. "Wanted" by the police of New York City and police of Melbourne, N. J., as well as by the British Army authorities.—*The Awakening, Denver, Colo., (Dec. 17, 1925).*

LAWSON, REV. GEORGE H. Evangelical minister, Orange, N. J. Klan chaplain. Got thirty days in jail for drunken and disorderly conduct at Perth Amboy, N. J., Nov. 29, 1925.—*Jersey Journal, (Dec. 1, 1925).*

LOCKE, DR. JOHN GALEN. Grand Dragon Colorado Klan. Sentenced on June 15, 1925, to ten days in jail and fined \$1500 for contempt of a Federal Court. Locke had also previously been held in jail for contempt because he refused to

testify, when charged with evading payment of his income tax.—*St. Louis Globe-Democrat*, (June 4, 1925).

LOUGHER, REV. E. H. Klan organizer. Under arrest, Owensboro, Ky., for "wilfully banding together with others for the purpose of intimidating, alarming, disturbing or injuring."—*Owensboro, Ky. Messenger*, (Aug. 23, 1923).

MacCORMACK, J. E. M. National Klan organizer. Sued by wife for divorce. Charged with adultery, etc.—*Chicago Tribune*, (Dec. 2, 1921).

MacCURDY, BRENTON H. Head of Boston A. P. A. and "Loyal Coalition." Twice under arrest for passing bad checks, in Dec. 1924, and May, 1925. Fined \$50 on May 25, 1925, Municipal Court, Boston.—*Boston (Mass.) Evening Transcript*, (May 25, 1925).

McCREARY, J. C. Editor "The Independent," Klan weekly, Colorado Springs, Colo. Sued for \$10,000 damages, libel, by Sheriff Samuel R. Berkley.—*Wisconsin News*, (Oct. 26, 1925).

McGEHEE, REV. CHARLES D. Ex-Methodist minister, Klan lecturer, St. Louis, Mo. Fired from the Methodist ministry and Methodist church, his army chaplaincy, and then finally from the Klan. At last report had been ousted from the Presbyterian ministry and the Presbyterian church, which he joined and to which he presented forged credentials as a "Presbyterian minister."—*St. Louis Post-Dispatch*, (Dec. 17, 1924).

MALONE, PAT. Anti-Catholic lecturer for many years, more recently Klan lecturer. Under scrutiny by Department of Justice agents for disloyal activities during the late war. Sentenced to one year in county jail at Oconto, Wis., in Nov., 1926, for criminal slander against a Catholic priest. Case was remanded on appeal and Malone was fined. ROLAND RICE, Klansman, Malone's assistant, was also awaiting trial, but injured priest did not proceed with prosecution after Rice had

apologized for his part in slander.—*Daily American Tribune, Dubuque, Ia., (Nov. 19, 1926).*

MAYFIELD, BILLIE. Publisher of "Col. Mayfield's Weekly," Klan sheet of Texas. Attempted to kidnap G. V. Saunders, former editor of *The Houston Press*.—*Locomotive Firemen and Enginemen's Magazine, July, 1923*. Sued for divorce by his three-days' bride, who charged "cruel, harsh, unkind, and tyrannical treatment."—*Houston (Tex.) Press, July 25, 1923*. Was sentenced to two-year term in county jail at Marshall, Tex., on Mar. 20, 1925, for libel; but when he begged for mercy and signed a retraction was fined \$732.60.—*Houston, Tex. Press, (Mar. 22, 1925).*

MILLER-MOSS, MRS. NEVA. Fake ex-nun. Incurable girl in Houses of Good Shepherd, Detroit and Grand Rapids, Mich. Sentenced, on Jan. 15, 1927, to a fine of \$100 or 30 days in jail for "disorderly conduct" at York, Pa., by the Mayor of York; and this sentence, on appeal, was upheld by the higher court.—*Youngstown Vindicator, (Jan. 16, 1927)*. Again arrested at Clarendon, Va., on Feb. 8, 1928, on charge of "obtaining money under false pretenses."

MORROW, BENJAMIN F. Indicted at Belleville, Ill., for distributing "anonymous and scurrilous" Klan and anti-Catholic literature before a municipal primary. HARRY WEEKS and WALTER GILLEN were indicted on same charge also.—*Cleveland (O.) Plain-Dealer, (Apr. 19, 1923).*

MOYERS, WILLIAM. Klan organizer, Appalachia, Va. Confessed in court, at Burlington, Vt., on Nov. 6, 1924, to the theft of vestments and other articles from St. Mary's Cathedral, Burlington. WILLIAM McCREEDY and GORDON WELLS, his assistants, were sentenced to serve from four to six years in the House of Correction at hard labor on Nov. 18, 1924.—*Catholic Telegraph, Cincinnati, (Nov. 20, 1924).*

NORRIS, REV. J. FRANK. Baptist minister, one-time Klansman, anti-Catholic preacher and agitator. Was under investigation at one time by Department of Justice author-

ities, the charge having been made that he burned down his own church at Fort Worth, Texas. Indicted, on July 29, 1926, by the Tarrant Co. (Tex.) grand jury for the murder of D. E. Chipps, wealthy lumberman and Mason.—*Fort Wayne (Ind.) Journal-Gazette*, (July 30, 1926).

OLDHAM, ALVIN S., alias JAMES O'BRIEN. Klan organizer. Fugitive from justice. Escaped from Indiana state prison where he was serving time for embezzlement. Also wanted by police in Los Angeles, New York, Jacksonville, Fla., Durham, N. C., and other places. Arrested in New Orleans and held for extradition.—*New Orleans Times-Picayune*, (July 10, 1924).

PENFOLD, SAXBY. Anti-Catholic writer; contributed to C. Lewis Fowler's "American Standard" and wrote against Gov. Smith of New York. Placed on probation for sixty days by Magistrate, Tombs Court, New York City, charge of accosting and annoying a woman on the street, in April, 1927.—*New York Times*, (Apr. 23, 1927).

PARKER, LOUIS. Editor "Protestant Herald," Denver, Klan paper. Got jail sentence of thirty days for passing worthless check for \$20.—*Denver Register*, (June 16, 1927).

PATMONT, REV. LOUIS R. Anti-Catholic agitator exploited by the "Disciples." Figured in fake kidnapping in 1914. Arrested May 15, 1925, on charge of using mails to defraud in connection with a "mail-order marriage" project in which he was active, at Omaha, Nebr., where he was then pastor of a Christian Church.—*New York Times*, (May 17, 1925).

RAINBOW, "PROF." Advance publicity-agent for Helen Jackson and W. C. Tanner (vide). Arrested at Dayton, O., on Dec. 6, 1924, and charged with the commission of an unspeakable offense of same nature as Tanner's.

REESE, REV. W. H. W. Presbyterian minister, active Klan member. Tried in July, 1925, by the Presbytery of New Brunswick, N. J., on charges of "conducting himself in a man-

ner unbecoming a minister and neglecting his duties."—*Hudson, N. J. Dispatch*, (July 7, 1925).

RICH, SAM D. Klan Grand Dragon and Kleagle, Pennsylvania. Sued by his wife for divorce; she claimed he had made \$500,000 out of the Klan in 5 years and wanted half of his earnings.—*The Telegraph, Cincinnati*, (Oct. 28, 1926).

RIDLEY, REV. CALEB A. Baptist minister, Klan Imperial Kludd, Atlanta, Ga. Ousted by the Baptist Ministers' Conference of Atlanta in June, 1932, and shortly afterwards was arrested while driving a car, in an intoxicated condition.

RUTLEDGE, G. K. Klan agitator, once connected with the "American Unity League" of Chicago. Found dead; police pronounced it suicide.—*Fort Wayne Journal-Gazette*, (Sept. 11, 1926) "Edgar Allen Booth," in "The Mad Mullah of America," says that Rutledge was slain by Klan avengers.

SANDERSON, HOMER. Klansman. Sentenced to 180 days on the county works at Jasper, Ala., on April 10, 1925, for participation in the flogging of George Tallant on March 9.—*Irish World*, (April 25, 1925).

SENER, MRS. GANO. Official of Women's Branch, Klan. Sued at Denver, Colo., for the recovery of \$150,000 in funds and paraphernalia which passed through her hands, by the "Women of the K. K. K."—*Denver Register*, (Dec. 17, 1925).

SIKES, BEN F. Self-confessed Klansman, Broken Bow, Okla. Sentenced on Aug. 23, 1923, to 2 years in the Oklahoma penitentiary for participation in floggings. At the same time his companions in guilt, also Klansmen, GROVER C. SIKES and EARL SACK received sentences of two years each.—*Fort Worth, Tex. Record*, (Aug. 24, 1923).

SIMMONS, "COL." WILLIAM JOSEPH. Founder of the Ku Klux Klan, Atlanta, Ga. Former Methodist minister. Often before the courts in litigation over the Klan. Sold out his interests to Evans for \$146,000. In court, at Chattanooga, Tenn., September, 1922, it was charged by defendants, in injunc-

tion suit brought by Simmons, that he had been "on a prolonged debauch and was unfit to transact the business of the organization."

SINNINGER, CAL. Publisher of the *Walton (Ind.) Weekly Enterprise*, violent anti-Catholic and proKlan sheet, 1923-24. Spent 7 years in the Longcliff Asylum for the insane.—*Muncie, Ind. Post-Democrat*, (Feb. 29, 1924).

SKELLY, WILLIAM. Klan agitator and thug. Sentenced to five years in the Portsmouth penitentiary and deportation from Canada, after being found guilty on Oct. 14, 1926, at Barrie, Ontario, for dynamiting St. Mary's Catholic Church. At the same time his companions, **WILLIAM BUTLER** and **CHARLES D. LEE**, local Klan officers, received sentences of four years and three years respectively.—*New York Times*, (Oct. 15, 1926).

SKIPWITH, CAPTAIN J. K. Klan Grand Cyclops, Morehouse, La. Attained notoriety in connection with the atrocious murders of Mer Rouge, perpetrated in August, 1922.

SPURGEON, REV. OTIS L. Baptist minister, for many years anti-Catholic lecturer, more recently Klan agitator. Figured in a "kidnapping" case at Denver in 1914. Arrested on Jan. 4, 1925, at Collierville, Tenn., and brought to Memphis to face a grand larceny charge. Shortly before this a Memphis bank announced Spurgeon's default on a note and Spurgeon had charged the Klan with keeping back salary in amount of \$12,053 from him.—*Memphis News-Scimitar*, (Oct. 24, 1924, and Jan. 5, 1925).

STEPHENSON, D. C. One time Grand Dragon, Indiana Klan. Former socialist in Oklahoma. "Pal" of Gov. Ed Jackson and political "boss" of Indiana. Served many years of life sentence at Michigan City, after conviction of responsibility for the death of Madge Oberholtzer.

TANNER, W. C. Fake ex-priest. On trial in December, 1924, at Dayton, O., for an unmentionable crime. Three 15-year-old boys testified against him; and he was sentenced

on Dec. 8, 1924, to a one-year term on the Dayton workfarm. The judge, prosecuting-attorney, and jurymen were all non-Catholics. In court Tanner confessed that he never was a Catholic priest—*Dayton Daily News*, (Dec. 1924).

THOMAS, C. E. Klan agitator, circulator of anti-Catholic literature, "special deputy-sheriff." Arrested in a police raid on vice resorts, Carrollton, Mo., Jan. 7, 1926. The REV. ALBERT S. GAFFNEY, Presbyterian minister, same city, and fellow-worker in the "National Law Enforcement League" of Kansas City, at once came to his assistance.—*Republican-Record*, (Carrollton, Mo.) (Jan. 8, 1926).

TRUE, EZRA. Prominent Klansman, Muncie, Ind. Convicted in May, 1925, of an unmentionable crime. Twelve boys of his "scout troop" testified against him—*Muncie (Ind.) Post-Democrat*, (May 22, 1925).

UPCHURCH, U. P. Atlanta, Ga. Klan organizer for southern New Jersey. Arrested March 31, 1924, at Camden, N. J., charged with assault on a fellow Klansman. He, with a companion, MORSE, also assaulted the wife of the complainant, Warfield.—*New York Herald Tribune*, (March 31, 1924).

WALT, ROBERT E. Klan solicitor, Denver. In jail for the abduction of Alberta Blanchard, 14-year-old girl.—*The Awakening*, Denver, (Nov. 5, 1925).

WHITE, "BISHOP" ALMA. "Pillar of Fire" sect leader. Militant anti-Catholic. Sued some years ago for alienating the affections of a Mrs. Goode by the husband of the woman. The "Bishop" was denied a divorce from her own husband, when she brought suit against him. In August, 1926, the parents of a girl, whom the "Bishop" had spirited away from her home to the sect's establishment at Zarephath, N. J., were striving frantically to regain possession of their daughter.—*Fort Wayne (Ind.) Journal-Gazette*, (Aug. 27, 1926).

WILSON, GEORGE E. Prominent Klansman, Trinidad,

Colo. Also named in connection with the assault with intent to kill Mr. Frank Flynn, Catholic. Wilson was named by Rocco as one of his employers. See FRANK BLASS.— *The Awakening* (Denver, Colo.), (Oct. 15, 1925).

WILSON, O. CLINTON. Prominent Klansman, Denver, Colo. Sued by his second wife for divorce, in August, 1927, charge "cruelty and desertion." His first wife had voluntarily released him so he could marry this woman, to whom for a long time he had devoted his attentions. — *Denver Evening News*, (Aug. 11, 1927.)

ZEIGLER, R. CARL. Former minister, Klan Kleagle in New Jersey. Deserted his wife and three children and fled with a woman to El Paso, Tex., where he and the woman were arrested July 22, 1925, and returned to New Jersey.

Note

One would imagine that the American people should have had its appetite well satisfied for anti-Catholicism and that it would have, by this time, been disposed to distrust any new movement designed to separate Catholics from their non-Catholic citizens in this country, so often referred to as fair-minded.

Our nation is flooded with leaflets of all kinds called "Tracts," published by fifty different Protestant groups or individuals. Since the profit on the sale of these Tracts must be very meager, isn't it quite logical to conclude that the sponsors and authors must be, whether knowingly or unknowingly, the tools of organizations which need watching?

THINK IT OVER

No one can read about the activities of the POAU, no matter through which field-agent it is carried on, without arriving at the conviction that it has only one purpose, namely, "to get the Catholic Church." None seems to care how dishonorable the means employed if only his end will be achieved. They have been rebuked for that by the American Council of Churches, by the American Council of Christian Laymen, by many ministers and by editors of many publications.

How any Christian can read the character-sketches contained in this book, all of which tell the truth, without breaking company with them, is inconceivable to one who actually believes in Christ and in our own Republican form of government. Bible Christians and Patriots the founders of POAU certainly are not.

We have often reiterated the point that every one of the founders and present officers of the POAU knows that the Bishops of the United States are not seeking all-out support for the parochial schools; should know that the Catholic Hierarchy of the United States does not work as a unit. They tell an untruth—and they know it—when they publicize that the Catholic Church does not recognize a marriage between two Protestants. At most denominational conventions held this year—at least according to the newspapers—there was very little done in a constructive way, but, after taking a stand on some political issue, resolutions were passed to send to President Truman demanding that he disallow bus transportation to the parochial school child, and the appointment of a successor to Myron Taylor at the Vatican.

We are certain that this new anti-Catholic activity will be a boomerang and, within a decade, Protestants will feel its disastrous effects—not because Catholics will try to do anything about it, but because the outstanding lesson of history is that. Even in the Reformation countries, Germany, England,

Holland, where it was vigorously persecuted, the Catholic Church alone is growing today.

The Catholic Church in this country never grew so fast, during any period, as when it was under attack; there was never such a demand for parochial schools, in communities which did not have them, as there is today.

Last year (1950) the Church had its largest number of converts from all ranks of life—122,000. Each underwent a long period of personal instruction and was told that he would be accepted only if he could declare honestly that he believed fully in the Church's claims and teachings.

Good Protestants are shocked when they find that their leading churchmen follow atheists and accept the support of any organization, no matter how anti-Christian. These are the Protestants who, in large numbers, make an investigation of their own of the charges leveled against the Catholic Church. They cannot believe about the Church of their Catholic neighbors, of their business partners, of their fellow-workmen in office and factory, of those with whom they mingle socially, what they read in the literature of the POAU, or in many sectarian journals.

In Germany, where the Protestant reformation began, Protestant Church leaders are working in the very opposite direction from the POAU. A news item from Hamburg, on May 16, 1951, noted that the relations between the Protestants and Catholics in Germany are "better than at any time during the last 400 years." So said the Evangelical Bishop of Hanover and Deputy Chairman of the Council of the Evangelical Church in Germany. He remarked further: "German Protestants are fully prepared to do everything possible to retain this good relationship. . . . Cooperation between Catholics and Protestants is indispensable in view of the present situation of Christianity."

ALL PROTESTANT GROUPS DO NOT SEE
ALIKE

American Council of Christian Laymen
122 W. Washington Ave.,
Madison, Wisconsin

Our Sunday Visitor
Huntington, Ind.
Dear Editor:

Since my retirement from active business, I have been even busier than before as result of my activities in connection with this Council. My reading list is larger, but somewhat different. For several years a good Catholic friend employed in the same Company, supplied me with *Our Sunday Visitor* each week; now we both are retired and do not see each other.

I am pleased then, to learn from you, that *Visitor* readers have been advised about Mr. Markham's book, and know that not all Protestants are as narrow-minded and viciously biased against another Christian communion as people of the Blanshard stripe. Another of my pet peeves is Harold E. Fey, hatchet man for the *Christian Century* (so sadly misnamed) in matters pertaining to Catholic-Protestant relationships.

I first heard about the POAU at a meeting of Protestant laymen in September 1950, at which the plans for the organization were outlined by Charles Clayton Morrison, former editor of *Christian Century*. I told the group at that time that so far as I was concerned, POAU is "Pfui." . . .

Frankly, I see more in the anti-Catholic attitude of men like Morrison, Fey and Blanshard, than merely desire to exploit and profit by hatred and prejudice. I asked leaders of POAU, "who are the 'others' if not Communists, Atheists, Anti-Christians and un-Americans?" The men mentioned are doing a fine job for the Communists in breaking down confidence in our American institutions through their activities in other organizations, and nobody is happier than the Communists when Christians fight among themselves. POAU was organized and is being sponsored by men with evil records in support of and affiliation with Communist-front organizations.—*Verne P. Kaub, President, American Council Of Christian Laymen.*

American Council of Christian Churches
15 Park Row
New York 7, N. Y.

Our Sunday Visitor
Huntington, Ind.

Dear Editor:

By our good friend, Dr. Carl McIntire, President of the International Council of Christian Churches, our attention has been called to your March 4th issue in which on page 4 under "Father Quiz of Matters Catholic" you indicate that the Federal Council was regarded as too *modern* by both the International Council of Christian Churches and this Council (The American Council of Christian Churches) for membership, but then you go on to say, referring to this Council, "The latter has now joined the National Council of Churches."

Nothing could be farther from the truth. Generally speaking, the very same position which the International Council of Christian Churches takes on the world level as in sharp distinction from the World Council of Churches, this Council takes on the North American scene in equally sharp distinction from the National Council of Churches.

It is a matter of common knowledge to all who have made the slightest observation that precisely the same leadership which for long dominated the Federal Council is now in complete control of the National Council. That leadership, as clearly indicated by the books of its officials has been so anti-supernaturalistic in its pronounced Modernism as to make it abhorrent not only to every Biblical Protestant, but we should hope to every Roman Catholic as well. Citation of many of its officers by our Attorney-General and the House Committee on Un-American Activities reveal multiple associations with subversive organizations, and some of us believe on the basis of massive evidence that the old Federal Council and the very leaders who now head the new National Council, could be proved as war criminals No. 1 because of their militant promotion of pacifism immediately preceding World War II.

Therefore, believing as we do that the controlling leadership of the National Council is by men who degrade and

dishonor Christ shamelessly by their unbelief, and that their promotion of a suicidal, non-resistant pacifism and a Fabian Socialism makes them a serious menace to the very life of our nation, you can certainly recognize how unthinkable it would be that anyone in the American Council should consent for one moment to be identified with the National Council of Churches. It is our settled conviction that every Christian who is a member of a denomination belonging to the National Council should serve notice in no uncertain terms that if his denomination does not withdraw from such membership, he will leave the denomination and take membership in a church which does not give aid and comfort to the enemies of Christ and His pure gospel.

We have already received expressions of alarm and amazement by those who have read such misinformation as your columns carried. It is exceedingly important for the reputation of this Council that a *retraction and correction appear as quickly and prominently as possible*. You are, of course, at liberty to print this letter if you care to do so.

"We would appreciate being advised as to the source of your wrong information that correction may be made there also.

"Respectfully yours,
Wm. Harlee Bordeaux
General Secretary"

POAU Imitates the Communists

On June 2, 1951, Religious News Service observed: "Communist campaigns against the Roman Catholic Church in Europe's Iron Curtain countries are being pushed with new vigor, especially in Czechoslovakia, Romania, Hungary and Poland."

It observed further: "A secret conference of Communist representatives met in Carlsbad, Czechoslovakia . . . Soviet delegates were reported to have voiced dissatisfaction with the progress of the anti-Church measures, especially in Poland and Hungary." What Communist leaders regard as an enemy must be a real asset to orderly society.

