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A MESSAGE

TO ALL PATRIOTIC AND
LIBERTY LOVING
AMERICAN
CITIZENS



PUBLISHED FOR
ROBT. G. WULF
LOUISVILLE, KY.



Are You A Patriot?

This is a message to patriotic citizens of all denominations. If you are a patriot you will be interested in the contents of this message; if you are not, please give it to one that is. You know the Catholic Church next to our government is the biggest institution in this country, and this message is to tell you the truth about her and her people. If you are a Methodist, read what several Methodist ministers have to say. If you are a Congregationalist, a Baptist, an Episcopalian, or member of some other Protestant church, you will find the views of your own ministers expressed in these pages. Even if you are not a church member, you want to know the truth about the biggest religious organization in the world.



What Those Who Know Say:

Rev. S. L. Postlethwait, (U. B.) Johnstown, Pa.

(The Daily Democrat, May 3, 1915.)

“There is a class of Protestants, who, though they would not adopt the policy of disfranchisement, are inclined to discredit the Catholic population. Their minds are full of suspicion, they are quick to credit any evil tale that may be told about the Catholics and to give it the widest currency. To me it is nauseating to note the eagerness with which some welcome and retail these stories. I am speaking now as one that is thoroughly Protestant and because Protestantism is debased and dishonored by such a controversy. Sir, *in the name of our most holy religion*, in the name of our fathers who made our cause glorious, in the name of a Christian, *I protest against all campaigns of calumny.*

“May I not suggest that after all we have a great many things that we hold in common. Our likenesses are as numerous as our differences. Let us see. Both Catholics and Protestants believe in the Bible; they accept it as the Word of God; that Jesus Christ is the Son of God; that man is a lost sinner; that Christ is the only Savior; that the Holy Spirit enlightens and enables men to lead holy lives; that it is our duty to give the Gospel to all the world; that there is a ‘Holy Catholic Church,’ a communion of saints, a resurrection of the dead, a life everlasting. Are not such common grounds enough at least to make us friends? Are not these very things the only fundamental truths?

“Oh, my brethren, of all churches and denominations, what am I saying? To whom am I speaking? Am I speaking to men and women who believe in God the Father; who are known as the disciples of Christ?

Must I speak with shameful face? I am standing here nineteen centuries after the angels sang peace and good will over the Judean hills, and I am trying to prove that religious people, those bearing the name of Jesus, can and should be friends. Alas! my God, has it come to this! If so, it certainly is time for us to put away every teacher who makes his appeal to prejudice and passion."

Rev. Charles B. Mitchell.

(Methodist, Chicago, April 6, 1914)

"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 questions the deity 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."

Rev. C. L. Harbord (Christian).

(Kansas City (Mo.), Post, January 8, 1915)

"I have read the best church historians covering the entire history of Christian religion, both Catholic and Protestant. I have been so fair in my investigation as to let both Catholics and Protestants speak for themselves. In no other way can a man be honest in his search for truth. One of the great mistakes that most men make in their reading is, they content themselves with one side of the question. These months of research have not been without fruit. Therefore, I make the following statements:

"1. The Catholic Church has an unbroken history, back to the first century. There are 1,500 years between the first century and the Protestant religion.

"2. The history of the Catholic Church has been one of unity of faith and doctrine. The history of Protestantism has been one of division, strife, contention and unrest.

"3. There is not a single truth that is taught by any Protestant body that is not taught by the Catholic Church. The Catholic Church teaches many vital truths that are not taught by any Protestant body.

"4. The great doctrines of the Catholic Church have ever been the same, while Protestantism is always changing.

"5. There is a spirit of reverence and devotion in the Catholic Church that is largely wanting in the Prot-

estant world. Every Catholic has been taught to feel that the church is the house of God, and should be entered with holy reverence. While, be it said with shame, too often the Protestant churches are turned into play houses and club rooms."

Rev. Edwin F. Snell.

(Congregationalist, Winnetka, Ill., May 24, 1914)

"I want to tell you in a very simple way why I love the Roman Catholic Church, and why I believe it is the duty of every Christian to love that Church sincerely.

"First. *I love the Roman Catholic Church because of what she has been.* It is the old mother church. Let me emphasize that. Our churches are all the offspring of that church. A few ultra Protestants will try to claim that they trace their genealogy through some stray erratic movements back to the Apostles, without touching the Church of Rome, but this is largely imaginary.

"For more than a thousand years Rome preserved the integrity and transmitted the vitality of the Christian gospel before ever anything like Protestant secession was dreamed of; and when the Protestant movement came it was made possible as a branch is made possible on the vine; it grew out of the strong vitality of the mother church.

"Now I hold that it is a matter of simple decency to be loyal to one's mother. I could not respect myself if I could forget that as a Protestant I owe my very being as a Christian, I owe all the light and joy and liberty in Christ I enjoy, to the mother church. To her I owe the very existence of that Bible which I love; to her I owe the sacraments which are the symbols of our faith; to her I owe the lives of saints whose footsteps have pressed the earth, making it a holier and happier

place because they have lived here. I should be a sad and vile ingrate not to love a church that has done all that and much more for me as a Christian. For fifteen hundred years the preachers and pastors, the hymn writers and the church builders, the social reformers and the mystics, the theologians and the poets of all Europe west of Russia were Roman Catholics. All our spiritual wealth as Protestants is an inherited wealth: inherited through the Roman Catholic Church.

“Secondly. *I love the Roman Catholic Church for what she is.* We do not know what beautiful Christians there are among the Catholics, because we do not know them, and they do not know how sincerely Protestants are trying to be followers of the same Christ whom they serve.

“But is it not true that the Roman Catholic Church is un-American, and is seeking to overthrow our government, and all that? I hesitate not to say that I believe it is a foul and hateful calumny. The people who say these things have not one solid fact upon which to base their monstrous indictment. It is an utterly unworthy frame of mind for brethren in Christ to have towards each other. We must get this miserable slander out of our minds. By every test which can be fairly applied, the Catholic citizen stands on a par with his Protestant brother.”

Rev. W. A. Farmer, Methodist, Atlanta, Ga.

(The Savannah (Ga.) Press, May 7, 1915.)

“As I look down the course of history I find that there is only one Church which has existed from the beginning of Christianity to the present, teaching one faith and being under the one ecclesiastical jurisdiction of Rome. This is established beyond doubt by scripture, tradition, patristic writing and by all history. In a

word, as Cardinal Manning has so tersely put it, 'If Christianity is historical, Catholicism is Christianity.'

"It takes a mind of wonderful inconsistent, illogical and unhistorical agility to jump from the council of Nicaea to the time of Luther, ignoring in its prodigious leap twelve centuries concerned with the most important spread of the Christian faith. Alas, that the so-called reformers, in their desire to purge the Church of many unquestioned abuses, ended by actually attacking the faith itself, and attempting to give to many of its ancient formularies and practices a new meaning, entirely perverse of the original and true contents of Christian revelation.

"It is so apparent to any impartial student of church history that Christianity had scarcely made its appearance known in the world before a host of philosophical heresies arose, and with a subtle eclecticism endeavored to incorporate it with their systems. Behold Gnosticism, Montanism, Arianism, Monophysitism, etc. The Church was compelled, and she had the divine prerogative to define faith and reject error, if the truth itself would remain incorrupt, and she did it. Hence the definition of many of those fundamental dogmas concerning the Godhead, Trinity, Incarnation, and so on, tenaciously and jealously held by Protestants against those who differ with them, as well as by Catholics. To admit her decisions then makes it logical and imperatively necessary to admit them now, for she still stands in the midst of an unbelieving, critical, materialistic and philosophical age as a mighty bulwark against the disintegrating and corrupting forces of modern rationalism and as a source of the true faith and practice for her children."

Rev. W. M. Walker, Baptist, Scranton, Pa.

(The Scranton Daily News, May 24, 1915.)

“From our Catholic friends we may learn to appreciate the value of the outward forms of religious worship. While many of our Protestants were still asleep, hundreds of men and women this morning were on their way to offer up their prayers in the House of God. The heart must be right to secure the divine favor, but the outward forms of worship possess an importance far beyond what we often give to them. Neglect them and you will find the springs which feed your spiritual life drying up completely.

“A second lesson which we may learn is that of reverence. The Catholic Church instils in the hearts and minds of its followers a spirit of reverence for sacred things and sacred places.

“Millet’s Angelus has won the admiration of multitudes by its portrayal of the spirit of reverence in two peasants toiling in the field. They have been busily engaged in hard, laborious toil, but as the clear light of day fades into the glow of evening they hear the bell in the distant tower calling to prayer, and as it rings out its message they cease their work and stand there in the field in an attitude of reverent worship. Say what you will, it is worth not a little to have that spirit so inwrought into the very fiber of the soul that even about the common tasks of life almost unconsciously it reveals its presence. Protestantism came as a reaction against the grossest spiritual abuses. But it often happens that a reaction swings the pendulum too far in the opposite direction. In discarding forms and liturgies so largely, I sometimes fear that we do not attach to this matter of reverence the importance that we ought.

“A third lesson which we may learn is that of loyalty. In order to succeed in our work, we must

imitate their example. A church that influences the life of a community must have not an uncertain wavering attachment from its members, but a loyalty which will not falter even when subjected to the severest tests.

“The fourth lesson which we may learn from our Catholic friends is one of zeal. A spirit of cold indifference never accomplishes anything.”

Rev. B. P. Dimmick.

(Methodist, Columbus, Ohio)

“For centuries the Roman Church was the only organized representative of Christianity in the world. During all this time she stood as a bulwark of defense against all foes that assaulted our holy Christianity. But for her, the Church of God would have perished from off the earth.

“During all the centuries of darkness and heathenism in the world, this Church preserved the essentials of the doctrines of Christianity.

“Roman Catholicism has never wavered from her steadfast adherence to the divine Incarnation of the Son of God, in His vicarious death, in His resurrection from the grave, in His ascension into heaven and in His divine rulership as the King of kings and Lord of lords over the world.

“A Church that has given the world the example of so many holy saints as has the Roman Church has made a contribution to the uplift of the race that is incalculable.

“The world would be very poor if there had not lived in it such characters as Fenelon, Pascal, Thomas a Kempis, Savonarola, Faber, Newman and a host like them. Of such the world was not worthy.

“Her long list of martyrs, who counted not their lives dear unto themselves, stand as a divine attestation

to the power of Christ to save unto the uttermost. There has never been a time when she has not had living witnesses to the truth as it is in Christ. She has always had her holy men who have lived the incarnate life of Jesus.

“She has always been able to get the poorer classes into her fold in large numbers. She is solving the vexing questions, ‘How to Reach the Masses’ and ‘How to Save the City.’

“Her order of Sisters are doing a great work for the poor and suffering humanity. In this they have set an example that is being followed by other churches.

“The Church of Rome has been always a strong force in favor of public morals and the family. It has always been against the terrible public evil of divorce.”

Rev. J. S. Thompson.

(Independent Church, Los Angeles, Cal.)

“The providential purpose of the Roman Church denomination is unity and continuity. *The Catholic Church is the grandest organization in the world.* It has a place of consecrated duty for all types or groups of mind.

“The poor, the common, and the rich people meet together in that Church, as children of the same common Father. The poor, hard-working man and woman are found in that Church. It is an ancient Church. *It was the ancient Church before the birth of Protestantism.* It has cohesion and unity and continuity. The very fact of its great age is a proof of its providential purpose. It traces its descent to the founder of our common Christianity. The gates of Hades have not been able to destroy it. It stands today a victor over the opposition of centuries. It is the strongest religious force in Christendom.”

Rev. A. M. Courtney.

(Methodist, Chillicothe, Ohio)

“The Protestant church owes all that is best in it to the Catholic Church.

“If I could destroy the Catholic Church tomorrow as easily as I could turn over my hand, I should not do so, for it has a great mission to perform and it performs it as the Protestant church could not do. Its writers and theologians, Thomas Aquinas, for instance, are a font of inspiration to all Christianity and its organization is the most perfect in existence.

“Protestantism owes much to the Catholic devotional literature. I admire, also, the firmness of the Catholic Church in asserting her authority. We ought to thank God that in many regions this Church can hold masses of men, whose sudden release from this bondage would threaten society. I honor the Catholic Church for its enforcement of the sanctity of the marriage vow, and staunch opposition to divorce.

“It has only been a few years since the Methodist church began building hospitals. The Catholic Church built houses of mercy at the beginning of its foundation, and its devoted and faithful Sisters are the admiration of the world.

“The Catholic Church will never disintegrate. Dynasty after dynasty has fallen into dust, and the lines of the Popes go on. And it will continue to flourish, and in the ages to come should Macaulay’s New Zealander stand on London bridge and view the ruins before him, he would still find the Catholic Church.

“We ourselves as Protestants owe our best church music to the Catholic Church. The fact is that of the six hymns sung at the service Sunday evening all but two were written by Catholic writers.”

Rev. Madison C. Peters (Baptist, N. Y.).

(Speaking on "What Protestants Should Learn from Catholics.")

"Catholics teach us the lesson of constant attendance upon public worship. Protestants go when the weather is just to their liking. Who has not heard early on Sunday mornings the tramp, tramp of people, with a hard week's work behind them, while we are asleep, hastening to the Catholic church, with prayer-book in hand?"

"Catholics go to church to worship; Protestants frequently to hear an eloquent preacher. Catholics seldom even in their prosperity turn against their Church. Would to God our rich Protestants were as faithful!"

"The rich Catholic hesitates not to kneel by the side of the poorest. There is a real democracy in a Catholic congregation in prayer before God.

"In caring for their children Catholics teach us a lesson. Statistics show that Protestants do not hold their own children to the Church.

"The Catholic Church has been charged with putting too much stress upon good works and not enough upon faith. Protestantism has swung to the other extreme and not put enough stress on good works. Good works don't save, but faith without works is dead. Our religion is too much talk. We have too many women's meetings and not enough Sisters of Charity. Kindly, generous, loving acts—people believe in that kind of religion.

"The Catholic charities, covering every conceivable case of need and suffering, put Protestants to shame. One orphanage is worth a whole ton of tall talk. Christianity is not only a recipe for getting to heaven, it is rather a powerful incentive to make this world better for our being in it."

Rev. James Benninger.

(Methodist, Wilkesbarre, Pa.)

“We have fumed and fussed and worked ourselves into a frenzy while the Catholic Church, without any effort on her part, has gone on in even tenor of her way solving the problems to the satisfaction of her hierarchy.

“How does she do it? How does she get men out of bed on Sunday morning at an early hour—men who work late on Saturday night? How does she fill the streets on Sunday morning with worshipers when the Protestant world is fast asleep? I know some of the explanations that are offered, but they do not explain. Many that we have heard and read only seem childish twaddle. One man will tell you that the Catholic Church contains nobody but ignorant people. But is that true to the facts of the case? Do we not know of brilliant lawyers and judges and professors and business men who are devout worshipers at her shrine? But if it were true that she only had ignorant people, would not the criticism pay her a high compliment? For every Protestant clergyman in Christendom knows that the hardest people to get along with are ignorant people. A church that can gather and hold the ignorant rabble has a vitality very much to be desired. But the criticism is not true.

“Another man will tell you that the Catholic Church scares people into her fold. How often have you heard that? But that explanation is no better than the first. You can readily see how one generation might be frightened into doing something, but who is willing to believe that twenty generations can be worked upon in the same way? The scarecrow method is bound to play out with the growing years.

No, such explanations as we usually hear explain nothing. Her secret lies deeper.

“The reason the Catholic Church succeeds, in spite of our misgivings, is because she is true to the central fact of revelation. She makes the death of Jesus the center of her devotion, and around that point she organizes all of her activities. When you see a company of Catholic people Sunday morning on the way to church, you can be assured of this: they are not going for the sake of fine music; they are not going to hear an eloquent dissertation on ‘Dr. Jekyll or Mr. Hyde.’ They are going to that place of worship to attend Mass. What is the celebration of the Mass? It is what we call the celebration of the Lord’s Supper. That fact is kept prominently before the mind of every Catholic. What is the first thing you see as you approach a Catholic Church? A cross. What is the first thing you see as you enter that church? A cross. What is the first thing you see a Catholic do as he seats himself in that church? Make the sign of the cross. What is the last thing held before the eyes of a dying Catholic? A cross. He comes into the Church in childhood imbued with the death of Jesus; he goes out of this world thinking of the death of Jesus.”

Rev. Fred Hopkins.

(Pilgrim Congregational Church, Chicago)

“There is but one Church in the United States which has stood right up and defied all this drift, and all these new-fangled notions. It is the Roman Catholic Church, and it has the biggest churches, and the largest congregations, and flourishes in the toughest neighborhoods. It is the mightiest social influence in all our cities, and we know it.”

Rev. Dr. T. Moffatt.

(Congregational, Newark, N. J.)

“What Do I Admire in the Catholic Church?”

“There are seven things which the Protestant church might imitate and which I admire in the Catholic Church, and they are these: First, emphasis of the sanctity of the marriage vow; second, the pomp and dignity and parade of the Church; third, the central unifying authority of the Church; fourth, the tone of conviction; fifth, femininity, as exemplified in the honor paid the Blessed Virgin Mary; sixth, purgatory; and lastly, confession.

“I want to tell you, and I speak just for myself, what I admire in the Catholic Church. I can imagine, to begin with, that there are those, even in this day, who say that I have no business to admire anything in that Church.

“There is another thing, I remember, and that is that the Protestants also persecuted the Catholics. Servetus was burned at the stake and John Calvin gave his sanction to the execution of a man whose only crime was that his religious theories did not jibe with those of Calvin. In our own land we have also read about the Puritans persecuting the Baptists, and we have also read about the persecution of the Quakers; in other words, Protestants persecuting Protestants.”

Rev. P. M. Snyder.

(Episcopal Church, Rockford, Ill.)

“It is a beautiful thing when people can look with apprehension and admiration upon the work of the Catholic Church. I recognize that the Roman Catholic Church is the conservator of faith and morality, of law and right for more than half of the Christian world.”

Rev. T. B. Thompson.

(Plymouth Congregational Church, Chicago)

“When Protestant ministers speak of the Roman Catholic Church it is perforce to speak in condemnation of her. I propose to assume the unprotestant attitude of saying some things in the way of respect and veneration of her wonderful ministry to the centuries of human life. There are undoubtedly some facts about this Church that we as Protestants cannot commend. But *in all fairness it must be admitted that popular ignorance, superficial knowledge, and malicious slander have misrepresented her teachings in many instances.*

“To contemplate her history is to admire her. Reformations, wars, empires, and kingdoms have been arrayed against her. After all these centuries she stands so strong and so firmly rooted in the lives of millions that she commands our highest respect. As an institution she is the most splendid the world has ever seen. Governments have arisen and gone to the grave of the nations since her advent. Peoples of every tongue have worshiped at her altars.

“The Roman Catholic Church has stood solid for law and order. Her police power in controlling millions untouched by denominations has been great. When she speaks legislators, statesmen, politicians, and governments stop to listen, often to obey.

“In the realm of worship her ministry has been of the highest. In employing beads, statues, pictures, and music she has made a wise and intelligent use of symbolism. Her use of the best in music and painting has been the greatest single inspiration to those arts, and her cathedrals are the shrines of all pilgrims.

“The love and veneration of the virgin Mary, plays an important part in the ritual of the Church. I

find no difficulty in appreciating the attitude of the Catholic worshiper toward the mother of Jesus.

“Aside from this, one cannot help but feel that the enthronement of the virgin Mary has softened the heart of the world toward womanhood; that it has done much to give woman the place of honor she occupies today; that it has put the whole Catholic Church behind the sanctity of the home. In the respect given to Mary the Roman Church has paid the world’s finest and most delicate compliment to the grace, sweetness, and beauty of motherhood.

“Nor do I discover any difficulty in understanding the basis of the confessional. The confessional appears everywhere in life. The erring child confesses to its mother, the patient confesses to the physician, the accused confesses to his lawyer, the penitent confesses to his priest. It is most natural for the penitent, burdened, doubting soul to confide in its spiritual leader.

“We may rail against the parochial school system as being un-American. But the Roman Church existed centuries before there was a United States, and for many of these centuries she was the great agency of enlightenment, education and culture.

“And so we stand in the presence of her history, her majestic worship, her universal ministry, and we confess that God must have moved mightily in all this. We think of her Loyolas, her Xaviers, her Fenelons, and her Marquettes; we look at her hospitals, orphanages, schools, colleges, monasteries, missions—and we see a Church ministering to the body, mind, and soul of humanity. Her weakness is the common lot of every human organization; her strength is of God.”

Rev. Dr. Forbush.

(In a Lecture on The Papacy, Detroit)

“Sometimes amid the struggling forces of the twentieth century there comes over the soul of the bravest Christian a sense of spiritual loneliness. The forces that are opposed to righteousness seem so strong and so united. The forces of goodness are so separated and divided. Then there comes something of relief in standing under the mighty dome of St. Peter’s and looking about on those twenty-seven confessionals where the children of men of every tongue come and forsake their sins. Then there comes a feeling of strength and unity and one looks up and reads the motto which runs in gigantic letters around the foot of that dome: ‘Thou art Peter, and on his rock I will build My Church,’ and one adds in silence the rest of the sentence: ‘The gates of hell shall not prevail against it.’

“Then there is a wistfulness to creep under the shelter of one who is a true holy father, in the fulfillment of the Master’s prophecy that there shall be one fold as there is one Shepherd. And the man of faith hesitates not to say that, in some way, a fast uniting Protestantism may some day come face to face with a fast spiritualizing Catholicism, in one holy Church under one Lord, and united for the one purpose of making the kingdom of this world the kingdom of our Lord. For such a consummation may every Christian work and pray.”

Bishop Hoss.

(Methodist, South, Nashville, Tenn.)

“I greatly admire the significance of the title of the Holy Name Society of the Catholic Church, just as I admire a great many other things in that great Church.”

Rev. N. Schuyler.

(P. E. Church, Trenton, N. J.)

“Roman Catholicism lays great stress upon the performance of outward acts, while Protestantism affects to make light of such things. In this attitude I am firmly convinced that Roman Catholicism is right and Protestantism wholly wrong. A genuine religion must manifest itself in some outward way. A man who seldom or never attends divine services, who declines to avail himself of the sacraments of Christ’s appointing, who openly makes no confession of his faith, whatever else he may be, is certainly not a religious man. The Roman authorities understand human nature and when they lay down certain definite rules and regulations governing the outward expression of religion and insist upon their loyal observance as the evidences of the individual’s sincerity, they show the greatest wisdom. It is folly to talk as though religion could be divorced from its outward forms. Religion is not solely the practice of ethics, as some seem to suppose. It includes ethics, but it comprises infinitely more. Religion is the attitude of the soul towards its Creator, and that attitude must find expression in all the departments of man’s nature.”

Dr. Briggs.

(From an Article Written for the American Journal of Theology)

“There can be no doubt that at the close of the third Christian century Roman and Catholic were so closely allied that they were practically identical.

“There can be no doubt that the Roman Catholic Church of our day is the heir of unbroken descent to the Roman Catholic Church of the second century, and that it is justified in using the name ‘Catholic’ as the name of the Church, as well as the name ‘Roman.’”

How History Treats the Church

Dean Stanley.

("Life and Let. of Dean Stanley," Vol. 1, p. 151)

"I am convinced that Protestantism in general treats Catholics with shameful ignorance and unfairness."

Dr. Schaff.

(Polit., Eccl., etc., Cond. U. S.," p. 239)

"The Roman Catholic Church is bemired from day to day with all possible calumnies."

Dr. Johnson.

("His Relig. Life," etc., p. 149)

"In the present day there is much vituperation of Roman Catholic belief."

Dr. Nightingale (Methodist).

("Rel. of All Nations," p. 65)

"In scarcely a single instance has a case concerning them (Catholics) been fairly stated."

Rev. T. B. Thompson.

(Congregationalist, Chicago)

"In all fairness it must be admitted that popular ignorance, superficial knowledge, and malicious slander have misrepresented her teachings in many instances."

William Hamilton.

("Discussions on Philos. and Lit.," p. 505)

"Church history has not yet been written, as alone it should be written, with truth and knowledge."

Are You a Socialist of the Fire-Brand and Free-Love Kind?

You Are, As An Accessory, If You Encourage the Menace—\$1000 For You, If You Prove These Charges Untrue:

J. A. WAYLAND, the suicide-editor of the "Appeal to Reason," conceived "The Menace."

WILBUR F. PHELPS, who was long the principal owner of "The Menace," was discharged from the business management of the "Appeal" for unbecoming conduct toward female employees. Later he became the principal owner of "The Menace."

ROY CRANE, the anti-lecturer, was a rabid Socialist a few years ago.

BILLY PARKER was a leader among Socialists at Oil City, Pa.

"THE MENACE" has been a scab-shop, yet has never been condemned for this by the "Appeal to Reason," which insists on other papers carrying the UNION LABEL. One cannot fail to smile at the sympathy and cooperation between the "Appeal" and the "Menace" in this matter.

"THE APPEAL" pleaded guilty to the charge of exploiting labor, which it accuses capitalism of; to having accepted advertisements "many of which are doubtless fraudulent" (See "Appeal," Feb. 4, 1905).

TOM WATSON, the anti-Catholic publisher of Georgia, is blamed by several papers in his own state for having produced the frenzy which resulted in the recent lynching of Frank. This same man was indicted by the Federal Government (1912) on the charges of sending obscene literature through the mails. Read the "Augusta (Ga.) Chronicle" of September 12, 1915, if you wish to know more about Watson.

Self-Styled Patriots

THEIR CHARACTERS

Would You Knowingly Be a Party to Their Fraud and Wickedness?

REV. W. O. BLACK, the victim of the Marshall, Texas, tragedy, was never a priest, never a Catholic. Whilst serving as a Campbellite minister in Colorado, had a bad standing; he defrauded Rev. J. J. Giblin, of Rifle, Colo., and, says *The Telegram* of that city (September 12, 1912): "Rev. Black's career, though short in Rifle, was a very bad one, as he seemed to have no idea of honesty whatever."

REV. E. A. JORDAN went to a Catholic college as a non-Catholic, remained there one year—still owes the college about \$100.00; yet he says he studied for the priesthood. It takes from ten to twelve years of college study to become a priest. He has been arrested several times. He recently confessed to the court that he was committed to a Reformatory, in St. Paul, at the age of fourteen; in other words, as the attorney said of him: "he had been a criminal from youth."

REV. J. E. HATFIELD, whose real name is Robeaux, posed as an ex-priest before different audiences. He was never a priest. He was a patent-medicine seller and was accused of being an anarchist.

REV. BENJAMIN CLEARMONT, the fake ex-priest, admitted to the court, at Potsdam, N. Y., March 24, last year, that he was never a priest.

REV. L. J. KING, at present a Protestant Evangelist and publisher of "The Converted Catholic," Toledo, Ohio. King was never a priest. He was arrested in Huntington, Va., in 1909, as "a public disseminator of filth." His wife, whom he represents as an ex-nun, was never a Catholic.

REV. HARRY H. GOODIN, Baptist minister in Illinois; he claimed to have been a priest; arrested for seduction and abduction of a fifteen-year-old girl, of Pontiac, Ill. He never was a priest.

REV. JOHN F. RANNIE claimed he was an ex-priest who eloped with a nun; even his name was an assumed one; he was arrested for swindling in 1896; committed suicide at Williamsport, Pa., a few years ago.

REV. F. F. DeLONG was a Baptist preacher, had trouble at Wolcottville, Ind., was committed to an insane asylum in Custer County, Nebraska; he is now a rabid anti-Catholic and sometimes represents himself as an ex-priest.

REV. J. D. WILLIAMS was never a Catholic; he was an A. P. A. agitator in West Virginia; deserted his wife, lived with other women in several different towns—then began to lecture against Rome.

REV. J. H. DOBBYN advertises himself as an ex-Roman Catholic priest; but this representation is false.

C. V. FRADRYSSA, who writes for the "Menace," whose new book the "Menace" and some denominational papers are advertising, is an assumed name; under the name of Orts y Gonzales, he had a bad record.

OTIS L. SPURGEON of Des Moines, Iowa, an anti-Catholic lecturer, who gained considerable sympathy by the "mobbing" which he did his best to provoke for advertising sake. Spurgeon comes from a family which is prominent on the court records.

BILLY PARKER, who knew Black was not an ex-priest, associated himself with the latter, and even thought of exploiting Sadie Allison, whom Black adopted. This Miss Allison had been in a Reformatory as an incorrigible girl.

SIDNEY D. PIERCE, editor of "The Danger Signal" (Anti-Catholic), had a bad record for fraud and dishonesty before he turned anti-Catholic. (Inquire of business men at Albany, Minn.).

W. A. MYLWARCZYK, of Cleveland, Ohio, recently arrested on most serious charges, represented himself as a Catholic priest, but falsely.

REV. KOLODZEJECIK, who paraded as an ex-priest, admitted in court that he had never been a Roman Catholic priest.

JOHN J. HAYES, who masqueraded in Denver, Colo., and in Syracuse, N. Y., a few years ago as a priest, was recently arrested in New York for forgery, and sentenced to one year in Sing Sing prison.

MARGARET SHEPHERD, MARIA MONK, MARGARET SLATTERY, EDITH O'GORMAN, HELEN JACKSON and **MABEL McCLISH**, who are represented as ex-nuns, were never nuns or Sisters in the Catholic Church.

ANNA LOWRY, a real ex-nun, has been dropped by the antis because she denies that there exists immorality of any kind in convents.

The Monroe, Wis., "Daily Journal" tells (Aug. 10, 1915) how happy Monroe people are that **W. L. BRANDON**, editor of the "Sentinel of Liberty" and anti-Catholic lecturer, has moved away from their town. Says this secular newspaper: "Brandon was in wrong to start with and got in worse in this community by his cowardly, uncalled for and shameful attacks upon reputable individuals."

THE PATRIOTIC (?) LECTURERS get most of their ammunition from **MARIA MONK** and **CHINIQUEY**. Consult an encyclopedia (for instance "The Americana") and learn what kind of fraud Maria Monk was. Chiniquy was put out of the Catholic Church, and later repudiated by a Protestant synod of Chicago for fraud and gross swindling. Later he was taken in by the Presbyterians, only to be rejected soon after. Then he became a Patriotic (?) lecturer and writer, **INVENTED THE WORDS** Lincoln is supposed to have uttered derogatory to Catholics, etc.

Read the "**DEFAMERS OF THE CHURCH**," published by **OUR SUNDAY VISITOR**, Huntington, Ind., and see what kind of men are the ex-priests Seguin, Slattery, Fresenborg, Crowley, Fradryssa. These men are still alive, yet **OUR SUNDAY VISITOR** has never been sued by any of them for libel, though said pamphlet has gone through **twelve editions**.

Are You One Who Believes Any of These Charges?

ARE YOU ONE WHO BELIEVES

That the Catholic Church is a menace to American institutions?

That the Catholic Church seeks to destroy our public schools?

That the Catholic Church refuses to recognize the marriages of Protestants as valid?

That the Catholic Church forbids her people to read the Bible?

That Catholics adore or pray to images and statues?

That the Catholic people owe temporal allegiance to the Pope?

That the Catholic Hierarchy or the priesthood dictates the politics of Catholics?

That Catholic Sisters are other than the purest women?

That young ladies are ever forced into the Sisterhoods, or kept there against their wills?

That the Knights of Columbus or any other Catholic organization takes a treasonable oath?

That the Knights of Columbus or any other Catholic organization has assessed its members to wage a fight against anti-Catholic propaganda?

That the Knights of Columbus or any other Catholic organization ever receives secret suggestions from Rome?

That the Papal Delegate meddles in the slightest degree in governmental affairs?

That the Jesuits ever busy themselves with American politics?

That any Catholic building in the country is stored with ammunition?

That any Catholic society drills its members for a possible fight against the Church's opponents?

IF SO, THEN YOU HAVE BEEN TAKEN IN.

The Bogus K. of C. Oath

Big sums of money have frequently been offered as a reward for proof that a single Knight of Columbus has ever taken the oath, which their enemies accuse them of. The so-called patriotic lecturers still circulate this bogus K. of C. oath, as the obligation taken by Fourth Degree members, though every one of them knows that it is a fabrication, pure and simple. A committee appointed by Congress said of it: "The committee cannot condemn too strongly the publication of the false and libelous article referred to in the paper of Mr. Bonniwell and which was the spurious Knights of Columbus Oath, a copy of which is appended to the paper." The supreme officers of the K. of C. handed their whole ritual to a committee of four Past Grand Masters Masons for examination toward the end of 1914, and here is their signed verdict:

"The ceremonials of the order teach a high and noble patriotism, instill a love of country, inculcate a reverence for law and order, urge the conscientious and unselfish performance of civic duty, and hold up the Constitution of our country as the richest and most precious possession of a knight of the order. We can find nothing in the entire ceremonials of the order that to our minds could be objected to by any person."

MOTLEY HEWES FLINT,

Thirty-third Degree Past Grand Master of Masons
of California, now Vice President of the Los
Angeles Trust & Savings Bank.

DANA REID WELLER,

Thirty-second Degree Past Grand Master of Masons
of California, Los Angeles, 401 Union League
Building.

WM. RHODES HERVEY,

Thirty-third Degree Past Grand Master of Masons
of Scottish Rite Lodge, Judge Superior Court,
Los Angeles.

SAMUEL E. BURKE,

Thirty-third Degree Past Grand Master and In-
spector of Masonic District, dentist, 1404 S.
Vermont Ave., Los Angeles, Cal.

The Real Obligation of the Fourth Degree

"I swear to support the Constitution of the United States.

"I pledge myself, as a Catholic citizen and a Knight of Columbus, to enlighten myself fully upon my duties as a citizen and to conscientiously perform such duties entirely in the interest of my country and regardless of all personal consequences. I pledge myself to do all in my power to preserve the integrity and purity of the ballot and to promote obedience and respect for law and order. I promise to practice my religion openly and consistently, but without ostentation, and to so conduct myself in public affairs and in the exercise of public virtue as to reflect nothing but credit upon our Holy Church, to the end that she may flourish and our country prosper to the greater honor and glory of God."

What If Catholics Started a Menace

"I try to put myself in the places of my Catholic neighbors and to think how I should feel if they were largely in the majority and were publishing newspapers in which the same kind of things were said about Protestant ministers, and the wives and mothers of our Protestant homes, as are being said or insinuated about Catholics by these anti-Catholic newspapers. I have seen a pamphlet published by a Catholic gentleman in Toledo, addressed to a judge of that city, in which he puts some searching questions:

"Do you suppose, for instance, that if we were vile enough to have a Menace; if we were low enough to employ pandering lecturers; if we were so lost to shame as to slander your ministers, that even you with your judicial poise could restrain your natural human passions? If I were so contemptible a cur as to impugn the purity of your homes, to insult by inference your mother, do you think that even you could remain calm?"

"I am persuaded that if the same kind of campaign of destruction and vilification, and innuendo, which is now waged by the anti-Catholic propaganda against the Catholics, were urged by Catholics against Protestants, THERE WOULD BE TROUBLE IN OUR STREETS."—Dr. Gladden (Prot.) in September (1914) Harper's Weekly.

"As if we did not already have enough strife among religious denominations this inflammable sheet only stirs up more. It points out bad instances of Catholic life. Some of them may be true, we do not know. But if the Catholic folks should start an Anti-Menace they, too, could point out a few bad things in Protestant life. Let us be sensible and admit it. Let's not imagine the beam to be only in our neighbor's eye."
—Dubuque (Iowa) Telegraph Herald, April 26, 1914.

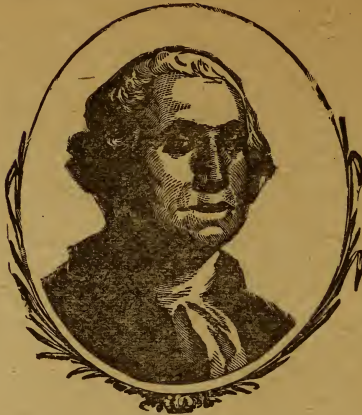
"If any one were to scan the news sheets of the world to secure accusations and dirty tales about members of any particular branch of the Christian religion, they could fill pages with rottenness that would appeal to the depraved minds of some members of rival churches."—Henryetta (Okla.) Standard, July 23, 1914.

Count on the Patriotism of Catholics

"To the average American Catholic, the Stars and Stripes, the American flag, is next in sacredness to the Cross of Christ. There is not a battlefield over which that flag has ever waved its sacred silken folds on which Catholic blood has not been poured out as copiously as any other blood. That blood was shed with equal freedom on both sides in the Civil War; and when the Stars and Bars were furled never to be unfurled again, no heart gave forth a sadder wail than that which came from the almost broken heart of the poet priest, Father Ryan.

"If American institutions are ever destroyed, if the Stars and Stripes shall 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 the American Catholics, but little harm would befall the most sacred safeguards which our fathers threw around the religious and political liberties which we enjoy."—Editorial in "Texas Democrat," (Tyler, Texas), April 14, 1914.



"It is our duty to address public thanks to our Catholic brethren, as to them we are indebted for every late success over the common enemy in Canada."—George Washington, November 5, 1775 (in a letter addressed to Boston citizens).

"I presume your fellow citizens will not forget the patriotic part which you took in the accomplishment of their resolution and the establishment of their government, or the important assistance which they received from a nation in which the Roman Catholic faith is professed."—George Washington, March 12, 1790.

The Patriotism of the Knights of Columbus

In an article on "Patriotism," which the Hon. Joseph E. Randsdell, United States Senator from Louisiana, contributes to the July, 1914, issue of "The Columbiad," the monthly organ of the Knights of Columbus, which is published at Hoboken, New Jersey, he writes:

"Permit me to remind you, my brothers, that Knights of Columbus are forbidden to use the society in any way in politics. We cannot without violating both the letter and spirit of our rules meddle in elections, or participate in organized effort to advance the political fortunes of any man or set of men. We have no right as a society to interfere with politics and should let it alone. Each individual Knight must have entire freedom of action in all political matters. This is a wise rule which should be followed strictly."

The Senator is a Knight of Columbus. He is addressing the Knights of Columbus in their own publication. He reminds them that the order is not to be used in partisan politics and urges that the rule be strictly enforced.



"I am not a Know-Nothing, that is certain. * * * When the Know-Nothings 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."—"Recollections of Abraham Lincoln," Lamon.

Concerning the **bogus** quotation from Lincoln, which the anti-Catholics have been circulating, Robert Lincoln, son of the martyred President, wrote as follows to Anthony Matré, Secretary American Federation of Catholic Societies:

"Manchester, Vt., Nov. 4, 1912.

"Dear Sir: In reply to your inquiry respecting the authenticity of an alleged quotation of my father in an anti-Catholic circular enclosed by you, I never before heard of it or anything like it. An examination of indexes to his papers and letters disclose no authority for it, and I have no doubt that it is a simple invention from beginning to end.

"Yours very truly,

"ROBERT LINCOLN."

