

# THE ANTI-CATHOLIC MOTIVE

An Analysis of the Causes  
of Organized Hatred of  
The Catholic Church

BY

DOMINIC FRANCIS

(Third Edition)

OUR SUNDAY VISITOR PRESS  
Huntington, Indiana  
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# The Anti-Catholic Motive.

## INTRODUCTION

The purpose of this pamphlet is to examine the motives of those who are identified with the anti-Catholic campaign in this country. That such a campaign is being made, actively and vigorously, is evident. That those who take part in it claim the highest motives is also evident, but it is not so easy to credit the purity of their motives when one has carefully studied their aims, their methods, their personalities, and the results which they achieve. For the sake of brevity I am here citing seven classes of people, plainly engaged in anti-Catholic activity, and am probing the motives which, ostensibly and otherwise, actuate them. My thesis is that no one of these motives is sufficient to account for the violence of the anti-Catholic attack, which is rather to be ascribed to the combination and interplay of all of them. That one class of anti-Catholic agitation shades off into, and merges with the next, will be evident to the reader. That all of these motives are reducible to one ultimate and ulterior motive is a theory which I shall prove in these pages. For having analyzed the motives of various anti-Catholic groups and classes, I shall make the synthesis of them all, which alone can account for the strength and persistence of the anti-Catholic campaign.

I shall illustrate and prove each point that I make by quotations from documents available to anyone who wishes to take the trouble to verify them. In so doing I have but chosen one or two instances from the multitude at my disposal, so that my illustrations must not be regarded as exhausting the possibilities of such proof of the statements which I make.

## CHAPTER ONE.

### THE CONDITION AS IT EXISTS

It is evident, to any one at all acquainted with the religious situation in the United States today, that there is, on the part of Protestants, and non-Catholics in general, a deep-seated prejudice against the Catholic Church. This situation is taken advantage of by the fanatic, by the unscrupulous politician, by the "ex-

priest" out of a job, by many others who crave the door-receipts or the silver collection, by the socialist, by the morally corrupt. Socialism and politics especially are responsible for the formation of anti-Catholic societies and the presentation of anti-Catholic lecturers, and for the existence of anti-Catholic papers and magazines.

A little study of the matter will convince any right-minded person that the alleged causes for this antipathy are not sufficient to explain its persistence. The "Reformation" took place three hundred years ago, and whatever may be said about the persecution of Protestants by Catholics, or of Catholics by Protestants at that time, the mere memory of such bygone unhappiness could not be enough to account for the feeling of Protestants against Catholics today, or vice versa. If such were the case the former persecution of Protestant by Protestant (for example Calvinist by Lutheran, Baptist by Puritan, Anglican by Presbyterian) would suffice to make the pan-Protestant world much more of an house divided against itself than it actually is. The fact is that there have been no efforts made to keep those inter-Protestant animosities alive, but a persistent effort has been made, and is being made today, to keep alive, and at fever heat, the old friction between Protestant and Catholic. There has never been a day, since Luther nailed his theses to the Church door in Wittemberg, but that some anti-Catholic fanatic has taken a shot at the Catholic Church. At first, say for a century, the odium *theologicum* might possibly account for the virulence of these unceasing attacks. But somehow there has always been a mixture of personal motives with the really religious elements in the controversy. It was true of the Reformers, certainly. No one can read the history of Luther's career without realizing that there was a large element of personal revolt against religious rules which limited his pleasure, as well as (no doubt) a sincere religious revolt against what he honestly believed to be a corrupt form of Christianity. But the more Luther's personality is brought to light by unbiased historical research, the less confidence can the student have in his religious motive, and the larger looms the element of his sordid and selfish personality. The same thing is true

of Henry VIII, and in greater or less measure of every one of the Reformers—which is, after all, only to say that they were human beings, with failings and passions and weaknesses. But it goes a long way towards explaining their attitude towards the Catholic Church, which was the chief obstacle in the way of their self-indulgence.

### THE PERSONAL MOTIVE.

I have mentioned the Reformers, not because modern men and women are particularly interested in them, but because their careers show a striking similarity to those of anti-Catholic agitators of today, a likeness too pronounced to be ascribed to coincidence. Luther might, conceivably, have turned Protestant because he wanted to have a wife, just as Henry VIII might, conceivably, have turned Protestant because he wanted to get rid of one. In both cases the Catholic Church had said, quite plainly, to them “thou shalt not.” So they quit the Catholic Church. What portion of their historic influence on the religious thought of the world is to be credited to their perfectly natural and human method of crying down the institution which dared to oppose their desires, I would not like to say. I think that in both these instances, as in so many others, there was a certain element of sincerity; but that there was also a large element of personal depravity is evident to any reader of history. The same thing is true of so many who have left the Catholic Church, because her teaching and discipline were not in line with their personal desires and proclivities, that it seems quite safe, and also quite charitable, to set down the PERSONAL MOTIVE as first in the list of explanations for the anti-Catholic activity of the present day, no less than of the three centuries gone by.

For it is significant that men and women who are honestly trying, and, by God’s grace, in a measure succeeding in their efforts, to lead godly, righteous, and sober lives, do not abandon the Catholic Church (if they happen to have been brought up members of it) Certainly if, as sometimes happens, they cease to practice their religion from intellectual motives, they do not turn around and vilify the Church. A man may, rarely, suf-

fer the loss of his faith, or at least its temporary obscuration, (as did the famous Lacordaire), but this is so unusual as to seem a special visitation or trial on the road to sanctity. But in the majority of cases what we call "loss of faith" means nothing more nor less than the inability of a certain individual to square his conduct with the prescriptions of his religion, and an unwillingness to change his conduct to conform to the dictates of his religion. The result is that he gives up his religion. And then comes the perfectly natural effort to justify his conduct, which he does at the expense of his former religion. First he ceases to be a good man, and at the same time, of course, he ceases to be a good Catholic. Then he ceases to be a Catholic at all. It does not always follow that he then becomes an anti-Catholic, but it is significant that it can be shown in the case of practically every anti-Catholic agitator that he (or she) trod the well-recognized path which has here been indicated. I am speaking now of the ex-Catholic, and especially the "ex-priest" and the "ex-nun." To make the matter quite practical and to the point: documents exist which show that the so-called "ex-Priests" who are today making their living on the anti-Catholic platform, and in the anti-Catholic Press, were, for some time before they left the Catholic Church, anything but good priests. Most of them, to be sure, were never Priests at all, and are simply using a superficial knowledge of the Church for purposes of gain, trading on the prejudices of the ignorant. But of them we shall have something to say presently.

The pamphlet "Defamers of the Church" gives the records of some of these unfortunates, as well as those of the "ex-nuns" who associate with them. So strong is the evidence there presented, that it would be safe to make the assertion that there is no known case of a real ex-priest or ex-nun who afterwards engaged in anti-Catholic activity except those whose record as Catholics is such as to be unable to bear investigation. I give but two examples of anti-Catholic agitators whose motive is but too apparent.

#### ANNA LOWRY

Anna Lowry was born at Olean, New York, in 1857. For some time she was engaged in the millinery business

in New York. About twenty-five years ago she left this country for England. From the time of her landing in England she certainly merits the title which, in her own book, she claims was given her by the Guthrie Leader, THE TRAMP NUN.

#### Lived in Nine Convents

Anna Lowry entered the convent of the Holy Cross and Passion in Bolton, England. Here she lived for about six years.

Then, she asks—remember, she asks—for imprisonment at the Convent of Mercy, at Bermondsey, London. She remained at this convent but a short time. She gives as her reason for leaving that her relatives in America would not tender her any financial assistance, and, of course, she would have her dupes believe, that no one is wanted in a convent who cannot come across with the cash. But how surpassingly strange, that on leaving this convent, the “avaricious” Superior should give her money enabling her to return to America.

She next entered the Convent at Bordentown, New Jersey, which, she asserts, has since removed to White Plains, New Jersey. She remained with this community for almost a year, when she was dismissed.

Although this had been Miss Lowry’s third plunge into convent life, it was not a charmer. From New Jersey she went, remember she was not kidnapped, to Buffalo, N. Y., and applied to the Sisters of St. Joseph for admission. Thus ran her career until she entered and left six more convents. How easy it is for a nun “to escape!”

#### Her Marriage

Through her anti-Catholic writings Miss Lowry found favor with the enemies of the Catholic Church. She formed the acquaintance of one, W. R. Cunningham, of Rotzville, Wash., who had been attracted by her anti-Catholic writings, and whom she married the first day she met him. Cunningham was seventy-nine years old at the time of his marriage to Miss Lowry, which took place at Sprague, Wash.

Following the publication of her book, Miss Lowry was urged by her friends, the enemies of the Sisters, to sue the Sisterhood for an amount equal to \$400 a year for her natural life. The Associated Press carried the report of the trial. The defense demurred and asked that the suit be dismissed, as there was no cause for action. The Court sustained the demurrer, and the suit collapsed.—St. Louis Post-Dispatch, in a Special from Guthrie, October 25, 1913.

#### REV. (?) HENRY SULLIVAN.

Henry Sullivan, known in religion as Brother Rupert, was born of Irish parents in London, England,



January 2, 1869, and educated by the Brothers of Saint Vincent de Paul. He came to Notre Dame from Buffalo, New York, where he had charge of insane patients, in the Providence Retreat conducted by the Sisters of Charity. October 4, 1891, he received the habit of the Brothers of Holy Cross. In the early part of October, 1892, he was sent as a teacher to Saint Columbkille's School, Chicago. During the following Christmas holidays, his superior advised him to return to the novitiate, which he did, remaining however, only a few days.

January 3, 1893, he withdrew from the Congregation, giving as a reason for doing so, that he had no vocation for the religious life. Soon after leaving Notre Dame he became associated with some A.P.A. leaders, in or near Chicago. He went from place to place, maligning Catholics and the Catholic Church. Later he affiliated himself with the Baptists, continuing with them his same stock and trade. Afterwards he drifted from place to place, until he loomed up in California a few years ago. Sullivan was never a priest.

The following is quoted from the Los Angeles Herald, August 10, 1915:

Los Angeles Minister Arrested in San Francisco.

"San Francisco, August 10—Rev. Henry Sullivan, of Los Angeles, who claims to be a pastor of the Christian church, was arrested today on Market street on charges of vagrancy. The detectives declared, complaint was made by two boys."

Now I would not wish to be understood as saying that none but bad or immoral people withdraw from the Catholic Church. My point is that when good men and women, for reasons that appear sufficient to themselves, cease to practice the Faith of their fathers, they do not thereupon join themselves to the anti-Catholic platform or press.

From the very fact that most ex-Catholics are not anti-Catholics, and the additional fact that the history of ex-Catholics who become anti-Catholics is what it is, we see that the personal motive alone is not sufficient to explain the virulence of the anti-Catholic attack, and we must look further, even tho the search is anything but a pleasant occupation. What, then, is it that prompts these unfortunates to publish their shame? Why do they turn with such bitterness upon the Church which they have disgraced? The answer is very simple. It is because they find that they can make a living by so doing. The anti-Catholic platform pays, and pays well. The anti-Catholic Press is always on the look-out for a

new name to add to its list of writers. And, as not infrequently happens, the ex-Catholic, ex-priest, or ex-nun or thoroughgoing imposter and discovered grafter, is not the sort of person to whom honest work appeals, or who is by nature and disposition suited to the task of making a livelihood in the usual and recognized ways. To such the anti-Catholic campaign offers easy money. Have you ever heard of an anti-Catholic lecturer, who was in the game from high and disinterested motives unconnected with money? Have you ever heard of such a one refusing the "silver collection at the door?"

## CHAPTER TWO.

### THE MONEY MOTIVE.

It is a lamentable fact, but it is none the less true, that there are in this country today a number of men and women, some of them really ex-Catholics, many more of them pretending to be, who are making their living simply and solely by engaging in the anti-Catholic campaign on a strictly money basis. In the present state of feeling in the United States, any man or woman with some knowledge of the Church, who can face an audience from a platform, or write passable prose, and who has sufficient command of the stock anti-Catholic literature and methods, can go about the country lecturing or writing for the anti-Catholic organizations, and make a good living doing so. But what shall be said of the character of such persons? Perhaps an examination of the methods employed by them may help us to the answer of that question.

#### ANTI-CATHOLIC BOOKS.

I have spoken of "the stock anti-Catholic literature and methods." They exhibit a similarity and a plan which are not fortuitous. They fall into certain well-recognized lines, and, up to the present writing, the anti-Catholic forces have not found anything new to add to the old lines which have been worked and worked until they are threadbare. First there is the anti-Catholic literature. I need not catalog it. It consists of books and pamphlets all constructed on the same general plan. An analysis of one discloses the skeleton of all of them. They are always personal accounts in which the ego of the author is not at all concealed. And the author is al-

ways a pious and pure person, of either sex, who has been misled by a crafty priesthood, lured into Orders or Religion at an early age and without knowing the gravity of the situation, only to become disillusionized and discouraged, and then, by what seems a miracle, to discover the Bible (which hitherto had been withheld from him or her) and so embraces the Protestant faith, and finds peace and a lucrative job writing or lecturing about the errors and corruptions of Rome. There are always chapters on the Confessional, in which the confessor is represented as a corruptor of youthful minds and a breaker-up of homes. There are always chapters on the dissipations of priests and nuns, with more than hints that convents are really bawdy houses, and that it was to escape this awful condition of things that the ex-nun fled, after having been held for some time by force in a condition of abject servitude. If the book is by an "ex-priest" the injustice and oppression of the Bishop is featured. Every one of these books has a chapter on the ignorance of Catholics regarding the Bible, based on the claim that the Sacred Book is forbidden to Catholic readers. Common, also, to all of them is a virulent hatred of the Mass, and an ill-disguised rebellion against all of the disciplinary requirements of the Church. And always the author is a martyr to his (or her) search for "truth," which is finally found in the exercise of Individual Judgment on the meaning of certain scripture passages. Any one at all acquainted with such books as Chiniquy's "Fifty Years in the Church of Rome" or Fresenborg's "Thirty Years in Hell" or Maria Monk's thrice discredited fictions will recognize the description I have given of the type of these books as true.

Now, although the personalities of their authors, and the inaccuracy of the statements made by them, have been exposed again and again, these books continue to be printed and sold in large editions. Some of them have had to be expurgated to comply with the postal regulations regarding the transmission of obscene matter through the mails, but they are still sufficiently prurient. Maria Monk was publicly discredited and her book shown to be a tissue of lies and inventions by a committee of non-Catholic citizens of Montreal, way back in 1835, but only

this year her book was reprinted, and is enjoying a large sale. The same thing is true of other similar works of anti-Catholic literature, and we shall, presently, see the reason why it is so.

#### VILE SHEETS.

But first we must consider the case of the periodical literature of the anti-Catholic campaign, as exemplified in such papers as **THE MENACE** and others of its stripe, and such monthly magazines as **THE PROTESTANT** and others of its stripe. For there are two classes of anti-Catholic papers, the frankly cheap and vile (like the *Menace*) which decent people, of any religious persuasion, will not admit to their homes, if for no other reason than because of the advertisements of cures for "private diseases" which they print in profusion; and the apparently serious and respectable magazines (like **THE PROTESTANT**) which cater to a better class of patronage, use better English, and make some pretense at intellectuality. Of the former class it can only be said that they are vile and scandalous sheets. They abound not only in calumnies which are cleverly kept "within the law", but in vile falsehoods also kept by skillful verbiage from being actionable libels, and in wholesale statements which cannot be proved, but are readily believed by a multitude of readers. We shall show, presently, the genesis of these papers, and the nature of the organizations which are back of them. Undoubtedly they pay, and I do not for one moment hesitate to say that they are printed primarily for profit.

#### DENOMINATIONAL PUBLICATIONS.

The case of the more dignified, better written, and much better printed magazines is different only inasmuch as they are issued for the eye of a better class of readers. Their emphasis is not so much on the depravity of the personnel of Rome as on the supposed political activity of the Catholic Church. Yet in both the cheap weekly, and its more ambitious monthly brother, the patriotic note is played up for all it is worth. But this is a point which deserves special consideration by itself, and which will be given to it in its proper place.

Along with the frankly anti-Catholic magazines must be grouped a large number of sectarian religious

publications which, although they frequently carry anti-Catholic articles and references, do so only as a side issue, their main content being devoted to the concerns of the denomination they represent. These print absurd articles about the benighted condition of Catholic countries, to which Protestant missionaries are carrying the light of the Gospel; copy the calumnies which appear in anti-Catholic sheets and publish occasional diatribes against the false religion of Rome. They also foster the belief that the Catholic Church is a political organization intent on enslaving the United States to allegiance to a foreign potentate. That they aid in the anti-Catholic campaign is beyond doubt, but it is also quite certain that that is not their primary purpose. There can be little question that such denominational organs, printing anti-Catholic articles from time to time, are merely the unconscious tools of those forces (the nature of which we shall presently discern) which impose upon and make use of the prejudices of Protestants, while they themselves are neither Protestant nor Christian. It is not a question of money with such magazines as THE CHRISTIAN HERALD, THE CHRISTIAN STANDARD and others. The good faith of their editors need not be questioned. We are willing to believe that they think they are "doing God service" and combating a false religion. After all, it is no sin to be mistaken, though in this age of the world there is very little excuse for an intelligent Protestant being continually misinformed regarding the Catholic Church. And it is well for us to remember, in this connection, that IF THE CATHOLIC CHURCH WERE WHAT THESE GOOD PEOPLE THINK IT, IT OUGHT TO BE HATED AND FOUGHT AGAINST AND EXTERMINATED. They are conscientiously combating, not the Catholic Church as she really is, but the Catholic Church as they have been misled to think she is. The case with them is entirely different from that of the professional anti-Catholic publishers and editors, who KNOW that they are printing unverifiable lies, propagating discredited fables, and fabricating slanderous documents.

Again and again these stories have been disproven; over and over again these bogus quotations have been

discredited. Yet they are still disseminated by the anti-Catholic forces, because they know that there is a predisposition on the part of certain classes to give credit to them; and they also know that these same classes are the last to hear the refutation of the falsehoods.

### INSINCERITY OF ANTI-CATHOLIC AGITATORS.

Our volume entitled "Defamers of the Church" shows the insincerity of fifty anti-Catholic agitators. Then take the matter of the circulation of the bogus Knights of Columbus oath, which is quoted always "from the Congressional Record" to give it a semblance of accuracy, but without the explanation that the document in question is reported in the Congressional Record as "the alleged oath" not as the real oath, which has since been repeatedly published. A committee of Masons was permitted to examine all the secret "ritual" of the Knights of Columbus, and that committee published its findings, saying that the bogus oath did not appear in the ritual of the K. of C., and that that organization was inculcating the highest sort of patriotism. Moreover, in the civil courts, the fraudulent character of the bogus oath has been clearly shown, and certain individuals punished for printing and circulating it. Yet it still continues to be printed and circulated, anonymously, in huge quantities, by the anti-Catholic bigots, and has only this summer been used as a membership-getter by a new anti-Catholic secret society, which has lately been thoroughly discredited and exposed by newspapers throughout the country. Nothing could be more complete than this recent exposure of the Ku Klux Klan, which was shown, by disinterested, non-Catholic investigators, to be a money-making scheme, managed by unscrupulous and insincere men, some of them by no means beyond question as to their moral character, who preyed upon the bigoted prejudices of large numbers of uninformed people, fomenting race and religious animosities, under the guise of patriotism, and to their own enormous advantage. The insincerity of these people was apparent. With so many other evidences of insincerity on the part of other organizations and individuals engaged in the anti-Catholic campaign, is it too much to say that in-

sincerity is a characteristic of people engaged in such unworthy business?

### CHAPTER THREE.

## THE SECTARIAN MOTIVE.

To say that Protestant churches are unfriendly towards the Catholic Church is not merely to state a truism, but is to remind those, who might otherwise forget, of the reasons which called the various non-Catholic denominations into being. Such a reminder is almost necessary in these days when the genius of Protestantism is asserting itself as something other than the religious conviction it used to be. For within the last twenty-five years a change has come over the face of the Protestant world; the old denominational lines tend more and more to be minimized, if not obliterated. Federation is in the air; and while non-Catholic sects continue to multiply and divide, they have apparently lost sight of their own religious aims, which have gradually given place to a species of humanitarianism and social service, which has gone a long way towards replacing dogmatic or doctrinal religion. But while the face of Protestantism has changed in these respects, it is still set solidly against Rome, and the hatred and mistrust of things Catholic continues to be the distinguishing mark of the modern Protestant, as it was of his forebears. Indeed this hatred of Rome would seem to be the one thing on which the non-Catholic sects are really united, the one tenet they all hold in common.

We are not here concerned, however, with Protestantism as a religious or moral system, or even as a political force; but rather our purpose in this chapter is to analyze the motives which underlie the part which Protestantism is playing in the anti-Catholic campaign. For to say that Protestantism is still aggressively anti-Catholic, is merely to say that it is still Protestantism, in spite of its almost complete indifference to the religious beliefs which were the first cause of its protest. True, here and there a voice is raised in genuine denunciation of Catholicism as a false faith, a relic of paganism and so on. But such voices are becoming fewer and fewer. Rather the attitude of the modern Protestant is ostensibly that he has no quarrel with Catholicism as a re-

ligious system, recognizing the right of every man to decide his religious faith for himself. If pressed he must, and will, hold that Catholicism is a false religion, but in view of his own tenets regarding "private interpretation" and "freedom of conscience" he would rather not be pressed, and certainly hesitates to denounce the religious aspect of "Romanism" as it appears in this country. His attitude towards the Catholic Church in other lands is radically different. He supports missionary machinery for operation in Latin countries for the express purpose of converting Catholics from the error of their ways, and bringing to them the true light of the Gospel, according to the Methodist, or the Baptist, or the Presbyterian acceptance of it, or what not.

This might, at first sight, seem a trifle inconsistent, and even the Protestant would see it so were it not for the fact that an excuse is found in the alleged suppression, on the part of Rome, of the Bible and education in the lands to which non-Catholic missionaries are sent. Efforts to convert to Protestantism the millions of adherents of the Catholic Church in America appear to be hopeless. But there may be some chance in Mexico and South America, or even (splendid thought) in Italy itself. So Protestantism girds itself to the task, and contents itself, at home, with denouncing the Catholic Church not so much as a false religion but as a "religio-political organization" bent on subverting the American Government, closing the Public Schools, and otherwise frustrating American institutions. The ostensible excuse is Patriotism. Let us examine the way in which that works out, and see if, perhaps, there may not be something back of the flag-waving.

#### **PROTESTANT VIEWS ON "CHURCH AND STATE"**

American Protestantism, for some obscure reason, makes much of a doctrine of the separation of Church and State, which it claims is a Protestant doctrine pure and simple, as well as a basic doctrine of American Patriotism. Indeed Protestantism takes all the credit for establishing the division of Church and State as a fundamental of our governmental system. Odd, when union of Church and State, with the emphasis on the ascendancy of the State, was, until very recently, one



of the marks of the great Protestant nations. Until the overthrow of the German Empire the Lutheran Church was the State Religion of Germany, with the Emperor at its head. Today, the King of England is supreme head of the Established Church, and the Established Church is Protestant. However, the separation is undoubtedly fundamental to American ideals, and all of us are quite right in insisting that it be maintained.

But Protestants are continually putting forward the charge that the Catholic Church is opposed to such a separation, that, indeed, Catholics desire nothing more than the union of Church and State, that they are plotting and working to that end in this country, and therefore constitute a menace to American ideals and American liberty. Many non-Catholics profess to believe that Catholics owe civil as well as religious allegiance to the Pope, and this in spite of innumerable explanations and disclaimers with which they are, or ought to be, thoroughly familiar by this time; in spite, also, of the fact that notwithstanding the enormous numbers and tremendous power of Catholics they have never made the attempt to seize the Government, or to unduly influence political life, which Protestants profess to fear. The oft-repeated accusation that Catholics already control the government, and that they hold a large percentage of offices was recently (unconsciously) refuted by a Protestant organization. In December, 1921, a survey of the religious affiliation of the members of Congress was made by a department of the Methodist church. It was found that out of 435 members of the Lower House, 18 were Catholics. There were 99 Methodists. In the Senate, six of the 96 members were Catholics. There are less than 8,000,000 Methodists in America. Representing 7.2 per cent of the population, they constitute more than 21 per cent of Congress. Catholics with about 20 per cent of the population, contribute only 4.5 per cent of the membership of Congress. On the basis of Catholic and Protestant it was found that there were, in Congress, a total of 24 Catholics and 367 Protestants. There are about forty million church members in America, and almost half of them are Catholics. Yet instead of Catholics being represented in Congress almost

equally with Protestants, there was FIFTEEN TIMES AS MANY PROTESTANTS as there were Catholics. Not a Catholic has sat in the President's Cabinet since Roosevelt's and Taft's administration.

That the clamor about separation of Church and State is, to say the least of it, disingenuous, is amply shown by the fact that practically every Protestant church, certainly all of those which have any considerable numbers or influence, has been, for the past fifty years, openly engaged in carrying through municipal, state and national legislation favorable to Protestantism, to Protestant ideals and aims. In the doing of this the non-Catholic bodies have gradually built up a powerful political machine of the very sort which they accuse Catholics of trying to create. The Catholic political effort is a fable and a dream. The Protestant political machine is an accomplished and working fact in America today.

So much is this so that it is an unusual thing nowadays for any large gathering of non-Catholics,—Conferences, Synods, General Conventions and Assemblies—to adjourn without passing one or more “resolutions” to be forwarded to State or National legislators, demanding the enactment of laws, recommending policies, even international policies, and calling for the correction of this or that abuse. Certain Protestant churches are notorious for the frequency with which they pass openly anti-Catholic “resolutions” calling upon the Government of the United States practically to stultify itself and renounce its own Constitution by proscribing the Catholic Church.

Lest this assertion should seem to be rash, I beg the reader's indulgence and careful perusal of the following documents:

### ANTI-CATHOLIC RESOLUTIONS.

#### Baptist Resolutions

“Resolved—That we view with grave concern the disposition of the Roman Catholic Church to tax us through the State with the support of its institutions: that we especially oppose being compelled as taxpayers to maintain parochial schools —”

“Resolved, That we view with serious alarm and vigorously protest against the efforts of the Roman

Catholic Hierarchy to gain control of our Government.”

“Resolved, That we deeply deplore the presence of a Papal legate as the representative of the Vatican at our national capitol for the purpose of influencing governmental affairs.”

“Resolved, That we hereby petition Congress to submit an amendment to the Constitution of the United States prohibiting any appropriation of public money—for any church institution——”

[Not one of these resolutions relates to a fact; every one of them is founded on ignorance.Editor.]

#### Methodist Resolutions—1915

“Whereas, The politico-ecclesiastical organization known as the Roman Catholic Church has become, by its great numbers, its false dogmas, its peculiar practices, its political activity, its hostility to our public schools, and its arrogant and bigoted assumption of supremacy, a menace to the well-being of our republic; therefore be it

“Resolved, That we urge our people more fully to inform themselves concerning the history, character, claims and purposes of this age-long enemy of civil and religious liberty; that we request the editors of our official press to open their columns freely for such news items, correspondence, and discussion as will tend to awaken our people to the magnitude of this peril, and that we request our bishops to place in the course of study for our ministry such books as will fortify and prepare them for successful resistance to the further aggressions of the papacy.

“Resolved, That we respectfully request the congress of the United States to eradicate this root of bitterness, sectarian appropriations, from our religious and civil life by submitting a constitutional amendment prohibiting all sectarian appropriations wherever our flag floats, whether by national, state, or municipal governments.

[The Methodist leaders have evidently acted on these resolutions during the past six years—alarmed at their own scarecrows.—Editor.]

#### Presbyterian Resolutions

Anti-Catholic Resolutions adopted by the General Assembly of the Southern Presbyterian church, at Louisville, Ky., 1911:

“Resolved, that the General Assembly views with serious concern the growth and pernicious activity of that powerful politico-religious organization known as the Roman Catholic Church.—” The next year, at Bristol, Tenn., this same Southern Presbyterian General Assembly recorded itself as follows:

“That the Roman Catholic Church is a politico-religious organization, as ex-cathedra or official teaching

of the papacy makes clear. That this politico-religious organization is a menace to human liberty.—The Roman Catholics are crowding their representatives into political power in our municipalities, state governments, and national government. Rome is endeavoring to capture the secular press of the country. . . . Rome endeavors to break down the public schools; she aspires also to use the public money to advance schools of her own (and finally) Rome is loosening the bonds of law and order by teaching that civil oaths may be taken with mental reservation; that an oath to support a civil constitution not in accord with the Roman church is not binding.”

[Baptists, Methodist, and Presbyterian churchmen must have acted on *ex-cathedra* decisions—of The Menace.—Editor.]

#### “CHURCH AND STATE”

So flagrant has this Protestant desire and effort to meddle with politics become, that only last year a great metropolitan daily felt called upon to rebuke one religio-political organization in the following terms:

“The general conference of the Methodist Episcopal church has passed a resolution favoring acceptance of the Armenian mandate by the United States.

“Comment upon this action will be restrained by consideration of the ecclesiastical character of the assembly. Nevertheless lay comment is called for and is the more clearly justified inasmuch as the conference in taking action left the field of religious concerns and entered that of politics.

“We consider the resolution not only unwise from the viewpoint of the nation’s immediate welfare, but improper from that of American principle.

“It is, in our opinion, inconsistent with the principle of separation of church and state. If our government is to accept the Armenian mandate at the behest of the Methodist church, it may very well be required to accept a Mexican mandate at the behest of the Roman Catholic clergy, or to demand a mandate for Palestine at that of the Jewish congregations, or of Smyrna at that of the Greek church.

“The conference itself, collectively, is a religious and sectarian entity. Its proper field is religion and morals. Politics and diplomacy are not its proper field. Each member, whether a layman or clergyman, acting as a citizen is free to express himself and to use his influence as he sees fit for or against the acceptance of the mandate. But when he acts collectively as a religious and sectarian organization he departs from his citizen character and imports into a civilian controversy

considerations and influences which our national principle recognizes as misplaced."

Within the past decade, Protestantism, in its humanitarian character, in pursuance of its policy of social service and reform, has produced two powerful organizations, the Anti-Saloon League and the Lord's Day Alliance. I do not here venture to criticise the aims of either of these organizations. This is not the place for a discussion either of Prohibition or of Sunday Observance. What I wish to call attention to is the METHOD by which these organizations attempt (and in the case of the former, succeed) to attain their ends. It is well to remember that both are avowedly Protestant organizations. The former was popularly called among Protestants "The Church in Action." Both are officered and manned exclusively by Protestants. And both of them are openly and notoriously political machines, aiming at legislative enactment of the principles for which they stand, working towards a condition of national life in which the State will enforce, by penalties, the observance of regulations which are part and parcel of the Protestant position today. (I do not mean, of course, that both Temperance and Sunday-keeping are not taught by the Catholic Church. The point is that both are claimed to be Protestant tenets, and pressed upon the nation as such.)

#### PROTESTANT POLITICAL ACTIVITY

With the Anti-Saloon League it is not necessary to deal, more than to say that its carefully organized campaign was singularly successful, and that that success was heralded as a victory for Protestantism. But it may not be amiss to quote from a recent newspaper the outline of the organization and aims of the Lord's Day Alliance. Its General Secretary, the Rev. Henry L. Bowlby, thus describes its composition:

"This body was formed by the highest church courts, such as general assemblies, conferences and synods. Originating thirty-two years ago, it has expanded until it now includes sixteen denominational bodies. The various churches represented in this Alliance have between fifteen and sixteen million communicant members, and also at least five million adherents counting children and adults. We can therefore reasonably claim one-fifth of the total population of the

United States as favoring our cause or in sympathy with it."

By what process of investigation it has been found that all of these millions were committed to stringent Sunday laws, Dr. Bowlby did not explain. It was suggested that many of them might be good church-goers and yet fond of relaxation, amusements and sports on Sunday. To Dr. Bowlby the two things are incompatible. He went on:

"While we have representatives in all the States, twenty-one are now completely organized under the name of State and District Auxiliary and Affiliated Societies. All New England is organized, and likewise New York, New Jersey, Pennsylvania, Maryland, Virginia, the Middle West, and the Northwest clear out to the Pacific Coast. The South is being organized under the leadership of Rev. Dr. I. Cochrane Hunt, whose headquarters are at Chattanooga. Each of our State organizations has a traveling staff of speakers; we have about twenty in New York, and other States have theirs. In the whole country there are several score of traveling special speakers connected with the Lord's Day Alliance and affiliated societies who are out every Sunday. In different States we also have field days in which all of the local churches unite. On these occasions there are often a dozen or fifteen volunteer speakers in addition to the regular staff.

"We are also sending out millions of pages of leaflets and pamphlet propaganda. We urge pastors everywhere to bring influence upon the local newspapers to publish our matter, and we are planning to have our own press bureau to supply newspapers throughout the United States. If any disposition is shown not to publish our statements, local ministers will make every effort to see that articles are published bearing on our work. Our publicity matter is intended to arouse people to the perils of a civil Sabbath and the results of a break down of religious Sabbath observance. In every State where we are organized we also have our men watching every bill introduced to legalize Sunday motion pictures, theaters, dancing or commercialized sports. We are also opposed to any games or other diversions on Sunday interfering with church services."

Evidence accumulates that Dr. Bowlby's claim of widespread organization are no boast.

Returning recently from a tour through sixteen States, William A. Brady, the motion-picture producer, told how, in opposing blue-law agitation, he had personally seen the effects of this widespread organization.

"I was amazed to discover," he said, "that no matter where I went the arguments were identical, their mode of presentation the same. In every instance these self-appointed saviors of the public soul used the same

arguments. They varied hardly a word, and their campaigns merely started with arguments.. I saw legislators hooted in the halls of State capitols by organized bands which seemed to me to have rehearsed for the part they were playing. When so-called reform measures were under discussion in legislative chambers the galleries were invariably packed, and everywhere there appeared to be a clique of iron-palmed men and women who knew perfectly why they were there and operated accordingly. In practically every State capitol that I visited I got the impression that every move made by the self-appointed guardians of public welfare was staged.'"

Is there any need to offer further evidence of the fact of the religio-political nature of the Protestant churches of America? Is it not sufficiently evident that they are actually doing what they are wont to accuse the Catholic Church of attempting? Why, then, is the cry so constantly raised against the supposed ambition of the Catholic Church to dominate American political life? Why is the accusation so constantly reiterated, when it can be shown, and has been shown repeatedly, that the accusation has no foundation in fact? The conclusion is irresistible, that the Protestant protest against the supposed political activity of Rome is nothing more than an effort to throw dust in the eyes of the public to cover up Protestant political activity and to keep non-Catholics bitter against its too successful religious competitor. With them "the end justifies the means," and therefore they play cleverly on the old animosities, they revamp the old fables, they misrepresent and discredit, and yet, at the same time, have the effrontery to pretend that they have no quarrel with Catholicism as a religion.

#### PROTESTANTS AND PUBLIC SCHOOLS

Then there is the matter of the Public Schools. Nothing is being kept before the public eye more assiduously today than the Protestant claim that the Public Schools are a Protestant institution and that the Catholic Church is antagonistic to them. Neither proposition can be proven. The very fact that the Constitution of the United States gives equal rights and privileges to ALL religions, makes it necessary for the Public Schools to be absolutely non-sectarian and non-religious. And the fact that Catholics

maintain their own schools, for the sake of giving their children the advantages of religious and moral training in addition to secular education, no more means that they are opposed to the Public School than the fact that John Smith sends his children to a private school conducted by the Friends or by the Ethical Culturists means that he is seeking to destroy the American system of free and compulsory public education. On the contrary, the Public Schools, in these hard times, will thrive better if they do not have to take care of the 2,000,000 children in the parochial schools.

### Absurdity of Accusations

The accusation is absurd on the face of it. Yet, as Paulsen remarked, "The absurd has this advantage in common with truth: that it is unanswerable." And "the little red school house" has proven itself a potent argument in the hands of professional anti-Catholic campaigners, all the more potent because the appeal is to sentiment rather than to reason. One cannot help wondering whether, if the Methodists, say, or the Baptists, had anything resembling the splendid educational institutions which the Catholic Church has produced in this country in the short space of an hundred years, in the face of financial and other obstacles, there would be so much talk of "opposition to the Public Schools." There is a reason for it, which we shall discuss presently. But it may not be out of the question that there is some slight admixture of simple human jealousy in the attitude of Protestants towards Catholic educational and charitable institutions. Certainly until they duplicate, for their own people, the activity of Catholics in these directions, it would be at least better taste to refrain from blaming Catholics for accomplishing the very thing they themselves wish to accomplish. That they do wish to inject religious teaching into the non-sectarian public schools, and that it is the Protestant Religion they wish to have taught there, is being made manifest in the frequent articles which are appearing not only in denominational papers, but in the secular press, which feature addresses by non-Catholic ministers and educators, all clamoring for "the Bible in the Schools" and for courses of religion and morals under



denominational auspices. The columns of OUR SUNDAY VISITOR have quoted such utterances too frequently for me to need to give examples here. The best minds of the Nation have awakened to the futility of trying to make boys and girls into moral and useful citizens without religious education. In a way, this agitation for religion in education, is a compliment to the Catholic Church, which has always maintained that no education could be really complete without the inculcation of religious and moral truths along with the secular branches of learning. But the agitators give their own game away when in one breath they cry for the introduction of religious teaching into the curriculum of the Public School, and in the next denounce the only educational system in America today which actually does stress such teaching. It becomes plain that what they want is not merely religious teaching in the Public Schools, but Protestant teaching. Some of them even go so far as to claim that the Public Schools are a Protestant institution, from which non-Protestants should be excluded. Their motive is frankly sectarian, and as such should be resisted as opposed to the letter and the spirit of the Constitution.

All this would hardly be a serious matter were it not for the fact that the ambition of Protestants to dominate the educational system of America leads them to join hands with the most radical element of the anti-Catholic campaigners. In Michigan, during the recent political campaigns, in which the school question was a paramount issue, various Protestant organizations imported and featured, in behalf of their political cause, such rascals as De Long, Helen Jackson, and the Seguins, anti-Catholic lecturers whose unsavory records have repeatedly been exposed. To such methods will Protestant churches stoop when they engage in politics.

## CHAPTER FOUR.

### THE PATRIOTIC MOTIVE.

The Denominational magazines, it is true, have a good deal to say regarding doctrinal corruptions of the Catholic Church. This is only natural, inasmuch as the

various Protestant bodies, whatever the causes which brought them into being, continue to exist only in opposition to the religious teaching of the Catholic Church. Protestants do not believe the Catholic Faith; many of them honestly believe that it is a blasphemous and wicked form of religion, and as such they fight against it. Indeed this theological hatred of Rome is the one doctrinal point on which ALL the multitudinous Protestant bodies agree. However they may differ among themselves regarding the essentials of religion; however various and mutually exclusive their tenets may be, they are all one in denouncing the Catholic Church as a false and erroneous teacher. Even those forms of Protestantism, which seem to approach most closely the Catholic form of Christianity, such as the Anglican Church, and the so-called "Old Catholics" are one with the rest of the pan-Protestant world in their denunciation of Rome; and this, as I have said, is only what would naturally be expected of churches which owe their very existence to the fact that they differ, on doctrinal grounds, from Rome. But the modern world has a theory, the credit of which it owes to the fundamental principle of Protestantism (the right of private judgment) that every man has a right to his own opinions and preferences, especially in regard to religious and political affiliations. The denunciation of those who differ from us in such matters, even when accompanied by multitudes of texts from Scripture, has not the weight which it would have were this theory not so generally accepted as an axiom. It is easy for the Catholic to reply to the Protestant who calls his Faith into question: "Oh, but according to your own teaching, I have a perfect right to believe in my form of religion, just as you claim the same right to differ from me." So there has been a tendency, ever since the sixteenth century, to transpose the controversy from doctrinal matters to purely political. In recent years this tendency has become the predominating note of the anti-Catholic campaign, and today we hear very little (outside of the more rabid sectarian pulpits and press) about the falsity of the Catholic religion, but we DO hear a great deal about the supposed political activity of the Catholic Church.

### The Religious Test

The Constitution of the United States abolished the "religious test" and assured the members of ALL religious bodies equal rights as citizens of the Republic. Yet from the very beginning of our history there has been discrimination against Catholics in our national and civic life. Nor was it long before the anti-Catholic forces began to accuse, more and more openly, the Catholics of America with secret disloyalty to the government. The history of the anti-Catholic organizations of America brings to light several very interesting facts, and the time has now come for those facts to be more generally known to our people.

For the Patriotic Motive has assumed the first place, especially in recent years, among the ostensible reasons for anti-Catholic feeling and action. The anti-Catholic platform and press reiterate the charges that a Catholic cannot be a loyal citizen of this Republic because he owes allegiance to a foreign ruler, the Pope. Coupled to this is the terrifying claim that Rome is secretly preparing to enslave the United States and make it a vassal of the Pope. The Catholic attitude in the matter of education is represented to be one of hostility to the Public School system of the country.

### THE SCHOOL QUESTION

In spite of the fact that the Catholic constituency pays its share of the School tax (although one-half of this body makes no use of the Public Schools, maintains its own educational institutions at its own expense and saves the nation millions of dollars annually) it is the constant cry of anti-Catholic agitators that the Catholic Church desires to overthrow public education and divert the public funds into its own coffers. It is claimed, also, that the Catholic Church desires to restore a union of Church and State in this country in favor of itself. And the pulpit and press take this stand on these easily controverted suppositions, and so lay claim to a high patriotism which must, at all costs, frustrate the schemes of Rome and save this Republic.

Here, again, we must distinguish in the matter of method and literature, between the cheaply sensational and the more dignified, but certainly no better inform-

ed, agencies which foster distrust and suspicion of the Catholic Church and of Catholics under the specious guise of Patriotism. The Menace, and its compeers, issue reams of violent rhetoric about the "little Red Schoolhouse" and the insidious influence of Rome at Washington and elsewhere. These are the periodicals which delight in badly drawn cartoons depicting priests and nuns cramming unwilling children full of catechism, and ignoring the "three R's." They foster the delusion that practically all the time spent by children in the Catholic schools is devoted to religious studies, and ignore the published facts of the general superiority of the pupils of the Parochial Schools in the secular branches of learning, as demonstrated by the results of competitions and examinations conducted by disinterested authorities.

These are also the periodicals which print and reprint the bogus "Knights of Columbus Oath," and similar documents, which have again and again been shown to be clumsy forgeries, but which sell, in leaflet form, like the proverbial hot cakes. These are the papers which shout loudly for the "Little Red School House" but which have never been known to do anything for said structure except to print a wood cut of it on their title page. They declaim loudly against the employment of Catholic men and women as teachers in the Public Schools, in spite of the fact that, ability being equal, they have as much right to accept such positions as any other citizens. They flaunt unverifiable statistics regarding the proportion of criminals, who receive their education in the Parochial Schools, and they imply, in spite of the laments of the standard educational and teachers magazines, that the Public School system of the United States has arrived at a degree of perfection which defies improvement. Perhaps it has, but the officials of the system do not think so. The unwillingness, however, of Catholics to patronize the Public Schools is, as we have said, not based on any such criticism of their efficiency, but solely on the fact that they do not, and cannot, give instruction in religion and morals. The more conservative publications take a patronizing attitude towards the splendid system of Catholic education, which has been built up chiefly

among what might be called the lower classes, in the face of determined opposition from Protestants, and of a double burden of taxation. A great deal of stress is laid, by these, comparatively speaking, better publications, on the supposed ignorance and illiteracy of Catholic countries, the implication being that Rome fosters ignorance as the mother of devotion, and dares not permit her children to have the advantages of modern education and enlightenment lest they see through her shams and sophistries and forsake her.

### WHO ARE LOYAL CITIZENS?

Now there is no denying that among a large class of American citizens there is a profound suspicion against the Catholic Church on this score of political activity. This suspicion has been produced, and is fostered, by the enemies of the Church, who make use of every possible method to increase it. A calm survey of the facts of the case would be enough to convince any serious-minded and thoughtful person of the utter baselessness of the usual charges against the Catholic Church in the matter of patriotism. The blanket charge that Catholics cannot be and are not patriotic American citizens may be dismissed at once on two unanswerable scores. First, the Constitution and Laws of the United States give them equal rights and privileges with all other citizens, thus giving the lie to the allegation of the enemies of the Church. It is for these official documents to define such terms as "citizen," and not for biased individuals. The United States recognizes no "religious test" either for office or for citizenship. She stands on the doctrine that the civil allegiance of her citizens is independent of any religious allegiance they may profess. So it is folly to make the claim that Catholics CANNOT be good Americans on account of the purely spiritual allegiance they owe to the Pope. The other charge, that they ARE NOT, as a matter of fact, patriotic citizens of this country is amply refuted by the War record of Catholics. These two scores are becoming known better and better, and they are recognized as valid by all right-minded men. But the original promulgators of the calumnies which they so ably refute, are beginning to insinuate that under the surface

patriotism of Catholics there is an ulterior motive which works towards an eventual subjugation of the Nation to the Church.

### UNION OF CHURCH AND STATE

But this implication is as false, and as easily shown to be false, as were the former libels. For first of all, the Catholic Church evidently does not desire a union of Church and State in this country. True, the Church has her theory of the ideal relationship between Church and State. But the Church certainly does not insist upon such a union as essential, nor is her theory thereof any part of the deposit of Faith. It is a matter of polity, and as such can be, and is, readily set aside, when conditions make it impossible or unwise to press it. Such conditions exist not only in the United States, but in many other modern nations, and the Catholic Church has never sought to insist upon her theoretical ideal in their regard, but has willingly acquiesced in the separation of Church and State, the more willingly because she has found, by experience, that such a separation admirably suits her spiritual purposes and existing conditions help, rather than hinder, her growth. True, the Catholic Church has her temporal side. In the nature of the case she must. But she never forgets that her Kingdom, which is that of her Lord, is not of this world, and that though she is in the world, she is not of it. Nevertheless, as the greatest single organization of men in the world today, indeed as the only organization which transcends the boundaries of race and nationality and holds a world-wide dominion in the spiritualities, she must, and does, enter into the moral life of the nations of the world, inasmuch as nations, no less than individuals, are moral entities. She avows her ambition to win the whole world, nation by nation, to the knowledge and salvation of Christ, of which she considers herself the sole rightful and true exponent. This, and this alone, is what is meant by the oft-quoted phrase "make America Catholic." It is the same thought as that so often expressed by Protestants in the phrase "Win the world for Christ." To the Catholic mind the phrases are synonymous. And to read into the Catholic slogan a

political meaning is simply to poison the spring, to asperse false meanings to words and motives to Catholics. And I dare to venture the assertion that those who do this, in the anti-Catholic campaign, know right well that they are misrepresenting the Catholic mind and meaning of the words.

#### INSINCERITY OF THE "PATRIOTS."

For we shall show presently that the forces which are back of the anti-Catholic campaign are essentially insincere, and interested not at all in the religious and moral issues, or indeed in the national issues about which they so loudly prate. The Patriotic motive is but a blind to hide their real nature and their real activities. This is true of their propaganda regarding the matter of Church and State, and it is true also of their propaganda against Catholic education. The system of separate schools for Catholics is simply the (somewhat expensive) substitute of the Catholic Church for the incomplete education furnished by the Public Schools. No criticism is offered of their efficiency along secular lines. The point is simply that they ignore the very matters which Catholics deem of supreme importance, the teaching of religion and morals. In the nature of our composite national life, in view of the fact that the State is not and cannot be committed to any one religious system, and in view of the further fact of the multitudinous divisions of Protestantism, it is impossible for the Public Schools to teach religion. What religion should they teach? And in the absence of religious teaching, what moral teaching worth the name can possibly be had? But the Catholic Church does not regard a man as educated in any real sense unless he has had instilled into him, all through the formative years of life, the principles of religion and morality. Since these things are not available in the public schools, the Catholic Church simply builds schools of her own where her children may get the training which she regards as most essential, and at the same time secure a thorough and efficient education in the secular branches of learning. In doing this she does not release her constituents from their obligations towards the state institutions. She simply, in spite of

the manifest injustice imposed upon her people by the state, adds the cost of her own schools to the already sufficient burden of taxation, and thinks the necessary sacrifice well worth while in consideration of the transcendent importance of the things which she can thus procure for her little ones. Her enemies wilfully misconstrue her action into a criticism of and an hostility towards, the system of Public School education. It is no more so than would be the attitude of a man who wished his children to learn French, and so sent them to a private school because the Public Schools of his city offered no course in that language. In view of the criticism of the Public Schools on the part of non-Catholics; in view of the cry which is heard from Protestant pulpits on every side regarding the dangers of godless education, and the pressing need of religious instruction which shall be more complete and adequate than can possibly be supplied by the denominational Sunday School, we must certainly look deeper for the motive of the anti-Catholic attack on the Parochial School than the obviously absurd, yet readily believed claim, that Catholics oppose the public school. We must ask WHO are the people who make this charge, and WHY do they make it? Is their motive really and truly the patriotic motive which they so loudly claim, or is it, in fact, something else?

## CHAPTER FIVE. THE SOCIALISTIC MOTIVE

In spite of the cleverness of the camouflage, we can speak with certainty of the most prominent and least reputable organization engaged in the anti-Catholic campaign. I mean the group which began the publication of **THE MENACE**, and for some years continued it. It is not a coincidence that they were the same men who had, for a number of years, been connected with **The Appeal to Reason**, an organ of an advanced group of Socialists, which printed from time to time anti-Catholic articles, until its proprietors discovered that they were thereby alienating many of their subscribers. Whereupon **The Menace** was started by J. A. Wayland in 1911. Previously Wayland had been editor of **The Appeal to**



Reason. With him were associated two former employees of *The Appeal*, Marvin Brown, and W. F. Phelps who had been dismissed from the office of *The Appeal* on the ground of immorality. An account of this dismissal appeared in *The Appeal to Reason* February 4, 1905. Wayland himself committed suicide after having been indicted for a grave offence against morality. Brown and Phelps grew wealthy out of their victims, and sold *The Menace* in its most prosperous days for a big fortune. Later it came into the possession of more clever "patriots" who incorporated under the high sounding name of "The Free Press Defence League," whose head was Gilbert O. Nations, with headquarters during the past few years at Washington, D. C.

THE MENACE was started under Socialist auspices. The same could be said of other papers of similar character, such as *The Yellow Jacket*. Now it is a truism that Socialism has essentially an anti-Christian program. The leaders of the Socialist Party in the United States, including Eugene V. Debs himself, are not only infidels, but anti-religious, as is evident by their contributions to papers professedly anti-Christian, the *Melting Pot*, for instance, and their commendation of anti-Christian books. That this Socialist backing of the anti-Catholic campaign is widespread is illustrated by the fact that for many months the *Guardians of Liberty* (an anti-Catholic secret order) and *The People's Press*, a bitter anti-Christian sheet, used the same "copy."

It is a temptation to digress here for a backward look towards some matters which we did not mention in our chapter on "The Patriotic Motive." It should be interesting to recall to our readers the position taken by many prominent Socialists before and during the World War. Some of them are still in Federal prisons as a result of that position. Yet many of those who bear a prominent part in the anti-Catholic campaign under the guise of patriotism, were, as we have seen, more or less allied with the very movement the leaders of which landed in prisons and detention camps on account of their "patriotic activity" in wartime. Socialism amply demonstrated its anti-American character during those stirring times when Catholic homes were contribut-

ing more than their quota to the land and sea forces of the United States. Yet anti-Catholic papers, founded and controlled by Socialists, dare to impugn the patriotism of Catholics. But this is a digression, and I only indulge in it because the fact that many of the self-styled Patriotic societies, which aid in the progress of the anti-Catholic campaign are also under the control or at least the influence of the Socialists is easily demonstrated by a comparison of their principles with those of the Socialist Party, to say nothing of the comparison of the roster of their membership with that of the Socialist Party. I cite only one, the Junior Order of American Mechanics, a notoriously anti-Catholic secret order. As a member of the "American Federation of Patriotic Societies" the Junior Order is committed to the platform of the Federation as set forth in the **Federation Bulletin**, July 1916, a frankly anti-Catholic and pro-Socialist platform.

#### **American Federation of Patriotic Societies**

"Recent disclosures in Congress and our diplomatic relations with other countries have stirred this nation to a realization that political Romanism in the United States would have to be dealt with promptly and energetically or we soon would find ourselves in the same disastrous predicament Rome has wrought in every other country where she has gained a foothold. To forestall this calamity, several special publications and patriotic societies sprang into existence at the hands of good men, mostly temperamental enthusiasts and radicals."

"The 'Federation,' which is designed to be the friend and promoter of every patriotic order and publication, pleads with you to be friendly with one another."

D. J. REYNOLDS, Pres.

424 Plymouth Bldg., Minneapolis, Minn.

"We today have ample strength numerically speaking to carry any reform measure that may be suggested if our sentiment could be crystalized and our force be centralized upon the bulwarks of the enemy. This is the purpose of the American Federation whose membership, whether it be Guardians of Liberty, Knights of Malta, Orangemen, Patriotic Sons, Junior Order, Knights of Luther, the Great Secret Order, or any of the many patriotic orders, may meet on one common ground and exchange ideas and receive help from the wise counsel of many minds."

#### **Its Platform**

1. We demand the absolute separation of church and state, as guaranteed in the Constitution.

2. That the public schools are essential to the safety of the state; that such schools should be free from the ecclesiastical influence or control; that persons disloyal to the government or to the public schools should be rigorously excluded from teaching therein.

3. That the freedom of speech and of the press be preserved inviolate.

4. That there shall be no diversion of public property or funds for sectarian purposes whatsoever.

5. That there shall be full religious toleration under the American flag.

The purpose of this organization shall be to serve as a clearing house for patriotic societies, where they can meet on one common ground for the exchange of ideas, for the cultivation of good fellowship amongst patriotic workers, for the fostering of the patriotic work along such lines as may be deemed expedient.

**Resolved,** That all patriots and patriotic societies bring pressure to bear upon their office holders to do what lies in their power to promote the education of all children in their public schools, regardless of religious affiliations, up to the age of fourteen years.

**Resolved,** That we insist that all school boards be purged of members who send their children to parochial schools and that we oppose the employment in our public schools of any teachers or others who have not received their primary training in our public schools or under auspices entirely favorable to the same, since it is neither fitting nor proper that the avowed enemies of our free school system should be given employment therein.

I do not imply that ALL anti-Catholic activity is controlled or influenced by Socialists, although it is evident that all simon-pure Socialists must be, and are, by the very nature of their tenets opposed to the Catholic Church. I mention it merely as one of the motives behind the anti-Catholic campaign, not sufficient in itself to account for the anti-Catholic feeling in this country, but undoubtedly contributing largely to it, and doing so covertly, for the most part, because the Socialists realize that the Catholic Church is the most potent force arrayed against them, the greatest obstacle to be overcome by them in their efforts to transform the United States into a Soviet Commune. They are clever enough to see that anything which will undermine the influence of the Catholic Church will assist them in their purposed overthrow of the existing form of Government in the Republic. And those who under the guise of patriotism, or in the cause of Protestant advance assist them in their

anti-Catholic campaign are unwittingly furthering them in their program of social revolution.

## CHAPTER SIX.

### THE MASONIC MOTIVE

It may seem a far cry from rabid socialism to so solid and respectable a body of men as the Masonic Fraternity. Yet the connecting link, if one were needed was furnished by **The Menace** of May 13, 1913, in which the following item appeared:

"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**.—**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, itself sufficiently recognized as an active anti-Catholic organization. We shall see, presently, the real reason why it is so. For the present it will be enough if we examine the ostensible motives, which Masons themselves put forward to explain their attitude towards the Catholic Church.

First of all, they make a great deal over a certain variety of Patriotic appeal. In their later literature they adopt the thesis that the Public School is a distinctively American institution, quite forgetting how recent anything like a general and adequate system of free and compulsory public education is in this country. Few of our greatest patriots from Washington to Roosevelt ever attended the public school. They then make their own the senseless anti-Catholic cry that the Church is opposed to the Public School. They swallow whole the fable that the Catholic Church is un-American, that it

is trying to undermine American institutions and enslave the American people. These things, utterly unproven and unprovable, are taken as axioms by the official Masonic publications which have, in recent years become little more than out-and-out anti-Catholic publications.

#### MASONIC PUBLICATIONS PRIMARILY ANTI-CATHOLIC.

The *New Age*, official organ of the 33rd Degree Scottish Rite, Southern Jurisdiction; the *Crescent*, official organ of the Shriners, the *Trestleboard*, the *Texas Freemason*, the *Masonic Chronicle*, and a host of unofficial Masonic paper, fill their columns with abuse of the Catholic Church, and almost all of it is on the score of so-called patriotism.

It is not unusual for individual Masons to deny that their organization is anti-Catholic. It is evident that the subscription lists of such papers as we have mentioned above are not coextensive with the Masonic Fraternity, and that there must be many, good men and true, who are ignorant of the attitude of their Masonic leaders, and the official attitude of the Masonic Order towards their Catholic friends and neighbors. But it is only necessary for such men to open any current issue of any of the official Masonic publications to be disillusioned. A recent number of *The New Age* contained no less than twenty-two anti-Catholic articles, nor were they all on the subjects of patriotism and the public schools; in some of them the RELIGION of Catholics was assailed and ridiculed. But in the main it is the supposed political activity of the Church that is discussed, and discussed in identically the same manner, and often in identically the same words that we are accustomed to find in Socialistic and definitely anti-Christian publications. The platforms of the Masons and the Socialists (and it might also be said, of all other anti-Catholic organizations) are in many respects identical. It became known, through the *New York Tribune* a few years ago, that the Masons were backing the notorious "Order of P's" (Pathfinders) which claimed to be constituted of all anti-Catholic organizations. In fact, from no less a person than Congressman Haines of New York came the statement that those who were the moving

spirit in the Order of P's were men high up in the Masonic order. There were rumors afloat during the past summer that the Masons were interested in the revival of the Ku Klux Klan, although officials of the Order warned Masons against joining or supporting the Klan as soon as its activities and methods began to be the subject of investigation and of general disapproval on the part of the Press and the Public. The fact that the leaders of the anti-Catholic campaign are all, or nearly all, of them members of the Masonic Fraternity may be merely a personal matter and a striking coincidence. But that Masonry, as an organization, is engaged, and engaged officially in a bitter anti-Catholic campaign, is evident from the matter constantly printed in Masonic organs, official and otherwise, which constantly spread the same misinformation regarding the Catholic Church that is disseminated by the Menace and other bigoted sheets. A few quotations will not be amiss here:

#### Read This

"It is said that there are 6,084 parish schools with 1,771,418 pupils in the United States! What is taught to this large number of pupils in these 6,084 parish schools? Are they taught to be genuine American citizens? No! They are taught to keep themselves separate from the rest of their fellow citizens, to distrust them and avoid them as associates, and to grow up not knowing and understanding them. Their school yards and buildings are surrounded by high walls in order that in their play hours they may not even see what is going on in the outside world."—The New Age, Dec., 1921.

#### Then This—The Month Before

"We desire to state definitely and succinctly, and to have fully and completely understood and accepted, the fact that we have no enmity or any sort of objection to the so-called Roman Catholic religion, any more than we have or can have to the many different religions, and faiths almost without number, which are in existence today.

"But when the Roman Catholic Church, or that of any other faith or religion, behind the guise of that religion sets up a church or hierarchy which makes use of the ignorance, the superstition, the cupidity or lust of power of its devotees to enable it to enter the realm of politics, of temporal power, of civic domination, and strives in its dual capacity to dominate the governmental powers reserved for all

the people, and as an autocratic power to rule free people in the interest of that church or hierarchy, then we are unreservedly against and at enmity with that church or hierarchy, because its usefulness is being misused and misdirected, its influence is permitted to be and is exercised against the best interests of our country, a dangerous condition being stirred up among the citizens which tends to throw doubt on all religion of whatever kind or complexion.

"The above is a fair and unbiased statement of the attitude of the Roman Catholic Church and hierarchy in this country and in all the world; therefore be it definitely stated that we are unreservedly against said church and hierarchy, will use our very best endeavors to defeat and overthrow their designs in this country, and we count upon the backing, the aid and assistance of all genuine American citizens to bring about that end."—*The New Age*, November 1921.

#### One Month Previous

"One doctrine of the Church of Rome which does not receive the consideration it ought from the non-Catholic world is her doctrine with reference to marriage outside the Church. Her position is that Protestant marriages—indeed, all marriages outside the Church—are illegitimate and consequently the offspring of such marriages are illegitimate.

"A letter which I hold, written and signed by Archbishop Blenk, says, in response to the question if that is the position of his Church, 'I answer positively, 'No'. The Catholic Church does not so class them, but recognizes their marriages as both valid and legitimate, and the offspring of such marriages is also legitimate.'

"But this statement of the Archbishop is not in agreement with the syllabus on marriage of Pope Leo XIII, with the facts of history, nor with the Catholic Catechism."—*The New Age*, October 1921.

Space does not permit of our quoting, as we had planned, from each and every issue of *The New Age* for the past year. Not a number has appeared without several articles of so pronounced an anti-Catholic bias as to make it apparent that this publication must be numbered among the foremost of the anti-Catholic sheets. The Lincoln Park Chapter Bulletin quotes, in its November issue for 1921, a folder published by *The Sentinel of Liberty* which gives the notorious "William Black Challenge," and revives the false statements regarding his alleged "murder" by the Knights of Columbus in 1915.

The passage is too long to quote, and it may be said that the Bulletin is not an Official publication, but it certainly follows where the official papers lead, as does also the Oriental-Consistory Magazine of Chicago, and the Trestleboard, which is "official," and issued "for private circulation only," in the December, 1921, number of which (for example) we find the following:

"Here then, is the situation of the Catholic Church in America. It does and must resist, by every means at its disposal, any infiltration into the body of the faithful of American ideas and ideals, as these have acceptance by citizens generally. It dare not expose its ignorant masses, however well disciplined to authority, to the free currents of thought that are as the breath of life to unhampered men and women of the nation. It must, and does, keep its own people apart, in every line of activity. It must, and it does, fight against the public schools and against any extension or improvement of popular education. The church is having constant difficulty in dealing with and precariously holding those Catholics who, from their surroundings and associates, have gained to a superior stage of mental development."

#### READ THIS.

"Would a Mason, as such, be justified in working against the election of a Catholic to the school board? The man in question is an excellent and respected citizen; is upright and conscientious. The only possible objections in such case would be his membership in the Catholic Church, and the fact that he sends his own children to the parochial schools, which would indicate that he does not favor the public school system."—T. D. R., Illinois.

"It is difficult to advise a Mason, as such, in matters of citizen duty. The usual statement is that Masonry does not allow discriminations between men, on account of race or creed. In the abstract this is true, but an abstract statement is usually the side-stepping of a real question—an attempt to quiet conscience or reason with unmeaning words. As a practical matter, and in the exercise of 'horse sense,' it will be found that Masons, like all other citizens, desire that those in office shall represent their sentiments, or the sentiments of their own group or party. Upon the governing board of a public school, the Catholic, however high-minded and conscientious, could not properly represent the Mason and the Protestant. His church is insistent that the State should not engage in the work of education, such being an exclusive function of the church. He is



taught and is bound to believe, that the public school is godless and depraved. Even if the Catholic director or trustee is uninfluenced by such teachings, he will have in mind his own double taxation—for public and parochial schools. It will be no more than natural that he will seek, on every occasion, to cut down expenditures for the former, even though by so doing the value and usefulness of the schools are minimized or destroyed. The Masonic reasoning in such case is well expressed by a recent Craft writer, who says: 'No good Roman Catholic can properly serve the public free schools and his church in any capacity at the same time. He is either untrue to one or the other. When anyone is attempting this dual allegiance, suspicion naturally attaches to his sincerity to one or the other—the school or the church.'"—Trestleboard, December, 1921.

[The foregoing is pure bunk.—Editor.]

#### NOT A NEW DEVELOPMENT.

That this condition of the Masonic Press is not a new development, is amply shown by the following quotations from publications of recent years:

"There is but one issue, and that is the religious issue. The schools have been controlled by the enemies of the public school system—the Roman Catholics."—*Masonic Chronicle*, Sept. 11, 1915.

"We recommend that work be concentrated on the election of Percy F. Smith particularly, as he is opposed by a ROMAN CATHOLIC who, as such, is opposed to our PUBLIC SCHOOL SYSTEM."—*The Keystone American (Masonic)*.

"The Master Mason, of Missouri, urges all Masons to throw their entire strength to the Y. M. C. A., as both Christians and Jews are co-operating in this great recreation work. It thinks we cannot afford to waste time or money in helping the Knights of Columbus or in erecting separate Masonic buildings on camp grounds."—*Light*, Jan. 1, 1918.

"Should a Mason patronize a brother Mason instead of giving his trade to some person or firm who are not members of the fraternity? asks the *Kansas City Masonic Herald*. This is a question we often hear debated, but to the writer there is but one answer—Yes."—*Masonic Home Journal*, February 16, 1914.

"The Freemason who is not interested in this campaign on the side of the Guardians of Liberty, is a very unworthy Freemason. He will not know what to say when the time comes, as it inevitably will, when absolute necessity will force into active

work the organization to which he must render obedience in the interests of his country, his neighbor and his God."—Leaflet "The Freemason."

"A United States soldier or sailor is not permitted to be buried from Roman Catholic churches with a United States flag on his coffin, as required by army regulation, but no objection is made to the papal flag, which represents the Papal States, which every good Roman Catholic hopes to see restored to the temporal dominion of the Popes."—The Texas Freemason, Sept., 1914.

(Editor's Note—The malicious falsity of this article will be recognized at once by any one who has attended the funeral of a "service man" in a Catholic church. The American flag is always placed on the coffin—the Papal flag has never once been seen in such a connection).

I am aware that this sort of thing does not, as a matter of fact, represent the convictions and feelings of a great many Masons. Hardly a week passes but what the office of OUR SUNDAY VISITOR receives letters from individual Masons stating that they do not conceive of Masonry as a body antagonistic to the Catholic Church. Frequently we are asked to give data concerning statements quoted from Masonic publications, because individual Masons, readers of OUR SUNDAY VISITOR, can hardly believe that official Masonic papers can have adopted so openly anti-Catholic an attitude. Some write to deprecate the attitude of their leaders, and even, now and then, some fair-minded Mason appears in public, in print, or on the platform, in an effort to conciliate. Such an one, only recently, made the following significant statements:

"Right Worshipful Ossian Lang, Grand Historian of the Grand Lodge of the State of New York, surprised many of his Masonic friends at a gathering of the members of Hudson River and Newburgh Lodges in Masonic Temple on Monday night, when he delivered to them a general talk on the order. Moderation and Masonic charity were two of the themes considered.

#### IN JUSTICE TO K. OF C.

"In considering the former he took up the cause of the Knights of Columbus, saying there was a feeling among many of the craft that could and should not exist if Christian brotherhood were to continue. While there is nothing in the Masonic law that prevents members of the Catholic faith

becoming members of the Masonic order, there is something in the tenets of the Catholic Church that prohibits the faithful from assuming the Masonic oath. As Protestants and Catholics have the same rights to organization, there is no good reason why the members of the Masonic bodies should carry a feeling of jealousy or animosity against the Knights of Columbus. Yet the publications of the Masonic body have been very ready to make false statements against the Knights of Columbus, and have done much to engender ill-feeling between the two that should never exist in a Christian community, where the simple fact of religious belief is the chief stumbling block. Mr. Lang took the opportunity of showing how thoroughly wrong the position taken is, and called upon his hearers to cast prejudice to the dogs and show that Christian charity which they had vowed at the Masonic altar to accord to all mankind. He spoke of the absurd reports made concerning the oath given in the degrees by the Knights of Columbus and related at length how the Knights had opened the secrets of their order to a committee of which the head of the Knights Templar in the United States had been one, and how that committee had pronounced the stories as ridiculously false."—The Newburgh Daily News, Dec. 14, 1921.

#### MASONRY IN POLITICS.

Recently Masonic activity in behalf of the Smith-Towner Bill, and similar legislation, has shown that Masonry is actively in politics, and that it carries out its anti-Catholic propaganda along the same lines as do the other organized forces of the anti-Catholic campaign.

I have mentioned the similarity of the platforms of the various organizations interested in this campaign. The "American Federation of Patriotic Societies" has published its "platform" which we printed, from **The Federation Bulletin** of July, 1916. A glance at it will make quite clear the remarkable resemblance between the avowed aims of Masonry, in respect of the Catholic Church, and those of other anti-Catholic societies. Now the fact that the Masons are working actively along these lines may be taken to indicate that they are actuated by the same motives which account for similar activity in other organizations.

The reasons for the Church's ban on Masonry are not generally understood in this country, where Masonry appears to be far different from the frankly agnostic

and atheistic Masonry of Europe. True, there was a time when American Masonry repudiated European Masonry, but, according to *The New Age* for November, 1917, that breach has since been healed, so that Masonry throughout the world stands as a unit. Recently the newspapers of the country announced that a formal reconciliation had been effected between the American Masons and the atheistic Grand Orient of France, the Mohammedan Grand Lodges of Turkey and, in fact, all Masons throughout the world. The item as given in the newspapers was as follows:

American Masons may be, as individuals, good Christian men, but that does not prevent them from being, so to speak, in full communion with the anti-Christian Grand Orient Lodges of France, and with the Jewish and Mohammedan Lodges throughout the world.

#### World Masons Organize

Geneva, Dec. 13, 1921.—An International Masonic Association has been formed as a result of the recent International Conference here. It is composed of the Grand Lodges of New York, Alpina (Switzerland), France, Luxemburg, Vienna and Bulgaria, and the Grand Orients of France, Netherlands, Belgium, Italy, Lusitania (Portugal), and Turkey.

It has been shown by abler authorities that Masonry is, in itself, not only a religious sect or system, but a non-Christian system. The perusal, however, of such a volume as "AMERICAN FREE MASONRY" by Arthur Preuss, with its copious quotations from standard Masonic authors, would suffice to convince them of the fact, even if the further fact that a man need not be a professing Christian in order to be a Mason did not imply that there could be nothing definitely Christian in the tenets of Masonry.

But this is not the place for a discussion of Masonry as such. We are here interested only in its connection with the anti-Catholic campaign, a connection which needs no proof because of its openness. If, then, we inquire for the reasons WHY MASONRY IS OPPOSED TO THE CHURCH, we shall see the bearing of all this (which may have seemed a digression, but which, in view of our purpose in this pamphlet, is really strictly germane to the discussion of "the anti-Catholic motive") in the

anti-Catholic attitude of Masonry, mind you, I do not say of Masons as individuals, and in the identity of its platform in regard to certain matters, with that of the Socialists and that of the Rationalists. And I shall show in my concluding chapter that these things are an indication of a deeper reason than any which appears on the surface.

## CHAPTER SEVEN.

### THE ANTI-CHRISTIAN MOTIVE.

We are coming to the inevitable conclusion which faces the careful and dispassionate student of the conditions discussed in these articles. We have been cancelling out certain elements in the anti-Catholic campaign, and but one more is left, a sort of common divisor of them all. It is **The Anti-Christian Motive.**

It is highly significant that the attacks of Rationalism, the shafts of the Freethinkers, the strictures of the Atheists, the pointed paragraphs and subtle cartoons of the frankly anti-Christian press, are principally aimed at the Catholic Church. To the Rationalist, the Freethinker, the Atheist, the Catholic Church epitomizes and embodies the Christian Religion as such. No Protestant church has ever been assailed as has she. No Protestant doctrine has even been inveighed against as have her dogmas. And this is quite natural, for in proportion as the doctrines of the Catholic Church are true, they are, and always must be, unalterably opposed to the dogmas of Rationalism, Freethought and Atheism. Moreover, these out-and-out opponents of revealed Religion are right in one thing, and that is their recognition that the Catholic Church is the one form of Christianity which offers steadfast resistance to their anti-Christian propaganda; the Catholic Church IS Christianity--and they hate Christianity. What wonder, then, that it is against her that their warfare is waged, rather than against any of the six hundred sects which hold and teach only a partial and incoherent Christianity?

Rationalism publishes no fewer than a dozen professedly infidel papers in the United States, and, in addition, carries on its propaganda through the more radical Socialistic periodicals. Some of these papers are:

The People's Press, Chicago.  
 The Truthseeker, New York.  
 The Crucible, Seattle, Wash.  
 The Guidon, Dallas, Texas.  
 The Rationalist, Chicago.  
 The Progressive Thinker, Chicago.  
 The Exorcist, Oklahoma City, Okla.  
 The Roycroft, East Aurora, N. Y.  
 Twin City Reporter, Minneapolis.  
 The Gopher, Chicago.  
 The Lion's Paw, Chicago.  
 Life and Action, Chicago.  
 Mature Medicine, Chicago.  
 The Melting Pot, St. Louis.  
 National Rip Saw, St. Louis.

Anti-Catholic forces have been very active in this country in recent years. They are everywhere in politics, and their primary purpose is to keep Catholics from being elected to public office, in order that their demands for legislation hostile to Christianity's interests may have more favorable consideration. These agencies even interest themselves in charity, not because they care for the poor and unfortunate, but in order to de-Christianize charity. They aim at preventing religion from being planted into the hearts of the young, and this is also their hidden aim in opposing the parish school.

Such are the aims of the men who run these organization. The rank and file of Masons, of Protestants, are inveigled into the anti-Catholic fight innocently, if you wish, but whether ignorantly or not, they are playing into the hands of, and fighting the battle for those who are openly opposed not only to the Catholic Church, but to Christianity in any form.

We cannot, and do not, for one moment suppose that the good Protestants who join with these professedly anti-Christian sheets in their anti-Catholic campaign realize the company they are in. Do Masons of the lower "Degrees" realize that the so-called "patriotic platform" of their Order is one which is shared by the Atheists and Radicals of all sorts? Of course they do not realize any such thing. Yet such is the fact. Thousands of good Christian people are lending themselves to the anti-Catholic campaign, saturating themselves with anti-Catholic propaganda, in complete and blissful ignorance of the real bearing of the movement against

the Catholic Church. They are being used as ignorant tools in the hands of those who wish to destroy the Catholic Church because it is the chief representative of the Christian Religion; whose real motive is the overthrow of Christianity, both as a religion and as a moral system.

### THE SYNTHESIS.

To synthesize these various elements is a simple task. We do but retrace our steps. The frankly anti-Christian motive needs no further explanation. It is quite willing to avow its purpose. The other elements in the anti-Catholic campaign mask their aim with a specious patriotism, which a little study shows to be at best but a blind for the spirit which permeates and actuates all anti-Catholic activity. Masonry, as a great non-Christian sect, lends itself to the propaganda of the Socialists with regard to the Public School, etc., merely by way of attacking the Catholic Church, which is the only great Christian body able or willing to denounce its efforts to undermine the religion of Jesus Christ. The purpose of the Socialists in attacking the Catholic Church is simply to injure the one great organization which stands irrevocably on the side of Law and Order, as against their programmes of ultimate anarchy and Bolshevism. The Declaration of Principles of every anti-Catholic organization, of Masonry, of rationalistic societies, is substantially the same. They all declare for the Public School, for Separation of Church from State, for Tolerance. This were innocent enough, but they wage a common propaganda against the Catholic Church for defending, as they hold, the antitheses of these three principles. The aim of the pseudo-Patriots, in their vaunted support of the public school is inspired by Socialism, certainly not by Americanism, democracy, or loyalty to the precise provisions of the Constitution. The various Protestant denominations which ally themselves with the anti-Catholic campaign, are doubtless interested in what they honestly believe to be moral and patriotic reforms, though oftentimes their honesty of purpose must be seriously questioned in view of the marked insincerity of their methods of procedure. They believe

in the religious education of the child, but they are against Catholic parochial schools because they are jealous of Catholic growth. In demanding that all children of school age shall be obliged to attend the public schools they play (perhaps without knowing it) directly into the hands of the Socialists, and the aim of Socialism is to place all education in control of the State in ORDER THAT NO RELIGION MAY BE TAUGHT TO THE NEXT GENERATION OF AMERICANS. The Money Motive, and the Personal Motive run through all these others, giving each and all of them individual mouth-pieces to spread the anti-Catholic propaganda.

I said in the beginning of these articles that no one of the motives for the anti-Catholic animus was sufficient, in itself, to account for the violence or the continuance of the anti-Catholic campaign. All of them taken together do account for it. And all of them taken together, and then boiled down, are reducible to this: THE CATHOLIC CHURCH IS HATED BECAUSE SHE IS THE RELIGION OF JESUS CHRIST.

The Catholic Church is hated because she is, as she has always been, the great exponent of the truths which the world rejects. The spirit of the world is against the Catholic Church now, as always, and back of what we are pleased to call the "spirit of the times" or the spirit of the world, is the intense personal hatred of the Arch-Enemy of souls, the Devil himself, bending all his powers against the one force which effectively resists and withstands him. There is nothing mystic or far-fetched in this. It is the simple deduction from the facts which have been presented here. Nor is there anything strange or unexpected about it. The Scriptures give us ample reasons to look for the very thing which, in reality, we find.

(Finis).

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**Nihil Obstat**

**RT. REV. MSGR. J. H. OECHTERING, V. G.**

**Imprimatur**

**RT. REV. H. J. ALERDING**

**-|- Bishop of Fort Wayne**





