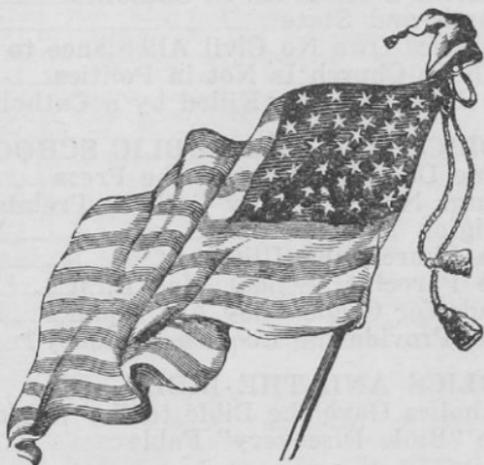


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The Catholic answer

ADK 7652

# THE CATHOLIC ANSWER



AN HONEST, DIGNIFIED  
STATEMENT OF FACTS  
FOR FAIR-MINDED PEOPLE

In Newspaper Form This Pamphlet Had a  
Circulation of Over 2,000,000

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## DEAR READER

For several years the Catholic Church, her clergy, her institutions have been brought to your attention, sometimes by individuals, sometimes by representatives of organized movements, but always by people who were bent on arousing your prejudices against Catholics.

If the Catholic clergy and people have been silent amid all this propaganda, it was only because they placed too much reliance on your intelligence, and assumed that you were sufficiently fair-minded not to pass judgment without investigation. However, experience has proved that silence on the part of Catholics has often been construed as consent, and that millions have actually been deceived by their informants.

Since the American is proverbially fair-minded, we assume that you will welcome a statement from those competent to speak for the Catholic Church, relative to the many accusations directed against her. We know that you would not wish, consciously, to carry wrong impressions concerning any group of people, among whom you must live and work. We know that you would be "for" an institution, which people seek to injure by slander and misrepresentation.

It is for this reason that the Catholic answer to the many charges of the Church's enemies is placed before you in this pamphlet. You will note that we clearly expose the bogus and fake character of the oaths and documents which have been given country-wide circulation. Then we tell the truth about the Catholic Church in her attitude towards Protestants, Masons, the Public Schools, the Bible, Protestant Marriages, Church and State, Catholic Allegiance to Rome, Catholic Practices, etc.

So honest and sincere is our presentation of the case, that OUR SUNDAY VISITOR, Inc., which is responsible for all that is contained in this pamphlet, offers \$1,000 reward for proof that anyone of the alleged oaths herein exposed is genuine. It offers the same reward for any misstatement of facts concerning the real Catholic belief and practice on the subjects treated.

The scatterer of the seeds of discord is un-American as well as un-Christian. War between one nation and another is a dreadful thing, but war between one religious group and another within the same country is a worse thing, and it is the more wicked when it is based on calumny and slander, and when its generals are actuated by the selfish motives of gain, political ambition, etc.

Let our better nature assert itself, let us be fair and just to everyone, let us have unity amid variety; and it should be every American's proudest ambition to co-operate for the realization of such national unity. The inscription on the money of our land keeps the motto of the Founders of our Government before us: "E Pluribus unum."

OUR SUNDAY VISITOR  
Huntington, Indiana.

# WE CAN ALL LIVE IN HARMONY

## CATHOLICS AND PROTESTANTS

Why cannot Catholics and Protestants differ in religion, as do Methodists and Baptists, Presbyterians and Episcopalians, and at the same time live as peaceably with one another as these other groups do? If they do not it is not the fault of Catholics, who never make religion an issue in social, business, or political life. Never do they inquire concerning the religious affiliation of the politician. Never do they seek to learn whether the merchant they deal with is Catholic, Protestant or infidel.

Never, in the whole history of our country have Catholic men and women offered their services, at so much per lecture, for an anti-Protestant speech.

Not one among the 20,000 priests in the United States could be induced to permit a man or woman to deliver a series of lectures, or even one lecture, against the Methodists, or Baptists, or Presbyterians, or any other church group. Yet at this moment there are more than 100 individuals making a fat living by delivering tirades against the Catholic Church from Protestant pulpits. This condition would be reprehensible, even if these professional anti-Catholics were honest and sincere, but it is shameful when you consider that most of them sail under false colors, representing themselves as ex-priests and ex-nuns—while very few of them have ever been affiliated with the Catholic Church in any way.

George Washington and Abraham Lincoln warned Americans against religious intolerance; and in March 1922, the late President Harding declared that the most unpleasant experience he had in office was created by such intolerance. He was not referring to the Catholics at all, who molested him very little, if any. It was non-Catholic intolerance of Catholicism and not Catholic intolerance of Protestantism.

Catholics support no anti-Protestant paper, while such a paper certainly would be warranted in these days, in self-defense.

Catholics are taught to love everybody, to assume that those who differ from them in religion are in good faith, and to let Almighty God be Judge concerning every person's dispositions for salvation. We are Americans all, and religion does not affect the citizenship of any. Religion belongs to the supernatural realm, and has no necessary connection with commerce, or social life. All are agreed that morality needs a religious backing, but the country's stability does not depend on either Catholic or Protestant predominance. This country was discovered by a Catholic, was first settled by Catholics, and most of its great



explorers were not only Catholics, but priests of whom there are many monumental traces to this day. Catholics set the first example of religious toleration in the colony of Maryland in 1650, when they incorporated the provision in the very Constitution of that colony.

The Constitution of the United States, the Constitution of the different states of the Union, place all religions on an equal footing. Therefore, they are not Americans who stir up animosity between Protestants and Catholics.

## CATHOLICS AND MASONS

It is quite common for members of Freemasonry to assume that the Catholic Church has no use for them, though Catholics never identify any man with his lodge affiliations.

The Catholic Church does not believe in oath-bound secret societies, and therefore objects to her people joining them; but she recognizes the right of those not of her fold to follow their own convictions in this regard. Methodists prefer not to join the Baptist Church, and Baptists prefer not to belong to the Presbyterian Church, but this does not mean that one group should be hostile to the other, in social, or business or political life. On the same principle Catholics may remain out of Masonry without entertaining the least ill will towards those who prefer to be in it.

The Catholic Church was under the ban of Masonry before Masonry was interdicted by the Catholic Church: and the form of Masonry which was formerly condemned was that which the Scottish Rite and Blue Lodge Masonry themselves condemn—the Grand Orient of Latin countries, which is atheistic and anti-Christian.

The Catholic Church is not the only religious organization which does not believe in oath-bound secret societies. Most branches of the Lutheran Church, the Free Methodists, the United Brethren, and others take the same stand. In fact, sixty years ago nearly every religious body in the United States acted likewise.

If Masonry has become quite hostile to the Catholic Church even in this country, it is because it has been influenced largely by the professional anti-Catholic organizations which have been long playing on the prejudices of its members, and making capital of the opposition of the Catholic Church to oath-bound secret societies. This is evident from the character of the *New Age*, and of the *Fellowship Forum*, and a few other Masonic publications, especially of the southern jurisdiction. The high-class Masonic Journals are not in sympathy with the campaign of hate which these are waging. Even the editor of a Southern Masonic paper (*The Masonic Herald*) had this to say in a letter to the *New York Times*, August 28, 1923: "The conflict between the Klan and the Masonic instructions can never be reconciled in one human heart. Thus it is that

genuine Masons—Masons who are such in their hearts—cannot be Klansmen and cannot welcome with true brotherly love Klansmen into their lodges.

"DAVID MEYERHARDT, Editor Masonic Herald."  
Rome, Ga., August 28, 1923."

In their relations with Protestants, Catholics never concern themselves about their lodge affiliations.

We readily grant that Masons can be good men, that their order stands for lofty ideals, that thousands of them are business associates of Catholics, that they are sincere in their friendship to Catholics. We also know that the reciprocal friendship of Catholics, and even of the clergy, for Masons is equally sincere. The ban is on both sides, but whatever open hostility exists in this country is on the side of Masonry only.

The Knights of Columbus are not an oath-bound secret society, nor are they anti-Masons. They would be glad to co-operate with the Masonic Order, or any other fraternal society, in everything outside the sphere of religion, and Masons declare that they have nothing to do with religion as such. Therefore, there is no ground for unfriendliness between Masons and Catholics.

## HOW ABOUT PROTESTANT MARRIAGES?

Enemies of the Catholic Church have aroused the prejudices of non-Catholics most successfully by circulating the lie that Protestants are not validly married in the eyes of Catholics.

The Canon Law of the Catholic Church declares that the marriages of Protestants are to be regarded as valid, and this should settle the question.

Everyone knows how sacredly the Catholic Church regards marriage, and how unalterably she is opposed to divorce. She teaches that the marriage contract differs from all others in this, that it had the Almighty for its direct author; that God Himself united our first parents as man and wife; that at the time He directed them (Genesis I, 28) "to increase and multiply," He blessed them. Hence marriage from the beginning had a religious aspect. In the New Dispensation Christ emphasized both the divine origin of marriage and its indissoluble character when He said "What therefore God hath joined together, let no man put asunder." At the very threshold of His ministry, Christ attended a marriage (John II, 1-2). He did this evidently in order to bless the marriage, and to lay emphasis on its sacred character. Christ's union with His Church is a religious and holy union as well as lasting, yet St. Paul compares to it the union of husband and wife. Therefore among Christians marriage was to be both sacred and indissoluble.

A healthy state of society demands the stability of marriage, and the Christian up-bringing of children demands that the family be religious. If our country leads all others in divorce, may it not be because our

people consider neither the character nor the primary purpose of marriage before they enter it?

Of course, the Catholic Church regards as valid even the marriage of two non-Christians, but she maintains that when two baptized people marry, whether they be Catholics or Protestants, they enter a valid contract and receive a sacrament as well.

But since most Protestant churches believe in only two sacraments, namely that of Baptism and the Lord's supper, it were not consistent for a Catholic to have his or her marriage witnessed by one who does not believe as he or she does about its sacramental character. This explains the reason for the Church's law with reference to Catholics themselves; but how people can conclude therefrom that the Church denies the validity of a marriage between Protestants unless it be performed by the priest is unexplainable. We offer \$1,000 reward for proof that the marriage laws of the Catholic Church pretend to nullify the marriages of Protestants.

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## CATHOLICS AND THEIR COUNTRY

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### AMERICA OWES MUCH TO CATHOLICS

If there were such a thing as priority of right in this country it would belong to Catholics. Whether America was discovered by Columbus, or by some other mariner several centuries before, it was discovered by a Catholic. In fact, in either instance the motive of the discoverer was to bring the Catholic faith to the aborigines. The first missionaries to America were Catholic, who not only dedicated their lives, (and in some instances died martyrs), to the work of civilizing and christianizing the natives, but explored our lakes and rivers, gave names to what are now hundreds of towns and cities, and loved this land passionately.

Religious freedom, which adherents of many religious organizations, such as the Puritans and other dissenters of England did not enjoy in their own land, is our country's greatest boast. But even after some of these persecuted religious groups established themselves here, they formed colonies in which their particular brand of religion alone was tolerated. But when Lord Baltimore established the Maryland Catholic colony he incorporated the provision of religious toleration in the very constitution of his colony and invited thereto those who were persecuted in the others. [Read Bancroft].

When the Colonies declared war on the mother country, whence came outside aid? From Catholic France came Lafayette, from Catholic Poland, Pulaski and Kosciusko, from Quebec and Ireland, both men and

money. By a special letter Washington thanked the Catholics of his day for the prominent part they took in the War of Independence. When the Declaration of Independence was signed the one who risked more than any other, because of his great fortune, was Charles Carroll of Carrollton, a Catholic. In the War of the Rebellion, though the Catholic body was not numerically strong, it furnished Lincoln with a whole host of brave generals, among them Sheridan, Meade, Lane, Sickles, Shields, Buell, Mulligan, Meagher and Rosecrans.

When the United States declared war against Spain, Catholics did not take account of the religion of that country, and saw in her only an enemy that must be defeated, and they flocked to the colors as patriotically as any other group. In the late war the Catholics of France, Belgium, and Italy joined Protestant England in fighting against Catholic Austria, and against the Catholics of the Rhineland. In the army and navy of the United States, when war was declared, Catholics were represented by a far greater percentage than the Catholic body bore to the total population. Secretary Denby declared only recently (September 17, 1923) that Catholics constituted more than 45 per cent of the marines, our most effective fighting force; they predominated over any other religious group in the Rainbow Division, which did most to end the war. General Foch, the generalissimo during the world-war, is a fervent Catholic, and has a brother a priest.

Owing to her determined stand against Socialism, against the divorce evil, and in favor of religion in education, the Catholic Church in the United States is doing her best in the time of peace to insure the perpetuity of our Republic.

## CHURCH AND STATE

The Catholic Church thrives under any form of Government if it be given the same liberty that every religious denomination needs. During the last ten years there has been a great trend towards Democracies and Republics; but has it occurred to you that the first Republic, that of San Marino, was endorsed by the Pope himself; that the oldest Republic the world knows of has always been Catholic; that in twenty-three out of about thirty Republics today the Catholic religion predominates?

The Catholic Church does not hold that the union of Church and State is necessary; nor does she advocate the union of Church and State in countries where it would not work smoothly, or where the people are divided among many religions.

Judging from the accusations of the enemies of the Catholic Church in this country one would conclude that there is no union of Church and State except in Catholic countries, and that the Church aims at such union here. As a matter of fact there is union of

Church and State in Protestant countries, and a union much closer than exists in any Catholic country; a union so close that the head of the State and the head of the Church is the same person, such as there is in England, Denmark, Sweden, Norway now, and as there was in Germany and Russia before the war. The Catholic Church never knew of such an extreme union except in the States of the Church in a part of Italy at one time. The spiritual ruler of the Protestant countries mentioned is temporal ruler as well. Yet people resent the very idea of the Pope being a temporal ruler even over a very small territory, where it was deemed necessary in order that he might have the independence requisite to preside over the Church without interference from a hostile power.

It is true that the Church opposed separation in certain countries, where there had been union of Church and State, but only because separation meant persecution, the confiscation of Church property, and the withdrawal of religious freedom. Such separation as we have in the United States has the Church's warmest approbation. The Catholics of the United States never dream of a union between this Republic and the Catholic Church, but the wind is blowing in the direction of a union of our Republic with Protestantism. Even anti-Catholic organizations, which have no special love for Protestantism, but profess it in order to win the sympathy of Protestants, declare in favor of "only Protestants for public office." Of course their program is a flagrant violation of the letter and spirit of the Constitution, and savors of union between Church and State.

### CATHOLICS OWE NO CIVIL ALLEGINCE TO ROME

**POPE PIUS X.**—In an address to a Party of Pilgrims from the Argentine Republic.—"The Church will always defend the constituted authorities, imposing love, obedience, respect and observance of the laws, helping the State to provide for the maintenance of peace."

**CARDINAL GIBBONS.**—"In matters concerning his civil welfare, or that of his country, every Roman Catholic is as free as any other American citizen to act as his wisdom and conscience dictate."

**CARDINAL NEWMAN.**—"The Pope," p. 68.—"Were I a soldier or sailor in her Majesty's service in a just war, and should the Pope suddenly bid all Catholics to retire from her service, I should not obey him."

**BISHOP ENGLAND.**—Charleston, S. C.—"Let the Pope and Cardinals and all the powers of the Catholic world united make the least encroachment on that Constitution, we will protect it with our lives. Summon a General Council. Let that Council interfere in the mode of our electing but an assistant to a turnkey in a prison—we deny the right; we reject its usurpation."

REV. J. P. McKEY, C. M.—In "The Marlan," 1923.—

"If by any possible supposition, the Pope should man army and fleet to storm our coast, do you know what Catholics would do? You would have two million Catholics in the American army ready to die to resist the Pope's invasion; you would have eighteen million Catholics in their homes praying for their sons, brothers and fathers in the field; you would have forty-five thousand Catholic nuns upon their knees before the Tabernacles beseeching the God of armies to strike the guns from the Roman emissaries; you would have twenty thousand priests in the front ranks of the army fighting until they died for the Constitution of the United States. We would be loyal Catholics, still we would say to that Pope: 'We shall render to God the things that are God's'. Yes, but we will render also unto Caesar the things that are Caesar's."

The District of Columbia, the seat of our own civil government, is politically independent of any state. The President is not under the civil rule of the Governor of Maryland, or of Delaware, for instance. If such independence is necessary for the head of a government which is purely national, how much more necessary is it for a ruler whose spiritual jurisdiction is international? The importance of such a seat of independence is all that Catholics mean when they defend Temporal Power for the Pope. It does not mean temporal rule over the world.

### CATHOLIC CHURCH IS NOT IN POLITICS

The most unfounded of all charges is that which insists that the Catholic hierarchy in the United States is engaged in politics, and that Catholics are directed by their clergy, or even by the Pope, how to cast their votes. It should be easy to convince any observant person that the Catholic Church dabbles in politics less than any other. How could enemies of the Catholic Church in Italy, France, Spain, Portugal, Mexico and several other countries, where they constitute an insignificant minority, secure control of the government? The bulk of the population in these countries is in sympathy with the Church, yet the Church actually discourages them from organizing for any political purpose. Quite recently the Bishops of France and Spain declared against the formation of a Catholic party in their respective countries. A short time ago the Vatican Secretary of State sent a letter to all Italian bishops, reminding them of the established discipline of the Church, not to participate officially in any celebrations of a political character. The Vatican never did anything even to promote the Popular Party, which was based on Catholic principles.

In this country the bishops have never discussed politics at one of their meetings; they have never petitioned the President nor congress for or against

any political measure. The bishops do not know what one another's politics are; neither do priests. No priest may preach a political sermon from his pulpit, and the Catholic people would be the first to resent it if one attempted to do so. Even the Jesuit, whose name our enemies have made a synonym for political scheming, is forbidden by the rule of his Society to engage in secular politics. If the Catholic hierarchy in this country has been in politics, it has surely succeeded very poorly, because we haven't nearly the number in Congress or in State Legislatures which our strength in this country would warrant. Moreover, while our enemies have repeated their charge for 70 years, they have never been able to point out a single instance of Catholic political control. The Knights of Columbus are forbidden to bring politics into the Council chamber.

William J. Bryan, who ran for high office possibly more than any other man living, should know, and he declared that those who are acquainted with Catholics in public life know that their Church does not dictate to them.

The Presbyterians in the United States are only one-tenth as numerous as Catholics, yet under Wilson, the President, vice-President, and Secretary of State were Presbyterians, and Catholics found no fault with it at all. But what if we had a Catholic President, a Catholic vice-President, a Catholic Secretary of State at the same time? You know what a howl would go up about Rome's control of the United States government. One thing should be patent to everyone, and it is that those who organize to oppose Catholics do the very thing which they falsely accuse Catholics of doing; they are steeped in politics, and strive to gain their ends by politics.

In 1917, Pope Benedict XV, in an Encyclical Letter to all of the bishops of the world, insisted that "the subject matter of sermons must be essentially sacred. . . . But all preachers," the Decree continues, "are forbidden entirely and absolutely to treat in church of political matters.

## NO PRESIDENT WAS KILLED BY A CATHOLIC

Ex-Priest Chiniquy started the legend that President Lincoln was assassinated by the Jesuits, employing as their tool John Wilkes Booth, "a convert to the Catholic Faith." This legend has marched along, nevertheless, taking on additions, like many another myth; for if people will believe that Booth was a Catholic, why not impose it upon them that all the assassins of American Presidents were Catholics? So we find anti-Catholic lecturers asserting that Charles J. Guiteau was a Catholic, and so, also was the anarchist who shot McKinley.

As a matter of fact, none of these miscreants were Catholics. Guiteau and Czolgosz were haters of Catholicism, and in that respect especially eligible for membership in the secret proscriptive societies. No church or creed is to be held responsible for the crimes these men committed.

John Wilkes Booth, born in Maryland in 1839, was a son of the eccentric English actor, Junius Brutus Booth, who came to this country in 1826. The Booth family were Anglicans. He was scarcely twenty-six years old when he formed the conspiracy to murder Lincoln. His body is interred in the Booth family lot in Greenmount, a non-sectarian cemetery at Baltimore.

The trial of Guiteau is fully reported; and the summary, printed in Appleton's Annual Cyclopedic, 1881, informs us that he was for five years a member of the peculiar sect known as the Oneida Community; that he joined the Young Men's Christian Association. His brother-in-law testifies that Guiteau was strongly prejudiced against the Catholics. We subjoin his statement:

"I am a brother-in-law of Charles Guiteau, the slayer of President Garfield. Was Guiteau a Catholic? Well I should think not. Charles Guiteau hated the Catholic Church with all the hate that was in him. He was a Protestant, converted by Moody. He told many a time that God inspired him to kill Garfield. He was insane on that one subject. This is absolute truth and I would take my oath to that effect." (Given at St. John's, Mich., Sept. 17, 1913).

"CHARLES G. WHITE."

Leon Czolgosz was the son of a Polish-born father, who resided at Cleveland. We find the press reports as to his identity reprinted in Tyler's "Life of McKinley."

"He (Czolgosz) said he had been studying these doctrines (anarchism) for some time, that he did not believe in government, the church or the married relation" (P. 463). While acknowledging himself an anarchist, he did not state to what branch of the organization he belonged. "He declined to see a minister or priest of any denomination. He died without religious ministrations" (Pp. 513-17).

## ROME DOES NOT CONTROL THE PRESS

You have often heard that "Rome controls the press." While Catholics have always maintained the contrary, who is right? Well, read what the Commercial Appeal, of Memphis, Tenn., said quite recently (August 12, 1923):

"There are fifteen directors in the Associated Press. They are elected by the members after public nomination of two or three candidates for each position. All of the directors are Protestants except one. That one is a Jew. The southern directors are Clark W. Howell,

editor of the Atlanta Constitution, and Fred I. Thompson, editor of the Mobile Register and the Birmingham Age-Herald. Some of the directors are Presbyterians, some are Episcopalians, some are Methodists and some are Baptists.

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

"We can't imagine that Mr. Clark Howell or Mr. Fred Thompson would permit the Pope to take over the Associated Press without a public protest.

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

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

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

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

If any religious organization, therefore, had a grievance, the Catholic Church would have, because even the well-intentioned Protestant often fails to get the Catholic viewpoint in transmitting news which relates to the Catholic Church. This possibly explains the many colored reports carried in the Associated and United Press from Rome.

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## CATHOLICS AND THE PUBLIC SCHOOLS.

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### THINGS NEVER SAID BY CATHOLIC PRELATES

Americans generally are deeply interested in the public schools, and therefore it is an easy matter for enemies of the Catholic Church to arouse their prejudices by representing that Catholics are hostile to the public schools, and would, if they could, destroy them.

To this end Catholic priests and prelates, long since dead, are made to say things they never uttered, and

the bogus quotations are spread broadcast. As a matter of fact, the Catholic clergy criticize our public schools far less frequently than do churchmen of other denominations. Whatever weaknesses the schools have are pointed out chiefly by those mostly interested—by those to whom the direction of the schools is committed. Criticism, when constructive, bespeaks rather a friendly interest than hostility.

We reproduce herewith a few fake quotations credited to Catholic churchmen and editors, together with our comment:

"We must take part in the elections, move in solid mass in every state against the party pledged to sustain the integrity of the public schools."—Cardinal McClosky.

Cardinal McCloskey (not McClosky) never uttered these words. The poor man has been dead for forty years, and hence he himself cannot contradict the forger. But no prelate of the Catholic Church ever stultified himself by giving such orders, which would not have been obeyed even if given.

"The state has no right to educate, and when the state undertakes the work of education it is usurping the power of the Church."—Bishop McQuade, in a Lecture in Boston, Feb. 13, 1876.

Bishop McQuaid (not McQuade) has also gone to his reward. Why go back to 1876 (forty-seven years ago) to secure evidence to convict the Catholic Church today?

"The day is not far distant when Catholics, at the order of the Pope, will refuse to pay the school tax and will send bullets into the breasts of the officials who attempt to collect them."—Mgr. Cappell.

Who is Mgr. (Msgr., I suppose) Cappell? His name does not appear in the Directory of Catholic priests and prelates. Granting that he lived forty years ago, he never uttered those words.

"Education must be controlled by Catholic authorities, and under education the opinions of the individuals and utterances of the press are included, and many opinions are to be forbidden by the secular arm, under the authority of the Church even to war and bloodshed."—Priest Hecker, quoted by "Catholic World," July, 1870.

While the spuriousness of this quotation is plain at first sight, we took the trouble to consult the issue of the Catholic World, date of July, 1870, and find nothing that bears any resemblance to this forged paragraph.

"The common schools of this country are sinks of moral pollution and nurseries of hell."—The "Chicago Tablet."

There is no such paper as the "Chicago Tablet."

"The public schools have produced nothing but a

Godless generation of thieves and blackguards."—  
Priest Shaner.

Who is "Priest Shaner," please?

Numerous other utterances are ascribed to Catholic priests and prelates, who either never lived at all or who have been dead for many years, and who, therefore, cannot contradict their accusers.

## RELIGION IN EDUCATION

Failure to patronize an institution does not spell hostility. Sixty million people of the United States do not patronize any of the churches; but it were wrong to conclude that they are opposed to Christianity. They would not want the churches abolished; neither would Catholics want the public schools abolished.

Half the Catholic children of the United States do attend the public schools; and those who attend the parochial schools do so, not because of hostility, but because their parents want them under religious influence during their formative years.

We doubt if there is a Christian in the land who does not believe that the religious element should enter into education. What is this but an endorsement of the parochial school idea? What is the purpose of the Boy Scouts, of the Girl Scouts, of the HI-Y, if not to place the youth of the land under the influence of religion? Why are the Rotary and Kiwanis Clubs so interested in the boy? Why do we have our youths chaperoned to the summer camp by a religious director? What is the purpose of the Religious Education Association which meets three days every year? Why do all denominations pass resolutions at their every Conference or Convention in favor of more religious training for the American youth? Why is there such widespread agitation for week-day religious instruction for public school children?

Who are they who are bent on destroying the religious organizations in several countries, the infidel organization schools? They are the Bolsheviki of Russia, the atheistic organizations in several countries, the infidel organizations in our own country, which publish several scores of papers and periodicals. Their one motive in fighting the private school is to take religion away from the rising generation, so that sovietism will have a better chance in the next generation. Those who abet the movement to destroy the religious school may or may not sympathize with these radicals, but they are, for all that, helping them in their most anti-Christian purpose.

The Church realizes that the State cannot teach religion, and, therefore, she approves of our public educational system for all that it does. She shows her approval by copying its curriculum. But because the Catholic Church believes that religion is such a vital part of education, she has ever been willing to make great sacrifices to supply it in a system of schools of her own, which is much older than the public schools system.

No, there is no hostility on the part of Catholics towards the public school; but much hostility on the part of non-Catholics towards the parochial school. This hostility is most inconsistent, because every Christian upholds the principle upon which the parochial school is based. Even Tom Watson, while fighting the Catholic school because it pleased his readers, had his own daughter in one of them.

## THE CHURCH AND ILLITERACY

From the day that our Divine Savior addressed His parting words to the Church, "Go, teach," she has lent herself to popular education. Priests and nuns of the Catholic Church wrote the first school text books; they copied and recopied the sacred scriptures, and wrote books from which children for more than one thousand years received both their secular and religious training. She founded the greatest universities which exist today, including those of Oxford and Cambridge, Paris and Bologna, Ferrara and Salamanca, Copenhagen and Prague.

Since the so-called Reformation fewer universities have been founded by all the Protestant churches combined than were founded by the Catholic Church alone before the Reformation. Yet we are told that the world was in the dark until the rise of Protestantism.

What student of history would not tell you that our enlightened age has never produced artists, sculptors, architects, musicians, such as the thirteenth century produced—300 years before Protestantism was born? If there be question of eminent scientists of the last generation, how about Galvani, Volta, Ampere, Gramme, and others in electricity? Pasteur, Roentgen, Professor and Madam Curie, Murphy, etc., in chemistry and medicine?

In America the school is the child of the Church. Harvard, and Yale, and, in fact, nearly all our great universities, were, in the beginning, religious schools. For two hundred years after the settlement of the thirteen colonies, there were no schools in America but church schools. Even today more than half of all college students in the United States are enrolled in Christian schools. Of the 119 colleges east of the Mississippi River, 100 are under the management of religious organizations. The religious bodies of the United States maintain 300 of the 400 standard American colleges. Among the Presidents of the United States we find eighteen college men, and of this number sixteen were products of Christian colleges. Among the Justices of the Supreme Court eight were college men, and seven received their education in colleges controlled by religious organizations. These facts are sufficient to show how closely in harmony our religious schools are with the traditions, the spirit, and the institutions of our beloved country.

It is no more reasonable to blame the Catholic

Church for the high state of illiteracy in some countries, because her religion is the predominant one, than it is to hold the Protestant churches responsible for the greater illiteracy of our own South because Protestantism predominates in all the States where illiteracy is high. In fact, it is less unreasonable to make the latter charge, since the government of the so-called Catholic countries is hostile to all religion, while the governments of all our Southern States are friendly to Protestantism.

According to the latest report of the United States Commissioner of Education, fully one-half of the colored children of the South are not in school at all. Seventy-five per cent of the negro population of the United States is Protestant; less than 2 per cent is Catholic.

In some Southern States the whites have received no better education than the colored. In 1919 more than 100,000 white children in Alabama did not attend school; for every 48 white children in school there were 52 out of school the entire term. In Mississippi only \$9.30 was spent per child for education against \$52.15 in the State of New York; North Carolina spent \$12.31 against \$61.39 in New Jersey; South Carolina spent \$12.80 against \$69.62 in North Dakota.

## THE PAROCHIAL SCHOOL WAS FIRST

We have shown that the Catholic Church is in no sense inimical to the public school; that, on the contrary, she wishes it well. Neither is the parish school an unfriendly rival of the public school; it was not set up in opposition to the public school, but existed years before there was a public school system. In fact, the first American schools were all religious, as were the higher institutions of learning, such as Harvard, Yale, Princeton, etc.

Our greatest patriots of the past attended only private schools. Washington, Adams, Madison, Jefferson, even Lincoln, were educated in such schools.

Says Rev. Harry Olsen (Lutheran), Milwaukee, Wis.:

"If attendance at public schools is the criterion of Americanism, then George Washington was not an American, for our colonial schools were private schools, and he attended them. Then Daniel Webster was not an American, for his elementary education was acquired outside the public schools. Then William McKinley was not an American, for he attended the Union Seminary at Poland, Ohio, from his ninth to his seventeenth year. Then Theodore Roosevelt was not an American, for he writes in his autobiography that he never went to the public schools."

In a recent statement the "Inter-Church Movement," representing thirty Protestant denominations, published its survey in two volumes, and in it makes this report:

"Unless a program of religious education can be created there is great danger that a system of public schools will become naturalistic and materialistic in theory and practice, and that the direction of social

development will be determined by the secular influences within the State rather than by the spiritual forces represented by the Church."

Volumes could be filled with the declarations made during the past few years by Protestant churchmen and educators in favor of more general religious instruction of our youth. Charles W. Eliot, President Emeritus of Harvard, condenses what they say, in these words:

"Our schools are desperately in need of religious teaching. It is difficult to exaggerate the urgency of it. The situation stares us in the face at every turn. It is the greatest concern that democrats have to feel about the future in this country, the future of democracy itself. We shall have to look it squarely in the face. It is religion that we want to put into the hearts of the children."—The Boston Globe, Nov. 29, 1922.

The Inter-Church Report, just referred to, states that "27,000,000 children of the United States do not attend any Sunday, parochial, or congregational schools." Therefore the contention that the children can receive religious instruction in the churches is not true. Because of this there is general advocacy of week-day religious instruction during school hours.—if not in school, then in buildings adjacent to the school.

The Protestant Church Federation of Indianapolis, only quite recently, (Sept. 22), declared: "A recent writer says that fully 90 per cent of the crimes now committed is by boys and young men."

The heart and conscience of the child must be educated along with its mind; it must be prepared for the next life, as well as for this; it must be instilled not only as a civic, but as a religious duty. The three "R's" must be supplemented by a fourth "R"—Religion

## GRADE FOR GRADE THEY ARE EQUAL

Catholics would be deserving of censure for operating separate schools (1) if they expected the public generally to support them; (2) if the finished product of the parish school were inferior; (3) if they were not truly American.

But Catholics build and maintain their schools not only at their own expense, but at a big saving to the tax-payers generally. Today everybody is talking about too high taxes; most states have gone to the limit in raising taxes for the support of the public schools we now have; and the cry is for better teachers and more pay for them. Catholics pay taxes equally with other people even when they do not get benefit from the public schools. Then they tax themselves, often till it hurts, to build and maintain their own schools. They pay more than twice as much as any other group of people for education. It is sometimes charged that the Catholic schools are maintained by public taxation, but they are not. It is also charged that Catholics are seeking to secure public funds for

the parochial schools, but they are not, though in England, Canada, and many other countries private schools are so supported.

The Catholic Church would not require her people to attend parish schools if they were less efficient than the public schools. Competitive tests in which public and parish schools take part, and which are frequently held throughout the country, prove conclusively that, grade for grade, the parochial schools are as efficient as the best public schools. The life-long dedication of Catholic teachers to their work makes for efficiency; so does the high standardization of grades.

The high percentage of voluntary enlistments of Catholics in the Army and Navy during the past war, as shown by the census taken at the army camps before conscription was put in force in 1917, prove how genuine is the Americanism fostered in the parochial school.

Nowhere is patriotism so ardent as in Catholic countries; it is a real passion in France, Belgium, Italy, and in the Republics of South America; it is so because it has a religious backing.

The Catholic School fosters patriotism not only as a civic but as a religious obligation. As recently as Sept. 17, 1923, Secretary Denby, of the U. S. Navy, said: "To Catholics the Marine Corps, in which I served, should be of especial interest, since I found that more than 45 per cent of the enlisted men were Catholics."

Compulsory education in the public schools is often recommended as the best way of Americanizing the foreigner. Those who emphasize this understand neither the parochial school nor the foreigner. In the parochial school, children of the foreign-born have a point of contact, which those attending the public schools have not. Usually the teachers in private schools understand the language of the children's parents; therefore they have the most important basis for Americanizing results, namely confidence. They alone can counteract the radical literature—the only literature which comes to the foreigner in his own language. A recent Protestant writer declared that life would not be liveable in New York City if the Catholic Church were removed from it.

## HOW PROVIDE THE ROOM AND MONEY?

It would be impossible for most states to provide accommodations in the public schools for all the children now in the parochial schools. *Collier's Weekly* for Sept. 8, 1923, reports there is not seating room for 1,000,000 children who wish to attend the public schools, that 2,000,000 must, therefore, attend only half-days. What if Catholic schools were closed and 2,000,000 more children knocked for admission into these schools? Consider the situation it would create in the three cities herewith cited:

When school opened in New York City in September, 1922, it was discovered that there were still 116,000 chil-

dren who must be put on "part time." At the beginning of the year there were 148,000 such children. Just think how the situation would be aggravated if the more than 100,000 children of the parochial schools of that city were compelled to knock at the doors of the public schools for admission. At the recent meeting of the Board of Education of New York City, a \$64,000,000 building program was approved, which it will take four years to execute. The Board authorized the building of sixty-two new elementary school buildings, besides many additions, the purchase of eighty-four elementary school sites, the erection of eight high school buildings, and the purchase of ten high school sites. All these structures, when completed, would accommodate 111,430 pupils, a total just about equivalent to the number of children attending the Catholic schools of New York City. Therefore, if the Catholic schools were closed, \$64,000,000 more would be needed, and the city would have to engage and pay 2,500 additional teachers, at an expense of \$7,000,000 annually. The School Budget for New York City, for the year 1923, was \$90,805,130.

In Chicago, according to Superintendent Mortensen, 40,000 children are on "part time" attendance during this school term (1923). The Board of Education authorized \$22,000,000 for the construction of eight new buildings and fifteen additions to structures now in use. "But," said Mr. Mortensen, "if attendance increases at the past rate, the part time problem will not be solved." The Superintendent gave the further information that 30,000 children are attending portable schools. If regular school buildings are to be erected for these, he said, \$20,000,000 more will be needed. Again, consider the panic which would ensue, if 100,000 parochial school children were to be turned over to the city for public school education. It would require \$50,000,000 additional for buildings, and \$7,000,000 annually for extra teachers.

Brooklyn, with 50,000 on "part time," would have an unsolvable problem if the 80,000 children now in the Catholic parish schools demanded entry into the public schools.

Note that our comment is on three cities only; in a less degree, but in the same proportion, every large city in the United States would be affected like New York, Chicago and Brooklyn.

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## CATHOLICS AND THE BIBLE.

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### CATHOLICS GAVE THE BIBLE TO THE WORLD

It is difficult, indeed, to understand how people can be led to believe that Catholics are not allowed to read the Bible, since Popes have always urged its reading.

Note these quotations:

"We would like to see the holy books in the bosom of

every Christian family, carefully treasured and diligently read every day, so that all the faithful may thus learn to live holy lives in every way in conformity with the Divine will."—Pope Benedict XV, to the "Pious Society of St. Jerome for the Spreading of the Gospel."

"The more the Gospel is read the more faith is revived. The Gospel is the book which serves for all and for everything."—Pope Pius X. to the "Pious Society of St. Jerome for the Spreading of the Gospel," Nov., 1913.

"At a time when a great number of bad books . . . are circulated among the unlearned . . . you judge exceedingly well that the faithful should be excited to the reading of the Bible; this you have seasonably effected by publishing the Bible in the language of your country (Italian) suitable to every one's capacity."—

"Nothing can be more useful, more consolatory, more animating, because the Holy Scriptures (the Bible) serve to confirm the faith, to support the hope, and to inflame the charity of the true Christian."—Pope Pius VII (1820) to the English Bishops.

The Bible is for sale at every Catholic Book Store.

The proscribing measures, which the Church issued in times past, were against faulty translations. It is plainly evident that a faulty version of Holy Scripture is not Holy Scripture.

The world owes the preservation of the Bible to the Catholic Church. It was she, which, at the Council of Hippo, in the year 393, determined the Canon of Holy Scripture. It was she, which before the invention of the art of printing, had the Bible copied, hundreds of times, from Genesis to Revelations, by hand. She had the Bible all to herself for more than one thousand years, and could have destroyed it, or mutilated it, or changed it to suit her purpose if she wished.

The so-called chained Bible of the Middle Ages was an open Bible. Being a manuscript Bible, it represented the labors of an individual's lifetime. It was usually placed in the middle aisles of churches, open for consultation, the same as a City Directory is placed at information stations for the convenience of the people. Though open, it was chained in the same sense that the City Directory or Railway Guide is chained so that people might not steal it. Before printing was invented, and the generality of people could not read, the Church taught them by Bible Plays, of which the Passion Play is a remnant. The Catholic Church believes the true Bible to be the word of God from cover to cover, and is its greatest defender today against those who are disowning much of its contents and reducing it to mere human authorship. The Catholic Church has a standing Bible Commission to defend the Bible and its supernatural inspiration.

### THE "BIBLE DISCOVERY" FABLE

Who has not often read the fable about Luther having discovered a copy of the Bible in the Library of the

University of Erfurt, and that the only copies of the Bible extant, before the so-called Reformation, were in a language not understood by the people? The best refutation of this fable is the letter produced below. This is a photograph of a letter recently received from the British Museum by a Protestant who inquired for information. The quotation is from the 1566 edition of Luther's "Table Talk," in which he tells that he was very familiar with the Bible when he was young.



DEPARTMENT OF PRINTED BOOKS,

BRITISH MUSEUM,

W.C. 1.

29 Aug.

Mrs. H. Diehl  
Dear Sir,

We have not got the 1568 edition of "Luther's Table Talk," but we have an earlier one of 1566 (printed at Eisleben) and on page 22 is the quotation which you ask me to verify as to Luther's knowledge of the Bible when he was young. It reads:

Da ich jung war, gewehnet ich mich zur Biblia, lese dieselbe offtmals, das ich wuste wo ein iglicher Spruch stünde, und zufinden war, wenn davon geredet ward

Latin Bible was continually being

printed in Luther's youth, and  
between 1466 and 1500 there  
were 14 editions of the Bible,  
in German, many of them  
with illustrations, a sure  
sign that they were expected  
to go into the hands of well-to-  
do laymen

faithfully yours,  
A. S. Pollard  
Keeper.

Luther says, as quoted above from a 1566 edition of his own book, published in the very town of his birth:

"When I was young I acquainted myself with the Bible, read the same often so that I knew where any reference was contained and could be found, when any one spoke about it."

There is on exhibition at present, in our own Congressional Library, Washington, a copy of the "Mazarin Bible," printed by Gutenberg, the inventor of the printing press, thirty years before Luther was born. Notre Dame University has a copy of the Bible, printed in German, in 1483, the very year of Luther's birth, and many German editions had preceded this one.

Menzel, (History of Germany, Vol. II, page 233), says: "Before the time of Luther the Bible had already been translated into both high and low Dutch." Seckendorf, Luther's biographer, says: "Three distinct editions

of the Bible, translated into German, were published at Wittenberg in 1470, 1483, and 1490—the first, 13 years before his birth; the second, in the year of his birth; and the third, when he was seven years old."

Until the sixteenth century all the educated, and most of the common people understood Latin. It was the language of literature, medicine, legislation, and theology. Hence if the book had only existed in Latin, it would have been in the language of the people. Dr. McGilfert, (*Martin Luther and His Work*, p. 273), says "The notion that Bible reading was frowned upon by ecclesiastical authorities of that age, is quite unfounded." Dr. Preserve Smith (*Life and Letters of Martin Luther*, p. 14), writes: "The Rule of the Augustinians prescribed diligent reading of the Scripture, and Luther obeyed this regulation with joyous zeal." Rev. E. Cutts (cf. *Turning Points of English History*, p. 200) says: "The Sermons of the Mediaeval age are more full of Scriptural quotations than any sermons in these days."

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## PERSONS AND THINGS MIS- UNDERSTOOD.

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### THE CATHOLIC PRIEST

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Most non-Catholics get their notions about the Catholic priesthood from anti-Catholic books, often written by real or pretended ex-priests. OUR SUNDAY VISITOR publishes a volume entitled "Defamers of the Church," which we recommend to those who have read the works of Chiniquy, Fresenborg, Crowley and others. Those who have left the priesthood of their own accord, without previous difficulty with their superiors, never call in question the sanctity of the priestly state.

No one, who is acquainted with the preparatory training of the candidate for the priesthood, with his irrevocable dedication to God, with his mode of life after ordination, would need proof that the priesthood is a holy state, and that the Catholic clergy must be virtuous men. Because it takes twelve years for the student to prepare himself for the priesthood, it is usual for the boy to go direct from school to the preparatory seminary; and only those boys who were distinguished for their early piety are accepted. Solid devotions, spiritual reading and meditation, are a part of their daily food during the twelve years, and it is neither blindly nor without mature deliberation that they take the vow of perpetual chastity before their ordination. This angelic virtue must not be violated even by wilful or unclean thoughts much less by any sin of deed. The Church enjoins its observance because the priest is (1) wedded to Christ by a life-long consecration; and (2) because being ordained for men (*Hebr. V, 1*) his work should

not be hampered by family ties (1 Cor. VII, 32-23). Christ, the great exemplar of the clergy, was not married; St. John the Baptist, whom Jesus eulogized as "the greatest man born of woman," was not married; St. John, the Apostle, "the disciple whom Jesus loved," is known as "the virgin Apostle." As far as can be learned, St. Peter was the only Apostle who was married, and if his wife was living at the time he was called by Christ, he must have left her, because he declared "We have left all things and followed thee." St. Paul distinctly tells us that he was not married (1 Cor. VII, 8); and he gives an excellent reason why the clergy should not be (1 Cor. VII, 32-33).

In this day when immorality is prevalent, there should be at least one body of men, who by their very profession and consecration, can prove to the world that the practice of continency is possible. While in the early centuries, the Church admitted worthy married men to the priesthood, she never permitted her clergy to marry after ordination. The Greek Orthodox Church follows this practice to this day.

Those Protestants who suspect the virtue of the Catholic clergy are not fair. Do they suspect their bachelor brother or maiden sister, even when these people are mixed up with the world? If there were any danger to the priest, would not Catholic people be the first to demand a married clergy? As a matter of fact they would be the last to approve of a married priesthood, because, like St. Paul, they believe virginity is more compatible with the priest's consecration to God, and with the nature of his rule of life.

It is principally in English literature that the chastity of the Catholic clergy is assailed. Never did the enemies of the Catholic Church in France, or in Spain, or in Portugal, though they strove to rid the country of the Church, even question the morals of the clergy. Priests have fallen, but they have been so much the exception, that the fidelity of the general body is confirmed, thereby. One lapse usually ends the priest's usefulness. There were times in history when scandals were frequent, but as the Protestant Maitland declares: "It appears to be the testimony of history that the monks and clergy were in all times and places better than other people."

The publishers of the "Truthseeker," a bitter, anti-Catholic paper in New York, have issued a book entitled "Crimes of Preachers and Priests"; it covers a long period of time, but its tabulated lists show single Protestant denominations to have more clerical culprits than the Catholic.

The man who has never tasted liquor has no craving for it; and one who has never "known woman," who has deliberately vowed to practice perpetual chastity, who celebrates daily Mass and receives daily communion, who is obligated to spend more than one additional hour in prayer daily, can easily contain himself.

## MONKS AND MONASTERIES

It was quite natural that many people in the early centuries who were desirous of carry out Christ's recommendation to the "rich ybung man" in the Gospel, should seclude themselves from the prevalent pagan wickedness of their day to enter associations, whose members strove for great personal sanctity. Such communities of holy men were quite numerous at the end of the fourth century. They gave rise to the foundation of monasteries which for many centuries were by far the best thing that the world had. They were the people's Schools and Colleges, the Social Service centers, the places of welcome for travelers and strangers, the nurseries of the arts and sciences.

Our twentieth century is indebted to the monks and monasteries for the preservation of the classics, which are taught in our high schools and colleges; for the history of all the countries in Europe in their beginnings and progress covering several hundred years. Little would there be left of the literature of the first centuries if it were not for the monks; in fact, unless the Almighty had employed other means for the preservation of the Bible, the world would not have it today. All the old manuscript copies of the Bible which are still extant, were the work of the monks, and some of them are masterpieces of manuscript art.

The "lazy" monk, whom we read of in fiction and in anti-Catholic books, is an invented character. St. Benedict's Rule, which was observed by most communities, imposes seven hours of labor, two of study, and several hours of prayer each day, and only six hours of sleep. Most of what we read about the morals in monasteries is also fiction or calumny. Says James Gairdner, the English historian: "The old scandals, universally discredited at the time and believed in by a lather generation, are now dispelled forever." William Lecky, in his "European Morals" (Vol. II, p. 90) says: "As time rolled on, charity assumed many forms, and every monastery became a center from which it radiated. By the monks the nobles were overawed, the poor protected, the sick tended, travelers sheltered, prisoners ransomed, the remotes spheres of suffering explored."

Maitland, in his "The Dark Ages" (p. 2 of Preface) writes: "That there ever was truth in the coarse and filthy abuse heaped upon the monastic order as a body by some who were forward in the business of the Reformation is what I suppose never was believed by any one who had a moderate knowledge of facts."

The reader will find similar testimony from other Protestant historians of repute, such as Cutts in his "Scenes and Characters of the Middle Ages"; Kemble, in his "Saxons in England"; Canon Farrar, in his "The Victory of Christianity"; George Haven Putnam, in his "Books and Their Makers in the Middle Ages"; Leibnitz, in his "Systema Theologicum".

## THE PUREST WOMEN SLANDERED

There are in the United States at this moment more than 50,000 women who have, of their own free will, left home and, in many instances, fortunes, in order to "instruct others unto justice," to nurse the sick in the hospital, to care for the orphans and the aged, and the wayward, in special Homes—as a life-long work. Hundreds of thousands of such saintly ladies are working for God, for the souls of others and for their own sanctification, throughout the world. They are often called "Spouses of Christ," because they have chosen Him as their only lover.

Only those Protestants who have come in close contact with the Catholic Sister seem to understand her and her motive. Ask the old soldier who was nursed by one of them on the battlefield; ask the man who experienced her unselfish devotion when he was ill; ask any of the thousands of ladies who were taught by one of them in a Catholic boarding school—and see if their estimate of the nun is that which others have gleaned from the pages of the novel, or from teachers who were most hostile to the Catholic Church and who entertain most unwarranted ideas about Catholic Sisterhoods. The Convent Inspection Laws which were passed in recent years in those states where Catholics are few, and where bigotry is intense, were born of the suspicion provoked by anti-Catholic training, and not by any abuses even apparent. Those laws are no longer applied, because every "inspection" only brought the Sisters into more favorable prominence.

No girl is ever forced into the Convent against her will; no girl would be detained in the Convent if she wanted to get out. Therefore, there can be no such thing as an "escaped nun." On the contrary, a novitiate of several years precedes the entry of the young lady into the religious life, and she is even urged not to take the step unless she is sure she will find her life's happiness in such a vocation. Those who are in Convents are there solely to live pure and holy lives, and they are even under vow to observe chastity in the strictest manner. When Religious Communities were dissolved in France and some other countries, their bitterest enemies never thought of charging their members with evil lives.

The present-day anti-Catholic lecturer gets his story from women who were committed to Reformatories in charge of Sisters of the Good Shepherd. These girls are sent there against their will, just as the wayward girls in our State Reformatories are there against their will. Inmates in the Houses of the Good Shepherd are not even permitted to become nuns. It is from such Convent institutions, and not from convents, that there have been "escapes."

## MARY AND THE SAINTS

St. Luke (Chapter 1 26, 27) records something wholly unprecedented. He reports that, over 1900 years ago, an angel descended from Heaven, delegated by God Himself, to honor a humble, pure virgin of Israel. In God's name the angel greeted her, declared her to be "highly favored," told her that the Lord her God was with her, that of all women she was most blessed.

How, then, can one ask why Catholics pay any marks of honor to the Blessed Virgin Mary? If the Archangel Gabriel honored her, if God so honored her, even before she had become the mother of His Son, then Christians have many additional reasons to honor her—after she became Christ's mother; after she endeared herself to Him at Bethlehem, in Egypt, at Nazareth, and on Calvary; after Christ Himself honored her and was "subject to her." One single sentence in the Bible says vastly more about Mary than a whole book could say about a person: "Mary, of whom was born Jesus" (Matt. I, 16). Surely no further Bible warrant was needed for the love and honor which Catholics pay to Christ's mother. If more were needed we could have it in Mary's own prophecy, which St. Luke says was uttered under the inspiration of the Holy Ghost: "All generations shall call me blessed" (Luke I, 48).

When Catholics call Mary the Mother of God they know that she was not the mother of His divine nature, but was the mother of Him who was God. Matthew justifies this designation, so does Luke, so does Elizabeth, so does the Council of Ephesus in the fourth century.

Let it be distinctly understood that Catholics do not worship Mary, nor pay her any divine homage. If they did they would be guilty of idolatry. When the term "worship of the Saints," or "worship of the Virgin Mary" is used in books, it is to be understood in the sense of "honor," "veneration." In old English Bibles we read "worship thy father and thy mother"; also, "Thou shalt then have worship in the presence of them who sit at meat with thee." The Bible obligates us to honor our parents, to honor the king, to honor all to whom honor is due. Love often exaggerates, but Catholic teaching is clear. Some men say they "worship" their sweethearts, but you know what they mean.

Every Catholic catechism distinguishes between the worship we must pay to God, and the honor which we pay to the Saints. We honor the memory, and are urged to imitate the civic virtues, of great personages long since dead, such as Washington, Lincoln, Roosevelt. Men and women band themselves together in societies and organizations under the patronage of persons who are not even Christian, such as Pythias, Pocahontas, etc. In fact, it is the custom today to select animals as patrons of our fraternal organizations; and thus we have Elks, Eagles, Moose, and so on.

If no serious objection can be brought against these

customs, how can people reasonably object to Catholics honoring the memory and imitating the virtues of the Saints—of those, who followed the Master most closely, and who are now with Him in His Kingdom of Heaven?

It is often thoughtlessly said that we detract from the honor we pay God by paying honor to the Saints. The contrary is true. We honor the Saints only because of their relationship to God. Would we dishonor the President of the United States by paying honor to his mother or to his dearest friend? All honor paid to the Saints redounds to God, "who is glorified in the assembly of His saints" (Ps LXXXVI, 8). Catholics recognize the truth that there is only one Mediator of redemption between God and man, and they never pray to a saint as they pray to God. They ask the prayers of a saint just as they would ask your prayers. Surely you may pray for me and I may pray for you, without interfering with Christ's mediatorship. Christ is the only mediator by redemption; we are mediators by intercession; and so are the saints, as we are taught in the doctrine of the "Communion of Saints," contained in the Apostles' Creed.

Did not Christ declare "where two or three are gathered together in my name, there am I in the midst of them" (Matt XVIII, 29)? Whom more influential could we gather together with us in prayer than those Saints, say, who shed their blood for Christ? Visit the catacombs, near Rome, those underground churches which the Christians of the first centuries built, and you will see many evidences that the first Christians honored and prayed to the Saints.

## CATHOLICS ARE NOT SUPERSTITIOUS

The accusation of superstition does not come with good grace from non-Catholic Americans, who carry charms for good luck, fear to travel on Friday, or to sit with twelve others at table, who consult fortune-tellers, mediums, etc.

Some Catholics are given to superstition, but as a whole they are more free from it than other people, because they were all taught in their catechism that superstitious practices violate the first Commandment of God.

While some things practiced by Catholics are regarded as superstitious, they are not so at all when properly understood. For instance, Catholics would no more think of praying to a statue, before which they might kneel, than you would think of praying to your bed before which you kneel. The placing of statues in our churches has the same meaning in religion that the placing of statuary in the Hall of Fame in the nation's Capitol has in civic life. In the former case the images portray those who served their God well; in the latter case those who served their country well. If the church is God's house, it is fitting to have pictures of His friends therein, just as it is fitting for you to have the

**pictures of your friends in your house.** You do not worship the statuary or pictures in your house; neither do Catholics worship the statuary or pictures in the house of God.

Catholics honor the crucifix for what it symbolizes; just as we all honor our flag for what it symbolizes. When Catholics wear medals in honor of Jesus or His blessed mother, their purpose is not different from your practice in wearing a lodge button. In both instances it discloses membership in a confraternity.

One would think from what he reads in anti-Catholic literature, that every Catholic possessed relics of the Saints and worshipped them. As a matter of fact very few individuals, very few churches possess relics of Saints for the veneration of the people; and in no case may a relic be worshipped. Fabulous prices are paid for relics of Shakespeare, or Washington, and others, and they are treasured because of their past association. So the Church treasures relics of her martyrs and of her great heroes of sanctity, but she would hold it to be a grievous sin to worship them—and surely Catholics have sufficient common sense not to worship them.

Because the Catholic Church is so misunderstood in this matter, Protestant missionaries often misrepresent in their correspondence (probably without intending to deceive) the practices of people of Mexico, South America and other places.

## FAKE OATHS AND BOGUS DOCUMENTS

### I.—The "Dark Cloud" Fake

Ever since the time of Pastor Chinquy, who was ousted from the Catholic Church about seventy years ago, the words ascribed to Lincoln have been exploited by our enemies without any attempt at proof. What will surprise the reader is that even Tom Watson declared the quotation to be a forgery. In the Columbia Sentinel of Thompson, Ga., we read the following:

Nelson's Perpetual Loose-Leaf Encyclopedia

New York City, Nov. 30, 1920

Hon. Thom. E. Watson.

Dear Sir: A question has arisen over a quotation upon which I think you will be able to set us right. The question is—did Abraham Lincoln say: "I do not intend to be a prophet, but, though not a prophet, I see a very dark cloud on our horizon, and that cloud is coming from Rome?"

Did President Lincoln make or write the above remark? If so, in which of his writings and what edition of the same will I be sure to find it?

Thanking you for whatever information you can give me in this matter, I am, yours very truly,

WM. A. MEYERS.

Thompson, Ga., Dec. 11, 1920.

Mr. Wm. A. Myers, 381 Fourth Ave., New York City.

Dear Sir: Yours of November 30th received, and would have been answered sooner had I not been absent in Florida.

For the last thirty years the alleged quotation from Abraham Lincoln has been in circulation.

He is said to have made the prophetic remark during his second term, after the profiteering corporations of the Civil War had accumulated such vast fortunes, and were exerting their power over Congress.

Those who claimed authenticity for the statement of Mr. Lincoln asserted that it appeared in a letter which he wrote to a personal friend in the West.

I do not remember the alleged name of this friend, but I do distinctly remember that no such letter was ever published.

I had no confidence in it myself, and never used it in any of my speeches or writings.

My opinion is that it was fabricated after Mr. Lincoln's death.

Yours truly,

THOS. E. WATSON.

Note, however, what President Lincoln did say: "I am not a Know-Nothing, that is certain. . . . When the Know-Nothings get control it will read: 'All men are created equal, except negroes, foreigners, and Catholics.' When it comes to this, I should prefer emigrating to some country where they make no pretense of loving liberty—where despotism can be taken pure, and without the base alloy of hypocrisy."—Abraham Lincoln, "Reollections of Abraham Lincoln."—Lamon.

## II.—The Bogus K. of C. Oath

During the political campaign of 1912 (and also at various times since) there was distributed throughout the country a bogus oath alleged to be the oath of the Fourth Degree, Knights of Columbus.

When the attention of the Knights of Columbus was called to this fake oath, they immediately put forth vigorous denials. This, however, was not sufficient to convince many people; hence two other steps seemed necessary:

1. To exhibit the entire ritual of the Knights of Columbus to leading Protestant gentlemen, and have them pronounce upon it.

2. To bring the matter into court, in some manner, by action against those circulating the oath, to the end that it might be denied under the form of sworn testimony, and those engaged in diffusing it obliged to submit proof or to admit the falsity and fraudulent character of their work.

The first step was taken in a number of localities.

At Seattle, in October, 1912, members of the Knights of Columbus laid before a committee of non-Catholic citizens, including J. P. Lowman, President of the

Chamber of Commerce, and J. E. Chilberg, Vice President of the Scandinavian Bank, the actual Fourth Degree obligation of the Knights of Columbus and this committee thereupon issued a statement upon the facts, declaring that the obligation taken by the Fourth Degree members "is one of loyalty and patriotism to our flag and our nation."

A still stronger presentation is exhibited on page 2817 of Volume 52, of the Congressional Record (Friday, January 29, 1915). Hon. Wm. Kettner, a Congressman from California, reports the matter in a speech on the floor of the House: "As a thirty-third degree Mason, and a working member of the Masonic order, I esteem it a privilege to present this report of these distinguished and fair-minded men on a subject which has been grossly misrepresented, and has caused religious bitterness and strife."

#### The Report of a Committee of Masons

"We hereby certify that, by authority of the highest officer of the Knights of Columbus in the State of California, who acted under instructions from the supreme officer of the order in the United States, we were furnished a complete copy of all the work, ceremonies and pledges used by the order, and that we carefully read, discussed, and examined the same. We found that while the order is in a sense a secret organization, it is not an oath-bound organization, and that its ceremonies are comprised in four degrees, which are intended to teach and inculcate principles that lie at the foundation of every great free state. Our examination of these ceremonies and obligations was made primarily for the purpose of ascertaining whether or not a certain alleged oath of the Knights of Columbus, which has been printed and widely circulated, was in fact used by the order, and whether, if it was not used, any oath, which was or would be offensive to Protestants or Masons, or those who are engaged in circulating a document of peculiar viciousness and wickedness.

"We find that neither the alleged oath nor any oath or pledge bearing the remotest resemblance thereto in matter, manner, spirit or purpose is used or forms a part of the ceremonies of any degree of the Knights of Columbus. The alleged oath is scurrilous, wicked and libelous, and must be the invention of an impious and venomous mind.

"MOTLEY HEWES FLINT,  
33rd Degree Past Grand Master of Masons of Cal.

"DANA REID WELLER,  
32nd Degree Past Grand Master of Masons of Cal.

"WM. RHODES HERVEY,  
32nd Degree Past Grand Master Scottish Rite Lodge

"SAMUEL E. BURKE,  
32nd Degree Past Master and Inspector of Masonic District."