
Give Us a Hearing!



A Straightforward Answer

BY

BISHOP SCHREMBS *of* TOLEDO
To Foul Calumny and Slander



IN FOUR LECTURES:

- (1) **The Catholic Church and Morality.**
 - (2) **The Celibacy of the Priesthood.**
 - (3) **The Truth About Convents.**
 - (4) **The Church and Civil Liberty.**
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FOREWORD.

These lectures were delivered in the St. Francis de Sales' Cathedral during the Lenten season of 1914, in answer to the shameful and cruelly unjust campaign of vilification that is being carried on systematically against the Church throughout the length and breadth of our land. Toledo seems to have had more than its share of this nauseating spill of "religious swill-barrels."

The charges and slanders against the Church may be practically reduced to the following four propositions:

I. The entire system of Catholic Faith, Morals and Practice is so essentially corrupt and immoral that it necessarily begets moral corruption and wickedness in its adherents.

II. The Catholic Clergy as a body is addicted to every form of immorality, because of the discipline of celibacy and the practice of the Confessional, which are essentially and necessarily productive of immorality.

III. Convents are breeding-places and veritable cesspools of every form of licentiousness and profligacy.

IV. The Catholic Church in America is a "foreign" institution, yielding civil allegiance to a "foreign potentate," and therefore a menace to our free institutions.

I have stated these villainous slanders in all their native virulence and brutality.

The Lenten lectures, which are herewith presented, were designed to meet the issue squarely and without equivocation, and, by documentary evidence and indisputable facts and irrefutable argument, to prove the absolute untenableness and absurdity of the charges, as well as to lay bare the utter irresponsibility and moral degeneracy and devilish malice of the men and women engaged in this unholy warfare.

In yielding to the many requests for the wider publication of these lectures, I am guided solely by the consideration of the good to be accomplished.

The widespread circulation given to the slanders and the brazen boldness with which they have been flaunted in the face of Catholics and non-Catholics, stirring to the highest pitch the passions of bitterest religious hate and rancor, setting citizen against citizen, and household against household, demanded a frank and straightforward answer.

I make no pretence to literary form or perfection; in fact, the lectures, as they are herewith presented, are an exact stenographic report of the lectures, as they were originally delivered, with only such verbal corrections as a stenographic report ordinarily requires.

+JOSEPH SCHREMBES,
Bishop of Toledo.

LECTURE I.

THE CATHOLIC CHURCH AND MORALITY.

Bigotry's Indictment Crushed by the Inexorable Logic of Facts.

In the fifth chapter of the gospel according to St. Matthew, I read these words of our Divine Master (a part of that wonderful sermon which he preached on the Mount): "Blessed," he says, "blessed are ye when they shall revile you and persecute you, and speak all that is evil against you untruly for my name's sake. Be glad and rejoice, for your reward is very great in heaven; for so they persecuted the prophets that were before you. You are the salt of the earth, but if the salt lose its savor, wherewith shall it be salted? It is good for nothing any more but to be cast out and trodden under foot. You are the light of the world. A city seated on a mountain cannot be hid. Neither do men light a candle and put it under a bushel, but upon a candlestick that it may shine to all that are in the house. So let your light shine before men that they may see your good works and glorify your Father who is in heaven. Do not think that I am come to destroy the law or the prophets. I am come not to destroy, but to fulfill. For verily I say unto you till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, until all be fulfilled."

These Words Must Have Greatly Con- soled the Early Christians in Their Trials.

The words of the blessed Master, which I have just read to you, must have been a great source of consolation to His Apostles and to all the early believers in His holy Name. They had scarcely begun their mission, when a veritable flood-tide of slander and lying and bitterness straightway arose on every side to meet them. During the lifetime of the Apostles scarce a day passed, I dare say, that they were not brought face to face with a tire-

less campaign of bitterness and vilification of their crucified Master and of themselves. Yes, their enemies were able, even in those early days, to point out among their followers men who were not living lives worthy of the gospel of Jesus Christ, men of whom St. Paul wrote: "For many walk of whom I have told you often (and I now tell you weeping), that they are enemies of the Cross of Christ," men that were Christians in name only, men that were utterly unworthy of the sublime vocation whereunto they were called. On almost every page of the Acts of the Apostles which tell us of the early labors of these first missionaries of Christ, and on almost every page of the other writings of the Apostles, their Epistles, the Letters of Saint Paul, the Letters of Saint Peter, the Apostolic Letters of Saint John, Saint James and Saint Jude, on almost every page of these writings, I repeat, we find plain evidences of the sadness that was caused the hearts of the Apostles by defections from the Church of men who rose up within her very bosom to apostatize, to betray the Church and fairly deluge her with malignant invective and cruel, unjust accusations, hurled against the Apostles and against Christ their Leader. The whole New Testament presents ample evidence of this fact. Now, I say, it must have been indeed a source of the greatest consolation to the Apostles and to the early believers to recall those blessed words of their Divine Master on the Mount, to remember that one of the great Eight Beatitudes read as follows: "BLESSED ARE YE WHEN THEY SHALL REVILE YOU AND PERSECUTE YOU AND SAY ALL MANNER OF EVIL AGAINST YOU UNTRULY FOR MY NAME'S SAKE." Our Lord had told them, you will recall, that such things had been foretold by Him, that, when they had

come to pass, they might remember that He had predicted these things and, being thus forewarned, they might not be scandalized by reason of these untoward happenings, nor be shaken in their faith, that they might not fall away through discouragement and lose their faith in Christ, in Christ's holy Gospel, and in the teachings of His established Church.

Divine Holiness of Our Faith Victorious Over Scandal.

Christ well knew the weakness of our nature; He knew how powerfully we are influenced by our surroundings, by our environment, by the things we hear, by the things we see, by the things we touch with our own hands; this He knew full well, and He came to the assistance of our poor human nature with the assurance that behind the fallible life of the individual believer, which might be good or bad, there was something else that could be naught else than good and irreproachable; that there was something else which was immortal, incorruptible, infallible, eternal, as eternal as God Himself, and as infallible as God Himself, and that was the FAITH which He, Jesus Christ, had brought down from heaven, which He confided to His Apostles, and which the Apostles exhorted their successors to guard, to guard most jealously—that "deposit," which they had handed over to them, and which these in their turn were to pass on to the end of time—"O Timothy, keep that which is committed to thy trust" (I Tim. vi:20).

Oh, my dear people, would to God that we might always remember this! Then would these tides of abuse, of bigotry, of slander, calumny and vilification pass, and leave us unharmed by all their venom, and unshaken in our Faith. Would to God that we might always remember this. Then would we stand firm behind our chosen leaders, the Watchmen on the towers of Israel, who point out the weak spots in the levee as the flood tide is rising, and when they call out for helpers, all would heed the call and hasten to stem the tide and save the

inheritance of the Faith for the weak ones and the little ones of the flock. Alas, it is not always so! To know what is right is one thing, and to do what is right is another.

The Catholic Church Uniquely and Unreasonably Hated and Antagonized.

Today we are passing through an ordeal. If thinking men would stop to reflect upon its significance, I am sure they would be forced to wonder whence it is that just one class of citizens, possibly men and women, who have been well known, who have lived in the community for years and even decades of years, who are here by perfect right, by every title-deed that can possibly give men the right to peaceful habitation, whence it is, I say, that such a body of men and women should be singled out from all the rest, and that all the filth and all the evil that possibly can be found in their midst, among their black sheep, not only now but for centuries back, should be thrown in the face of all of them—yea, that their enemies, when they cannot, even by such methods, find enough that is true, will unhesitatingly invent things, and that their inventions should be a thousand times more damnable and sinister than any fact—and will then move heaven and earth in the effort to brand the entire body with the responsibility and infamy thereof. Whence is this? and what is the meaning of it all? No such method is applied to any other body of men in the community. There are the men of the medical profession, the doctors. You hear no such wholesale vilification of their body, and yet, God knows, there are many doctors that have not clean hands. There are the lawyers. There is no such vilification of them, and yet, God knows and we know, there are many among them whose characters leave much to be desired. There is the business man; there is no such campaign against him, and yet we all know that many of his class fall short of what the public has a right to expect of them. There are the

men of the professions, the men of education, professors in the universities, teachers in colleges, high schools and ordinary schools, the entire teaching profession, a large body of men and women. God knows and we know but too well that there are among them many lapses, most unfortunate and most awful in their consequences, when you come think of them. Yet there is no such wholesale vilification of them. There are men who call themselves preachers of the gospel. They belong to many denominations, far over two hundred of them in this land, and there are thousands and thousands of this class in our midst. Neither are their records, all of them, clean. Yet there is no such wholesale vilification in their case. One body alone is singled out, and all, all, seem to join in the attack upon this one body, either actively, by directly engaging in this revolting campaign of mud-slinging, lying and slander, promoting it by personal effort, or passively, by a campaign that is almost as guilty, a campaign of silence, shrugging the shoulders, and saying, "Well, I don't know. If those things are not so, why then don't they prove that they are not so?"

The Legal Maxim: That a Man Is Presumed Innocent Till Proved Guilty, is Reversed for Catholics.

So, in spite of all our boasted religious tolerance and fairness, in these days of enlightened civilization, it has come to this, that we will take a man's good name, and then put upon him the burden of the proof that he is not a scoundrel. The accepted axiom of law is that no man is presumed guilty until he is proven guilty, but when it comes to this one body, the Catholic Church, the axiom is changed. No Catholic, be he pope, bishop, priest or layman, is supposed to be decent, supposed to be honorable, supposed to be pure, until he actually proves individually that he is not a devil in disguise. Nor is this merely imagination. You can read it right in your daily papers. Even this morning, one of our daily papers gives

space to a letter of this kind, which calls upon the leaders of the Catholic Church to come forward and to prove the falsity of those charges, or it says, "We must believe that they are true." Good God! Is it not an awful situation when you think of it? A man can gratuitously insult your home, can say that your home is rotten, and you are supposed to throw it wide open, to let the riffraff of the town come in and satisfy itself that it is not rotten. Yet that is what we are asked to do!

The Movement Extends to All Walks of Life and Is Furthered by the Vilest Methods.

Truly, my dear people, there has nothing happened within a generation that is half so vile or half so inexplicable as this present campaign of vilification, professionally carried out, and mark you well, supported openly, as well as in secret, by men in politics, by men in business, by men in society. And this is God's truth! By the thousands, the hundred thousands, sheets that are reeking with filth so dirty, that you would think a decent man would not contaminate his fingers by contact, would not pollute his eyes by so much as glancing over them, hundreds of thousands of such sheets are being scattered broadcast over the country, and are being devoured with avidity, day after day, week after week. Books that are teeming with falsehoods and lies that would put the very devils of hell to the blush, are sold for hard cash and by the thousands, are greedily devoured and are passed on to the neighbor. And all with one purpose, to stir up hatred, to stir up enmity, to stir up religious war against the Catholic Church.

The Indictment.

Now there is the fact. You know it as well as I know it. You Catholics have been made to suffer by it, and as for you that are not Catholics, and who hear me tonight, who have perhaps come from very curiosity, to see how the Bishop of Toledo will meet such attacks—there is in your hearts at least a partial suspicion, if not more,

that these things are true, and you are wondering by what sort of intellectual gymnastics the Bishop will manage to dupe his poor Catholics. Catholics, of course, have no brains. They are all stupid. They have no sense of honor. They are willing to sacrifice their sons to become "Beasts of the Sanctuary." They are willing to sacrifice their daughters to become inmates of "spiritual brothels," and they themselves, all the while, are groaning, it is said, under the galling tyranny of the Church of Rome. Is the indictment too strong? Why, I haven't expressed one-half of its outrageous actuality, no, not one-half!

When We Attempt to Clear Ourselves Prejudice Refuses Us a Hearing.

What is the remedy? I have asked myself that question hundreds of times since my return from Rome. Is the remedy in aught that I can say or do? Scarcely! For, from the very start, anything I may say or do is put down as hypocrisy, lying and deceit. So the way to the conviction of their minds and hearts is hopelessly barred by prejudice and bigotry. Is it anything the clergy can do? Still less than what I would be able to do! For again they will say, "Well, of course, they will deny it. They are not going to confess themselves guilty."

Even the Answer of an Irreproachable Life Lived in Your Midst Is Rejected.

And yet, all the while, here we are before you, living open lives, open as a book in this city of Toledo, going in and coming out, day after day, in the broad daylight, defying the world to put its finger on a weak spot in the clergy of this city. There are eighteen thousand priests in the United States of America and American possessions. Their lives are public. They go about their duty day after day in the broad daylight. Out of these 18,000, you may find a small sprinkling, here and there, rarely and but seldom, who do not come up to the expectation of their Catholic people, or to the requirements of their sacred office. Yet

while, as I have said before, no other body of men, no matter what their denomination, is held responsible for the shortcomings of the individuals in that body, the 18,000 priests of this country are all held responsible for the shortcomings of a few scattered individuals, with whom the Church has exercised to the uttermost her patience, her forbearance and her love, to bring them back to better ways. Yea, not only the 18,000 priests, but the millions of Catholics must needs have their name, their character and their memory aspersed, because, forsooth, a few men and women have occasionally fallen by the way-side. And all, all are held responsible! and we are told, "There you are; it is the fault of the system. The man couldn't help it; it is the system that is to blame. It is the Catholic Church, that produces such results." That is what we are told. Is it not strange?

Cowardice from Within Acquiesces in the Injustice from Without.

Now, in the face of all this, looking for a remedy, I am confronted by another strange phenomenon. You will wonder what it is. The phenomenon is not from the outside, but it is from within. I am confronted by the phenomenon of a species of Catholics, so weak-kneed, so utterly devoid of loyalty, that they shrink from anything like a bold and open declaration of their rights. They are always afraid; always afraid. They say, "Oh, please don't say anything! Don't you know you might offend those dear good friends of mine? It would be too bad! Oh, please don't say a word!" They say, "Oh, isn't it too bad, the imprudence, the absolute lack of discretion of that Catholic Bishop of Toledo, who is always, always, always proclaiming, wherever he has the chance or the opportunity, the rights of Catholics, and who is always and everywhere championing and holding aloft the gage and standard of the honor and purity of the Catholic Priesthood, of the Catholic Sisterhood, our daughters and our sons!" That is the strangest phenom-

enon of all. These Catholics, with, I know not what kind of aspirations, who are always, always shrinking, always cringing, always crawling, in the face of the vilest accusations, willing and ready to kiss the foot that spurns and kicks them, who seem to think that it is by a special grace that they are allowed to live in this country at all, these are they who plead most pitifully: "Oh, for God's sake, don't say a word, don't say a word! Sit back in the corner and hide yourself!" It is too bad that they cannot get back far enough to sit on the North Pole, to stay there and freeze on it! That is where they belong!

The Real Remedy.

Again, I ask, what is the remedy against this state of affairs? Let me tell it to you in a plain, plain word. The remedy against this unbearable situation is a strong, well educated, well disciplined, united Catholic laity. That is the remedy. Catholic laymen, who are able and ready to give the reason for the faith that is in them; Catholic laymen, who are able and ready with indisputable and convincing facts to meet this onslaught of lying and slander; Catholic laymen, with purity, honesty and integrity in their own lives, giving the lie to those who vilify their Church; Catholic laymen who, under the banner of an enlightened and intelligent charity, are not afraid to meet this miserable prejudice and bigotry, and who, thoroughly equipped with the knowledge and the principles and the grand truths of their holy Catholic Faith, stand ready and able to dissipate the dense ignorance that inspires this bigotry.

There alone is the remedy, and I shall not rest, though I must travel day and night and traverse the length and breadth of the diocese, I shall not rest, until I have united the entire Catholic laity of the Diocese of Toledo under a banner inscribed "For the Honest Rights of Catholics!"

The Answer to Particular Charges
Postponed to a Future and Public
Occasion.

In treating of this question, I scarce

know where to begin. I have determined, however, rather than enter upon a refutation of the individual accusations against the Catholics at this time, to postpone that to some other occasion in the near future, when I hope, surrounded by the united clergy and the united laity of this city, to take a public stand in the City of Toledo in regard to these accusations, and hurl them back with frank and open statements of fact; for the Catholic Church has nothing to hide, nothing to be ashamed of, no skeletons in the closet!

This Does Not Mean that the Catholic Church Includes No Sinners Among Its Members.

I do not mean to say, as I will presently explain, that there are not in the Catholic Church men or women, or even members of the clergy, of whom we have every reason to be ashamed. No. Of such we have a few. But, as I will also presently show, their deficiency cannot be laid at the door of the Church. Their mistakes, their sins, are not the effect, are not the result of their Catholicity, but are the effect and the result of their neglect of everything that the Catholic Church enjoins upon them, and committed by them in despite of everything that the Catholic Church could do to restrain them. They are the "tares," of which our Lord speaks, and says they shall always be in His Church. They are the "blades that have sprung up on the rock and have withered away," because they neglected the moisture of prayer and of good deeds, which was necessary to keep them alive. They are those other blades, which spring up, but are "choked by the thorns and the thistles" of the worldliness surrounding them. They are the "bad fish in the net" of the Church till it be drawn to Shores of Eternity.

One Particular Instance Singled Out as an Illustration.

There is just one instance, I will mention tonight. I said a moment ago that all manner of crimes, all manner

of beastly things, horrid things, things that absolutely surpass the delirium of the most insane imagination, no matter how incredible or monstrous they may be, are charged against the Catholic Church; that the country is flooded with papers and books, describing filthy crimes of an unmentionable nature, that are supposed to be perpetrated in our convents, those homes of virtue and of piety, consecrated to the service of God and to the best service of humanity; and these are blackened, and the placard "Unclean" is nailed to their doors by the shameless traducers of Priestly and Religious virtue. Among others, one of the most damnable books that is doing service in this cause of filth is a book that is much vaunted and flaunted by these moral vultures of bigotry, a book that is being spread broadcast over the land, and which is called—why, it is almost a desecration to mention the name in the Church, but I will nevertheless mention it—"Maria Monk." Did you ever hear that name? Well now, just let me give, by way of illustration, an exposure, on non-Catholic authority, of what is nowadays adduced as one of their strongest arguments against priestly virtue and the purity of our convent homes; and precisely because it is so considered, I am taking that for an illustration.

Who Was Maria Monk?

Maria Monk was a common, vile prostitute, who never had seen the inside of a convent. She had been an inmate of a so-called Magdalen asylum in the city of Montreal, conducted by a certain Mrs. McDonald; and there she found the companions, whom she describes as fellow "Sisters" in her book, all like herself, incorrigible prostitutes. It was there, under the guiding hand of men calling themselves "ministers of the Gospel," that the so-called book, of the "Awful Revelations of Maria Monk" first saw the light of day; there they were compiled and they have been doing service ever since. By the hundreds of thousands, that book has been sold in England, in America, and in every land where the English language is spoken; that

book has gone into countless homes, to poison the minds and hearts of the people against the Catholic Church, to disgust them with most revolting nightmares of so-called priestly and religious depravity. Now what are the facts? You know it is not a recent thing. I have here a work of Cardinal Newman. Cardinal Newman had occasion in his day, in England, to refute the story of this infamous woman. When this story was first published, Col. W. L. Stone, Protestant editor of the New York Commercial Advertiser, Mr. A. Frothingham, president of the Bank of Montreal, and Mr. Duncan Fisher, of New York City, all of them Protestants, were selected as a committee to go to Montreal and to investigate the convent of the Hotel Dieu, where this infamous woman claimed to have been a nun, and of which she claims in her book to give an accurate description. These three Protestant gentlemen, acting as a committee for a large body of Protestants in New York, went to Montreal, made a thorough investigation, and brought back a complete refutation of the story of this greatest imposter of the Nineteenth Century. They confronted her, then in jail, and her three associates, still in the Magdalen asylum as incorrigible prostitutes, and proved to the exclusion of every possibility of denial that they had never been inside of that convent. Nay, what is more—and this is the most convincing of all refutations—a certain company in Montreal, Jones & Company, of English Protestants, who took the pains to investigate, found that the so-called Revelations of this infamous woman were taken verbatim, word for word, from another book, published in the year 1731, one hundred years before, in England, under the title of "The Gates of Hell Opened, or a Development of the Secret of Nunneries." "Maria Monk's pamphlet," says a Liverpool paper, "is a verbatim copy of that work, the only difference being a change of names." And the editor of a Boston paper pledged himself that this was a fact, and the editor of another was ready to make affidavit

that the original work, one hundred years old then, was in his possession a few months previously, when it had been lent to the publishers of Maria Monk's "Disclosures."

Maria Monk Proven an Unprincipled Liar and Incurable Profligate.

Now that is the story of her book, and its investigation by a fairminded committee of Protestant gentlemen, finding first of all, that the woman had never even seen the inside of a Catholic convent; secondly, that the description she gave of the convent was an exact description of the Magdalen asylum of Mrs. McDonald and not of the Hotel Dieu; and thirdly, that the companions, described in her book, were not nuns at all, but, like herself, inmates of the Magdalen asylum. Yet despite all this, the infamous woman continued to be dragged about the country, for the sake of revenue and in the interest of Bigotry, until finally, despite all efforts to the contrary, she had to be returned to jail, and died there as a common prostitute, which she had been all her life. Yet this is the work that is STILL doing gallant service right here in the city of Toledo and in many other cities of our land! Now these facts have been made known and published again and again and again, but you might as well reason with the Rock of Gibraltar as to reason with Prejudice and Bigotry that is determined to believe this tale, and therefore clings to it religiously, and still spreads it with fanatical zeal, thus continuing and diffusing its baleful pestilence and evil effects. I give this merely as one instance. I might take up every book, I might take up the career of every so-called ex-priest and of every so-called ex-nun who is touring the country, and give you their record, until, before I had half finished, you would feel that you had to get some artificial way of closing your nostrils to the unbearable moral stench that would issue forth from the bare description of the lives of these men and women, who are the heroes and heroines of this crusade against the Catholic

Church, from whose fold (if they ever were real priests or real sisters) they were thrown out, because of their incorrigible immorality. But for that matter half of them never were priests, nor had the slightest connection with the Catholic priesthood; and as for those who claim to have been sisters, the farthest and nearest that most of them ever got to a Catholic Sister was when they entered the door of a refuge for confirmed prostitutes, a refuge kept for the love of God, by Catholic Sisters; and the nearest they ever got to a convent, was when they entered a Good Shepherd Home, or a Magdalen Asylum, not as Sisters, but as penitents to be reclaimed unto virtue.

The Fundamental Question at Issue Fairly Stated and Squarely Faced.

But this is not my purpose tonight. I mean to take up an entirely different line of argument. We are told that the Catholic Church naturally, necessarily, of its very nature produces immorality. The Catholic Church AS SUCH is rotten and essentially bad, and brings forth nothing but badness, precisely because the Catholic Church itself is rotten and corrupt. On what is that assertion based? It is based on the indisputable fact that there are bad Catholics. Yes, and pointing to these they say with scorn: "There is your Catholic Church!" Now I want to ask this honest and fair question of all thinking men: Can the wickedness and the immorality of individual Catholics, be they of the laity or be they of the clergy, can that, I ask, be charged up against the Catholic Church? If the Catholic Church teaches immorality, if the Catholic Church naturally tends to immorality, then Yes; otherwise, No!

First Argument Disproving That Catholicism is Corrupt by the Irresistible Logic of Facts.

Let us take up the argument. I say, then, that, if the Catholic Church, AS SUCH, produces wicked lives, bad lives, immorality and moral corruption, then those who are the most faithful to the practice and to the teachings of the

Catholic Church must of necessity be the worst men. That is sound logic, isn't it? If the natural tendency of the Catholic Church is to produce moral rottenness and corruption, then it follows, as an inevitable conclusion: the better a Catholic, the worse a man; the more fervent a Catholic becomes, the more wicked he grows. Let me descend to the concrete. Here, for example, is the doctrine of CONFESSION. We are told that the CONFESSIONAL is a veritable cesspool of immorality. Lectures are given FOR MEN ONLY, and lectures are given FOR WOMEN ONLY, in order to portray adequately and without constraint the rottenness of this institution. Again, we are told that the doctrine of INDULGENCES takes away, in the Catholic Church, the obligation of real, sincere repentance, and that therefore it makes a Catholic heedless of sin. We are told that the Catholic doctrine of reverence for, and love of Mary, the Mother of Jesus; that the invocation and the veneration of Mary, the Mother of Jesus is a source of idolatry, and leads Catholics into careless and negligent lives, because it makes them underestimate the necessity of Christ, the Mediator.

The Pretended Corruption of Catholicism Reduced to Its Logical Consequences.

Well now, if this be true, then I say the man or woman that goes most often and most faithfully to confession must of necessity, by frequent contact with that cesspool of corruption, become wholly depraved and thoroughly glutted with immorality. If the Catholic confessional is a cesspool of immorality, then the more you have recourse to it, the worse you will get. Again, if indulgences and the veneration of Mary destroy the fear of sin and deceive men as to the need of repentance, then of necessity the man that is most zealous and untiring in his efforts to gain indulgences, where and whenever possible, the Catholic who is most devout in his invocation and veneration of Mary, the Mother of Jesus, that

man should become a veritable monster of Sin! My conclusion is strictly logical.

The Reality of Fact Does Not Square With the Theory That the Catholic Religion is Bad.

Now as a matter of fact, it is just the opposite. In the man who goes most frequently to the Sacrament of Penance, in the man or the woman that makes a practice of Confession, we find a noble and holy and beautiful life; and we find, inevitably and without exception, that the man who is living an absolutely rotten life, the man who is morally corrupt and leprous from top to bottom, the man who calls himself a Catholic, but lives like a beast, is a man who has not been near the confessional for months and perhaps years. There are the facts in the case. So it is not the practice of Catholic teachings that makes men corrupt, but it is the neglect of those practices that lead men away from the path of virtue.

Catholicism Not Only the Stay of Innocence but the Most Powerful Inspiration of Reform.

And again, if you find that a man, a Catholic, is a reformed drunkard, or else, from a swearing, a cursing, a filthy mouthed beast, he has become a decent-living man, a conscientious and honorable father, a dutiful husband, a kind and respectable, decent, honest neighbor, if you find that such a change for the better has actually taken place in him, and you ask "Well, how did it all come about?"—his near acquaintances will tell you that the change in that man, the reformation in that man, dates from the day and hour when, through some kindly and providential influence, that man at least found again the way to the Confessional; that it dates precisely from the day, on which that man resumed the practice of his Catholic duties; that from that very moment dates his moral change for the better. Now these facts are the merest commonplaces for you Catholics, as old and familiar as your own birthdays, truths that you act upon instinctively and base your judg-

ment on, without the slightest fear of being mistaken or deceived. And as for you, who are not Catholics, you too can easily verify these facts (if you would only be just and fair enough to take the pains) by merely asking that so-called Catholic, who may have scandalized you by his shameful life, when it was that he last went to confession, and you will find, inevitably and in every instance, that he has long since abandoned the practice of regular confession, and that from the day of his neglect thereof he started to go down in the scale of decency and morality.

These Facts Demonstrate That Catholicism Exerts Good and Holy Influence.

Now this is a patent fact, visible to all, which cannot be gainsaid. It is impossible to deny it. What does it prove? It proves plainly, and beyond the possibility of contradiction, that **CATHOLIC FAITH** and Catholic teaching and Catholic practice will naturally and necessarily produce virtue, honor, respectability and a pure Christian life, and it demonstrates that the neglect of such practices and of such religious principles is what constitutes the peculiar attribute of the scandalous Catholic. It is not the Catholic who attends to his religious duties that you need fear in your contact with him, either in business, or in social, or in political relations. No, but I say to you, beware of the man who calls himself a Catholic, but who has become a stranger to his Catholic faith and to Catholic practice and to Catholic duties! Look out for that man! You cannot rely upon him, either socially or morally or politically. He is a dangerous man, and YOU know it!

A Second Argument From the Logic of Facts Vindicating Catholicism.

Let me take another line of argument. Now we all know, and we must all admit, that there are some Catholics at least, whom we all concede to be good, honorable people. There is no gainsaying that fact, no matter how much you may vilify the Catholic Church at large and Catholics in par-

ticular. You must all admit, and even the worst enemies of the Church actually do admit, that there are individual Catholics who are certainly good, honest, clean men, decent, respectable and noble hearted Christian women. Now, if the natural result of Catholic teaching and Catholic practice is to make men bad, and if the natural result of Protestant teaching is to make men good, then I say the more these good Catholics advance in virtue, the more they must grow away from the Catholic Church, until at last they find an asylum in one of the many split-up denominations of Protestantism; and on the other hand, the worse a Protestant becomes, the more he will gravitate toward the Catholic Church, which is the natural refuge, according to Bigotry's assumption, of everything that is bad.

Undeniable That at Least Some Catholics Are Good.

Now I again repeat, we know that there are Catholic men and women who are unquestionably good. Go, for instance, to the Protestant veteran of the Civil War, and dare, within his hearing, to say a single word against the noble hearted Sister of Charity, who nursed him on the field of battle, and you will find to your cost that he will not stand for it. He KNOWS that those were good women. He knows that! There are thousands and thousands of Grand Army men that have gone through the Civil War, who will not stand for one word of insult, or reviling against the noble-hearted, self-sacrificing Catholic Sisters of Charity. Again we know, those of us who have any acquaintance with history, that a Saint Vincent de Paul was a veritable Giant of Christian Charity. He stands out conspicuous for this virtue, among all his contemporaries, head and shoulders above them all. We know, too, that a Saint Francis de Sales was loved by his most bitter antagonists and enemies, because of his marvelous meekness and sweetness of temper and character. We all know that men like Manning and Wiseman and Newman conquered for themselves the ad-

miring love of a whole nation, in the face of the bitterest antagonism to everything that was Catholic. We know that Leo XIII was so wonderful a man that he was universally loved and admired, even by those that would have preferred to hate him, but who could not. There was no man of late years who, within the moment of his death, received such tribute from friend and foe alike, as did this great and good Pontiff. Yet these were all Catholics. So after all there are some good and noble Catholics!

Catholicism, if Bad, Should Repell the Good and Attract the Wicked.

Now, I say, if the natural consequence of Catholic Teaching and Catholic practice is to make men worse, then these men and women, as they became better and better, would have gradually drifted away from the Catholic Church, and would ultimately have found an asylum in one of the many hundreds of the Protestant denominations.

Protestantism Ought Then to Acquire Our Best and We Its Worst.

And on the other hand, bad Protestants—and I am sure even the bitterest enemies of the Catholic Church will admit that there are at least some bad Protestants. Don't you think so yourself? Well, then, if the natural tendency of the Protestant Church is to make men constantly increase in goodness and virtue, then these bad Protestants would finally have grown tired of their association with so many angels, and would have sought refuge in the "MONSTER HAREM" of the Catholic Church.

The Actual Facts Prove the Reverse to Be the Case.

Now what are the facts? Facts are stubborn things. What are they in this case? The fact is that I defy the world to mention to me a single good, unselfish, disinterested practicing Catholic, a man faithful and tried in virtue, who has ever abandoned the Church. It is not the good and decent Catholic who leaves the Catholic Church; it is the rubbish, the rank weeds, the men who are unwill-

ing to square with the morality of the Catholic Church, these are they who leave the Church, either voluntarily, or, in the case of priests, by compulsion. The ex-priest is he that has been silenced, excommunicated, thrown out of the Church, because of a scandalous life. There is the fact. I boldly issue the defiant challenge to mention to me one single name, ONE SINGLE NAME of a man, who left the Catholic Church for disinterested motives, in order to better himself spiritually. Protestantism cannot point with pride to a single irreproachable and unselfish convert from Catholicism.

Protestantism Has Given the Very Flower of Her Children to the Catholic Church.

On the other hand, it is also a fact—and again I say facts are stubborn things—that it is, in the main, the riff-raff, the refuse of Protestantism, those of whom respectable Protestants themselves are heartily ashamed, who are least friendly and most bitterly and uncompromisingly hostile, in their ignorant and malignant hate, to all that is Catholic; while on the contrary, there are thousands and thousands of earnest prayerful men belonging to Protestant denominations, who, striving for perfection and spiritual sanctification, have brought the most enormous sacrifices, have given up everything, home, friends, wealth, position, yes, life itself, in order to enter the fold of the Catholic Church; and after their entrance into the Catholic Church, they have compelled the admiration of a hostile world by the purity and the nobility of their lives. I need mention only Manning, I need mention only Newman, I need mention only in our own day Benson, the son of the Protestant Archbishop of Canterbury. These men sacrificed everything for very love of the Catholic Church. I could mention hundreds and hundreds of others. Their names are household-words. **THEY** did not come to us clinging to the apron-string of a woman. It wasn't said of them, as it is said in a St. Louis paper: "Father Gallagher, who became an Episcopalian in order to marry."

Sacrifice the Test of Sincerity.

No. People do not enter the Catholic Church for that. When kings persecuted for religion's sake, when to persevere meant to tread a path of thorns; when kings had lands to distribute, when denying your faith, meant to tread a path of roses: the men and women who, under Queen Bess of England, gave up their lives and all their possessions, and were willing to go to the Tower, to be racked and tortured, to be dragged to Tyburn Gate, there to be hung, and cut down and, while still alive, to be disembowelled and quartered, the Catholics and their converts of those days certainly **LOVED THEIR RELIGION**. Not all the honors, wealth or possessions which Queen Bess held out to them, could win the true and good to the New Religion, no,—but they were a powerful inducement for the backsliders and renegades from the Catholic Faith, who may indeed have loved their new religion, **BUT THEY CERTAINLY DID LOVE THEIR LIVES.**

A Matter of Personal Experience.

My experience as a priest of the Church reaches back twenty-five years, lacking a few months. In the course of this considerable period of experience as a Catholic priest, I have known hundreds, who have entered the Catholic Church, and I have known some, to my sorrow I say it, who have left the Catholic Church, but, as I have just said, I have known many, many more who have entered it. I myself—and I give thanks to God for it—was privileged to receive hundreds to instruction. I believe that the converts that I personally, in these twenty-five years of my priesthood, have received into the Catholic Church, will easily number over two thousand. Now, in all my experience as a Catholic priest, I can say this frankly, I have never yet found a virtuous and practicing Catholic, who was true to the teachings and true to the practices of his holy religion, I have never found such a one, I say, leaving the Church. Secondly, I have found

hundreds and hundreds of honest, sincere souls, seeking for truth, seeking for light, seeking for moral, spiritual and religious uplift, who, despite tremendous odds, and at the cost of heroic sacrifices, have entered the Catholic Church. Thirdly, I have always found that, when a Catholic, whether lay or cleric, left the Church, there was always some temporal advantage which he sought to gain thereby, or it was a case of anger and injured pride, that swept him like a torrent out of the Church, or, in more instances still, it was a vision of womanly beauty, of which the Church had said: "It is not lawful for thee," but which his heart nevertheless desired—a "vision of beauty," which he left the church to acquire. Now, the fourth fact, I have always found that in the grave and solemn moments of life, when men are swayed by the mighty, mighty motive of approaching death and the imminent Judgment of God, in the face of death, I say, I have always found that the apostates gladly turn back to the Catholic Church. No matter what the reason was that took them out of the Church, if they have the chance at all, mark you, my friends, in the face of impending death, they will call for the priest of the Catholic Church! Is there a moment when man is more likely to be swayed by solemn truth and sincerity than when he stands on the brink of eternity, face to face with the coming Judgment of God?

Your Virtue Must Be the Best Defense of Our Honor.

Oh, my dear people, I have tried in simple, plain words, that would be intelligible to you all, to put before you the plain proof of the spirituality, the strength, the moral and the religious value of the Catholic Church. Let me close with the words which St. Paul, in this morning's Epistle, addresses to us, even as he addressed them, almost nineteen hundred years ago, to his own people at Corinth: "Brethren," he said, "see to it that you receive not the grace of God in vain. Behold, now is the ac-

ceptable time, now is the day of salvation." And then a little farther on he adds: "Live honestly and holly, that our ministry may not be blamed." Ah, my dear Catholic people, I told you at the beginning of this sermon, that the real remedy, the only effective remedy against this campaign of vilification against the Catholic Church, is a strong, loyal, devoted and religious Catholic laity. Here you

have the words of St. Paul, telling you, as he told the Corinthians of old, that it is your duty so to live that our ministry may be not blamed, that those who are outside may have nothing to say against us, because you will be the living argument of the honor, the power and the efficacy of the Catholic priesthood of Jesus Christ.

LECTURE II.

THE CELIBACY OF THE PRIESTHOOD.

Ploughshare of Reason and Facts Driven Through the Vile Rantings of Ex-Priests, who were Expelled from the Church for the Very Immorality which, in a Spirit of Revenge, they now Attempt to Fasten Upon Her.

"What accusation bring ye against this man?" Thus asked Pilate of the High Priests and the Scribes and the Pharisees, who had brought the Master before his court. "Why, if this man were not a malefactor," they said, "we would not have delivered him unto you." "Why, of course he is a malefactor! He must be! That is why we brought him here," thus spoke the Scribes and the Pharisees. And the false witnesses came, and they spake all manner of evil and false testimony against Christ. "This man," they said, "seduces the people. He stirs them up. He forbiddeth the giving of tribute to Caesar. He is the enemy of public order. He is a disturber of the peace. There was peace in our land until this man came amongst us and began to teach his strange doctrines of another Kingdom. He said he is a king; he wants to rule over men. He setteth himself up against Caesar. If thou let this man go, thou art not Caesar's friend!" While others said, "He blasphemed, he makes himself a God; he forgives sins; he pretends to have Divine power. He says he is a teacher sent of God, and that whosoever will not hear his message and his word shall be condemned. He is a disturber of the

peace." And while the Scribes and the Pharisees and the High Priests urge that he is a malefactor—it needs no proving, of course not! why THEY SAY SO, that is enough!—and while the false witnesses pour forth their volleys of filth and of damnable lies against the Divine Master, the unruly mob beyond, that surges to and fro beneath the Praetorium, is shrieking itself hoarse with fury and clamoring loudly for His death. "Away with him!" they cry, "to the cross with him! Crucify him!" And when Pilate, moved by some faint instinct of humanity to save Christ from their extreme cruelty, because he saw that they had delivered Him over out of hatred and envy and malice, presented to them the worst cutthroat in all the land of Judea, Barabbas, a common highway-robber, whose very name was a terror to all the people in and about Jerusalem, and said, "Which will ye have?" they shouted with one accord, "Give us Barabbas! Crucify Christ!"

History Repeats Itself.

My dear people, that all happened nineteen hundred years ago, and because Christ's Bride, the Church, is one with Him, the Body indwelt by

Him, the True Vine, aye, the very Living Continuation of Christ through all the ages, coming down from the beginning, passing through all history, treading the highways and the byways of human existence, descending through all the ages, dwelling among all the nations, a stranger to no time or clime or country, therefore, that same history for aye repeats itself in Christ's Church. 'As it was in the beginning, is now and ever shall be.' "Jesus Christ the same yesterday, and today, and forever" (Heb. xi:8).

Again in our own day the leaders of men, outside of the Catholic Church, have put their heads together, and they have whispered it among themselves, "We must get rid of the Church, at all costs! Wherever we turn, she it is who blocks our progress. We must make an end of her!"

Capital Her Enemy Because She Benefits Labor.

Greedy Capital, seeking to grind down the workingman, and to make of him a veritable slave, finds in the Church alone the one power in all this world that dares to step up to it undaunted and say to it, "It is not lawful! You cannot do this thing!" The one obstacle it finds athwart its path is the Church of Ages, holding her protecting and battle-scarred aegis over the laboring man, whose friend she has ever been since the days of the Carpenter of Nazareth. Read the great historians of the past ages! Read the great philosophers who have studied the science of history, read even a Guizot, a Hallam, a Gibbons, a Victor Cousin, each of them hostile to the Church, yet all of them compelled by sheer force of facts to tell you that, throughout that long period of the "Dark Ages," so-called, the Catholic Church was the only friend the poor and the down-trodden had. You cannot blot that out of history! It is there in indelible characters! And if all of the histories were to be burned and wiped out of existence, there would still remain innumerable monuments in stone and bronze and masonry, in every land under God's

sun, to proclaim to all the merit of the Church, in behalf of the laboring man.

Human Religions Hate Her Because She Is Divine.

The religious teachers outside of the Church hate her because she will not be as one of them; she will not be a human institution, but claims to be divine in her origin and life; because she will not, like them, speak the vagaries of human opinion, but dares to proclaim, without alteration or compromise, Divine, Eternal Truths, because she alone "teaches as one having authority, and not as their Scribes."

The Chief Priests and Princes of the People.

All the leaders of the people accuse her before the tribunal of the World, and when the World asks them, What is the trouble, what have you got against this Church, why do you ask me to ostracize her, why do you ask me to repudiate her, why do you ask me to deny her children the civil rights that are granted to all other citizens? they answer, "If she were not a malefactor, we would not be denouncing her." It needs no proof. Why, of course not! These leaders of human thought, these leaders of religious thought outside of the Catholic Church, they have decreed it and that is enough. Let her be crucified!

The False Witnesses.

Then, lower down in the social scale, there are others, the suborned witnesses, who are vomiting forth their false testimony against her. They yell out their vile calumnies and slanders against the Church. She is an enemy of the country, of course she is! She is plotting against the liberties of free America! She is undermining the glorious system of public education! She is disturbing homes by her marriage laws! She is a disturber of the peace! She must be done away with!

"And Some Rising Gave False Testimony Against Him and Their Testimony Was Not Agreeing."

These accusations come in bewild-

ering rapidly, and yet they are not concordant. While one will bring one accusation, the other will say, "No, that is not the reason, but this is the reason;" and their testimony is not in accord.

The Rabble.

And beyond these there is the great rabble, that is clamoring against the Church, clamoring for her destruction. If it had the power today, it would ruthlessly crush out her very life, mercilessly destroy and utterly exterminate her from the face of the land; it would do again what it did in Penal Times, it would put a price upon the head of every bishop and priest in the country. It would confiscate the lands and the properties of every Catholic, and it would make it a crime to profess oneself a Catholic, a crime punishable by imprisonment and death. Had it the power, that is what it would do! Such then is the condition we are facing today.

These tides of persecution return periodically. When one generation is gone, it is begun all over again. All the old and rusty weapons of former times are brought out once more, to do new service. Take the record of the Know-Nothing days; you find that all the antiquated ammunition, which did service then, has been brought into requisition today. Read any of the papers of those days, read any of the books, the magazine articles that were written then, and you will fancy that you are reading the actualities of the present day.

The Most Formidable Feature of the Present Attack on the Church Is That It Is Not Confined to the Vulgar and Ignorant.

But here is the saddest feature of this awful campaign. It is not only the rabble, it is not only the mob, it is not only the ignorant that are clamoring against the Church, that are inciting against the Church—though that were dangerous enough, because a mob is always a dangerous thing, history proves that—but mark you well, it is from the higher levels of society as well that the attack proceeds.

It is the leaders of so-called Thought, outside of the Church, the leaders of religious thought, the leaders of secular thought, they have all combined against her. Wherever you look today, whatever book or magazine you chance to pick up, there staring you in the face, in language now disguised and now open, is another accusation leveled against the Church. You have a constant undercurrent that is arousing hatred against the Church, that is creating suspicion and distrust of the Church, from the highest circles downward, in the university-circles, on the platform, in the pulpits, everywhere and always you find it in evidence. It would seem that they simply cannot let the Church alone!

Educational Centers of the Land Impregnated with Irreligious Thought.

A few years ago a tremendous sensation was created in our country by the revelation of the conditions of thought prevalent in our great state universities, in our high schools. People were shocked to hear of the principles that were being inculcated into the youth of the present day. They were shocked to learn that men, trusted and honored as presidents of our great universities, as professors and leaders of thought, thrust aside contemptuously, without the slightest misgiving or scruple, all the old moorings of Christian morality and Christian dogma. They brushed all this aside as so many useless cobwebs. And they boldly announced and boldly taught the youth of the land that a new era was dawning, that the old God had been dethroned and a new God, Humanity, was rising with the consciousness of divinity within it, realizing and recognizing that it, and it alone, was the god that should be served. That spirit is growing today. It has not changed. When President Eliot composed his famous "Six-Foot Library" of the quintessence of human genius and intelligence, he did not even think that a New Testament, containing the sublime moral teachings of Christ, was deserving of a place in this library of New Thought, and when, just recently, his brain was

pleased to give birth to another new child, a New Religion, he calmly informed us that this New Religion will need Christ no longer.

Professor Ross, of Wisconsin University, vs. the Catholic Immigrant.

Just now one of our reputable magazines, the Century, is publishing a series of articles on the influence which immigration is exercising upon our country, and in this article the writer, Prof. Ross, of the University of Wisconsin, takes occasion to point out that immigration is today a source of grave danger, a real menace to this country. And why? Because this immigration is largely from CATHOLIC countries. Because these people, coming to our shores, will be quickly taken up by the Catholic Church, their children will be placed in her parochial schools, isolated from their fellow-citizens, and will thus grow apart, says this wise professor, from the rest of the nation, and in this way become a menace to the country. Why? BECAUSE THEY ARE CATHOLICS! That is the inference. And, if the Catholic immigrant, who is coming to our shores today is a menace to our American institutions, why, of course, those Catholics that have immigrated heretofore, the Irish, the Germans, the French, the Belgians, or of whatever nationality they were, they, by unavoidable inference, constitute the same kind of a danger. That danger is growing, and growing all the time, because the Church is growing all the time. So there again, in one of the leading magazines of the country, you find propounded by one of the leaders of secular thought, the same idea, "the Catholic Church a menace to our country!" And yet, in the face of all this, we are told that the Catholics should remain supine and inactive, should sit quietly in a corner and be good little boys and girls, lest they disturb the peace!

In Language Less Disguised and Refined the Vile Rabble Are Incited to Take Up the Same Hue and Cry.

While such accusations are being

hurled against the Church from the higher (so-called) circles, there are others that are being brought against her among the crowd, among the mob, as I might call it. And here, in conformity with the character of the audience and the end to be achieved, the appeal is to all that is vilest, most bestial and degraded, so as to involve the great mass of the people in the flames of religious bigotry and hatred against the Catholic Church.

These Vile Creatures Claim to Champion the Cause of Protestantism, and Respectable Protestantism Does Not Deny Their Claim.

It is now the third month that our city has been the theater of the exploits of two vile specimens of this class, who have been pouring forth unstintedly all the foulness and rancor of their own corrupt hearts, stirring up the blackest kind of religious hatred, by means of damnable slanders and lies and calumnies against the Church, against her institutions, against her priesthood, against her sacraments. And this is being done IN THE NAME OF RELIGION, IN THE NAME OF RESPECTABLE PROTESTANTISM! And it is not repudiated by Protestants! I have looked in vain, for three months, for so much as one word of repudiation, from any reputable source, of this despicable campaign of vilification that is going on continually. The public press is silent. "Oh," it will tell you, "why, you must not notice that! It's beneath your dignity." That is all very well, provided no harm is done by it. But when you reflect that fifty thousand of the citizens of Toledo have been most cruelly slandered, calumniated, vilified and outraged in that which they hold most sacred, and that this has been going on continuously for the past three months, without the slightest hint of a protest from any quarter, does it not seem high time for the press that is supposed to create a sound public opinion on all questions affecting the betterment of the city,

regarding all that concerns the interest and the welfare of the community, is it not, I ask, high time for the press of the city to come forward and take the decent stand of absolute repudiation? Instead, however, there is silence, supremé silence, in the camp of so-called respectable Protestantism. Not a word of repudiation of this foulness, not a word of repudiation of these two human cesspools that are filling Toledo with the stench of the rottenness of their hearts, belching forth incessantly, night after night, the filthiest and foulest accusations against fifty thousand citizens of Toledo.

Only a Coward Can Acquiesce In an Insult Against What Should Be Most Sacred to Him, His Religion.

Now, understand, there is nothing in this wide world that is nearer and dearer to a man than his honest religious convictions. There is nothing more sacred to a man than his honest, sincere relations towards his God. When you strike at these, you strike at something that is fundamental in his makeup, and he is a coward, the worst kind of a coward, that does not manfully defend his most sacred of rights, his most sacred of liberties!

Catholics Are Insulted Publicly and With Impunity.

I have here a card that was distributed this afternoon in the streets of the city of Toledo, without let or hindrance; the distributors were suffered to abuse the system of public conveyance for their nefarious purpose, and there was no man to say them nay. This card announces the "PATRIOTIC"—of course, they are always patriotic—"Protestant Lectures." They have been in progress, as I have said, now for almost three months. It is an undying patriotism, isn't it? There is no limit to it. And this is what you get at these "patriotic meetings." You can get your fill of "Rome, Rags and Relics, or the Shinbone Exposed." Why, these men haven't brains enough to know what a relic is! You can get your fill on "Raffling Souls out of Purgatory, or

the Pope's Pawnshop." You can hear all about the "Man of Sin," the man whom the world reveres and esteems as the Great White Shepherd of Christendom, the Spiritual Leader of three hundred million human souls—the "Man of Sin" forsooth! And then you can get the "MASS" or "ROME'S PANCAKE GOD EXPOSED." Now, if there is anything more damnable or blasphemous than that, I would like to know it!

Will You Suffer Christ to Be Blaphomed for the Sake of Insulting Us?

Now, I appeal, aye, if there are Protestants here tonight, I appeal even to Protestants, to a Protestant's knowledge of Scripture. All Protestants claim that the Lord's Supper is somehow or other Christ. And, according to their own teachings, when they receive or partake of the Sacrament, as they still are pleased to call it, of the Lord's Supper, they believe that somehow or other it is not merely bread, or, as that ribald blasphemy here calls it, "pancakes," that they receive; but it is, in some vague, mysterious way, they don't know just how, they will not define it, they will not descend to the specific and say it is this kind of a presence or that kind of a presence, but they have an instinctive feeling that it is Christ, and that they receive Christ, either virtually, symbolically or actually.

I appeal, then, to the respectable Protestant element of the city of Toledo, in protest against the damnable blasphemy of applying such an epithet to the Lord's Supper, whether one believes it to consist, as we do, in the actual, real, substantial and bodily presence of Christ, or whether one believes it, according to your way, to consist in a figurative, mystical presence of Christ, and I ask you to answer in all fairness, whether it is not, according to your conception, as well as ours, a hideous blasphemy to hurl such a vile and contemptuous expression as that, at a doctrine, which is fundamental in the Christian Religion, the Pasch of the New Law, the most hallowed ceremony that Jesus Christ performed in all His life, when,

the night before He died, with His Apostles gathered round about Him, He took bread into His sacred and venerable hands, and blessed it and brake, and gave to His Disciples saying: "Take ye and eat. This is my body." The devils of hell shrink back from such a sacrifice! Yet here are two men in your midst, who dare to blaspheme that which is so, unutterably sacred to Catholics, and which ought to be equally sacred to Protestants, and they do it in the name of your Protestantism. And you stand for it, merely because it is aimed at the Catholic Church!

The Confessional in Fiction vs. the Confessional in Fact.

Then there is something most delectable **FOR THE LADIES**, and it is just for ladies alone, because it is so exceedingly delectable, surprisingly delectable, on "The Priest and Woman." It promises much, as you can readily see from the title. And then there is another lecture **FOR MEN**. Of course, it would not do to ignore the men, and so there is to be a special lecture for them on "Behind the Sealed Doors of the Confessional Box." All the mysteries and all the horrors that the distorted human imagination of incarnate fiends can manufacture will be placed "behind the sealed doors of the confessional." And all the while anybody that has an atom of good common sense and who cares to do so, can walk into the Catholic Church at any time and look **INTO THE OPEN DOORS OF A CONFESSIONAL**, whenever it suits his fancy. He can come of a Saturday afternoon, or evening, or on the vigil of any holy day, can enter any Catholic church, and sit there for hours, and see **FOR HIMSELF** how exceedingly simple, how exceedingly harmless, how exceedingly innocent on the very face of it, is the practice of the Sacrament of Confession. So it goes on!

The One-Sidedness of This Campaign.

The wonder of it is, my dear people, that the Catholics of the city of Toledo and other cities of the land, have had enough calm and patience and moral restraint about them to put up

with such a condition of affairs, and not allow their just anger to get the better of them. Catholics and Protestants of Toledo, when did you ever hear of the Catholic Church standing forth in any city of the land to prosecute a campaign of vilification, lies, slanders and calumny, of damnable religious bigotry, prejudice and hatred against fellow citizens? Point out to me one single example! Cite me one instance where a Catholic Church, or a Catholic pulpit has ever been disgraced and abused for such nefarious work as this! Why, there would be riot, there would be bloodshed in the land, if Catholics would retaliate in kind! Point your finger at a single man calling himself a priest, that abuses his position for such purposes as this, and I guarantee to you that he will be silenced within twenty-four hours.

Voltaire, the old arch-infidel, had this motto, and he was true to it to the end: "Fling mud," he said, "fling mud all the time! Some of it will stick." Evidently this is the plan of the present campaign.

Celibacy of the Catholic Clergy the Especial Target of Calumny.

Let me take up but one instance thereof. I dare say that two-thirds, yes two-thirds of this entire campaign of vilification, which is directed against the Church today, is aimed primarily at the Catholic priesthood, at Catholic priests, monks and nuns. They are misrepresented, and painted in the darkest possible colors. You are made to believe, if you will listen to these lies, that the Catholic priest is necessarily an incarnate beast, that he is a monster of immorality, that by reason of celibacy he is necessarily a danger to morality, a corruptor of women.

The Charge Is General, Not Specific.

Of course, those who say these things take very good care not to be specific in their charges, they are very careful never to mention the name in particular, except in some isolated instances of public fault. But the charge is universal. They tell you: "That is one who was caught! The others were

shrewd enough not to get caught. But from that one, judge them all."

It Is Acknowledged That the Accusation Rests Not So Much on Attested Facts As on the Assumption that Celibacy Necessarily Produces Immorality.

Yet these papers, that are being printed in the especial interest of this campaign, will go so far as to state emphatically that it is not the fault of the individual man, but it is the fault of the system; they say it is the Roman Catholic system that is to blame for the whole thing. There is that system of celibacy, which condemns the priest to a life of solitariness, instead of being placed by the side of a woman, in a happy home, he is placed without, and, as a wolf in sheep's clothing, left free to destroy woman's virtue promiscuously. That is the accusation. And it is precisely by reason of celibacy that the priest is assumed to be necessarily an immoral man. That is the accusation. We are told, furthermore, that he is immoral because of the confessional; the confessional is necessarily an institution of lust, instituted for the degradation of priest and woman. Now, these, it is said, are the two causes of priestly immorality. Let us examine them frankly.

Isolated and Individual Cases of Immorality Beside the Mark.

Does the celibacy which the Church enjoins upon her priesthood, does that create an immoral priesthood? I experience not the slightest misgiving in answering absolutely and confidently, without fear of contradiction, that celibacy has absolutely nothing to do with immorality. There are occasionally to be found in the Catholic Church, men that do not come up to the standard of holiness, to which a Catholic ought to attain in his daily life. There are some few, both among the laity and the clergy, who fall from their duty, but, mind you, as I proved in my last lecture, you may not charge this to the Church, unless you can prove that the Church teaches crime, that the Church enjoins the

practice of wickedness, or that the Church rewards or recommends teachings and practices, which of themselves produce wickedness and immorality, or at least unless you are able to prove that the Church connives at such conditions, and does not take steps to repress them. Then, and then only, can you press home your point, that the wickedness, the immorality, the crimes of individual Catholics, should be charged up against the Church.

Catholic Teaching and Practice Give the Lie to This Assumption.

Now, as a matter of fact, I showed in last Sunday night's lecture that Catholic practice and Catholic teaching are the very opposite of this. That instead of producing crime and wickedness, as a matter of fact they produce the highest type of virtue, and, when you find the man that has sunk to the lowest, in the scale of morality, when you find a confirmed drunkard, a profligate or criminal of any kind, it matters not, when you find, I say, such an abandoned wretch and hear it said of him that he is a Catholic, you have but to question him, and in every case, without exception, you will get the self-same answer for the asking, namely that he has long since abandoned the practice of his faith, and that his downfall dated precisely from the time he gave up the practice of regular Confession. Catholic teaching and practice, therefore, tend essentially to produce not vice, but the highest type of virtue.

Marriage, the Opposite of Celibacy, No Reliable Safeguard of Morality.

Now let us take up the case of celibacy. Celibacy, we are told, produces immorality, makes the priest necessarily an immoral man, makes him a danger to feminine virtue. What would you have the priest do? Why, marry, of course! Then I suppose you will claim that marriage is a safeguard, is a surety against immorality. That is the obvious conclusion. But is this true? Does marriage of itself, and necessarily, protect a man against immorality?

Marriage Does Not Protect the Protestant Clergy Against Immorality.

Let us take the case of the married Protestant clergy. I ask you an honest and a frank question. Does the married Protestant clergy stand out pre-eminently and conspicuously as remarkable for its purity, far above the Catholic unmarried priesthood? What is the answer? Have you never read in the columns of the daily papers instances of the most shocking immorality committed by married Protestant clergymen? Now, mark you well, I want it emphatically understood, and I proclaim it absolutely and loudly, that I believe the Protestant clergy, as a body, to be honorable in its moral life, but I proclaim it just as emphatically and just as loudly, that there are many and noted instances of the most shocking and of the most revoltingly immoral intrigues and immoral crimes perpetrated by the married Protestant clergy. And I appeal to your own experience, I appeal to the columns of the daily press, and, if I wanted to establish a chronicle of scandal, I could easily fill column upon column with the immoral scandals of the married Protestant clergy. Well, then, marriage apparently does not protect them against immorality. Now, if marriage does not protect the married Protestant clergy against the commission of immoral crimes, why would it act differently in the case of the Catholic clergy? How would marriage protect the Catholic clergy more than it does the Protestant clergy?

Criminal Records More Favorable to the General Morality of the Unmarried Catholic Than to That of Married Protestant Clergy.

I have no fear in making the assertion, and I am satisfied the criminal records of our land will bear me out, when I say that there are more cases of infidelity to the vows of marriage among the married Protestant clergy than there are cases of infidelity to the vow of celibacy among the unmarried Catholic clergy. In fact, the infamous infidel and rationalistic Truth

Seeker Co., of New York, which never loses an opportunity of unscrupulously and viciously attacking the Catholic Church, has published a book of statistics on this subject, entitled the "Crimes of Preachers." In the preface of the most recent edition of this work, which gives a chronicle of clerical crime in the United States and Canada, from 1878 to 1912 inclusively, the vile muckrakers and scandal-mongers, who to their own eternal shame have compiled this monument of infamy, make the following laconic, but very illuminating and significant, confession: "Comparatively few Catholic priests figure in this record." Of course, they immediately hasten to offset the damaging effect of this admission by proposing a variety of possible explanations, BUT THE FACT REMAINS and speaks for itself, despite all attempts to explain it away. In a book of statistics, which fairly teems with the scandalous crimes of Protestant ministers, the publishers, notwithstanding their notorious hatred of the Catholic Church, frankly admit: "COMPARATIVELY FEW CATHOLIC PRIESTS FIGURE IN THIS RECORD." When we consider how vastly the Catholic Church in this country outnumbers the largest Protestant sect, this admission becomes doubly significant, and, coming from such a source, constitutes a triumphant vindication of the Catholic clergy.

Marriage, then, of itself does not prevent immorality, nor does celibacy of itself produce immorality. It is not what the Church imposes, but what corrupt human nature prompts, that leads to the commission of any sin.

Undisciplined Passion the Real Cause of Immorality.

Human nature, if not carefully guarded and subdued by watchful restraint, if not strengthened by the grace of God, obtained through constant and earnest prayer, will inevitably break out like some wild and raging element, no matter what the religion or system of morality professed by the careless and self-indulgent devotee. Passion unrestrained and un-

disciplined will sweep with it the neglectful celibate Catholic priest and will sweep with it, with no less force and power, the married Protestant preacher.

Celibacy Even a Better Safeguard Against Immorality than Marriage.

If, from a merely natural point of view, there is a vantage ground at all, it is in favor of the celibate priest, because complete abstinence is more easily observed than restraint with moderate indulgence. You have a plain illustration of this acknowledged principle of ethics, when dealing with the passion of DRINK. It is easier on the whole to practice Teetotalism than to practice safe and certain temperance with partial indulgence.

Marriage No Absolute Guarantee of a Moral Life Among the Great Mass of the People.

Let me go one step further. Let me reach out beyond the rather restricted circle of the clergy; for, after all, that is a very narrow circle, when you think of the vast country in which we live. There are millions and millions of our people in this country who are living the married life. I ask you, does marriage, of itself alone, act as a deterrent against the commission of immoral crimes? You know it does not! Why, every day the columns of our papers are filled with the nasty details of the foulest crimes committed against womanhood and against woman's virtue by men and women who are married. Our divorce courts are crowded, and at the very foundation of nearly every divorce case there is a "corespondent," there is marriage—infidelity. Of the millions of homes of married people, I ask you are there not hundreds, yes, are there not thousands, whose doorways are darkened by the crimes of a guilty consort? Are there not those whose hearts are broken by the infidelity of the man or the woman for whom they have sacrificed their own lives? Our county asylums, our state asylums, our insane asylums, our hospitals, our prisons and penitentiaries are filled

with men and women, as a result of crimes and sins and diseases that began in marriage infidelity. There are business men's offices, the walls of which could tell stories that would press the blood from your hearts. Yet they are all married. Does marriage in itself protect? Does marriage of itself offer the surety of sound morality? No, it does not! Then why be so solicitous about the Catholic priest? Why be so anxious to have him married, in order that he may become a moral man? If marriage fails to produce morality, just of itself alone, it surely will not do more for the priest than it has done for the preacher, or for the ordinary married layman.

As There Is No Necessary Connection Between Marriage and Morality, So There Is No Necessary Connection Between Celibacy and Immorality.

But perhaps someone will say, "Well, it is true marriage does not absolutely protect a man or woman against immorality, but if even married men and women fall, how much more so a man who is not married at all, and who has the relations of the Catholic priest? Surely celibacy will be even more dangerous then. Now, you see, I am stating the objection frankly. I do not minimize. I am putting it strongly, am I not?"

Is that objection true? I say, no, it is not, and I appeal to your own consciousness, I appeal to your own experience, and in a moment I know you will stand with me and brand it as the most damnable libel that has ever been pronounced against the human race at large. To say that celibacy produces and necessarily leads to immorality, and that a man who is leading a celibate life is an immoral man, is the most stupendous libel upon the human race which has ever been uttered! Why, if that is true, then you are branding with the scarlet letter your unmarried children, you are branding as profligates your unmarried sisters and brothers; you are branding with immorality your unmarried aunts and uncles; you are

branding with the stamp of deepest infamy widowed husbands and wives; you are branding with the burning infamy of immorality husbands and wives who for serious reasons are separated from one another for considerable lengths of time. Why, my dear people, that is the most, stupendous libel that has ever been spoken against millions and millions of your fellow citizens, whom you respect and revere!

You Cannot Argue from Celibacy to Immorality Without Branding Millions, Aye, Your Own Flesh and Blood, With Infamy.

Mind you, when I state principles, these principles work themselves out into facts. You cannot hurl this slander into the face of the Catholic priesthood, without hurling it at the same time into the faces of thousands and thousands of those that are near and dear to you.

The Statistics of the U. S. Census for 1910.

According to the statistics of the United States Census for 1910, there are in the United States of America 8,072,643 unmarried males over twenty years of age. There are for the same period of time 4,448,067 unmarried males between the ages of fifteen and twenty, making a total of 12,520,710 unmarried males in the United States above fifteen years of age. For the same period of time there were in the United States 4,902,712 unmarried females over twenty years of age, and there were 3,985,764 unmarried females between the ages of fifteen and twenty. That makes a total of over twenty-one million unmarried males and females in the United States. And if this accusation against celibacy has any virtue in it, it brands twenty-one million people as immoral. Are you ready to swallow that?

A Monumental Libel Against Twenty-One Millions of American Citizens.

The men who offer such an argument, must evidently think that their audience is gullible enough to swallow

anything; but when they utter this damnable falsehood, they are simultaneously giving utterance to a most monumental libel against twenty-one million celibate people of the United States, of whom the priests of the United States are only an insignificant and negligible portion. Now, I ask you again, are these twenty-one millions of citizens profligates?

It Impugns the Reputation and Virtue of All Our School Teachers.

I will give you another illustration. We have in the United States an enormous public school system. For the most part, this public school system is in the hands of female teachers, overwhelmingly so; and again, for the most part, these teachers of the public schools are **UNMARRIED**. Their relations to their scholars are most close, most intimate. There is an affection that, naturally springs up between them and those who confidently look to them as teachers of everything that is supposed to be good and worth knowing. If celibacy produces immorality, are you prepared today to apply this principle to the entire body of teachers in the United States, to the hundreds and thousands of them in your midst, are you prepared, I ask, to fasten upon them the charge of immorality? If upon the priest, why not upon them? You say, we can point to priests, who have fallen, and I say I can point to many more ministers that have fallen, and I can point to teachers, too, that have fallen. Oh, my dear friends, how men and women will sit there quietly, while such damnable libel is being uttered against such a large and representative portion of the population, goes entirely beyond my comprehension!

"Of the Fullness of the Heart the Mouth Speaketh."

Now, I ask you: who, for the most part, are they that utter this libel? and why do they utter it? Get the names of those who deal in these nastiest of all lecturing-campaigns, and you will find that, for the most part, they pose as "ex-priests" or as "ex-nuns." I say they "pose," because many of them **ARE NOT AND**

NEVER WERE PRIESTS, ARE NOT AND NEVER WERE NUNS! They are ex-priests and ex-nuns FOR REVENUE ONLY. But let us take the case of those few who really were priests, at one time. They claim that because of their intimate knowledge of the priesthood, they know what they are talking about, and they make the broad assertion that priests and nuns as a class are immoral because of celibacy. Now take these men and look up their records. Mind well what I am saying! Hunt up their records; and you will find that they are ex-priests and they are ex-nuns precisely because the Church would not tolerate their immorality, and THEREFORE KICKED THEM OUT, after she had exhausted every means of trying to effect their reformation. They were suspended from their office by their bishops, BECAUSE OF THEIR IMMORALITY, OR BECAUSE OF HABITUAL DRUNKENNESS. The Church would not tolerate their conduct, and therefore they were put out. And now they pass through the country and they prey on the gullibility of the poor, unfortunate dupes, who are willing to pay them the cash in order to hear the story of their own rottenness and profligacy, which by a strange perversion they now attribute to others.

Far different is the testimony of Priests and Religious whose separation from the Church was not due to immorality.

In order to make this point perfectly clear, let me appeal, for one moment, to the testimony of those priests, who have left the Church in a half-way decent manner. You know there are men who sometimes leave the Church in a huff. Their pride has been wounded; because they fancied themselves injured, because they thought themselves slighted, or disregarded. They felt that they were not sufficiently appreciated according to their proper deserts, and in a huff, in an angry mood, in a fit of injured pride, they left the Church. Or again, through reading and dabbling in infidel works, beyond their ken, they

gradually lost their faith, and left the Church, because they no longer believed in her doctrines, but at least they remained self-respecting men. There have been such. Do you ever hear them making these accusations of immorality against the priesthood of the Church? Oh, no! No, never! Not one of them! Let me give you several instances, all of them fresh in my memory, and all of them within my own lifetime.

Testimony of Dr. Doellinger.

Perhaps the greatest man that left the Catholic Church, priest as he was, within recent times, was the famous Dr. Doellinger, of Germany. He was, in his day, one of the foremost Catholic historians. He was a professor at the University of Munich, a Catholic priest, a most learned man, a remarkable man in every way. He was slighted, somehow or other. His injured pride rebelled against the slight, and he took occasion of the Council of the Vatican to sever himself from the communion of the Catholic Church. He was acclaimed by the Old Catholic Church, but he never became a member of it, and do you know the reason why? The reason that Doellinger refused to join the Old Catholic movement, and become its head, was this: The Old Catholics, immediately upon establishing themselves, passed a resolution abolishing the celibacy of the clergy, and establishing a married clergy; and because they did that, Doellinger would have nothing to do with them. He was out of the Catholic Church, but he was a decent man. He was a clear man, from every point of view. There was not a blot or blemish attached to Dr. Doellinger's moral character. He left the church, simply in a huff; it was a case of injured pride, wounded pride—that was all.

After his separation from the Catholic Church, he wrote to a Protestant Anglican (Episcopalian) clergyman in England, the words which I shall quote presently. How different this man's testimony from the testimony of those lying scoundrels, who have been thrown out of

the Church because of their record of immorality, which the Church would no longer tolerate! Here is what Dr. Doellinger writes to an Anglican clergyman: "You in England," he says, "cannot understand, how completely ingrained it is into our people that a priest is a man, who sacrifices himself for the sake of his parishioners. He has no children of his own, in order that all may be his children. His people know that his small wants are supplied, and that he can devote all his time and all his thoughts to them. They know that it is quite otherwise with the married pastors of the Protestants. The pastors's income may be enough for himself, but it is not enough for his wife and for his children. In order to maintain them, he must take other work, literary, or scholastic. Only a portion of his time can be given to his people. And they know that, when the interests of his family and those of his flock collide, his family must come first and his flock come second. In short, he has a profession, or a trade, rather than a vocation, and he has to earn a livelihood. In almost all Catholic congregations a priest, who married, would be ruined, and all his influence would be gone. The people are not all ready for so fundamental a change, and the circumstances of the clergy do not admit of it. It is a false resolution." How different in tone, I repeat, are these solemn words of Dr. Doellinger, a fallen priest, but in his life at least respectable!

Again, Dr. Doellinger wrote to another Anglican friend: "When a priest can no longer point to the personal sacrifice which he makes for the good of his people, then it is all over with him and the cause which he represents. He sinks to the level of ordinary men who make a trade of their work." There is the opinion of Dr. Doellinger. Now, there was no man living about that time that had more chance to talk about the scandals of the Church or of the clergy than Dr. Doellinger, because there was no man who was better versed in the history of the Middle Ages; and so if he had wanted to compile a chronicle of

scandal, he could easily have done so. But, no, he knew well that after all, those were isolated cases, and that the great body of the Catholic clergy stood intact and unblemished before the world.

Testimony of P re Hyacinth, the Ex-Dominican.

I will give you another such an instance of a priest who fell away from the Church. He was a famous Dominican preacher, a friar, Father Hyacinth Loyson by name. He fell away from the Church through infatuation for a woman, whom he had been instrumental in converting to the Church. She, unfortunately, perverted him, and he left the Church to marry Madame Loyson. He always retained a certain amount of respectability. He never said anything mean or low. Yet he knew the Catholic clergy well, because he had traveled extensively, and he was here in the United States. He came to this country, preached, and gave lectures in some of the most prominent churches. What does he say about the priesthood of the Catholic Church? He says: "I am well aware of the true state of our clergy, and I know of the self-sacrifice and the virtue within its ranks." That is the testimony of Father Loyson.

Testimony of Father Tyrrell, the Ex-Jesuit and Modernist.

I will give you a third testimony. The name of the man is familiar to you all, I dare say. I refer to the famous Jesuit, Father Tyrrell, who became a Modernist, and was condemned by the Church. His later works were recently placed on the Index by Pius X., the present Pope. He left the Church, he refused to submit. He left, because of wounded pride and because he had ceased to believe. Did he ever in his life, as a fallen priest, utter one word of vituperation against the morality of the Church? No! But on several occasions, when he was approached by inquisitive individuals, who actually questioned him on this very point, he indignantly resented and repudiated the implied insinuation as often as it was made. "Sir," he was wont to say, "I would have you

know that the virtue of the Catholic priesthood is unblemished!"

Here, then, you have three ex-priests, all of whom left the Church under circumstances more or less respectable. They were not thrown out and kicked out, because the Church would not stand for their immorality. No. And not one of them, though they all were thoroughly acquainted with the Church and the Catholic priesthood, not one of them would corroborate the lying testimony of indecent ex-priests. But these other men, whose own hearts are rotten and corrupt, who cannot conceive how by any possible manner of means, anybody else can be at all different from what they are, because they themselves are living sewers of corruption, and naturally conclude that everybody else must be like themselves, these are they who make such accusations, and they make them all the more readily, because they find that a gullible Protestant public is willing and anxious to roll out the money into their empty pockets.

Testimony of Renan, the Infidel Ex-Seminarist.

The fourth witness to whom I appeal, in testimony of the truth of what I am saying, is Renan, the famous infidel author of the "Life of Jesus." Now, Renan was a French Seminarist, or clerical student, who left the Seminary on the eve of his ordination to the priesthood. He was a learned man, but by his constant reading of infidel works, he became himself an infidel. He left the Church, and he wrote many infidel works, attacking the teachings of the Church most violently; aye, few infidels, perhaps, have done more harm to the popular mind than Renan, the French ex-Seminarist. But Renan never descended to the level of a low and vile "ex-priest." No. He kept himself, from that point of view, outwardly respectable. He left the Church, because he had become an infidel, and years after he had left the Church, we have from his pen the following testimony concerning the Catholic priesthood. Now, remember he had been a

cleric and a student for the priesthood, and was consequently in daily contact, and on intimate terms, with a large and representative number of the French clergy. He knew them well; he knew priests, as few persons outside the priesthood ever know them; for, as a Seminarist, he had every opportunity of observing them closely, and of forming a thorough estimate of the true character of the priesthood of the French nation—and you know that the French are, as a nation, naturally hot-blooded. What does Renan say about the Catholic priesthood, to whose ranks he was once an aspirant? Renan says: "The fact is that what is commonly said about the immorality of the clergy, in so far as my experience goes, IS ABSOLUTELY DEVOID OF FOUNDATION. I spent thirteen years of my life under the charge of priests, and I never saw the shadow of a scandal. I HAVE KNOWN NO PRIESTS EXCEPT GOOD PRIESTS. The confessional may possibly be productive of evil in some countries, but I saw no trace of it in my life as an ecclesiastic." There is the testimony of an ex-candidate for the Catholic priesthood, who became an infidel, one of the most famous infidels of the last century. If he could have availed himself of the charge of immorality against the Catholic clergy, it would have been considered a powerful argument in favor of his own irreligious philosophy. But though he was an infidel, he was at least decent, and would not stoop to foul calumny.

A Testimony Above Suspicion.

In conclusion, let me cite you a testimony to which no one can possibly take exception, the testimony of perhaps the greatest enemy that the Catholic Church has ever had, the testimony of the Arch-Infidel and ex-Catholic VOLTAIRE, whose war cry against the Catholic Church was the famous "Eccrsez l' infame!"—"Crush the infamous thing!" Yet even he was forced in very justice to acknowledge: "The life of secular men has always been more vicious than that of priests; but the disorders of

the latter have been more remarkable **FROM THEIR CONTRAST WITH THE RULE**" (Voltaire, *Essai sur les Moeurs*, tom iii., ch. cxii).

Luther the Protestant vs. Cicero the Pagan.

But some one will say to me, "But isn't it true that celibacy is practically impossible?" No; that is not true! Celibacy is not impossible. Man has reason, a man has a free will, and added to these, man has every means of obtaining God's mighty grace, and by the grace of God a man can live a most virtuous life in single blessedness. Isn't it strange, while we hear men like Luther protesting that celibacy is impossible, and that, for this reason, he found himself constrained to marry, isn't it strange, I say, that we find a Heathen Philosopher who appeals to human experience to prove the very opposite of what Martin Luther affirmed. Cicero, the Heathen philosopher, the Pagan, in his own day, Cicero wrote these words: "Ab iisque (impudicitis) abstinere minime esse difficile si aut valetudo, aut officium aut fama postulet," which, translated into English, reads, "It is not at all difficult to abstain from sexual gratification and indulgence when either health or one's office or public renown and good name demands it" (*Disputationes Tusculanae*). Cicero, the Pagan, finds three good, solid and efficacious motives, which can keep a man celibate and pure and virtuous. Isn't it strange that the Pagan knew this, whilst Luther denies it?

Long Training and Preparation to Which the Church Subjects Her Priesthood.

Then look at the care which the Church expends upon her priests and upon their training! What a long and careful training she subjects them to! Years of study, and years of discipline! She tries them and probes their character for evidences of that stability and firmness, which she insists upon, as essential for their office. She fills their minds and their hearts with those solid principles of virtue and of knowledge, which will efficaciously sustain them in trials and

temptations. She carefully studies the character of each candidate, and rejects the one, while she accepts the other. Nor does she reject the weaker characters for motives of pride, or severity. No, but solely because she realizes that such men would not be fit for the office.

Sanctity of the Priesthood Safeguarded on Every Side.

And when, after years of study and discipline, with a thousand checks thrown around him, with innumerable safe-guards on every side, with legislation to guide and warn him, with the reverence and the love of his people to encourage and inspire him, to keep him ever worthy and faithful to the last, the Church finally does admit the candidate to the priesthood, she bestows upon him lavishly all the powerful spiritual means, all the spiritual treasures of grace that are calculated to keep him true to his people, to his office, and to his character as a priest. Every day she bids him mount the altar of God and partake of that life-giving Food of which Christ declared: "He that eateth My flesh and drinketh My blood abideth in Me and I in him." Every day she bids him recite his "Office," the Official Prayer of the Universal Church. This is that Breviary of Psalms and Canticles and Lessons, the Book of our Common Prayer, which the Church pressed into his hands on the day he was ordained a subdeacon, and bade him use it well. Year in, year out, she constantly urges him to use all those means of discipline and restraint that are necessary to curb the sensual inclinations and the animal appetite, to aid him in gaining the mastery over self, after the pattern of St. Paul, who said: "I chastise my body, and bring it into subjection: lest perhaps, when I have preached to others, I myself should become a castaway" (I Cor. ix:27).

Self-Sacrifice Essential for the Priesthood.

Thus does the Church prepare her ministers for this sublime office, for this work, which she intends to confide to them, and which of its very na-

ture demands entire and absolute self-sacrifice. For the priest must ever be at the service of his people. Nothing must be too hard, no call too difficult, night or day, no matter what the case may chance to be. It may be contagious disease, it may be small-pox, it may be the black pest, it may be cholera, it may be the yellow fever; he must recoil at nothing! He has nothing to hold him back, no little ones to look into his face weeping and saying, "Oh, stay with us!" no woman's arms to wind themselves around his neck and bid him think of her! He thinks only of his God and of souls, and because he LOVES these, he goes at the call of duty, even though he is fully aware that it will cost his life.

**This Produces the Unselfishness
Which Has Endears the Priest
to His People.**

This it is that has endeared the Catholic priest to his people at all times. This it is that has enabled him to undertake every sacrifice and to brave all perils; in the darkest days of persecution, as well as in the brightest day of prosperity, the priest is ever to be found in the midst of his people, ever ready to minister unto them, his life not his own, but theirs, theirs, always theirs, even unto death. Such is the thought, which the Irish bard puts in the mouth of the aged woman, dying in her lowly and lonely cabin, in the bleak night of famine and winter, a thought inimitably expressed in these sweetest of words:

"Who in the winter's night, Soggarth
Aroon,
When the cold blast did bite, Sog-
garth Aroon,
Came to my cabin door, and on my
earthen floor
Knelt by me, sick and poor,
Och you, and only you, my Soggarth
Aroon."

**This Alone Explains the Intense De-
voted Love of Catholics for
Their Priests.**

This it is that explains that wonderful love, that wonderful devotion, that wonderful attachment, that exists between a Catholic priest and his people. It is this that makes them

come to him in their trials, in their sorrows, as well as in their joys. It is this that binds their hearts to him and his heart to them, and yet they never forget the distance that separates them.

**The Confessional His Glory, and Not
His Shame.**

And in the confessional, which by these blasphemous tongues is execrated and reviled, the most sacred institution of God's mercy—he sits there hours and hours. Oh, how little they understand the confessional, who calumniate and revile it and blaspheme it, and drag it in the mire! How little they understand the pain, the heartache that the priest must suffer from his hours and hours in the confessional, all day and deep into the night, sitting there, patiently listening to the woes, the griefs and the sore wounds of his people, binding up the broken-hearted and pouring the consolation of God's infinite mercy into contrite and humble hearts, which He hath said He will not despise.

**Why Listen to Lying Lecturers, When
You Can Easily Investigate for
Yourselves?**

In this Church of St. Francis de Sales, of the Cathedral Parish, numbering over 2,000 souls, you will always find us, your Bishop and his priests, on every Saturday afternoon and evening, each at his post, AN OPEN CONFESSORIAL, as everyone, who has eyes, can see. Anyone who chooses can come and see for himself, there are no "sealed doors;" there are no mysteries about it at all. It is all public, nothing secret or sinister about it of any kind! You will see me there for hours at a time; for Bishop as I am, cheerfully and gladly do I burden myself, to fulfill the mandate of Him, Who said. "Whosoever sins you shall remit, they are remitted unto them." (John xx:23); and I would not forego the task, however hard or burdensome it may prove.

**What It Means to Vilify the Catholic
Confessional and the Millions Who
Frequent It.**

Here in this Cathedral parish over

two thousand souls practice confessions regularly, yes, frequently. In the city of Toledo, there are twenty parishes with resident priests, and all the souls belonging to these twenty parishes, numbering in all some fifty thousand, are, for the most part, regular in the practice of confession, and they are all men and women that you know well, who live in your very midst. In the diocese of Toledo, there are ninety parishes, with over one hundred and forty priests, and some one hundred and fifty thousand Catholics. Now who is the man that will dare to stand up in the face of these one hundred and fifty thousand Catholics, who know confession as no one else can know it, from their own experience, who, I ask, will dare to face them all, with their priests behind them, and all gathered around their Bishop, who will face that whole array, and hurl into the face of one hundred and fifty thousand honorable men and women, the damnable calumny that the confessional is a veritable cesspool of immorality? Oh, what a dastardly outrage! Go further still! Take all the dioceses of the United States; yea, include the three hundred million Catholics of the world; from the Pope of Rome down to the simplest and humblest Catholic child. They all practice confession—men of intelligence, men of honor, men and women that are well known to you, in their going and in their coming. Will you dare to brand them all indiscriminately, as immoral? Will you dare to fasten upon them all the dark, foul blotch of immorality?

Yet the Maligners of Catholicism Do Not Stop at So Monstrous a Crime.

But this, my friends, is precisely the damnable outrage which is actually here and now being perpetrated by these men who make a trade of outrageous Catholic men and women in that which to them is most sacred, traducing them before the world and accusing them of unmentionable crimes.

The Old Story Retold Today.

Hear the babel of voices outside,

that mob, hurling its curses, calumnies and slanders against the Church, even, as 19 centuries ago the mob flung them against Christ. We are execrated, we are anathematized, we are condemned without a hearing, and they bid us surrender the last vestige of our rights as American citizens, those rights which were bought so dearly by the heart's blood of our Catholic forefathers, who fought gallantly by the side of their Protestant fellow citizens, on many a battlefield, in defense of the Land of the Free.

"That, Whereas They Speak Evil of You, As of Evildoers, They May Be Ashamed That Falsely Accuse Your Good Conversation in Christ."

Oh, Catholics, I repeat to you today what I said to you on so many occasions: Let your lives be pure and holy and noble; let your lives, unblemished and just beyond all reproach, be the living vindication of your Holy Catholic Church. When your Church or your priesthood is attacked, hang not your heads in shame, but stand forth like men, to defend your well-beloved Church, dare, by word and deed, to give back the lie to the lying tongue that would fain blacken the character of her, who is your devoted and tender Spiritual Mother. And then, then indeed, by the very beauty of your souls, by the very purity and holiness of your lives, will you compel, in time, the admiration and the appreciation of those, who now, because "they know not what they do," revile you and blaspheme that which is holiest and most divine. Fear not then to raise your voice in defense of your glorious Church and of your sacred and conscientious rights; in word and deed forever be true to your faith and dare always be Catholic, not merely in name, but in truth, "Having a good conscience that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ" (1 Pet. iii:16).

LECTURE III.

THE TRUTH ABOUT CONVENTS.

The Noblest Women on God's Earth Gloriously Vindicated from the Vile Slanders of Shameless Tongues.

In the fifth chapter of the Epistle of St. Paul to the Christians at Ephesus, I read the following words: "Be ye therefore followers of God as most dear children; and walk in love, as Christ also hath loved us and hath delivered Himself for us as an oblation and a sacrifice to God for an odor of sweetness. But fornication and all uncleanness or covetousness, let it not so much as be named among you as becometh saints; neither obscenity nor foolish talking nor scurrility, which is to no purpose: but rather giving of thanks. For know ye this and understand that no fornicator nor unclean nor covetous person, which is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words; for because of these things cometh the anger of God upon the children of unbelief. Be yet not therefore partakers with them."

The Holiness and Purity of the Early Christians Did Not Protect Them Against the Vilest of Calumny.

These words, my dearly beloved people, express the fundamental morality of the Church of Jesus Christ. This was the teaching of the Apostles. Upon this teaching were formed the lives of early Christians. Their lives were lives of holiness, of purity, of the love of God and the love of their neighbors; and yet, strange to say, despite the fact that the Christians strove in every way possible to translate this language of the Apostle into terms of their everyday lives, notwithstanding this, I say, we find that the early Christians for the space of almost three hundred years, were constantly subjected to attack, to the most vicious calumnies and slanders, precisely on the point of morality.

Works of All the Early Defenders of the Faith Almost Entirely Occupied with the Refutation of Horrible Slanders.

If you take up the writings of the early Christian apologists, I care not who they are, Athenagoras, the great head of the School at Alexandria about the year 170, Tertullian, that giant of the early Christian days, who dared to present his Apologies for Christians to the very Emperor of Rome, Justin, the Philosopher and Martyr, Minucius Felix, the Roman lawyer, Origen, and a host of others, whom I might name, were constantly engaged in answering the innumerable objections and insulting inquiries that were showered upon the Christians by their Pagan persecutors, who persisted in accusing them of every conceivable crime against decency and morality. A common charge made against Christians by all their enemies during those first three centuries was the charge that they were guilty of murder, that in their assemblies they murdered children and partook of their flesh and drank their blood. That was a common accusation. You will read it in all the works of the prominent Pagan adversaries of the Christians. Celsus, the great Pagan philosopher, imputed it to the Christians of his day. They were likewise accused of performing and perpetrating in their meetings the most horrible obscenities and debaucheries, of committing the most unnatural crimes of incest and the like.

Methods of the Primitive Persecutors of Christianity.

Such accusations continued to be made uninterruptedly for three hun-

dred years, and whenever the Pagans of those days wished to rouse the rabble against the Christians, desired to muster a mob, to make it thirsty for the blood of Christians, and send it through the city streets mad with rage and howling: "The Christians to the lions," all they had to do was to harangue the rabble about these alleged crimes of the Christians.

Now, as Then, the Same Discrepancy
Between the Innocence and Holiness of the Accused and the
Foulness of the Accusations.

Now, as it was in those far-away days with the early Christians, those models of every virtue, of charity, of the love of God and the unselfish love of their neighbor, the Christians scarce daring, in obedience to the teaching of St. Paul, who said, "Let these things be not as much as even named among you, for they become not the children of God," to breathe even the name of fornication, or obscenity, the Christians, whose lives were absolutely irreproachable in this respect, while the lives of their Pagan adversaries were filled with every species of moral corruption and degradation, with the very unmentionable vices which they imputed to the Christians, so it is with us today.

Same Methods in Vogue Today.

There is no charge that is too vile to fling at the Catholic Church, in order to curry favor with the mob, for political or other purposes, and hence we find such charges periodically revived, and we find men and women who make it a business, and a paying business too, mind you—A PAYING BUSINESS—to go through the country inflaming the passions of a large element of our populace against the Catholic Church, against her priesthood, and especially against those of her children who lead a retired and a holy life, away from the busy throng, her Monastic Orders and her Sisterhoods, her nuns and her monks.

The "Escaped Nun."

It has grown fashionable these days

to have thrilling lectures on "THE ESCAPE OF A NUN," by an "escaped nun" or of "THE RESCUE OF A NUN" by a "rescued nun." It is strange, isn't it, that the story of "Escaped Monks" does not draw. It has got to be a nun in order to get the crowd. The escape of a monk would not be romantic enough, they have no sympathy for him, but get the "escaped nun," and you will have the crowd.

Insanely Morbid and Harrowing
Fiction.

Now these lectures—with all their thrillers, their harrowing tales of prisons, underground chambers of torture, sepulchers in the walls, where nuns are immured alive and left to die a slow, lingering death, of the graves beneath the convent floor of the innocent little children, the fruit of hideous debauchery, with their blood-curdling hints of poisonings and diabolical orgies, that are carried on in the depth of night or in broad daylight—profess to describe the lives of the Nuns, the Sisters, of the Catholic Church! Good God, what a fiendish travesty!

Contrast Between the Heroic Virtue
of the Nuns and the Abominable
Nature of the Charges
Against Them.

And so these women, who have gone forth from noble Catholic homes, who live and work in your midst, who teach your children the elements of religion and morality, who nurse your sick and dying, who recall, by a life and example of extraordinary self-sacrifice, the wandering and the erring, the outcasts cursed and abandoned by their own fathers and mothers, turned out on the street by an un pitying world, these noble women who devote themselves to the care of the aged poor, whose condition is at times so disgusting as to have alienated the filial affection of their unnatural children, these women, I say, whose heroism is beyond the power of words to tell, a heroism which is not confined to a single occasion, but continued day after day in sweet unconquerable patience, right in your very midst, within your daily sight,

these heroines of mercy and charity who toil incessantly, unselfishly, without earthly recompense of any sort, these are they who, from the public platform, from the pulpits of Christian churches, from the street corners and public halls, are being denounced as veritable beasts in human form!

Oh, I can understand—yes, I can understand—how the blood of loyal Catholics is made to boil with indignation, when such outrageous charges and filthy jibes are leveled at these devoted women, who to them are most sacred, most holy, and most inviolable, whom they know to be the Pride, the Honor, the Glory and the Crown of their Church!

The Romance of an "Escaped Nun" Is a Screaming Farce on Protestant Credulity.

The wonder is that there are any "escaped nuns." The wonder is that there is any scope at all for the "rescue of a nun." But let me tell you right here, there will be "escaped nuns" and there will be "rescued nuns," AS LONG AS IT PAYS TO TELL ABOUT THEIR RESCUE OR ESCAPE. That is the secret of it; and when it ceases to pay, when the gullibility of the ignorant and credulous has at last subsided, when it has been satiated and saturated to the point of not being able to absorb any more of these devilish charges, then the interest in the "escaped nun" and the "rescued nun" will cease of its own accord. Why? Because there is no legitimate reason for an "escaped nun," and there cannot be any scope whatsoever for the "rescue of a nun." Why do I say this? Because every nun can walk out, in broad daylight, any time that she wants to. There is absolutely no let, no hindrance to her exit from the convent. It is one of the most easy things for a Sister of, for a member of any Catholic religious community to effect her release from a Catholic convent. IT IS RATHER HARD TO GET IN, BUT IT IS QUITE EASY TO GET OUT; it is difficult to obtain final admission to the ranks of a religious community, the easiest thing in the world to withdraw therefrom.

An Appeal to Common Sense.

Now, surely I know whereof I speak, and, if proof be still required, I appeal to your own knowledge of the facts. Have you never seen these nuns walking on the streets of your city? They are perfectly free, they have no detective with them. There is no one there that holds them in chains or in bondage. Any one can accost them on the street. They are as free, if they so desire, to go into your house, into any house, as they are to go into their own convent homes.

How can these Sisters—to make this appeal to your COMMON SENSE—how can these Sisters be guilty of the awful crimes, of the abominable orgies, of the unspeakable immoralities and the revolting, nameless sins that are charged against them, and yet go on, within your sight, day after day, doing their daily work in your schools, passing to and fro on the streets, where every man may look upon them and scan their faces to see whether the unmistakable claw-marks, the never-to-be-hidden ravages of degradation and of dissipation be stamped thereon, or rather to see instead that there is stamped upon their faces that which speaks its own language of charity, of reserve, of modesty, of the sublimest womanly virtue.

There Was a Day When the Sisters Needed no Catholic Defenders.

Oh, it is sad, it is heart-breaking, to be compelled to stand before an audience of free-born American citizens, of respectable men and women, to defend the honor, the integrity and the purity of our Catholic sisterhood! Ah, there was a day when no one dared to raise his voice against the Sisterhood of the Catholic Church! There was a day when Protestants admired and revered the Sisters, when they wondered at and admired the Catholic Church precisely because of her Sisterhoods and the wonderful work which these heroic women accomplished, in spreading that all-embracing network of Christian charity, represented by innumerable religious communities throughout this vast land, when, I say, the unselfish devotion of these Sisters, in the interest of

charity and humanity, was the source and the object of unstinted admiration on the part of all our countrymen, and they said, "What a wonderful work it is!"

Astounding Blindness of Bigotry.

If the Catholic Church has anything admirable about it, anything that compels the attention and the reverence of an outsider, it is precisely, as he himself would confess, these institutions of religious worship, of religious virtue, of education, of charity and of self-sacrifice; this it is that has ever formed the chiefest marvel of the Catholic Church. Yet prejudice and bigotry are absolutely without reason. They are both blind. Begotten of passion, they produce passion in their turn, and passion always destroys reason.

Why Are the Protestant Sisterhoods Immune from Attack, While the Catholic Sisterhoods Suffer?

Let me appeal, however, for one moment to thinking men and women. Let me appeal to you, at least, who have some sense of fairness. How is it that no such charge is leveled against the sisterhoods of Protestant churches? Why, you ask, are there any sisterhoods in Protestant churches? Yes, indeed! Why, most assuredly! Did you never, for instance, hear of the Deaconesses of the Methodist Church? They are a body of women gathered together for the purpose of doing service for their church. They are employed in hospitals; they are employed in visiting homes; they are doing a valued service for their church; they are said to be a splendid body of women. Who ever thinks of charging them with crimes and sins unmentionable, merely because they are banded together for church service? What about the sisterhoods of the Protestant Episcopal Church? You know that, especially of late years, "monastic life" has been revived in the Protestant Episcopal Church. We have witnessed the strange spectacle of sandaled monks coming from England and teaching in their religious habit, clad like Catholic friars on the streets of the large cities of our land.

The Episcopalians have large communities of women, who have retired from the world, to imitate the life of the Catholic sisterhoods, and are living celibate lives, directed and guided by clergyman. If the religious life in a sisterhood is necessarily a cause of immorality and a source of crime in the Catholic Church, why is it not productive of the same results in the Protestant Church? Why, then, is not a portion, at least, of these attacks directed against them? Have you never heard of the Deaconesses in the Lutheran Church? In Germany these religious homes of Protestant women have made tremendous progress in late years, and are said to have attracted many remarkable women, who, following their natural aspirations to a higher and holier and a better life than they could ever think of living in the world, surrounded by the cares thereof, have entered these sisterhoods, and in their ranks are living lives of virtue and chastity fashioned upon those of the Catholic sisterhoods. The Lutheran organization of deaconesses at Kaiserswerth, Germany, alone claims 16,000 members. Is there any reproach cast upon them? No. **THE THING IS WRONG ONLY WHEN IT IS CATHOLIC.** There is the rub! there is the explanation! It is hatred of the Catholic Church that inspires such atrocious charges, not love of truth!

Different Treatment of Protestant and Catholic Confessionals a Parallel Case.

It is exactly the same here as with the attacks that are made upon the confessional. We hear it said constantly and repeated, until we are fairly nauseated thereby, that the confessional is a cess-pool of immorality; and yet there are hundreds of Protestant Episcopalians who are hearing confessions, right here in our own country. If you will open the Book of Common Prayer of the Episcopal Church, you will find the warrant for confession plainly and clearly expressed therein. You will find the minister directed to hear the confession of all that present themselves, and, if they desire it, to pro-

nounce upon them absolution. Why is it that only the CATHOLIC CONFESSIONAL is a cess-pool of immorality, and not the EPISCOPALIAN CONFESSIONAL? Why is it that only celibate Catholic priesthood is immoral, and not the celibate Episcopalian clergymen? It always comes back to the same, the self-same, answer and explanation! You can read in the religious press of the country, our own as well as that of other countries, how Protestant clergymen will ever and anon, openly and frankly, express their profound regret that they have no confessional in their churches. I distinctly recall that, right here in the city of Toledo, within the last year, some Protestant clergymen came out in public interviews, declaring that they were of opinion that a Protestant clergyman ought to be a confessor to his people, but, of course, all this is forgotten, when religious bigotry comes into play, and there is a question of arousing religious hatred and animosity. All of these institutions are bad, are rotten, and a source of corruption SOLELY BECAUSE THEY ARE CATHOLIC—for that, and for no other reason!

The Convent and the Requisites for Admission Thereto.

Let me tonight enter more in detail into the life of the Catholic convent. What is a convent? What is a convent like? Why do girls go to a convent? What do they do in the convent? Why don't they stay at home?

Definition of a Convent.

A convent is a religious home for young women who desire to lead a holy and a retired life; who wish to consecrate their lives exclusively and absolutely to the perfect service of God, in a manner and degree that are utterly impossible out in the world, and—in the case of active sisterhoods—to the perfect and devoted service of humanity, as well, with a view to the alleviation, in some way or another, of the sufferings and the ills to which mankind is heir. That is the meaning of a convent.

The Convent Easy of Exit, Difficult of Entrance.

I told you before that, while it is quite easy to get out of a convent, it is rather difficult to enter a convent. The Church is most particular, is most exacting in the conditions, which she lays down for admission into her convents. In the first place, she requires perfect physical health—a sound mind and a sound body. She also requires unblemished character; there must be no public stain, there must be no moral blemish upon the character or reputation of those, who seek admittance to the ranks of her Sisterhoods. The family record must, as a rule, be clean and respectable. There must be, in the candidate, none other than a pure motive, the disinterested motive of devoting herself perfectly to the service of God, in a manner, which is impossible in the busy life of the world. Finally, a person, desiring admission into a convent must be ABSOLUTELY FREE IN HER CHOICE. The Church is most insistent in enforcing this condition. She demands that there be not the slightest pressure or intimidation, that there be no cajoling, no coaxing of any sort, on the part of anyone. She is firmly determined to secure for herself absolute certainty that the desire to enter the religious life is really free and voluntary on the part of the candidate; otherwise the doors of her convents are inexorably closed. No one may enter the religious life who does not enter upon it entirely of his, or her, own free will and choice.

Profession Preceded by a Prolonged Period of Trial.

The entering of a religious community, though perfectly voluntary and deliberate, is nevertheless followed by a long period of trial prescribed by stringent laws, wherein the candidate is tested, first as a "postulant," and subsequently as a "novice." If during this prolonged period of trial, the candidate should at any time discover that her first fervor has cooled, and that she has made a mistake, she is perfectly free, not merely physically, as she always is, even

after her vows, but also in conscience, to leave at any moment, without scruple or hindrance of any sort; the process of exit is very simple indeed. After this period of trial has passed, then and then only is she allowed to make her Profession, to take her Religious Vows. It was St. Francis de Sales who said that, in marriage we have just the reverse of the religious life. In the religious life the novitiate comes first and then the vows or profession. In marriage the vows or profession come first and then the novitiate. And the Saint makes the sagacious comment that, if marriage had such a preliminary novitiate, he much feared that few indeed would persevere long enough to make their profession.

The Dominant Motive of Religious Life.

Now, why do persons wish to enter upon a religious life? Why do they desire to choose that form of life, isolated from the world at large? Because our Divine Lord and Master Himself inculcated the excellence thereof and expressly invited His followers to lead such a life. Our Blessed Lord and Savior came into this world to be the living exemplar of that which all should strive to be, of that to which, in a greater or lesser measure, we must all aspire. Now, He came to teach us mainly by His own actions and example, for we read of Him that He "began TO DO and to teach." He did, and practiced Himself, most perfectly, every part of His own teaching.

"If Thou Wilt Be Perfect."

Now, in the Gospel of St. Matthew, Chapter xix, we find depicted the following memorable scene: A young man—and the Gospel tells us, he was a rich young man—came to Jesus and said: "Good Master, what good thing shall I do that I may have life everlasting?" That was a serious question indeed, and Our Lord gave it a plain and categorical answer. He said to him: "If thou wilt enter into life, keep the commandments." This is the way that leads to Life Everlasting—the way of the commandments! And the young man asked, "Which com-

mandments?" Jesus answered him by enumerating the Commandments of God, so that there might be no mistake about it, that there might be no possibility of the young man's misunderstanding His words. Our Blessed Lord and Saviour, accordingly, mentions them in detail: "Thou shalt do no murder; Thou shalt not commit adultery; Thou shalt not steal; Thou shalt not bear false witness; Honor thy father and thy mother; and, Thou shalt love thy neighbor as thyself." These are the commandments. And the young man said to Him: "All these have I kept from my youth. What is yet wanting to me? Is there aught else that I must do? Is there anything more that is needful? What lack I yet? Master, behold I am desirous of doing more than merely entering into life." And the Master answered and said to him: "IF THOU WILT BE PERFECT"—there is here a striking change of language; the first was "IF THOU WILT ENTER INTO LIFE," and now it is "IF THOU WILT BE PERFECT"—that is more than the first, and the advice is: "Go, sell all thou hast and give to the poor, and thou shalt have a treasure in Heaven, and come and FOLLOW ME." The conditions of the perfection which Christ demands from the young man are far superior to the obligations of ordinary life, whose observation is of absolute necessity for the salvation of one's soul, for the bare entering into life. "If thou wilt be perfect," then give up the world; give up its pleasures; give up its honors, its posts of earthly power and vantage; give up the things that the world most loves. Go sell it all, leave it all behind thee, and "FOLLOW ME." "And when the young man had heard that saying, he went away sorrowful, for he had great possessions." He was not ready to part with them. His heart was loath to detach itself from the things of earth that he possessed. He loved them passionately, loved the enjoyment thereof, and therefore he refused the call of the Master, the call, not to the ordinary life of men, but the call to something far higher, the call to the perfect life. He refused this call, and the Master, looking after him,

said to His disciples: "Amen, Amen. And I say unto you that a rich man shall hardly enter the Kingdom of Heaven." And the disciples wondered very much, saying: "Who, then, can be saved?" And Jesus, beholding, said to them: "With men this is impossible, but with God all things are possible!" Then Peter, answering, said: "Behold, we have left all things, and we have followed Thee. What therefore shall we have?" And Jesus said to them: "Amen. I say to you, that ye, who have followed Me, in the regeneration, when the Son of Man shall sit on the throne of His Glory, ye also shall sit on twelve seats, judging the twelve tribes of Israel. And EVERY ONE"—now, mark these words—"every one that hath forsaken house, or brothers, or sisters, or father, or mother, or wife, or children, or lands, for My Name's sake, shall receive an hundred fold and shall inherit life everlasting." Here you have the principle laid down most clearly, in words that cannot be misunderstood. It is not an obscure passage of Scripture; these are plain words, distinguishing, in sharp contrast, the life of the ordinary Christian in the world from a life that is more perfect, a life that involves greater sacrifice, that means the renouncing of all those things that are so dear to flesh and blood, namely, the enjoyments, pleasures, honors and possessions of the world; yea, and still more, even the comforts of home, the companionship of those we have learned to love, with whom we have lived from earliest childhood days, it extends even to these dear ties, and means parting from all we hold most dear, entire renunciation, it means to forsake ALL, and why? Not for earthly motives, as the young woman does, when she leaves father, mother and home to cling to a man and follow him, as his wife—she indeed likewise leaves father and mother, but leaves them for the compensation of human love, for the reward of an earthly home, her renunciation is for the sake of these. Such, however, is not the recompense, which Christ holds out to those who renounce all things to follow Him. But of these He says: He that leaves

father and mother, sister and brother, or aught that is dear to him, for My Name's sake, and therefore, for the love of God, to lead a better and a holier and a more perfect life, detached from worldly care, detached from worldly occupations, and devoted, absolutely given over to the love and the service of God, such an one, says the Master, "shall possess an hundred fold and life everlasting."

The Question Is Not An Open One— Christ Has Spoken! It Is Decided Forever!

So, it is evident that **THE LIFE OF RENUNCIATION MUST BE POSSIBLE, AND THAT OUR LORD MUST HAVE DESIRED IT.** Our Lord must have expected such a life of His more intimate friends and disciples. Yea He had enjoined it upon His Apostles, the Twelve, who followed His own example most closely, who were faithful to His call, who left all things for Him. Could not Peter say: "Lord, behold, we have left all things" and does not Christian tradition tell us that, as a matter of fact, all the Apostles led pure and celibate lives and went about imitating the example and doing the work of the Master, that they associated with themselves other helpers who, like themselves, led this same life of perfect purity and of perfect renunciation. And do not tell me that this is asking too much of human nature, that it is impossible! Nor ask: How can a man lead such a life as this? Here again the Master Himself gives you the answer, in that same nineteenth chapter of St. Matthew.

The Question of the Pharisees.

We read there how the Pharisees came to our Lord and asked Him a question. Yea, it was to "tempt" Him that they asked the question, and what was the temptation? They wanted to know whether it was right and lawful to put away one's wife. Here are the words of the Gospel: "They came to Him, tempting Him, saying unto Him, Is it lawful for a man to put away his wife for every cause. He, answering, said to them, 'Have ye not read that He Who made man from the begin-

ning, made them male and female, and said, For this cause shall a man leave father and mother and shall cleave to his wife, and they two shall be one flesh. Wherefore, they are no more two, but they are one flesh. What, therefore, God hath joined together, let no man put asunder.'” This was Christ’s answer to their question concerning the indissolubility of marriage. He had come to restore what was lost. They asked the question, and He had answered it. Marriage, by its very nature was essentially one, the union of one man with one woman by a lasting and inseparable bond, becoming one, in one flesh, so that what GOD, by the very nature of His institution, had joined together, it was no longer MAN’S province to put asunder. Now, they said to Him, “Why then did Moses command to give a bill of divorce and put away the wife?” And He said to them, “Moses by reason of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.” Moses permitted a special dispensation, owing to very peculiar conditions, under which the Jewish people were living in his day, but, as Christ tells us, that was because of the hardness of their hearts, and Moses only tolerated it, he only permitted it, but it had not been so from the beginning. This, therefore, was not marriage as God, the Creator, intended and established it. “And I say unto you,” says Christ—Oh, listen to these words—how solemn they are, from the mouth of Him Who said, “I am the Son of the living God, and now from henceforth you shall see the Son of man coming on the clouds of Heaven to judge the living and the dead!” Listen, for it is Christ, the Judge of the living and the dead, the Son of the Living God, Who speaks: “But I say unto you that whosoever shall put away his wife except it be for fornication and shall marry another, committeth adultery, and whoso marrieth her that is put away committeth adultery.” It was in order that the exception He had made might not be misunderstood—and there are a number of other passages of the Holy Scriptures that prove it

and show clearly that Our Lord meant that fornication or adultery were grounds not for absolute divorce, but only for separation without freedom to remarry—that He hastens to make the latter qualification: “And whoso marrieth her that hath been put away also committeth adultery.” Therefore, the bond itself has not been severed in the case of separation on account of adultery.

The Dismay of the Disciples.

Now, when the Disciples—mark you, it is not now the Pharisees, but the Disciples, “to whom our Lord always clearly revealed His mind concerning everything—when the Disciples heard this explanation which their Master gave of the real status of marriage, and realized its exacting conditions in the New Dispensation, under the New Law, under the Law of Christ, the Disciples exclaimed in dismay: “If the case of a man with his wife be so, then it is not expedient to marry.” They appreciated the difficulties that might arise therefrom, and felt that then indeed marriage would be almost sure to become at times an awful and burdensome yoke, and so they said: “If the case of a man with his wife be so, it is expedient not to marry.”

Christ Expressly Approves of Celibacy

What is the answer of the Master? His answer is simply: “**ALL MEN TAKE NOT THIS WORD, BUT THEY TO WHOM IT IS GIVEN.**” Does Our Lord condemn or rebuke the suggestion that it is not expedient to marry, that it is better to lead a celibate life for the love of God, for higher motives? Does He reprove this idea? No, not at all! On the contrary, He confirms it, and He says: “Not all take this word, but they to whom it is given, for there are some eunuchs who were born so from their mother’s womb, and again there are eunuchs who were made so by men, and there are eunuchs who have made themselves eunuchs for the Kingdom of Heaven. **HE THAT CAN TAKE, LET HIM TAKE IT.**” Here you have the clear and explicit words of our Lord, not indeed commanding celibacy, not indeed enjoining

it as a precept, but giving it as a counsel, a so-called Evangelical Counsel, to be followed for a heavenly motive, for the sake of the Kingdom of Heaven, for the sake of leading a more perfect life, and He adds the invitation: Let him that feels within himself the desire, the aspiration, the attraction to this higher kind of life, let him take it. God's grace will be with him.—“He that is able to receive it, let him receive it.”

St. Paul, the Apostle, Commends Virginity and Celibacy.

Now, what the Master so clearly taught, what the Master practiced in His own life (for He Himself led that life of perfect purity and virginity), what He showed His especial love for through the choice of a Virgin Mother, and the choice of a celibate Precursor, St. John the Baptist (who led this life of singleness out of love for God, to devote himself wholly and exclusively to his work as the Herald of the Lord), what He so urgently commended to His Apostles, promising them in reward “the hundred fold” and Eternal Life, that we find the great Apostle St. Paul, in his turn, teaching most explicitly; for, if we take up the First Epistle of St. Paul to the Corinthians, Chapter 7th, we find the Apostle advocating celibacy and urging the faithful to follow his own example in this respect: “For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that. I say therefore to the unmarried and widows, It is good for them if they abide even as I. But if they cannot contain, let them marry,” and to this advice, he adds in verse the twenty-fifth of the same chapter: “Now, concerning virgins, I have no commandment of the Lord, but I give counsel as having obtained mercy of the Lord to be faithful. I think, therefore, that this is good for the present necessity, I say that it is good for a man so to be,” i. e., it is good to be free in order to serve God more perfectly. “Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. But if thou take a wife thou

hast not sinned, and if a virgin marry she hath not sinned. Nevertheless such as these shall have tribulation in the flesh, but I spare you. But this I say, brethren, the time is short. It remaineth that they also who have wives be as if they had none.” Then further on: “But I would have you be without solicitude. He that is without a wife is solicitous for the things that belong to the Lord, how he may please God: but he that is with a wife is solicitous for things of the world, how he may please his wife, and he is divided.” Then after contrasting in the same way the married with the unmarried woman, he finally concludes: “I speak for your profit, not to cast a sin upon you, but for that which is decent and which may give you **POWER TO ATTEND UPON THE LORD WITHOUT IMPEDIMENT**. Therefore both he that giveth his virgin in marriage doeth well, and he that giveth her not doeth better. For blessed shall she be if she so remain according to my counsel, and I think that I also have the spirit of God.”

The Religious Life Among the Early Christians.

Could any teaching be more plain on the subject than that of the Apostle? And this teaching of his was so plain and so perfectly in conformity with the teaching of the Master and with the practice of the Apostles themselves, that we find it practiced by the Christians, from the earliest Apostolic days. We read in the Acts of the Apostles, how, even then, holy women devoted themselves entirely and exclusively to the service of the Church. We notice how frequently St. Paul refers to these women, mentions them by name, commends them for their work and declares that their names are written in the Book of Life. We know from the earliest Christian annals, what a wonderful respect and reverence was paid by the early Christians to these holy women, who, following the example and the teachings of the Apostles, dedicated themselves wholly to the work of the Church and the more perfect service of God. We see how they were

everywhere and always held in the greatest veneration and respect. We see how throughout the history of those early days of the Church, this life always appealed to a large number of unselfish souls, how they separated themselves from the world and led most holy, virtuous and heroic lives, for the glory of God and the salvation of souls.

Origin and Development of the Monastic Life.

During the era of the early persecutions of the Christians, we find the deserts peopled by what were called the "Fathers of the Desert," even in those days the Egyptian desert in the region of ancient Thebes had actually become a spiritual Paradise, the Garden of the Church, where flourished every Christian virtue of renunciation and of perfect sacrifice, for the love of God. Then, as the persecutions ceased and a well ordered Christian life developed throughout the vast extent of the fast-crumbling Roman Empire, we find the beginnings of the Monastic life. We find great and holy men, like St. Basil and St. Augustine, laying down fixed rules for the guidance of those, who had withdrawn from the world, in order to serve God more perfectly. Those rules are still being followed in the Church to this day.

One of the grandest historical works of the last century, the monumental work of Montalembert, entitled "THE MONKS OF THE WEST," gives us the description of the life of these Monastic institutions, from their earliest origin and development on, throughout the entire Christian Era. This great man in his wonderful work traces out for us the gigantic labors accomplished by these Religious Orders, feats which form the chiefest glory of, and shed the grandest lustre on the whole of Christendom. He showed that everything that is worth possessing today originated exclusively in the life of self-sacrifice of these devoted men and women, who separated themselves voluntarily from the world in order to devote themselves more perfectly to the service of God and to the service of their fellow men.

Protestant Inconsistency.

Oh, it is so strange, so incomprehensible, that men should understand these things very well indeed, when it suits their own purpose, and should utterly misunderstand them when they concern the Catholic Church!

Protestants Can Understand and Admire Self-denial in the Girl of the Foreign Mission.

Thus, for instance, to give you but one illustration, non-Catholics find it perfectly natural, and they speak of it in glowing terms in their journals, in their missionary annals, as a most admirable thing, that young women should leave their homes, give up their relatives, give up the joys and the comforts which they can find in their home-surroundings, and wander afar, as missionaries, into distant pagan lands, and when these young women, who have sacrificed much to follow what they consider the "mission call" of Jesus Christ, return from abroad, with what enthusiasm are they not hailed and welcomed by the various Protestant bodies and denominations? Their journals fairly gush with fulsome praise of the work of these devoted women, who have sacrificed worldly prospects and forsaken all to follow for a time a missionary avocation. Yet after all their sacrifices and hardships were not nearly so severe as those of the Catholic Sister on the Foreign Mission, or in the leper-hospital; they have always enjoyed comfortable board and lodging, their salaries were high and the period of their exile a comparatively short one—not a lifetime as in the case of the Catholic Sister engaged in that field of work.

The Call of the Catholic Sister They Misunderstand.

Yet strange that these same men, who applaud the young woman of their own sect, who leaves home, family and friends for the Foreign Mission, will find it absurd, will speak of it reprovingly, when a Catholic girl feels the call of God within her heart, and, going to her parents, says, "Father, mother, I feel a higher call than the call to the life of the world. I do not feel that my life can

be happy, that I will be doing my best by remaining in the world, I do not feel that my life is cast in these ordinary pathways, I do not desire to marry, I do not desire to remain in the world, I seem to hear a voice within calling me and saying: 'Come and follow me.' I see thousands who are waiting to have the seed of Christian virtue planted in their hearts, who, in the years to come, will bless me and you, dear parents, because you gave me up, that I might form and fashion them to true Christian lives; I hear the moaning of the sick and the dying, the voices of the unfortunate, the stricken ones, the victims of every kind of human misery, and in my days of Christian service I will minister unto them and spend myself for them, to render their lot more bearable and make them happy, to reconcile them with God's Providence, to show them the pathway that leads to higher and better things, and prepare them for the true and only purpose, for which they have been created, Life Eternal, which is to know Thee, O God, and Jesus, Whom Thou hast sent.

"Oh, parents, I see how, through tear-dimmed eyes, you reveal your courage and resignation. God bless you for the cheer that you have given to me!"

Oh, how I would like to take these parents by the hand and lead them into the vast fields of the labor of our Catholic Sisterhoods, to let them see with their own eyes, to let them feast upon a spectacle, so glorious and triumphant for Christ!

Sister Rose Parsons Lathrop.

How I would like to take you with me to that hospital for the incurable, for the cancer-stricken, where men who ordinarily see nothing but black despair ahead of them, are sheltered and taught resignation to their sad fate and filled with a supernatural hope by that devoted woman, Sister Rose Parsons Lathrop. A convert to the Catholic Church, the granddaughter of Nathaniel Hawthorne, the great American author, she renounced all the bright allurements and charms of a happy home and loving friends, to devote herself,

day after day, to the care of these poor unfortunates, who have been abandoned by their own relatives, whose disease is so loathsome that no one will endure to stay with them, and yet, for the love of the Master, she is doing this heroic work, cheering their lives and preparing them for a happy and Christian death. Oh, what blessings rise up to Heaven from the lips of these men, as they depart from the "vale of tears," which has been rendered so blessed for them by the service of this noble woman and her companions!

Sister Catherine Drexel.

Or take that other grand woman, Sister Catherine Drexel, the millionaire's daughter, reared in the fashionable home of her millionaire father in Philadelphia. Like Sister Rose Parsons Lathrop, a convert to the Church, she has been devoting herself exclusively to the work of the education of the poor Indians and the despised Negroes. There she is, with her devoted band of sisters, spending herself for the uplifting, for the Christianizing, for the civilization of those poor children of nature and of those unfortunate men and woman, who by us, by our legalized oppression, were brutalized in slavery for decades of years, and it is among these that she lives and toils in her intense longing to do her best for poor, neglected ones of Christ's flock.

An Angel of Mercy.

Visit with me in spirit the battle-fields of our country, and behold there always the Sister of Charity on the gory, corpse-strewn plain, as she passes from one shattered piece of humanity to another, bending over them tenderly, deftly binding up their ghastly wounds, whispering sweet words of sympathy, consolation and hope in the ear of the dying—an Angel of Mercy, she, untiring, unshrinking, all heedless of the rain of shells and the patter of the bullets around her. Visit with me the pest-stricken, in times when dread disease and pestilence have overwhelmed our land, when even parents fled from their babes, from the suffering of their children, and here again it is these sisters who

were the first to go and the last to depart. They gave their lives for the love of God, for the reward which God hath promised them that are the ministers of His mercy to men.

"Give not that which is holy unto dogs, neither cast ye your pearls before swine, lest they trample them under foot, and turning upon you, rend you."

Oh, my dear people, when we pause to reflect on such sublime charity and heroism, we utterly are at a loss to understand how dastardly cowards should venture to besmirch that which is so glorious and divine, should be so far lost to sentiments of natural nobility and decency, as to dare to make such angelic women as these the innocent victims of the loathsome desecration of their foul and filthy imaginations!

Association for Lofty Religious and Humane Motives Perfectly Legitimate.

"But," we are asked, "why should they gather together in this way? Can't they remain at home and be good?" Well, why then will you allow men and women to band together in associations for almost every other conceivable purpose—purposes of business, purposes of education, purposes of gain, purposes of politics? Apparently, this is always right and lawful, except where it is a case of women or men banding together for the purpose of serving God more perfectly, of being in a safer position to withstand the onslaughts of passion, of being better able to lend mutual support and encouragement by their common good example, in order to succeed more perfectly in leading heroic and devoted lives of service. Then, and then alone, is it wrong to associate! And why, may I ask? Why not accord the same liberty of association for a higher, holier, nobler, more heavenly purpose to such as have that desire within their hearts, that you would in the case of associations for inferior aims? It is not considered just and right today, that a woman should be given her freedom, when it is a question of choosing her pathway in life? We champion the principle that

it is wrong to force anyone into a marriage, which they themselves do not desire. If freedom is granted to those that desire to marry, why not freedom and liberty of choice to those that desire to live a holy and a better life? Why should that life alone be withheld from them?

Religious Vows as Legitimate as Marriage Vows.

But, you say, why bind oneself by a vow to such a life as this? Oh, but we do not put such queries, when there is question of the merely natural things. We find it right, proper, yes, admirable, do we not, that a man should plight his troth and fidelity to the woman of his love? We find it equally right and admirable, do we not, that the woman should vow and pledge her loyalty to the man she chooses for her husband? Why, then, should it be wrong to swear loyalty and fealty to Jesus Christ, the King of Glory, Lord of Lords and King of Kings, with a view to devoting oneself entirely to His love and His service? Why isn't it right in this case?

The Vow of Obedience Legitimate.

"But," you say, "this obedience that is demanded in a religious community, is it not slavery?" Oh, tell me, do you consider the obedience of a child to its parents slavery? Do you consider the obedience of a wife to her husband, in things lawful, slavery? Do you consider the obedience of a soldier to his general slavery? Do you consider it slavery for a man to obey the laws of his country, or the call of his country when it summons him to sacrifice all in its defense, yea, to lay down his life, if must be, in glad, unhesitating obedience upon the altar of the country's liberty and freedom? No, no! You find it perfectly proper here, you find it right, you find it noble, you praise the man, and say, "He is a hero." Then, why is not that man a hero, why is not that woman a heroine, who, by the vow of obedience, lays his or her life at the feet of Jesus Christ, in answer to the call of the Master, who said: "Go, sell all thou hast, and come and follow me"?

The Vow of Poverty.

What are these vows that the

Church demands of her religious? They are three—the vows of poverty, obedience and chastity. There is the vow of poverty. What does it mean? it means the voluntary cession of all personal rights of property, in order to create a common fund for the general use of the Community. It is putting into practice that which we read of the early Christians, who came and sold their goods and brought the proceeds to the Apostles, under whose guidance they established a community-life. And, as in those early days the first Christian lived the common life, under the direction of the Apostles, even so today the Catholic Religious, surrendering their own personal rights to earthly possessions, level all social distinctions between themselves, those distinctions which are so often the cause of the jealousies and envies and contentions of every-day life, in order that they may the more perfectly possess the peace and happiness and love, "which the world cannot give," and do their work in common. They thus contribute to a common fund, out of which all are nourished and sustained with common fare. This poverty has the further advantage of disentangling the heart from its attachments to earthly goods, and thus rendering it more attentive and willing to hearken to the voice of God. This vow of poverty, which is taken by the religious, does not deprive her of her means of livelihood. She has all that she needs. We really need very little for our existence between the cradle and the grave. The Master tells us that it is **only food and raiment.** These, after all, are the sole necessities," and in a religious community the members are provided therewith from their common fund and their common earnings. For the rest, all distinction is abolished, and if aught remains over and above the bare necessities of the Community, it is used for works of charity and education, and for the furtherance of everything that is for the welfare of humanity.

The Vow of Obedience.

And this vow of obedience, which the world professes not to understand—behold how conscientiously and

proudly the soldier observes it! Have you ever heard of the great general, William Tecumseh Sherman? What a question! In his autobiography this man has a most remarkable passage in reference to himself. General Sherman, speaking of himself, as a soldier, gives utterance to these memorable words: "I have never in all my life disobeyed **OR EVEN QUESTIONED** an order received from a higher commanding officer, though many and many a time I have risked my health, my reputation, and even my life, in obeying orders, and **EVEN THE HINTS** to execute plans and purposes, that were not at all to my liking." There you have the obedience of a soldier! With him the word of command comes before every other consideration. Now, what the soldier does for an earthly commander in the army of his country, that the soldier of Christ is willing to do for the Master.

Religious Obedience an Intelligent and Voluntary Obedience.

And this obedience, which, at first sight, seems so hard, which so many think means subjection to the caprice of superiors, is in reality nothing of the kind. Such a notion is absurd. Without order and well regulated authority, no society could exist. It would immediately go to pieces, it would disintegrate. Hence this obedience is an intelligent and voluntary one, an obedience to a superior, who will issue no command, except in strict accordance with a well defined and clearly laid-down code of rules, rules, that are plain, concise and reasonable, which form, in a word, a precise constitution; they clearly define the province and subject-matter of the obedience demanded. The rules are constituted by and are in the control of the community governed by them. These constitutions are studied by the candidates for years, before they finally pledge themselves, by voluntary act, to the obedience regulated thereby. There is no scope whatsoever for caprice, there is nothing cruel, nothing tyrannical, in such communities. Every single subject of obedience is clearly designated and moves within well-defined limits.

Then, too, there is no social body on earth, that is really more democratic, more republican, in its form of government, if I may so express it, than our religious communities. The superior is elected by the free suffrage or votes of those who constitute the community. She may not be chosen by any other way than by free suffrage, and when she is elected superior, she may not conduct or guide the community, except in accordance with the constitution and rules, that are extremely definite. She is accountable to the community, to the members of the community, for every one of her acts. In most instances, to secure the validity of her act, she must obtain the consent of her counsellors, who, like herself, are elected by the free suffrage of the members of the community. And there must be rotation in office; she may not, beyond a certain period of time, remain superior. At the expiration of her term of office, she must, unless re-elected, step down from her pre-eminence, and go back into the same rank and file, to which ordinary sisters, formerly under her, belong. After a certain period of time, even re-election is absolutely prohibited. Surely, then, when we consider the rules and constitutions of such communities, we must marvel at the freedom and the democratic form, wherewith the Church has endowed her religious institutions from the earliest times.

The Vow of Chastity.

And as for the vow of chastity, I have already shown, in my last lecture, as well as by testimony of Christ and St. Paul, just quoted, that wonderful efficiency, power for good, is given to those, who voluntarily renounce even the lawful pleasures of life, in order to devote themselves more perfectly to the service of God.

Tribute of Maitland, Non-Catholic Historian, to the Service of the Monks for Humanity.

Perhaps one of the grandest tributes to the monastic orders of the Catholic Church ever penned by man is that of Maitland, a non-Catholic writer and great historian, who in his work entitled "The Dark Ages," writes as follows: "It is quite impossible to

touch the subject of monasticism without rubbing off some of the dirt which has been heaped upon it. It is impossible"—now, mind you, this is one of the historians who has most thoroughly studied that period and that work of the Church, and he studied it as an impartial outsider, not as a Catholic, and therefore his testimony is perfectly unbiased—"it is impossible," he says, "to get even a superficial knowledge of the medieval history of Europe without seeing how greatly the world of that period was indebted to the monastic orders; and feeling that, whether they were good or bad in other matters, monasteries were beyond all price in those days of misrule and turbulence, as places where (it may be imperfectly, yet better than elsewhere) God was worshipped—as a quiet and religious refuge for helpless infancy and old age, a shelter of respectful sympathy for the orphan, the maiden and the desolate widow—as central points whence agriculture was to spread over bleak hills, and barren downs, and marshy plains, and deal bread to millions perishing with hunger and its pestilential train—as repositories of the learning which then was, and well-springs for the learning which was to be—as nurseries of art and science, giving the stimulus, the means, and the reward to invention, and aggregating around them every head that could devise, and every hand that could execute—as the nucleus of the city which in after days of pride should crown its palaces and bulwarks with the towering cross of its cathedral.

"This I think no man can deny. I believe it is true, and I love to think of it. I hope I see the good hand of God in it, and the visible traces of His mercy that is over all His works. . . . Let me thankfully believe that thousands (of these monks) were men of enlarged minds, purified affections, and holy lives—that they were justly revered by men—and, above all, favorably accepted by God, and distinguished by the highest honor which He vouchsafes to those whom He has called into existence, that of being the channels of His love and mercy to

their fellow creatures" (Preface to first edition, page 2).

Such is the testimony of a rationalist, of a man with no faith in the Catholic Church, but of one who sees on the pages of History, stamped in characters clear, bold and indelible, the sublime record of the wonderful work that has been accomplished for humanity by these monastic institutions through the nineteen centuries of the existence of the Catholic Church.

What They Are Doing for Our Own Land Today.

But why look to other times and places, when we have only to glance over our own land today? If, at one fell stroke, every convent and every monastery that flourishes in the United States at this present moment, were to be wiped out of existence, oh, what a wail of misery! what a wail of despair and anguish would go up from thousands upon thousands of Christ's poor, who today are sheltered in these blessed homes of Christian charity, as the beneficiaries of the bounty, the love, the devotion, the self-sacrifice of our devoted Sisters!

Sister Alphonsus.

About a year ago, there died in Big Rapids, Mich., a certain Sister Alphonsus, whom it was my privilege to have known for upwards of thirty years, one of the most remarkable women, I think, in the whole State of Michigan. When she died, one of the most influential papers of the city of Grand Rapids wrote an editorial on the death of that woman, whose name had been a household word in thousands and thousands of homes of the State of Michigan, the field of her life's work, and these are the opening words of this editorial, to which I refer:

"Few women indeed have given to the world what Mother Alphonsus gave during the past fifty years of her life, and today, as she is being laid away to rest, from thousands and thousands of hearts will gratefully arise the prayer: 'God bless that noble woman, who nursed and cared for us in the days of our sadness and sorrow!' When a secular journal, having absolutely no connection with, or

partiality toward her religious institute, will speak this glowing tribute of veneration and love, of genuine and enthusiastic admiration, for the work of this noble woman, who did the work of the Master for more than fifty years, hers must indeed have been a glorious life, to evoke even from the secular press, which ordinarily ignores the glorious works of Catholic charity, a tribute such as this!

Oh, my dear Christian friends, had I the time and the leisure requisite for the enormous task of collecting for you the countless tributes, that have been penned, have been printed, have been spoken, have been conceived within the hearts of men and whispered from the lips of those who have fallen under the spell of the goodness and worth of these wonderful women, these women whose lives are inspired solely by the purest and intensest love of God, I could pile up before you such a vast and dazzling wealth of glorious testimony as no other theme has, or ever could call forth, as no other work for humanity in our land can or could ever boast of!

The subject of the Religious institutions of the Catholic Church is indeed emblematic of the grandest and purest love that the world knows of, and, therefore, when men attack such institutions as these, they attack that which is most holy, which is most sacred, and which brings more blessings upon the community than almost any other institution, of which it is possible to conceive.

Challenge of the Bishop of Orleans.

Never to be forgotten, is the famous, unanswered and unanswerable challenge of one of the great bishops of France, Mgr. Dupanloup, Bishop of Orleans, who, in response to the infamous taunts of infidels, offered to pay for the printing of the following advertisement in their various journals:

"Atheistic philosophers, agnostic followers of Voltaire and critics, I ask you, for the sake of suffering humanity, to publish this advertisement on the front page of your journal:

"Wanted—500,000 heroes of both

sexes, to care for the sick, to instruct neglected and troublesome children, on condition that these heroes and heroines keep themselves chaste, patient, forbearing, working ten hours a day for 33 cents, and receiving in return to supplement their salary, injuries and calumnies, while they deny themselves even innocent pleasures.'

"Print this in your papers: I will pay for the advertisement. You laugh at me. Not without reason perhaps * * * And yet you are wrong. This army exists, and it is sublime. One only Master could have created it and inspired it; He raised it, He recruits it, He arms it and has commanded it for twenty centuries * * * and it asks no reward save the smile and benediction of its Master, Our Lord Jesus Christ."

The Nemesis for Clemenceau.

And today, when we see France, in the paroxysm of her rage against religion, driving out these saintly women, is it not the strange irony of fate to find the very men, who drafted and promulgated those impious laws, recalling their persecuted 'victims, to nurse them and their darlings, in the day of sickness and trial. Just recently we had occasion to witness this sublime Nemesis in the case of Clemenceau, and in that of Waldek Rousseau, two of the most relentless foes of the Church and the very authors of those brutal laws against the Religious, but whose first demand, on finding themselves sick unto death, was: "Bring me a Catholic sister to nurse me and restore me to health!"

Consistency of the Socialist Termagne

And again, the other day, Termagne, the leader of the Socialists in Belgium, on discovering that his own sister lay ill, dangerously ill, would not rest, until he himself had brought one of the Sisters of Charity, whom, but shortly before, he had brutally maligned in Parliament; but, apparently, she was the only one whom he desired to have at the bedside of his own dying sister, to ensure for her the conscientious care, which he well knew would come to her only at the hands of these noble women of God.

M. Meline, Former Premier of France, Exposes the Underlying Motive of All Animosity Towards the Sisters.

M. Meline, former Premier of France, whom no one will venture to accuse of partiality towards the Catholic Church, in answer to the speech of Bounet, at a Masonic banquet, in which the latter announced the Masonic plan of expelling the Religious from France, came out with an editorial in "La Republique Francaise," of which the following are the concluding sentences:

"And when they shall have succeeded in driving all the beloved Sisters out of the country, what will they do? They will replace them by 'apostles of the big salary.' Such is their highest ideal.

"But why this insane substitution?
**FOR THE ONLY CAUSE WHICH
CONTROLS ALL THEIR ACTS—
THE HATRED OF GOD, IN WHOSE
NAME THESE ANGELS OF CHAR-
ITY MAKE THE VOLUNTARY
SACRIFICE OF ALL THE PLEAS-
URES OF LIFE!**

"Where is the man, after this, who will persist in the denial of the existence of God? Hear me, readers, it is not often we trouble you with religion in the columns of this newspaper, but, answer me, is it possible to hate so ferociously, so inhumanly a being who does not exist? If God be only a chimera, how shall we conceive on the one hand so much love, and on the other so much hatred, one persecuting the other on the field of human misery? For the honest thinker there is in the repulsive outrage of the Freemason and in the silent heroism of Catholic charity one and the same Credo! Does not Scripture say that faith lives even in the depths of hell?"

An Appeal.

Friends, I appeal to you, is it possible for men to go further in the mad riot of their fiendishly distorted and putrid imaginations than have the dastardly propagators of this awful campaign of lying and misrepresentation in your midst? They have dragged down into the mire of infamy, all that is holiest and purest, all that

stands for the best morality in our city. Oh, shame, shame on the lying tongues, eternal shame on them, I say, that dare fasten even the foul breath of evil suspicion upon these women, who, by their going and coming in your midst for the many years past, have proved their worth and their Christian dignity, their high ideals, their sublime Christian character!

When Knighthood Was in Flower.

How refreshing it is to turn from the revolting nausea of such infamy, from the present disheartening dearth of non-Catholic chivalry and remember that it was not always so, to recall that formerly there were many not of our faith, whose love of truth and sense of honor constrained them to defend the Sisters with burning, eloquent words of honest indignation. Listen to what Brann, the famous agnostic editor of the *Iconoclast*, could say of these saintly women and their despicable, defamers:

"Who is it that visits the slums of our great cities, ministering to the afflicted, comforting the dying, reclaiming the fallen? When pestilence sweeps over the land, and mothers desert their babes and husbands their wives, who is it that presses the cup of cold water to the feverish lips and closes the staring eyes of the deserted dead? Who was it that went upon the Southern battlefields to minister to the wounded soldiers, followed them to the hospitals and tenderly nursed them back to life? The Roman Catholic sisterhoods, God bless them!

"One of those angels of mercy can walk unattended and unharmed through our 'Reservation' at midnight. She can visit with impunity the most degraded dive in the White-chapel district. At her coming the ribald song is stilled, and the oath dies on the lips of the loafer. Fallen creatures reverently touch the hem of her garment, and men, steeped in crime to the very lips, involuntarily remove their hats as a tribute to noble womanhood. The very atmosphere seems to grow sweet with her coming, and the howl of all hell's demons is silent. None so low in the barrel-

house, the gambling den, or the brothel, as to breathe a word against her good name; but when we turn to the Baptist pulpit, there we find an inhuman monster, clad in God's livery, crying: 'Unclean! unclean!' God help a religious denomination that will countenance such an infamous cur!"

Tribute of Jack Crawford, the Federal Scout.

Or let us take the testimony of one, who but recounts his own actual experience, one better qualified, in this respect, than most others perhaps to talk authoritatively of the work and worth of the Catholic Sisterhoods. Let this passage serve as a final word—for you will pardon me, I trust, if I have detained you too long, since the subject is one that would not well bear shortening—in conclusion, therefore, let me read you this passage from a speech delivered by the famous American scout and soldier, Jack Crawford, a character well-known in American military annals. These are his words concerning the Catholic sisterhood—Jack Crawford, understand well, is not a Catholic, but during the war he had intimate knowledge of these Sisters—and this is his tribute to them, the expression of his own experience:

"On all God's green and beautiful earth there are no purer, no nobler, no more kindhearted and self sacrificing women than those who wear the sombre garb of Catholic sisters. During the war I had many opportunities of observing their noble and heroic work, not only in the camps and in the hospitals, but right on the death-swept field of battle, right in the firing front of dreadful war, where bullets hissed in maddening glee and shot and shell flew madly by with demoniac shrieks, where the dead and mangled forms lay, with pale blood-flecked faces, yet wearing the scowl of battle. I have seen the black-robed sisters moving over the field, their solicitous faces wet with tears of human sympathy, ministering to the wants of the wounded and whispering words of comfort into ears soon to be deafened by the cold,

implacable hand of Death; now kneeling on the blood-bespattered sod, to moisten with water the bloodless lips, on which the icy kiss of the death-angel has left its pale imprint; now breathing words of hope, or of immortality beyond the grave, into the ear of some mangled hero, whose last shot in our glorious cause had been fired but the moment before; now again, holding the crucifix to receive the last kiss from somebody's trembling boy, from whose breast the life blood was flashing, and who had offered his life as a willing sacrifice on the altar of his country; now with tender touch and tear-dimmed eye binding gaping wounds, from which most women would shrink in horror; now scraping together a pillow of forest-leaves, upon which some pain-wracked head might rest until the spirit takes its flight to other realms; brave, fearless of danger, trusting implicitly in the Master, whose overshadowing eye was noting their every movement, standing as shielding, heavenly angels between the dying soldier and the horrors of death—their only recompense, the sweet-souled, soothing consciousness that they were doing their duty; their only hope of reward, that peace and eternal happiness which awaited them beyond the starry battlements above.

"Oh, friends, oh, friends! theirs is a noble work! How many a veteran of the war, who wore the blue or the gray, can yet recall the soothing touch of a Sister's hand, as he lay upon the pain-tossed couch of a hospital? Can we ever forget their sympathetic eyes, their low, soft-spoken words of encouragement and cheer, when the

result of the struggle between life and death yet hung in the balance? Oh, how often, how often have I followed the form of the good Sister Valentia with my sunken eyes, as she moved away from my cot to the cot of another sufferer, and I breathed from the most sacred depths of my faintly beating heart the fervent prayer: 'God bless her! God bless her!'

"My friends, I am not a Catholic, but I stand ready at any and at all times to defend those noble women, even with my life; for I owe that life to them."

There is the tribute of a soldier, who had personal knowledge of the work of these noble women, devoting themselves with unselfish, sacrificing love to their duty, as they saw it, upon the battlefield. That same heroic work is re-enacted continuously, in a thousand different ways, in every field of beneficence and charity which they enter, and I say to you all from the bottom of my heart, knowing, as I do, whereof I speak, knowing well the kind of work which they accomplish, and especially to those of you, who have daughters that are following that sacred calling, or who long to give their life to God, O fathers, O mothers, begrudge not your child to God! You may indeed in selfishness keep that child at home for a few years, and enjoy for yourselves her unselfish devotion and love, but remember that you thereby deprive the world of a glorious service, for which that world must else have one day sung its blessings, both on her and you, for time and for eternity.

LECTURE IV.

THE CHURCH AND CIVIL LIBERTY.

The Loyalty of Catholics to Flag and Country Unimpeachable.

“Whosoever Maketh Himself a King, Speaketh Against Caesar.”

In the 18th Chapter of the Gospel of St. John, I find described as follows the scene of Christ's trial before Pilate. The High Priests, the Pharisees, the doctors of the law and the scribes, in their malice and hatred, had at least succeeded in taking Christ a prisoner, through the treachery of one of His own disciples, Judas. They have brought him before the Roman Procurator, and many are the charges they lay at His door. Perhaps the most formidable of these, the one that weighed most in the balance with Pilate, was the accusation that Christ had proclaimed himself the King of the Jews, that he spoke of His Kingdom; and hearing this, Pilate called Christ into the court-room and asked him, “Art thou the King of the Jews?” and Christ answered him, “Sayest thou this thing of thyself, or have others told it thee of me?” And Pilate answers, “Am I a Jew? The High Priests and the Counselors, thine own people, have brought thee here; they are making the charge!—art thou then a king?” Thereupon Christ answers most solemnly and declares himself unequivocally, “Thou sayest that I am a king. For this was I born, for this cause came I into the world, that I should give testimony of the truth; and every one that is of the truth heareth my voice.” He had explained but a moment before to Pilate: “My kingdom is not of this world; for if my kingdom were of this world, my servants would come and do battle for me that I should not be delivered to the Jews; but now my kingdom is not hence;” and a moment later, as we have seen, he lays it down clearly, plainly, so that the simplest might understand the nature of His Kingdom and know that His was the Kingdom of Divine Truth, the Kingdom of Divine Revelation, the Kingdom of the Spirit; such

ever was and is Christ's Kingdom—“And everyone,” he says, “that is of the Truth heareth my voice.” Pilate, realizing that there was no fault to be found with that kind of a kingdom, that it did not at all conflict with the kingdom and rule of Imperial Caesar, sought to free Christ. In order, however, to make some concession to the Jews, he had Him scourged most cruelly, he allowed the soldiers to crown Him with thorns, to put upon Him the purple mantle of mockery, to place the reed sceptre in His hand, to blindfold, buffet, taunt and ridicule Him, to bow the knee and spit into His face, until Christ was made in very truth the picture of most abject misery. And then, at last, he led Him out before the vast assemblage, thinking their hearts would melt for sheer pity, and he said to them, “Behold, I bring you your king! See how innocent, see how absolutely harmless is this king of yours, whom you have brought before me, this king whom you accuse of conspiring against the authority of Caesar.” But the Jews say, “No, no! away with Him! crucify Him! crucify Him!” and again Pilate asks, “Shall I crucify your own king?” And then the Jews, forgetful of their theocratic regime, as God's Chosen People, cry out, “WE HAVE NO KING BUT CAESAR!” That was equivalent to a denial of their faith. That was the renunciation of their special prerogative as custodians of Divine Revelation; for the Jews were GOD'S OWN CHOSEN PEOPLE. And now they have apostatized, they have repudiated God; they no longer desire God to rule over them, and they say, “We have no king but Caesar alone.” And again they urge Pilate and say, “If thou let this man go, thou art no friend of Caesar's, for every man that setteth himself up as a king, is an enemy of Caesar!” Then Pilate, cowardly as

he was, yielded against his better judgment, and mounting the judgment seat, washed his hands, broke the staff, and condemned Christ to death.

The Identical Charge Made Against Christ's Church.

That is a strange scene, isn't it? But it is a scene, my dear friends, which is being re-enacted day after day right here in our own country! For, after all, the Church is nothing else but Christ continued through the ages. The Church stands in place of Christ. Christ established her and lives in her. He said, "Go ye into the whole world! For as the Father hath sent me, so send I you." He put them in His place, made them—the Apostles and their successors—the bearers of His divine message to mankind, and invested them with His divine Kingship. He made the Church His Kingdom upon earth. Oh, how often, when you read the Scripture, do you not find Christ calling His Church His Kingdom! Now we are told today, and hear it from all sides, from the pulpits of Protestant churches, from the professorial chair of the University, from the public rostrum and platform; we read it in the magazines and in hundreds of papers, that the Catholic Church is an institution that strives for temporal power, that the Catholic Church wishes to establish a kingdom, wishes to destroy the institutions and the civil liberty of our country, and that a Catholic cannot be a good citizen because he owes allegiance to a foreign potentate. Now, I am stating the objection very plainly, am I not? I couldn't make it plainer, if I tried. That is the sum and substance of it, although it is chanted in every key of the scale. Yes, it is constantly dinned into our ears in all manner of ways, that the Catholic Church is a FOREIGN INSTITUTION, that the Catholic owes allegiance to a foreign potentate, that the Catholic Hierarchy is a foreign body, dangerous to American liberties. Every tenet and every article of our holy Catholic Faith is twisted, distorted, misconstrued to give color to this charge.

The Answer Is Also the Same.

And yet the simple and permanent answer to this objection is ever one and the same, the answer of Christ to Pilate, "MY KINGDOM IS NOT OF THIS WORLD." Bear that in mind, and you have the answer of the Catholic Church—"For this have I been placed in the world by Christ, to give testimony of the Truth, and they that are of the Truth hear my voice."

Now, Christ, after the Resurrection, said to the Apostles, "You shall be witnesses unto me through Judea and Samaria and unto the uttermost ends of the earth — you are established the Kingdom of Truth, the Kingdom of My Church, but MY KINGDOM IS NOT OF THIS WORLD." It has naught to do with temporal power or civil rule!

The practical relation of Catholic morality to civil allegiance and to secular government is most aptly and clearly expressed in those simple, plain words of Christ. "Render to Caesar the things that are Caesar's, and to God the things that are God's." Our Divine Saviour here gives distinct expression to the principle that Caesar (the world, the civil government) has not ALL the right nor ALL the power; that there are things, which are beyond the jurisdiction and beyond the competency of the State.

The Scribes and Pharisees, on that occasion, had come tempting Him, seeking to entrap Him in His speech, and to this end, they put the insidious question, regarding the payment of taxes: "Is it lawful to pay tribute unto Caesar?" and the words we have quoted were His answer: "Render to Caesar the things that are Caesar's and to God the things that are God's. Forget neither the one, nor the other." That is the attitude of the Church in regard to civil allegiance: in all things that pertain to the lawful interests and rights of the State, the Church says, "Render to Caesar the things that are Caesar's;" and in all things pertaining to God, to Divine worship, to faith, to spiritual things, she says, "Render to God, the things that are God's." Caesar may not claim those things. Caesar may not impose them

as to matters of conscience, in a word, **CAESAR MAY NOT ENSLAVE THE CONSCIENCE**; the conscience must be free and untrammelled, because it represents the relations of man to his God.

"It is Better to Obey God Rather Than Men."

In the fifth chapter of the Acts of the Apostles, we have a remarkable instance in point, which shows plainly just how far the Church will go, when there is question of coming into conflict with the State. It is a remarkable instance and I will briefly review it for you. We read in this chapter of the Acts that the Apostles had publicly, in the temple, on the streets, in the market-place, preached Christ and Him crucified. Now the Council of the Jews, the High Priests and all the enemies of Christ, took this very ill, and commanded the Apostles to be cast into prison. But we read that during the night, the angel of the Lord came and opened the prison doors, and the next day, the Apostles were again to be found in the temple, giving testimony of Christ. When, therefore, the Jewish High Priests, who were the rulers of the people in many matters, even temporal and civil, thought to summon the Apostles from prison, their messengers returned and said, "Why, the men that you cast into prison are teaching in the temple!" And so they were again apprehended and brought before the Sanhedrin, and, when they stood before this Council, they were asked: "Did we not command you that ye should not teach in this name, and behold you have filled Jerusalem with your doctrines, and you have a mind to bring the blood of this man upon us. You are charging us with Christ's death." But Peter and the Apostles answering said, "**WE OUGHT TO OBEY GOD RATHER THAN MEN.**"

Conscience Not the Lawful Province of the State.

Now, if there is any man that believes in the **SACRED SCRIPTURE**, that believes that is the revealed word of God, must he not of necessity agree with us in saying the same thing

regarding all the encroachments of the State upon the domain of conscience? If the State should ever go outside of its lawful province, the temporal and civil welfare of the people, and strive to usurp dominion over conscience, these words inspired of the Holy Ghost, must be our answer: "We ought to obey God rather than men!"

Example of the Apostles.

And the Council had them flogged, and then dismissed them, with the injunction that they must not teach any more. What did the Apostles do? We read, "And they indeed went forth from the presence of the council rejoicing that they were counted worthy to suffer reproach for the name of Jesus, and every day they ceased not in the temple and from house to house to preach Christ Jesus." There you have a simple illustration of the relation of the Church to civil power overstepping its proper limits — We must obey God first and foremost.

Civil Allegiance Due Solely and Exclusively to Our Country.

The statement that the Catholic Church is a "foreign" institution—that is, owes allegiance to a "foreign potentate," namely the Pope of Rome; the statement that the Pope aspires to be the temporal ruler of the world, that he is seeking to get power here in these United States, that (as the excited imagination of these foolish men would have it), the Pope is actually en route for the White House, all this is rank nonsense! We say with the utmost sincerity and with the utmost earnestness, absolutely and unequivocally, that **WE OWE NO CIVIL ALLEGIANCE TO THE POPE**, that we do not recognize the Pope as our temporal ruler, that the Pope has nothing to say to us regarding our civil life. That is outside of his domain. We owe civil allegiance to our country alone and to our flag, to the United States and to the Stars and Stripes. Catholics the country over stand ready to defend every article of the Constitution, and to hold every star in this flag, hold it there, if needs be, by the shedding of their hearts' blood. This is an absolute, sincere and unequivocal statement, to

which every Catholic, from the bishops and priests of the country to the humblest layman of our land, can honestly and conscientiously subscribe. It is the **ONLY** doctrine on the subject that exists in the Catholic Church, and anything outside of that doctrine is absolutely false and un-Catholic.

Pope Leo XIII Officially Declares the Position of the Church, on this Point.

Pope Leo XIII of blessed memory, the man who, by the purity of his life and by the wonderful power of his intellect, succeeded in riveting upon himself the attention and admiration of the whole world, Pope Leo XIII, I say, wrote a remarkable Encyclical Letter on the Constitution of the Christian State, and in that letter he uses the following plain and clear language—and, mind you, this is the authentic teaching of the Catholic Church; the official teaching of its infallible Head, of the Pope himself, who is here speaking and teaching all the nations of the earth (because this letter was addressed to the entire Catholic world, and therefore carries with it most absolute and final authority, representing the authentic and authoritative teaching of the entire Catholic Church)—“God” he says, “God has divided the charge of the human race between two powers, the ecclesiastical and the civil, the one set over divine things, the other over human things. Each is supreme in its own kind. Each has certain limits within which it is restricted. Whatsoever in human affairs is in any manner sacred, pertaining to the salvation of souls and the worship of God and the like belongs to the Church. But **ALL OTHER THINGS**, which are embraced in the civil or political order, **ARE OF RIGHT SUBJECT TO THE STATE.**” Now, I ask you, could you get a clearer, plainer, or more candid expression than this? Surely there is no ambiguity about these words! A child can understand them. And that is the authentic teaching of the Church!

Official Inquiry of the English Government.

Let me give you another illustration, another instance. In the early decades of the nineteenth century, **MR. PITT**, who was then **PRIME MINISTER OF ENGLAND** and contemplating the Catholic Emancipation Act, sought to inform himself thoroughly, before his government should grant Catholic Emancipation, as to whether there was anything in Catholic theology, in Catholic doctrine, that would in any manner interfere with the civil allegiance of the Catholic subjects of England; and so the Honorable Mr. Pitt, then Prime Minister of England, sent the following **THREE CATEGORIC QUESTIONS**, to the six most famous Catholic universities of Europe, asking them to give thereto an unequivocal and categorical answer. I will read for you the three questions:

I. “Has the Pope, or Cardinals, or any body of men, or any individual of the Church of Rome”—now, if you think to find anybody else besides there in the Church of Rome, you will have to hunt long and unsuccessfully—“has the Pope, or Cardinals, or any body of men, or any individual of the Church of Rome, any civil authority, power or jurisdiction or pre-eminence whatsoever within the realm of England?” That is a plain question, isn't it?

II. “Can the Pope, or Cardinals, or any body of men, or any individual of the Church of Rome absolve or dispense with His Majesty's subjects from their oath of allegiance, upon any pretext whatsoever?” That is also a plain question.

III. “Is there any tenet of the Catholic faith, by which Catholics are justified in not keeping faith with heretics, or other persons differing from them in religious opinions, in any transaction, either of a public or a private nature?”

Unanimous Answer of the Six Catholic Universities.

There are the three questions, and these three questions were submitted to the six most famous Catholic universities of Europe. And here is the unanimous answer that was returned

by the six universities, identical, couched in the same terms. You can find it all in the British Parliament records. Mr. Pitt read them in Parliament. Here are the answers:

I. "That the Pope, or Cardinals, or any body of men, or any individual of the Church of Rome, has NOT any civil authority, power, jurisdiction, or pre-eminence whatsoever, within the realm of England." That is categorical, isn't it?

II. "That the Pope, cardinals or any body of men or any individual of the Church of Rome CANNOT absolve or dispense with his Majesty's subjects from their oath of allegiance, upon any pretext whatsoever." That is clear and categorical, isn't it?

III. "That there is NO principle in the tenets of the Catholic faith, by which Catholics are justified in not keeping faith with heretics, or other persons differing from them in religious opinions, in any transaction, either of a public or a private nature."

These are the answers of the universities. On the strength of, those answers, the Catholics in England were "emancipated." And the first instance is still to be put on record of Catholic treason against the Government; I mean of treason inspired by the Catholic Church. There is not a single instance!

Archbishop Spalding of Baltimore.

These answers of the six universities may be supplemented by the following memorable statement of Archbishop Spalding, of Baltimore, made in the year 1855:

"But are not Catholics the subjects of a foreign prince, the Pope?" This slander—like almost everything else said against us—has been refuted so many thousand times already, that we are almost afraid to tire the patience or insult the understanding of our readers by answering it again. No man of common intelligence or information need be told, at this late day, that the obedience we owe to the Pope is confined entirely to religion and spiritual things; and that he neither claims, nor we allow, any jurisdiction over us in temporal matters affecting our civil allegiance.

This question has been so long settled throughout the civilized world, that its revival at present appears to be wholly useless, if not utterly absurd. When it was a question, more than sixty years ago, of removing some of the penal laws, under which the Catholics of England had been so long suffering, this very question in regard to the nature and extent of Papal jurisdiction was discussed; and it was then settled to the entire satisfaction of Mr. Pitt and of the whole British Parliament, which accordingly passed the Catholic Relief Bill. The oath of allegiance freely taken by Catholic Bishops, and Members of Parliament and officers of the government in Great Britain and Ireland, with the sanction of the Popes themselves, expressly disclaims belief in any civil power or jurisdiction over British subjects, as inherent in the sovereign Pontiffs.

"To prevent all possibility of misunderstanding on this subject, and to remove every pretext of calumny, the Popes authorized a change in the oath taken by a Bishop at his consecration, striking out all obscure clauses of feudal origin, and retaining those only which promised obedience in spirituals. What more than this could be asked by any reasonable man, for the final settlement of the question? The Catholic Bishops of the United States, with the express sanction of Rome, take the oath, as thus modified; and they have more than once officially declared, both individually and in their collective capacity, their solemn belief that the Roman Pontiff has none but spiritual power and jurisdiction, outside of his own immediate States. The first Catholic Bishop of the country—the venerable Carroll of Baltimore,—wrote as follows on this subject, in a pastoral letter issued February 22, 1797:

"There would indeed be a foundation for the reproach intended by the words foreign jurisdiction, if we acknowledged in the successor of St. Peter any power or prerogative, which clashed in the least degree with the duty we owe to our country or its laws. To our country we owe allegiance and the tender of our best serv-

ices and property when they are necessary for its defense; to the Vicar of Christ we owe obedience in things purely spiritual. Happily, there is no competition in their respective claims on us, nor any difficulty in rendering to both the submission which they have a right to claim. Our country commands and enforces by outward coercion, the services which tend to the preservation and defense of that personal security, and of that property, for the sake of which political societies were formed and men agreed to live under the protection of, and in obedience to, civil government. The Vicar of Christ, as a visible head of His Church, watches over the integrity and soundness of doctrine, and makes use of means and weapons that act only on the souls of men, to enforce the duties of religion, the purity of worship, and ecclesiastical discipline.'

"Our Bishops, assembled in solemn council at Baltimore, have often publicly proclaimed principles identical with those just announced, as emanating from the venerable founder of our hierarchy. We can make room for but two extracts, the first of which is taken from a pastoral letter issued by them in the Sixth Provincial Council of Baltimore, held in May, 1846; from which it will be seen that our Bishops—in their collective and official capacity, are very plain and explicit in their declarations on this very point:

"The paternal authority of the Chief Bishop is constantly misrepresented and assailed by the adversaries of our holy religion, especially in this country, and is viewed with suspicion even by some who acknowledge its powerful influence in preserving faith and unity. It is unnecessary for us to tell you, brethren, that the Kingdom of Christ, of which the Bishop of Rome, as successor of Peter, has received the keys, is not of this world; and that the obedience due to the Vicar of the Saviour is in no way inconsistent with your civil allegiance, your social duties as citizens, or your rights as men. We can confidently appeal to the whole tenor of our instructions, not only in our public ad-

resses, but in our most confidential communications, and you can bear witness that we have always taught you to render to Caesar the things which are Caesar's, to God the things which are God's. Be not, then, heedful of the misrepresentations of foolish men, who, unable to combat the evidences of our faith, seek to excite unjust prejudice against that authority which has always proved its firmest support. Continue to practice justice and charity towards all your fellow-citizens — respect the magistrates — observe the laws—shun tumult and disorder, as free and not as having liberty as a cloak for malice, but as the servants of God. You, brethren, have been called unto liberty: only make not liberty an occasion to the flesh, but by charity of the spirit, serve one another. For all the law is fulfilled in one word: Thou shalt love thy neighbor as thyself. Thus you will put to shame the calumniators of our holy faith, and vindicate it more effectually than by any abstract profession or disclaimer.'

"But there is another declaration, made by the Bishops who composed the Fifth Council of Baltimore, held in May, 1843, which has even more weight in settling this question, because it occurs in an official letter addressed to the Pope by the assembled American prelates. The Pontiff, far from being offended by this explicit disavowal by the American Bishops of all Papal authority and jurisdiction in merely civil matters, says in his official answer: 'Your letter was most pleasing to Us'; and he praises the zeal of our prelates. Here is the extract alluded to—the Bishops are speaking of the efforts made by our enemies to put down the Church in this country:

"They spread doubtful rumors against us among the people; with untiring efforts, they circulate among the ignorant and uninformed, books which calumniate our most holy religion; they leave no means untried to infect with their errors their Catholic servants; and although our forefathers poured out their blood like water for the defense of our liberties against a Protestant oppressor, they

yet seek to render us, their fellow-citizens, suspected by falsely asserting that we are reduced to servitude under the civil and political jurisdiction of a foreign prince, namely of the Roman Pontiff, and that we are therefore unfaithful to the Republic."

The Catholic Catechism.

The Catholic Church has a very simple book which she puts into the hands of the children of her flock, as well as into those of adults and of the laity at large, a book which is the official text-book of the Catholic Religion, which instructs Catholics concerning their duties, in relation to morals, and with regard to Catholic worship. This book is called the CATECHISM. It is a very simple book; you can get it for five cents at any one of the Catholic book-stores here in town. I have a larger one here, one written by those "horrible Jesuits." Surely that ought to be a pretty tough and rabid one; for you know the Jesuits are such awful people! Well, now, I am going to read from De Harbe's catechism, written by a Jesuit, the authentic teaching of the Church, as it is inculcated in all of the Catholic schools, in all of the Catholic Sunday Schools, and in all Catholic sermons. There is no variation from that teaching. We haven't got one kind of teaching in these books, and another in some secret and esoteric channels. No, every Catholic can tell you that there is just one set of teachings for Catholics the world over.

Chapter of the Catechism on the Fourth Commandment.

Let me read you from this Catechism the instruction, that is given to our children and to our Catholic laity respecting their duties toward temporal rulers, towards the civil government. I turn in the Catechism to the chapter on the Fourth Commandment of God, "Honor thy father and thy mother, that thou mayest live long upon earth and that it may be well with thee."

Obligation Toward SPIRITUAL Superiors.

Here is one of the questions, "What

are our duties towards our spiritual rulers?" I will begin with that, because some might think that it is there that the mischief lies. Now listen! What are our duties toward our spiritual rulers, that is, the Pope, the Bishops and the Priests of the Church? They are the spiritual rulers of the Church, there isn't any question about that. The Bible gives testimony of it. Here is the answer: "First, we are bound to honor and love them, as the representatives of God and as our spiritual fathers: second, we must submit to their ordinances for the welfare of the Church; third, we must pray for them; and fourth, we must provide for their support, in the manner established by law and custom." This is followed by the texts of Scripture cited to prove this teaching: "With all thy soul fear the Lord and reverence His priests" (Ecclesiastes vii:31). "Obey your prelates and be subject to them, for they watch as being to render an account of your souls, that they may do this with joy and not with grief; for this is not expedient for you" (Heb. xiii:17). This last is the instruction of St. Paul to the Church of the Hebrews—"The Lord ordained that they who preach the gospel should live by the gospel." This is taken from the first Epistle of Saint Paul to the Corinthians, Chapter 9th, verse 14th. Also parallel passages in St. Luke's Gospel and St. Paul's Epistle to Timothy are cited: the example of the prayers of Christians for Peter, when the latter was in prison (Acts of the Apostles xii:5); also the exhortation of St. Paul to the Colossians, iv:3. There you have the Scriptural warrant for the inculcation of these duties of Catholics towards their spiritual rulers.

How One's Duty Toward a Spiritual Superior May Be Violated.

Now comes the question, "When do we sin against our spiritual rulers?" The answer to the question is plain: "When by word or deed we violate the reverence due them, or when by speaking ill of them we lower their character; secondly, when we oppose them and thereby become the cause

of schism and of scandal; and thirdly, when, contrary to our duty, we refuse to contribute towards their support, and to provide for the divine service." Then again there are a number of texts of Scripture giving the Scriptural warrant for every one of these duties.

Duties Towards Temporal Rulers.

Now comes the question, "What are our duties towards our temporal rulers?" Ah, there is the point at last! Now listen to what every Catholic is taught the wide world over, not only here in the United States, not only in England, or in Germany, or in France, but everywhere; wherever there is a Catholic priest teaching Catholic morality, this is what he inculcates:

Question: "What are our duties towards our temporal rulers?" Answer: (1) "We are bound to show our temporal rulers, ordained by God, respect, fidelity and conscientious obedience, and to suffer anything rather than to raise sedition against them; (2) To pay the taxes imposed by them (always taking it for granted, of course, that they are just taxes); and (3) To assist them in their necessities and dangers, and even to sacrifice our property, yes, our life, for their defense against the enemies of our country." There is the teaching that is inculcated into the hearts of Catholic children; that is the teaching of our Catholic parochial schools. Do you think it will constitute a danger to the civil liberties of our country? This is again followed by a number of passages from the Bible showing the Scriptural warrant for every one of these duties.

What Constitutes a Sinful Violation of a Catholic's Duty to His Country.

Then comes the next question, "How do we sin against our temporal rulers," and the answer is: (1) "By hatred and contempt; (2) by reviling, blaspheming them; (3) by refusing to pay the lawful taxes due to them; (4) by resistance and rebellion; (5) by any sort of treason, violence or conspiracy against our Government and country." That, too, is the teaching that is inculcated into the mind and the heart of every Catholic. Is there

anything reasonable about it? Has the Government of the United States ought to fear, in its constitution or in its liberties, from a body of men and women, who are formed upon principles and teachings such as these, and who recognize that this is indeed God's own will and God's own revelation?

Where It Is Lawful to Refuse Obedience.

Now, lastly, "When are our parents, superiors and sovereigns not to be obeyed?" Ah, you say there is the nigger in the fence! Well, let us look at him. I am going to pull him out and show him to you. Now keep your eyes and your ears wide open! "WHEN THEY COMMAND ANYTHING UNLAWFUL BEFORE GOD, then you may not obey them," after the example of the Apostles, who, when they had been interdicted by the Council from preaching Christ crucified, answered, "We ought to obey God rather than man" (Acts of the Apostles, vii:29).

Scriptural Examples.

Other examples follow, e. g., Joseph in the House of Potiphar. His mistress demanded of him a sinful act. She demanded that he commit adultery with her. She was infatuated with this young man, with his natural beauty and comeliness. She was his mistress; he was the slave. She thought she owned him, body and soul. She thought all she had to do was to say, "Come with me," but she found a man with a conscience, and he said, "No, how could I do this wicked thing in the sight of my God?" He could not in conscience obey; he must refuse obedience, because "we must obey God rather than man."

Another example, Susannah, the wife of Joakim, one of the most beautiful and virtuous women in Israel, who, by reason of the social position of her husband, entertained in her house, as frequent guests, two of the venerated judges of the people. They were old men, but their corrupt and rotten hearts burned with the unseemly lust for their neighbor's wife. And so they sought out an op-

portunity, that they might entrap her and force her to commit sin. They secreted themselves in her garden, in the orchard, where they knew she would retire, and, when she had sent away her maids to bring the things necessary for a bath, they went to her and said, "Now do our bidding, or we will hand thee over to the power of the law!" Susannah said, "I am in great stress, for if I do your bidding, I offend God, and if I do not your bidding, I am fallen a prey to your hatred and to your revenge." "But," she said, "it is better to obey God than man." And so she refused, and she started to cry out, and so likewise did they, and they brought the charge against her, that she had committed adultery with a young man, who was secreted in the garden, and of course they couldn't hold him because the young man was stronger and more agile than they,—so they said; and they assembled the people, and Susannah was condemned to be stoned. But God raised up Daniel, the Prophet, who halted the people and bade them go back and judge a just judgment. And returning, they convicted those men of their falseness and of their depravity of heart; whereupon there was meted out to them the punishment, which they had striven to inflict upon a heroic and guiltless woman.

There you have a simple example of circumstances, under which we are obliged to disobey, no matter what the cost, namely when authority, however lawful in itself, demands something of us that is wrong in the sight of God. You have given as further examples the Scriptural story of the three young men condemned to the fiery furnace for refusing to sacrifice to an idol, the story of Elenzar and the Seven Maccabees, etc., etc.—and all these Scriptural examples are cited, as warning to a Catholic, to make him realize that God comes first.

Protestants Themselves Admit the
Justice of This, but Conveniently
Forget and Ignore It, When
Attacking Catholics.

Now every Protestant, if he wants to be true to himself, must absolutely agree with me, and say the same

thing. But, in their hatred against the Catholic Church, they are willing to sacrifice anything and everything, even the most sacred and precious principles, just for the sake of fastening the stigma of disloyalty upon the Catholics. Now I might go on multiplying instances, I might go on quoting the teaching of the Church from thousands and thousands of documents, until I had piled up before you a vast library. Such has ever been the teaching of the Catholic Church, and for nineteen centuries it has not varied in the least. But what is the use? Those who are apparently determined by fair means or foul to brand Catholics with the charge of allegiance to a "foreign potentate," are not open to conviction; after all had been said and done, they would still persist in saying: "Catholics owe allegiance to a foreign pope." Again, I say to you, that charge, that statement is absolutely and unequivocally false, and I, as a Catholic Bishop, am perfectly willing, yes, as a Catholic Bishop I MUST SUBSCRIBE to the following anathema: "CURSED BE HE WHO SAYS YOU OWE THE CHURCH TEMPORAL ALLEGIANCE." I subscribe to that anathema with all my heart! So does every Catholic. And yet, no matter how often we deny it, invariably the old charge will be brought up again. No matter how numerous or weighty the disproofs we amass, it will still be repeated; the old lie, the old falsehood, the old slander never dies, it survives all refutations, and ever and anon is made to do new and valiant service against the Church of Jesus Christ. "If thou let this man go, thou art not Caesar's friend!" If you make truce with the Catholics, if you are a friend of the Catholic Church, they declare that you are no friend of Caesar's. It is always: Down with the Catholic! IN THE NAME OF PATRIOTISM AND LIBERTY, DEPRIVE HIM OF LIBERTY!—aye, these men are so blind that they do not see that they themselves, not the Catholics, are the real offenders against the principles of religious and civil liberty; for they spare no effort to rob their Catholic fellow citizens of

every vestige of civic and conscientious rights. In the very name of civil liberty, they advocate the enslavement and disenfranchising of all their fellow citizens of Catholic faith. **The Church's Position in the Middle Ages No Argument.**

"Now those who charge the Catholic with allegiance to a "foreign potentate" are in the habit of citing instances from the history of the **MIDDLE AGES**. They will quote the acts of certain popes, or of certain bishops. **THEY HAVEN'T REALLY READ HISTORY**, and consequently they do not know that in those days of the barbarian invasions, and of the reconstruction of European civilization, the Church, by virtue of the law of nations, owing to the stress of the times, and **BY VIRTUE OF THE CONSENT OF THE PEOPLE** was vested oftentimes with **CIVIL FUNCTIONS**, over and above her inherent religious and spiritual power, that in those days popes and bishops were **ALSO SECULAR** princes. That was a condition brought about by the peculiar and exceptional social conditions of those days. Now anybody, who is at all acquainted with history, knows that well. And anybody that does not know it, and, in consequence, appeals to such instances in proof of the fact that the Pope strives for universal temporal dominion, succeeds in simply doing one thing, that is, **IN MANIFESTING HIS OR HER SUPREME IGNORANCE OF HISTORICAL DOCUMENTS AND THE HISTORICAL EVENTS AND MOVEMENTS OF THE PAST CENTURIES.**

Our Statements Based on the Testimony of Protestant and Not of Catholic Historians.

Far different is the verdict of the **GREAT HISTORIANS** of today, or the great historians of a century ago—and I am not now speaking of Catholic historians; I am speaking only of Protestant historians, and all of my quotations shall be exclusively from Protestant sources, from Protestant authors, who studied history thoroughly, and not in the usual superficial manner of those whose "little knowl-

edge is a dangerous thing."

Peculiar Conditions of Feudal Times.

In the days of feudalism, when emperors and kings and princes and barons exercised despotic power over their peoples, the Church, by common consent, was recognized as **THE ARBITER OF NATIONS**. That was written in **THE INTERNATIONAL LAW** of that period. It was confirmed by the consent of the governed. The Pope was the suzerain of those petty principalities and powers, and oftentimes bishops also were secular princes. Now understand, I am not at all justifying or praising that condition of affairs. God forbid! I would not for the world, for any consideration whatsoever, desire the return of such abnormal social and economic conditions. In those days, however, it was really a necessity. Anybody acquainted with history will tell you that. As an illustration in point, let me give you three famous testimonies from men, who certainly are not to be accused of being over-friendly to the Catholic Church, but who are men that have studied history and know the facts.

Testimony of a Protestant Clergyman and Historian.

Now in the first place I am going to cite the testimony of a famous Protestant minister, the Rev. E. Cutts, D.D., a well-known author of no inconsiderable fame, contained in a work published by the English Society for Promoting Christian Knowledge. Here is what Rev. Dr. Cutts, a Protestant minister, has to say concerning the conditions prevalent in the times, to which I am now referring: "In the Middle Ages," he says, "the Church was a **GREAT POPULAR INSTITUTION**. One reason, no doubt, of the popularity of the mediaeval Church was that **IT HAD ALWAYS BEEN THE CHAMPION OF THE PEOPLE**"—Do you hear that?—"and the **FRIEND OF THE POOR**. In politics the Church was **ALWAYS ON THE SIDE OF THE LIBERTIES OF THE PEOPLE AGAINST THE TYRANIES AND DESPOTISM OF FEUDAL LORDS**. In the eye of the nobles, the

laboring population were beings of an inferior caste; in the eye of the law they were chattels; in the eye of the Church they were brethren in Christ, souls to be won and trained and fitted for heaven. In social life the Church was an easy landlord and a kind master." That is the reason, for instance, that we have in England the PROVERB, "It is good to live under the bishop's crook." The bishop's crook is his pastoral staff, so called by reason of the crook, in which its upper extremity terminates. That was a COMMON PROVERB in all England, and the same was true in Germany, "Unter dem Bischof's Stab ist gut leben." That was the proverb! You know the proverbs are the kernels, the quintessence of the wisdom and of the experience of the day that produces them. The Rev. Dr. Cutts goes on describing the action of the Catholic Church in those days, and he says, "On the whole, with many drawbacks, the mediaeval Church did its duty—according to its own light—to the people. It was a great cultivator of learning and art, and did its best to educate the people. It had vast political influence (at that time) and it used it on the side of the liberties of the people." She was not, therefore, the enemy of the people nor the enemy of liberty. "By means of its painting and sculpture in the churches, its mystery-plays, its religious festivals, its catechising and its preaching, it is probable that the chief facts of the Gospel history and the doctrine of the Creeds were more universally known and more vividly realized than among the masses of our present population." (Turning-points of English Church History, pp. 16, 165.) That is the testimony of a Protestant minister, a gentleman of culture, a man who made deep studies and researches into the conditions prevalent during the Middle Ages. Does this sound as if the Church were the enemy of civil liberty? Does this sound as though the Church enslaves the people?

Testimony of Canon Farrar.

Let me give you a second testimony, no less authentic and no less author-

itative. It is the testimony of the famous Canon Farrar, Chaplain to Queen Victoria, perhaps one of the most learned men of the Anglican (Episcopalian Church), a Protestant minister and a scholar of the first order. Here is what Canon Farrar has to say about the social and the civil influence of the Church in those very Middle Ages, which men, extremely ignorant of true conditions, are attempting to hold up, as proving that the Church strives to usurp civil power. They seem not to understand that the conditions in those days were ABSOLUTELY DIFFERENT from what they are today. Here is his testimony: "From the fifth to the thirteenth century, the Church was engaged in elaborating the most splendid organization which the world has ever seen, starting with the separation of the spiritual from the temporal, and the mutual independence of each in its own sphere." Isn't that strange? That is just the opposite of what we are told today, is it not? Weigh the significance of those words! He continues: "Catholicism worked hand in hand with feudalism for the amelioration of mankind. Under the influence of feudalism, slavery became serfdom, and aggressive was modified into a defensive war. Under the influence of Catholicism the monasteries preserved learning and maintained the sense of the unity of Christendom. Under the combined influence of both grew up a lovely ideal of chivalry, moulding generous instincts into gallant institutions, making the body vigorous and the soul pure, and wedding the Christian virtues of humility and tenderness to the natural graces of courtesy and strength." Now, mark these words. It is Canon Farrar who speaks! "During this period THE CHURCH WAS THE ONE MIGHTY WITNESS FOR LIGHT IN AN AGE OF DARKNESS, FOR ORDER IN AN AGE OF LAWLESSNESS, FOR PERSONAL HOLINESS IN AN EPOCH OF LICENTIOUS RAGE." That is the testimony of Canon Farrar, and he knows what he is talking about. "Amid the despotism of

kings, he continues, and the turbulence of aristocracies, it was an inestimable blessing that there should be a power which, by the unarmed majesty of simple goodness, made the haughtiest and the boldest respect the interests of justice, and tremble at the thought of temperance, righteousness and the judgment to come." This quotation is to be found in the Halcyon Lectures for 1870, on page 115.

I will give you another testimony, that of the famous Scotch traveler, Samuel Laing, a Protestant, a famous traveler, a man who traveled the wide world over and studies the histories of the various peoples. Here is Laing's testimony concerning the activities of the Catholic Church in these mediaeval times, whose chronicles are now being ransacked, with evil intent, by ignorant men, who neither understand history nor care to understand it, because, forsooth, a thorough understanding might render their armory of ill-digested facts quite useless as weapons of attack against the Church. Here is what Laing says: "Law, learning, education and science, all that we term civilization in the present social conditions of the European people, spring from the supremacy of the Roman Pontiff"—that is, the Pope — "and of the Catholic priesthood over the kings and the nobles of Middle Ages. All that men have"—oh, mark this sentence! I would like to write it in letters as big as the motto, "You can do better in Toledo," above your streets, upon an enormous electric sign, as the statement of a great Protestant scholar, to be offered as food for reflection to those, who, in their supreme ignorance, make such absurd charges against the Catholic Church. Now listen to this sentence: "ALL THAT MEN HAVE OF CIVIL, POLITICAL AND RELIGIOUS FREEDOM IN THE PRESENT AGE MAY BE CLEARLY TRACED, IN THE HISTORY OF EVERY COUNTRY, TO THE WORKING AND THE EFFECTS AND THE INDEPENDENT POWER OF THE CHURCH OF ROME OVER THE PROPERTY, SO-

CIAL ECONOMY, MOVEMENT, MIND AND INTELLIGENCE OF ALL CONNECTED WITH HER IN THE SOCIAL BODY." (Observations on Europe, p. 395.) What a wonderful statement! What a wonderful testimony from an eminent man of letters, not an ignorant ranter, but one who ranks high in the world of literature and in the field of history!

An Article in the North American Review.

Here is the last testimony that I shall quote, and it is from the pen of an American author. It was written in the year 1845 for the North American Review, and it reads as follows—Now, bear in mind that this was written, during the time that slavery still existed here in the United States, for, after all, we Americans have much to be ashamed of—"The Catholic Church was in reality the life of Europe. She was the refuge of the distressed, the friend of the slave, the helper of the injured, the only hope of learning. * * * Let us not cling to THE SUPERSTITION, which teaches that the Church has always upheld the cause of tyrants. Through the Middle Ages she was the ONLY FRIEND AND ADVOCATE OF THE PEOPLE AND OF THE RIGHTS OF MAN. To her influence was it owing that through all that strange era, the slaves of Europe were better protected by law than are now the free blacks of the United States by national statutes" (North American Review of the month of July, 1845). What a magnificent testimony! What a wonderful tribute!

Yet in the face of all this, these men will go about striving, by misrepresentation, to stir up hatred and bitterness and strife to a dangerous crisis among our populace here in the city of Toledo, with the set purpose of disenfranchising their Catholic fellow citizens; and then you wonder, why our blood boils! And despite all that, men will have the face to say, "Oh, you shouldn't notice it!" There is scarcely a Catholic working on the railroads, or working in the factories, that is not continually, day in, day out, exposed to most galling and un-

bearable insults. What I admire is their self-control and their patience, their restraint under insult. Were it not for that, there would unquestionably have been bloodshed and riot long ago, in the city of Toledo, which today is countenancing two moral swill-barrels, of the worst type, and suffering them to deluge whole districts, aye the entire city, with their disgusting and nauseating foulness; and this, to all appearances, with the connivance of the civil authorities.

Practical Consideration of Catholicism in the Concrete.

I might go on indefinitely. I might produce whole libraries of testimony, to establish the truth that I have so clearly and so unequivocally laid before you. But let us now pass from the teaching of the Catholic Church to the practice of the Catholic Church. Let me make this challenge, which I defy anyone to meet. Point out to me in the history of this country ONE INSTANCE of the treason of the Catholic Church against the civil liberties of the United States! Now, if the teaching of the Catholic Church is damnable, if the teaching of the Catholic Church is destructive of civil rights, if the Catholic Church is oathbound from the Pope to the bishops, the priests, the Jesuits, the religious orders, the Knights of Columbus, or any other Knights, if she is oathbound to do all those horrible things that we are told about, surely you ought to be able to produce, in the history of the last three hundred years, at least one example, at least one incontrovertible instance, of Catholic treason to the institutions of our country. Now, I ask you to produce so much as one single instance in point. I defy you to do it!

Pamphlet of the Rev. F. M.
Foster, Ph. D.

I have here a most interesting little pamphlet mailed to me by "a dear, good friend" of mine, an anonymous friend—they are always anonymous, these "dear friends,"—these dastardly cowards, who haven't the courage or manliness to give their names, moral assassins, who fear the light and who always strike in the dark! Is my lan-

guage strong? Some people dislike it. They think I am awfully plain. I am! I thank God for it, and I shall continue that way. I was born that way. I am the son of a blacksmith, and I believe in hitting with a sledgehammer. I am not ashamed of it either—here then is a little pamphlet called "The Church of Rome—Twenty-Six Thousand! Idolatries—a Despotic and Imperial Display, far Removed from the Lowly Christ—Oaths taken by Priests, Bishops, Cardinals, and last of all, Jesuits—A church seeking to control civil power: Sermons by the Rev. F. M. Foster, Ph. D., 335 West 29th St., Pastor of the Third Reformed Presbyterian Church of New York City, published by the Young People of New York, two cents per copy. Very cheap!" Yes! That is the most remarkable thing about it. It is cheap all the way through! Now in this remarkable booklet—it is so remarkable, that really it amounts to a screaming farce and for sheer comedy would beat anything that has ever been presented on the stage of any city of our country—so much so that I have laughed many a time and most heartily, since it came into my possession, and I cannot recall of ever having seen anything half so ridiculous, absurd and naive. I have asked myself with almost incredulous laughter: "Can it be possible that there are people so gullible as to swallow all that rot and then call themselves intelligent people of the faith of Jesus Christ?" Now, I am going to read you this Jesuit oath, which, in all seriousness, this good preacher gives to his congregation, as being the genuine article. I could not think of reading the whole oath; it is far too long, but I will read you the most interesting passages. When Mark Anthony delivers the funeral oration over the body of Caesar, he says, "If you have tears, prepare to shed them now." So to prepare you, I say: If you have any laughter in you, prepare now to give it vent!

The "Jesuit Oath."

Well, here is the oath: "I do further declare that I will help and assist and advise all and every one of His Holiness' agents"—that is the Pope's

—“in any place wheresoever I should be, in Switzerland, Germany, Holland, Denmark, Sweden, Norway, England, Ireland, or America, or any other kingdom, or territory, I shall ever go to, and to do my utmost to extirpate the heretical Protestants, or the liberal doctrines, and to destroy all their pretended powers, regal or otherwise. I do further promise”—This is really delicious; it is a most amazingly interesting commentary and side-light on the astounding Psychology of Bigotry—“I do further promise and declare that I will, when opportunity presents itself, make and wage relentless war, secretly and openly, against all heretics, Protestants, and liberties, as I am directed to do by the Pope, to extirpate them from the face of the whole earth.” Poor Protestants! their doom is certain!—and now this is the interesting part of it, it is so excruciatingly funny: “I will hang, burn, waste, boil, strangle and bury alive these infamous heretics. I will rip up the stomachs and the wombs of every woman, and I will crush their infants’ heads against a wall, in order to annihilate their execrable race; that when the same cannot be done openly, I will secretly use the poisoned cup, the strangulation-cord, the steel of the poniard, or the leaden bullet, regardless of the honor, rank, dignity or authority of those persons, whatsoever may be their condition in life, either public or private, as I at any time may be directed to do by any agent of the Pope or the Superior of the Brotherhood of the Society of Jesus,” and so on until the Oath terminates in this bloodcurdling imprecation: “In affirmation of which I hereby dedicate my life, my soul and all my corporal powers, and with this dagger, which I now receive, I will subscribe my name in my blood in testimony thereof. And should I prove false or weaken in my determination, may my brethren and fellow soldiers in the Militia of the Pope cut off my hands and feet, and my throat from ear to ear!—Could anything be worse than that?—“my belly opened and sulphur burned therein”—Just think of it!—“and all the punishment that can be inflicted on me on earth, and my soul

be tormented, by demons in an eternal hell forever, all of which,” and so on, “I do swear by the Blessed Trinity,” and so on, until we arrive at the actual signature. Now isn’t that a most remarkable document **TO BE PREACHED FROM THE PULPIT OF A SO-CALLED RESPECTABLE PROTESTANT CHURCH?** Now I ask these poor, credulous creatures: If such statements are true, why are you not able to name at least one heretic that has been murdered by a Jesuit. Produce him! I defy you! Produce him, I say! Just fancy gentle Father Hoehn, or Father Weiland, Father Reichel, dear old Father Kramer and the two venerable Fathers Steffen, just imagine, I say, these men taking such an oath as that! Now I ask, can there be anything more supremely ridiculous and more supremely devilish than the Hatred that will preach such hideous folly in the name of Christianity?

The History of Our Country Knows of No Catholic Traitor.

Again I say: Produce one man in all the history of the United States, one Catholic, bishop, priest or layman, who, by order of the Church, or engaged by the Church, or countenanced by the Church, or with the connivance of the Church, has ever plotted against the liberties of our country. Produce one such, I say. You cannot; for there is none. There was one great traitor, Benedict Arnold. He was not a Catholic! The reason he gave for betraying his country, in a private letter, was that he hated “those d— Papists that George Washington surrounded himself with.”

Catholics Here in America by Right of Discovery and Exploration.

Look at the story of our country. Haven’t Catholics a right to be there? They are here, by right of discovery. Columbus was a Catholic. They are here by right of exploration. It was Catholic missionaries who explored our prairies, our woods and our rivers. The names of Fathers Marquette, Lallemond, Jogues, Breboeuf, De Smet, Aulneau, Charlevoix and a host of others will ever shine, in brightly illuminated

characters, on the pages of the history of this country as names of men who gave their lives and sacrificed themselves for its christianization and civilization, as the names of heroes who bedewed its soil with martyrs' blood, which Tertullian calls "the seed of Christians."

Religious Liberty a Catholic Contribution to America.

The first colony in the United States, that, in those days of colonial life, when persecution for religion's sake was the common argument, the **FIRST COLONY**, I repeat, **THAT RAISED THE STANDARD OF RELIGIOUS AND CIVIL LIBERTY, IN AMERICA, WAS THE CATHOLIC COLONY OF MARYLAND**, under its Catholic Patron, Lord Baltimore. The persecuted Protestants from Massachusetts and from Virginia were received with open arms into the Catholic Colony of Maryland, and they were given the same rights of suffrage, of worship, of education, of civic freedom, as the Catholics who founded that colony. When, however, the Puritans seized upon the government of Maryland in the year 1654, the history of our colonial days records that the first act of these men was to abolish civil liberty for Catholics (Archives of Maryland, vol. iii, page 313). Repaying with the blackest ingratitude the charity of the Catholics, who had taken them in and given them civil liberty, they deprived their benefactors of civil liberty; and, afterwards, the Anglicans, at four different times, towards the end of the seventeenth and at the beginning of the eighteenth century, made stringent laws imposing fines for those who did not attend their worship. They established the Church of England as the "established church" of the Colony; they deprived the Catholics of their freemen's rights; they taxed them with the "tithes" for the support of the Protestant Episcopalian worship. They made a law that a Catholic widow could be deprived of her Catholic children, etc. (For those who may be desirous of verifying for themselves the statements we have just made, the following references are given: Bancroft,

10th edit., pp. 244, 248, 257; Irving Spence, Early History of the Presbyterian Church; Johnson's "Foundations of Maryland," p. 31; Archives of Maryland, vol. iii, p. 313; vol. i, pp. 340-341; vol. iii, pp. 325-384; vol. x, pp. 425-429; vol. xiii, pp. 425, 429, p. 81; Bacon's "Laws of Maryland;" etc., etc.) But I have no desire to bring up the acrimonies of the past, only let me tell you this, that, when you come to the chapter of persecutions for 'conscience' sake, we have a tale to tell as well as the other side, and the less said, the better it will be. "Let the dead past bury its dead!" Mistakes were made on both sides, but the Catholic Church, on the whole, hasn't anything to be ashamed of. And when you come to compare the persecutions for 'conscience' sake in the camp of the Protestants with the persecutions for 'conscience' sake in Catholic countries, you will find that the contrast is a strong one and decidedly favorable to the latter. There isn't anything in all history that is at all comparable to the atrocious persecutions inaugurated by the Protestants in Ireland and continued **FOR THE LAST 300 YEARS**. Edmund Burke, the Protestant statesman, said that the "PENAL LAWS" of England were the most devilish piece of legislation that was ever invented by men,

The Catholic Soldiers of the Revolution.

The Catholic Church is indigenous to the soil. She has rights here. We are not strangers. We won our rights during the War of the Revolution. We fought for the liberties of our country. When Washington was encamped at Valley Forge, during the most trying period of the Revolutionary War, in deepest dejection of heart, aye almost in despair, who was it that held up his arms, who was it that came to his aid, and made the establishment of our country a possibility, and helped to raise the Stars and Stripes and fling them to the breeze? Who was it? It was a Catholic hero that came from Catholic France, the Catholic Lafayette; it was the Catholic Count Rochambeau; it was the Catholic General Kosciusko; it was John Barry, the

Father of the American Navy, and dozens of famous men, that I might mention, who, in that most trying and critical period of the war, came to the assistance of George Washington, and enabled him to free our country and make it a nation. And then we are told, forsooth, that we have no rights here! Search the records of the land; read George Washington's Farewell Address, and his answer to the Address of the Catholics of those days, and you will hear from the lips of the Father of his Country the testimony to the bravery, the honesty, the sincerity, the uprightness, the valor, the courage and the absolute loyalty of the Catholic soldiers and generals, who helped to establish the United States a free and independent country.

Lincoln's Characterization of Bigotry.

Abraham Lincoln, writing in 1855 to an old friend, Joshua F. Speed, said: "When the Know-Nothings get control, it (the Constitution) will read: 'All men are created equal except Negroes, and foreigners, and Catholics.' When it comes to this, I should prefer emigrating to some country, where they make no pretense of loving liberty—where despotism can be taken pure, and without the base alloy of hypocrisy" (Recollections of Abraham Lincoln, by Ward Hill Lamon).

Glorious Names of Catholic Heroes.

Continue your search through the history of our Nation, down to the awful war which devastated the North and the South. Oh, what glorious names you meet there! Phil Sheridan, the Hero of Winchester, was he a traitor to his country? General Rosecrans of Ohio, considered by many military experts the best general of the Civil War; John Meagher, with his brave and dashing Irish Brigade, who turned the tide of battle at Gettysburg; John Mulligan, the Hero of Lexington, who cried out to his Catholic soldiers, "Drop me and save the flag!" the gallant 69th Regiment of New York—etc., etc.—why, there were a number of regiments in the Civil War that were composed entirely of Catholics!

Even Those Who Fought for the South Were in Their Own Eyes Patriots.

You will say, "Weren't Catholics on the side of the South?" and we will ask you in return: Weren't there Protestants on the side of the South as well? Those men below the Mason and Dixon Line, they saw things in their own light. They thought that we were wrong. They fought for what they considered right. Have we not agreed to bury the differences of the past? Do we not on our Memorial Days love to bring the Blue and the Gray together?

The Spanish War.

In our late Spanish War, were there not Catholics who gladly enlisted? Were there not Catholic officers and Catholic soldiers? They were fighting against a Catholic nation; they were true to their own.

Honored Public Men Who Are Catholics.

And are not our Catholic men in public life worthy of the honest vote of a Protestant? Look at Chief Justice White, on the Bench of the Supreme Court of the United States today. Where is the man who dares attach even the suspicion of treason to his name? Yet he is a most devoted Catholic. Who dares attach the breath of suspicion to Charles Bonaparte, the Attorney General under the Roosevelt administration? Yet he too is a devout Catholic. Who dares attach the breath of scandal, or of treason to Supreme Justice McKenna? These men are all Catholics. **CATHOLICS HAVE AS MUCH RIGHT TO OCCUPY POLITICAL POSITIONS WITHIN THE GIFT OF THEIR NATION AS ANYBODY ELSE.** Their rights in this country are vested rights, which no man may deny them. Let those men, who come from across the line, who have lived here for years, without ever having taken out their citizen's papers, and who are now going about the country preaching hatred against the Catholic Church, let those men return whenever they came! Let them understand that **CATHOLIC BLOOD** helped to cement the foundations of our liberties, and that we do

not mean to be deprived of them!

The Parochial School un-American?

But some one will say to you, "Look at your Parochial school-system! Isn't it un-American? Why do you separate yourselves from the rest of the nation? Why do you build up a school-system of your own, which is absolutely inferior, which does not teach American citizenship?" What do you know about the Catholic school-system? Why, you have never even been inside of a Catholic school! Come to me any time and I will afford you ample opportunity of investigating for yourselves.

The Catholic Schools Have Demonstrated Their Efficiency.

I might recall to your minds the competitive examinations, that have been conducted in this country, again and again, and show how, in practically every instance, the pupils of the Catholic schools came out with first honors. For ten years, when I was pastor of St. Mary's Church at Grand Rapids, at the end of every year I sent the pupils of the graduating class to take the corresponding examination in the public schools. Now mind you, these boys and girls were suffering from a handicap. They had been trained under different teachers; they had been trained with different textbooks; they were not familiar with the methods of the public schools. They were brought in there at a disadvantage, and were naturally embarrassed and not at home. And yet, during the ten years that I sent the pupils of my parochial school to these examinations, **NOT ONE OF THEM EVER FAILED**, but on the contrary they came out **WITH THE HIGHEST PERCENTAGES, AND THE PUBLIC DOCUMENTS ARE THERE TO PROVE IT.**

Our Attitude Towards the Public Schools.

You say, "Why does the Catholic Church constantly inveigh against the public schools?" The Catholic Church does not inveigh against them, she has no quarrel with the public schools, she cherishes no enmity against them. The Catholic Church simply says,

"The public school may be all right for those that do not want any religion, but I want religion for my children, and therefore I am going to have my own schools." That is the true position of the Catholic Church, and it is a patriotic one, because, as George Washington, the Father of our Country, told us, **RELIGION IS THE FOUNDATION OF PATRIOTISM.**

The Sense in Which the Term Godless Is Applied to These Schools.

You ask: "Why then do you hear bishops and priests talking about the Godless public schools?" Well, that term is sometimes used, but it has two meanings. The word "Godless" **MAY MEAN WICKED, IMPIOUS.** It is **NOT USED BY US IN THAT SENSE.** When it is said that the public school is Godless, the meaning is that God has no standing in it. It is a school without God; it is a school from which God is officially excluded. And is it not a fact that Religion is exiled from the Public Schools?

Protestant Divines Say the Same Thing, but They Are Not Criticized.

Why, my dear people, if I wanted to quote for you the strong and blunt utterances of Protestant Divines, Protestant Episcopalian bishops, Protestant Methodist bishops, Protestant ministers, Protestant laymen, statesmen and scholars, who have freely spoken their mind about the public schools, I could pile up before you a mass of testimony, compared with which the statements of Catholics would pale into insignificance.

Why Then Do You Oppose the Introduction of the Bible Into the Public Schools?

Someone will say, "If you are so anxious to have religion in the schools, then why don't you let us introduce religion into the public schools?" Well, isn't that a remarkable proposal? So you want the **PUBLIC** schools to become **PROTESTANT** schools, and have the **CATHOLICS** pay for them, and then have the Catholics build their own schools besides and pay for them, too? Do you call that fair? You talk about "OUR schools." What do you mean by "our schools"?

Do you mean to say that the Protestants are the only ones who have any rights in the public schools? Why, don't you know that there are over fifty million men and women in the United States, who do not profess any religion at all? Haven't they got some rights in the schools? Don't you know there are millions of Jews in the country? Haven't they got rights in the public schools? I tell you they have, and I admire them for the spunk which they manifest in fighting for their rights. Last Christmas in New York, they banded together and protested against the singing of Christmas carols in the public schools, and, as a consequence, **THEY WERE NOT SUNG.** You didn't DARE to withstand the JEWS. But you think the Catholic is an old dishrag to mop the floor with. But I tell you Catholics are not dishrags! **THEY ARE CITIZENS!** They claim the SAME rights as other citizens.

Moral Theologies.

Again they say, "Look at your Catholic morality. Isn't it destructive of American decency?" And then, for a proof, they appeal to the text books of moral theology. Well, what about those text books? They say, "Why, these text books of Catholic theology, they are filled up with definitions of all kinds of immoral crimes and sins!" Why, of course they are! That is what they are intended for. They are **TEXT BOOKS ON THE MORAL LAW**, and, if they are text books on the moral law, they must expose moral perversity. **SO ARE YOUR LAWYERS' BOOKS FILLED WITH IMMORALITY.** They are filled up **WITH THE SAME THINGS**, because the civil law of Europe was taken, largely from the Canon Law of the Catholic Church. Are lawyers immoral, because they study those law books? **LOOK AT THE TEXT BOOKS OF THE DOCTORS.** They are filled with all manner of things that touch upon sex and sex-relationship. Are the doctors immoral, because they study those books? Why, no! they must study those books, in order to be able to take care of the ills and diseases to which

human flesh is heir. You talk about the text-books of moral theology and you say that the Catholic Church is immoral and the Catholic priest is rotten, merely because he studies that book. Well, then, tell me what about **THE PROTESTANT PREACHER WHO STUDIES THE BIBLE.** Did you ever read the Book of **EXODUS?** Did you ever read the Book of **DEUTERONOMY?** Did you ever read the Book of **LEVITICUS?** Why, there are **DESCRIPTIONS OF CRIMES AND OF SINS CONTAINED THEREIN**, as forbidden by the living God, which would make your hair to stand on end! **ARE THOSE WHO READ THE BIBLE TO BE ADJUDGED IMMORAL?** Is the BIBLE to be adjudged IMMORAL because it contains those **PROHIBITIONS of Almighty GOD AGAINST CRIME AND AGAINST SIN?**

Legislation Against Clerical Wickedness.

But, they say, "The Catholic Canon Law imposes penalties on priests who commit unmentionable crimes. Therefore," they say, "such is the life of the priest." Well, that is a strange reasoning, isn't it? Because on the statute-book there is a penalty for transgression and crime, because, for instance, on the statute books of the country you have adultery, you have fornication, you have incest, you have sodomy, you have bestiality, all those awful crimes clearly defined, clearly stated, and you have penalties imposed for those who commit them—**DOES THAT MEAN THAT THE PEOPLE OF THE UNITED STATES AS A BODY ARE ADDICTED TO THOSE CRIMES?** Why, no! Those laws are there **IN ORDER TO WARN THE CITIZENS AND SAY:** "Be on your guard; for, if you commit such a crime, this will be your punishment." So these laws and the penalties **PROVE, ON THE CONTRARY, THE MORALITY OF THE CHURCH;** it proves that the Church will not stand for those crimes; it proves that the Church will not tolerate that kind of a life, and therefore imposes the severest penalty on such as commit these crimes.

That is all it proves. It takes a most perverted imagination indeed in a man to pry into such books, of which evidently he cannot have the first glimmering of an understanding, and declare with astounding stupidity, "There you see what the Catholic Church is!" How absurd, how ridiculous; and, if they realize what they are doing, how devilish! because they pervert the truth and are deceiving the people.

The Wire-pullers.

And now let me ask a final question, who are they that engage in this unholy war against the Catholic Church? I have now, in the course of these four lectures, laid before you a plain and clear and unequivocal answer to the various objections and charges that have been made against the Catholic Church. I have answered them frankly, and I have answered them fairly, as I have stated them honestly. Now, in conclusion, I ask you, who are they, who have combined against us in this unholy war? Bird Coler, a Protestant gentleman of New York, says that politics are always at the root of religious bigotry. To quote his own words: "Religious prejudice is always political in its origin. When traced to its root, it will be found always in the mud of secular politics and never in the temple of God. Politicians have embittered peoples against religious bodies for purposes evil and selfish. Good men in all the churches have been deceived by these calumnies. Honest men in all of them have believed in false stories of repugnant practices on the part of the members of churches other than their own. But the politician was always the first to utter the lie." That is absolutely true, and it applies most aptly to the present conditions of affairs. The whole agitation at the present time is due largely to, and has been brought into existence mainly by, **POLITICAL INTRIGUE AND SOCIALISTIC INTRIGUE**. First of all, it is mainly a **SOCIALIST** campaign, and how short-sighted are those very ones, who have most to fear from Socialism! For

the only effective rampart against Socialism, is, according to all recognized authorities, the Catholic Church. Mark Hanna was a shrewd statesman. **MARK HANNA** told the people of Ohio that, when the great conflict came, **HE LOOKED TO THE CATHOLIC CHURCH TO SAVE THE COUNTRY FROM SOCIALISM**. How foolish are those who are now leaguering with them against us! For instance, **SOME OF OUR BIG EMPLOYERS OF LABOR HERE IN THE CITY ARE FINANCING THESE DAMNABLE SHEETS OF BIGOTRY**—and I know whereof I speak, I make the charge boldly, and I am not afraid who hears me. I tell you there are men, high in finance and in business, in this city, who are spending large sums of money for this ungodly campaign, **IN ORDER TO DIVIDE THE LABOR SENTIMENT**. I wish the papers would print that, but **THEY DARE NOT!**

The Catholic Church and Politics.

You say the Church maddles in politics. Why, who talks politics? The Catholic priest? Bah! You **NEVER** heard politics from a **CATHOLIC** pulpit, but **POLITICS IS PERFECTLY AT HOME IN THE AVERAGE PROTESTANT PULPIT**. Oh, what a chapter I could open for you on that score, if I had a mind to! Take up the columns of your daily papers, and learn, for yourselves, who are the real offenders, the men that are really dab-and a half. I **NEVER**, during all that time, made **ONE POLITICAL UTTERANCE**. I defy any man to put his finger on the date, to put his finger on the article, to put his finger on a single word, by which I interfered with politics. Yet I could name for you many prominent men in this city, who came to my house and asked me to so interfere, prominent Protestant gentlemen, men that stand high in the esteem of the community, and I gave them all the same answer "**CATHOLICS ARE FREE IN THEIR POLITICS. WHEN THERE IS A QUESTION OF MORALITY, WHEN THERE IS A QUESTION OF CATHOLIC RIGHTS, THEN I SPEAK OUT, and it is MY**

RIGHT to do so, and I do not care who hears it. But when it is a mere question of party politics, I have nothing to do with it."

Who Are Our Adversaries?

Now, who are they, I ask again, that are leagued against us in this unholy war? First of all, away back, you have the "Know-Nothings," whose inglorious cause died an ignominious death of shame, in the face of the heroism, patriotism and devotion manifested by our gallant Catholic soldiers, and our noble, unselfish Sisters of Charity, during the Civil War. Time, however, weakened the effect of this grand lesson upon American Protestants, and, under the patronage of designing politicians, "the old and true American Protective Association," the A. P. A., succeeded the "Know-nothings," and was organized with its headquarters at Pittsburg, Pa. It soon lost influence, however, with the mass of the people, although it claims to be still secretly at work "with feverish activity," striving to injure Catholics in every way possible, and lays claim to the Menace as its mouthpiece. Next in order come the "Guardians of Liberty (Bigotry)," organized to continue in our own day the cowardly, vile and underhand tactics of their worthy predecessors, with their headquarters in New York. Shunning publicity, ever secret, dark, insidious and anonymous in their attacks, well is it said of them in St. John's Gospel: "For everyone that doeth evil HATETH THE LIGHT, neither cometh to the light, lest his deeds should be reprov'd. But he that doeth truth cometh to the light." (John III:20,21.) To these must be added "The American Federation of Patriotic Voters," which has for its president D. J. Reynolds, of Minneapolis, and claims to control 5,000,000 votes, and the United Societies of "EQUAL" (?) Rights, with their center at Chicago. Associated with these cowardly scoundrels, in the same nefarious cause, is the American Secular Union and Freethought Federation, under the presidency of G. E. Macdonald of New York, whose object is to combat the exemption of churches

and religious institutions from taxes, to expurgate the school books of all that savors of religion, to abolish the observation of Sunday, as a day of rest, whose constitution contains the following clause: "We demand that all laws exacting a 'Christian' morality be abrogated, and that in their place a NATURAL morality be substituted, with equal human rights." Finally add to these the Bohemian Freethinkers' Federation of America, the Bohemian Guard of Freethinkers at Chicago, in short all the great Ferrer Associations and Free Thought organizations, and the Knights of Luther, whom even respectable Protestants loathe. WHAT A GLORIOUS TRIBUTE TO THE CATHOLIC CHURCH, WHAT A TRIUMPHANT VINDICATION OF HER SANCTITY IT IS, THAT SHE IS ABLE TO POINT TO THESE AND SAY: "SUCH ARE MY ENEMIES!"

Shameless Anti-Catholic Literature.

And turn to the wretched, filthy, vulgar, corrupt, pandering, degenerate literature circulated by these enemies of hers, in order to drag her down into the mire of public contempt, in order to besmirch and dishonor her, that her purity and goodness may cease to be to them a standing reproach, a living proof that virtue, purity, charity and chivalry are possible and not mere chimeras. Oh, how frantically they strive to befoul her with their own filth! Oh, how one-sided, too, is this unholy war; for she never retaliates! Review the catalogue of these shameless sheets, that have her destruction as their principal object, and behold here again another vindication of her sanctity. There is, for example, The Menace, The American Citizen, The Peril, The Truth Seeker, The Jeffersonian, The Liberator, The Era, Tom Watson's Magazine, The Melting Pot, The Wasp, The Yellow Jacket, The American Turner, Sokal, Amerikanische Turnzeitung, Liberty, The Freidenker, etc., etc. To these one must add three or four hundred Socialist, Anarchist, I. W. W., and Ferrer papers, which,

though professedly published for other purposes, join no less heartily and enthusiastically in the attack upon the common enemy, the Catholic Church. What a vindication, I repeat, of the Catholic Church, and how great is her claim upon the gratitude of American citizens, for her opposition to these hosts of darkness!

Week after week these execrable sheets continue to pour forth their vileness, and the wonder of it all, is, that people are able to stomach so much of this contemptible stuff. You would think they would grow weary of the same old story; you would think they would in time become fairly nauseated with the damnable filth, with which these papers are reeking, and disillusioned by the incredible fiction, the open contradictions, the constantly-exposed dishonest tactics and cowardly methods, the venal spirit, the evident bad faith, the insane rancor and hatred, that is characteristic of this vile literature. But apparently there is no limit to the credulity of their dupes!

The Law No Protection Against Their Diabolical Cunning.

"But," you say, "why don't you bring those papers to justice?" Because they are most careful to go just so far and no farther. **THEY WILL ALWAYS CONFINE THEMSELVES EITHER TO THE RARE INSTANCES OF PUBLIC CRIME, OR TO SUCH GENERALITIES THAT UNDER THE LAW YOU CANNOT TOUCH THEM.** They have evidently gotten **LEGAL ADVICE**, the censorship of a lawyer, to warn them just how far they may go, in their aspersions and their vituperations, without incurring legal penalties. Now they charge

bishops, priests and sisters with immorality. Why don't those men come forward and make definite and specific charges? Let them dare, and they will speedily be taken care of! **IF BISHOPS ARE IMMORAL, WHY SHOULD I BE ANY EXCEPTION?** If priests are immoral, why should the priests OF TOLEDO be an exception? If convents are the scenes of indescribable orgies, why don't they take place HERE? Let them make their charges SPECIFIC, and in the same moment they will answer to the Law.

Conclusion.

Behold, then, the array of forces in league against the Catholic Church, the dark, ungodly, hosts of evil, fighting tooth and nail to destroy her. She must indeed be holy and good to have earned the enmity of such as these. She can not be a force for evil, else such as they would love her. This was Christ's grand vindication, and it is likewise hers: "If Satan be divided against Satan, his kingdom cannot stand." It is but the fulfillment of prophecy, and like her former foes, these too will have their day and will disappear, even as they have always disappeared in the past, but while they last, they do an infinite amount of harm. They sow the seeds of hatred and of discord, and he that sows the seeds of hatred and of discord doeth the devil's work. "Marvel not, my brethren, if the world HATE you. We know that we have passed from death unto life, because we LOVE the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him." (I John iii:13-15).

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