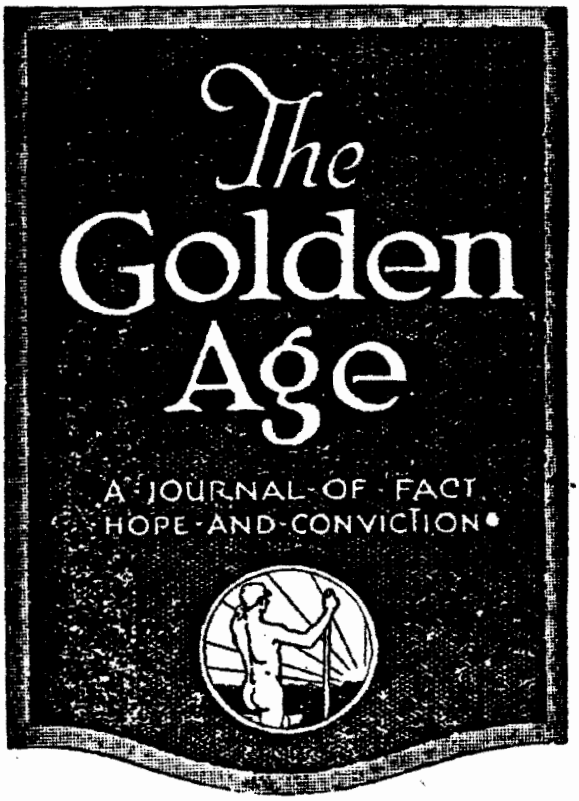

June 22, 1921, Vol. II, No. 46
July 6, 1921, Vol II, No. 47

Published every other week at 35 Myrtle Avenue, Brooklyn, N. Y., U. S. A.

Ten Cents a Copy—$2.00 a Year
Canada and Foreign Countries, $2.50

VOLUME 2 JUNE 22 - JULY 6, NUMBERS 46 AND 47

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Published every other Wednesday at 36 Myrtle Avenue, Brooklyn, N. Y., . . U. S. A. by WOODWORTH, HUDGINGS and MARTIN
CLAYTON J. WOODWORTH . . . . . Editor
ROBERT J. MARTIN . . . . . Business Manager
WM. F. HUDGINGS. . . . . Sec'y and Treas.
Copartners and proprietors. Address: 36 Myrtle Avenue, Brooklyn, N. Y., . . U. S. A.
TEN CENTS A COPY — $2.00 A YEAR
FOREIGN OFFICES: *British*: 34 Craven Terrace, Lancaster Gate, London W. 2; *Canadian*: 270 Dundas St. W., Toronto, Ontario; *Australasian*: 498 Collins St., Melbourne, Australia.
Make remittances to The Golden Age.
Personal checks not accepted.
Entered as second-class matter at Brooklyn, N. Y., under the Act of March 3, 1879.

The Golden Age

Volume II | Brooklyn, N. Y., Wednesday, June 22 and July 6, 1921 | Numbers 46 and 47

Earth's Oldest Empire

IN DAYS when thought turns to leagues and associations of nations, world courts and "super" states, it comes with a slight shock to be reminded that there exists, and has existed for fifteen centuries, a super-government.

It is not within the scope of this article to delve much into the musty past, but rather, as was the custom two decades ago in all the leading journals—*The Forum*, the *North American Review*, etc.—to discuss this subject freely as a matter of current importance, and to bring out into the light the present condition and acts of this Super-State of the World.

We scarcely need remind our readers that this is an examination of systems, not of individuals. No personalities are intended. Where individuals are mentioned, it is as the well-meaning but deceived agents of systems. There is no thought of malice—nothing but a sincere desire for the time when all will be freed from a great delusion, and therefore for the genuine well-being of every man.

Concerning all truly beneficent movements, it is properly said, as Lowell puts it, that there "standeth God within the shadow, keeping watch above His own".

The common people are greatly beloved of God. "God must have loved the common people; He made so many of them," observed Lincoln. Jesus said, "God so loved the world [of common people], that he gave his only begotten Son". God speaks of delivering "the poor and needy". He declares that He will "destroy the oppressor". The people are the Father's special solicitude.

Behind all evil movements—any that directly or indirectly fail to result in the common weal—stands another god.

He is the adversary of mankind, the master p o l i t i c i a n of politicians, who plays one group against another, in the determination to maintain and extend his pernicious control of the common people. This master mind is a mighty and super-wise, invisible and evil spirit. He works through an invisible organization of spirits like himself, and through the minds of organized classes who profit through his reign—through Big Business, the politicians, and through the ambitious and unscrupulous clergy. His name is Satan. He is "the god [mighty one] of this world", or order of things. He is the "prince of this world". He makes the undisputed claim that the power and glory of the nations of this world are delivered unto him—Luke 4:5,6.

Not Merely a Church

A GLANCE into history of two thousand years ago shows that the then civilized world was ruled by a super-state, the Roman Empire. When in due time the reins of super-government slipped from the inert hands of the Roman Empire, they were almost immediately taken up by the great empire which to this day exercises or seeks to utilize governmental power, not merely over the hundred millions of peoples, but over the entire world.

The papacy is commonly, but mistakenly, regarded solely as a church; but that it manifestly does not correspond with the commonly understood definition of a church—"a number of Christians organized for united worship"—is evident from the considerations which follow—not that there is not a number of Christians organized for united worship connected with this system, but that this church is exploited by the super-system and utilized for the purpose of maintaining and extending the world super-government of this political entity.

The degree of culpability of the most of the so-called "clergy" who are implicated in these un-American practices, is much like that of an agent of the Empire under consideration, who

became informed on the subject, and ceased his activities in behalf of the Empire.

"I nursed my religion from my mother's bosom," says he; "my religion was born and bred in my bones; and I was taught at my mother's knee that there was no other church that had a ghost of a chance of eternal salvation. . . . Up to a few years ago I was of the opinion that my life had been well spent, but today I firmly believe that the major part of my life has been spent in erroneous doctrines and nonsensical teachings, as the broad light of wisdom and independent thought has penetrated the dark recesses of my bewildered conception of right and caused me to look upon things in general in an intelligent manner. From this time forward I am going to endeavor to undo, as nearly as possible, what I have helped to accomplish in the past."

Upon such a man rests little culpability. It is to help many innocent men to understand what they are doing, that this article is written.

The Curia Romana

IN THE dark ages the court of a medieval monarch was termed his "curia". The "Curia Romana" is the political court of the world monarch who presides over the affairs of this empire. There is also an ecclesiastical "curia" for religious purposes, which is the center of the Roman system. It is the "Curia Romana", or political center, with which we are concerned.

The monarch of this empire is the Pope. This title is not an exclusive one. It means "papa", or "father," and in the early Christian church was applied to any bishop, and today is the title of any priest in the Greek Church. Like the "Curia" it is one of the many ancient terms brought down from antiquity, and kept in use. However, outside of the Greek Church, the appellation "pope" is now applicable only to the Pope at Rome.

The "Standard Dictionary" recognizes the political standing of the Pope, in the definition, "formerly ruler of the States of the Church, and still recognized as an independent sovereign". The Pope, in fact, is as much a sovereign as is the king of England, or of Greece, or the former Kaiser of Germany, the late Czar of Russia or the present Emperor of Japan. That his is a super-state appears in his title, "King of Kings," and in his claims to world sovereignty.

Origin of the Empire

THE origin of the Papal Empire is thus traced by a Catholic writer:

"When the Roman emperor lost Rome and all his possessions in Italy, they were abandoned to the barbarians. The emperors made no effort to recover them, and automatically lost civil authority over the people. The Pope then became civilly independent of the Roman emperors. His relations with them were purely spiritual. He never acknowledged civil subjection to the new states that sprang up in Europe."

Analysis of this interesting bit of tradition shows that it amounts to the refusal of a church to submit to a new government when a change in government takes place, as though the Methodist church had refused to submit to the Harding administration when Wilson went out of power, and thenceforth had claimed for itself civil independence of the United States. The Methodist church could not defy the national government; but in those days the Roman Catholic church was too strong for the weaker governments of the times, and thus laid the foundation for the existence of the Papal Empire. The power-seeking clergy paid no heed to the apostolic injunction, "Let every soul be subject unto the higher powers . . . . The powers that be are ordained of God . . . One must needs be subject . . . for conscience' sake . . . for they are God's ministers attending continually to this very thing. . . . Whosoever resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves condemnation." (Romans 13:1, 2, 5, 7) It was therefore in a state of sedition and of insurrection against the powers of early times that the Papal Empire was founded, and it is still seditious.

"To say that the Pope can be subject to a temporal prince, is to say that the soul is subject to the body, heaven to earth, or God to man." "The Pope has the right to annul state laws, treaties, constitutions, etc.; to absolve from obedience thereto, as soon as they seem detrimental to the rights of the church, or those of the clergy."—Canonical Law at Prague.

Archbishop Mannix of Australia recently stated that "he did not consider himself in the least bound by any of the governments. . . The orders were no more binding on him than if they were made by the Shah of Persia." The papal Syllabus of 1864 says of the Roman Catholic system: "She has the right to hold kings and princes to her jurisdiction, and of denying their power as superior to her own in determining questions of jurisdiction". Pope John says: "Princes have no laws to give, but humbly to expect them from the Church. They have to obey, and make others obey." Pope Leo

affirmed: "The Church of Rome is one monarchy over all the kingdoms of the earth, and is, among temporal kingdoms, as the mind or soul of the body of a man, or as God in the world. Therefore the Church of Rome must not only have the spiritual power, but also the supreme temporal power." Rev. D. S. Phelan, priest, and editor of the *Western Watchman*, of St. Louis, says: "The Pope is the ruler of the world. All the emperors, all the kings, all the princes, all the presidents of the world, are as these altar boys of mine. The Pope is the ruler of the world." The committee of the conference of the Association for the League of Nations decided that "the Holy See . . . is a Power, and that there is no important reason for exclusion of the Vatican from representation in the League of Nations".

Its Governmental System

ACTING in the capacity of a civil sovereign the Pope enjoys severeign power; is monarch—or was until forced out by war with Italy—of the Papal States in Italy and remains monarch of the remnant of territory at the Vatican; wears a crown; has his sovereignty guaranteed by the laws of Italy; claims preeminent sovereignty; sends and receives ambassadors; makes treaties; has a regal court; has a set of civil laws for the whole world, called the Canon Law, to which all Roman Catholics are, *per se*, subject; has the world, including every country, divided up systematically into provinces under his rule; and has a complete system of princes, lords, and other governmental officials, including the most perfect espionage system in the world.

The governmental system of the papal empire consists in practice of the following graded officials:

1. The Pope, the actual or nominal head.
2. The so-called "Black Pope", the head of the powerful Jesuit order, often the power behind the throne.
3. The Papal Secretary, sometimes more powerful than the Pope.
4. The Cardinals, or Princes of the Church, organized in a so-called "College of Cardinals", divided into cardinal bishops, cardinal priests, and cardinal deacons.
5. The Archbishops, in charge of provinces called Archdioceses.
6. The Bishops, in charge of territories called Dioceses.
7. The Priests, in charge of territories called Parishes.

A confusing factor is that the same persons act both as government officials for the Papal Empire and in a religious capacity for the churches just as the Protestant "clergy" act in a dual capacity, and are both politicians and ministers. Many people know nothing or little about the governmental side of the system and think of the various officials and territories in their religious capacity alone. This misapprehension is cultivated by the Hierarchy, as the system of officials is termed, because it affords a blind or camouflage behind which the civil operations of the Papal Empire are carried on, until such a time as, in a given country, the system considers itself well established enough to stand unveiled before the public.

The Papal Bureaucracy

THE governmental system of the Papal Empire is rather a bureaucracy than an autocracy. It may operate as an autocracy, with the Pope as sole ruler, the capacity in which he is commonly set forth before the world. If the Pope should chance to be neglectful of his duties, or be imbecile, insane, or relatively weak in character, the government functions the same as under a strong Pope—the orders, pastoral letters, bulls, and so on, coming forth as though by the Pope, when actually proceeding from the bureaucrats nominally subordinate to the head. Such a bureaucracy was seen in its perfection in the government of the Russian Czar, where the actual rulers were the Grand Dukes and their associates, and the Czar was utilized by them and made responsible for the acts and orders which they originated but which he signed. This fact was finally recognized by the Russian people; and when they deposed the Czar, they made a clean sweep of the Grand Dukes and the entire Russian bureaucracy. A not dissimilar condition existed recently in the United States, during the period when President Wilson was incapacitated to the extent of unconsciousness for some days and of utter incapacity for a longer time and when the Cabinet officers were not permitted to function in charge of affairs. The government seemingly ran on as usual, the orders were given by heads

of bureaus, and such matters as the President had been accustomed to attend to were duly cared for by men close to the sick man.

The bureaucracy at Rome consists of departments or bureaus termed "congregations", twenty or more in number and each consisting of cardinals, consultors and officials. The chief departments are:

1. Congregation for interpretation of the decrees of the Council of Trent, which in 1545 condemned the Protestant Reformation.

2. Congregation of sacred rites for decisions regarding liturgy, rites, ceremonies, and creation of new saints.

3. Congregation of the index, to condemn publications deemed prejudicial to the Papal Empire or the churches.

4. Congregation of indulgences and sacred relics, two substantial sources of revenue.

Since the Council of Trent, 1545 to 1563, the system has been able to dispense with general (ecumenical) councils of the entire church. Such councils, composed of bishops from anywhere and everywhere, are liable to bring up matters not wished discussed in public by the Papal Empire, and "prejudicial to its interests"; and for the past few centuries the system has been able to get along very well, with the "congregations" taking the place of the more democratic councils that characterized the early church.

Five Hundred "Religious" Orders

THERE is a large number of religious bodies, or orders, about five hundred in number, organized to promote or help carry on the political or the religious activities of the Papal Empire of the world. The most important and active order numbers some twenty million members and is known as the Society of Jesus, or the Jesuits, organized in 1540 for the principal purpose of fighting the Protestant Reformation, then strongly under way. The officials from the highest down are: (1) General of the Jesuits, sometimes termed the Black Pope, as distinguished from the regular or White Pope, who is often controlled by the Jesuit head; (2) The Vice-General, next to the General; (3) The Professed, who are priests of mature age and of eminence in learning, to whom alone are committed the important affairs of the order, and who constitute the Society proper; (4) The Coadjutors, who have no part in the election of a general, but participate in general deliberations, and from whom the heads of Jesuit colleges and religious houses are chosen. The membership is bound to regard any superior officer as in the place of God and to obey implicitly all orders given them.

Among the items in the Jesuit vows are the following, as authenticated in a Paris court of law in 1761, revealing the political attitude of all Jesuits:

"The Pope hath power to depose heretical kings, princes, states, commonwealths and governments, all being illegal without his sacred confirmation, and may safely be destroyed. . . . I shall and will defend this doctrine to the utmost of my power. . . . I do renounce and disown any allegiance as due to any heretical king, prince or state named Protestant, or obedience to any of their inferior magistrates or officers."

In the oath or vow taken by a cardinal is this:

"I swear . . . to try in every way to assert, uphold, preserve, increase and promote the rights, even temporal, especially those of the civil principality, the liberty, the honor, privileges, and authority, of Holy Roman Church, or our lord the Pope and the aforesaid successors. . . . To combat with every effort . . . those rebelling against our lord the Pope and his successors."

The oath of a priest includes the following:

The Pope . . . has power to depose heretical kings, princes, states, commonwealths and governments, all being illegal, without his sacred confirmation; and that they may safely be destroyed. Therefore, to the utmost of my power I will defend this doctrine and His Holiness' rights and customs. . . . I do renounce and disown any allegiance as due to any Protestant king, prince or state, or obedience to any of their inferior officers. . . . I do further declare that I will help, assist and advise all or any of His Holiness' agents, in any place, wherever I shall be, and to do my utmost to extirpate the Protestant Doctrine and to destroy all their pretended power, regal or otherwise."

These portions of the vows cannot be construed as religious, but are political and exhibit the un-American position which those that take them are oath-bound to maintain.

Papal "Americanism"

THE foregoing represents correctly the "regular" attitude for every faithful Roman Catholic to take toward the church, the Papal Empire and civil governments, as prescribed by the official law of the Empire. No admonition occurs more frequently in Rome's literature than the

adjuration to "think as Catholics", that is, in harmony with the position taken by the clergy.

Among the political professions of Roman Catholics are: "The Catholics of the world are Catholics first and always; they are Americans, they are Germans, they are French, or they are English afterwards".—Priest D. S. Phelan, St. Louis, Missouri. Says the *Tablet*, of Brooklyn, organ of the bishop of that city: "The Roman Catholic citizen of the United States owes no allegiance to any principle of the government which is condemned by the Pope". Bishop Gilmore of Cleveland, Ohio, said in a Lenten letter: "Nationalities must be subordinate to religion, and must learn that they are Catholics first and citizens next". "We do not accept this government," affirms *The Catholic World*, "or hold it to be any government at all, or capable of performing any of the functions of a government; if the American government is to be sustained and preserved at all, it must be by the rejection of the principles of the Reformation, and the acceptance of the Catholic principles, which is a government by the Pope".

In consequence of the attitude required of Roman Catholics under oath to the Papal Empire the Constitution of the Republic of Brazil, adopted 1891, contains the following provision:

"Article 70, paragraph 1: The following shall not be registered as electors (voters) for state or federal elections. . . .

"4. Members of monastic orders, companies, congregations or communities of whatever denomination, subject to vows of obedience or rules or statutes, implying the surrender of individual liberty."

More than one country which has been troubled by the insistent plottings of Papal Empire agents against the government has been obliged in self-protection to expel from its borders every Jesuit or other person under oath or rule of the kind mentioned.

The Church - State System

A REVIEW of the nature of the Papal Empire and its agents is necessary to a grasp of the significance of the present activities of what the *Wall Street Journal* has termed "that international nuisance, the church-state".

Prior to 1914 the number of ambassadors or ministers credited to the papal court—the Curia Romana—was fourteen. This year the countries actually represented, or soon to be, are about thirty. The published list is a little indefinite; but the five represented by ambassadors are Peru, Chile, Prussia, Brazil and Spain, evidently countries in quite full agreement with the empire in important respects. According to the Catholic Press Association the others are Argentine, Austria, Bavaria, Belgium, Bolivia, Colombia, Costa Rica, Czechoslovakia, Ecuador, Germany, Monaco, Great Britain, Hayti, Honduras, Nicaragua, Holland, Hungary, Jugoslavia, Paraguay, Poland, Portugal, Roumania, Russia, San Domingo, San Salvador, Uruguay and Venezuela. Others expected soon are Finland, Esthonia and Latvia. Some of these are merely hopes. Great Britain sends a representative, but refuses to receive one and is not sure about continuing the arrangement. France has been in the quite doubtful column, as blooming hopes were somewhat wilted by a sudden reaction against the idea. British information is to the effect that the representation of Great Britain and France was a temporary war measure entered into to counteract the plotting going on at the Vatican. Recent happenings in France disclose a strong coalition in the Government favorable to maintaining reciprocal diplomatic relations with the Papal Empire.

Owing to British censorship and propaganda, cable despatches emanating from London are notoriously unreliable, but according to the London *Morning Post* the proposition that the United States send a representative to the court of the Papal Empire was under consideration, secret negotiations were under way, through the late Wilson-Romanist administration. For quite a number of years this country was represented, until the break between Italy and the Vatican in the seventies. The fact that the 1920 Republican victory at the polls was in no small part a determined effort of the people to free the United States from the measure of Papal Empire interference with Americanism that prevailed during the World War, makes it quite out of the range of probability that the Administration would flout its constituency by so reactionary a proceeding as the establishment of political relations with the medieval Papal Empire. President Harding has definitely repudiated the plan.

"Concordats" or Treaties

IN THE antiquated and deceptive lingo of this monarchy, a treaty with a foreign power is termed a "concordat". Diplomatic relations usually have to be preceded by a concordat on as favorable terms as the Empire is able to exact. These concordats are often drafted in such a manner as to interfere obnoxiously with the internal affairs of the countries entering them. For instance, before the World War a concordat was made with Servia. Not a few of the people of Servia are educated men, who have attended universities in Europe or America or the Roberts College in Turkey, where they have imbibed freely of the spirit of modern liberty. When weak King Milan of Servia, who lost his home standing because of disgraceful love affairs, made a concordat with the Vatican practically giving over the control of the educational system to the Papal Empire and the Jesuits, and placing church property and Romanist ecclesiastics out from under Servian law and courts and under the law and courts of the Papal Empire—the Canon Law, so called — it was too much for some of the liberty-loving Serbs, particularly the young men, who had hoped for a free Servia. Austria, which had been thoroughly under Papal Empire control, had assisted in the intrigues which saddled this reversion to medievalism upon Servia. A Servian college student, fired with indignation and seeking an objective for his wrath, shot and killed the heir to the Austrian throne, the man who had been most conspicuous in the betrayal of Servia. The bureaucratic government of Austria-Hungary, under papal management —like the papalized French government of 1921 —made demands upon Servia, impossible for a self-respecting people to comply with, opened war against that unhappy land, and started the fire which promptly became the holocaust of the World War. A staggering price is still being paid for this item of Papal Empire intermeddling with the spirit of the times.

The fact that the Papal Empire is a superstate, above all other countries, appears further in the terms imposed upon any country which makes an exchange of representatives. Ordinarily in the circle of diplomats at the capital of a country that ambassador takes precedence who has served longest; but under the rules of the Congress of Vienna—capital of papal Austria — which is recognized in the capitals to which a Vatican ambassador is accredited, that official immediately becomes dean, or head, of the diplomatic corps. It would seem strange indeed to see America, founded by Puritan Pilgrims and dedicated to liberty, giving the supreme place in Washington circles to a Papal-Empire ambassador, while the American Ambassador at the Vatican court took last rank among the ambassadors there, as being the last to begin to serve at the Curia Romana.

If the Pope Came to America

THE suggestion is sometimes heard that things have been getting warm in Italy, and that in due time the Vatican and the Pope might move to the United States, and occupy that duplicate of St. Peter's and the Vatican buildings—the $5,000,000 "Shrine of the Immaculate Conception"—a cathedral now under construction at Washington, on the Catholic University grounds. Most Americans imagine that the coming of the Pope to America would not be different from that of any other very prominent clergyman.

If the Pope were to come to the United States, he would necessarily come as a ruler, king or sovereign, indeed as a super-sovereign, recognizing no equal and no superior. He would retain and exercise in this country all his sovereign power and prerogative. The American people would behold the anomaly of a separate and distinct sovereignty within the borders of the country, and not in any sense or degree subject to the sovereignty of the government of the United States, or of any State or municipality. Wherever the Pope made his headquarters, say for example at Baltimore, Maryland, the status of his palace and of his church and the grounds connected with the Papal Empire plant, would be that of a separate nation within the nation of the United States.

Within the sacred precincts of the papal plant the legal rule would be that of extraterritoriality, like that of civilized foreigners in certain semi-savage countries whose offenses are not permitted to be tried by the local courts, but only by courts of foreign countries. A criminal escaping from any part of Baltimore to the papal plant could not be touched by the Baltimore police, any more than if he had slipped out to Canada or to Mexico. To get such an

offender, papers of extradition would have to be executed; but before they could be served, a treaty of extradition would have had to be made between the government of the United States and that of the Papal Empire at Baltimore. Demands for surrender of such criminals, if refused, could be enforced only by declaration of war and the siege of the papal plant.

The Papal Empire would maintain at Baltimore its own army, or at least the nucleus of it, equipped with arms and munitions and separate from that of the United States. If the plant fronted the water the empire might have its own navy, composed of one or more war vessels. It would bring to Baltimore the Pope's aerial navy, consisting, according to press reports, of the two airplanes now held at the Vatican for a possible hasty exit from Italy. It would have its own wireless outfit for secret communications with foreign governments. Unless prevented by treaty with the United States, it would have the right to make such alliances with a foreign power, Germany for example, as would arrange for the filling up of the plant with German troops fully armed and equipped for war. This was the case with French troops in the Papal States in Italy, when the Italian government made war with the Papal Empire, and on the dead bodies of fallen papal troops found the insignia and identification emblems of regular French troops belonging to regiments then existing in France, part of which had been detailed to service under the Pope.

As ruler of the Papal Empire the Pope would continue to receive the twenty or thirty ambassadors, ministers and representatives that now attend the Curia Romana at Rome, and the United States would be expected to send an ambassador or minister to the Pope and to receive one from him. Conditions like the foregoing actually exist today, and constitute an unsolved problem for the Italian Government.

A Good War for the Empire

AS A world power the Papal Empire suffered eclipse in 1799 at the hands of Napoleon Bonaparte, which lasted until the outbreak of the World War in 1914. During the intervening century the Curia Romana was for the most part strangely deserted as regards ambassadors from many of the great governments, most of the representatives being those from faithful Spain and countries such as those in South and Central America. For a while after the initiation of the World War the Teutonic empires were actively represented at the Vatican. Then England and France (informally) and other countries which found themselves measurably out of the current of diplomatic affairs unless represented at the papal court, sent representatives to the place where more diplomatic wires crossed than at any other national court. Governments of even Protestant countries found it as inadvisable to stay away as it would be for an individual to attempt to market stocks without a stock exchange—the Curia Romana was the center of so many of the important currents of world politics. Individual governments have only their own country as a source of information, with diplomatic representatives helping, but the Papal Empire is a world-wide affair, with thousands or millions of subjects in every land and nation, in business, in finance, in politics, and in every conceivable kind of affairs, and possesses, as a super-state, an advantage overwhelming in character. It is able to bring, internally through its oath-bound local subjects, no small pressure upon governments not yet represented at the Curia Romana, as well as externally by withholding its coöperation and that of its subjects in matters necessary to the welfare of some unrepresented government.

Governments, with rare exceptions, are composed of politicians, devoid of real devotion to principle and ready to grasp at diplomatic straws or planks; and the Papal Empire is able to offer some quite substantial advantages for representation at its court—hence the recent scramble to get in. The more numerous and powerful are the governments represented at the Curia Romana, the greater to politicians seems the necessity of being represented—it grows like a snowball rolling down hill. So to quote *Current History*, "The Vatican is again a great power in world politics".

Everywhere politicians are turning for help to an Empire which by a nod can incite or quiet turmoil, unrest or disorder in almost any country on earth. The politicians of the Vatican, as the assembled departments of the imperial government are termed, being autocratic in tendency, favor autocracy, and have no hesitation in keeping alive the hopes of throneless kings wherever to do so serves their purpose.

When it serves their purpose, they as unhesitatingly cast down an opposing king or government. Every professional politician is an opportunist, and will take a present advantage regardless of consequences farther on. This accounts for the recent disloyal betrayal of many countries by political leaders who have turned to the Papal Empire for temporary aid in holding their jobs, as in the case of the French politicians who under Millerand and Briand are seeking to fasten upon the French the chains so effectually broken by Loubet.

What Does a Nuncio Do?

WHAT is it like to have an exchange of representatives with the court of the Papal Empire? This question arose in 1907 when the British Government was being importuned to take such action. But a nuncio (papal representative) had just left France, and his papers left in charge of a subordinate were obtained by the French government. The London *Nation* for April 13, 1907, comments illuminatingly:

"A desire has at times been expressed by English Catholics to see a Papal representative resident in this country. The advantages of such a means of communication between the Catholic body and Rome are obvious. Its disadvantages are even more obvious; and after the light thrown on the methods of Roman diplomacy in France, it is improbable that anyone who takes the Vatican seriously will wish to see it directly represented among us. The English Catholic bishops are remarkable rather for the moral than the intellectual virtues. But they do not listen at keyholes; their hands are clean.

"The government, if it erred in his[Mgr. Montagnini, the subordinate to the nuncio]regard, erred by over-indulgence; for it was notorious that his house was a center of anti-ministerial and anti-Republican intrigue. [France is a republic like the United States] The time came when it was impossible to tolerate this; he was deported as an undesirable alien habitually inciting French citizens to resistance to the law. On his expulsion his papers were confiscated. . . .

"The impression left is one of inconceivable littleness. There is not a word to indicate breadth of view or elevation of outlook. Religion is conspicuously absent; the letters [of the nuncio] suggest the shabby society journalist rather than the diplomatist or the priest. The Papal Envoy peeps and pries; he delates and gossips; he plays the part of a common informer; he has a finger—and a very clumsy finger—in every pie. His credulity is as amazing as his ignorance of French character and life is crass. His moral standard is below that of the average jockey. He and his employers see nothing discreditable in buying politicians in the open market; and though they haggle over his price, they are fatuous enough to believe that M. Clemenceau, of all men, can be bought! Here it seems that they judge others after their own sort. A substantial sum, 'to further the work of the Holy See', was paid over by a recently appointed bishop; and we learn, that rightly or wrongly, the late Nuncio, Mgr., now Cardinal Lorenzelli, had the credit of being notoriously implicated in transactions of this kind.

"The agent of the Vatican interests himself actively in French politics, but invariably backs the wrong horse. . . . He notes the crime of those bishops—the majority, it seems, *in spite of the repeated 'denials' of the Vatican*—who wished to make the best of the situation created by the Law of Separation, but were overridden by Rome. . . . The Archbishop of Besancon is delated as having communicated the secrets of the recent episcopal conference to the Government; another dignitary as having been wanting in courtesy to the aged Cardinal Richard—ineptitudes which prove, rejoins the indignant prelate, that his information comes, 'not from bishops, but through the *lamp-lighter and floor-scrubber* at the Archeveche'.

Tittle Tattle

HE IS in constant touch with M. Piou—'le bon Piou'—President of the Action Liberale Populaire—*whose election is to be secured at all costs*, the Archbishop of Rennes being instructed to use his influence to the utmost to carry it. The deputy posts him in the latest tittle-tattle of the lobbies. He knows what Ministers have their price, and the sums required to buy them; he meets M. Clemenceau at the house of 'une bonne dame Americaine', and reports what he did or did not say. This ambassador has whispered one thing, that another. Both repudiate the indiscretions attributed to them. No matter, the Envoy suits his reports to his employer's wishes and capacity, and is complimented on his 'intelligent zeal'. No one high or low is safe. M. Fallieres, M. Loubet, M. Rouvier, M. Delcasse, play their part in the fantastic puppet show which presents itself to the Envoy's imagination.

"A contemptible figure, this Paul Pry of the Vatican; and his employers are, if possible, more contemptible than he; yet a menace to the public peace, which no civilized government can afford to tolerate; for he is the mouthpiece of what is . . . a power in the world. Its presence is ubiquitous; its hands, its eyes, everywhere; nothing is too great, nothing too small for its interference. At the other end of the wire illustrious personages receive, record and welcome this mass of slander, fabrication and triviality. 'I have not failed to make good use of the articles and books which you have sent me,' writes the Cardinal Secretary of State; 'I await further information; talk little; repeat everything; listen well'. . . .

"Three reflections suggest themselves on this miserable business. First, at Rome, truth for its own sake is not a virtue. *Not one word that these men say can be believed.* Solemnly, repeatedly, they have assured us that the Pope's action in the matter of the Separation Law was taken on the all but unanimous advice of the French bishops. It was not so; and the highly placed ecclesiastics with whom the statement originated, *knew that what they were saying was not true.* . . .

"Third, it is impossible that such a system should be lasting; the feet of the colossus are clay. To urge that *it represents religion is the merest sophistry.* From first to last there is not a word of religion in this correspondence—of piety, of goodness, of zeal for souls. It is politics, corruption and intrigue throughout; the power behind it is one with which the ideal and material forces at work in society are alike incompatible; whose claims the development of the conception of the State had made it impossible for any modern Government to admit. The Montagnini papers have at least this merit, that they put the issue clearly; no one can doubt now what Rome means. The conflict is between two ideals of civilization, the dead and the living; sooner or later—sooner, probably than later—the living will win."

It may now be better understood what may be signified by the presence of an Apostolic Delegate at Washington. The significance is unveiled of the following Canadian press item from the New York *World*:

"Canada is to entertain a Papal Delegate . . . who has been assigned to service in Ottawa, with letters crediting him to the Dominion Government. It is not expected that he will seek diplomatic recognition or will obtrude himself upon the politics of the Dominion. His functions are more likely to be similar to those of the various Apostolic Delegates, who have come to this country at various times, where they have remained *as quiet and interested spectators of affairs without seeking to take active part in them.*"

French politicians have reëstablished relations with the Vatican! Members of the American Congress have said that they want to connect the United States with a super-power which has this record!

With the return of the great embassies to the Curia Romana the popularity of Rome as a city waxes. Nothing succeeds like success. The Vatican apparently is in a new heyday of triumph. Tourists literally in crowds flock to St. Peter's again. Never before was the Eternal City so full of hilarious strangers, especially from Germany, spending like water the fruitage of their profiteering. But a shadow creeps over the Italians, who crowd the churches subdued and mournful, because of the tragic events of civil war where Italian blood flows daily.

Is the "Church" in Politics?

SAINT Antonio Escobar, of Cordova, Spain, a theological authority in the Church, lays down as a guiding principle of conduct for the faithful, that "a man may swear that he never did such a thing (though he actually did it), meaning within himself that he did not do so on a certain day, or before he was born, or understanding any other such circumstances while the words which he employs have no such sense as would discover his meaning". It is affirmed by Roman Catholic authorities that the church is not in politics.

In Madrid, Spain, so runs the press despatch, "Vasquez de Mella, leader of the Catholic Independents, in addressing a gathering of the Catholic Feminine Syndicate, advocated the immediate formation of an active Catholic political party with the object of combatting extremism". In Rome, Italy, "legal transformation of social relations, rather than revolution, is advocated by the Catholic party in a manifesto issued here". In Austria, according to the *Western Watchman*, a Roman Catholic weekly at St. Louis, "the clergy . . . counseled that the Catholic woman of Austria would not evade the performance of her political duty. . . . His Eminence [Cardinal Piffl] secured for all sisters and nuns, even those strictly cloistered, papal permission to take part in the elections. . . . Their [nuns' and other women's] numerous votes decided the issue, and made Election Sunday a day of victory for the Christian-Social Party." In Mexico, says *El Monitor*, "we are in possession of very ample information . . . regarding a series of maneuvers now being carried on by the old members of the Catholic Party, and who today are constituted within an organization called the Knights of Columbus". In Germany the Centrum [Catholic] Party has about a fifth of the parliament.

In Italy the Catholics or "Populari" have a compact voting block of 100 votes in the Chamber of Deputies. "The Clerical Party in Alsace-Lorraine is exceedingly strong," says the New York *Times*. In Belgium "the Catholics . . . have come out with a clear majority". In Canada, "the Church Labor Party is in a strong position", according to the Toronto *Daily Star*.

In Jugoslavia the Slovenian Clerical (Catholic) Party has 23 votes in the Constituent Assembly, so says *Foreign Affairs,* of London. Still more strongly stated, in the *Times,* "the rise of the Popular Party, the Catholic Party, henceforth to take its full share in Italian politics with the approval of the Vatican, etc."

In Portugal, according to the *Catholic Tribune,* of Dubuque, Iowa, "the Catholics have organized a political party for self-defense. *Having stirred up the people, the Bishops* have brought about the establishment of a Catholic centrum with its own press organ, *The Union.* The new organization has sent a telegram to the Holy Father pledging its loyalty to the Holy See and guaranteeing the united determination of the entire body for the defense of Catholic interests. The establishment of the association has given the keenest pleasure to the Pope."

Archbishop Hayes of New York on March 8, 1920 wrote: "Let me say more emphatically that The Catholic Church is not affiliated with any political organization, state, or national".

A Catholic weekly, *Our Sunday Visitor,* of Huntington, Indiana, says editorially:

"Our enemies are ever talking about the 'Catholic political machine', about 'Rome in politics', but there is not a scintilla of truth to the charge. . . . We have long had a bank deposit of $1,000 for the discovery of a 'Catholic Political Machine', but the money has earned six years' interest while awaiting collection."

This might be a chance to make a little money. But perhaps the *Visitor* means such a machine in the United States, in which case his money is safe until the Catholics number considerably more than a sixth of the population, when a regular Catholic party will appear, camouflaged under some popular name. In Italy they found that, when the voters discovered that a party which they had been following was really a camouflaged Catholic party, they deserted it *en masse.*

The Nonpartisan Method

IN EUROPE the Roman Catholics come out into the open with Catholic parties under various popular, democratic or even radical names; but in the United States they do not as yet have a separate national party, but employ the Nonpartisan League method of seeing that good Catholic candidates appear on all tickets, so that a Papal Empire subject may win, whatever political parties succeed. Their church members are instructed when either a Protestant or a Catholic may be voted for, to vote for the latter, and to vote for the one of two Catholics who is the more devoted to the "Church".

"Many non-Catholics," says the *Missionary,* a Catholic journal, "fear us as a political organization and are afraid that the Catholic Church will dominate and rule. We are working quietly, seriously and I may say effectively". "Undoubtedly," says Dr. O. A. Bronson, a Catholic writer, "it is the intention of the Pope to possess this country. In this intention he is *aided by the Jesuits and all the Catholic prelates and priests.*" Says the *Catholic Sun:* "The Pope has given the order to make America Catholic. . . . The first step in the making will be the election of one of the American Cardinals to the Papacy and the removal of St. Peter's to Washington, [then] every non-Catholic will be driven out of the army and navy." "If the church," says Dr. Bronson again, "should direct the Catholic citizens of this American Republic to abolish the Constitution, the liberty and very existence of the country as a sovereign state, and transfer it to the crown of Louis Napoleon Bonaparte [or some other Catholic ruler], they are bound by a divine ordinance to obey". The possibility or practicability of Roman Catholics, numbering 17,735,553 out of 105,683,108 American population, or 16.7 percent, seizing the reins of the government, was clearly demonstrated in Russia, where the Bolsheviks, reputed to number but 600,000 originally, by force of compact and disciplined organization and well-planned acts seized and held the Russian government.

Ecclesiastical - Political Ambition

IN THE 1920 campaign candidate Cox was reported as trying to use the church in the fight for the League of Nations, in a hopeless attempt to carry on a campaign intended to take on the tone of a religious crusade. The effort was predestined to failure because the Roman Catholics number but a sixth of the population, and until much more numerous would not find it good politics to work through a Catholic party as in many other countries. The preponderance of Roman Catholics in the Democratic Party outside of the Southern states is

owing to the fact that some twenty years before the Civil War that party seemed to be the one most likely to remain dominant and Catholics were advised to join it, evidently with a view to ultimate control. The Civil War and rise of the Republican party spoiled well-laid plans.

In Brazil, a Bishop was run for governor of a province and won—Rt. Rev. Aquino Correa, who was duly elected governor of the state of Matto Crosso, at a time when affairs were strangled by political dissension. After a year, according to the Brooklyn *Tablet*, "it is evident that he has more than made good"; he has "pacified" the radicals — whether by plug-hat mob rule or not is not stated—made politicians put restrictions for economy and against pilfering, succeeded in surrounding himself with "useful" auxiliaries, and incidentally given prosperity to the people. Why is not the Brazil plan a good way of delivering the American government into the hands of the Papal Empire?

In Austria the attempt was recently made to give the national government over bodily to the Papal Empire. The Christian Socialist (Catholic) party tried unsuccessfully to make the country a fief of the Catholic Church; under an arrangement or concordat, the Vatican would directly govern Austria, the same as the Pope ruled over the States of the Church in Italy up to about 1870. The Catholic parties in Europe especially are working together to create a powerful union of the national governments, which they seek to control, on Dr. Bronson's principle of "patriotically" sacrificing one's own country if thought expedient by the Vatican.

"There are strong Christian Socialist elements," says the New York *Times*, "in Italy, Bavaria, Czechoslovakia and Hungary, whose coöperation is being sought by the Viennese leaders. The latter are stated to be negotiating with the Vatican in an attempt to obtain the Pope's consent to their putting the suggestion before the Allied conference. . . . The transformation of the [Austrian] republic into a papal state would satisfy the desire the Popes have never abandoned for a measure of temporal power."

Austria tried to do what Cardinal Manning of London declared England should do: "The British ministers ought to apply to Rome to learn the civil duties of British subjects". To help England into the straight and narrow path of Rome, Manning declared at Westminster before assembled prelates of the Papal Empire: "It is good for us to be here in England. It is yours, right reverend fathers, to subjugate and to subdue, to bend and to break the will of an imperial race!" At the University of Wisconsin, at Madison, Priest H. C. Hengell, Rector of St. Paul's University Chapel, bemoans the calamitous drift of the world toward what ordinary Americans consider liberty, in these words: "It was a sad day for the Christian nations and peoples of Europe when, through the Protestant Revolt of the sixteenth century, they deprived themselves of the services of the Pope in helping to interpret their international troubles".

A Crisis for the Empire

FOR a decade or two there has been a noticeable drift in America toward the unification of all the lay organizations of Roman Catholics. Shortly before the 1920 election a veritable panic of centralization took possession of Papal Empire officials in America. It seemed to burst upon them that they were "up against" a sudden crisis of grave proportions; the imperative need was for the immediate organization of every resource for united action. The crisis was represented to the flock as an "opportunity". Whether it was bad news from Europe, or the imminent fall of the largely Catholic Democratic party, or a command from the Pope to Knights of Columbus at Rome to hurry up with "making America Catholic" will appear in due course of time; but as from sheep in a storm the cry went forth to "get together".

During the World War the American hierarchy worked the army, navy, official Washington and the country at large through an agency called the National Catholic War Council. At the onset of peace the domestic activities of this "Council" were taken over by the National Catholic Welfare Council, an organization designed to embrace within its bosom practically all lay activities. In it are organizations for men and others for women, so that the energies of every willing worker may find expression.

In charge of the National Council of Catholic Men, as Executive Secretary, is Dr. Michael J. Slattery, LL.D. On November 15, 1920, after the blow of the presidential election had fallen, he bespoke the immediateness of the crisis: "Not a day can we afford to lose. The need is at hand. To meet the need *at once* is our op-

portunity—*our duty!*" To drive home the imminence of the crisis "trained workers are required" and, "a National Catholic Training School for Social Service must *at once* be established. In view of the *urgency* of this need the property at 1314 Massachusetts avenue, Washington, D. C. . . . *has already been purchased.* Payment must be made within the next sixty days. For the purchase and *immediate* equipment the sum of $100,000 is required." On January 21, 1921, also after the election, appeared the following, which may possibly be read correctly by substituting "Papal Empire" for "America":

"Danger threatens. The splendid ideals of America are imperiled. . . . There is none competent to judge but will allow that this new danger is greater than the last, that the war that threatens is greater than that of the dread World War. . . . Nations are divided. Men are arrayed against their fellows. The cancer of hate is endangering the very life of civilization."

Objection follows to the Smith-Towner bill, backed by Masons, Protestants and other non-subjects of the Papal Empire, and designed to standardize and improve public-school education throughout the country:

"The spirit of free education they would destroy.... The issue is joined. It is godliness and peace versus pagan theory and chaos. The forces are being marshalled. On the one side the foe, every type of enemy in the array, and with every kind of traitor from our own ranks in the front line. On the other side stands the two divisions of the Christian host, the millions of true Catholic hearts and the few loyal souls still left to Protestantism. . . . It is the hour of *opportunity* for our laymen, an opportunity that never before was equaled!"

Help! Assistance!!

THEN comes a frantic cry for everybody to line up: [Bracket ours throughout]

"The National Council of Catholic Men summons all to its membership. In the name of the National Catholic Welfare Council, the archbishops and bishops of the Church, it summons all to a unity of effort, of service to God [the Pope] and country.... Our leaders, the hierarchy of the Church [Empire], are in the van. They know their children, they know the foe, and they know the method of the foe's attack. They know that those who would destroy our cherished institutions will first seek to destroy the Church [Empire], the one power that has defended and sustained those institutions. . . . Now the call to unity has sounded—the call to united action to save a sacred standard, the standard of the [Empire] cross and the flag. There can be no apathy on the part of anyone. Apathy means defeat. There can be no indifference. Indifference would be heinous in this hour. There can be no cowardice. Cowardice would challenge heaven's wrath in such a crisis!"

The new central organization is avowedly the hierarchy of Papal Empire officials. Says Dr. Slattery:

"The Catholic Hierarchy of America, *operating as the National Catholic Welfare Council,* desires to unite in the National Council of Catholic Men, our men of America and all our organizations of men. . . . Let us unite under the leadership divinely granted us, the Hierarchy of Mother Church [Empire]."

This is not a call of power, but the cry of weakness and of the dread of impending danger. It makes manifest that—unfortunately for the many good and sincere individuals — this 16.7 percent of the population who seek to control the government of the United States and to subjugate the American people to the Papal Empire see plainly a writing on the wall, "Mene, mene, tekel, upharsin—weighed in the balance and found wanting". And the nearly ninety million non-Catholics rejoice that soon the rest of the sentence upon that Empire of Darkness will be divinely executed: "Mene; God hath numbered thy kingdom, and finished it. Tekel; Thou art weighed in the balances, and art found wanting. Peres; Thy kingdom is divided, and given to the Medes and Persians [the common people]".—Daniel 5:25-30.

Systematic Organization

IT IS interesting, however, to observe the systematic organization of the hierarchy in action. The National Catholic Welfare Council has five departments, each under a bishop: Education, under Archbishop A. J. Dowling of St. Paul; Laws and Legislation, under Archbishop — now Cardinal — D. J. Dougherty of Philadelphia; Lay Organizations, under Bishop J. Schrembs of Toledo; Social Action under Bishop P. J. Muldoon of Rockford, Ill.; Press and Publicity under Bishop W. T. Russell, of Charleston, S. C. The men's branch of the Lay Organizations Department is termed the National Council of Catholic Men, into which Dr Slattery's Macedonian cry is hoped to draw all the men's organizations and most of the other faithful laymen of America. The system divides into dioceses, of which there are about

a hundred, and down to parishes, where local representatives will work to bind the laymen and the women tightly into bundles—"to burn them", as the Scriptures interestingly picture the divinely ordained dissolution of the system in the great time of trouble just ahead.—Matthew 13:30.

All kinds of up-to-date activities are to be entered into and developed, to interest laymen. During the war the National Catholic War Council maintained an organization practically duplicating the entire army, navy and civil organization of the federal government, with the purpose of "assisting" government officials. It is psychologically impossible to sustain such zeal as a big fight awakens, without having another fight on, but the effort is being made:

"The National Council of Catholic Men will develop and render *permanent* a cohesion of forces, a coöperation of all agencies, and a direction in peace channels, of the great flood of good will and splendid effort poured by our Catholic laymen for the winning of the war."

Financial Resources

THE financial backing of the Papal Empire is reputed to be immense, and undoubtedly is. But in such hard times as the entire world has seen since the war even the vastest resources have been subject to unprecedented shrinkage, and incomes ample in 1913 for the work in hand now have to be doubled or trebled and in some countries multiplied by six to ten. Religious empires are having a hard time.

A priestly representative of the Empire in Lynn, Massachusetts, has made the admission that the branch managers are having a hard time to pay all the bills for the care of the Sisters, parochial schools, etc., for the reason that the cost of living is so high and there is much less coming in than formerly.

However in the United States in 1916, the latest available figure, the value of Roman Catholic Church property was reported in the 1921 "World Almanac" at $374,206,395, and the expenditures at $72,358,136, or 22.3 percent and 22.0 percent respectively of the corresponding United States totals of $1,676,600,582 and $328,809,999. This makes an average expense per member of $4.60, as compared with Methodist $11.84, Presbyterian $18.72 and Protestant Episcopal $20.62. Owing to the drying up of European streams of funds, Roman Catholic men are complaining in every direction about the increasing exactions of the priests. This makes it not unreasonable to think that the "church expenditures" reported in the "World Almanac" do not include all the money which has been expended.

The quite common custom of expecting every person entering many Catholic churches to deposit at least ten cents would in a year, with the ninety percent claimed of attendance amount to $4.68 per member. A former member of a church in the United States says that just before he left the church the amounts demanded had doubled and had reached the following figure; pew rent $2 to $6 a year; monthly collections 20 cents to 42 cents; July picnic $1,000 from 400 members, or $2.50 each; in 1919 the members were taxed for the picnic, but there was none; Easter collection $5; Christmas collection $5; baptism offering $5 each from godfather and godmother; wedding $25; burial $25; masses $2 up. In all, the dues for the family totaled $85 a year, and free-will offerings averaged $15, a total of $100 a year—$20 per member. Sodalities, Sacred Heart Societies and other organizations, parochial school expenses, etc., draw out much larger sums from unwilling pockets.

In addition, the church being in a poor neighborhood, the rector wished to move out, and insisted on having a new church to cost $100,000, paid for free from debt in five years. It was partly, says the man, to escape an unbearable financial burden, as well as to avoid the increasing arrogance of the rector, that he left the church, after he had learned a little about the truth of the Bible, and realized that, as concerned his future life, he was incurring no danger whatever.

In one drive for Catholic charities in New York city $969,801.88 was obtained. On the return of Cardinal Dougherty a purse of $500,000 was planned for him. In St. Paul the will of Michael H. Foley left $75,000 to the church, besides something for the Knights of Columbus. In Quincy, Illinois, John Haggerty leaves all his property to the church, including special amounts for masses to help his soul, and a few others, out of an imaginary purgatory. In Brazil the bishop of Tabaute publishes a catalogue entitled "An Immense Treasure Acquired by Little Sacrifices", with all kinds of proposi-

tions to get the coin from the people in the diocese, including cash prices on masses for the dead and on indulgences from sin. In Brazil people do not seem to know that John Tetzel died some four centuries ago in Europe, after starting the Protestant Reformation through the crimes promoted by his trade in indulgences.

Profitable Business

INDULGENCES are profitable. They have often been farmed out, like county patent rights, or as taxes are farmed by oriental governments. Kohlrausch, a popular German historian, says.

"The sale of indulgences was let out for entire provinces, to the highest bidders, or farmers-general; and these again appointed several subfarmers, who for the sake of gain committed the most shameful abuses. They selected men of eloquence and impudence to excite the minds of the people and to induce them to purchase by wholesale. They sold indulgences for the heaviest crimes committed; for pillage of churches, for perjury or for murder; nay, the promise of indulgence could even be obtained *before* the commission of the contemplated crime."

It is difficult to see that this is religion; and an institution doing a business of this sort is not even a business enterprise, to say nothing of a church, but is a criminal conspiracy which ought to be restrained or reformed, if not destroyed out of hand. The Papal system still sells indulgences in Spanish American and other semi-civilized countries.

Among the many auxiliary feeders to the clientele of the Empire are the various charitable institutions, including the Houses of the Good Shepherd, found in every sizable city. While doing much good, and tax free as church property, many of these institutions are operated for profit as laundries. The inmates are chiefly boy and girl orphans. Whether these waifs originate in some measure as illegitimate children, as in Cuba and other Catholic countries where illegitimacy is rife, is not within the purview of this article, nor is the question whether the inmates are overworked, underfed, locked up in cells for punishment, and more or less neglected. These are moral rather than civil questions.

But the political influence of the Papal Empire has "made America Catholic" to the extent that the ordinary magistrates' courts in certain American cities sentence girl petty offenders, *including Protestant girls*, to serve their time in these religious institutions. According to the New York *Sun and Herald*, on July 20, 1920, a Protestant girl, Elizabeth Shultz, nineteen years old, of 33 South First Street, Brooklyn, N. Y., arraigned before Magistrate Folwell, a Roman Catholic, was sentenced and told that her actions merited *a year in the House of the Good Shepherd*, a local Roman Catholic institution. "I'm a Presbyterian, and you are not going to send me to a Catholic home," declared Miss Shultz, in defence of her constitutional rights. "The other homes are filled," was the answer. After a dash for liberty, and the application of force by officers, this Protestant girl, ankles and wrists manacled, was delivered behind the locked doors and spiked walls of one of what Senator T. E. Watson terms "Rome's slave pens".

These institutions, under the extraterritoriality of the Canon Law of the Papal Empire, are exempt from inspection by the constituted civil authorities. In the State of Georgia there exists the Convict Inspection Law, requiring the regular inspection, by state or city officers, of all penal institutions, including those of the Empire; but all attempts to make inspection have been defied by Bishop B. J. Keiley, of Savannah, and no Governor of Georgia has ventured to carry the law into effect. True to its seditious origin at the fall of Rome, the Papal Empire at its will flouts the laws of nations, states and cities, while posing as the sole depository of law and order.

In Pittsburgh, Pa., according to the *Pittsburgh Catholic*, the financial report of St. Paul's Roman Catholic Orphan Asylum contains the following items of operation in 1920:

The "Extraordinary Disbursements" included $17,608.59 on a coal mine, and $4,103.08 on laundry machinery. The total for year was $323,041.25, including a $153,561.77 payment on contracts for new school building. The year's operations, after paying for the buildings, had a *cash balance* of $127,345.03.

Some of these institutions, tax free, supply low-priced laundry service, in competition with commercial laundries, paying taxes. Some Americans patronize them. Those inmates who are sentenced by civil courts are essentially convict labor, deprived, however, of the ordinary and at best limited protection afforded by state

inspection of factories, business places and charitable and penal institutions. The very comfortable income sheets of the sanctified sweatshops suggest that there is a good profit in cheap-labor laundries, and that the Sisters, continually visiting homes and business houses for charity for the laundries, are crowned with success in their labors of love for the Empire.

In Mexico so much productive real estate was owned or controlled, tax free, by the Papal Empire, that it became a political issue; and the property was largely taken over by the government, and is now being doled out to the common people. In France a contributing cause of the upheaval of the Revolution and that which some two decades ago disestablished the "church" and caused the confiscation of its property by the government, was the vast amount of French real estate directly or indirectly in the hands of agents of the Papal Empire. The amount of property owned in the United States, not by the churches, but by the hierarchy through the bishops and cardinals for the Pope, including Roman Catholic churches, schools, institutions of various sorts—and laundries and coal mines—is roughly estimated to run to several billion dollars.

Extraterritoriality

IT IS often a matter of comment that priests and other officials of the system appear to be practically exempt from arrest, or at least from successful prosecution in the civil courts. This is because there is tacitly in force in the United States the principle of extraterritoriality, which was mentioned as operative in case the Pope should come to Baltimore. Property and officials of the Papal Empire everywhere are in many respects subject, not to the law of the country, but to that of the Empire, the so-called Canon Law.

This law operates in many ways. In certain cities it is said to be the boast that a faithful lay subject of the Papal Empire can commit almost any crime and "get away with it". Roman Catholic convicts in prison, who can get in touch with the hierarchy, say that there are two ways of getting out—politics and religion. A priest commits a crime, there is a spasm of subdued press publicity, the district attorney talks softly, the grand jury indicts, and after the public forgets, the indictment is quashed or dropped without publicity—and the offender, secreted safely in some investigation-proof institution, is finally spirited off to another country, to enter upon a new field of endeavor.

Immunity of the clergy from prosecution is provided in the 1911 "Mutu Proprio Decree" of Pope Pius X: "We enact and ordain that all private persons, whether of the laity or of the sacred orders, male or female, who without permission of the proper ecclesiastical authority, cite before lay tribunals any ecclesiastical person whatever, either in criminal or civil cases, and shall publicly compel them to be present in court, shall incur excommunication reserved in a special manner to the Roman Pontiff". By the Canon Law the clergy are to be free from taxation: "Canon X. Without the consent of the Pope no tax or rate of any kind can be levied upon a clergyman, or upon any Church whatsoever". This is the origin of non-taxation of church property. If exceptions are observed, as in America, and France, it is to be tolerated under protest, only until the "church" becomes powerful enough to revoke the obnoxious regulation; for, "Canon VIII. The Pope has the right to annul state laws, treaties, constitutions, etc.; to absolve from obedience thereto, as soon as they seem detrimental to the rights of the church, or those of the clergy".—Canonical Law at Prague.

Irresponsible Power

IF ONE of the "faithful" gets into court, the value of his oath may be estimated from this authoritative pronouncement by the "infallible" Pope Innocent XI: "If any, either alone or before others, whether asked or of his own accord, or for the purpose of sport, or for any other object, swears that he had not done something else which he has done, or in a different way from that in which he has done it, or any other truth that is added, he does not really lie, nor is he perjured".

The unreliability of Papal Empire adherents, including the governments of countries and their treaties, was spoken of by Oliver Cromwell in 1656: "Make any peace with any state that is Popish and subjected to the determination of Rome and of the Pope himself—you are bound, and they are loose. . . . There is no Popish State we can speak of, save this only [France, as he imagined], but will break

their promise or keep it as they please, upon these grounds, being under the lash of the Pope, to be by him determined."

This is because the Papal Empire is conceived of as a divine super-state, to whose will the national governments are expected to bend in all things. Even on the basis Canon Law no reliance can be placed; for being the creation of the Pope it can be altered by him at will: "The Pope alone has the right to define the limits of his own authority".—Cardinal Manning, of England.

Thus in the Papal Empire exists a wholly irresponsible power of an extent limited only to the physical power at the command of its head. It is the outside limit of autocracy, and in a world fast turning toward the full light of liberty it has no place. The world cannot be made "safe for democracy" until this evil genius of the dark ages reaches the end divinely decreed.

It has often been said of politicians that they always "have their ears to the ground". Up to within a very few years, until the World War made it a certainty that the world was going democratic, the Papal Empire was against republics and government by the people. It was Roman Catholics that assassinated the greatest man America has ever produced, who was obnoxious to the Empire with his advocacy of "government of the people, by the people, and for the people". The Papacy naturally favors kings, as easier to manage than entire peoples, wherever kings can be made popular. Many of the republics which were to be established under the "self-determination of small peoples" now have kings instead of presidents, as Poland with a constitution calling for a king; Hungary, just self-dedicated to King Charles; and Greece, where republicanism was chased out in favor of Constantine.

New Variety of Democracy

A NEW phrasing of democracy has been invented to meet the pressing need of seeming to favor government by the people. "The Pope," says a Paris despatch, "faced the necessity of recognizing democracies or of politically disappearing from the diplomatic world. Pope Benedict has frankly announced his choice of the former."

"The great outstanding fact in the world today," said the Pope in a letter to Cardinal Lucon of Rheims, France, "is the everstrengthening current everywhere toward democracy. The proletariat classes, as they are called, having taken the preponderant part in the war, desire in every country to derive therefrom the maximum of advantage."

The Papal Empire, however, will necessarily remain an autocracy until its end; but the better to control the common people, these religious politicians announce that "politically the Vatican has joined hands with democracies and cast its lot with the new world-wide liberal movement. . . . The Vatican will hereafter accept democracy as the only source of political power, and will work to build up and permanently establish democratic government."

A few years ago the Infallible One denounced as heresy the doctrine that rule should proceed from the people—then he was courting Kaiser Wilhem and the Hapsburgs. In 1890 Pope Leo XIII declared that "the sovereignty of the people . . . is well calculated to flatter and inflame many passions, but . . . lacks all power of insuring public safety and preserving order". Since then democracy has brightened its hue; for in 1919 Bishop J. P. Carroll of Helena, Montana, speaking ex cathedra declared: "The conditions most favorable to the growth and prosperity of the church are freedom and peace, and these are more likely to be guaranteed in a democracy than under any other form of political rule".

The 1919 formula is, "The people *under God* are the source of all political power. This they transmit to their rulers. . . . The Catholic Church has nothing to fear from the new world-democracy. She welcomes it with radiant brow and a heart full of confidence." (Bishop Carroll, in *The Catholic Mind*, May 8, 1919) This, however, was before the 1920 election, when the Masons and other non-Catholics began the final process of turning the Papal Empire out of America. The key to the new formula is the words "under God"; for no one in the orthodox sense is "under God" unless he is under the Pope, who, verily, is held to be "God on earth".

The English historian Macaulay says:

"The experience of twelve hundred eventful years, the ingenuity and patient care of forty generations of statesmen, have improved that policy [of Rome] to such perfection that, among the contrivances which have been devised for deceiving and controlling mankind, it occupies the highest place".

John Henry Shorthouse, author of "John Inglesant", comments:

"Springing from the worst traditions of decadent Pagan Rome, the Papal system never was a church. It never was anything but a propagandist machine for extracting forced obedience and alms from an ignorant, a deceived, a terrified world. The Papal Curia is founded upon falsehood, and falsehood enters, consciously or unconsciously, willingly or unwillingly, into the soul of every creature that comes under its influence. Its story is one of horror, and of crime, and of cruelty.... It always has been, and is now, the enemy of the human race."

It was General Lafayette, the French Mason, that said: "If ever this republic is overthrown, it will be by the Roman Catholic Church".

Liberty, Patriotism and Americanism of the Empire

IT HAS already been shown that separate from and imposed upon the Roman Catholic churches proper, which as churches have the same right to exist as other religious bodies, there is a claimed world empire, the Papal Empire, seeking through an ambitious and avaricious hierarchy to exercise dominion over all the governments and over all the activities of every kind of all the peoples of the world.

It must be understood that these activities are partly good and partly bad. It is a privilege to give credit to the self-sacrificing activities of innumerable Roman Catholics who as priests, members of orders, or as laymen and laywomen, are doing a wonderful amount of good in the world, as befits people who profess to follow Jesus in His work of doing good. All praise to them! But among them have crept ambitious persons who have sought to exploit the church proper as a mechanism for the amassing wealth and exercise of civil power.

That some of these men have conscientiously believed that this was their duty and privilege cannot be doubted, nor that many have consciously done evil. But whether right or wrong in intent, the papal system as a civil agency has demonstrated to the utmost degree the innate possibilities of the union of Big Business, the church and the state. The judgment of the world of thinking men is that such a combination is evil in the extreme, and that throughout the entire world it ought to be prohibited.

"Make America Catholic"

IT IS the avowed purpose of the Papal Empire to "make America Catholic"; that is, to subjugate the United States to the will and the dominion of the Empire. Great hopes are expressed. "There is a consensus of opinion among all Catholic leaders," writes Jesuit Rev. J. Danihy in the *Western Watchman*, "that the opportunities of the Church in America are greater now than at any time in our history." Mr. Slattery, who is Executive Secretary of the Bishops' "National Council of Catholic Men," adds: "With the establishment of the National Council of Catholic Men there comes for the Catholic people of America the birth of a new era of life and action, of hope and achievement".

Not merely the Catholicizing of America is the anticipation. Hope reaches out with wide vision, and Priest F. L. Gratiot says: "Our ideals are the world's hope".

"An accusation," says the organ of the Catholic Foresters, "which is brought against us is that we want to make America Catholic. It is true, as far as it goes, but it hardly begins to tell the whole truth. The fact is that we want to make the whole world Catholic. . . . If the whole world were Catholic, there would be no discordant religions [i. e., no Protestantism—Brackets are the Editor's throughout], no sectarian animosities, no duplication of religious work. There would be one Faith, one Church, one standard of ethics, one rule of conduct. . . . The kingdom of God [the Papal Empire] would have come."

In America Archbishop Dowling of St. Paul says that excellent progress is made:

"Yesterday we had nothing, we were nobody. Today, as in Tertullian's day, we discover that we fill the land. We are millions; we are firmly established; we are deeply rooted; our churches are everywhere; our schools are being multiplied; our institutions are legion. No church in the land can assemble such crowds, can marshall her men in such thousands, can count her children by such millions. It is the welcome phrase of our orators and our preachers. It is the vibrant note of our most acceptable seers and prophets."

Yet every adherent of the Papal Empire knows that athwart the path lies the shadow of a cloud—the storm cloud of liberty-loving people, that in country after country has blotted the Empire out. Every resource of the hierarchy is being strained to postpone a little the day when the American people shall take the Papal Empire in hand; for then this medieval autocracy must depart to its European habitat—provided that Europe will then have it.

Progress in America

THE acts of the subjects of the Empire are properly to be interpreted in the light of its published policy. In the United States, when one considers how small a proportion of the population are favorably interested in the Papal Empire, remarkable progress has seemingly been made toward occupying and consolidating places of power as a vantage ground for further operations. Many of the higher strategic positions are intended to be occupied by Empire officials; but until the membership of the Empire increases considerably, only the lower places of influence are taken. For example, where it is impossible to have a presidency, a governorship or a mayorship held by a loyal Empire subject, the position of private secretary or of chief clerk answers; for all the work of the official necessarily is executed through the lower assistant.

Where business presidencies or general managerships are as yet inaccessible, the superintendencies or the foremanships afford a complete control of lower personnel of a business, as well as a vantage ground for direct influence on the men at the top. The occupying of any position means the rapid filling of all possible lower places with Empire subjects and the weeding out of unfriendly non-Catholic persons, with the practical certainty that, as office boys naturally rise to presidencies, the higher places will in due time be held by Romanists, and the entire force be Catholicized.

Not a few non-Empire managements, perceiving the transforming process going on in their organizations, have found it desirable, for the interests of their business, gradually to discharge Empire managers, superintendents and foremen, and to weed out the unhealthy overproportion of Empire workers. This process is now going on in New England and in other industrial sections of the country. In some instances this is done in a fanatical spirit; but in most cases it is executed as an ordinary business precaution, to minimize a tendency for blocks of employés animated by a single external purpose to act at times in a manner prejudicial to good business policy.

In the French Catholic portion of Canada it is a matter of common observation that the management of mills is affected unfavorably by the united action of employés acting in harmony with the suggestions of the local priest, who in mueh of French Quebec reigns supreme in local education, industrial, religious and civic affairs.

In the federal government the tendency to monopolize Empire forces has appeared. In the Civil Service Government Printing Office, the Census Bureau, and the Bureau of Navigation the constant drift is toward Empirizing the personnel of the offices. Under President Wilson's Papal-Empire administration seventy percent of the appointments were Empirists—altogether too large a proportion in a country where they number but 16.7 percent.

The fact is that religion should not enter at all into the matter of public appointments; but it necessarily does, owing to the fact that it is made a business by agents of the Papal Empire, who are determined to place that organization in a position where it will be able, *as the supergovernment of the world,* to dictate its will in all branches of human activity, political, economic, industrial, educational and religious.

Statistics compiled by persons interested are to the effect that 90 percent of the police in cities of over 10,000 population are Catholic; a majority of the councils of 15,000 cities and towns are Catholic; 62 percent of all the offices, elective and appointive, are held by Catholics; 75 percent of the teachers in the twelve largest cities are Catholic; 90 percent of the New York State officials and employés are Catholic; and so on—indicating a zeal for possession of places of power and influence worthy of a better cause than the subjugation of a free country to the medieval Papal Empire.

Princes of the Empire

WHEN Cardinal Dougherty concluded with prayer the Hoover session of the United States Chamber of Commerce meeting at Atlantic City, and when the late Cardinal Gibbons opened with prayer the Republican National Convention at Chicago, in 1920, they shadowed forth the supremacy which the Empire seeks, and which was pictured in Philadelphia when Cardinal Dougherty on his return from headquarters sat upon his princely throne with the Methodist Governor of Pennsylvania and the Baptist Mayor of Philadelphia on either side—correctly exemplifying, as the Empire believes, the time when the cardinal princes of the Papal

Empire will give governors, mayors, presidents and kings orders which must be obeyed, as such orders were obeyed during the dark ages.

Cardinals are the autocratic rulers of great provinces of the Papal Empire, are termed "princes of the blood" and in the "Canon Law" are entitled to the honor and obedience due to one holding under God [the Pope] all power in heaven and earth in the province.

The arrival of a cardinal prince at an American port does not mean merely the coming of a higher kind of clergyman, but that of a sovereign prince, who can be officially received only with delegations of officials, trainloads of subjects, processions, brass bands, and a throne flanked with the highest civil officers obtainable. "A prince of the church is dead. A mighty chieftain is fallen," declared Cardinal O'Connell, of Puritan Boston, in the eulogy at the imposing funeral of Cardinal Gibbons at Baltimore.

Kneeling in the "prince's" church were the official representatives of Great Britain, France, Belgium, Poland and the South American nations, Governor Cox, representing the State of Ohio, Governor Ritchie, representing the State of Maryland, and Postmaster General Will Hays, representing the President of the United States. The greatest Protestant bishop would not have had a fraction of such homage.

"Getting Away With It"

THE existence and power of this foreign government in the United States explains not a few incongruities: the admission to the country, contrary to American law, of stowaway Mayor O'Callahan of Cork, Ireland, without passports; the princely honor given to that pitiful slip of a woman, the widow of the deceased Mayor MacSwiney of Cork; the hounding during the war of patriotic Americans who had not feared to tear the veil from Papal Empire activities; the presence of high federal and state officials at public affairs of the Empire, when Protestant functions may go without representation; the interference with and mutilation of mail such as Senator Watson's Columbia *Sentinel* passing through the hands of Post Office employés; the withholding by Papal Empire postmasters of THE GOLDEN AGE from subscribers; the raging of the papal editors of newspapers against classes; the suppression of legal action against criminals of Empire persuasion; the knighting by the Papal Empire of United States army and navy officers, in the face of a Constitutional provision that "no person holding any office of profit or trust under them [the United States] shall, without the consent of the Congress, accept of any present, emolument, office, or title of any kind whatever from any king, prince, or foreign state" (Article I, section 9, paragraph 8); the firing of the national salute of twenty-one guns at New York by ships of the United States Navy at a pageant at the Papal Empire Fordham University in honor of the entry into "the peerage of Heaven" of the papal saint, Joan of Arc; the unseating of Protestant Governor William E. Sulzer of New York after he had declared, as a civil ruler, his independence of the Empire "prince of New York", Cardinal Farley; and innumerable other instances of an unseen power producing effects abnormal to a sane administration of affairs.

In the O'Callahan case the New York *Times*, in an apparent endeavor to discredit Secretary of Labor Wilson—who was obnoxious to Big Business—under the heading "Official Law-Breaking," after sketching the admission of O'Callahan by the Department of Labor against the protest of the Department of State, said editorially:

"The department of Labor had no right to interfere. Secretary Wilson, in deliberate contempt and violation of the law, instructs the immigration authorities at Newport News to release O'Callahan on parole. . . . The strongest censure is deserved by Secretary Wilson, who violated the plain letter of the law. . . . Secretary Wilson has successfully defied the Secretary of State and the law. . . .The Secretary of Labor is seen snapping his fingers at the law. . It is bad enough for a private citizen to flout the law. What shall be said of a great Federal officer who flouts and breaks it? This official contempt of a Federal act is scandalous and dangerous. Does nobody in Congress dare to say so?"

Another press report in the *Daily Tribune*, of Chicago—not published in the *Times*—says: "A request from Joseph P. Tumulty, made without knowledge or authority of President Wilson, led to the reversal by the Secretary of Labor of the order deporting Donald O'Callahan".

Papal Empire "Liberty"

JUST what are the conceptions of liberty of this medieval institution?

Listen to Jesuit Frederic Siedenburg, Dean, Loyola University, Chicago, recount in *The*

Catholic Mind the achievements of Papal Empire agents, as he interprets them:

"It was a bishop of the Church, Stephen Langton, who inspired the barons of Runnymede to force from King John the Magna Charta, the liberties of England and of the world. It was the representative of the Church who reaffirmed the body of our civil law, habeas corpus, trial by jury, and no taxation without the consent of the taxed."

Concerning the Papal Empire's connection with Magna Charta the following *facts* may be of interest as illustrating "history" as written by Jesuit pens:

"Pope Innocent III," says *The New Age*, "the ruling pontiff at that time, strongly condemned Magna Charta and excommunicated the English barons who had been instrumental in compelling King John to grant it. Stephen Langton, the primate of England, refused to publish these excommunications and was therefore suspended from his functions as Archbishop of Canterbury by Pandulf, the Pope's legate; and his suspension was confirmed by the pope."

Listen again to Jesuit Siedenburg, and try to figure out if you can, how much of what he says is fully supported when all the facts are considered; for the Jesuits as editors, authors and professors are systematically doctoring up history to make it appear that the Empire always favored the things that are now popular.

"And who shall recount the social services of the Church? During the wars and upheavals which ravaged Europe century after century, she built every bulwark to defend the weak and the persecuted; she secured the right of sanctuary to the oppressed; she enacted canons against the wanton waste of human life; she instituted the Truce of God, which arrested the cruelties of war during the latter part of each week. Thus was the Church ever the champion of the weaker nations and members of society; she stood between the Roman master and his slave, between the feudal baron and his serf, as she stands today between the profiteering capitalist and the exploited wage-earner."

Thus is history adorned for the faithful.

"Reasonable" Liberty

BUT what of liberty? Benedict XV in a pastoral letter to Cardinal Gibbons expresses it in the phrase: "Retaining a most firm hold on the principles of *reasonable* liberty . . . " It is important to see how the American meaning of liberty must be modified to conform to the adjective "reasonable".

A further complex appears in *Le Matin's*, of Paris, analysis of the Vatican's aims: "Adaptation to the *democratic* spirit in the West, support of the *monarchical* reaction in Central Europe, and temporal and spiritual colonization in Eastern Europe". In other words, a "liberty" *reasonable* enough to cover democracy and autocracy — to include Abraham Lincoln and one of the bloodiest tyrants of modern times.

In France since the Dreyfus affair in 1896 the uncompromisingly Catholic monarchic-clerical party has incessantly intrigued against the liberties safeguarded by the republican form of government.

"In Portugal," says *The Monitor*, "the bishops of the country have steadfastly defended the rights of the Church [Empire] and the liberty of conscience."

Is this a new and genuine liberty acceptable to prince and pauper, radical and reactionary, autocrat and martyr—or is it a fresh and impudent juggling of a sacred principle with phrases moulded or hidden to deceive the thoughtless until, bound in dark-age fetters, they see themselves taken captive again in snares of words and phrases, to an ancient and bloody tyranny?

What "Reasonable" Liberty Is

THE phrase "reasonable" liberty carries the same thought as "under God"—i. e., under God's representative, the Pope of Rome. Unquestionably the reasonable and logical attitude of a created being toward his Creator is one of obedience; and this is the essence of Christian liberty, because the law of the God of Love is so kind and broad as to permit and encourage the utmost development of that liberty of action which does no harm but only good to any.

But it is not such a subjection as the Papal Empire asserts is its right from all mankind, and which it is ready to enforce as soon as it grasps sufficient civil, military, naval and economic power. It is a one-man liberty—freedom for the Pope of Rome alone in the whole world, with absolute and cruelly enforced submission.

The Papal Empire "worked" this "reasonable" liberty upon Europe for hundreds of years. Whether it be liberty or not let the dark ages, the Pilgrims and Puritans who fled from the Empire spirit to inhospitable New England, answer.

This strange "liberty" is explained in *The Providence Visitor*—the brackets are ours, for clarity of thought:

"Those who would find the authority for government solely in the will of the people may have desired to secure a free field for human activity, but true [reasonable] freedom is possible only under the authority [the Pope] that protects it. The first requisite for civil government is that it have stability. The only real stability is that which is founded on God [the Pope] because God [through the Pope] is the one immovable, immutable and eternal. The doctrine that authority comes from God [the Pope] through the people recognizes the right of freedom for human activity, and at the same time gives to government the necessary element of stability."

The brackets convey the intended thought that the Pope is "God upon earth", and their insertion illustrates what is meant by the adjuration of Papal Empire agents to their subjects to "think always as Catholics", i. e., with pernicious mental substitutions in expressions which seem perfectly harmless to non-Catholics.

However, such language, unexplained, deceives the simple, who throw up their hats when they hear phrases they love coming from the mouths of representatives of the super-government of the world.

A Modern Inquisitor

IN THE Spanish inquisition of dark memory it was the rule of the "church" to instill the virtue of truth-telling into its victim, applying stimulants to rectitude in the shape of hot pincers, wrist-twisters, back-breakers and some methods which could not now legally be described in print; in mercy it "corrected" deception and handed the object of "mercy" over to the civil authorities, with the injunction to be "kind" to him.

The clergy dogged the unfortunate's steps to the gallows, rack, stake or other instrument of death, praying for him, and beseeching him to recant and reform.

The blue Sunday laws are not yet approved by the Papal Empire—it has something better in store for the good of the people. On the matter of obligatory church-going Priest Phelan, in the *Western Watchman*, of St. Louis, April 16, 1916, says:

"The ideal condition, and the condition that Jesus Christ has given us as a model to go by, is a free church, a church free to make known the whole counsel of God, and not an absolutely free state, but a state that stands by the church and enforces her ordinances. We would not like that, even we Catholics. We would not like to have a policeman visit us on Sunday evening and say, 'You were not at mass this morning; come with me; I will put you in jail.' You would not like that, *but I would like it very much*. I hope to God the day may come when every Catholic who won't go to mass on Sunday will be handed behind the bars before sundown. Unworthy, degraded Catholics, who trample on the law of the church and on the law of God, and claim the right to do it because of their liberty, should be punished."

"We Love Liberty"

WE LOVE America, we love justice, we love the square deal, we love liberty"; it is the Brooklyn *Tablet* that speaks of a liberty as yet unknown to America. "She [the Church] has the right to require the State not to leave every man free to profess his own religion," affirms Pope Pius IX.

"The founders of America," said Priest John J. Burke, Congregation of the Sacred Heart, recently at Utica, New York, "planned courageously, hopefully, for a nation that would grant to men personal, political, religious and industrial liberty. The settlers on the shores of the Chesapeake had first given to the world the political gospel of religious toleration. America means the devotion of the individual to the [Papal Empire] standards of religious liberation, of political freedom [under the priests], of industrial liberty. We can live together in justice and peace, and we can live together under [Papal Empire] authority and in 'liberty'." (Brackets ours)

The original charter of the Maryland colony was granted by Protestant England only on condition that it contained the religious-liberty clause; otherwise it would not have been given. This is not mentioned in Rev. Burke's address.

The trick of logic by which deception is planned is that of an incomplete premise; the reasoning based upon it is usually so faultless, or even brilliant, as to carry the hearer away. For example Father Burke bases his argument on liberty, on the existence of the admirable religious-liberty clause in the charter granted Lord Baltimore, but omits the all-important fact of the forcing of the clause upon the Papal Empire colonists to prevent religious intolerance. In few papal utterances seemingly in favor of liberty—or kindred popular subjects—are all the facts given to start with, and the flawless argument ensuing either misleads the hearer or produces in him a mental perplexity which he cannot understand.

No papal argument should be accepted at par value without a careful search for something

omitted somewhere along the line. This is the key to the understanding of Jesuit deception. Part of the training of such writers and speakers is to first prove that a thing is right, giving every reason; and next, to prove that it and all the reasons are wrong. The American mind is simple, unused to such methods; but it is going to understand and to wake up.

Thought-Controller of the Empire

IT IS no more ancient history to make reference to the 1563 A.D. Council of Trent than to the 1789 Constitution of the United States: it is part of the basic law of the Papal Empire. It concerns itself with the ultimate destruction of Protestantism, and is a live issue in 1921; for its policies still guide the agents of the Empire in every country on earth. In 1564 Pope Pius IV, zealous to execute the decree of the Council, issued an edict, from which the following are excerpts, which was designed to help "make the world Catholic" again, by control of thought (brackets ours):

"Wherefore, if, in the noble city of Rome, any book is to be printed, let it first be examined by the vicar of the supreme pontiff, and the master of the sacred palace, or by persons appointed by our most holy Lord. But in other places, let its examination and approval belong to the bishop [the local thought-controller], or to another having knowledge of the book or writing to be printed [assistant thought-controller], such person to be appointed by the same bishop, and an inquisitor of heretical depravity. . . . . Moreover, in the several states and dioceses, let the houses or places where printing is performed [a reminder of Espionage Act days], and libraries of books which are for sale, be frequently visited [à la Palmer secret service] by persons deputed for that purpose by the bishop, or by his vicar, and also by the *inquisitor of heretical depravity*, that none of the prohibited things may be printed or sold [the printer's life was not a happy one]. And let them keep or sell no other books, or by any means deliver them, without the license of the same deputies, under the penalty of the confiscation of the books, or other punishments [thumbscrew, rack, stake, boiling oil, melted lead, roasting, etc.], to be inflicted at the discretion of the bishops or inquisitors. And let the buyers, readers, and printers be punished at the discretion of the same. . . . Let no one dare to deliver a book which he himself or another has introduced into a state, to any one to read, or by any means to transfer or lend it [a reminder of the Empire's inquisition in 1918 against 'The Finished Mystery'], unless the book has first been shown, and a license obtained from the deputies. . . . Let the same thing also be done by heirs and executors of last wills, that they may present the books left by the departed, or a catalogue of them, to these deputies, and obtain a license from them, before they use them, or in any way transfer them to other persons. . . . In conclusion, it is enjoined upon all the faithful, that no one presume, against the authority of these rules, or the prohibition of this index, to retain or read any books [in 1921 magazines and newspapers also included]. . . . He who shall read or keep books interdicted on any other account, besides the guilt of mortal sin, with which he is affected, let him be punished severely at the discretion of the bishop."

And priests, bishops, archbishops and cardinals are today sworn to execute this along with the rest of the Canon Law of the Papal Empire, and call themselves "Americans" and speak in favor of this "reasonable" brand of liberty.

Laws to "Protect" Religion

PAPAL EMPIRE subjects—Jesuits perhaps—are elected to places in the Congress and the State legislatures, and endeavor to pass bills like the following, as peace-time measures for thought-control. True to the Jesuitical method some other motive than the real one is talked of, to blind the people while the thing is "put over".

In Michigan, according to the New York *World*, "Representative Welsh [of the Papal Empire], who fathered the measure, makes no denial of the fact that it is aimed directly at Mr. Ford and his paper". The head-line is, "Pass Bill to Stop Attacks on Jews". This is to get the Jews lined up, together with Jewish sympathizers and divert the public from the real purpose. The bill creates the new crime of "general libel", and provides $1,000 fine and a year's imprisonment on each separate offense: "General libel shall consist in circulation of malicious defamations . . . tending to impeach the honesty, integrity, reputation, character, or patriotism of any *religious sect*, thereby exposing them to public hatred, contempt, ridicule, prejudice, or disfavor." "This bill is intended to protect all *religious sects*," said Representative Welsh.

In many other states identical bills were introduced *before* Ford began to attack the Jews, and in the United States House of Representatives, the following:

"Be it enacted by the senate and house of representatives of the United States of America, in congress

assembled, that the sending of any publication or printed matter through the mails that contains any statement or article the obvious purpose of which [some Federal courts call anything which might possibly happen from an act the "purpose" of the act] is to stir up racial or *religious* hatred is hereby prohibited. . . . Any person or persons found guilty. . . shall be punished by a fine of not exceeding $5,000, or imprisonment not exceeding five years, or both."

Of course all such laws are unconstitutional. "Congress shall make *no law* . . . prohibiting the free exercise of religion [which may occasionally mean the telling of unpopular truths], or abridging the freedom of speech, or of the press". But such a law as the foregoing could cause a great deal of trouble to persons exercising their constitutional rights, who if they lacked money to pay the expense of appeal to higher courts might have to suffer imprisonment—as many unfortunate men are doing today in state and federal prisons. Both press and public would be intimidated by such laws, would not feel like speaking their mind—and little by little freedom of press, speech and religion would be extinguished, and "America be made Catholic".

"Busy Bees" of the Empire

SUCH bills have as yet failed of enactment into laws, but evidently Archbishop—now Cardinal—Dennis J. Dougherty's "Department of Laws and Legislation", of the National Catholic "Welfare" Council—backed by the Knights of Columbus—has not been idling away its time. Concerning the lobby maintained at Washington by the Council and sub-organizations, and its busy offices, for the purpose of "making America Catholic", the following shop talk from the Council's *Bulletin* is illuminating as to the effort being put forth:

"The Laws and Legislation Department is keeping in constant touch with the several departments of the Government in order that Catholic [Empire] interests shall be properly safeguarded. Successful results have been thus far accomplished through the intimate contact of the Laws and Legislation Bureau with the Government in several important matters. . . . .The Department has been instrumental in combatting the proposals to nationalize [through the Smith-Towner Bill] the educational systems of the country, and has thus far been successful in its opposition to proposed adverse Americanization legislation. The Department was also prepared to aid in opposing the proposed amendment [to improve the public schools] to the Michigan Constitution. . . .When the Laws and Legislation Department becomes thoroughly organized, the Welfare Council will have direct contact not only with the National Government but with every State legislature in the Nation, so as to be able to inform the Catholic [Empire] body concerning legislation that is either favorable or inimical to its interests. When it becomes generally known that the Catholics [Empire subjects] of the country have such a Department in Washington, it is believed that much misunderstanding will be eradicated."

The Papal Empire adherents number the small minority of 16.7 percent of the population of the United States. A prominent Catholic authority states that the chief danger to the country comes from "small but active minorities".

In 1528 what afterward developed into modern liberty was in danger of extinction through a proposition made by the Papal Empire that the teaching of Protestantism should thereafter be restricted to the territory it was already taught in and that in other regions only the "well-recognized" papal religion might be taught. A bold stand by the Protestant governments stopped this restriction, which would have destroyed the new movement.

In 1921 a like proposition embodied in a bill was passed in New York State. It restricted the free exercise of the constitutional right to the teaching of religion, to classes of "well-recognized" denominations. What constituted "well recognized" was not defined in the bill. This omission makes it possible to bring about public prosecutions of religious teachers of every kind until they become "well-recognized" or until their classes are broken up.

Another New York State bill provided for a state bureau of secret police, responsible only to the Governor and making possible an uncontrolled inquisition into opinion, after the manner of the Russian secret police or the Papal Empire "inquisitor of heretical depravity".

A further bill provided an inquisition compelling tests of "loyalty" to be applied to all teachers of every kind in the state, without defining the term "loyalty"—a term which during the war was utilized to cover a multitude of sins. Failure to meet the conceptions of loyalty, religious or otherwise, of papal agents in public positions, could conceivably bring judicial penalties upon persons guilty of nothing more than differing from the majority in re-

ligious matters. If the Quaker movement were not "well-recognized" what chance would a Quaker with his conscientious objections have against the penalties of such laws?

Every liberal element in the state was up in arms against these bills—which with characteristic Jesuit cunning had been slipped through the Legislature at the last moment without due opportunity for discussion. As these laws represent progress in the direction of "reasonable" liberty, no objections were heard from those that have at heart the grand movement for "making America Catholic".

The Empire and the Courts

IN THE United States the final law-making power is the Supreme Court at Washington. Any court is a law-making body, because its decisions are taken as precedents of weight. As precedents are innumerable, and on any side of any question the personal bias of the court, whether engendered by environment, beliefs, or the spirit of the hour, cannot but influence the kind of precedent selected out of the variety to choose from. It is humanly impossible for any judge, however conscientious, not to act in this manner consciously or unconsciously. Hence courts in different jurisdictions decide in an opposite manner upon the same question, until the decision of some court, higher than they, hands down a precedent governing all lower courts.

Some control of the tendencies of the courts is possible through the existence of judges holding certain beliefs, economic, political, or religious. A judge of a Wall Street environment and one of a rural, labor, socialist, or like environment could not be expected to select identically the same precedents for their decisions.

Thus over a period of time the law drifts in a given direction, in favor of some classes and against others. Reactionary judges decide one way, and liberty-loving and progressive judges another way. On the existing bench of the Supreme Court of the United States are two judges of undoubted liberal views — Justices Holmes and Brandeis. Of the seven others some are quite reactionary. Justice McReynolds is reactionary and more than once has left the court room when a minority decision was being read by the progressive Justice Brandeis. Justice McKenna is a Roman Catholic. So was the late Chief Justice White.

The possible grasp of the hierarchy upon the minds of high officials of the United States is suggested in this story by Bishop John P. Carroll, of Helena, Montana:

"It is related of Chief Justice Taney, of the United States Supreme Court, that while awaiting his turn to go to confession one Saturday night in the Cathedral of Baltimore, a laboring man about to enter the confessional came down and said: 'Take my place. It is not becoming that the Chief Justice should be kept waiting so long.' Mr. Taney replied, 'I am not Chief Justice here. I am only a criminal at the bar.' Before her altar king and peasant, governor and governed, learned and ignorant, white and black—all are equal."

In a number of decisions since the beginning of the war the drift has been perceptibly reactionary. In one of the most recent ones where the issue was the right of the Postmaster General to refuse second-class rates at will to any journal and thereby destroy the publication, the Supreme Court struck a blow at liberty of the press by affirming this right. There had been several directly opposite opinions rendered by this court but in this instance an almost forgotten regulation buried in an old law was dug up and utilized to support a decision which gives a reactionary Postmaster General power to destroy half the newspapers, or indeed all of them, if so minded, with only a belated redress in some court of law.

According to Justice Brandeis in his minority opinion, the decision concerning the Postmaster General violated Constitutional Amendments 5, 6, 7 and 8. He added:

"The Postmaster General conceded that it [a recent war law] did not confer the vague and absolute authority practically to deny circulation to any publication which in his opinion is likely to violate in the future any postal law. The grant of that power is construed into a postal rate statute passed forty years ago, which has never before been suspected to containing such implications. . . . If under the Constitution administrative officers may as a mere incident of the peace-time administration of their departments be vested with the power to issue such orders as this, there is little substance in our bill of rights, and in every extension of governmental functions lurks a new danger to civil liberty."

If there were an Empire agent as assistant Postmaster General—the official making recommendations of this kind — and a reactionary Postmaster General, the possibilities which the Empire sought to reach in 1528, through the

Canon laws for the censorship of printing and the destruction of freedom of press, might readily be attained in America.

And so would come apace "reasonable" liberty.

Empire and Press

WHOEVER controls the press controls the nation, its politics, its business, its education, its passions, its thoughts.

March, 1920, was appointed by the American hierarchy as "Catholic Press Month". "If you had $5,000,000," asked the *Western Watchman*, "to what use would you put it that would prove of most benefit to the Faith in America?" Father Rosswinkel said that he thought long over the subject and finally decided, and wrote a paper advocating that with the $5,000,000, five Catholic papers be started, each at a prominent center in the country, and that they be linked up to distribute news to each other, thus establishing a great Catholic news service, and not only a Catholic news service, but a general news service that would be clean and healthy. "I believe," continued he, "That if St. Paul himself lived in our day, he would have presses running in every part of the world, turning out Catholic newspapers and Catholic literature of all kinds."

"If the Catholics of America," continues the editor just quoted, "had raised $5,000,000 and invested it in five newspapers, these papers would now be worth $5,000,000 *each*. . . . They would have spread their influence and there would now be more than five papers, and a great Catholic news service would have sent radiating through the land the truth about our faith, and would have built up a condition in America that would have prevented the growth of bigotry, misrepresentation and calumny against the Church" [as they term truth-telling by non-Catholics].

The liberties of the people are not particularly affected by the Catholic press, which serves to keep up the spirit of the few faithful that subscribe. But the key positions on hundreds of secular publications — editors, city editors, reporters, superintendents and managers—are occupied by Papal Empire agents. These men make it their business to see that as little as possible is admitted to the columns reflecting on the "system", and as much as expedient reflecting on any opposition.

An immense number of items appears, recording the changes in temperature or the movements of some prelate, quoting utterances by papal agents, telling about their institutions, dilating on the gorgeousness of ceremonials, and in bold headings whatever is calculated to impress the simple about the local "princes", or the Pope himself. Allusions are slipped into contexts not calling for them, to keep the system before the public eye; like allusions disparage those out of the Empire's graces; the impression is conveyed that this papal sixth of the population is running the country and is in charge of everything, from the policeman's beat to the presidency of the Bethlehem Steel Company and the United States Navy and Army. They know they are walking a tight rope, but hope to get across.

Lining Up the Laity

THE agents of the Empire are hard at work to keep the laity lined up. The Pittsburgh *Observer* "does not believe that an increase in the number of Catholics employed on the existing daily press would have any appreciable effect in securing a fairer representation in that press [they could scarcely have more]. Those who are now employed there are by no means few in number, but the influence which they are able to exert in securing a fairer representation for things Catholic is not apparent. A much more effective way to obtain the desired object would be for Catholic capitalists to acquire controlling interests in prominent daily journals." How much more news does the Empire imagine it can get into print without killing the newspapers handling it?—for there are over 80,000,000 non-Catholics whose tastes have to be considered by publishers.

During the last twelve months a rapid centralizing and consolidating of all Catholic agencies has taken place under the National Catholic "Welfare" Council. The Press and Publicity Department already has an American intimidation bureau similar to that described in an item in the *Catholic Register*, of Toronto, as operative in Great Britain:

"London, April 18. The value of prompt and united Catholic action to procure the removal of public advertising matter objectionable to Catholics, has just been vindicated by the steps taken by the Westminster Catholic Federation in regard to a much advertised commodity. [This was a cordial advertised by pictures of convivial monks which were objected to and withdrawn] The Federation has also taken in hand another matter in which its voice will be heard. A Vigilance

Committee, with a considerable number of members highly qualified for the task, has been appointed to keep a sharp eye on the journals of the London press, with the idea of notifying the central committee of any objectionable matter appearing in these publications. The working of the Vigilance Committee promises to be thorough, as each member is to keep no more than two current publications under purview. Under so searching a scrutiny none of the London newspapers and weekly journals will escape, and nothing in the way of Catholic misrepresentation [otherwise known as non-Catholic truth-telling] is likely to get by the sharp eyes of the scrutineers."

A GOLDEN AGE reader should be able to discern more clearly now the workings of the papal system in its endeavor to make the Canon of the Index Expurgatorius effective.

How systematic the plans of these plotters are appears from the outline of the program of The Catholic Information League, organized in Philadelphia "to disseminate a knowledge of Catholic principles, doctrine and practice among non-Catholics as well as Catholics:

"1. To place all our resources at the disposal of:
(a) Colleges, schools, libraries, associations, societies, hospitals, homes and asylums.
(b) Newspapers, periodicals and magazines.
(c) Chambers of commerce, Red Cross, Travelers' Aid and similar institutions.
(d) Hotels, railroads and public utilities.

"2. To function through public addresses, motion pictures, Catholic publications and pamphlets, the public press and magazine articles and publication of our own monthly bulletin.

"3. To take a sympathetic and constructive interest in education, legislation, public questions affecting Catholic interests and community, social and public welfare bodies."

An item in the *Watch Tower* in 1911, said, of the pollution of the springs of the news:

"The public seems to be slowly awakening to the realization that the far-sighted Jesuits have been working their representatives into the Associated Press, which supplies general news to many newspapers all over the world. The effect seems to be to give prominence and good tone to things Roman Catholic and to suppress as much as would be wise of contrary news. Young Catholics are trained for this service and quietly and unostentatiously pushed into controlling positions —unsuspecting Protestants often unwittingly assisting in the scheme."

The press agencies and associations are relentless purveyors of misrepresentations and abuse of persons out of the Empire's grace, making up out of whole cloth tales intended to make them appear as pro-German, Bolshevist, disloyel and seditious.

Jesuits Driven Out

AMERICANS are, perhaps, the last people to wake up to the seditious and treasonable nature of Jesuit activities. The Jesuits were expelled from Portugal in 1759, from France in 1762, from Spain in 1767, from Naples in 1767; from Russia in 1820, from Spain again in 1835, from Portugal a second time in 1834, from France and numerous other localities.

It was the seditious activities of the Jesuits about three hundred years ago that caused the Japanese Emperor to drive them out on forty-eight hours' notice, and to close the Empire to "Christianity" until the the middle of the last century. Like action was taken by the Chinese Emperor who drove them out, but carefully protected them while they were making their exit. Pope Clement XIV suppressed the order in 1773, but Pope Pius revived it again in 1814. From all parts of an inhospitable world they have flocked to the United States, which is honey-combed with their pernicious zeal for the Papal Empire.

"Reasonable Patriotism"

THE Catholic prelate is always a patriot," exclaims *Our Sunday Visitor*, one of the journals published for public consumption by the Papal Empire. "The Cardinal was only a type of the average Catholic Prelate, in whose heart love of country holds a place only second to the love of God [the Pope], and who proclaims that [that brand of] patriotism is enjoined by religion itself."—[Bracket ours]

During the World War no class in the United States was so obviously patriotic as the agents of the Papal Empire. They were vehemently patriotic; they exuded patriotism. There can be not the slightest question that they supported the government, that they were at the elbow of every governmental official with the helping hand, to the extent of organizing a duplicate auxiliary government — the hierarchy working under the trade-name of The National Catholic War Council, with departments and divisions named after the departments and bureaus of the government, manned and equipped to "assist" in every possible direction.

The words and professions of the bishops, archbishops and cardinals — and of the profi-

teers — volubly demonstrate that they were patriotic. Hear Jesuit Siedenburg, Dean of Loyola University, expound Papal-Empire patriotism in *The Open Mind*:

"The church holds aloft the principles of patriotism for which men are willing to live or die for country.... On account of these principles she gives her blessing to a devastating war.... At home [both in the United States and Germany] she prays for victory and for honorable peace; she upholds the hands of our President [Wilson and Empirism] and his counselors."

Cardinal Gibbons prayed: "Let us pray that divine assistance guide, direct, mold and fashion the actions of the President of the United States". At the same time the direct opposite was being prayed for by Cardinals Bertram, Fruhwirt, and Piffl respectively of Breslau and Munich, Germany, and Vienna. Austria, to say nothing of Skrbensky, of Olmuty, Austria. The majority prayer favored the winners, with only five Teuton cardinals against an array of forty-eight Allied cardinals.

Much farther goes Jesuit Joseph A. Mulry, President of Fordham University, New York city, for he explains that because "the powers that be are ordained of God", what they may say is the voice of God: "The sublime Declaration of Independence [drawn up in large part by Jefferson on principles enunciated by Paine, Voltaire and other enemies of the Papal Empire] . . . means God. . . . The very coin on which we engrave the motto, 'In God we trust' [now withdrawn from many of them] means God. Every message of our Presidents means God." That was while Wilson was President; now there is as President a thirty-second-degree Mason, Warren G. Harding.

Cardinal O'Connell, of Boston, is outspokenly patriotic: "We must obey society and its laws. ... We must obey God [Pope Benedict XV], the Master of our lives and liberties, and the laws of the State, our constituted authority.... The bulwark of this country against the forces of treason is the Catholic Church." The newspapers resound with the patriotism of Papal Empire agents.

Why then did Thomas F. Ryan, declare, "If the Irish in this country had been worth a ——, they would have gone down to Washington and told the Englishman in the presidential chair that not an Irishman would fight until Ireland was liberated"? Why say this bravely on April 5, 1921, instead of two or three years before, when it would not have been so easy to stand up for the real ideas of the Empire?

Temporary Patriotism

THAT devoted officials of the Empire cannot possess the sentiment of true patriotism is obvious from their innumerable utterances against republics, and modern liberty, and their exaltation of the Empire above the nation. If they chance to be patriotic for a particular government, it is because it serves the purpose of the Empire temporarily to favor that government. As Archbishop Patrick J. Hayes, of New York, puts it [brackets ours]: "The canonization of Joan of Arc as a saint is an event of far reaching value in this that it emphasizes love of country, *based on love of God* [the Pope]". If the Pope says "Be patriotic", his official is patriotic; if he says, "Be unpatriotic", the vassal of the Empire is unpatriotic. This "reasonable" patriotism is in strict harmony with the doctrine of "reasonable" liberty.

In his address to Pope Benedict XV, on the occasion of the visit of several hundred Knights of Columbus to Rome, Supreme Knight Flaherty told His Holiness that it was *possible* for Empire subjects to be patriotic: "During the war, the Knights of Columbus showed that loyalty to Catholic [Papal Empire] ideals *is not incompatible* with devotion to country". However, as suggested in the National Catholic Welfare Council *Bulletin*, this is feasible only for a country already or soon to be subjected to the Empire:

"This Bulletin will continue . . . to chronicle the national accomplishments of our patriotic Catholic men and women in their efforts to uphold American traditions, to promote national ideals and to work for the restoration of the kingdom of Christ [the Papal Empire] on earth."

Rev. D. S. Phelan, priest and editor of the *Western Watchman*, brings out clearly the devotee's attitude toward, first the Papal Empire and last and least the national governments:

"The Catholics of the world love the Church more than they do their own governments, more than they do their own nations. . . . We of the Catholic Church are ready to go to the death for the Church. . . . Tell us that we think more of the Church than we do of the United States; of course we do. Tell us we are Catholics first and Americans or Englishmen after-

wards; of course we are. Tell us in the conflict between the Church and the civil government, we take the side of the Church; of course we do. Why, if the Government of the United States were at war with the Church [Papal Empire], we would say tomorrow: 'To hell with the Government of the United States'; and if the church and all the governments of the world were at war, we would say: 'To hell with all the governments of the world'. They say we are Catholics first, and Americans afterward. There is no doubt about it."

By no stretch of imagination can such agents of the Empire be called patriotic. It is to be clearly understood, however, that this is not the mental attitude of the average Roman Catholic church member who is loyal to his country, but it is by oath the attitude of all priests, Jesuits, Bishops, Archbishops and Cardinals, who constitute the hierarchy imposed by an Italian power upon the churches; they are the officials of the Papal Empire, and it is this seditious position into which the hierarchy are striving diligently to force all church members.

Past Disloyalty

HAS the hierarchy ever caused its subjects to reverse their attitude of patriotism?

During the early stages of the Civil War, Empire subjects enlisted as freely as non-Catholics, and there was no reflection upon their loyalty or patriotism.

Part of the most strenuous work done by President Lincoln was in preventing other governments from officially recognizing the Confederacy, which was successfully accomplished, with one exception. As time proceeded the Confederacy was recognized by the Vatican, the Papal Empire. As cited in *The New Age*, a Masonic organ:

"In a letter to his 'dear son, Jefferson Davis,' recognizing the Confederacy, the Pope branded Mr. Lincoln as a tyrant and usurper in endeavoring to destroy the Confederacy. After the reception of this letter, statistics tell us at least ninety percent of the deserters from the Union Armies were Romanists. This letter and attitude of Rome, we Protestants believe, was the main inspiration of the Romanist cabal in Washington, D. C., that culminated in the murder of President Lincoln, one of the noblest characters that ever graced our sinful world. Every intelligent Romanist knows that Mr. Lincoln was not the only President of the United States murdered by a Romanist."

The men that plotted to assassinate Lincoln's entire Cabinet were Empire agents, as were the assassins of McKinley, and Garfield, and the man that shot Roosevelt.

The statistics of Civil War desertions, estimated carefully, and published in the New York *Sun* of August 30, 1891, and the Boston *Globe*, September 27, 1891, are: Americans, 75.48 percent of the enlistments and 5 percent of the desertions; Irish Catholics, respectively 7.14 percent of the enlistments and 72 percent of the desertions; all other nationalities 17.38 percent of the enlistments, 23 percent of the desertions. This sudden change in loyalty of unsuspecting Papal Empire subjects manifests in a clear-cut manner that their patriotism is toward the Empire, which directs it toward this government or that at its will.

In a Rome despatch in the Chicago *Tribune*, November 18, 1920, discussing the "fear" of Pope Benedict of war between America and Japan, it was brought out that faithful Romanist Venezuela had become an ally of Japan, and closed with the significant suggestion, contrasting papalized Venezuela with Protestant America: "There can be no doubt where the influence and moral support of the Holy See will be in the event of hostilities. The Vatican support will go to the nation or nations in which Catholic faith is strongest"—in other words, with Venezuela and her Asiatic ally, and against the United States. Where in such an event would "the faithful" take their stand in an America not yet made Catholic?

Ambassador Harvey in London tries to tell a phase of the truth about the war, and is immediately and vociferously denounced wherever Papal-Empire newspaper men exist. In 1920 in connection with the Presidential election Editor Harvey had published the famous "Immaculate Conception" cartoon.

Also at London Admiral Sims says something about the Empire agents in the United States, and hears from it from every Empire editor in America. Early in 1920 Sims had written an article for the *World's Work*, exposing the acts of the Papal Empire in Ireland during the World War.

The politicians who from fear of their Empire constituencies denounced the Admiral, had failed to observe the signs of the Empire's imminent fall. As explained editorially in the New York *Times* for June 17, 1921, a paper which, too, may have had a like experience:

"A Washington dispatch in the *Herald* says that the politicians there who were so prompt to denounce Admiral Sims for what he said about the Sinn Feiners have been hearing from their constituents and the country in general, during the last few days, and are beginning to fear that they made a mistake—that by expressing rage against the Admiral they lost more votes that they gained and seriously decreased their own political stock in trade.

"These apprehensions are more than justified, and the mistake made was the one to which politicians are lamentably prone—that of listening to a noisily voluble, but minute minority, and forgetting the vastly greater number of people who for the most of the time are inaudible.

"When this majority, as in the present instance, does find its voice, it speaks with authority, and it is speaking now with an emphasis that may well be terrifying to those who, to the extent of their ability, were fighting for the Germans, while Admiral Sims, to the extent of his, was fighting against them."

Intrigues against Great Britain

AN EDITORIAL in *America*, an organ of the Jesuits and of the Knights of Columbus, says of Empire agents: "They....are loyal to whatever flag floats over them, teaching always obedience to every lawfully constituted authority". The Papal Empire doctrine is, however, that no government is lawful unless properly subjected to the Empire.

The flag of the British Empire floats over Canada, Australia and Ireland. Were Papal Empire subjects loyal to the British flag during the World War? When the British Empire was at death grip with the Imperial German Empire in 1918, Lord Curzon quoted Father Murphy of Killena, Ireland, as having said on April 28, 1918: "All Irishmen are asked by Irish hierarchy not to do anything to facilitate conscription. If any policeman goes out to force Irishmen to join the England army and is shot down, he will be damned in hell, though he may be in a state of grace that morning." Father Dennehy of Eyries said: "Any man who in any way assists conscription will be excommunicated by the church, and the curse of God will follow him". These words could not have been uttered "from the altar" without the approval of the bishops and of Cardinal Logue of Ireland; and they would have had to have the approval of the Vatican.

The Empire "gets out of it" by a "diplomatic" statement; says *The Courier d'Italia* of Rome:

"The Holy See always has left the episcopacy of each country free to take the attitude they think best in the internal affairs of their country. Thus, whatever Cardinal Logue may consider to deal with conscription in Ireland cannot affect the impartiality and neutrality of the Vatican in this war, and is not to be considered as a violation of the policy constantly followed by the Holy See since the war began."

In Australia the Empire's priests encouraged an anti-British attitude and, according to the New York *World* of July 29, 1920:

"In conformity with his [Premier Hughes] decision not to harbor in the commonwealth those of any party or faith convicted of working for the disruption of the country, Mr. Hughes is taking active measures to rout out seditionists and pro-Germans. It was pointed out by the Prime Minister that every effort made to prevent the deportation of Father Jerger was the work of men of no standing, who were appealing to the elements of disruption and disloyalty. 'No trial by jury was merited by the priest,' Mr. Hughes said, 'since he was convicted on evidence furnished by a fellow priest, clearly stamping him as a traitor.'"

Archbishop Mannix, of Melbourne, was the chief agent of the Papal Empire in Australia during the war, and conducted himself in such a manner as to incur the marked disapproval of the British Government. In the French-Canadian Romanist part of Canada, the priests taught the same resistance to conscription, and otherwise conducted themselves seditiously.

Quite obviously the "Church" does not teach everywhere "obedience to every lawfully constituted authority", but hands out such statements in countries, like the United States, for the consumption of a public ignorant of Empire ways.

"No Faith with Heretics"

AN EDITOR who has had experience with "reasonable" loyalty says:

"On more than one occasion I have pointed out that Roman Catholics who are disposed to be loyal to the [British] Government under which they live may find themselves in an awkward position owing to the claims made on them by their Church. If they are devout believers in the doctrines taught them from childhood, their Church has the first claim on their allegiance, and when the demands of Rome come in conflict with those of the State, there can be no question as to which they shall obey. It follows then that the allegiance of a Roman Catholic to the State is at best a very qualified one. . . . No one doubts . . . that there are thousands of Roman Catholics who would prefer to remain loyal

and law-abiding citizens of the State, but their Church . . . has encouraged disloyalty, and the great majority of the laity have abandoned all pretence of allegiance to Great Britain. Nor is this the worst, for many Roman Catholic officials, while retaining their posts and drawing Government pay, have been playing into the hands of rebels, acting apparently on the old maxim that faith need not be kept with heretics."—Belfast *Weekly News*.

John Wesley (1703-1791), founder of Methodism, said of the desirability of Papal Empire agents in a country:

"I insist that no government, not Roman Catholic, ought to tolerate men of the Catholic persuasion. I prove this by a plain argument—let him answer who can—that no Roman Catholic does or can give security for his allegiance, or his peaceable behavior. . . . It is a Roman Catholic maxim, established not by private men, but by a public council, that 'no faith is to be kept with heretics'. . . . It is plain that the members of that Church can give no reasonable security to any Government for their allegiance. . . . Therefore they ought not to be tolerated by any Government, Protestant, Mohammedan, or Pagan. You may say, 'Nay, but they will take an oath of allegiance'. True, five hundred oaths; but the maxim, 'No faith is to be kept with heretics,' sweeps them all away as a spider's web. So that no governors that are not Roman Catholics can have any security of their allegiance. Again, those who acknowledge the spiritual power of the Pope can give no security for their allegiance to any Government; but all Roman Catholics acknowledge this."

In the United States a sworn allegiance to a pro-Papal-Empire Wilson administration might at any moment turn to absolute disloyalty, sedition and treason against a non-Catholic Harding administration.

Disloyalty in Italy

ON OCTOBER 23, 1917, occurred the disastrous collapse of the Italian army. It was not a military defeat, but the work of the Papal Empire officials, who sought to let the army of papalized Austria through to bring about the overthrow of the hated Italian Government and the reëstablishment, in the turmoil, of the temporal power of the Pope. The facts were as follows, according to Herbert Corey in the St. Paul *Pioneer Press*:

"It was not the result of a military defeat. It was a strike. The men of a victorious army 'downed tools'. That it could not have been successful without a most comprehensive and well organized scheme of treachery, is evident. But this treachery does not smirch the honor of the great part of the very men who threw down their guns and deserted their posts. The treachery was 'higher up'. . . . For weeks, perhaps months, the men of the Second Army and of certain elements of other armies openly discussed this plan to throw down their rifles and go home, thus bringing the war to an end. . . . During this period of incubation the pro-peace traitors behind the line used every means of propaganda possible. . . . 'Peace has already come. Do not throw away your life,' was the cry in thousands of letters written by peasant wives to peasant soldiers. Some one [the priests] had told the women that peace had been made. They [the women] were obviously sincere. . . . .

"There is what is called in Italy the 'Vatican propaganda'. . . . Some members of the Pope's entourage are known to be pro-German. . . . There are other honest, God-fearing, selfless men who did not look beyond their parish walls. They were encouraged by propagandists to preach 'The Holy Father's Peace', that is, an appeal for peace which was built by propagandists on the structure of the Pope's latest peace letter. . . . A 'prayer chain' covered all Italy. The 'Pope's Peace' were sincere men and women who only hoped to put an end to bloodshed and to call back the wanderers to their homes. But the effect on the men in the trenches was disastrous."

The day before the "strike" there was a huge distribution of forged newspapers to the men in the trenches. The *Corrniere della Sera* and the *Giornale d'Italia* are two of the most widely read papers in Italy.

"One morning," continues Mr. Corey, "huge bundles of newspapers came to most of the Second Army's trenches. . . . False stories blazed in them: 'British cavalry raiding Naples and shooting down women and children in the streets'. 'French soldiers have sacked Turin and have set fire to Genoa.' These were two of the false stories in these forged papers: The regiments from Sicily heard that Sicilian homes were being invaded, and the regiments from Turin received the papers which told of murders in Turin. If there had been a doubt before of the success of the 'strike' propaganda these forged newspapers removed it. The men were determined to go home and see for themselves. But there was no doubt before. The journalistic forgeries only removed the last probability of resistance. . . . The night before the day on which the collapse was to have taken place, the negotiating Austrians were quietly removed from their trenches. Their places were filled with Germans, to whom general orders had been issued instructing them as to the positions to be assaulted: 'Press on as rapidly as possible,' these orders read. 'You will meet with no resistance.'"

Such things are not done in an army without treason among the officers. It was the work of Papal-Empire agents in high circles, and back of it was the Vatican.

The British and the French press and officials publicly charged the Vatican with that disaster. One of the Papal Secretaries at the Vatican, Cardinal Gerlach, the Pope's confidant, was charged with treasonable activities by the Italian Government, and took a swift vacation to Switzerland. Both the English and French Governments found it necessary to send representatives to the Vatican to watch and prevent the pro-German activities there.

In their "reasonable" patriotism the Roman Catholics in the United States excelled during the World War. During the Civil War they made an opposite record, and in the 1848 war with Papal Mexico at the battle of San Pablo, says *The New Age*, "there was a St. Patrick's Battalion fighting stubbornly against the United States troops. They were commanded by Colonel Thomas Reilly, and the whole battalion, we are informed, was made up of deserters from the United States army." In the Spanish-American War, when Manila surrendered, Leo XIII was sorry he had not died before the victory. In order to bolster up the claim of super-patriotism the Empire agents allege that nearly forty per-cent of the American troops in the Revolutionary war for independence were Irish. They were Irish, but they came from the north of Ireland, from Protestant Ulster; for the immigration from Catholic Ireland had not then begun.

"Reasonable" Americanism

"WHAT is it to be an American?" asks the Masonic *New Age*. "There is only one answer to this question: *It is to be imbued with the American spirit —the spirit of liberty, equality and fraternity!* Here we have no State church imposed upon us. Religion is free; the schools of the people are secular. . . . The people have it in their power to make or unmake their rulers; to legislate abuses out of existence; to pursue life, liberty, and happiness without hindrance."

It is, however, "reasonable" Americanism that Empire agents advocate. In their public utterances it is not apparent to the common people —whose control by the Empire is to be perpetuated by deceit after deceit until it is irrevocable —that papal "Americanism" is not the regular article. All of the widely paraded "Americanism" by Papal Empire officials is first and chiefly for the Empire and last for America.

Despise the Pilgrims

THOSE who are seeking to hoodwink and enslave the American people despise the Pilgrim forefathers, who founded the country and prevented it from being another Peru.

"The Pilgrim Fathers," affirmed Priest Joseph H. MacMahon, as reported in the New York *Tribune* for November 11, 1920, "were ignorant and incompetent. They established a regime more cruel than the Spanish Inquisition. . . . They failed utterly in the religious life they sought to maintain. They had no influence upon the history of the country, save to contribute to the national weakness of free thinking [Protestantism]. Their theory of the separation of Church and State led to the menace of Bolshevism today. . . . Even their hardships did not redound to their glory. . . . . The reason so many of them died of starvation was because they were too stubborn to eat the lobsters and game with which the place abounded. They had been brought up on beef and mutton and wheat bread, and they disdained to eat the fish and game and Indian corn at hand. . . . There were just as many slackers and shirkers among them as among other groups of human beings. . . . They had not even squatter rights to the land on which they settled themselves, and got themselves into innumerable legal difficulties with the crown [including the War for Independence]. . . . In spite of the severity of their punishment and the espionage system with which they safeguarded the morality of the colony, in 1642 Governor Bradford himself complained against the 'sundry notorious sins' which had broken out, complaining particularly of 'drunkenness and uncleanness'. . . . On the religious side they rejected not only the Established Church of England, but also the fundamental principles of religion. . . . For many years they lived without a minister. They laid open the way for the anarchistic thinking of today, because they destroyed all spiritual authority. . . . Our effort today is to *undo the effect of the Pilgrim idea* [Protestant liberty] which has permeated the country."

"The government of, by and for the people came out of the compact signed in the cabin of the Mayflower as she lay off Cape Cod in 1620," replies Rev. William M. Hess. "The seed which the Pilgrim Fathers planted is filling the earth."

Last December the Papal Empire expressed its contempt for the Puritan founders of America with a pro-saloon parade in New York, caricaturing the Pilgrims by a parade contemptuously described in the papalized press as "absolutely the dad burndest lachrymose and gloomy exhibition of soft crushed sadness that can be imagined". In Milwaukee in May Archbishop Messner issued an order forbidding Roman Catholic children to take part in a

pageant representing the landing of the Pilgrim Fathers.

"It is," explained the Archbishop, "exclusively a glorification of the Protestant Pilgrims. The spectacle will in no way make a recognition of the Catholic faith, and I forbade Catholic children taking part in a demonstration, partly religious in character, which does not give a fair consideration to their belief."

That members of the hierarchy know that they are not citizens of America but of the Empire appeared in a case in France, when the French Government had appointed an ecclesiastic as its representative to the Vatican. The French Government was asked to choose some one else, because the party chosen was a subject of the Papal Empire and could not properly represent another government to it.

Empire and Legion

THE Papal Empire by a process of infiltration of agents seeks to control every agency and institution likely to become of national importance. One of these is the American Legion, an association of ex-service men of the World War. Its first National Chaplain was a Father Kelly of New York.

The attempt was then made to bind the Legion to the hierarchy, through the Knights of Columbus, but unsuccessfully. The Knights had left a surplus of some $7,000,000 of the money contributed by all classes for the purpose of alleviating the hardships and sufferings of American soldiers. A surplus sum, under like conditions, the Young Men's Christian Association turned promptly back to be used for soldier relief. The Knights conceived the scheme of currying favor with and controlling the American Legion, not by giving the $7,000,000 back where needy or sick soldiers would benefit by it, but by offering to build in Washington a $5,000,000 "Memorial" building to American Soldiers. The string in the un-American proposition was that the building committee should consist of three American Legion committeemen, one committeeman appointed by the Secretary of War, and *three by the Knights of Columbus*, thus putting the balance of power of control of the Legion in perpetuity in the hands of the Papal Empire via the Knights and the American Hierarchy. The offer was very properly rejected by the American Legion, which evidently prefers to render undivided allegiance to the government of the United States, instead of most of it to the Papal Empire and whatever is left to Uncle Sam.

Jesuit Influence on Education

ACCORDING to a prominent educator eighty percent of what is taught in the colleges is worthless. The situation is somewhat better in the high schools and in the grammar schools, whose curriculum is, however, quite unsatisfactory. Where did this general educational inefficiency originate?

In Painter's "History of Education", it is stated that the Lutheran Reformation brought into being a system of Protestant schools of an exceedingly practical character to which the people were increasingly sending their children; for the schools not merely imparted information but developed judgment.

To offset this the Jesuits inaugurated a system of "Jesuit schools", which aided by propaganda leaped into popularity. The subjects taught, however, related to antiquity, such as Latin and Greek, were not particularly practical, developed the spirit of pride and emulation as against that of efficiency and workmanship, lacked intrinsic value, or tickled the vanity of pupils and parents with showy oratory, "commencements", and other useless or harmful fads, and did nothing to develop good judgment.

The definite purpose was so to educate people that they would be devoid of good judgment, as far as education might have instilled it, and be credulous, gullible, easily led hither and thither, and in general moulded into pliable subjects of, and contributors to, the Papal Empire, Big Business and the politicians.

The entire world is endangered from the insidious work of the Jesuit mis-educators; for it is from these Jesuitical characteristics that education suffers everywhere on the basic principle of the "church" that it is better for the people to be ignorant in this life than to think a little for themselves here and be damned hereafter.

The Battle in the Schools

PRIMARILY the battle-ground for and against freedom is in the mind — in the mind of the child; for as the child is taught

or mistaught, the nation will be. It is in the nursery and the school room that the future of the world is wrought.

Victory has seemingly crowned the intrigue of the Papal Empire in the Jesuit plan to ruin the good judgment of young people by means of a perverted world system of education. Still further control of education is sought, up to the obliteration of any other schools, because, admits Archbishop Austin Dowling, of St. Paul:

"Catholics, in proportion as they are loyal to the Faith of our Fathers, are loyal to *our* [parochial] schools; our regret is not that we have so many [parochial] schools, which cost a great deal of money, but that we have not more schools, whatever they may cost; for our efforts must be to provide schools for all our children, since *without our* [parochial] *schools there will be no church* [Empire]."

So pressure is brought upon the faithful. The priests are warned by the Baltimore Catholic Council that "the priest who hinders, or through negligence does not encourage the building and maintenance of the [parochial] school, and does not recall the repeated admonitions of the Bishop, deserves removal from the Church. We decree that hard by every church, where it does not exist, a parochial school is to be erected."

Parents are informed that it is a "mortal sin" to send children to public schools. The "Mission Book" of prayer giving directions for preparation for a "General Confession", requires the parent to ask himself about his children, "Have you sent them to heretic or godless schools, to the danger of their faith?"

Wherever feasible the Papal Empire gets along without schools, or as little schooling as possible. The countries where the Empire has ruled longest, as in Mexico, South America, Spain and Italy, have the maximum of illiteracy, beggary, poverty, and profit-producing superstition, and the minimum of enlightenment, prosperity and intelligence among the common people. The United States once stood at the head in literacy, until the flood of Empire immigrants reduced it to below ninety percent. Nearly eighty percent of the Mexican people were illiterate ten years ago; and owing to the commotion in which the country has been kept by Jesuit plotting, about eighty-five percent are illiterate now.

Roman Catholic education, after hundreds of years of opportunity, left the English barons who signed the Magna Charta so illiterate that most of them had to make their marks in signing the paper, because the Papal Empire had not taught them to write. The common people were in a pitiable condition of ignorance.

The priests held tightly to the monopoly of education which gave them the "privilege of clergy", under which even if a priest committed a crime, the little learning that was in his head made him so valuable that he was exempt from punishment — very likely the extraterritoriality of the Canon Law helped; at any rate it was the rarest exception for a priest to be punished at all or adequately by his bishop, and the viciousness and corruption of the special-privileged clergy cried to heaven.

In poor Poland—faithful child of the Empire—according to Paul Scott Mowrer in the New York *Globe*, "one of the greatest burdens which Poland has to bear is the legacy left by Russian and [papal] Austrian rule. In Posnania, where the [Protestant] Germans held sway, there is practically no illiteracy, but in Galicia 40 per-cent, and in former Russian Poland 60 percent of the inhabitants can neither read nor write. Obviously, true democracy under such conditions, is impossible," is the damaging admission to close with. The only creditable thing there for the Papal Empire is that in education the autocratic Russian Empire of the Czars, the worst in modern history, was worse than it.

In Spain, says the New York *World*:

"The campaign for improvement in the education of women in Spain, in order that they may exercise their proper influence in the social struggle now in progress, has been taken up by Francisco Bergamin, former Minister of Instruction, who in the course of an address in Madrid, declared that he must confess that neither the rich nor the poor women of Spain had opportunity to acquire adequate instruction. He argued that the present system has resulted in women being virtually useless in domestic life. Among the laboring folk they are ignorant of ordinary hygienic principles. The lack of comfort brought about through the want of knowledge has led people to seek salvation in terrorism and anarchy which could easily be avoided by the emancipation of women."

The Papal Empire is hard put to — if it educates people, they graduate into infidelity or Protestantism; if not, they take to anarchy; either way, they have little use for the Empire of Darkness.

Empire Schools in Canada

IN CANADA, says a writer in the *Christian Science Monitor*;

"There can be little doubt amongst those who have given the matter any study, that the chief obstacle in the way of educational progress in the [Papal Empire] Province of Quebec is the Education Act of 1841. Under this act, which is a part of the Constitution of Canada, everything, apparently, that could be done to emphasise the cleavage of religion and race in the Province has been done. The prevailing system is one of separate schools, divided on strictly religious and racial lines, and the duplication is carried out even where the question of language does not exist, as in the case of the Irish Roman Catholics."

In an extensive study of "National Problems" by the American Academy of Political and Social Sciences the gravest problem which Canada has to deal with is that created by Papal Empire agents in the Province of Quebec.

"The idea of the parochial school is all wrong," says *The New Age*, "It separates children into religious groups, fosters dislike and enmity and destroys the very taproots of democracy. The effort should be made to get together in every way possible to promote good citizenship."

It might be suggested: Why not have also in each community "hard by each church", a Methodist school, a Baptist school, a Christian school, a Quaker school, a Presbyterian school, a Mormon school, a Lutheran school, and an aristocratic Episcopalian school—if the Romanist parochial school is such a good idea—each teaching its little narrowness and finally getting the entire population split up into hostile factions? Give Ireland good public schools for twenty years, and there would never more be an Irish question.

In certain localities the parochial school crowds out the public school. This constitutes an educational problem in Quebec. In Jefferson, South Dakota, the Empire parochial school added a full high-school course, and forthwith all but a handful abandoned the public high school, which found it inadvisable to keep on with a full corps of teachers, but continued with one member of the faculty. In a certain Kansas locality the parochial school reigns supreme, having crowded out the public institutions; this was the place where the mobbing of prominent Nonpartisan League lecturers took place, the Papal Empire having gone on record as opposed to such democratic organizations. The mob which tried to destroy the Union Club building on Fifth Avenue, New York, was made up largely of products of the parochial school. In France in twenty-three of the ninety French Departments, 813 primary public schools are attended by only one-tenth of the children of school age, while the same number of parochial schools have a total attendance of 95 percent of the entire school population of the villages. The minister of education questioned whether he should not order the closing or the regrouping of many public schools.

Costly Schools

PAROCHIAL schools cost the members of the dioceses a substantial figure a year per pupil. American parochial schools as a whole cost $36,000,000 and serve 1,600,000 pupils at $22.50 per capita; in Indiana $1,000,000 for 30,000 pupils at $33.33; in Chicago $2,000,000 for 90,000 pupils at $22.22 per capita; and great is the grumbling of the laity as the cost rises of the education they pay for to please Empire agents. American public schools in 1918 cost $763,678,089, served 20,853,516 pupils at $36.63 per capita, and supplied a far better education.

To help out the Empire's schools the effort is made to draw upon public funds raised by taxation, on the argument that the parochial school saves the public school a certain amount of expense. Americans would rather pay more and have all the people properly taught. In Syracuse it was found that the religious schools got their coal and part of the Sisters'—teachers—salaries paid from public funds, under a Romanist superintendent of schools.

Last November the Georgia State Convention of the Southern Baptists passed the following resolution:

"We view with grave alarm the disposition of the Roman Catholic Church to tax us through the state with the support of its institutions; we especially oppose being compelled as taxpayers to maintain parish schools, which are and should be purely private institutions; and we protest against the attempts in various sections of the country to prevent freedom of speech by mob violence, to curtail the freedom of the mails, and to close the press against the discussion of these questions."

The Fess bill in Congress provided that in the distribution of funds for playgrounds, athletic fields, gymnasiums and equipment, private and parochial schools were to share with the public schools. In New York City money for

charitable institutions went 2.7 percent to Protestant Episcopal plants, 5.2 percent to Jewish, 47.3 percent to Papal Empire institutions and only 44.8 percent to public institutions. In a recent Pennsylvania State appropriation for "charity" 6 Jewish institutions got $284,000.00, 13 Protestant institutions $232,000.00, and 43 Papal Empire institutions $1,560,689.20. Not one of them should have had a cent of public money.

To put a permanent check upon depredations by religious institutions upon public funds the following Federal Constitutional Amendment is proposed:

"Neither Congress nor any State shall pass any law respecting an establishment of religion, or prohibiting the free exercise thereof, or use the property or credit of the United States, or of any State, or any money raised by taxation, or authorized either to be used for the purpose of founding, maintaining or aiding by appropriation, payment for the services, expenses or otherwise, any church, religious denomination or religious society, or any institution, society or undertaking, which is wholly or in part under sectarian or ecclesiastical control."

Needless to say, the National Catholic "Welfare" Council would fight such a proposition, as it successfully fought the Smith-Towner Bill and the School Amendment to the Michigan State Constitution. The Smith-Towner Bill would appropriate $100,000,000 for various uses of public schools in states which enforce public-school attendance, conduct all instruction in English, and allow no money for parochial or private schools; without interference of the Federal Department of Education with Cabinet officer to be created, it is intended to prove a kind of "big brother" to states which for one reason or other have been backward in education. It is a broad, public-spirited measure, receiving the support of most of the non-Catholic five-sixths of the people, and will doubtless be passed in the near future, when the politicians in Congress realize that Papal Empire threats are more bark than bite, and that there is a determined and overwhelming majority insisting on the abolition of minority control of American affairs.

"United action" was taken by the papal sixth of the population, which by an avalanche of communications and of "influence" stopped the passage of the Smith-Towner bill under Wilson early in 1921. In the confidential letter dated January 19, 1921, from the National Catholic "Welfare" Council to the priests the following directions were given:

"Dear Reverend Father: To appeal to you for aid in unifying Catholic protest against the Smith-Towner bill is obviously unnecessary. . . . You are doubtless familiar with the efforts we have made during the past two years to accomplish the defeat of the bill. Both of our major political parties in National Convention withdrew all promise of support to this measure, *which we deem fatal to the best interests of American* [Papal Empire] education. We are communicating with our five thousand societies of Catholic men to urge that they be prepared for action; that they be prepared upon notice from us to wire their Congressman as societies and to have individual members and friends of members, non-Catholic as well as Catholic, also wire protests to their political representatives in Washington. We earnestly request that you bring our statement to the attention of influential persons, *especially non-Catholics*, that they may be ready to send protests to their Congressmen. We request that no protest be sent either from yourself or your friends until you receive definite word from us. The effectiveness of a protest is its opportuneness. We will let you know by telegraph or letter. Such protest, whether from yourself or others, should be based on the dangers which the Smith-Towner Bill involves for public education [really for Empire education]; the heavy, unwarranted increase which it will mean in public taxes, and the unjust and unequal distribution of those taxes. *No reference should be made to the danger which it holds for our Catholic* [Empire] *schools or for any other specifically religious interest.* . . . We trust that in all cases, as in this, you will work with us to the end that our laymen may be one, as our church [Empire] is one; that with one mind, as with one heart, we may fight the fight for country and for Church [Papal Empire] against all the forces of evil [real liberty] that openly, or insiduously, would subvert the best interests of man [Romanism]."

Of course, the bill was to be opposed on "patriotic" grounds.

"Right" to Control Education

EVEN in Ireland the tide is turning toward the public school. There the Pope himself is solicitous about his usurped "right" to control education; in a letter to Cardinal Logue, of Armagh, it was not confidence but anxiety that was manifest:

"What you write regarding the condition of things in which your country at present finds itself, causes us, as is right, the greatest solicitude, more specially what you intimate—that a law is proposed which, were it to be sanctioned, would destroy the *inviolable right* of the Church [Papal Empire] and parents in the education

of youth. We pray that God may avert from Ireland such a calamity. Do you, however, continue with your clergy, to defend Catholic [Empire] interests."

It being held by Pius IX in the "Syllabus of Errors" that it is a mortal error for "popular schools open to children of all classes . . . to be freed from all ecclesiastical authority, government and interference . . . and to be fully subject to the civil and political power," the "clergy" misrepresent the facts and say that "the public schools are nurseries of vice; they are Godless, and unless suppressed, will prove the damnation of this country [Empire]".

Monsignor Capel predicts that "the day is not far distant when Catholics at the order of the Pope will refuse to pay the school tax, and will send bullets into the breasts of the officials who attempt to collect them". Strong language! Russians have been deported as undesirable aliens for less than this.

Being unable yet to prevent public schools or destroy them, the agents of the Papal Empire endeavor to control them. Empire agents are planted on school boards. Insufficient building accommodations are provided. Graft prevails unceasingly in school expenditures. Funds are diverted to private religious schools. Public school teachers are kept down in pay to a day laborer's wage, and the best ones are driven out of a profession that, for its public utility, ought to be the best paid. Extraordinary demands are made upon the teachers' time, requiring day and night and all-summer work. Inquisitions are inaugurated into their private opinions, such as the recent so-called Lusk "loyalty" laws in New York, something not demanded of any other class of public employés. Wage increases are refused until non-Catholic teachers leave the schools, and Empire instructors take their place, when salaries are raised. Religious instruction is barred, including the reading of the Bible, and a secular condition is created as a basis on which to denounce the schools as godless. It is needless to say that delinquency prevails in a not less degree among **parochial** school pupils than in the public schools, but the latter are painted as "nurseries of vice and crime". Jesuits are planted in school-book publishing houses; no book of any consequence may be published, or if published, sold through ordinary channels, without the approval of some Jesuit or priest.

History is perverted. In Robinson's "Medieval and Modern Times," for example, used in some western public schools, this nonsense appears, to be swallowed by non-Catholic public-school children:

"Just as Gregory became Pope in 590 A. D., a great plague was raging in the city. In true medieval fashion he arranged a solemn procession, in order to obtain from heaven a cessation of the pest. Then the archangel Michael was seen over the tomb of Hadrian sheathing his fiery sword as a sign that the wrath of the Lord had been turned away."

Numerous civil governments have driven the Jesuits out of their borders, but a Jesuit editor has this taught in a public-school textbook: "The Protestants soon realized that the new order [Jesuits] was their enemy, and their apprehension produced a bitter hatred, which blinded them to the high purposes of the order and led them to attribute an evil purpose to every act of the Jesuits". The number of Protestants tortured or killed at the instigation of the Jesuits ran only to some seventy millions; but continues this textbook: "It may be remarked that the inquisitors were often earnest and upright men, and the methods of procedure of the Inquisition were not more cruel than those in the secular courts of the period". The secular court methods then were dictated by the "Church" acting as Empire.

How serious an affair it is to mis-instruct children may be estimated from the face-about of France in one generation from the proper attitude of opposition to everything papal, to its present position of sending a minister to the Empire government—a change with which the increasing popularity of the inferior but showy parochial schools has much to do.

Thus by control of education the Empire has almost accomplished what its greatest statesmen were unable to achieve by other methods.

Empire Progressiveness

AN IMMENSE amount of welfare work is in progress or planned by Papal Empire agents at the expense of the laity, who complain of the mounting cost of hierarchy schemes.

The work in cities may be illustrated by that in Toledo under Bishop Joseph Schrembs. The annual report of the National Catholic Community House covers a wide range of activities.

The work is modeled on much the same lines

as that of the Young Women's Christian Association, and originally found its inspiration in that Association's success in attracting Catholic girls and young women. A like work is conducted in many cities for boys and young men —obviously the fruitage of the success of the Y. M. C. A. in drawing Catholic boys outside of Church influences. The Catholic welfare institutions bear popular names, such as "Everyman's Club" in Portland, Oregon, "Workingmen's Club" in Denver, "Everybody's Club" in Seattle, "Workman's Club" in Salt Lake City, possibly as a mild camouflage of the religious character of the institutions.

Such work is under the general guidance of the Social Action Department of the National Catholic Welfare Council, which is the Empire Hierarchy under another name. There is no question that it is good work. If the motives were purely religious or moral it would not be open to question in the slightest; it is of interest in this connection purely because such endeavors and the genuine religious zeal of the church membership are utilized to strengthen the hold which the Papal Empire can get upon the people. As usual, the difficulty is not with the common people, but in the ambitious ecclesiastics who seek a pernicious control over the minds and pocketbooks of the world.

The Social Action Department publishes a number of, on the whole, very useful textbooks, on a simple question-and-answer plan, for the instruction of the unlearned in civics, the social question, the Constitution, and so on.

Another live subject taken up in a "Reconstruction Pamphlet" is "Coöperation Among Farmers and Consumers". This states the problem of the inexpensive distribution of products sold or purchased by farmers, outlines the history of coöperative efforts to bring producer and consumer closer together, and outlines detailed plans for organizing and carrying on cooperative societies by which the desired aim may be achieved. Such a program is recognized by every farmer as desirable, as giving him a higher return, and a lower operating cost, and by consumers in cities and towns as lowering their living expenses. Where proper legislation is lacking detailed forms of bills for legislatures are given, as the basis in law for the most successful operation of coöperative movements.

This is a far-seeing and seemingly broad-spirited plan for assisting classes that need such help in their problems. It is the Church lending its helping hand to the people; for the societies are to be manned by Empire agents, and of course, directed by the priests and bishops. If successful it will remove much of the distrust among the American people, which originated in the Protestant "rebellion".

A considerable educational work, reaching 200,000 men, is carried on by the Knights of Columbus, in night and day classes and in the supplying of courses of study in correspondence schools, business colleges, colleges and universities. Institutional activities prevail in the innumerable organizations of the laity, men and women, boys and girls. Block parties in cities are under Church auspices. Catholic hospitals in New York city treat 30,777 cases.

No one finds anything but good in these things. But the proper work of the Catholic churches, as churches, is made the basis of, and is exploited by a hierarchy for, illegitimate ends connected with the superimposing upon all the people of the world of a government which will exact and enforce obedience in religious, political, business and home affairs to the minutest detail. This is objected to not merely by the billion and a quarter non-Catholic people of the world, but by a considerable proportion of the Catholic membership, who perceive the proper limitations of church and state, and do not approve of encroachments either way.

The Empire and Labor

IN CONNECTION with the labor movement the autocratic Papal Empire long took no interest in the aspirations of working people to better their condition, but rather sought to make them contented with their earthly lot, with the better hope of something worth while, after at least a thousand years in the fires of Purgatory. Some three decades ago the Empire officially banned the Knights of Labor; but when Catholic workmen insisted that they were going in, church or no church, the Empire shifted its position.

Of late years the labor movement has been coming to the front, and in many nations is in power, or nearly so; and the Empire knows that it has to agree with the new movement, or go under. So Empire agents are vociferous in their endorsement of the aims of labor.

In the labor unions in this country so many of the leading positions are held by Roman Catholics that it may be said that the Empire has control of that movement. It is not surprising to hear Frank Morrison, Secretary of the American Federation of Labor, say:

"The so-called 'open-shop' is supported by the bench, the bar, politicians and practically all the daily newspapers, but it is significant that the greatest moral force in the country stands with labor on this question. The theory of Big Business is rejected by the Church. The representatives of the Church, regardless of creed, denounce the so-called 'open shop', and declare it is an attempt to crush organized labor. . . . The National Catholic Welfare Council, composed of representative bishops of that church, declare that the 'open shop' is a mask for non-unionism, and is not only a menace to wage-earners, but threatens the whole structure of industrial peace."

The world over, the Empire seeks to buttress its power by an appeal to working people. It pretends that it has forsaken its still obvious alliance with Big Business and the politicians, and with deceitful words tries to hold the common people in the fold.

To be consistent the Empire should exercise its power on employers of labor, such as the Catholic men prominent in the great corporations, in behalf of the workers, for example, in the steel business. A prominent Catholic, C. M. Schwab, of the Bethlehem Steel Company, is reported in the press as saying that the American worker must reduce his standard of living to the German level. This was before a Big Business audience, in an address to the New York Chamber of Commerce. Mr. Schwab had just returned from a visit to Rome.

In the shipping business the ship workers struck for proper wages. Admiral Benson, head of the Shipping Board, which leases vessels to ship-operating companies, was favored by Pope Benedict with knighthood in a high Empire order. Admiral Benson issued a warning to the ship operators that he would take all Government ships away from any operators granting the wage demands of the men. Either the hierarchy is hypocritical in its attitude toward labor and only wants to hold them in the church by that means, or it has very little influence with employers and Big Business. In either case it is a weak support for the men.

Thinking men take little stock in the utterances of ecclesiastics, and in consequence, as a European writer says:

"Slowly, but surely, with the irresistible movement of a geological subsidence, faith is waning among the workers, and even among the peasants. One may safely assert that about twenty years ago nearly every one held to some creed. Freethinkers were few and to be found only in the middle class. Today the workmen who follow no particular creed number millions, and as their hopes of a heavenly kingdom dissolve, other hopes assert themselves."

Thus the hand of the Papal Empire grows palsied and there slips from its grasp the power it seeks.

The purpose back of the welfare, labor and farmer work of the Empire is this: They have seen the popularity and efficacy of welfare work, as started and conducted by non-Catholics. They paid no attention to it until the membership began to slip. Now they have taken it up as a propaganda agency to promote the popularity and advance the interests of the system, religious and political. In time they will be found backing a variety of welfare and labor laws, with the expectation that a grateful populace will occasionally vote for laws in the interests of Empire political ends. "You scratch my back, and I'll scratch yours."

Empire and Immigrant

THE immigrant has suddenly become the object of solicitous attention by the Empire. In Italy and other ports of embarkation the dreaded Methodists are meddling with the principal source of supplies for the American hierarchy. When the emigrants assemble at European ports a Methodist spy gives them some little comforts, and a few pieces of literature in the emigrant's own language, telling him some of the facts about Protestantism in America, the liberty of religion, etc. Without "faithful" immigrants the American princedoms of the Empire will languish, for it is hard enough now to keep the newcomers lined up as good payers, and their children and grandchildren become hopeless cases after contact with American youngsters and the public schools.

As says the National Catholic [Empire] War Council *Bulletin*, "The immigrant problem is one of the most important confronting the United States; it is one that affects not only the country, but *the general interests of the church* [Empire] *as well.*"

"The Social Action Department's preliminary study indicates the necessity of having a national Catholic

organization, *recognized* by the Immigration Bureau of the Department of Labor, and *coöperating* with it, to handle this problem from the standpoint of the national [Empire] interests connected with it. . . . A Catholic organization, which would help the new arrivals at ports of entry, *keep them out of the hands of proselytizers* [Protestants] and exploiters, guide them to their destination, give them a fair picture of American opportunity and ["reasonable"] democracy, even accompany the trainloads that go West from the ports, and in every way try to welcome and inspire the new arrivals, would be of vast benefit to the immigrant, to the country, and *to the church*" [Empire].

When something is to be done for the Empire, such as warning immigrants against American liberty, public schools and other ideals of a free country, the Empire agents wrap themselves in the flag, assume the pose of patriotism—the "reasonable" kind—and start "coöperating" with the United States Government. Their zeal to be "recognized" suggests the origin of the phrase "well-recognized denominations" employed during the war in draft regulations and in 1921 in the Lusk "loyalty" laws of New York State for the purpose of making trouble for humble Christians not "recognized" according to the standards of the Empire agents and their un-American "Protestant" sympathizers. Immigrants had been coming to this country a million strong a year, but no such patriotic zeal was manifested by the Empire until the Methodist terror began its deadly work in the Empire's European strongholds.

There is no more reason why the United States Government should help the Papal Empire hold on to its subjects than why it should assist the Moravians or Mennonites. There are reasons why the Government should want the immigrant informed as to any hostile purposes against American liberties. The soil of America furnishes a free field for all religions on an equal basis, and it is un-American for the Empire to suggest that "such an agency could direct the new arrivals to the farms and to localities *where their faith would not be endangered.* Connections could be established with like organizations in the European countries to protect further the interests of the immigrants" —meaning the interests of the Empire in the immigrants. The Empire, according to the Catholic press, herds the immigrants together in colonies where "the faith" will not be endangered, the foreign language perpetuated, the people kept in parochial schools and out of public schools and away from the real spirit of America.

If there is to be a "recognized" Romanist agency "coöperating" with the United States Government, why not have more of a good thing —"recognized" agencies for the Methodists, Bahaists, River Brethren, Latter Day Saints, Finnish Evangelical Lutherans and the Vedantas? Not all of the immigrants are Empire subjects, and it is not fair to have Empire agents working on both Catholic, Protestant and pagan newcomers, without the Government giving the other churches a chance to work on the incoming Catholics.

The Protestant "Rebellion"

THE attitude of Romanism toward Protestantism is usually imagined by Protestants to be merely that of one church toward another —the jealousy of an older and less pure church toward her younger and more attractive daughters. The matter cannot be properly understood without a knowledge of the existence of the Papal Empire as a civil power; for the Empire as supreme regards Protestantism as a rebellion, a revolt, and is strengthening itself and weakening Protestantism for the time when the rebellion may be put down by the methods whereby a government destroys sedition and rebellion in a revolting province. It is going to be an Herculean task; for the "revolt" has a membership of 167,000,000 compared with the 288,000,000 membership of the Empire. The papacy has just fifty percent of the Christian population of the world, the Greek church with 121,000,000 making up the difference in the total of 576,000,000. This is one of the considerations which throw light on the exaggerated self-importance of the papacy.

The time must not be forgotten when the Pope was civil ruler of the States of the Church in Italy and had an army of his own, which fought on actual battle fields with real gunpowder, guns, cannon, swords and bayonets, against the armies of the Italian Government, or in more ancient days fought the various enemies on which the Pope ordered his generals to make war.

The Empire still has an army; the nucleus exists today in the so-called Swiss Guards, which protect the Vatican from invasion, and are armed with the most modern and murderous weapons. The Pope occasionally speaks of "the militia of the Pope", and non-Catholics suppose it is a figure of speech; but not so, for in every nation where the Papal Empire operates, this militia is a real thing. It is an army, with various branches, including a military intelligence service, consisting of the Jesuits, claimed to number many millions—twenty millions, says one Romanist writer. In the United States the Knights of Columbus, numbering about a million are in the "militia of the Pope". In addition is a number of "religious" orders, masquerading under a variety of cognomens, but all armed and drilled, formerly in public, but not so much so during the recent countrywide scrutiny of the Papal Empire and its nature, purposes and methods. In 1920 these organizations were united under a single head, the National Catholic "Welfare" Council, and they are believed to number some two or three million men and scouts, who can be armed and placed in the field on short notice.

Numerous stories have been afloat for many years about stores of arms secreted within Papal Empire institutions, some of which have been seen by non-Catholics. One of these instances was reported by an acquaintance of the writer, a teamster assisting in unloading to the basement of a House of the Good Shepherd several hogsheads of "maple sugar", one of which broke and proved to be full of rifles. When inquired as to the purpose of such preparations a Papal Empire Bishop answered that they were for the purpose of affording the advantages of organization and drill to the members, but not for the use to which guns and ammunition are usually put. "It is certain that the truth may be hidden when we are not obliged to tell it," teaches the "Moral Theology" of "Saint" Liguori.

The Methodists in Italy

"METHODIST Methods of Proselytizing in Italy Are Exposed," is the headline of an article in the *Catholic Register* of Toronto. The "menace" has so aroused Archbishop Veccari, of Bari, Italy, that he is going to start doing the poor Italians a little good — with American money. He blames the Methodists and the Y. M. C. A. for "making philanthropy the instrument of proselytism and turning Italian Catholics from the faith," and has begun a couple of philanthropic institutions. Evidently "doing people good" had not taken a philanthropic turn, until the advent of the Protestants. The Methodist crimes are as follows:

"The Methodist centre in Bari, a city on the Adriatic Sea, 150 miles from Rome, is in a large building which they recently bought for 150,000 lire ($8,007). In the upper stories of this building the Methodists conduct schools for boys and girls. The whole main floor is equipped as a club. There are pool rooms, reading rooms, smoking rooms, and other facilities for education and recreation.

"Besides conducting a school, which is attended by several hundred boys and girls, the Methodists in Bari provide meals without charge to these children and others. Coffee and bread is served in the morning, a light lunch is provided at noon, and at three 'clock the children are given bread and marmalade. Before leaving the institution in the evening they get a meal of bread and meat. They also contribute clothing for the children of the poor.

"The books and tracts which the Methodists circulate among the Italian people of Bari are such as would poison their Catholic faith. In this work of spreading their literature the Methodists have the coöperation of the Y. M. C. A.

"His Grace, the Archbishop, has become alarmed at the propaganda of these American secretaries, and has warned his flock against the insidious evil which has arisen, but unless the Catholics are able to give the people an equivalent or better institution, the Methodist centre is certain to do immense harm. To many of those who are very poor, and especially to those who lack proper instruction in their religion, the free food and clothing are a temptation that may succeed in alienating them from the Church."

Now the faithful in America can pay in some more money:

"The Rev. Vito Lattanzi, secretary to Archbishop Vaccari . . . has been sent to this country [this costs $600 round trip first class, and has to be raised, too, by the faithful] to collect funds for the welfare centre which His Grace intends to found in Bari. Father Lattanzi says that the cost of the institutions which are contemplated will be about $50,000."

It is going to cost more than $50,000, when operating expenses are figured up, including several $600 round trips to America.

Empire and Violence

TWO great weapons in the armament of the Papal Empire are deceit and violence. Government is ultimately a matter of applied force. The Crusades of the dark ages were the Empire's authorized application of violence to the ends desired—the destruction of Albigenses and Waldenses, tens of thousands of whom were butchered; the "rescue" of the "Holy Sepulchre" from Moslems and Jews, of whom thousands were massacred within the walls of Jerusalem; the torture of millions by the Empire's secret service, the Inquisition; the making of laws for subordinate civil governments and the turning over of tens of millions to the governments to be dealt with. The Papacy as super-government obliged the kings to make "suitable" laws for the punishment of heretics, and then turned over to the rulers persons found to be heretics; the rulers tortured them, some more and executed them as seditionists and law-breakers; and on this flimsy sophistry any Papal Empire "Bishop" will solemnly state that the "church" [as a church] never killed anyone—and non-Catholics believe the thin-veiled lie.

Not a little of the disorder and violence throughout the world is traceable to Papal Empire agents. The various "white terrors" in European countries are reported to be carried on by ex-service Romanists coöperating with Big Business representatives and agents of the governments. "Wrath against reason" is the Empire policy.

Value of the Lie

THE World War taught hitherto "civilized" countries the value of the lie, as a means for effecting desired ends. Governments, without exception, deserted the plain truth and lied shamelessly to the common people, and to one another. Treaties and sworn statements became "scraps of paper". Propaganda filled the air, the press, the atmosphere of Big Business, and the pulpit.

"The nineteenth and twentieth centuries," explains Robert Lynd in the London *Daily News*, on the subject, "On Telling Lies," "have been a time of great discoveries. . . . The greatest discovery of all, however, has been the latest—the discovery of how to tell a lie without so much as a prick of the conscience.

"It is possible it might never have been made if it had not been for the war. Happily, during the war all countries went in for the manufacture of propaganda as an important branch of munitions; they made their statements as they made bombs, and for the same purpose. Their object was to inflict damage on the enemy; and every statement was judged, not according to its accuracy, but according to its effectiveness as an explosive.

"It must have been in the propaganda factories, I imagine, that the secret of the perfect lie was discovered. The Ten Commandments were suspended for the duration of the war; and statesmen learned, to their surprise, how much better they could get on without them; many thinkers from Machiavelli down to Nietzsche had already urged us to free ourselves from the base servitude of morality, but the thing had never been actually done before on the grand scale.

"During the war, however, it became possible to call Lord Haldane a German, a profiteer, a patriot, and Mr. F. S. Oliver, a sage. You were allowed to call the sun the moon as it passed over Berlin; and people believed you, if you said that you had seen an army corps of Russians eating ice-cream from a barrow at Charing Cross. That was the glorious thing about it—people actually believed you. That was the greatest discovery of the war, next to the uselessness of the Ten Commandments; statesmen realized that human beings could be got to believe anything.

"Similarly a modern statesman could find no difficulty in explaining the decapitation of King Charles I as an outrage on the part of Cavaliers, who had discovered that the King was selling them out to Cromwell; they could even tell you the exact price. If you protested that the evidence of the complicity of Cromwell in the King's death was overwhelming, they would indignantly denounce you as the friend of assassins; and again a loud cheer would show that they had won the argument.

"The lie, indeed, is triumphing today like a false religion. The Jews worshiped the golden calf; we worship the brazen ass. To such a pitch has our worship of it come that, if a public man tells the truth, people think that he must have had an accident—a fall on the head, or something of that kind. Men have been sent to jail before now for telling the truth."

The Empire and the Lie

THE Papal Empire, however, has never needed instruction in the secret of "the perfect lie". It was of this chief characteristic that St. Paul spoke prophetically: "Even him whose coming [presence] is after the working of Satan [father of lies] with all power and signs and lying wonders; and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth. . . .

and for this cause God shall send them strong delusion, that they should believe a lie."—2 Thessalonians 2:9, 10.

Jesuits are taught to argue equally well on any side of a question. To them a lie is a means to an end; the better the end the better the lie. Newspaper offices are filled with Jesuit editors and reporters, who make much of the alleged "news" quite unreliable. They misrepresent issues; hide the main points and argue on trifles; make false statements, and build on them a chain of reasoning; make claims that do not exist; state, as in regard to the Smith-Towner public-education Bill that it has certain features which it does not have, and will produce certain harmful results which it will not produce. The Vatican pursues a given course until likely to be unsuccessful; thereupon it publishes a "denial" of what was a fact; the hierarchy of a country, as in Ireland, will egg the people on to violence up to the point of inviting legal penalties, and over night reverse itself, and make the world believe the untruth. In New York the movement to oust Socialists from the Legislature is pursued to the point of damaging the party in power, when the power behind the throne withdraws, and the movement seemingly fizzles out. But the Papal Empire cause has been advanced a little, and on the advanced position the Empire entrenches itself, consolidates the ground, and prepares for another advance. This is the method of procedure the world over.

An officer of an anti-Empire organization is convicted in court of a vile offence, on the sworn testimony of a soldier, whose name indicates Empire persuasion. A publisher of an anti-Empire journal is convicted of violating the postal laws and sent to the penitentiary, on the sworn testimony of postal inspectors, a great proportion of whom are Empire adherents. A clergyman openly opposes the Empire, is charged with immorality and debased before his associates and publicly in the papalized press. One of the crimes which an Empire adherent may commit and be promptly absolved of by confession and absolution at the hands of an Empire agent, is perjury. "One may use restrictions in taking an oath," affirms theologian "Saint" Liguori; "whose writings contain nothing worthy of censure, and the faithful may saturate themselves in them without the least peril; the doctrines of this Saint are now the doctrines, not only of Italy, but of Europe and of the Catholic world," confirms Pope Pius VII and the Empire hierarchy. "No faith is to be kept with heretics," announces the Council of Constance. Any charge whatever made against a person opposing the Papal Empire is to be regarded with the utmost suspicion, as probably backed up by perjury and being a mere "frame-up".

The Empire and the "Y"

FOR The Young Men's Christian Association, after it had got along smoothly with the tiger for many years, the World War afforded an opportunity for the Papal Empire to stick the knife in to the hilt.

The "Y" was given charge of the army commissariat, or the sale of supplies to the soldiers, and in that capacity was obliged to sell what was in its charge for that purpose. This function it faithfully carried out, and in addition gave away millions of dollars of articles to the soldiers — more than all other organizations put together. The Knights of Columbus were also restricted in some degree in the giving of certain articles, but disregarded the restrictions measurably, and also distributed millions of dollars worth free, and created an impression that they served the soldiers free, while the "Y" charged.

Boys are influenced by what they hear talked, regardless of facts; and the slurring of the "Y" became a habit throughout the army and the country at large. This was Papal Empire propaganda, and was attributable to the fact that the "Y" is a Protestant organization.

John R. Mott, head of the International "Y", said during the war: "In the Italian army we have placed the most dynamic literature; and when the story of the war is written, if the Y. M. C. A. and the Y. W. C. A. are not on record as the identified Evangelical Church of America, then I will hand in my resignation". W. O. Easton, Philadelphia "Y" secretary confirms, with this: "Catholic boys coming to the Y. M. C. A. should do so with a full realization of the fact that the Protestant aspect of the Christian religion is not softpedaled. . . . The Y. M. C. A. stands squarely upon the Protestant faith and . . . represents the Protestant viewpoint."

The "Y" is obnoxiously active in Rome. It was not surprising therefore that "Pope Benedict, replying to an address by the visiting American Knights of Columbus, attacked the spreading of propaganda in Rome by an organization which he did not name. He said it aimed to deprive the youth of their birthright of Catholic [Empire] faith. The Pontiff urged the Knights to establish a counter propaganda."

Afterward his Holiness named the "Y" definitely, ordered the American hierarchy to get busy, and report in six months on results. Associate Secretary C. V. Hibbard, of New York, promptly backed water, and said: "It had been abundantly substantiated that the Y. M. C. A. is not a proselyting organization"; he could think of no reason for its being the subject of a papal attack. Associate General Secretary J. S. Tichenor recited "delightful coöperation" with many Roman Catholics, including Father Burke of Washington and Dr. John Neill, former Commissioner of Labor. "If the Y. M. C. A. will just quit proselytizing, the friction will cease to exist," suggests the *Catholic Citizen*. "The Y. M. C. A. has avoided proselyting," says Secretary Knowles Cooper. And, says the editor of *Our Sunday Visitor*, "I have traveled, and have seen 'Y' activities in Peru, Chile, and Argentine, South America, and I know that the institution does try to proselytize".

"There was no general ban placed on the 'Y' by the Pope," he adds. But it is different in Mexico. *El Restaurdor*, a Papal Empire weekly of Mexico City "censored by the ecclesiastical authorities", and therefore "regular", announces eternal torment for Catholic boys joining the "Y":

"News from Chihuahua informs that the Very Illustrious Jose Quzada, Vicar-Capitular [or general] of the See has issued an excommunication decree against the Catholic young men who dare to affiliate with the Y. M. C. A. organization once the decree has been published. Taking into consideration the aforesaid, we expect that many of our young men will immediately sever their connection with the Y.M.C.A. If as Catholics they cannot form part of an organization enemy to the Church [Empire], as *patriots* they should also deny their support to the Protestant American Arganization."

There are places, then, where it is "unpatriotic" to be in the "Y". In Mexico the Empire does not have to camouflage its intentions. If the "Y" is Protestant, as John R. Mott says it is, the time is near when it will have to take a definite stand; for Papal Empire apologists are not likely to stay popular when the "tidal wave of anti-Catholicism" expected by Romanists, mounts to its height.

Fear of Masonry

IN MEXICO practically all the progress that has been made in a century's uphill and dangerous fight for liberty had been made by the Masons, who are striving to bring "Masonic Light" to that darkened country. The land of Mexico had been appropriated by the aristocracy and the Empire; but some improvement was made under Diaz the Mason, some was attempted under one of Mexico's high-minded men, Madero the Mason, and now under Obregon the land is being given to the common people against the united protests of Wall Street and the Empire.

Says the *American Freemason*:

"Between the Masonic fraternity and the Catholic Church there is antagonism inherent in the nature of the organization; the one seeking the broadest liberty of thought, and the other striving to stifle all revolt against the self-constituted authority that would hold the mind and soul in thraldom."

"The Masons of the Continent," remarks the Papal *Our Sunday Visitor*, "claim credit for the revolution in Portugal and the consequent 'persecution' of the Catholic Church in that country. In France, Spain and Italy the leaders of the anti-clerical parties are Masons. . . . The anniversary of the fall of Papal Power is a Masonic holiday in Italy. The unspeakable [to the Empire]Nathan was head and front of Italian Masonry, whose honor roll contains the names of Garibaldi, Mazzini and Crispi [famous Italian patriots]. . . . In the past two hundred years every organized opposition to the Church [Empire] had its inception or found its greatest support in the lodges. In that time it would be difficult to name a single prominent enemy of [papal] Christianity who was not identified with Masonry. Only one blind to the facts of history could fail to see the malign [to the Empire] influence of Masonry at the bottom of the conditions in Mexico and other Latin American countries."

One of the regular papal rites is called "the General Intention of the Apostleship of Prayer against Masonry". And with good reason; for a tidal wave is not merely on the way, but here—as says a Masonic journal:

"We have the right to summon, not only every Scottish Rite Mason, but every Protestant in religion, every true patriot and lover of his country, whether the subject

of a monarch or of a republic, and who places the Constitution, written or unwritten, and the laws of their country above and paramount to the dogmatic and sometimes cruel and bloody edicts and bulls of the Papacy, to resist to the uttermost the aggressiveness of the Roman Catholic Church."

The recent convention of the militant Masonic Clubs at Washington, does not spell a good omen for the Empire, nor the fact that Wilsonism — Empirism — is dead, and President Warren G. Harding, as a thirty-second-degree Mason, at the parade of the convention "gave the grand salaam in answer to that extended to him", and the shout that went up, "We love you, Mr. Harding; for you are one of us!"

The Empire and Socialism

BUT the particular bugaboo of the Papal Empire is the family of which Socialism is a member. A dreadful fear possesses the hierarchy and the priests, that the dark fate might overtake them that settled down upon the Russian clergy—stop their plotting and put them to work earning an honest living like other people.

What is the Empire's official attitude toward Socialism? "The Bishops of Holland and of Germany," Jesuit Rev. Peter Findlay tells us in the Toronto *Catholic Register*, "in joint pastoral letters, and many other Bishops — each for his own diocese — have condemned Socialism. So, too, have the last three Popes, for the Universal Church".

"We declare," says Pius IX, "that all those incur, by the very fact, excommunication reserved to the Roman Pontiff . . . who join sects . . . which plot either secretly or openly against the Church [Empire] or lawful authority; as also all those who give to such sects any assistance whatever."

"All Catholics," continues Jesuit Finlay, "sin grievously who themselves accept or propagate Marxian Socialism; who join an association which professes it; or enter into or remain in any society or body which is affiliated or united with a Marxian Socialist association. Catholics who join such a Socialist association, or society or body which is a unit in it, incur excommunication, with all its spiritual consequences [hell fire, roasting, broiling, devils, etc.]. The Dutch Bishops wrote advisedly: 'The alternative is — either Catholic or Socialist; but to be a Catholic and a Socialist at the same time is an impossibility. . . . Catholics sin mortally and incur excommunication, who become or remain members of the Labor Party and Trade Union Congress, which by formal resolution, has united with the Socialist International."

The Empire puts the Socialists with "the beasts that perish"; for "the Catholic Church [Empire] has the right and duty to kill heretics, because it is by fire and sword that heresy can be extirpated . . . the only recourse is to put them to death. For the highest good of the Church [Empire] is the Unity of Faith, and this cannot be preserved unless heretics are put to death."

The issue is plain between Socialism and the Empire. Both cannot exist permanently together. And in country after country the issue is joined and bloody conflicts mark the attempted extirpation of the Socialist "heresy" at the hands of the Empire, Big Business and the politicians.

In America the Knights of Columbus have a traveling lecturer named Peter W. Collins, who puts this in to his lecture to fellow Knights: "Socialists should be so handled that in a few minutes they will be scurrying into holes and corners to hide, or seeking hospitals to have their wounds doctored". "They that take the sword *shall* perish by the sword" is perhaps one of the Master's admonitions yet to be noticed by Jesuit Collins.

The fight is carried into legislative bodies. On the pretext of unpatriotism Socialists are thrown out bodily from the New York Legislature: and the New York *World* says:

"There is nobody who is weak-minded enough to believe that patriotism or Americanism had anything to do with the ouster of the Socialist Assemblymen. . . . Exclusion of duly elected Roman Catholic representatives could easily follow such a precedent."

Empire and Bolshevism

FOR the Papal Empire has become the self-elected guardian of law and order, with liberty or without liberty.

Deportation is recommended: "If the members of the 'red' organization don't like this country, let them go home. If they do not go, then we will have to send them there."—It was Cardinal Gibbons that spoke. But, says a witty writer, "Rome opposes radicalism, and hounds the 'reds', but there is nothing more red than the red biretta, or the red cassock of a Cardinal Prince of Rome". In France Monsignor Montagnini was deported as an undesirable alien, on account of his plotting against the French Government.

Archbishop Hayes of New York stated that "a secret disorganization was going forward, threatening the fabric of American institutions". Americans know that this is not the "reds", but that the plotting is by agents of the Papal Empire.

Nevertheless the Empire poses, as the Big-Business *Wall Street Journal* puts it: "It would almost seem as if the age-old consistency of the Roman Catholic Church [Empire] remained as the nation's last barrier against Bolshevism". The Bishop of Duluth, John T. McNicholas is sure of it: "The Church [Empire] stands as adamant against the violence, the injustice, the indescribable calamities which the destructive forces, rising from the ruins of the world, would now spread over Europe and the rest of the world."

In Italy Big Business and the Empire incited the Fascisti against the Socialists; and the carnival of burning, shooting and killing and of reprisal against reprisal that has ensued, has only aggravated the "red" movement, and disconcerted those that brought it on. Incitement to violence is a poor way to allay violence. "Like begets like."

But as the Empire always profits from the turbulence of war, so it is profiting through the "red" menace, by its pose as the protector of law and order.

"It has been many centuries," says B. F. Kospoth, of Switzerland, "since the friendship and assistance of the Vatican have been sought so eagerly as today by the rulers of Europe. This recrudescence of power the Vatican owes to the Red menace. For it has at its command the spiritual force without which mere material force is impotent to vanquish Lenine and his works. . . . So it is no wonder that all the European statesmen, no matter how frigid their feelings may have been in the past toward the Vatican, have set out on a pilgrimage to Rome, to beg the loan of this force in their battle against Bolshevism."

And so the "Church" links its fortunes with those of Big Business and the politicians, in a day when the only safety would lie in doing to the people that justice which might destroy the causes of the radical protest against intolerable conditions.

Empire and Poland

POLAND with 30,000,000 people in the east and France with 41,500,000 in the west are the Papal Empire storm centers in Europe, a fact without the knowledge of which the European situation cannot be understood.

Says the *Nation*, September 18, 1920:

"The independence of Poland is threatened from the West, not from the East—from Paris, not from Moscow. The Polish Government has been almost set aside. . . . Emissaries of the French Government, of the [Czarist] Russian *émigrés*, and of the Vatican, are interfering in Polish internal politics and intriguing against General Pilsudski. For the Vatican is entirely in agreement with the French Government in regard to Poland, since it desires a reactionary Catholic Power to take the place of the Austrian Empire. The candidate of the Quai d'Orsay [French Big Business], the Russian *émigrés* [fugitives], and the Vatican is M. Dmoski. . . . . Dangerous to Poland and to Europe as are the imperialist ambitions of General Pilsudski, M. Dmoski would be far worse. He is a reactionary clerical [Empire agent] and anti-Semite, who would be the tool of the Quai d'Orsay, the Vatican and the Russian Counter-revolutionaries. His policy would be one of pogroms and a White Terror [papal ex-service men in mob action] at home."

"A land of tears and sorrow" is the description of the Quaker relief workers in Poland. The Polish government is in the hands of adventurers, aristocrats, papal agents, and other so-called "patriots", who are responsible for the economic ruin of the country. Production in industry is off 75 to 90 percent from the disorder caused by these men. The total income of the government is three milliards, but the salary list to pay the Papal Empire adventurers on the Government pay-roll is thirty-six milliards for 410,000 employés, "one of the most monstrous bureaucracies in Europe". The papalized government, which is a typical Empire affair, is unreliable and has broken more than one peace agreement.

"There has been no unity of purpose for the common good," says the New York *Globe*. "They have been more busy in intriguing to supplant one another in power and in office than in defending the national interests. They have lost the confidence of the Allies in their stability, and have to a great extent alienated the sympathy of the Entente. They do not listen to the advice of those to whom they owe the restoration of their independence. They do not adhere to their pledges, and manifest disregard for the engagements entered into in their name by their properly accredited plenipotentiaries abroad."

Among the items in the Wilson [Empire] administration credits to foreign borrowers were: "Navy supplies to [papal] Poland $2,266,

709.66". As Poland is an inland country this sounds like one of the Wilson notes addressed to Switzerland requesting the coöperation of the Swiss navy. Senator Reed made the charge in January that $40,000,000 of the money advanced to Poland for relief was spent on the Polish army, though this was "denied" by friends of the Administration.

Between Germany and Poland lies Silesia, an important coal and industrial section, German territory for 700 years, developed by Germany before the war, which has been voted to Germany in the recent plebiscite, but "internationalized" by the papalized League for thirty years. In the steps for the vote the Papal Empire took strong action for Catholic Poland and against Protestant Germany. According to the New York *Times*, the Polish priests organized religious pilgrimages and conducted propaganda from the pulpit, until the Pope, seeing that they were going a little too far for the usual secret methods, intervened through the Nuncio to Poland. According to an Empire journal: "Handbills have been distributed to the Roman Catholic population — the great majority of the people—declaring that a delegation of Upper Silesian Poles visited the famous shrine of the Virgin Mary at Czenstochowa, and asked her whether she desired Upper Silesia to remain German or become Polish, and that she distinctly said 'Polish'." The loss of the Silesian coal fields would complete the economic ruin of the Protestant part of Germany.

Pearson's Magazine for March, 1921, vividly compares Catholic Poland and Upper Silesia under Protestant auspices:

"The Poles, who prefer to remain under German rule, have very intelligible reasons for desiring the superior civilization. They are mostly miners, and they know very well that in all matters of health, housing, payment, safety, insurance and labor conditions generally, they are infinitely better off under Germany. They know something of the dirt, disorder, disease, poverty and oppression across the frontier. They know also that even now the German mark is worth five or six Polish marks. Above all, they are free from Conscription as they are, whereas under Poland they would be subject to a militarism much worse than that of Prussia ever was. To counteract these arguments, Korfanti [Papal Empire Polish general], under [papal] French protection, terrorizes today, and threatens, literally, massacre tomorrow, if the plebiscite goes against Poland. . .If the plebiscite had been taken under [Protestant] British auspices, we could have awaited the result with some confidence. As it is we can only say that the [Papal] French are giving another proof of their unfitness to decide any international question."

General Korfanti did invade Upper Silesia as soon as the vote had gone in favor of Germany. Before that took place it was predicted by an official in Silesia, "The Germans are entirely disarmed now; the peace saw to that. If the plebiscite does not go to suit them, a few thousand Poles smuggled across the border would become patriotic Upper Silesians, burning to unite with Mother Poland. Korfanti would be delighted to manage that."—*Nation*, May 25, 1921. The same *Nation* gives this gem illustrative of Empire methods:

"Poland[Empire agents] made almost incredible efforts to play on the ignorance and the superstition of the Poles in Upper Silesia. I have a newspaper in my possession written in Polish and published in Kattowitz. Its leading article is by a Polish priest, setting forth with much detail that the Holy Virgin was really born in Czenstochowa—a Polish town containing a holy shrine—that she speaks and understands only Polish, that everyone must pray to her in Polish, and vote for Poland in the plebiscite!"

What a paradise for the priests would be "America made Catholic"!

Fraud and Bluff

IS THE Papal Empire destined to rise and fill the earth? Are the deeds of the dark ages to be indefinitely repeated? Is the world to bow forever under the Egyptian bondage, political, economic and religious, of the Pope of Rome and his all-embracing super-government?

The Empire is a tissue of fraud and bluff. Says the London *Nation*, of April 27, 1907, speaking of the exposé of papal methods in connection with the then famous Montagnini papers:

"Another method, that of carrying things off by what can only be described as an impudent and mendacious policy of bluff, has been preferred by the clerical press and its supporters. The publication of the Montagnini papers in France, while described as an outrage on the part of the French Government, has resulted, it is said [by them], in the discrediting of the French Ministry and the justification of the Vatican; and so loudly and so repeatedly has this been asserted that some at least of those who have committed themselves to the statement, it seems, have hypnotized themselves into the belief that it is true." This is a characteristic instance of Papal Empire bluff.

The alleged strength of the Papal Empire in the United States is another gigantic bluff. The thoroughly loyal adherents of the Empire are insignificant in number—less than a sixth of the population; they depend for their power on the vote of the other five-sixths, who are becoming awakened to the fact; their chief political lever, the saloon, with its blocks of votes to control the balance of power is gone; in business they are chiefly in subordinate places, which they have utilized in so many instances to betray the interests of employers by filling the business with co-members of the Empire, that the room of Empire devotees is coming to be considered more welcome than their company.

In all the centuries the Popes in nearly every instance have been Italians. Italy with 40,000,000 population compared with the 288,000,000 membership of the Papal Empire, or 13.9 percent, has the Pope, and thirty-three out of sixty-six cardinals, or fifty-three percent, a controlling interest in the concern. Contributions and gifts of the papal world flow like a golden river, the ransom of kings, into the Vatican. In the entire history of the world, never did the insiders in any scheme concoct so brilliant a plan for amassing wealth and exercising power without limit as these Italian ecclesiastics have done in this Empire scheme.

Balance of Power

IN PRACTICALLY every country in the world where the Papal Empire is a figure, it no longer possesses the dreaded power which it exercised during the dark past when whole populations were Catholic. It now relies upon that slender reed, *the balance of power*. Those that have the balance of power are virtually rulers, because they are able to vote this way or that and complete a sorely needed majority for parties almost but not quite holding control.

But the tide against them is rising: and soon the balance of power will vanish in the face of the all-powerful non-Catholic parties, which will expose the obnoxious Empire and its methods, and sweep the Empire into oblivion.

Dark Clouds in Sight

WHAT are the signs which indicate the approaching obliteration of the so-called "super"-state?

"Unless we willfully close our eyes to the signs of the times," asserts Bishop Arthur J. Drossaerts, D. D., of San Antonio, Texas, in the Brooklyn *Tablet*, "we cannot fail to see the dark clouds on the horizon, portending difficulties and persecution for the Church in America. There is, for instance, the growing tendency to tax all church property [including laundries, coal mines, etc.]. . . . . .Would it not terribly cripple the activities of the Church, if this movement succeeded?"

Justice Cohalan of New York has said, "A great wave of anti-Catholicism is beginning to sweep the country", and that in order to combat it Catholics must arm themselves with the formidable weapons of education and deeper spirituality.

They have had fifteen centuries of opportunity to show what they wanted to do in this direction, and now the time of their judgment has come.

"Does it not seem strange," complains Archbishop Hanna of San Francisco, in a sermon at St. Louis last October, "that after all our years of Catholic training in this land of ours, that our teachings have made so little impression upon the public mind of this nation?"

It is nothing strange to Americans. Oil and water do not mix; neither do "reasonable" liberty and American liberty; and they cannot exist together on the same soil.

Archbishop Dowling of St. Paul says in *The New World*:

"I venture to say to you that, so far, we Catholics of the United States have done little or nothing which gives us the right to think or say that the future of the Church in this country is assured. Up to this, the faith of the American Catholic has been largely a derived faith, the faith of the immigrant, whether Irish, German, Polish, French, Italian, or whatever the country of its derivation may be. . . .I repeat it, the Catholic movement in the United States, so far, has been largely controlled by the momentum it received in other lands, and bears the characteristics and the limitations of its origin. It is rather a congeries of movements, unrelated and disunited. . .. .It does not yet appreciate the economics of combination, the strength of solidarity . . . .The literary expression of Catholic thought, being outside the range even of the best regulated parish, is desultory, uneven, inadequate. Nobody who examines the publications which appear on the tables of the public libraries of Chicago, or any other large American city in whose vicinities millions of Catholics live, would judge that the Catholic body was anything but a timid, touchy, and a surely negligible group of citizens, who were not yet acclimated."

In other words, it is hard to make this Italian weed flourish in the summer heats and wintry frosts of America's bracing atmosphere.

Statistics confirm the Dowling statement. American churches in 1920 gained 667,000 or 1.6 percent, an improvement over that of 1919, when the gain was 44,000 or 0.1 percent. The indigenous churches showed fairly good growths in comparison with the 1.15 percent population increase, as follows: Methodist 3.0 percent, Presbyterian 1.97 percent and Baptist 1.9 percent. The Roman Catholic net growth, assisted by only a small immigration, was 0.81 percent. The gross loss in membership is reported at 600,000 a year. Surely the country has got to have plenty of immigrants, or the Empire will show a shrinkage instead of a growth.

Losing Ground

IN POLITICS and business the Empire is losing ground. In Boston, the citadel of "Prince" O'Connell, the use of the uniforms of the army and navy, which Wilsonism [Empirism] would have allowed, was forbidden by President Harding in the parade for the recognition of the Irish Republic; and "South Boston is sizzling tonight because of the stand taken by army and navy heads in this district," comments the papalized *Times*. At the MacSwiney parade some months before under acting president Tumulty the troops paraded in uniform. And "reasonably" patriotic Mr. Harrigan, head of the Republic parade wired the President of the United States: "Are these officials Americans or satellites of foreign governments? Are they autocrats, or is this a democracy? They say no authority can revoke this decree. It is for Washington to say whether they are supreme. As Americans, we demand action in the name of 125,000 citizens of our state, and the revocation of orders from Ruckman and Dunn" [Boston military and naval officers]. President Harding answered: "Army and navy commanders have authority to direct the forces under their command". It is hard for Empire agents to give up the usurpations of the recent past.

"Republicans get postmaster jobs," which signifies that Papal Empire men must relinquish their secret espionage over the mail of Americans and give way to loyal citizens of the country. "The Administration is about to make a clean sweep of Democratic Federal officials in Baltimore," says the *Times*. Hon. Obadiah Gardner refused the mandate of Wilson to surrender the chairmanship of the International Joint Commission in favor of Joseph P. Tumulty. There is a revolt against Tammany, the political right arm of the Empire in New York. Says the *Times*: "To redeem the City of New York is the first great task confronting the Republican Party".

"Seven years ago," says "Citizen" in the *World*, "they did something to one Governor Sulzer at Albany [who was "framed up" by the agents of "Prince" Farley of New York and thrown out of office]. Isn't it about time that the same thing was done to the City Administration, beginning at the head [a Tammany selection]?" In numberless American cities the ejection of Empire agents is rapidly progressing or fully achieved.

It was a bitter disappointment to the Knights of Columbus that the American Legion did not walk into their trap to control the Legion through the $5,000,000 memorial building. Supreme Secretary William J. McGinley says:

"No one *regrets more than we do* that the American Legion did not see fit to accept the offer in the original form in which it was made by the officers of the Knights of Columbus.: · · · The money offered the Legion for a war memorial will now [at last] be used for hospital and vocational training work [for which it was intended]. The Knights, so far as is consistent with the rules of the United States Public Health Service, will go into hospitals and do all in their power to make life happier for the disabled soldier."

They cannot let go the money to be used as purposed for the non-sectarian benefit of poor, sick, or disabled boys, but must keep their finger in the pie.

Trouble in the "Church"

IN THE "church" in America there is trouble bubbling against religious autocracy. Sixty Catholic citizens protest to Archbishop Hayes of New York "against the infusion of politics into the Catholic church". Mrs. James Hanley tells the public through the *World*:

"Among my acquaintances are many who have attended St. Patrick's for years [the Archbishop's church] —some since it was built—and they barely know the names of their pastors, only as they catch them from others. They have not been visited for years by any priest or representative of one. Does not the Archbishop think that the burning words of denunciation hurled at England on every occasion through pulpit and 'secret' teaching, are sufficient to place the blame for the recent outrage [the Union Club affair] at the door of the church? More openness and less secrecy

would gratify many who are wavering on the steps thereof."

In Kenosha, Wisconsin, a priest is ejected from the parsonage for an alleged "long list of grievances, centering on an alleged dictatorial manner assumed in handling affairs of the congregation". In Waterbury a priest quits his pulpit to uphold his views, in defiance of the censure of Bishop John J. Nilan. Says the *Catholic Register*, of Toronto: "The so-called upper class of Catholics in America interpret freely the ordinances of Holy Church, when they condescend to notice them at all".

Neglect of the Catholic Press

CONCERNING the indifference of the laity to the Catholic press the *Western Watchman* observes:

"Our Catholic weeklies do not receive the tenth part of the coöperation that they should, and as for a Catholic daily, only one editor in all the United States has as yet been heroic enough to undertake such an enterprise in the English language. Criticism of what we have and realization of the need of improvement are already present in abundance; practical support of endeavors to advance the influence and scope of a more Christian [Empire] spirited press is what is shamefully wanting."

The *Watchman* is the organ that said: "To hell with the government of the United States".

"The Catholic press! Who reads it? It reaches a limited number of our own people, but is unheard of by the world of non-Catholics," wails the *Western Watchman* again. A Catholic editor estimates that only 1,500,000 out of the 17,000,000 Catholics, or nine percent, are reached by the Catholic press, indicating the practical failure of that part of the movement.

"No Politics from Rome"

"AS MUCH Religion As You Like From Rome, But No Politics," was the message flashed from a banner in the St. Patrick's Day parade. "What did we ever do, that this should be done?" flashed back the retort from Priest Francis P. Duffy on the reviewing stand. The whole country has begun to inquire about what the Empire agents have done and are doing. Supreme Court Justice Cohalan of New York, responded to Priest Duffy, "What's the matter with it? It's all right. I don't know who is responsible for it, but it is all right!"

In London Art O'Brien, secretary of the Irish Self-Determinational League wrote concerning Cardinal Bourne, the Empire "Prince" in London:

"Cardinal Bourne may hope that his partisan political lecture will help the activities of his government at the Vatican. . . . It would be well for him to understand that not even the most devout Catholic in Ireland or among the Irish throughout the world will accept political guidance or dictation from Rome."

According to the Boston *Herald* of May 22, 1921:

"Pope Benedict was criticized in a resolution unanimously adopted by William Pearse branch, Friends of Irish Freedom, tonight for ignoring the 'Irish Republic' in his recent appeal to the English and the Irish for a cessation of warfare in Ireland. The resolution read in part: 'We realize that diplomatic necessities constrain him [Christ's Vicar] to an attitude of neutrality, when his impulse must be to take his stand on the side of the nation which has been most faithful of all nations in the world to the church of which he is the head. . . . We regret that His Holiness departed from true impartiality by ignoring the government of the sovereign republic of Ireland. . . . We trust that no ill-advised attempt will be made on the basis of His Holiness's well meant message, to set aside the authority of the Irish people reposed in Dail Eireann, since such an attempt would be met by the Irish people throughout the world with repetition of the warning that, while the majority of the Irish people take their religion from Rome, *they will take no politics from that source.*"

How is the mighty fallen—the vicarious head of the super-government of the World, King of Kings, God on Earth, etc.

In despair cries out P. Scanlan in *The Catholic Mind*:

"We have none to fear but ourselves. The most dangerous diseases come from within, not from without. We take great pride in asserting that we number eighteen millions, but we do not exert the moral influence of eighteen children! We are indifferent, criminally indifferent, to the cause of Christ [Benedict XV] and the defense of our religion [the Empire]. We are going the way of France and Mexico. Indifference was responsible for the revolution against the Church [Empire] in both these countries; indifference is growing in America; like causes produce like effects."

In Other Lands

HOW goes it with the Empire in other lands? "The stars in their courses are fighting against Romanism in South America," affirms Methodist Bishop Homer C. Stunz, of Omaha. "Never since the time of Pizarro's conquest of the Incas nearly four hundred

years ago, have there been so many staggering blows struck at the Roman Catholic Church in that land.

"Her weakened situation makes this all the easier for her enemies. Romanism has made the fatal mistake in South America, as elsewhere, of forbidding its people to think, with the inevitable result that only prejudice and superstition can be relied upon to keep her members in leash . . . The hold of Romanism upon South America is the hold of a dead hand. What little momentum there is in her church life is maintained from without and not from within the organization.

"In all my recent journeys on that continent during the last year, I saw scores of churches in a condition of decay more or less marked, and only two new churches in the process of erection. [The Bishop must not forget that 40,000 Protestant churches are vacant in the United States] Decay, mold, scores of bats flying through dilapidated ceilings; sagging roofs and fallen plaster are to be seen everywhere except in a few wealthy churches in the great cities of Argentina and Chile. Such conditions are only symbols of a deeper mental and spiritual decay, which leave the system open for the attacks which are being made upon it. These attacks come from three different local quarters: Governments, journalism, and the lecture platform.

"Blow after blow is being struck at the body of South American Catholicism. One by one Uruguay, Paraguay, Argentina, Chile and Ecuador have voted down the old Middle Age intolerance embodied in the laws, which made it a crime for 'any person to preach or teach or otherwise maintain, any doctrine or doctrines, contrary to those established by the State', substituting therefor complete or partial religious liberty. . . . . [And New York State passes a 1921 law forbidding religious classes except those of "well-recognized" denominations, practically creating in the United States an established religion, in defiance of the American Constitution! But the Empire is near its end, even in New York State]

"The journalism of South America strikes hard at Romanism. It does this openly and persistently, finding the superstition and immorality of the priests texts for endless journalistic homilies. There is published in Buenos Aires a weekly comic paper like the *Asino* of Rome, and somewhat like *Life* of New York. It is maintained partly for the purpose of ridiculing friars, priests and the Catholic faith in general. Its cartoons are leveled at immoral and medieval priestly leadership. It is estimated that two hundred thousand copies of this paper are sold weekly on the news stands, in the street cars and suburban trains of that metropolis of the Southern Hemisphere."

And in New York it would be with fear of the mob, the assassin, the bomb and the boycott that a daily newspaper would emulate the liberty of the press of Argentina. In Michigan the Grand Rapids *News* was threatened with Empire boycott. It came out against the Empire and in two months increased its circulation 3,000 copies "because the *News* could not be muzzled by the powerful influences that sought, first, to keep the parochial school amendment from going on the ballot and, second, because it dared to favor the amendment". Any prominent New York paper that would do likewise would attract an immense clientele.

In Mexico the government seized the lands and some of the buildings of the Empire and forbade religious ceremonials or garbs outside of church buildings. Villa tore down the confessional boxes and burned them up. Zapata worked for the destruction of the things of the Empire. Obregon is a thorn in the side of the hierarchy. The Jesuit order, "Caballeros de Colon," commonly known as Knights of Columbus, are reported in the Mexican press as coming down from the United States to start a revolution.

In the United States, by the way, a movement is on foot in many states to abolish the October 12 Columbus Day holiday, as being a religious holiday—the real reason being that non-Catholics regard its observance as an affront.

Failing in France

IN FRANCE the Leygues cabinet is overthrown amid great tumult on the floor of the Chamber of Deputies, when M. Leygues attempts to bring about confirmation of his proposed exchange of ambassadors with the Vatican. The true story appeared in the New York *Herald* alone; the overthrow of Leygues being misrepresented in other American papers as on the reparations question. Here is the story:

"The disorder increased to a point where it became necessary to suspend the sitting.... M. Leygues, whose possible fall from power has been the subject of speculation, withstood the attacks with a coolness and mastery that surprised the Chamber, changing the mood of the greater part of the House at critical moments, by timely sallies and parrying dangerous thrusts, until M. Aubriot, social deputy, introduced *the religious question*, insisting that the debate should contain assurance on the laicity laws" [laws opposed to the Papal Empire].

In Ireland "the country is full of Americans and their rage against the parochialism of Catholic Ireland is a stimulating correction". "Vast numbers of Irish Roman Catholics," says the London *Morning Post*, "are banded together

in a secret, oath-bound society. The Vatican has forbidden Roman Catholics to belong not merely to Masonry but to any secret society." Thus the Empire is disregarded, even in Ireland. *"Et tu, Brute!"*

In Italy Giovanni Giolitti, the premier, is a strong opponent of the Papal Empire.

The heart and center of Papal Empire ambitions in Europe is the military-financial-clerical group in control of French foreign policies. The financiers have loaned immense amounts on bonds which they want Russia and other countries to pay something on. Big Business, as the center of an unholy trinity, uses the state and the clergy at its will, and the Papal Empire is happy to be used.

France sought to crush Russia. She is in alliance with Catholic Poland, to support Poland with finance and munitions. French clericals egged on poor Charles toward his crown in Hungary. Catholic France on one side and Catholic Poland on the other seek to appropriate most of Protestant Germany's coal lands and do what Charles V could not do, make her helpless. French power and intrigue back the Turkish Kemal to weaken certain central European countries. The "unholy trinity" in France favors the union of Catholic Austria with Catholic Bavaria, to further weaken the Protestant portion of Germany. Every place where there is turmoil in Europe, the hidden hand of the Papal Empire may be glimpsed; for the Empire profits by the sudden advantages gained in warfare. But the tide is rising in France, and America's sister Republic soon is expected to take her place again as a friend of liberty.

Army after army was thrown against Russia by Poland and the French Imperialists, bankers and clericals, and no more bitter disappointment came to the Vatican than the downfall of Kerensky, Kolchak, Denikin, and Wrangel, on whom many hopes had been pinned of fairer days for the Papal Empire. "Viviani fails in American mission," a headline in a New York paper, brought no brightness to Empire circles. It was no longer the pro-papal Wilson that had to be dealt with.

If the weeping Charles had, with his co-plotter Bishop Mikes, won the throne of Hungary, though it had plunged many people into war, it would have greatly advantaged the Pope, but the journey "only brought him disappointment and disillusionment".

In Jugoslavia, formerly Servia, where Papal interference brought on the World War, there has just been a considerable weakening of the Clerical [Empire] Party, which with the Moslems and moderate Radicals had constituted the last Government.

Roumania is giving the Empire no rest. According to the *Western Watchman*:

"Bishop Count Majlath appeared before St. Peter's [Empire] throne as a plaintiff about the hard lot imposed on Latin Catholics in New Roumania. The Government is trying by violent measures to propagate a schism at the expense of the Catholic Church and is slowly sapping Catholic ecclesiastical [Empire] life, the liberty [to plot] of the religious communities [of monks and friars] and the right of disposing of Catholic churches. In consequence there is a general legal uncertainty in Catholic life, unworthy of a civilized state. The lot of the rural clergy is especially sorrowful. Deprived of support, many Catholic ecclesiastics were obliged to leave their posts and to accept positions as officials or teachers. [Oh, grief and sorrow—to have to work for a living!] Priests defending ecclesiastical rights [Canon Law] against the state-power, were arrested and, according to Hungarian papers, some Catholic ecclesiastics are said to have been punished even by cudgelling. [Must be hard for them to learn to obey the law] In Cziz-Czereda all the seculars [monks] have been punished with twenty-five canings because they sang a hymn of Our Lady in the Hungarian language. A Roumanian Official censor is present at all sermons and occasionally interrupts the preacher if the latter turns aside from the religious topic approved by the censor [stops political speeches from the pulpit]. On All Souls Day, Roumanian soldiers destroyed candles in many church yards in Transylvania. [Candles are expensive when the laity pay for them].... With what hardness they proceed is shown by the fact that the Government forbade all pilgrimages to the Roman Catholic Pilgrimage Maria Radna, and expelled the Franciscans of that place except two" [who probably obeyed the law].

In India, according to the Madras *Mail*, quoting the Jesuit Archbishop of Bombay, "often it has seemed that the very fabric of the Church [Empire] in India was endangered". On account of their Jesuit anti-government activities *America*, a Jesuit organ, says: "Seventeen Oblates of Mary were put into concentration camps in Ceylon. The same indignity was soon inflicted upon twenty-five Jesuits in Bombay. A similar fate overtook many others. Deportations began. From India alone eighty-eight

priests, twenty-four clerics and Brothers and twenty-five Sisters were carried away." *America* calls this, as it would call the former expulsions of Jesuits from many nations, "a great crime against Christianity". "The world [Empire] is sad," it concludes.

When "Bible-Burning Dougherty", as Archbishop, burned 2,000 Protestant Bibles in a public square in the Philippines, it so interested the public that they bought 3,000 more of the Bibles. Reverend Dougherty has been promoted to Cardinal "Prince" in Philadelphia, Pennsylvania.

Trouble in Italy

ITALY has been in commotion, owing to the promised action of church, state and Big Business against the Socialists. The Fascisti "shoot up" Socialists, and the latter shoot back, and more trouble has started than the Italians know what to do with.

Pope Benedict makes capital out of his clemency in calling off the "war" which has been on since 1870 between the Papal Empire and the Italian Government. His Holiness cancels the famous veto against Catholic princes visiting the Vatican or the king of Italy until the "war" should be wound up. This enables the kings of Spain, Belgium and other places to come and call, and is exploited as an illustration of the kindly beneficence of the head of the Empire.

The facts are that the right-about-face of the Vatican was forced by the common people. As reported in the *Times*, the Spanish people felt that it was an indignity to the throne for Alfonso to be prohibited from visiting anyone he wanted to. Things at home were being made so unpleasant for Alfonso that he brought pressure to bear on the Pope to let up on him. Albert, king of the Belgians, felt bad that he alone of the heads of the Allies was unable to call on either the King of Italy or the head of the Empire. So the Pope called off the war with Italy. Alfonso will call first, according to the Baltimore *News*.

There is still more trouble in Italy, because the Protestant "rebels" have "invaded" the country. The Protestant "offensive" has taken the form of huge-caliber Bibles, missions, schools, colleges, hospitals, dispensaries, orphan asylums, cooking schools, farm colonies, visiting nurses, charities and social-service. Some 80,000 persons have become Protestant through the preaching and teaching. This "enemy" proposes to reduce the defences of the Empire at the capital, Rome. "To the tenacity of Protestantism's plans for conquest the Catholics of the Latin nations must oppose a watchful resistance that overlooks nothing." The people rather like the attacks by a people more nearly Christian than those in charge of the Empire. The Red Cross abroad, too, is "in bad". Father Mac Mahon says that "the war brought Catholics into contact with un-Catholic [Protestant] principles"; the Red Cross had "taken the body from the cross as its symbol, a symbol of shame when unrelated to the body". The Y. M. C. A., too—though doing an immense amount of good work—"fails to realize that love of neighbor is secondary to love of God". Anything to put down the Protestant revolt.

The Veil Torn Off

IN ROME, according to an American priest, a friend of President Roosevelt, who went to the Vatican on business connected with the "church" and there had his eyes opened—Rev. Joseph Schell:

"I began to see and understand the evil sources of the sad Church conditions in America, and of the world-wide contempt for Church administration. Many American Bishops, before going to Rome, order a special collection, as a special gift from the diocese to the Pope. The Cardinals and the Monsignors in Rome can tell who is receiving that money and for what purpose. Bribes, favors and misrepresentations have never agreed with truth and justice. Where protected privilege rules, truth and justice are banished. This is the reason why so many priests say: 'There is no justice in the Church'.

"I visited nearly every church in Rome. They contain priceless works of art, but are practically used as public museums by the foreign visitors. Practically speaking, the Italian people of Rome are not going to church. The open disrespect in the churches for the Blessed Sacrament is unbelievable to American Catholics... There are no sermons, and no Catechism is taught. There is no Gregorian singing and the churches, which are as numerous as saloons in Chicago, but without worshipers, are evidently not 'My Father's House'. There are no Catholic schools.

"In Rome, Church dignitaries hate work. Idleness is a mark of their supposed nobility. They are a class of super-men; not taken from the people, to pray and work for the people; but arrogant in their class-consciousness; divided among themselves by petty jealousy; united by selfish expediency, and are offering themselves to be

worshiped by the public . To be with the poor is undignified, and they find more self-satisfaction and congeniality with the kings, the nobles and the wealthy."

"The Church government of Rome was rejected [by the Italian people] because it was a government of favors, and of influence against common rights. The Pope was simply unable to carry out the teachings of religion in the temporal administration of Rome and the states [the States of the Church]. He was merely the ornamental head of a clique of self-willed dignitaries, who ruled Rome and the Papal states for their own greed and pleasure, in spite of the Pope and religion."

And this is the government which the Papal Empire strives to impose upon the world.

Away From Rome!

IN PROTESTANT Bohemia, camouflaged as "Czechoslovakia", a tremendous movement is under way, an exemplification of the fact that the world is breaking away from Rome. The "church" press puts it thus in language reminding of the dark ages:

"Information has been conveyed to the Holy See," says the *Catholic News*, "that some priests of the Bohemian clergy, at whose instigation senseless requests had been previously made from the same See, held these days an illegitimate meeting, proclaimed with an attempt at schism, separation from the church of Rome, the Mother and Teacher of all other churches and the Center of Unity, and constituted themselves into what they call a national church.

"This Supreme Sacred Congregation [department] of the Holy Office [Empire] on which rests the obligation of guarding faith and morals, heartily detesting so grave a crime, believes it to be its duty to lose no time in reproving, condemning, and excommunicating the above named church, which in point of fact through the present decree, in the name and by the authority of Our Sovereign Lord, Benedict XV, reproves, condemns and excommunicates.

"It will be necessary to inflict upon them as soon as possible all the other penalties and irregularities established by the Sacred Canons. [Catholic Poland's mobilized army, for instance] The Bishops [Empire officials and thought-controllers] of Bohemia, as is their duty, will take steps to bring the import of the present decree at once to the knowledge of the faithful entrusted to their care in the manner which they deem most suitable, and to dissuade them by every means from yielding support to the schismatic faction so that the faithful themselves may not fall under the same excommunication."

The extent of the damage to the Empire may be estimated from the *Baltimore American*:

"Priests of all orders, as well as those who during the Austrian regime *contributed millions of crowns yearly to the Catholic treasury*, have joined this formidable separatist movement, with the result that hundreds of churches are no longer celebrating mass, while the few remaining Roman Catholic priests are unable to find more than 10,000 of their flock in all Bohemia. More than a million Bohemians have left the Romanist ranks, generally taking the church buildings and priests with them, and allying themselves with the new national church of Czechoslovakia."

Now the League of Nations—"the image of the beast" (Revelation 13:14)—has a chance to shows its usefulness to the Pope, of whom it is asserted: "The Pope is the League"; for "it is understood that Papal officials are considering making an appeal to the League of Nations to induce Czechoslovakia to pay for the churches which were taken without the slightest formalities, as well as to indemnify the former priests until the chaos in central Europe is overcome"—in other words, have somebody wage war on Bohemia.

It was in 1415 A. D. that the Papal Empire seized, and burned at the stake, as a heretic, the martyr John Huss. In 1921 the ghost of a wicked past rises across the way of the Empire, and in all Bohemia the unanswerable question is thundered at Rome: *"Why did you burn John Huss?"*

It is a most momentous event when a whole nation remembers the spirit of its great past, breaks the shackles of autocracy, and steps out of darkness into light. A fire has been kindled in Bohemia which shall burn the Papal Empire to ashes.

In 1914 the clock of the ages struck the hour for the beginning of the divinely ordained destruction of the Papal Empire and its Protestant associates. We see the fire blazing in Bohemia. In Roumania it smoulders. In South America "the smoke of her torment ascends". In many countries the fire is warming up. In the United States it blazed up momentarily in the 1920 elections. The next few years will see the whole world aflame against this Papal Empire.

The fire that burns the Empire is the beacon light of liberty.

Students of the Bible, from the Reformers to the present time, find that the Papal Empire was foreknown by God and clearly delineated in the prophetic Scriptures:

In Daniel, as the clay of the image, (Daniel 2:33, 34, 41-43); as an outgrowing horn (power) (Daniel 7:8, 11, 20-25; 8:9-14, 23-25). In Revelation as a component part of a series of ferocious beasts (governments by violence) — Revelation 12:3-17; 13:1-10, 12-18; 18:1-7, 15-24; 19:1, 2.

Its acts and characteristics: Daniel 7:8, 11, 21, 25; 8:10-12, 23-25; Revelation 2:9, 13-15, 20; 4:9, 15-17; 13:5-10; 2 Thessalonians 2:3-11.

Its imminent dissolution: Daniel 2:34, 35; 5:25-30; 7:11, 26; 8:25; Revelation 15:8; 16:19; 17:8, 14, 16; 18:2, 5-10, 20, 21; 19:2, 20.

The affairs of the present order of things are so shot through with those of the Papal Empire, that the end of the one connotes that of the other. Both are wrecked by increasing knowledge among the common people. Both are shams and humbugs. The existing "civilization" is anything but civilized. The Papal Empire, which is practically ended, is a small counterfeit of the real kingdom of God, which is coming—"Thy Kingdom come." The Papal Empire comprises the insignificant fraction of seventeen percent of the world's population; God's Kingdom will include a hundred percent. Its conduct exemplifies the principles of the kingdom of darkness; the Golden Age will fill the world with light. It is the devil's kingdom; soon will come Messiah's Kingdom. The Papal Empire will be looked back upon with eternal horror by the blessed hosts who will revel in the joys of the Empire of Jehovah. To endless ages the memory of this counterfeit of Christianity will be that of an everlasting odium.

God speed the day when the Papal Empire shall be no more!

Economizing Gasoline: *By P. D. Pottle (D. C.)*

THE question of supply and demand of gasoline is becoming a serious proposition in many portions of the United States today, and we are told it is much more serious in other countries.

Not many months ago, in central Indiana, the attention of the writer was called to long lines of autos at a filling station, awaiting their turn to get gasoline. It was said that the demand far exceeded the supply and that whenever the auto owners learned that a certain filling station was getting a supply of gasoline, they would go immediately to get in line for limited supply. The limit was placed at two gallons for touring cars and three gallons for trucks at fifty cents per gallon.

Any invention that has a tendency to economize gasoline becomes a matter of vital interest to practically all car owners; and if the invention can, by demonstration, prove itself meritorious, something worth while has come to the surface.

The writer has looked into the merits of the Carbur-aid that was brought to our attention in a recent issue of THE GOLDEN AGE; and in my humble judgment, this invention will do much toward economizing gasoline and, to some extent at least, relieve the situation of gasoline shortage in certain localities.

My investigation shows that the principle involved in this invention is that of vaporizing the gasoline before it enters the ignition chamber. The vaporization, I find, is accomplished by abstracting hot air from the engine, carrying it to the Carbur-aid by means of a metal tube. The hot air passes through the fan of the device along with the limited supply of gasoline; and a hot gasoline vapor is thus produced, which increases the motive power of a given quantity of gasoline to a remarkable degree.

It is a known fact that liquid gasoline will produce carbon when it is burned. This is caused by the excessive quantity of coal oil therein, or a lack of proper refining. Vaporized gasoline, produced by means of hot air, explodes readily, with greatly increased power, and consumes the entire liquid; the oil portions being greatly atomized and vaporized at the same time and entirely consumed in the explosion. It can be readily reasoned that a vapor thus produced will not only be higher in power efficiency, but additionally, be practically free from the carbon-producing quality of the ordinary method of producing power from gasoline.

It was the pleasure of the writer to ride in a Ford machine in a test trip of the Carbur-aid, the trip covering approximately 48 miles; and while I do not remember the actual saving recorded in that trip, I do know that it was considerably over one-third of the quantity of gasoline consumed in operating without the Carbur-aid.

Personally I think this invention should merit the investigation of our Government officials who are interested in the law of Supply and Demand of gasoline, to the end that it may be the means of greater savings along this line and possibly a decrease in the price thereof.

[The Carbur-aid, mentioned in THE GOLDEN AGE for April 13, 1921, seems to be giving very excellent results everywhere, from reports which reach our office. We learn that with its use Ford owners are obtaining 25 to 36 miles to a gallon of gasoline where the previous average was 17 miles. Some large concerns, as the Proctor and Gamble Company, makers of the famous Ivory soap, are installing the Carbur-aid on all their Ford machines. The device is now to be had for all Fours and Light Sixes, dash control, the Ford equipment being automatic. We suggest that readers who are out of work might find this a good specialty, for some time to come. Do not address us about this matter. The proprietors are The Dayton Carbur-aid Company, Dayton, Ohio.]

Perfume—$5 a Drop *By Joseph Greig*

A CURRENT news-item records how the Parisian elite are all agog over a new perfume which is being sold at $5 a drop. It is said to be produced from seaweed, of which a whole ton yields only five drops. It is declared to be the most exquisite scent known to man. While many claim that the price of this special brand is extremely exorbitant, yet the best attar of roses manufactured at Ghazipoor in Hindustan, before the war, commanded as much as $100 a fluid ounce or 21 cents a drop. We learn that it requires 400,000 well-grown roses to produce an ounce of attar. Hence the rate by comparison is not overly high. Besides, when it is figured how much pleasure this new scent can give those who heretofore have spent a like amount per bottle for champagne, it is seen as a substitute of real social value. Thus the sense of delicacy of taste in vintages is now giving place to a fineness of smell, analogous to that of pointer-dogs and hounds, that trace the scent of persons beyond any human powers to follow. The case, however, is cited of James Mitchell, who was born blind, deaf and dumb, but whose sense of smell was so acute as to distinguish any person in his presence by the different personal odor of the bodies.

We remember in the trying experiences of the Master how Mary broke an alabaster box of precious ointment at a time which foremarked the Savior's burial. We remember also how Judas complained at the expense of such outpouring of her sacred cruse, hypocritically making excuse that it would serve the poor better if sold and the money distributed. How few saw, like Mary, the occasion as beyond all other acts of affection! Hence her name is heralded to this day as illustrating the spirit of the Christian gospel.

In these days of great stress, how much a kind word helps those bearing a cross, to press forward again with renewed courage. Indeed, the distribution of some of this spiritual attar of roses pent up in the human alabaster box—the heart—will scent the very atmosphere with its sweet odor of love. In the glorious Golden Age this spirit of brotherly interest will spread quickly as the superior influence, rendering comfort and blessing to the full.

As a practical illustration of how man will catch this holy power, we heard of a man who thought to experiment with the doctrine of reciprocity by clearing his neighbor's walk of snow one morning. The next snow-fall showed how well the act was interpreted; for straightway the neighbor getting up earlier had returned the courtesy. Again, when a larger snow-fall permitted the repetition of the service for an entire block, it so touched the heart of the neighborhood, as to provoke them to build a plow and drag the squares for blocks around.

No doubt in the Golden Age the present competitive system of greed will so melt before the entrance of this sweet perfume of the Christian spirit, as to bring in helpfulness and reciprocal joys and blessings untold. For we recall the well-known fact of chemistry that one grain of musk will scent an entire room for a whole year. Thus the exquisite perfume of Christ's presence in the Golden Era will transform the desolate places of the heart, by introducing that perennial fragrance characteristic of his kingdom. Living now at the very portals of this regime, we can begin to sense by anticipation, some of the sweet aromatic nosegays of this Golden

Millennium with its everlasting and pellucid waters. No wonder we pray, "Thy kingdom come", for it guarantees everlasting delight and rejoicing, such as will satisfy every longing soul. Then, all hail the Golden Age, as in the words of the poet betokening a world remade, we sing:

"All the water gleamed with gladness;
Every streamer in the sky
Seemed like arms of little children
Flung in joyousness on high;
All the birds on all the bushes
Joined, their melody to pour—
Surely never was a morning
Ushered in like this before!"

Modern Miracles:

By C. Bushnell (Conn.)

THE day of miracles is past. This is what the average man of today would reply if that subject was mentioned to him. You may think that he is right: but if I were to hand you a lump of black shiny rock and a cup full of water, declaring that from these materials I could obtain power sufficient to run all the machines in the world, you would agree that if I spoke the truth I would be performing a miracle. This very miracle is just what the steam engine accomplishes, deriving its power from coal and water.

It seems paradoxical to say that one can obtain an enormous fire from water. Yet hydrogen and oxygen, the sole elements of water, when used in the oxyhydrogen blowpipe, furnish a flame whose heat is surpassed only by that of the electric furnace.

To take the same coal and water which runs a steam engine and to build up from it sugar which we can use to sweeten our coffee is nothing short of miraculous; but this is just what synthetic chemists have done in synthesizing sugar from carbon, hydrogen, and oxygen.

Again, we will dissolve our lump of coal in molten iron and drop the white hot mass into water. When the iron is dissolved away, by the use of hydrochloric acid, diamonds will remain —very minute diamonds, of course, but diamonds nevertheless.

Without going further than producing power, great heat, confectionery and jewelry from a lump of coal and a cup of water we can reasonably conclude that the day of miracles is not past. The day of miracles is today.

Some Personal Items

By Captain N.T.Hartshorn (Age, 80 Years)

I SPENT a year at Hartshorn, England, looking up my family history. I found that the Hartshorns were outlawed for resisting William the Conqueror after the battle of Hastings. Scott wrote "Ivanhoe" at Hartshorn and he gives a man by the name of Hartshorn credit for some of the data on which Ivanhoe was composed. He represents the people of that section as composing Robin Hood's band, so it seems natural for me to be an "outlaw". Scott gives a fine description of them in the narrative "Ivanhoe" of the siege of Torquilstone Castle and the tournament at Hartshorn.

While at Hartshorn I learned that the vicar at one of the Established churches there went to London and coveted something he saw and stole it; he was caught and convicted, but the warden went to London and got him off, being a clergyman. After a time he went to London and stole some other things, was caught and convicted. The warden told me that this time he let him take his medicine—serve his time out. I went to hear him preach when he came back. You see the law is that once the living is bestowed it holds good for life. Even if a minister commits murder and is imprisoned, when he gets out he returns to preach.

Another case. At Dalton, England, I had a commission from a Church of England vicar for his portrait. He was wealthy, also an amateur artist, had a studio in his vicarage, and his principal fad was painting the portraits of nude women. When I went for sittings, sometimes I would find him intoxicated. Imagine the character of such a man!

Well! He wanted a new east window in his church; so he rigged up a wooden cross, stretched himself on it and was photographed, sent the print to the stained-glass worker and had it rendered life-size, full-length, in stained glass, likeness and all, and put up in the church. The people were horrified and sent for the bishop. The vicar himself told me all this and said the bishop could do nothing; he said the photographer brought out the negative and proved it on him; but they could not oust him.

The living of the rectorship of Leicester, England, (200,000 inhabitants) is in the gift of the Jockey Club; perhaps they don't give it a sporting rector?

In talking with people in England I said, "These cases are probably rare". People laughed and said, "Why, there are such cases all over England".

I love the English people, but any man who knows the facts knows that the English people and the British imperial system are two separate things. Imperialism will steadily gravitate to the side of British imperialism, whether it be ecclesiastical imperialism or political imperialism. Some seem to hate the Catholic system so heartily that they will swallow the image of it without a qualm, not realizing that both must go down to destruction.

Number, Please!

A THEATRE man in an Eastern Pennsylvania town opened a moving picture house, and was experiencing some opposition from the six clergymen of the place, his being the first public entertainment house there. The gentlemen of the cloth portrayed the "movie" place as a painted cadet luring the simple down to hell. Finally the movie man said to his spouse, the sharer of his joys and sorrows: "Wife, you put on your best duds, and come along with me, and watch me shut those fellows up". She dutifully did as she was bidden; the twain, as one, visit church number one. Mr. M. M., with Mrs. M. M., sit in a prominent place; are very quiet and respectful; and when the climax of the service (the collection box) is reached he very conspicuously drops in a five-dollar bill. Mr. and Mrs. Movie Man are greeted cordially and asked to come again.

The next Sunday church number two is visited in like manner; later church number three; and so on to the sixth. Result: not a word more out of the preacher about Mr. M. M's business. "It cost me only thirty dollars," he said. "I would have been willing to spend a hundred on them, but they quit easy."

An Interesting Family

IN MOOSIC, Pa., lives the Piasky family, consisting of a father, a hard-working railroad man, a mother and three pairs of twins, each pair consisting of a boy and a girl. The twins are, as is usually the case, extremely fond of each other, and none of the children seem ever able to get clearly before their minds the thought that they are all on the same footing. In one case one of the children got into some little difficulty with a neighbor's child and although her elder brother was present was obliged to submit to some injustice. Learning of the circumstance the mother said to the eldest son: "Joseph, why did you not take the part of your little sister?" Promptly the youth responded, "It is the business of her own brother to do that", meaning by that the twin that is usually the little girl's constant companion. The parents find a great deal of amusement in watching the development of the curious pranks of nature in their family.

Nature's Lessons in Divinity *By Lena M. Jameson*

WHAT great lessons a Christian may learn from the little things of life, and what wonderful picture-lessons can be drawn from simple nature! This has been set forth, for example, by our Lord in a most beautiful word-picture: "Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these". (Luke 12:27) Thus our Lord taught by illustrating the great truth that had man never taken himself and his posterity out from under the protecting care of the Creator by disobedience in the garden of Eden, he would have never had to toil unduly or under unfavorable condtions (Genesis 3:19), but would have ever been nourished, cared for and arrayed by the Master-hand of the universe.

Of a truth the whole world lieth in wickedness and sin. Their toil is but in vain; and they reap only sorrow and disease in their harvests. Is there hope for deliverance? Yes! This is elaborately depicted by the majestic century-plant

of California. This plant is very rough and rugged, and covered with sharp-pointed thorns. The older it grows, the more rough and misshapen it looks, although it still retains a semblance of great majesty. Thus seems to be pictured the exceeding sinfulness of sin and its corresponding degeneracy and degradation. At the same time it shows the majesty of the outworkings of God's great plan for the human race. But marvelous to behold! After a century of this kind of existence the ugly century-plant bursts into a blaze of glory and beauty. The whole top is a huge bouquet of the most exquisite flowers ever beheld.

Imagine the significance of this picture. When the tops of the mountains (governments—Isaiah 64:1-3; 2:2) have all become subservient to the great King, His glorious kingdom will fill the whole earth with righteousness, beauty and blessing. Then the original curse will have been removed. One man will no longer plant, and another reap. One will not build, and another inhabit. But every man shall sit under his own vine and fig tree, and will plant and eat the fruits thereof. The banner of the great King will be, Justice and Equity for the People.

Who is this great King? Christ our Lord? Yes. Is He to rule alone? No. Have we a simple picture of this? Yes, indeed, in the government of our own country. Does the President rule alone? No. We have a Congress, or ruling "body," associated with him. This fittingly illustrates the governing power of the next age, the Golden Age, or Kingdom of Christ. Our Lord is to be the head or president; and all through the gospel age He has been selecting His governing body—the few sincere Christians who have followed faithfully in His steps even at the risk of great hardship and persecution. These are they who have been tried and found faithful and true.

How is the King to appear, and how are His governing body to appear with Him? They will never appear to the eye of the natural man; for they are to be changed to spirit nature, and natural men cannot behold spirit beings. Their presence will be discerned, however, by their power and authority in the world. The degrading spiritual influence of Satan over the minds of men will be superseded by the enlightening spiritual influence of Christ, in like manner, over the minds of men. Christ and His body will then exercise a great power and influence in the world for righteousness and justice.

Have we a picture, from simple nature, of the selection and preparation of the governing body and of the requirements attached thereto? We surely have! What is man that God is mindful of him, and the son of man that God should visit him (Psalm 8:4) and offer him so great an honor and exaltation as to lift him from the form of miry clay to spirit nature, and give great power and authority over the earth? What is man but a worm?—Psalm 22:6.

Let us take the ugly caterpillar as a picture of man's fall and degradation. The caterpillar is the most despised and insignificant of the lower forms of creation. It crawls low, never ascending far above the surface of the earth. Its power of perception is very limited, and its life as a worm is short in duration. After a time what do we find has happened to the ugly worm? It has turned into a silent, apparently lifeless corpse. How like our Master's words, "Except a grain of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit". (John 12:24) And how like the requirement attached to the selection of the body of Christ! They are to be "faithful unto death"; they are to "die with Him, that they may also reign with Him".

Did our Lord and Head die? He did, leaving us an example of how we should suffer and die if faithful in all things to Him and His principles of righteousness. Did He rise from the dead? He did, on the third day. So also with the ugly cocoon. Does it always remain a cocoon? No. It is changed into the most glorious of creatures, a beautiful fairy-like butterfly!

Shall we be changed? "We shall all be changed . . . into the same image." (1 Corinthians 15:51, 52; 2 Corinthians 3:18) What a glorious promise to the faithful gospel church! They will be changed from human to divine, transferred from natural to spiritual, to inhabit forever the heavenlies with our Lord in all glory and beauty, vested with all power to resurrect and bring back to earthly perfection all of the human race now dead and dying, and to bless them richly and restore them to peace and happiness. Mankind will live right here on the earth; but the desires of their hearts will be more than answered, and their wants more than

supplied, by the King and His reigning body, the glorified church.

Can all be the King, and all the Congress? No. A kingdom implies a king and subjects. To illustrate: In a school, can all be teachers? No; a school implies a teacher and pupils.

Great will be the rejoicing of the whole world of mankind when in the near future they are brought forth from the tomb and blessed by the new spiritual control, Christ's kingdom. All their sighing and all their tears will forever cease, and the desire of all nations will come. Even now the kingdom is being ushered in. The old selfish order is being swept away, to make room for the new order of "Justice for the people". Millions of humanity now living will never die if they will turn to righteousness and conform themselves to the requirements of the new King. These requirements will be righteousness, justice and brotherly love; and their influence will increase until it covers the whole earth.

God speed the day when Christ shall reign
And still the troubled sea,
Quiet the tumult and the storm
And rule in equity.

Advanced Studies in the *Divine Plan of the Ages*

(May be read connectedly, omitting the questions)

The popularity of the Juvenile Bible Studies, among our numerous subscribers, has led us to believe Advanced Studies for the adults would also be appreciated.—*Editors*

GOD'S PLAN THE BEST PLAN

239. *What is the chief objection to a separate trial for each individual at first?*

But there are two other objections to the plan suggested, of trying each individual separately at first. One Redeemer was quite sufficient in the plan which God adopted, because only one had sinned and only one had been condemned. (Others shared *his* condemnation) But if the first trial had been an individual trial, and if one-half of the race had sinned and been individually condemned, it would have required the sacrifice of a redeemer for each condemned individual. One unforfeited life could redeem one forfeited life, but no more. The one perfect man, "the man Christ Jesus," who redeems the fallen Adam (and our losses through him), could not have been "a ransom [a corresponding price] for ALL" under any other circumstances than those of the plan which God chose.

If we should suppose the total number of human beings since Adam to be one hundred billions, and that only one-half of these had sinned; it would require all of the fifty billions of obedient, perfect men to die in order to give a *ransom* [a corresponding price] for all the fifty billions of transgressors; and so by this plan also death would pass upon all. And such a plan would involve *no less* suffering than is at present experienced.

240. *How would such an individual trial have affected the divine plan for the selection of the church?*

The other objection to such a plan is that it would seriously disarrange God's plans relative to the selection and exaltation to the divine nature of a "little flock", the body of Christ, a company of which Jesus is the Head and Lord. God could not justly *command* the fifty billions of obedient sons to give their rights, privileges and lives as the ransom for sinners; for under His own law their obedience would have won the right to lasting life.

Hence, if those perfect men were asked to become ransomers of the fallen ones it would be God's plan, as with our Lord Jesus, to set some special reward before them, so that they, for the joy set before them, might endure the penalty of their brethren. And if the same reward should be given them that was given our Lord Jesus, namely, to partake of a new nature, the divine, and to be highly exalted above angels and principalities and powers, and every name that is named—next to Jehovah (Ephesians 1: 20, 21), then there would be an immense number on the divine plane, which the wisdom of God evidently did not approve.

Furthermore, these fifty billions, under such circumstances, would be on an equality, and none among them chief or head, while the plan God *has adopted* calls for but one Redeemer, one highly exalted to the divine nature, and then a "little flock" of those whom He redeemed, and who "walk in His footsteps" of suffering and self-denial, to share His name, His honor, His glory and His nature, even as the wife shares with the husband.

CONDEMNING ALL IN ONE OPENED UP THE WAY FOR RANSOM AND RESTITUTION BY ONE REDEEMER

241. *How do those who fully appreciate this feature of God's plan, viz., the condemnation of all in one representative, find in it the solution of many perplexities?*

Those who can appreciate this feature of God's plan, which, by condemning all in *one* representative, opened the way for the ransom and restitution of all by *one* Redeemer, will find in it the solution of many perplexities. They will see that the condemnation of *all* in one was the reverse of an injury; it was a great favor to *all* when taken in connection with God's plan for providing justification for *all* through another one's sacrifice. Evil will be forever extinguished when God's purpose in permitting it shall have been accomplished, and when the benefits of the ransom are made coextensive with the penalty of sin. It is impossible, however, to appreciate rightly this feature of the plan of God without a full recognition of the sinfulness of sin, the nature of its penalty—death—the importance and value of the *ransom* which our Lord Jesus gave, and the positive and complete restoration of the individual to favorable conditions, conditions under which he will have full and ample trial, before being adjudged worthy of the reward (lasting life), or of the penalty (lasting death).

IN THE PERMISSION OF EVIL GOD'S ATTRIBUTES STAND OUT MOST RESPLENDENTLY

242. *What blessings will eventually result through the permission of evil? And how will the wisdom, justice, love and power of the divine character be more fully manifested through this method than through any other conceivable by the finite mind?*

In view of the great plan of redemption and the consequent "restitution of all things" through Christ, we can see that blessings result through the permission of evil which, probably, could not otherwise have been so fully realized.

Not only are men benefited to all eternity by the experience gained, and angels by their observation of man's experiences, but all are further advantaged by a fuller acquaintance with God's character as manifested in His plan.

When His plan is fully accomplished all will be able to read clearly His wisdom, justice, love and power. They will see the justice which could not violate the divine decree, nor save the justly condemned race without a full cancellation of their penalty by a willing Redeemer. They will see the love which provided this noble sacrifice and which highly exalted the Redeemer to God's own right hand, giving Him power and authority thereby to restore to life those whom He purchased with His own precious blood. They will also see the power and wisdom which were able to work out a glorious destiny for His creatures, and so to overrule every opposing influence as to make them either the willing or the unwilling agents for the advancement and final accomplishment of His grand designs.

Had evil not been permitted and thus overruled by divine providence, we cannot see how these results could have been attained. The permission of evil for a time among men thus displays a far-seeing wisdom, which grasped all the attendant circumstances, devised the remedy, and marked the final outcome through God's power and grace.

243. *What purpose has the permission of sin and its concomitant evils served in the discipline and development of the church?*

During the gospel dispensation sin and its attendant evils have been further made use of for the discipline and preparation of the church. Had sin not been permitted, the sacrifice of our Lord Jesus and of His church, the reward of which is the divine nature, would have been impossible.

244. *What is the expression of the divine law which must eventually govern all of God's intelligent creatures? And how will the permission of evil be ultimately regarded by all creatures in heaven and on earth?*

It seems clear that substantially the same law of God which is now over mankind, obedience to which has the reward of life, and disobedience the penalty of death, must ultimately govern all of God's intelligent creatures; and that law, as our Lord defined it, is briefly comprehended in the one word, *Love*—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength; and thy neighbor as thyself". (Luke 10:27) Ultimately, when the purposes of God shall have been accomplished, the glory of the divine character will be manifest to all intelligent creatures, and the temporary permission of evil will be seen by all to have been a wise feature in the divine policy. Now, this can be seen only by the eye of faith, looking onward through God's Word at the things spoken by the mouth of all the holy prophets since the world began—the restitution of all things.

JUVENILE BIBLE STUDY

One question for each day is provided by this journal. The parent will find it interesting and helpful to have the child take up the question each day and to aid it in finding the answer in the Scriptures, thus developing a knowledge of the Bible and learning where to find in it the information which is desired. Questions by J. L. Hongland.

1. *What is Job talking about in Job 14: 10-15?*

Ans.: He is talking of the death condition and the resurrection from the dead.

2. *What does he call the death condition?*

Ans.: He calls it a sleep. See Job 14: 12, last part.

3. *Why is death likened to a sleep?*

Ans.: Because when a person is sound asleep, he is unconscious and does not know of the things happening around him. See Job 14: 21.

4. *Why is it said (Verse 12) "So man lieth down and riseth not: till the heavens be no more they shall not awake nor be raised out of their sleep"?*

Ans.: Because the world of mankind will not be awakened from death till the present "heavens be no more"; that is till "Michael [Christ] stands up [takes control of earth's affairs]".—Daniel 12: 1, 2.

5. *Of what is "heavens" a symbol?*

Ans.: Spiritual ruling powers.

6. *Would Job ask that he might go to a place of flame and torment?*

Ans.: Certainly not.

7. *Was he praying that he might get into more trouble, that would last forever, or did he want to get out of the trouble he was already in?*

Ans.: He was asking the Lord to hide him in death —the grave, Sheol—until the wrath—trouble—was past. See Job 14: 13.

8. *What did Job mean (Verse 13) when he said: "Oh, that thou wouldst appoint me a set time and remember me"?*

Ans.: He meant the Lord to call him forth from Sheol at "a set time".

9. *What is going to happen to Sheol?*

Ans.: The condition of death is to be destroyed by bringing all out of it. See Hosea 13: 14. "O grave [Sheol], I will be thy destruction." See also John 5: 28, 29.

10. *From what is St. Peter quoting in Acts 2: 27, "Thou wilt not leave my soul in hell"?*

Ans.: From Psalm 16: 10.

11. *From what Hebrew word is hell, in Psalm 16: 10, translated?*

Ans.: From the word *sheol.*

12. *Then does not Hades mean the same as Sheol?*

Ans.: It does, or St. Peter would not have used the word Hades in this instance.

13. *Did Jesus actually die?*

Ans.: Yes; or else it could not be said that "God raised him from the dead". See Acts 3: 15; 4: 10; 13: 30, 34; 17: 31.

14. *If Jesus was actually dead and if "God raised him from the dead," what "hell" was he in for three days?*

Ans.: The hell that he was in was the same hell (Sheol or Hades) that Job prayed to go into to escape the trouble he was having while living on the earth.

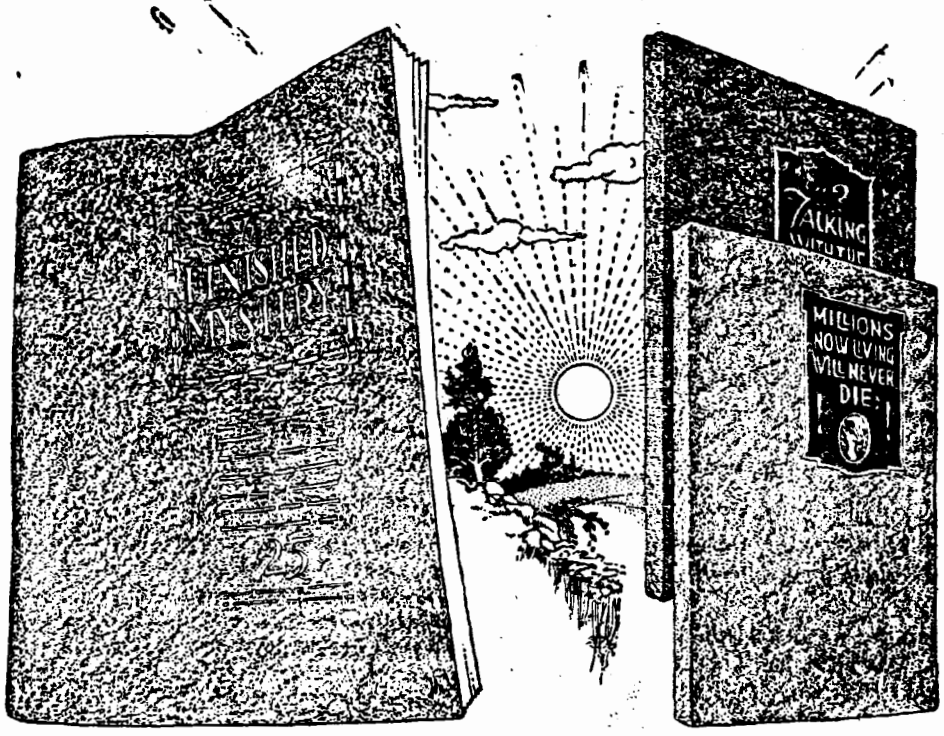
IF I KNEW

If I knew that a thought of mine
Were outside of love and untrue,
That suffering and pain
Would follow its' train,
I wouldn't think it. Would you?

If I knew that a word of mine
Hastily spoken, and not true,
Would sadden one's life,
Lead to malice or strife,
I wouldn't speak it. Would you?

If I knew that an act of mine
Were tinged with error's hue
That would cause a man
To fall as he ran,
I wouldn't do it. Would you?

—*Anonymous.*



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