

"SOFT-SOAPING" OF THE PAULIST FATHERS

The Precarious Predicament of a Priesthood Which Preaches a Double Doctrine is Revealed in the Statements of Rome's Paulist Apologists.

That portion of the Roman Catholic priesthood designated "Paulist Fathers," it should be understood, are the evangelists of the church. A more appropriate name, probably, would be proselytizers, or soft soapers. They are the fellows who travel from pillow to pillow, making out a good case for Romanism and doing whatever means possible to get the minds of the curious and keep the rank and file in a submissive mood.

For the past several days one of this type of the cloth has been holding forth in Pittsburg, Pa. A feature of his meetings was a question box placed in the center of the building, in which questions could be deposited by the curious, which were answered (1) by the Father at each following service. A Pittsburg paper records the following as one of the questions drawn from the box, and the Father's answer:

"Will a rich man who leaves money for masses for his soul get to heaven any quicker than a poor man who does?"

Father Gillis first explained that a mass cannot be bought with money, and that it would be just as unfair to talk about the "buying" of a mass, simply because a stipend is generally presented to the priest on the occasion of asking it, as it would be to talk about "buying" marriage, or "buying" a wife, simply because a stipend is presented to the minister. Father Gillis continued: "The church does not claim to exercise jurisdiction in the other world. The disposal of souls is in the hands of God. The mass provided for a rich man may, perhaps, be applied by God to the poor man. God will see that justice is done, but the chances are that the rich man needs spiritual help more than the poor man. If I were a rich man, the reading of the Gospel would give me nightmares."

As a matter of course everyone knows that it is customary for the groom to present the minister who performs his marriage ceremony with a present of some sort, usually coin of the realm. But what of it?

What has that to do with the salvation of human souls, using the vernacular of the ministry? And what has that to do with the ecclesiastical trust which is founded on the theory of purgatory and the necessity of masses for the dead, and which is perpetrating the most gigantic graft ever known to cloak under the name of religion, operating from practically one end of the earth to the other?

"Father Gillis first explained that a mass cannot be bought with money," says the Pittsburg paper.

If they cannot be bought with money why are they advertised for sale in practically every Catholic publication in the land? I keep within easy reach on my desk a mass of Catholic publications. On seeing the statement of this Reverend (1) gent I reached for a Catholic magazine. The first one I opened was the October, 1911, number of "The Orphan's Messenger," published at Jersey City, N. J. On page 16 I find the following ad:

The memory of our dead is deep in every heart. They are gone, but we love them still. There is no power which can restrain human love to the earthly limits of the tomb. As we have loved them on earth, we may love them in heaven. Cherish their memory as a strong link in the bright chain which binds you to home and to God. We can help our dead even here. Enroll them as deceased members in THE PIOUS UNION OF PRAYER. The price is 25c a year, or \$1.00 for a perpetual membership the spiritual benefits of which continue as long as the soul needs prayers.

This advertisement is supplemented with a long list of names of those who have died and for whom masses have been purchased by friends. If this doesn't constitute the sale of masses The Menace can't interpret the king's English.

Twenty-five cents a year looks innocent, indeed, but Bill Nye said when a man left this world he was a long time dead, and there is no doubt of it, and even at this insignificant rate the redemption of our early ancestors would come pretty high. For the lump sum of \$16.00, you will notice, one can secure a "Perpetual Membership, the spiritual benefits of which continue as long as the soul needs prayers." And here the Reverend (1) gent ties himself in a knot. He says "the church does not claim to exercise jurisdiction in the other world."

If it does not claim to exercise such jurisdiction why have masses been said for the people who have gone there?

And, again, if masses cannot be

bought why are they advertised for sale at a stipulated price and denied to those who do not come across with the price? Eh?

I also have before me an eight page pamphlet advertising the "Purgatorial Society," established in the Mission Church, Boston, Mass. This society is described as an organization designed to offer masses for the dead, and for stipulated prices they guarantee to pray people out of purgatory, the statements of Father Gillis to the contrary notwithstanding. The price of membership in this organization is \$10.00, payable in advance, which entitles you to a certain number of masses each day by a certain number of Catholics as long as you need them here and hereafter. Speaking of the advantages of being a member of this organization the pamphlet on page six, says:

1. A high mass will be celebrated daily at 7 o'clock for all members, living and dead of the Purgatorial Society.

2. The holy sacrifice of the mass will be offered after death for the repose of the souls of those members whose certificate of membership has been returned. PROVIDED THEY HAVE MADE AT LEAST TWO NEARBY PAYMENTS.

3. For perpetual members, a special high mass will be offered after death. If their certificate of membership be sent in.

4. Deceased relatives and friends may also be enrolled as members of the Purgatorial Society.

5. Every member will receive one of our Purgatorial Manuals containing 274 pages of beautiful and instructive reading together with many of the approved and popular prayers of the church.

You will see from the above that they get the masses "provided they have made at least two yearly payments." How does this jibe with the assertion of Father Gillis in Pittsburg?

Hundreds of such excerpts as are here presented could be furnished if space would permit, and certainly they cannot deny the statements which appear in their own official publications. Not only that but a friend of The Menace in Terre Haute, Ind., wrote a letter some time ago to St. Vincent's Purgatorial Society, Brooklyn, N. Y., in answer to an advertisement of the society, asking Rev. Wm. L. Blake, the manager in charge, for particulars as to rates. The ad in question had set forth that the rates for membership and masses had been reduced. In fact we have a copy of the ad as it appeared in the publication, and the reference to the reduction in price reads thus: "With the kind permission of the Rt. Rev. Charles E. McDonnell, D. D., Bishop of the Diocese of Brooklyn, the Perpetual Membership fee in St. Vincent's Purgatorial Society has been reduced to ten dollars. This means that all who become members of our Purgatorial Society, whether living or dead, and having paid the sum of ten dollars, will have read for them each year five thousand five hundred and eight masses."

Our correspondent at Terre Haute was aware that the masses were advertised at cost, yet he was anxious for venture and wrote for further reduction, insisting that he would like to have both his father and uncle enrolled at the price of one. His inquiry received immediate reply and the original was forwarded to The Menace. Here it is:

Brooklyn, N. Y., Sept. 26.

Terre Haute, Ind.

My Dear Friend:—Replying to your letter of September 19th I beg to state that while our terms are ten dollars for each person enrolled perpetually in our society I will nevertheless make an exception in your mother's case and enroll both your uncle and your father for the ten dollars.

Trusting that this will be satisfactory, I am,

Very sincerely yours,

W. L. BLAKE.

We have heard horrible tales of the steel trust, the lumber trust, the sugar trust and all other kinds of trusts, but if Rome's ecclesiastical trust doesn't take the cake The Menace is no judge, and the man who says the Catholic hierarchy isn't out for the coin and doesn't peddle (so called) salvation for a price is either ignorant of its doings or is a base deceiver.

Institutions costing millions of dollars, throughout the length and breadth of this country, are constructed and maintained on just such fabrics as this, and a supposedly free and intelligent people not only stand for them, but actually support them with their hard earned money.

Congress shall pass no law abridging the freedom of the press—Constitution of United States.

If you pray for the souls of Purgatory now, they will not only repay you now but they will also remember to intercede for you when they have been admitted into Heaven.—The Observer (Catholic), Pittsburg, Pa.

"The more free you can leave the press to work out its destiny, the better. It should have the same freedom as the Church and the school, the same laws that govern others are quite sufficient for editors, publishers, and printers."

His Holiness, the pope, claims to have sent representatives to Tripoli to investigate the stories of massacres and other uncivilized atrocities charged to the Italian army by the press of the world. The New York Journal (Hearst paper) in its issue of Nov. 15th carries a black face dispatch, full page width above the masthead of the front page, from Rome, conveying the pope's denial of the truth of such reports. According to the pope everything

which in Tripoli and the war is only a pleasant pastime for the soldiers. General Sherman said once was Hall, but the pope doesn't seem to agree with the general. It might be well to remember in this connection that the pope blessed the Italian army. Do you see the cat!

Priest Sheedy said recently in St. John's Cathedral, Altoona, Pa., that "People outside the Catholic Church, however, were not giving a fair deal in attempting to keep Catholics out of political power; for example in all the history of Altoona a Catholic had never been a member of the school board." No, my dear Mr. Sheedy, it is not good business to put men on the school board who are opposed to the American school system. You would not turn the hen house over to the fox would you, or put the shepherds crook into the hands of a wolf in sheep's clothing? Italy, France, and Belgium, gave power and position to the hierarchy and it abused the privilege so much the people had to drive them out of public life. Yes, I think it is fair, Mr. Sheedy, not to give the hen roost into the care and keeping of the fox.

KISSING BLARNEY STONE.

"Get down you heggens Kiss you American severance Down, down, both knees—bow and kiss the Blarney stone. Now go and write your editorials, and tell the American people that the Roman Catholic church is safe, sane and patriotic."

This is supposed to have spoken Cardinal Gibbons, of Baltimore, the greatest American (1) of us all.

Then it happened that some of the religious weaklings, with the voice of the Cardinal still sounding in their ears and the influence of the Blarney stone upon their tongues, wrote the "Holy Roman Empire" a certificate of good moral character and of undoubted patriotism.

The Christian Evangelist must have kissed the "Blarney" when it says of Cardinal Gibbons' interview:

Cardinal Gibbons, of Baltimore, has given expression to sentiments lately that have won him many plaudits in the American press. He has presented the American Catholic church to the nation in a better light than it has heretofore been regarded. He states that he and the American Catholics generally would stoutly oppose any union of church and state in this country. He lauds the provisions respecting freedom of religious worship. These provisions, he says, are the cornerstone of liberty. The church in this country, he says, has a larger liberty than in any land where it is united with the state. This of course is good doctrine. The union of church and state is everywhere fraught with disadvantage to the church. The Catholic church has felt this grievously in Spain, Italy and Austria. The Anglican church realizes it in England. Man everywhere demands freedom in religious worship. The eminent prelate, who is manifestly a loyal American as well as a devout Catholic, has done much to bring about in the Catholic church of this country a broader and better spirit.

The insincerity of Cardinal Gibbons in religious matters is notorious. The Cardinal has his definition, not yours or the dictionary, when he talks about "opposing the union of church and state, and lauding freedom of worship." The Christian Evangelist ought to have known better than to have fallen into "the trap baited with moldy cheese."

The Cardinal is in favor, just now, of separation of church and state because it is to the advantage of Romanism in America. It is in the minority. When America is captured, as they expect to do, the distinction between church and state will be wiped out with a strong hand and a mighty outstretched arm from the banks of the Tiber.

Look at the shifting position of the Cardinal and whole hierarchy on the school question, which involves the rights of the state. Not being able to Romanize the public school, the Cardinal now says: "Yes, the state must educate the young, but divide the public money with the parochial schools." Church and state gets into bed together in the interest of Rome the first opportunity. They get money from Congress for Catholic Indian schools, and every city where Romanists have power everything is run in the interest of the church. If done in the city, why not in the state, or nation?

The Cardinal's position on the school question is so insincere and shifting he must have difficulty in keeping the respect of that body of honest Catholics who have sustained public education with patriotic zeal.

Does the Cardinal mean, when he says that he is opposed to church and state, that he resists the restoration of the temporal power of the Holy See? No, indeed!

Cardinal Gibbons is on record in his book, "The Faith of Our Fathers," Chap. XII, on this question. He therein uses every cheap argument of "age," the "divine right," "possession," "papa," and winds up with the statement that His Holiness has been robbed.

Robbed of what? Separated from what? From his religion? No! From his authority in ecclesiastical matters? No! From free intercourse and liberty of person and priestly prerogative? No!

What, then? Temporal power, kingly rule, governmental functions with a flag and control in civic things.

Well, then, as a head of the Roman Catholic religion, what injury has he suffered?

None, only as he lays claim to secular, governmental and state powers.

Now we are ready to hear what Cardinal Gibbons has to say about the doctrine of church and state:

civil excess of the pope will be removed by the breath of a high Jesus God, and that his temporal power will be established as a more permanent basis than ever."

The black face is ours, but the words and thoughts and meaning is that of the Prime Minister—Cardinal Gibbons—of the Vatican, in America.

Instead of Cardinal Gibbons being opposed to the union of church and state, he tells us he expects to see "church and state more firmly established than ever before."

As to "freedom of worship," which the Cardinal "lauds," every student of history knows that the Roman Catholic church is not in favor of freedom of worship. It can not be, in the nature of things, in favor of Protestant worship, if you accept Cardinal Gibbons' premises that no other form of religion or belief is true. To be intolerant is an absolute necessity, because truth cannot under any circumstances surrender. Fundamentally, then, Cardinal Gibbons is opposed to freedom of worship. To say otherwise is to utter a falsehood. The Roman Catholic church is not now, nor has it ever been, in "favor of freedom of worship" of Protestant worship and its cult."

How can Cardinal Gibbons say such a thing in the face of his oath, when Bishop? Listen to this: "Heretic, schismatic and rebels to our said Lord, or his successors, I will to my utmost persecute and oppose."

The Christian Evangelist knows very well that Cardinal Gibbons did not mean this. "He lauds the provisions respecting freedom of religious worship."

Moreover it is easily proven out of the Cardinal's own book above quoted that his laudation is insincere. At the beginning of his chapter on civil and religious liberty, Page 230, the Cardinal says: "A man enjoys religious liberty when he possesses the free right of worshipping God according to the dictates of a right conscience, and of practicing a form of religion most in accordance with his duties to God."

The Cardinal italicizes the word "religious" purposely. To him Protestantism is no religion at all. When one worships in the form of a Protestant faith, with a Protestant conscience, he has a false conscience, and to give it liberty would be to sanction error. See where you are!

A moment's reflection on the above paragraph—made the basis of the whole chapter on Civil and Religious Liberty—shows the Cardinal's deceitfulness in the use of words of which he seems to be master. Just see how it is!

If a man has a Roman Catholic conscience and uses the Catholic form of religion, why, he may enjoy religious liberty to worship.

To sum up in a word, the Cardinal would say: "Church and state separated in America is a good thing, because we Roman Catholics will be the sooner able to make the state Roman Catholic—governed by Catholics—because only Catholics are right and have the authority of heaven to rule."

As to the freedom of worship: If religious—Catholic, If right conscience—Catholic, If right form of worship—Catholic.

Then you may have religious liberty, otherwise you can not. Why should err-ers have rights that a state must respect?

Whatever you say, Whatever you do, Whatever you think, sir, if not Roman Catholic, is an offense to Cardinal Gibbons and you are to be suppressed—by persuasion now—but when possessed of power, and authority, you will be put down by force.

How is that for religious liberty in a free state!

No wonder Cardinal Gibbons has the sobriquet of "Slick Jim," for he has earned it as an expert juggler of words, deceiving even so able and astute a journal as "The Christian Evangelist."

SMUGGLER PRIEST IS FINED

Pays Double Value of Articles Found in His Possession.

London, Nov. 18.—A Roman Catholic priest named Cornelius Dempsey has pleaded guilty to attempting to defraud the customs of the duty on two pounds of tobacco, two pounds of cigars and a small quantity of gin, altogether of the value of £12. Chief Preventive Officer Hill said he boarded the steamship Batavia II, on her arrival in the Thames and asked the priest if he had anything liable to duty. He replied, "Nothing, whatever," but when another officer began to search his baggage the priest ran to his cabin and removed cigars from his pocket. The remainder of the articles mentioned in the charge were found on him. The priest was fined double value of the goods and £25 costs.

BOOKS THE MENACE HANDLES

Priest and Woman—The inside of the confessional, by Mrs. Wm. Lloyd Clark. Price, 25c, postpaid.

The Devil's Prayer Book—Translated and compiled from the original secret Latin theology of the Roman Catholic church, by Wm. Lloyd Clark. Price, 25c.

The Roman Catholic Machine Turned Inside Out—By Thomas Rush. The author, converted to Protestantism has forcibly shown the evils existing in the Roman Catholic church. 121 pages. Price, 25c, postpaid.

A Small Gun Spiked—The reply of Wm. Lloyd Clark to Wm. Davis, pro-Roman Catholic editor of the Democratic Message, Mt. Sterling, Ill. This booklet should be scattered by the million as a missionary document. Price, 10c.

The Priest in Absolution—The very depths of Romish iniquity is unmasked in this book. If American parents will read it they will never allow their daughters to be secreted with a papal priest in the Roman confessional box. Price, 25c, postpaid.

Roman Catholicism Capitalizing Before Protestantism—By G. V. Fradette (Spanish ex-priest), translated from the Spanish. A most thorough exposition of the false dogmas of the "Mother Church." Written in a spirit of love and pity for the deluded. Cloth, 350 pages, \$1.50.

The Secret Instructions of the Jesuits—Reprint from an edition of 1723, of which the Society of Jesuits on the continent suppressed all copies obtainable. The work is redolent of Jesuit craft and is a valuable index to the chicanery, dishonest and underhand working of that order against the welfare of individuals and society. Price, 25c, postpaid.

Errors of the Roman Catholic Church—A history covering the centuries of oppression, persecution and ruin by the Jesuitical church system; the unbearable, perilous activity of the Romanists to turn everything to Catholic account; the blighting and withering influence of Romanism exposed. By fifteen contributors. 600 pages, illustrated, cloth, \$1.75.

Roman Caths and Papal Curse—Or the Roman Catholic Machine Turned Inside Out, by Wm. Lloyd Clark. Most complete exposure of Roman Catholicism published. The veil is lifted from this modern leper of Bith and she is revealed in the ashes of her own lust. Every page a chapter of horrors, and every chapter a volume of truth. Price, 25c, postpaid.

Why Priests Should Wed—A new and revised edition of this great book is now on the market and should be in every home in America. This is the book which Catholics have tried their hardest to destroy as it is one of the strongest indictments of their damnable dogmas, and its contents cannot be denied. It is neatly cloth bound and contains 400 pages. Price, \$1.00, postpaid.

The Convent Horror—Or the true history of Barbry Ubyrk. Imprisoned for 21 years in a convent basement dungeon, six by eight feet, because she refused to surrender the most precious jewel of a woman's life, her virtue and self-respect upon the altar of priestly lust. The contents of this book are from official records and cannot be contradicted by priest or man. Price, 25c, postpaid.

Thirty Years in Hell; or From Darkness to Light—By Bernard Frezenberg, who for thirty long years wore the robes of a Roman Catholic priest, and by the force of his childhood's education lived a life blacker than the vulture's wing. Being "born again" he turns his flashlight of thirty years' experience with priests, nuns, confessional etc., upon evils of it all. Cloth, 6 1/2, postpaid.

That Springfield Book—The one over the circulars of which William Lloyd Clark was indicted by a federal grand jury in Bilhob, will hereafter be sent to purchasers only by express, and NOT through the mails. The book deals with Romanism, rotten politics, prostitution, graft, the liquor traffic, etc. It is a strong number. Orders can be sent to The Menace, Aurora, Mo. Price 75c, postpaid.

The Friar's Daughter—A story of the American occupation of the Philippines and the Friar's land deal. 114 pages. 25c, postpaid.

Sister Lucy and Her Awful Disclosures Respecting New Hall Convent, Boreham, Essex, England—Showing that convents are inimical to chastity, virtue and freedom. Price, 25c, postpaid.

Priestly Celibacy Exposed—A lecture by the Rev. George Townsend Fox, of Durham, England. Revised American edition, showing the result in parishes of the Roman decree that priests should not marry. Price, 25c.

Crimes of Priests—By Wm. Lloyd Clark. A condensed review by Roman priests in the United States. Every loyal man and woman should help distribute this pamphlet. It is a great missionary document. Price, 10 cents, postpaid.

Foxe's Book of Martyrs—A brief history of the Martyrs of the Reformation. A book that holds a place in thousands of households alongside Pilgrim's Progress and the Bible. Over 400 pages, neatly cloth bound and stamped in gold. Price, \$1.00, postpaid.

The Great Debate—Between Wm. Lloyd Clark, patriotic lecturer, and Father Kenery, Roman Catholic priest, as it occurred in the opera house at St. Augustine, Ill., Sept. 25, 1894. Also extracts from Mr. Clark's speech in debate with Father Finn at Rochelle, Ill., April 5, 1896. Price, 10c.

Diaz, the Dictator—A story of a remarkable life. Of special interest is proof that Lincoln issued a proclamation in February, 1865, which sealed the doom of the "hierarchy Catholic monarchy" in Mexico and within two months was assassinated by Catholics. 128 pages, paper, 25c.

The Parochial School, a Curse to the Church, a Menace to the Nation—By Father Crowley. This is a new and enlarged edition of this most wonderful book. It is illustrated, handsomely cloth bound and designed to adorn the best libraries. Contains 500 pages and is a book no home should be without. Price, \$1.50, postpaid.

Maria Monk—The terrible disclosure of black nunnery. Five hundred thousand copies of this great woman's life already sold in Europe and America. Thousands of helpless and defenseless American girls are deceived and decoyed into these priestly charnel houses every year. This book is the one to place in the hands of parents who become traitors by sending their girls to convent schools. Price, 50c, postpaid.

Fifty Years in the Church of Rome—By Father C. Chiniquy. An invaluable book of reference for clergymen, students, teachers and politicians. Not a dull page in the volume. A chapter on the assassination of Lincoln and Rome's connection therewith; together with 67 other startling chapters. A comprehensive and truthful picture of the designs and aims of the Roman Catholic church upon the liberties of the people. 322 pages, illustrated, \$2.25.

The Genius of Freemasonry—By J. D. Buck, a high Mason and a scholar—a student in the great "School of Natural Science." This book is a revelation to those who thirst for knowledge of the mysteries of life, death and the future existence. It lifts the veil from Catholicism and explains it in its true light. Every Freemason, and every man who expects to become a Freemason, should have this book. It is neatly cloth bound and can be had for the present at the very low price of \$1.00, postpaid.

All above prices include postage. Send orders to THE MENACE, Aurora, Missouri.

Parochial School and Church and State Post Cards—A great scheme by which to call the attention of distant friends to The Menace. 10 cents a dozen; 75 cents a hundred, postpaid.

ABRAHAM LINCOLN POSTCARDS—A half-tone picture of Lincoln's last cabin home in 1835, with portrait of the great martyr and his family, words of warning to the American people against the church's domination. The Roman Catholic hierarchy's frauds, the new Masons. Address: The Menace, Aurora, Mo.