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CURED HER FITS Mrs. Paul Gram, residing at 215 Fourth Street, Milwaukee, Wis., recently gave the following statement: "I had suffered with Fits (Epilepsy) for over 15 years. Doctors and medicine did me no good. It seemed that I was beyond all hope of relief, when at last I secured a preparation that cured me sound and well. Over 10 years have passed and the attacks have not returned. I wish every one who suffers from this terrible disease to know that it is not a habit but a disease. ZEMETO is equally as good for older people who can't control their water during the night or day. Send for a free trial. Write for a copy of our booklet. ZEMETO CO., Dept. 15, Milwaukee, Wis. Show this to some sufferer."

SHALL THE INQUISITION BE SET UP IN U.S.?

THE question is often asked, will the Roman Catholic church set up the Inquisition in America? Of course, not the Spanish Inquisition. You don't have to shut a man up in prison to starve him to death—or put him in a dungeon to break the spirit and blast the hopes of an ambitious man.

To boycott a man's business is sufficient to drive him to the wall, and bankrupt him and impoverish his family. Place an espionage upon a man, hound his footsteps, and envelop him in suspicion and you will often accomplish all that was done by the Inquisition.

Already the Federation of Roman Catholic societies has begun the work of the inquisition by public resolution and active practice, as in the case of Hon. Thomas Watson and others. The secretary of this papal federation writes threatening letters to the advertisers in Mr. Watson's publication, and in many instances succeeded in influencing them to withdraw.

The use of the courts, the city police, the officials in state governments, the United States marshals, and, in fact, all legislative, judicial and executive power is being brought into requisition by the hierarchy and the Jesuits, and explains and confirms what the Romanists mean by capturing America and compelling it to do the bidding of the pope.

To capture America is to capture the world because as a matter of fact America has become a world power, its influence and official action reaches to the ends of the earth and permeates the public mind of nations and people.

The Catholic church, with America to back it, can compel nations to do honor to Rome and crush individuals like an egg shell. With state and national governments bowing the knee, what would hinder, or could prevent, the re-establishment of the Inquisition? Nothing—no, nothing—it is already in action in its milder manifestations, reaching into business, into professional life, sapping the school system, poisoning text books, and making ready by stealth and cunning the grosser forms of mental torture and physical cruelty.

That readers may see that I am not an alarmist, or writing my fears out of an overheated imagination, but from a settled conviction born of indubitable facts taken from the writings of the papists themselves, I produce an article published from original sources. The article is headed: "The Catholic Inquisition as Authorized by Rome."

The document cited is so startling in its statements, and minute in its historical references and careful in its instructions as to show how the Inquisition is to be carried on. It will bear reading the second time, because it quotes so clearly from the canon law which justifies and makes necessary.

WESTERN CATHOLIC VOICES PAPAL BLUFF

(Continued from Page 1)

places where unfortunates are confined, is a bigot, and his overthrow is decreed. Nor is this all. The business man who "discriminates against Catholics," that is, who refuses to discharge others and employ Catholics on demand—simply because they are Catholics, who refuses to hand over to every Catholic hold up, and demand for money, who dares to read anti-Catholic books and papers, and countenance those engaged in opposing the designs of Rome are threatened with the bankruptcy court, we suppose by the devious methods by which the church, through its multitudinous agencies, knows so well how to work. That this is understood throughout the country is too plainly evident from the evidence of thousands who dare not let their true positions be known for fear the priest will find them out and ruin them.

That Catholic priests especially, have plenty of "tainted money" we shall not deny, nor the assertions that "the trust octopus has Catholic tentacles," or, that these tentacles—arms, or claws—reach all over our land, grasping here, throttling there, but always exacting a heavy toll in life and money for those manipulating the tentacles.

Of their own accord they have thrown down the gauntlet, and defied the country with their threats of coercion and ruin.

Will the game of bluff win, or will Americans stand for their rights? He's a craven who falters, and a coward who turns his back to the foe.

a court with penalties to cure heresy and destroy the heretic: The reader must be informed that the citation is taken from The Catholic Educator, by John G. Shea, I.L.D., and published by John Duffy, New York, 757 Broadway, 1902. It is approved by Michael Augustina, bishop of New York, at that time and has the approbation of twelve or more bishops and pastors. It is therefore authority on matters of faith, practice and history up to date. No Catholic can dispute its statements.

The quotation printed below is to be found in full on pages 254-5. (The italics are ours): In no age of Christianity has the church had any doubt that in her hands, and only in hers, was the deposit of the true faith and religion placed by Jesus Christ, and that, as it is her duty to teach this to all nations, so she is bound by all practicable and lawful means to restrain the malice of those who would corrupt the message or resist the teacher. Some have maintained that no means of coercion are lawful for her to use but those who are used in the internal forum (Forum Internum) and drive their sanction from anticipated suffering in the next world. The power of the church according to Fleury, is "purely spiritual," and he held with men of any kind unless the emperor, i. e., the civil power—gave him leave.

From such a view it logically follows that St. Paul ought to have asked the permission of Sergius Paulus before striking Elmas, the sorcerer, with blindness. The overwhelming majority of the canonists take the opposite view—namely, that the church can and ought to visit with fitting punishment the heretic and the revolter; and since the publication of the numerous encyclical letters and allocutions of the late pope treating of the relation between church and state, and the inherent rights of the former, the view of Fleury can no longer be held by any Catholic.

For many ages after the conversion of Constantine it was easier for the church to repress heresy by invoking the secular arm than by organizing tribunals of her own for the purpose. Reference to ecclesiastical history and the codes of Justinian and Theodosius shows that the emperors generally held as decided views on the pestilent nature of heresy, and the necessity of extirpating it in the germ before it reached its hideous maturity, as the popes themselves.

They are willing to repress it; they took from the church the definition of what it was, and they had old-established tribunals armed with all the terrors of the law. The bishops, as a rule, had but to notify the appearance of heretics to the lay power and the latter hastened to make inquiry, and, if necessary, to repress and punish.

But in the thirteenth century a new race of temporal rulers rose to power. The Emperor Frederick II perhaps had no Christian faith at all; John of England mediated, sooner than yield to the pope, openly to apostatize to Islam; and Philip Augustus was refractory toward the church in various ways. The church was as clear as ever upon the necessity of repressing heretics, but THE WEAPON—SECULAR SOVEREIGNTY—which she had hitherto employed for the purpose seemed to be breaking in her hands.

The time was come when she was to forge a weapon of her own; to establish a tribunal, the incorruptness and fidelity of which, she could trust in the task of detecting and punishing those who misled their brethren, should employ all the minor forms of penal repression, while still remitting to the secular arm the case of obstinate and incorrigible offenders. Thus arose the Inquisition.

St. Dominic is said by some to have first proposed the erection of such a tribunal to Innocent III and to have been appointed by him the first inquisitor. Other writers trace the origin of the tribunal to a synod held at Toulouse by Gregory IX, in 1229, after the Albigensian crusade, which ordered that in every parish a priest and several respectable laymen should be appointed to search out heretics and bring them before the bishops.

The task of dealing with the culprits was difficult and invidious, and the bishops ere long made over their responsibility in the matter of the Dominican order. Gregory IX appointed none but Dominican inquisitors; Innocent IV nominated Franciscans also, and Clement VII set as inquisitor into Portugal, a friar of the Order of Minims; but the majority of inquisitors employed have always been Dominicans, and the commissary of the holy office belongs ex-officio to this order.

The Congregation of Cardinals of the Holy Inquisition was first created by Paul III (1542), and remodelled by Sixtus V, about fifty years later. It is composed of twelve cardinals, of a commissary . . . who discharges the functions of a judge or ordinary; of a counselor or assessor, who is one of the presidents of the curia; of consultants, selected by the pope himself from among the most learned theologians and canonists; of assessors, who gave their opinions on questions submitted to them; an advocate charged with the defense of persons accused, and other subordinate officials. The principal sittings of the congregation are held under the immediate presidency of the pope. This supreme court of inquisition proceeds against any who are related to it, and in former times used to hear appeals from the sentences of similar courts elsewhere and to depute inquisitors to proceed to any place where they might appear to be needed.

The duties and powers of inquisitors are minutely laid down in the canon law, but it being always assumed that the civil power will favor, or can be compelled to favor, their proceedings (canon law in italics). Thus

it is laid down that they "have power to constrain all magistrates, even secular magistrates, to cause the statutes against heretics to be observed," and to require them to swear to do so; also that they can "compel all magistrates and judges to execute their sentences, and these must obey on pain of excommunication; also that inquisitors in cases of heresy "can use the secular arm" and that "all temporal rulers are bound to obey inquisitors in causes of faith."

No such state of things as that here assumed now exists in any part of Europe; nowhere does the state assist the church in putting down heresy; it is therefore superfluous to describe regulations controlling a jurisdiction which has lost the MEDIUM in which it could work and live.

In the first place this Catholic document puts an end to all denials of priest or bishop, or any Catholic, who says the Roman church is not in favor of Inquisition, and has not used it to punish heretics. Let this sentence soak into your mind and heart: "The church can and ought to visit with fitting punishment the heretic and revolter." Also, "The church was as clear as ever upon the necessity of repressing heretics, but the weapon—secular sovereignty—was breaking in her hands."

When this happened, then Rome built up an Inquisition of its own, and Dominic, the cruel, was made the first inquisitor—and since made a patron saint.

The Congregation of Cardinals of the Holy Inquisition was set up, and is yet in full force and authority, and is only lacking governmental aid and control to make heretics tremble.

The reader will please note the quotation from the canon laws what the hierarchy expects: state and national authorities to do. Pass down to the paragraphs, "The duties and powers of inquisitors are minutely laid down in the canon laws," and quotes, "The inquisitors have power to constrain all magistrates, even secular magistrates, etc., also to compel all magistrates and judges to execute sentences, etc." Also quoting further from canon law, "All temporal rulers are bound to obey inquisitors in causes of faith."

What then is lacking? Why is not the Inquisition working now in full force and power? The church has the right, it "ought to visit punishment," they say. Why don't they? The article tells you at the very close, and italicizes the word; they have lost the "MEDIUM"—the secular arm—the power of government.

Why, three cardinals in America are given the task to secure this lost medium by which heresy is to be stamped out, America captured, and the Inquisition restored to its rightful place as an efficient means to make Catholics.

If you see nothing in this Catholic question, I beg of you to read again this document taken from one of their own publications. Nothing that THE MENACE has printed is so important—so awakening—so startling—to American ears.

Can you be so blind, so deaf, so unconcerned that you can not be made to take heed? God pity America and American institutions, if you can read such things and remain undisturbed.

That the Inquisition can be set up, is indeed in operation now, and is an essential and necessary outgrowth of Roman faith and practice must be apparent to all. The mob spirit and boycott of the papacy practiced and put in action all over the country demonstrates in deeds, so un-American, so illegal, so contrary to the ideals of our American people that when seen and fully realized will be stamped out and will go the way slavery did. It will be cast out and trodden under the feet of men having lost all semblance of decency and virtue.

The Inquisition must not—shall not—exist on American soil. Let the people command. Make the way safe for democracy's feet to walk in. The tread of the mighty is heard in all the world and the song of the French Revolution sounds above the tramp of the multitude.

"March on, March on— All hearts resolve On Liberty or Death."

Blames Wilson for Sinn Fein The Western Catholic says, that "President Wilson is responsible for Sinn Feinism in Ireland."

To our mind this is one of the hardest things ever published about Mr. Wilson, who has burdens enough of his own without carrying the odium of Sinn Feinism. It is hard to tell what Editor Foley's object is in making such statements, whether he is trying to tie the rabid Irish Catholic vote to President Wilson's political chariot, or, with others of his ilk, is planning a collision between this country and England, it is hard to determine.

PAPALIZED BOOKS IN PUBLIC SCHOOLS

By MRS. MARVIN EMMERT, Secretary of the National Catholic Educational Association, Chicago.

THE public school committee of the Guardians of Liberty has received many complaints from parents and teachers regarding the histories now in use in our public schools in Chicago and elsewhere. Investigation reveals the following anti-American propaganda.

In the preface of Wilbur F. Gordy's history, "American Beginnings in Europe," Mr. Gordy says in part:

Pupils in this grade (VI) are not prepared to study scientific history, in its logical and orderly development. But they are prepared to receive more or less definite impressions that may be conveyed to them by means of pictures, descriptions and illustrative stories arranged in chronological sequence.

Since Mr. Gordy has undertaken the discussion of sectarian church history, which is out of place in our national educational system, he should conform to facts. We protest against Mr. Gordy's statement on page 129 exploiting ecclesiastical atrocity in these words:

Clovis adopted the faith of the Christians and henceforth the Frankish government went hand in hand with the church, a union which was of great value to both.

We admit that the church uniting with the state, is an historical fact, but that "it was of great value to both" is an uncalled for and mendacious statement.

In view of the history connected with the life of Jesus the Christ who said: "My kingdom is not of this world." John 18:36; and "Render unto Caesar that which is Caesar's and unto God that which is God's," Matt. 22:21; and with the lives of such men as John Wycliff, John Huss, Girolamo Savonarola, Benito Juarez, Victor Emmanuel, Mezzani, Giuseppe Garibaldi, William Ewart Gladstone and Thomas Garigue Masaryk of our day, the author of "American Beginnings in Europe" has no authority with which to substantiate such a statement to be placed before pupils as an historical fact. To impress young students of history that the Roman form of Christianity was the Christianity that Jesus the Christ instituted, is not history in "chronological sequence" but positive error.

Since the Apostolic Universal or (Catholic) church reflected the teachings and works of Christ, for three hundred years, it might be worthy of mention. We quote from Enc. Americana Professor Chiappelli says:

There are some who say that in Italy, there is not now and never has been a true religious spirit but on the contrary a constant and universal indifference; that the official religion and rites of the Roman Catholic church are nothing but travesty of pagan ceremonies; that everything in worship is external and superficial and is a reflection of the sentiment of classic art, of the political traditions of the Latin races. They say that the church is a Christian embodiment of the Roman empire, and that instinct of government and of domination, which Virgil immortalized in a memorial verse.

It is rather presumptuous for a man claiming to be an American historian to say that an emperor who lived nineteen hundred and sixty years ago, "Established the one man rule forever in Rome." Quoting from page 105: "Augustus triumphed over all his rivals, and established the one man rule forever in Rome. His rule was wise and he gave the Roman world such order, peace and prosperity as it had never known before." We find it necessary to contradict Mr. Gordy for the "one man rule was abolished many years ago in Rome. We also refer Mr. Gordy to the fact that America's very recent experience with the "one man rule" has convinced all civilized peoples, and some that were not civilized, that political autocracy is neither "wise nor peaceful." Mr. Gordy's sweeping assertion is not American and furthermore must not be idealized before America's future citizens.

This committee understands why and how Mr. Gordy expects to make "definite impressions by means of pictures" on the minds of children, for the vatican gallery is well represented in his history, thus entitled "American Beginnings in Europe." However, we fail to comprehend just what he means to "definitely impress" or where is the "chronological sequence" in the following contradictory paragraphs. Quoting from page 195, "for we must remember that it was the monks who preserved for us nearly all we know of the history of the Middle Ages." Paragraph 3, same page: "For centuries the monks were the only educated classes." Quoting from Cyclo. Americana, Professor De Dominicis says:

Italy, even in the educative field, heralded the better part of humanism, through Vittorino da Feltrina,

PAPALIZED BOOKS IN PUBLIC SCHOOLS

but the scholasticism inaugurated by him was of little benefit to the majority, and besides, it was narrowed and spoiled by the meaningless verbalism of the Jesuits and other monastic order. When the new states called the people to public life, they had been for centuries degraded and neglected, and were unprepared by special education to value either civil or political liberty.

According to Mr. Gordy "pupils in (VI) grade are not prepared to study scientific history in its logical and orderly development."

In that case how can an American child of any age reasonably believe that "monks preserved" anything for them, monks who for many hundred years educated only boys who joined their order, and girls who entered the cloister. On page 196 Mr. Gordy assumes to say this:

We are told that few of the classics of Greek or Roman literature would have been left to us had not the monks collected, preserved and copied them in such numbers. We can hardly realize what a loss this would have been to the world.

After devoting an entire chapter to the literary monks and their endeavors to "collect and preserve for us Greek and Roman classics," Mr. Gordy tells us on page 223 that, "Arabian civilization was the highest in the world." He further reveals on page 226:

That while Europe was passing through the Dark Ages with no knowledge of the science of the Greeks, this knowledge was being preserved and advanced by the Arabs, who were to give it back again to the west.

This was their great service to the world. The reader will note that Mr. Gordy's arrangement is inconsistent and subtle; furthermore, how does Mr. Gordy dare to insult the intelligence of the American people by saying, page 293:

During the Middle Ages the people all belonged to one church. The pope as we have seen was its supreme head and there was no question about his rule.

We refer this very unusual historian and his colleagues to several denominations who questioned his rule. The Waldenses were cruelly persecuted by the friars and monks who pillaged their lands and possessions, brutally torturing them. For many centuries they were driven from one country to another; this persecution lasted from the eleventh to the seventeenth century.

The Albigenses suffered a similar fate. The Walloons (who gave Manhattan Island for twenty-four dollars in the sixteenth century. These were established Christian denominations whose communicants protested against the pope's rule. We are merely citing historical facts in "chronological sequence." These essentials Mr. Gordy has certainly neglected. Why the barbarous inquisition if there was no question about the pope's rule? On pages 294 and 295 of Gordy's "American Beginnings in Europe," the author admits "that it required a rebirth of knowledge to bring about much discussion and bitter disputings about some of the practices of the teachings of the church. The religious movement that followed is called the Reformation, it ended in establishing Protestantism." We note his abrupt and inadequate treatment of much needed reformation.

Mr. Gordy is the author of another history used in (V) grades entitled "Stories of American History." We read from the preface page 8:

It is without a doubt a great mistake to allow half of the pupils to go out from our public schools with almost no knowledge of the moral and material forces which have made this nation what it is today. It is an injustice to the young people themselves; it is also an injury to their country, the vigor of whose life will depend much upon their intelligent and patriotic support.

Mr. Gordy admits that a large number of the pupils leave school before the end of the sixth grade, at least half of the boys and girls in the country." Therefore, his history "American Beginnings in Europe" used in the (VI) grade is calculated to leave on the minds of such pupils false "definite impressions," destructive of their Americanism.

We brand these views as not those of an American Historian, but of an alien enemy, who has deliberately avoided the real "American Beginnings in Europe."

This committee condemns Wilbur F. Gordy's histories as unfit and out of place in America's public schools.—G. of L. Public School Committee.

There may be some activities connected with this movement in which you cannot take an active part, but there is a way by which you can help. You can send us your printing. We print anything—books, letter heads, envelopes, statements, bill heads, circulars, etc. Menace Job Department, Box 497, Aurora, Mo.

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