Romanism, Mexico's Cancer

By LINN A. E. GALE

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By LINN A. E. GALE

Roman Catholicism, like a fearful cancer, has been gnawing at the vitals of Mexico for 400 years.

There has been considerable progress since 1810, when Spanish domination was swept aside by a desperate and rising race of victims of priestly and economic slavery. But even now, 125 years after the nominal establishment of Mexican independence, the cancer of Romanism still saps the life-blood of nearly 20,000,000 people, and handicaps every effort to regain vitality and vigor.

Worst of all, Mexico is forever between the devil and the deep sea—between two possibilities a reactionary, priest-ridden, capitalist-controlled government, like that of the tyrant, Porfirio Diaz, and a radical, anti-clerical and pro-labor government that would promptly be overthrown by plotting financiers, bishops and associated parasites.

Mexico is “damned if she does and damned if she doesn’t.” She can endure Papal and financial slavery, and keep her nominal national independence. She can abolish this slavery, lose her identity as a nation, and become conquered territory. A bitter choice between two evils!

Even now Mexico has the most drastic anti-Clerical constitution of any country on earth except, perhaps, Russia, but many of its provisions are seldom enforced and cannot be consistently carried out. Efforts to put into effect the whole organic law are met with both open opposition and insidious treachery of the priesthood. Corrupt financial interests immediately finance counter-revolution and attempt the overthrow of a government that tries to live up to the basic statutes.

What can any government, no matter how sincere and honest, do under such circumstances?

Mexico’s Terrible Dilemma

The government of President Plutarco Elias Calles faces the two horns of the same dilemma that have confronted predecessors. Personally anti-clerical, Calles has tried to avoid an open break with Catholic elements, and radicals and ultra enemies of Romanism blame him for not taking a more energetic stand. However, his stand has been energetic enough so that he and his associates are hated and plotted against by Papal intriguers all over Mexico.
The revolution of ex-President Adolfo de la Huerta showed what priestcraft and reaction would do if they could. De la Huerta, an amiable man with much personal charm, had been President in the six-months’ interim between Obregon’s triumphant revolution that terminated May 7, 1920, and the formal election and inauguration of Obregon as President under the Constitution. When Obregon was inducted into office, he appointed de la Huerta Secretary of the Treasury. Some months later a quarrel occurred and de la Huerta resigned. Cunning conspirators split the pact of friendship that had so long existed between Obregon, de la Huerta and Calles, and induced de la Huerta to lead a revolt. They reminded him that Obregon had pledged himself to help elect Calles as the next President, and assured de la Huerta that they would organize a successful insurrection and seat him in the Presidential chair if he would leave details to them. De la Huerta consented. It was not long before he discovered how he had been “double-crossed.” The Catholic generals, Spanish landowners and bloody aristocrats who were pretending to support him, were merely using his name as a rallying cry for obtaining support from thousands who would never have joined the uprising if they had understood its real character. A committee of three generals was named to rule Mexico when the revolution succeeded, and de la Huerta found that he was to be discarded as quickly as his name would no longer be needed.

A Catholic Insurrection

Organized labor united solidly behind Obregon in crushing the scheme. Even Communists and others who denounced Obregon’s “opportunism” and accused him of straddling the fence, formed volunteer companies and went forth to fight. Obregon’s liberalism was preferable by far to a reign of black reaction under a Mexican-Spanish Fascisti that would probably be worse than the despotism of Mussolini or Rivera. The united front of labor, peasants, Protestants and practically all elements except those living on Papal or exploiting sources, was successful. The revolt flattened out like a pancake.

Similar revolutions are always imminent in Mexico. On the very eve of Calles’ inauguration he was threatened with a serious uprising. A few weeks before he was ushered into office and while he was making a friendly visit in the United States, alarming news of impending insurrection reached him. The inauguration was set for midnight, Nov. 30. General Angel Flores, Catholic-Conservative candidate for President who was defeated overwhelmingly by Calles a few weeks before, had been selected to head the movement.
It was planned to execute a coup d' etat on the night of the 28th if the President did not give satisfactory "declarations of security" in the meantime.

This attempt like various others was totally unsuccessful. There was not even a clash of arms. The scheme completely failed to enlist popular enthusiasm.

But the important point is that such a conspiracy was seriously undertaken. Such conspiracies are always a-borning in Mexico. That they do not always culminate is no fault of the priests and aristocrats who conceive the plans.

Superannuated generals and other military flunkeys, sore because they have lost their jobs, can always be depended upon to co-operate with such intrigues. The Flores affair which ended so abortively, was expected to have the backing of four leading generals in the Federal army. These generals had told outgoing President Obregon that their loyalty to the Government would end with the close of his administration. At the time it was believed that most of the army would line up against Calles. What the conspirators neglected to consider sufficiently was that the workers and peasants would always fight with tooth and nail any revolt which inclined backward instead of forward. The workers and peasants comprise practically all of the native Mexican population. They are sick and tired of exploitation by priests, landlords and other robbers. Without them no government can long remain in power below the Rio Grande. Without them no revolution in Mexico can have lasting success.

Calles was inaugurated and is still in office. The intrigues of papal plotters have not ceased however. Rather they have been accentuated by the recent separatist movement. A Mexican Catholic Church has suddenly arisen and clinched with the Roman Catholic Church of the country. The grafters, spies and emissaries of Romanism are furious. The announcement that the Calles government will protect to the utmost the new sect in its constitutional right to meet and worship has stirred the violent rage of these sinister elements.

New Anti-Papal Church

The "heretic" church repudiates the authority of the Pope of Rome, allows its priests to marry and conducts its services in Spanish, the language of the country, instead of in dead Latin.

President Calles has just ordered police protection for the members of the Knights of Guadalupe, a society organized by the new church in opposition to the "Caballeros de Colon" (Knights of Columbus). For several years
the Mexican K. of C. has been frantically trying to regain its lost ground. In 1920 it started organizing Catholic labor unions in opposition to the bona fide unions which in almost every case required their members to leave the Catholic church severely alone. The scheme did not work and several of the cabinet vigorously supported the regular unions in their efforts to prevent the pseudo-unions from gaining a foothold. The extensive aid being given the Knights of Guadalupe will still further weaken the Mexican K. of C. It will also sting the priestly machine of the country into further retaliation. If the representatives of Rome can revenge themselves on the Calles administration, they will certainly do so.

At this writing reports from Mexico state that "Patriarch" Joaquin Perez of the Separatist Church will attempt to seize the historic church of Guadalupe. This is the shrine of Mexico's patron virgin saint. It is situated at the foot of the Holy Tepeyac Hill, a few miles outside of Mexico City. If, as may be expected, the Romanist priests resist the effort to take away from them this vast and world-famed cathedral, gun-play and free use of machetos (Mexican stiletto) may be looked for.

The Soledad Church, a short distance from the National Palace in which is President Calles' office, has already been possessed by the new church. The order for police protection to the Knights of Guadalupe followed a riot in which Roman Catholic women prevented the Separatist priest, Father Luis Monje, from celebrating mass in the Soledad Church.

Perez claims the support of labor organizations in the new church movement. Details are not yet forthcoming but it is highly probable that the Mexican Federation of Labor is aiding him as strategy in breaking the tyrannous control of the Papal machine. More radical organizations may also be giving conditional support for this same purpose—altho by no means endorsing the Mexican Catholic Church.

Will Calles Yield?

President Calles inherited from President Obregon the best organized governmental system Mexico has had in a long time, if ever. Calles, also a moderate Socialist and anti-Catholic, is a man of stern qualities. Conspiring Catholics will find him a hard man to tamper with. If they are caught, they will pay dearly.

Calles' danger would seem to come from a new and more successful liaison between the Catholic Church and unscrupulous financial interests, of from the other extreme, a union of anti-Catholic, radical and peasant elements in case he should yield to the demands of the Jesuits. A surrender to the priestcraft is not believed likely, although there have been rumors to the
effect that the general from Sonora is becoming less outspoken and independent in his policy. Time will reveal how much of truth there is in these stories.

Mexico is between Scylla and Charybdis, but the Scylla of a possible Catholic-capitalist attack on him is not as serious as the Charybdis of an anti-Catholic-radical-peasant uprising if he should surrender to priestly suavities and allurements. The latter would bring on him serious consequences.

A clear understanding of the orientation in Mexico will be possible ere long. At this writing President Calles seems to still be the foe of Romanism.

Clouds of the poison gas of propaganda against Mexico and everything Mexican will instantly be poured all over the United States if the Roman hierarchy and its capitalistic confederates definitely decide to try to eject the Calles government. It is against this stream of lies that the American people must guard themselves. Many a time sentiment in this country has been worked up to white heat against Mexico just because of baseless calumnies in the newspapers. Several times American soldiers have been ready to invade Mexico because of blood-curdling “atrocities” that never happened. Americans must learn this lesson well. They must accustom themselves to disbelieving a large share of the tales of terrorism below the border. Most of the frightful doings occurred on the typewriters of well paid writers in metropolitan newspaper offices.

Lying Jesuit Propaganda

When I was in Mexico in the fall of 1919 I was afforded an excellent example of “atrocities” propaganda. A New York paper contained a sensational story of slaughter in Mexico City. Carranza, then President, was said to have fled to Queretaro. Obregon, then a resident of Nogales, Sonora, was reported to have marched into the capital city and massacred the Carrancistas according to the most approved methods of modern warfare. The streets of the Mexican metropolis were alleged to be filled with corpses and deluged in blood. As a matter of fact not a shot was fired and not a soldier was in sight in Mexico City on the day in question. Carranza had gone to Queretaro for a week-end vacation. Obregon was peacefully raising chick-peas on his Nogales ranch and had not been near Mexico City. The day of the reputed slaughter was a beautiful tropic Sunday and Mrs. Gale and I spent the afternoon in Mexico City’s charming Alameda reading a book. This is one of hundreds of wild yarns fed to the American people by writers in the pay of interests wanting war. There has been a dropping off in
such reports in the last few years but the mechanism for manufacturing them is still here.

The minute that the international mercenaries and international Catholicism decide to smash this or any other Mexican government, the lie-factory will again be running overtime. People on this side of the border will be told by Jesuit propagandists that the Mexicans are a lot of unsaved, excommunicated, purgatory-doomed barbarians who need to be shot to pieces. War will be pointed to as the proper remedy. We shall be urged to shoulder our guns and cross the river to help re-establish "law and order" (of the Roman Catholic variety).

How Carranza Fell

Such demands were made more than once during the presidency of Venustiano Carranza. In the early part of his administration Carranza was the uncompromising foe of priestcraft and exploiters, and as a consequence he was for a long time the constant object of their attack. Himself an honest, well-meaning, provincial middle-class landowner, he eventually fell under the control of treacherous generals.

As many of these generals were Catholics and were in league with foreign exploiters, Carranza became eventually prey to some of the very elements he at heart hated. Grafters induced him to break the teachers' strike in Mexico City, when after failing to receive their salaries for three months, these young women quit work in self-defense. The money that belonged to the instructors had been gobbled up by these same grafters at whose behest Carranza ordered out the soldiers and had hose turned on the helpless women.

Carranza's overthrow followed as the natural sequence of his surrender to profiteers and the Catholic Church. Labor and progressive elements which had originally supported him, turned to Obregon in hope of genuine relief.

Adolfo de la Huerta's presidency was distinctly progressive, but later, as secretary of the Treasury under Obregon, he yielded to personal ambition and cunning advisors. The Spanish landowners, Roman priests and retired generals who were disgruntled at losing rich sources of income, took advantage of de la Huerta's popularity. Had de la Huerta triumphed, it would have been a short-lived victory, and the Jesuit-Spanish-British combine behind him would have coldbloodedly thrown him into the discard after he had served their purposes.

Anti-Catholic Officials

Alvaro Obregon was a strong executive, whose great accomplishment was ridding Mexico of banditry. Drastic military action and prompt executions stamped out some of the brigandage. Putting bandit chiefs on the govern-
ment payroll—as in the case of Pelaez, "general" of a rebel band in the Tampico oil region, also helped materially. Obregón's expulsion of the Pope's envoy for organizing Mexican Fascisti was one of his best official acts, and nipped in the bud dangerous schemings directed from Rome. Obregón as Secretary of War under Carranza had resigned because of Carranza's flop toward reaction. Later as President, Obregón showed himself conservative.

President Plutarco Elias Calles is a more striking personality than any predecessor of late years and naturally more radical, although he, too, has modified his policy in the direction of conservatism. Calles has always been a bitter enemy of the Catholic Church and his efforts as Governor of Sonora to ameliorate the condition of the workers and peons, met with strenuous opposition from clerical sources.

Luis N. Morones, now Secretary of Commerce, Industry and Labor in Calles' cabinet, and head of the Mexican Federation of Labor and of the Mexican Labor Party which, to large extent, elected Calles, is an able and a tactful organizer. The Mexican Federation claims 500,000 members, and a more radical federation has a membership of many thousands. Morones is a Socialist and anti-Catholic. In the winter of 1920-21, I heard him debate in the "Teatro Ideal" of Mexico City, against a Catholic lawyer on the question of whether the labor unions or the Catholic Church had done more for the workers. It was a brilliant speech, suave but scorching, and Morones denounced Catholicism in blistering terms.

The departments of the Mexican government today are filled with anti-Catholics—some Protestants, some freethinkers, some out-and-out atheists, for the reaction against Jesuitical superstitions has been so tremendous that many of the youth have gone to the other extreme and become enemies of religion in every form.

Common ground has been found by the working and agricultural classes on the one hand and the intellectuals on the other, in waging unrelenting warfare on Catholic superstition. It is surprising to us of the United States, where Papal humbuggery is still handled so gently, to see public officials up to the Presidential cabinet, openly denounce Catholicism in a sister country.

Mexico has accomplished far more proportionately toward ridding her body politic of the cancer of Catholicism than has the United States. But the cancer it still in its organism and sooner or later must come the surgical operation that will remove it.
The day is not distant when an emancipated race of Mexicans, no longer impoverished by priests and exploiters, and no longer victimized with superstitious notions, shall be able to say in the words of Swinburne:

“We have done with the kisses that sting,
With the thief’s mouth red from the feast,
With the blood on the hands of the king,
And the lie on the lips of the priest.”

WASHINGTON’S FRANCISCAN MONASTERY

By LINN A. E. GALE

Wealth enough to feed and clothe thousands of the poor and suffering in America has been spent with a wastrel’s hand in the construction of the Franciscan Monastery and Shrines at Brookland, just outside of the city of Washington, in the District of Columbia.

This gigantic structure, erected with the money squeezed from countless deluded Catholics all over the land, is a sinister sign of the power Papal superstition still possesses in the United States. Barbaric splendor and pagan symbolism have been united with the finest art and architecture for the purpose of perpetuating the morbid and corrupt Catholic faith.

A “Memorial Church of the Holy Land” it is called. It is a huge edifice containing replicas of various Catholic shrines and particularly of historic spots in Palestine, including portions of the catacombs of Rome. The sights carry our minds back to the evil days in and after the year 325 when Emperor Constantine of Rome convened the General Council of the Churches of Nice and spread the forms of early Christianity over the vices and venality of his own despotism. Five years later he removed the seat of government from Rome to Byzantium which to this day is known as Constantinople—the City of Constantine. The weird color-schemes of the Byzantines of those ancient days and the phallic emblems of Constantine combined could not exceed in mesmerizing effect on the average mind the cunning combinations of structure, statuary and paintings that are contained in the Monastery. The subtle narcotic influence on susceptible persons is tremendous. Even cool,
level-headed people who understand it all, feel a bit of awe in the vast building.

Verily, the ways of enslaving human intellects are the same the world over. From history's dawn a designing priestcraft has done, over and over again, this very thing. Always the parasites who prey on emotionalism, seek to alarm and cow their preys with idols, rituals, incense and gloom. Catholicism, however, has reduced the art to a science far superior to any similar art of any other organization.

Visitors Carefully Guided

On entering the Monastery the visitor is promptly met by one of the well-trained guides who steers the guest where it is desired that he go and keeps him away from other places. At each stopping-point a fluent tale is recited, a convincing combination of historic fact with absurd stories of modern miracles and assurances of the sanctity of this or that image or grotto. Every now and then the visitor is informed how a certain saint did astonishing things with a particular piece of stone or wood, or how the angels one night transported this relic from such-and-such city to another town in Europe, from whence the relic was brought in a very matter-of-fact ship to the United States. The pilot wears a long and sanctimonious face and gives the narrative with becoming gravity.

Passing through the Sacristy, one enters the door at the left into the Chapel of St. Joseph, where an altar has been erected to Joseph, husband of the Virgin Mary. The altar contains a statue of Joseph holding the child, Jesus. Bas-reliefs depict the espousals of Mary and Joseph and the flight of the family into Egypt. A large painting on the wall at the left represents the death of St. Joseph.

Passing from the chapel a full view is obtained of the church. At the east or the right as one enters, occupying the place of honor is the replica of the Sepulcher of Jesus, above which is seen the Altar of Thabor. This altar, we are told, is "dedicated to the mystery of our Lord's transfiguration." Surrounding the altar is a large relief panel representing the event when Jesus took the apostles up on the mount. The "Holy Eucharist" at the altar is reserved and the sanctuary is not open to the public, but the guide explains that those wishing to receive communion may enter.

The "stone of anointing" is seen in front of the Sepulcher. This is a fac-simile of the shrine in Jerusalem which marks the place where the body if Jesus is said to have been anointed and prepared for burial. The fac-simile is made of Palestine marble.
The reproduction of the Sepulcher itself shows the tomb of Christ as it now appears in Jerusalem. This is the shrine from which the monastery has been named "Mount Saint Sepulcher." Passing into the vestibule, known as the Chapel of the Angel, a pedestal is found similar to the one in Jerusalem which is claimed to contain a fragment of the stone on which the angel was seated on the first Easter morning. This outer chamber was originally used as an ante-room for mourners. Going through the low doorway, the visitor finds himself in the sepulchral chamber, alleged to be a duplicate of that in which the body of Jesus rested from Friday evening until the Sunday morning of the resurrection.

The center altar is next noted. This is dedicated to the Trinity. "Solemn mass," a la Roman ritualism, is celebrated on the festival days of the church at this huge altar with elaborate ceremonies. Covering the altar is a large canopy reminding one of the canopy of the Papal altar in St. Peter’s Cathedral in Rome.

The altar of St. Francis of Assisi, from whom the Franciscan Monks derive their name, is in a side chapel on the right. The guide explains to us that "St. Francis founded the Mission of the Holy Land in 1219, since which time the sacred places there have been entrusted to the guardianship of the Franciscan Order by the church."

Victim Pays "Only $12"

A little later we learn more of the "Mission of the Holy Land" and of its modern and commercial character. "A word of explanation concerning the object of the monastery will be appreciated by many," says the guide with commendable sagacity, and goes on to say: "Here are located the headquarters of the Commissariat of the Holy Land for the United States which has for its object the preservation and maintenance of the Holy shrines of Palestine, the support of the missions there, in Egypt and in Cyprus, and the education of missionaries for these places. To aid this end an association has been formed called 'The Crusade for the Holy Land' the members of which contribute a yearly offering of 25 cents for the support of this work in Palestine. Those who contribute $12 are enrolled as perpetual members."

Only $12 is necessary to make one a life member and help support in idleness the supernumeraries who pretend to busy themselves with "preserving and maintaining" holy humbugs in the far east. The cost of constructing the monastery has already been amply taken care of by other victims, so it is now time to appeal for money with which to build kiosks and cupolas in the Orient and pay fat salaries to the Papal agents supervising this great humanitarian work!
But returning to the altar of St. Francis: The statue on the altar shows the saint in the embrace of Jesus, after a painting by Murillo. At the right a relief panel represents St. Francis blessing St. Louis of France and St. Elizabeth of Hungary, both members, we are informed, of "The Third Order of St. Francis," whatever that is. (Whether this order is closely affiliated with the Holy Rollers or the Free and Unmitigated Order of Jumping-Jacks, the writer does not know.) At the left a painting shows St. Francis receiving the stigmata of the five wounds of Christ.

A remarkably carved group of statuary nearby depicts Jesus meeting his mother while carrying his cross to Calvary.

Who Gave Marble Altar?

The "altar of the Holy Ghost" looms up at the left of St. Francis chapel. This altar, also one of the "Sacred Heart" a little distance away, is built of marble. "Generous benefactors" gave it to the monastery, it is stated. Possibly they were millionaires who acquired their wealth from the labor of little children and then, co-operating with the Catholic Hierarchy a few months ago, helped defeat the Anti-Child Labor Amendment to the Constitution. Be that as it may, the bas-relief panel shows the Holy Ghost as a dove surrounded by rays of light and numerous angels. Jesus is pictured sending out his apostles at the left, while at the right St. Francis is seen sending his first disciples on their mission of evangelization. In the background the little chapel of the Portiuncula, the first church of the Franciscan Order, is represented.

Lady Chapel is next to be seen. This altar, of course, is dedicated to "Our Lady" as Popery always styles Mary, the mother of Jesus. Two relief-panels show the presentation of the child, Mary in the temple, and fantastic scene in which she is being crowned in heaven.

A stairway from this chapel leads up to a marble altar which purports to be a replica of the one which stands over the spot where the cross was set in the rock of Calvary. An opening at the right in the marble indicates the place of the cleft in the rock supposed to have been caused by the earthquake at the moment of Christ's death on the cross. The crucifixion scene is shown on the relief-panel and in the background is represented the city of Jerusalem.

Descending a stairway two little cratories or chapels are visited beneath the sanctuary. One at the left is called the "Chapel of the Scourging." It contains a morbid and frightful statue representing the body of Jesus after being scourged.
“Coronation Chapel” is one the opposite side. The statue there depicts Jesus after his brow had been torn by the crown of thorns.

Coming again to the knave and continuing to the right, the guest arrives at the Chapel of St. Anthony of Padua, where is a statue showing the saint embracing the infant, Jesus who is claimed to have appeared to him while he was at prayer. The panel at the left of the altar shows the saint healing the sick, and another one on the right represents him giving bread to the poor.

The altar of the “Sacred Heart” is the next shrine to be seen. The “Sacred Heart” is a permanent fixture of every Catholic institution. From the towering and gloomy stone churches of Catholicism-cursed Mexico to the massive cathedrals of oldest Europe, the “Sacred Heart” is eternally advertised and capitalized by the Papal machine. Probably it brings in more money than any other device of the Roman hierarchy.

“Sacred” Bunk of Catholicism

In droning tones the guide tells us, “This altar is dedicated to the special veneration of the sacred heart of Our Divine Lord, regarded as the center of his all-consuming love for mankind, and which was finally pierced by the lance to consummate that love. Above the altar Christ is represented enthroned as the ‘King and center of All Hearts,’ adored by St. Francis and St. Clare; left, the conversion of the unbelieving Apostle Thomas upon seeing the wounds of the risen Savior; right, the hitherto incredulous nobleman venerating the stigmata of the wounds of St. Francis.”

A stairway leads from this altar down to the “Grotto of Nazareth,” said to be a reproduction of the place where Joseph and Mary dwelt with Jesus up to the time that he began his ministry. The first room contains two altars while the one in the center is a reproduction of the Altar of the Annunciation which in Nazareth commemorates the place on which the angel is believed to have appeared to the Virgin Mary before the birth of Jesus. In the circle beneath the altar is set a stone which, it is stoutly insisted, came direct from Nazareth to the District of Columbia.

A broken column suspended from the ceiling is to be seen at the left of the sanctuary. This is a copy of one in the original grotto partially destroyed by looting vandals and which is still imbedded in the masonry of the roof. A doorway at the right of the altar leads into another room in which there is an altar dedicated to the flight of Joseph, Mary and Jesus into Egypt.

Entering the narrow door at the right of the stairway by which the visitor descended, he comes to “The Catacombs,” the subterranean caverns be-
neath the monastery that are partial replicas of the Catacombs of Rome. First one comes to the "Martyr's Crypt" which resembles the numerous chapels found in the catacombs, where altars were erected over the relics of the martyrs. Beneath this altar the guide volubly asserts, repose the remains of St. Benignus, a Roman martyr who was formerly buried in the catacombs, the remains now being enclosed in the wax figure seen in the crypt. Monograms and emblems symbolic of the church's various doctrines are copied from the original frescoes in the Roman catacombs.

A passageway leads from the crypt to the "Purgatory Chapel" where the ghastly farce of offering masses and prayers for the departed is repeated over and over again. The relief-panel below the altar represents the suffering souls, while the paintings and other decorations of the chapel are illustrative of death and resurrection.

An extension of the catacombs is reached by passing through the doorway behind the altar. On either side of the first room are paintings representing martyrs consigned to the arena. Continuing through the narrow passage the stranger comes to two typical chapels of the larger class called "cubicula." They are decorated strictly in the style of the catacombs, showing copies of the various frescoes found in those subterranean chapels. With amusing naivete a booklet describing the monastery claims that the presence of these frescoes furnishes "indisputable evidence that the teaching of the (Catholic) church today is identical with that for which the early Christians laid down their lives." As is copies of early pictures, no matter how accurate, proved any similarity in the teachings and practices of the present Roman Church and those of the early Christians!

The chapel to the left is dedicated to St. Cecilia, called the virgin martyr. The statue below the altar is a copy of the one by Maderno, representing the saint's body in supposed perfect preservation many years after death—another of the non-sensical yarns which the Papal church delights in retailing to its credulous victims. The opposite chapel is dedicated to St. Sebastian, the so-called "soldier martyr." The figure there is a copy of Bernini's statue in the Church of St. Sebastian on the Appian Way in Rome, where the Saint died.

Returning to the Martyr's Crypt the visitor passes through a short passage of catacombs into the "Grotto of Bethlehem." This grotto is supposed to be a replica of the place of the birth of Jesus as it now is in Bethlehem. In a niche between the two stairways is a copy of the "Altar of the Nativity" beneath which is seen a fac-simile of the silver star which commemorates the
spot where Christ was born. In a recess in the rock and to the right is the "Place of the Manger" where Jesus is said to have been placed by his mother. The "Altar of the Magi" commemorates the place where the three wise men knelt in adoration of the Christ-child.

The visitor, now that he has completed the tour of the parts of the monastery which he is supposed to see, ascends one of the stairways, re-enters the church and returns by way of the Sacristy to the monastery door where Catholic textbooks are on sale and pamphlets are distributed free. There is also a Visitors' Register in which callers are resired to sign their names and addresses.

Official descriptions of the monastery are frank in saying that the architecture of the edifice is Byzantine in style, although adding that it is modified to correspond with Franciscan simplicity. Without the latter clause, it would be equivalent to saying that the monastery is more Mohammedan than Christian in decorations and details.

**Bargains in "Indulgences"!**

Catholic literature encouragingly tells us that to these American reproduction of the shrines of the Orient, "the Holy See has annexed the same indulgences as may be gained at those holy places in Palestine." We are advised that "one who is in the state of grace may gain a plenary indulgence applicable to the faithful departed by reciting one 'Our Father' and 'Hail Mary' at the privileged shrines each of which is designated by a bronze cross."

Serfs of that form of intellectual bondage known as Catholicism are thus induced to recite 'Our Father' and 'Hail Mary' and other rhetorical hocus pocus before these altars, caves and images in the delusion that they thereby get "plenary indulgences" for loved ones who are dead!

The mammoth building is not only a criminal waste of innumerable fortunes but it is a whitened sepulcher hiding beneath its architecturally magnificent exterior these many incentives to ignorant and superstitious monkey-shines!

Statuary that cannot fail to excite admiration and paintings that are wonders of coloring and skill are prostituted to the purposes of those who enrich themselves by keeping their brothers and sisters in mental darkness.

The stranger, unaware of the diabolical machinations of Romanism, will look with reverence on the reproductions of the lowly and persecuted Man of Sorrows, but he will later grow sick at heart when he finds how these replicas are used to extort money from the deceived and deluded. In
the very shadow of lifelike statues of the Crucified Nazarene, thralls of priestcraft are paying money in the belief that they can barter and buy souls out of purgatory and into paradise!

Thus it is that leering, lucre-loving Catholicism flaunts its corruption in the face of modern enlightenment and in the heart of the nation erects a grand and stately edifice in which to fasten more tightly the fetters on its captives.

Thus it is that almost within a stone’s throw of Washington, one of those heritages of the Dark Ages, a monastery, stands, an insolent challenge to all the forces of progress, a hateful prison in which to confine aspirations and ideals!

Speed the day when monasteries and nunneries, convents and catacombs, priests and parasites, shall no longer cast their foul shadows and spew forth their noxious exhalations in America!

POPE GREGORY VII, A “REFORMER” WHO SEEMS TO HAVE OVERLOOKED HIMSELF

By REV. RAY B. WHITE, A. M.

The Roman Catholic Church boasts of many reformers. Pope Gregory VII, formerly called Hildebrand, was one of them. And a true Roman Catholic reformer he was. Gregory reformed just as any Roman Catholic prelate could be expected to reform; he reformed for his own self-aggrandizement and for political advancement of the Church. For years and years he reformed things, starting long before he became a pope.

And he was successful. The Roman Catholic Church owes a great deal to Gregory VII. Gregory VII gave the Roman Catholic Church a boost through his reforms that put it right over the top politically. He was a great and noble pope. That he never spent any time reforming himself is of no concern whatsoever. With the Roman Catholic Church, personal morals so far as popes are concerned, are a negligible matter. The Church is not concerned with a pope’s morals. A pope can do just as he pleases out of business hours or after dark. If he has been a good dog during the day, the Church lets him loose at night and asks no questions. At night he is just an
anonymous animal at large—like the good house-cat which you let out with
the other cats before you go to bed. You don’t worry; you know he’ll be
back in the morning purring as innocently as ever. If perchance he wakes
you up in the middle of your dreams with one of his hellish brawls out in
the back yard, you throw things at just some infernal cat, not at your cat.
He is not your cat; he is some other cat until he is arching his back around
your legs in the morning. Then he is perfectly inoffensive and you cannot
believe that he could possibly be the cat.

So with the popes. They catch their mice; they sleep on the cushion in
the parlor; they stretch out their legs by the fire and look soft and velvety
and domestic. They are perfectly unsuspecting. The Church does not
want to know about their nights: it assumes that it was another cat.

All popes are good in their place. It is when they are sitting in the
“magic chair” uttering words that pertain to faith and morals that they are
infallible. The rest of the time they are just “holy” and this does not in-
terfere with them out of hours or at night time. The word “holy” when
applied to a pope must not be construed to mean saintly. It has a special,
accommodating meaning for popes and is indefinable. In fact, when referring
to popes it is not intended to be defined. It is not to be meddled with at all—
it is only to be spoken with hush and reverence.

Now Gregory VII was one of the “holy” popes, and, as we have said, he
was a reformer. At an early period of his life he came to the laudable con-
clusion that simony as practised throughout Christendom was an evil. Si-
mony as he saw it included the selling of ecclesiastical offices and the ap-
pointment of ecclesiastical officers, such as bishops and archbishops, by
secular princes. Gregory somehow felt that it was wrong for wicked men
to buy their way into the priesthood of the Church. For his sense of
spiritual intuition in the matter he surely deserves much credit. Here was
sufficient religious acumen of itself to merit Gregory’s being made a pope. It
was not everybody in the Roman Church that was sufficiently sanctimon-
ious to detect such an evil as this, universal though it was. Men of Gregory’s
stamp were rare in his time. Here was a reformer in deed and in truth.

As to the appointment of bishops and archbishops by secular princes,
Gregory’s reason against it was acute and obscure by reason of its very
obviousness. It detracted from the power of the pope, and since Gregory, or
Hildebrand, as he was called, was planning to be pope (he had secured the
pledge of the Normán barbarians to help him to do so), it follows naturally that such a thing ought not to be. It was an abuse.

Hence Gregory resolved to destroy simony. Long may the memory of this "holy" reformer live! Gregory laid the axe right at the root of an evil tree and ruthlessly cut it down.

But that is not all. The big thing is yet to be mentioned, incidental though it be to the matter of appointments. Gregory VII, while he was still called Hildebrand, saw to it (in 1059) that a decree was passed by the Vatican council under Nicholas II that all popes should be elected by a college of cardinals instead of being nominated or appointed by the secular emperors and princes of Germany. Gregory felt that kings and princes should have nothing to do with the elevation of a pope—that this was a matter for the Church to handle. It ought to be the other way—popes should have a hand in electing and crowning kings. In fact, thought Gregory, popes should rule over kings; they should have the supreme dictatorship of the earth. It was the good reformer Gregory who gave this happy, everlasting idea to the Roman Catholic Church; that is, it was he who first gave the idea form and substance,—rest his holy bones!

As it was, the management of the apostolic succession was not in the best of hands. There was the probability that the emperors and princes might put up the wrong fellow (which we strongly suspect they did ninety-nine times out of a hundred) and thus cause a foul derangement of the divinely appointed order. It was surely time that some reformer was getting on the job. Certainly there had been a need of more care and caution in selecting the 'holy father.” Giving the Church itself a hand in the affair might make a great deal of difference. It was rather late to start in—a thousand years removed from St. Peter—but better late than never. Gregory deserves no less credit; he brought about the reform as soon as he could, and if the Church subsequently did not make the best of it; that is, if the cardinals did not always select the right man, that was no fault of Gregory's.

Thus and thus did Gregory for the Church. He was a strong man and reformed a great deal. That he did not become pope himself according to the new ruling made him no less legitimate or holy. Popes need not be bound by any laws, not even their own. When it came time for Gregory to be made pope, he became pope, cardinals or no cardinals. He never did intend for the decree to apply to himself. Gregory had that wonderful
quality of papal consistency that borders so dangerously close on infalli-
ability.

“In 1073,” says Edward Heyck in *The Book of History*, vol. 9, page 3594, “he himself (Hildebrand), in open disregard of the decree, assumed the pontificate as Gregory VII without any formality whatsoever.” It was all right. Popes, as successors of St. Peter, have the right “to take from any and to give to any the possessions of all men, to make illegality legal (even in making themselves popes) and (to make) legality eternally wrong” (Ibid. p. 3728).

A few remarks about Gregory’s character and we have done. It seems beyond us to let the man slip by. It is the man we are interested in more than the pope. The priests tell us to let the man alone and consider the pope. Watch the cat in the day time. Consider the pope only when he is infallible. Let the night take care of itself. But we are too curious. We want to know what the reforming pope has been up to on the side.

Here is a brief synopsis of Gregory’s character, taken by Aristide Malinverni (ex-professor and priest of the Roman Catholic Church) from the writings of Benno:

“Simony, sacrilege, epicurism, treason, impiety and murder were the ornaments of his Holiness, stained also by adultery. Not only private writers, but the councils of Brescia and Worms (1076 and 1078) affirm that Gregory scandalized all the Christian world by his intimacy with the Princess Matilda, and preferred harlots to women of character. These councils called him an imposter, an assassin, a violator of the canons, and a pestilential patron of all madness; and having thus done justice to his character, deposed Gregory from his dignity by the authority of Almighty God.”

It is a shame that Roman Catholic Church councils had to turn on their “holy” reformer in this manner. If it had just been somebody else we might pass the censure up as inspired by prejudice or ill will, but what a Church council says goes. Brescia and Worms must be right. According to the Council of Constance (1414), any ecumenical council duly qualified and elected gets its authority direct from heaven. That is to say, it is infallible; it can make no mistake. Brescia and Worms meet the conditions, as history will show, and the ruling applies.

And what had Gregory himself said about the authority of a Church Council? Did he not give unto it well-nigh all power in heaven, earth, and
"Come, then," said he, when calling a council of ecclesiastics on a certain occasion, "let all the world understand and know, that since ye have power to bind and loose in heaven, ye have power to take away and to grant empires, kingdoms, principalities, duchies, marquisates, counties and the possessions of all men according to their deserts. Ye have often deprived wicked and unworthy men of patriarchates, primacies, archbishoprics, bishoprics, and bestowed them on religious men. If ye then be judge in spiritual affairs, how great must be your power in secular; and if ye are to judge angels who rule over proud princes, what may not ye do to these their servants?" (The Book of History, Vol. 8, page 3388). Surely then, according to Gregory's own statement, whatever the councils of Brescia and Worms said about him or did to him must certainly have been unerring.

The significance of the affair is perfectly plain. Gregory had never expected a council to turn against him, and when it did be balked and hurled back the anathema. Hence we have the "infallible" cursing the "infallible," and the one (the council) deposing the other by the "authority of Almighty God."

It is a great "infallible" mix-up, and we do not know what to do with it. Perhaps the Church can straighten it out for us. At any rate, Gregory seems to have had the upper hand, at least for a time, for in spite of the councils of Brescia and Worms he kept on being pope and reformer. So we shall leave him there.—From The Good Citizen.

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EVIDENCE OF ROME AT WORK IN WASHINGTON

The following article, describing the drive against Protestants in the employ of the United States government, appeared recently in The Christian Advocate, for whom it was written by the editor of The National Methodist Press:

By H. E. WOOLEVER

Since the recent meeting in Washington of the American hierarchy of the Roman Catholic church, the leaders of the Roman church have greatly intensified their campaign against Protestant Americans. This present move
is not an effort to win disciples to the Roman faith, but rather a campaign
to wear down Protestants and to establish Roman ideals in this nation. If
it were an effort to further a spiritual conquest through Christian means, we
would most certainly raise no voice in opposition. However, it is so evident
that the attack is political and anti-American that to let it go unchallenged
would be to admit there was some truth in the published statements, and to
retreat from a field where American standards should prevail.

In fact, one can not look at the dailies of the world which surround the
table in the library of Congress where these lines are written without being
conscious that the Roman Catholic church is now engaged in a world-wide
political campaign to gain power and authority, rather than to develop any
real spiritual ideal. Romanism has not made marked progress in her doc-
trinal propaganda in the United States, nor in any nation in which the prin-
ciples of freedom and education are well established. The method of the
Roman hierarchy is to attack the means of sound progress and to attempt
to over-ride those ideals of democracy which sustain and make possible civil
and religious liberty.

Political Activities of Roman Church

Therefore, dismissing from our thoughts any concern relative to the Ro-
man religion, we will cite some of the current evidence now before us which
seems sufficient for any fair-minded person to realize that danger from the
Roman Catholic church is imminent in the political and economic field, and
that those who believe in the American standards need to be on guard.

In Austria an attempt is being made by the chancellor to turn the na-
tion into a papal state to be ruled over by the Archbishop of Vienna. One
step in this process is an effort to enforce the canon law in question of ed-
ucation, making the church superior to the authority of either parents or
state in the matter of educating children.

"Vatican ousts president of Chile because he fought political designs of the
church," according to the report from that country. The program of Presi-
dent Alessandri is too democratic and progressive to suit the Roman Cath-
olics of this republic.

Six Roman Catholic cardinals of France have sent a letter to Premier
Herriot threatening resistance and dire results if he withdraws the French
ambassador from the Vatican, enforces the law against the forming of Ro-
man Catholic religious orders in France, and applies the French public school
system to Alsace-Lorraine. The Premier insists that the laws of France
must be enforced rather than the desires of the Vatican.

In America one of the chief Roman spokesmen charges the president with
permitting religious discrimination to prevail "within the shadow of the
White House," to the detriment of Roman Catholics. The same spokesman
has endeavored to instill among Italian immigrants a prejudice against this
nation by telling them that the immigration law is a reflection upon the
Italians and that its passage by Congress was an anti-Catholic act. At the
same time a general drive is made against the child labor amendment and
the federal educational bill, both of which are designed for the protection
and development of the children of this nation, according to American ideals.

Space does not permit the adding of further proof that the Roman Cath-
olic hierarchy is engaged in a world-wide campaign quite outside of its re-
ligious sphere, but sufficient has been given to indicate that at the present, as
well as in the past, the Roman Catholic hierarchy should be regarded as a
sinister political organization in a democracy.

Now as to Archbishop Curley's Charges

In an address before the Italian Club of Baltimore, Archbishop Curley
of that city, referring to the National Capitol, is quoted as saying: "Reli-
gious discrimination is there organized and rampant and the Catholic victims
of it are increasing in numbers daily." He further said that this was the
land "where no religious test ever was to be applied when it was a question
of public office or even of a clerkship in the treasury department, or the
Veterans' Bureau; where no man might be deprived of his rights by a hooded
mob or organized bigots."

What can such a tirade on the part of the Roman church mean at this
time in face of the facts? In Washington it has been generally admitted that
for years Roman Catholics have held federal positions far in excess of the
ratio of the Roman Catholic population to Protestants in this country. Those
who have been long in government positions and who have watched the work
of the very efficient machinery which Romanism maintains in the cap-
itol, state that this charge by the archbishop is but a smoke screen in order
to make an even greater inroad on federal positions.

The archbishop points out two special departments which have in the
past been indicated as places where the Roman Catholics have enjoyed a
marked advantage over Protestants. For instance, take the Veterans' Bu-
reau. This new unit of the government has been for months the subject of
comment because of strife between the groups employed there. There have been constant rumors that the Roman Catholics were endeavoring to control its activities, as it offers unusual opportunities for favoritism. Its expenditures average over one million dollars daily, and its personnel is very large. The present proportion of employes in the Veterans’ Bureau is 20 per cent Protestant and 80 per cent Roman Catholic. Whereas the Roman Catholic population of the country is not over one-fifth of the whole. Under conditions such as these, it is quite evident that there must be some reason why Archbishop Curley is trying to stir up the impression that members of his organization are being discriminated against.

This is but one evidence of an intensified drive on the part of the political arm of the Roman Catholic church, since the recent meeting of cardinals and bishops. Surely Roman Catholics should enjoy the same rights to federal appointments as any other group, as long as they are loyal to the flag. To discriminate against them would be un-American. However, they have no greater right to such employment than have the followers of those Protestant pioneers who founded and developed this country as a protest against the autocracy of Roman Catholic rulers, and despite much opposition on the part of the Vatican.

A gentleman who has been for years in government employ, upon reading Archbishop Curley’s statement, said, “That is but a subterfuge and it is remarkable how that church maneuvers their men into key positions in the government service. Their organization is constantly on the job and knows every move that is made. I am often surprised at Protestants because of their supineness. They are not Protestants, for they do not protest at all when they see these unfair discriminations.”

In the Departments

Last fall when investigations were somewhat epidemic in Washington, the National Methodist Press suggested that a congressional investigation into the matter of religious discriminations and influence in federal departments and offices would be most interesting and constructive. We trust that Archbishop Curley’s statement may stimulate such an investigation. The archbishop is reported as stating “that a list citing alleged religious discriminations in government departments now is being prepared in Washington and would be presented to President Coolidge.” It is sincerely hoped that this may reach the president as it gives promise of opening up a subject of real concern to the American people.
Such a disclosure would be especially illuminating in view of the recommendation of Bishop Hanna in charge of the executive department of the National Catholic Welfare Conference, which is one of the agencies of the Roman Catholic church located in Washington. He said at one of their meetings: “Many of our own seek positions in public service; many more should do so for the sake of Catholic well-being. If the proposed department of public welfare is created by Congress and the president, the good ordering of it will depend not so much on legislation as on the personal administering it. Technical training will be necessary for the successful candidate. Therefore, the more urgent need of the National Training School for Women already established, and with which the executive department had much to concern itself during the past year.”

The aforementioned “Department of Public Welfare” is the one which the Roman Catholic authorities have tried to substitute for a federal department of education which has been proposed and urged for the past ten years by leading educators and statesmen. The chief opponent to the educational bill has been the Roman Catholic church, which has been successful in blocking its passage. Evidently the purpose, from this statement of Bishop Hanna, is to fill the offices of this department with Roman Catholics and in this way so conduct its activities as to realize their ends, irrespective of what the federal legislation may be relative to it. How else can the above quotation be understood in view of the strenuous fight they have made against this bill?

MENTAL GOOSE-STEP IN CATHOLIC STUDY CLUBS

By LINN A. E. GALE, Washington Correspondent

“Study is the controlling objective and one becomes a member to study, not to debate.”

This is the keynote of the rules issued by the National Catholic Welfare Conference with headquarters at 1312 Massachusetts Ave., N. W., Washington, D. C., for the guidance of Catholic study clubs throughout the United States.

A highly interesting booklet “How to Conduct a Study Club” explains to the leaders precisely what they should do. Great stress is laid upon the im-
portance of maintaining strict control over the club and permitting no deviation from the ordained scheme of things. It is clear that the Catholic hierarchy intends to impose a mental goose-step on the members of these clubs. Well trained automatons, not thinking citizens with originality, are what is sought.

"A leader will be firm at all times," says the pamphlet. "His authority must be recognized and respected . . . . otherwise the club will quickly degenerate into a mere expression of opinion . . . ."

With characteristic Jesuit cunning, the members of these study clubs are advised to depend solely on Catholic sources of information. This policy is in perfect harmony with the long established Catholic policy of trying to keep children in Catholic schools. Every means is utilized to discourage attendance at public schools and to discourage the reading of standard books of a general nature. Catholics who read nothing by the great writers and thinkers of the world and whose only knowledge of science, history and government comes from the tainted and distorted material prepared by the hands of Jesuitism are easy subjects to control. Such slaves of the Catholic intellectual machine will, like Punch and Judy, dance whenever the master pulls the strings.

"An important source of information to those seeking enlightenment on the Catholic significance of current events and pending problems, both in Europe and the United States, is the Catholic papers which are using extensively the N. C. W. C. News Service," says the study club booklet. "It is well for members of the Catholic study clubs to know that this service provides adequate reports of world activities having Catholic interest . . . . The study club brings before its members the best literature written on the topic it is studying. In particular it emphasizes the Catholic viewpoint. It informs us of the books, magazines and newspapers in which are found not only the facts but also the Catholic and the non-Catholic attitudes."

That the men behind this vast project of Roman Catholic mis-education realize the obstacle which impartial and secular education means to them, is very evident. The booklet complains because "non-Catholic groups are very actively engaged in the study club movement." Catholics are reminded that they must counteract the effect of Protestant and independent education.

"Occurrences take place almost daily which demand a spokesman for the Catholic position," we are informed. "Sometimes the pastor can so speak. At others, and these are by far in the majority, the voice of an intelligent and informed layman would carry more weight. For example the local news-
paper publishes an attack on some aspect of Catholic belief or practice. A layman can answer this attack very effectively provided he knows HOW.”

Running throughout the booklet is an undercurrent of preparation of laymen for Catholic propaganda work. The Jesuit machine has learned by hard experience that it is not well for the priests to take the lead too frequently in defending the church. The public knows the selfish reasons which impel the priests to defend their own practices. It needs no argument to show the economic motive for the loyalty of the priest to Catholicism but if plain, ordinary members of Catholic churches can be trained to rush to the front whenever the papal system is attacked, the work of defense will be in better hands. Unsuspecting people will believe what a church member says where they would discount or repudiate what the priest may say. Insidious propaganda will come from apparently sincere and unselfish sources if the Catholic education scheme works. The unthinking will in too many cases be deceived and priestcraft will sit back, chuckling and laughing up its sleeve at public credulity.

It is an amusing irony as well as a disgusting one that near the close of the booklet “How to Conduct a Study Club,” this sop is thrown at the American school system: “Universal education has raised very appreciably the level of popular culture.” Just before that, however, the booklet was pointing out the necessity of depending upon Catholic information sources. The constant endeavor of the hierarchy is to depreciate the value of public schools and to lift the parochial school in popular estimation. This hypocritical bouquet to “universal education” is, of course, a mere gesture intended to reassure the outside world.

The papal hierarchy will frequently say pleasant things about public schools but in the same breath it will do all in its power to undermine them and lure American youth into Jesuit institutions. Catholic study clubs will be convenient bait to be used in this connection.
LITTLE RED SCHOOL HOUSE STICKERS. We are proud of these stickers. You have to see them to appreciate them. They are the little firebrands of the Protestant movement. The sticker is a beautiful picture of the Public School printed in red with appropriate wording. On the upper margin of the sticker are these words. “One school, One Flag, One Language.” On the side of the school are these words, “America’s Greatest Institution, Stand by It.” Rome has sworn to destroy the public school in the interest of her foreign school system. The fight is on throughout America to save our most cherished institution. Every agency possible must be used to reach and arouse the people, and these little stickers are wonderful missionaries. They are made of a very strong grade of stock with plenty of gum so they will stay put. A very effective way is to stick one on the back of every letter you write. There are plenty of other places where you can use them. The price is 25c for 50, or 50c for 100. Help us save the school by using these stickers liberally.

—Read The Rail Splitter—

A KENTUCKY HELL—The contents of this pamphlet was first printed in The American Citizen of Jan. 17, 1903, and is now re-published as it proves that crimes as vile as those committed under the folds of the Spanish flag three hundred years ago, are now being committed in this country behind the walls of Rome’s slave pens. It is an exposure of the H. O. G. S. in Louisville, Ky., and the two ladies who signed the narrative are still living and are in possession of the proofs as to its truthfulness. How the girls are made to shovel coal, clean stables, milk cows, and operate laundry machinery until their bodies are broken and health destroyed. A history of the Wilhite sisters. How a girl’s ears were cut in slits by a mother superior as punishment because she tried to escape. Read of the crimes committed against little slave girls by Rome’s “She Devils” in the very heart of America. Price 10c; three for 25c; seven for 50c; fifteen for $1; 100 for $5 postpaid.

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THE SINN FEIN OATH—Do you know why federal buildings are dynamited, cities sacked, girls and matrons raped, and Protestant blood made to flow in priest-ridden Ireland? It is the church of Rome, the old blood-thirsty harlot in action. Sinn Fein is the same in Ireland that the K. of C. is in America. Read and distribute the Sinn Fein Oath direct from Ireland and know the truth. This tract also contains Priest Phelan’s words of treason against the Constitution of the United States. Price, 50c for 100; $1.75 for 500; $3.50 for 1,000. Three dollars per 1,000 in larger quantities.
A SMALL GUN SPIKED—The reply of Wm. Lloyd Clark to one Wm. Davis, Pro-Roman Catholic editor and publisher of a “Brass Check” newspaper. Because of the force and vigor of the articles and the skilfull manner in which the facts are marshalled this pamphlet has enjoyed a remarkable sale, has been on the market for a quarter of a century and is still doing the work. It exposes the servile cowardice of the press and should be in the hands of every Protestant voter. When you read your copy keep it circulating among your friends. Price, 10c; three for 25c; seven for 50c; fifteen for $1.00; 100 for $5.00.

THE TAXATION OF CHURCH PROPERTY, by Wm. Lloyd Clark. Unanswerable arguments in favor of the taxation of all church property in America. Quotations from Garfield, Grant and other statesmen and scholars showing why for the good of humanity, the welfare of the church and the safety of the nation all church property should be taxed. Reliable information showing the demoralization of business and commerce in French Quebec and other parts of the world where the Catholic church has been unrestricted in its accumulation of wealth. Complete statistics from the Department of Commerce, Bulletin 142 Religious Bodies, showing officially the amount of property owned in the U. S. by each denomination, including the Negro and Catholic churches. This is exactly the document you have been needing on church statistics and taxation. The only pamphlet of its kind in existence. Price, 10c; 3 for 25c; 7 for 50c; 15 for $1.00; 100 for $5.00.

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By MRS. WM. LLYOD CLARK

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CONVENT HORROR

BY BARBARA UBRYCK

The accurate and official story of a beautiful girl outraged by a lustful Roman priest and left to languish for 21 years in a loathsome Papal dungeon eight by six feet square. No sanitary provisions. No light or sunshine. No fresh air or ventilation. Compelled to live on black bread, moldy potatoes and stale water. No change of clothing, garments rotted away and the poor victim of priestly lust and Roman malice as naked as a wild beast when discovered and liberated. Outraged night after night by a lustful Roman brute then left to suffer the most unspeakable horrors ever endured by a human being for twenty-one years. A correct and truthful story of the most horrible thing in human history. We have printed a large edition of this book. We are appealing to the patriots to read it and help us get it into the homes of the people. Front cover contains an illustration showing the actual condition of the woman when found. The fastest selling book ever placed in the hands of agents. Single copy 25c. Five copies $1. Price to agents 100 copies $12.50. Big edition ready, rush your orders.
THE DEVIL’S PRAYER BOOK
BY WM. LLOYD CLARK

We have just issued from The Rail Splitter press a new edition of “The Devil’s Prayer Book,” an exposure of auricular confession as practiced by the Roman Catholic Church. It is a great eye opener for husbands, fathers and brothers. No male relative is allowed to be in the confessional or to be so located that he can hear the questions asked his wife, sister or sweetheart during the ordeal of confession. When you read this book you will know why. The book has an illustration showing the attitude or poise of both priest and women while in confession. It also publishes the questions which the priest is compelled to ask his female dupe through the hole in the wall before he can grant an absolution. It also contains other valuable information. This office is able to produce a book of this kind for the reason that we own one of the largest if not the largest and most complete Anti-Papal libraries in America including the secret works of the church. You get in this book for a trifle what it would cost you a vast sum to accumulate if you gathered the information at random. It would also cost you the research of a life time. Mr. Clark commenced the work of building a great patriotic library over forty years ago. He has succeeded in accumulating a vast collection of the most carefully guarded secret works of the church and you get the benefit of his tireless labors in this book for the insignificant outlay of twenty-five cents. The material used could have easily been elaborated and padded out into a larger volume and sold for two or three dollars. But it is the purpose of this concern to reach the masses and this matter has been accordingly condensed in a document within the reach of all. It is for MEN ONLY and should be kept out of the reach of children. It is a book for real red-blooded HE-MEN. The price is 25¢ for single copies or five for $1. We want agents in every community in America to peddle this book. To those who will act as our agents we will make a rate of $12.50 per 100 post-paid, cash with order. This is the best chance you ever had to make fast money and do good at the same time. The figures are plain. Don’t ask questions. Order your books and push the work. We are going to sell 100,000 copies of this book this year and you are going to help us do it. Watch The Rail Splitter for reports in this great book selling campaign.

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The Rail Splitter

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