

### Roman Catholic School Delusion

Though inferior to Protestant institutions Protestants Patronize Them to Sorrow.

By Rev. C. F. Wemberly  
From The Christian Witness, July 22, 1915.

Our people are asleep on many vital propositions, touching life and morals, but on no point do we seem to be so incapable of being aroused as on the question of Catholicism in general, and Catholic schools in particular, we mean, of course, our Protestant people. The question of Roman school, especially their institutions for girls, presents an unfathomable conundrum. That system; we cannot call it a church, as Carlisle has truly called it "the most gigantic delusion of the ages," has in the face of all history, observation, and experience created an impression that Catholic schools are the best and most thorough. Just how this idea has fastened itself upon us is the mystery. But it has, and Protestant people are making themselves the henchmen and dupes of Rome by helping to propagate this falsehood. Nothing could be farther from the truth.

One must be in school work to know the extent to which this idea has grown; on the other hand, one must know the spirit and animus of Rome to understand why she has dotted our land with academies and convents, equaling in numbers and building display all such institutions of Protestantism combined.

Someone who doubts the situation touching the relation of two systems of education should explain how it is that our Protestant schools must put men in the field and campaign as vigorously as a candidate seeking office. By so doing they can scarcely make "tongue and buckle meet." Some do not make them meet. But a score of "Sacred Hearts," "St. Vincent's," "St. Cecilia's," "St. Mary's," and "Holy Rosaries" remain quietly behind their ten foot walls, and have all the girls they want. Who ever met up with an agent out drumming for some convent or Saint Somebody? We have been doing work for our schools several seasons, in this and other States, and we have the first one to hear of.

They don't have to get out and hustle; our blind, deluded Protestant fathers and mothers act as their advance agents, that is so much better. So long as the delusion remains as it is we can do the hustling and they get the girls. We wonder if all our preachers see this thing in its true perspective. Here and there we find Methodist, Baptist, Presbyterian and Christian Champbellite girls attending convents. One rule of our ministerial career we have religiously lived up to: no Protestant girl within the bounds of this preacher's bailiwick gets off to a Catholic school without our vigorous protest. At such time we are Protestant in deed and in truth. Much could be done by our pastors to counteract this dangerous idea, but not all, the delusion is upon us.

We never met one of our Protestant victims of convent delusion without quietly getting from them all the information possible. Here are a few items which some of our pious fathers and mothers ought to let filter into their gray matter receptacles, if possible. In one convent there were 140 boarders, 70 per cent of them were Protestant girls. In another there were 20 Protestant girls, 17 of them joined the Catholic Church, two more were taken out to prevent them from joining. But the harm was done; those girls are ruined for and fruitfulness in the future to their own denominations.

One once had a neighbor who was a zealous member of the Presbyterian Church; his daughter young and beautiful, had graduated from a convent. Frequently we have known her to leave home on some pretext; then with prayer book, consoled, hurry to the Catholic Church several blocks away. These same parents had stoutly defended their action, as to the choice of school, declaring that their daughter's church affiliations were unmolesated. This same girl could not have passed an examination for a certificate to teach a country school; she was incapable of writing a correct sentence in English. She had gotten what Rome seeks to give: not education, but training in the

glory of the "Holy Catholic Church."

We once had a friend who was a converted priest, having spent nine years in their colleges and seminaries. He was densely ignorant of the Bible, and confessed that his ignorance of any true learning was a source of mortification to him. We have never known a woman, educated in Catholic school, who ever put it into practical use. They go out, and just imagine they are educated. This discussion, with its object lessons and living examples, might be prolonged indefinitely; but we wish to make some general observations and deductions as to why Protestants ought not, under any circumstances, patronize Catholic schools.

First. ROME DOES NOT BELIEVE IN EDUCATION. This is a strong statement, but absolutely true. Outside of Protestant countries she does not pretend to educate the masses. Rome has blighted with the curse of ignorance every country she has fully controlled. Every Latin country on earth substantiates this statement. Rome, in her present ecclesiastical role, has had undisputed sway in Italy for sixteen centuries, and 85 per cent of her people are illiterate. If she believes in education, why does she fight to the bitter end our public schools? The reason is obvious, the public schools educate; the parochial school does not, only pacifies and keeps the blight of the church upon the people. Rome cannot afford to educate; her meat and drink are ignorance and superstition. Rome is forced to make appearances in countries where the masses seek education.

Second. We venture a still stronger statement: ROME CAN NOT GIVE A LIBERAL EDUCATION. The reason for this lies more in the system than in the motives of their teachers. How can their priests and sisters impart what they do not possess? Under the limelight of a broad, liberal education, Rome would disintegrate; a system that holds an iron grip censor on every book, every study their people pursue, cannot be other than narrow and faulty. There are some branches upon which Catholic schools place great emphasis; but think of Rome teaching an authentic work on the history of civilization or of the church. These two branches are the foundation of an education. The paganism and false dogmas of Rome could not stand in the light of true learning; no one knows this better than Rome and her emissaries. The mythologies of ancient Rome are as rational as the dogmas and tenets of Christian (?) Rome. When we make the statement that Rome cannot educate, we mean exactly that. Three facts a further proof. (1) Because her teachers, men and women, are the exponents of a system that grows and flourishes on the ignorance and gullibility of the communicants; teaching can go only so far and no farther. (2) Our Protestant pupils get the same till of fare as they give their own. Only those who have felt the pulse and sincerity of Protestant education can know the shallowness and shallowness of Catholic schools. (3) A system that eliminates the Bible as a fundamental part of the curriculum is a shell without a kernel bark without the sap. Not only is the Bible kept from the people, but the priest and sisters are themselves ignorant of the Word. A converted priest who had been trained from academy to seminary told the writer that three weeks would cover all the study he had had of the precious Book. The facts are, for thoroughness and breadth, the Catholic schools are not in the same class with our own schools.

Third. And we wish we could make this point sufficiently strong to penetrate the molly-coddle brains of otherwise good people: ALL THE KINDNESS AND SYMPATHY SHOWN OUR GIRLS, WHILE UNDER THEIR TUITION, IS PRE-MEDIATING HYPOCRISY. Catholic girls have confessed the partiality shown Protestant girls. They are the most consummate proselyters on earth, but they do it by indirect methods. Rome never fights in the open until she has the scepter of power. This indirect method is the hope that hoodwinks the parents and unsophisticated daughters: Rome is organized from the pope to the humblest

member of the Knights of Columbus; they are not for education, salvation or civilization, but to bring wealth and power to the "Woman" described in Revelation.

Fourth. We must keep in mind that ROME BIDS ONLY FOR OUR GIRLS. They make no effort to reach our boys. When the womanhood is loyal to the church she has no fear of the future. In this she shows a deep laid scheme. The shortest route for winning a nation to this cult is by winning the future mothers; this she is seeking to do with all the Jesuit duplicity.

Fifth. The old-time Philistines were no more under the ban of religious ostracism than we are regarded by the minions of the Vatican. Every Protestant parent, not married by a priest, is living in adultery; the very girls we place in their care, bestowing smiles and caresses upon them as they do, are nothing less than illegitimate children. Protestants who deny this advertise their ignorance. Catholics who deny it are wilful perjurers.

Sixth. Catholics are careful never to place their girls in Protestant schools; the priest controls this matter, when he issues one of his ultimatums; but Protestants ignore the advice of their pastors. The exceptions to this rule, even to our public schools, are when the church has practically lost its grip upon them.

Seventh. By patronizing Catholic schools we are placing money, influence and prestige into the hands and coffers of the most treacherous and dangerous menace with which our country must sooner or later reckon. The rule of Rome means death to our free institutions and blood-bought privileges. In all history there is not one exception, "Rome never changes." Step by step we are passing the scepter back to the hand which swung the sword and dagger on St. Bartholomew's Day, leaving behind 100,000 murdered Protestants; back to the "synagogue of Satan," which could institute the hellish Inquisition for many centuries, and her popes stir the Te Deums after the butcheries.

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