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## ANOTHER VICTIM GONE--CAN IT BE HER CRY WILL FALL ON DEAF EARS?

### THIS ROMAN BAND OF BANDITS IS ORGANIZED ALL OVER THE WORD

Faithful Members of the Hierarchy Occupy High Office in Every State in the Union--Oregon Judges Are Catholic--Many Officers Who Are Not Known as Catholics Are Catholics--Is This America?--Patriots, We Must Put Our Offices and Our Courts in Charge of Loyal Citizens.

Again the cry of suffering from the lips of a helpless victim in the hands of a pitiless monster comes from the depths of hell on earth. This time the location is Oak Grove, Oregon, at Sister Teresa's sanitarium. The victim is Miss Agnes Martin, her sister name, Sister Xavier. I will tell her story as I have it in my office in black and white, and as I tell it I can see in advance the sleepy Protestants of this Northwest town turn over in their beds of ease in Zion and go to sleep once more, only regretting that they have been disturbed. I can see the merchants who are waxing rich by the wantonness of the woman in scarlet, only grasp with a tighter grip the purses of gold and go on in their wicked adultery with the beast. How long, oh, Lord, will the cry of the helpless and forsaken fall on deaf ears and hardened hearts. Here it is:

On September 19 I received a letter from Anna Lowery, "The Martyr in Black," telling of Sister Xavier, making an appeal to me to do what I could to rescue her from her tormentors. Sister Xavier is still as far as I know a Catholic, nevertheless, in response to this appeal I immediately set in motion a plan for her rescue. Sister Xavier was not kept under lock and key, but was kept in such a condition as to render it impossible for her to leave, independent of the wishes of the superior of the sanitarium. Here is a letter from her to Miss Anna Lowery which explains her situation:

"My Dear Friend,  
"No doubt you blame me for seeming to fail you when you needed me, but it is far from true. I am still in bed. I wrote you how I was situated and that I would do anything to help you--God knows I would, but I seem to be worse. I wish I could be near you in your present trial. How is it coming off? I have thought of you constantly. Is there no way I could write for you and obtain some money--a story of fiction for the paper, or my own life? I can read character by hand-writing if you could get me any people to send specimens or if the Menace would care to take up graphology, I could write articles for them and they could send me specimens to read from their subscribers and then publish them in the paper. I think it would increase their circulation. I am in need of money badly--I gave Sister Teresa \$20 and she cannot return it. I am even out of shoes, clothes. If you had not supplied me with stamps, would be out of those also. I know you have all you can do, but if there is any way you know of, let me know. I think you know me well enough to trust me in spite of this trouble. I wish you would come to see me. Don't you think you can? Now don't forsake me--I am alone and need your sympathy."

"SR. M. XAVIER."  
There you have it--alone, forsaken, sick, without clothes, money or friends. Yet they say any sister can go or come when she pleases. That the sisters are in reality living in a veritable hell, there is no question, and I am beginning to believe that the most awful conditions are existent on the Pacific coast. After my plan for her rescue was set in motion, it became impossible to hear a word from her, as Miss Lowery testifies. And perhaps the letter written by her to Miss Lowery from Chicago will throw some light on the subject:  
"Room B 34, Congress Hotel and Annex, Chicago, Wed.  
"Dear Miss Laurie:  
"I do not know why you would not written. I sent you word I have got to you, and heard nothing. I sent that word saying good-bye merely as a blind as the nurse was reading my mail. Mr. Eby saw me and just as I was talking with him, Sr. Teresa walked in. She said she would take me up to his office, then that night she brought me away. I thought I would have another chance of seeing you, but was ill in San Francisco and had to wait. God knows I went through enough to get to you. A Catholic gentleman here gave me this room and a friend feeds me and gives me money. I never thought you would refuse me. I would have been good and faithful and worked for you--they sent my trunk, took out a ring, and my private letters and the clothes worth having. If I were well enough I would go back and get a detective to get my things, but I am too ill in body to care. "I come to you penniless, alone, sick. The convents refuse me shelter even--from them, rich, high, and supposed to be charitable Catholics. I appeal to you, a poor hard-working woman, and I feel that I will not appeal in vain. Sister Teresa asked me repeatedly to give you up, and I refused. Cannot you come or wire at once. I sent you a message to the Menace.  
"I am anxious to hear about the trial. Do not forsake me. I see only death ahead, no kindness in this

dreary world. Oh, for a friend to care for in this vale of tears.  
"I am sincere, do not doubt me, please, and as you are a sufferer and a Christian (follower of Christ) help me in need. If you cannot help me, God be with you, and thanks for what you did do."  
"SR. M. XAVIER."

There it is another trail from those who have felt the sting of Rome. This is the last word received from Sister Xavier. Where she is now, or what has become of her, God only knows, and perhaps Sister Teresa, Miss Agnes Martin has dropped out of sight. Can Rome tell us where she is? If so, let them speak, we want to know.  
I have sent letters to all the possible addresses where she might be found, and have received so far, two replies. Box 43, R. L. Orlando, Fla., Nov. 28, 1913.  
Mr. J. L. Myers.

Dear Sir: Your note of inquiry received and in reply would say that I have not seen Sr. Xavier since the latter part of June, when she left here for Chicago. She told me then she was going to a sanitarium near Portland, Oregon. I have written several times to her, but have received no reply.  
Yours respectfully,  
MRS. ANNA H. PIATT.  
Here is one from a mother(?) of Texas:

Dear Sir: I do not know where Sr. Xavier (Agnes Martin) is. She was at St. Teresa's sanitarium the last I heard of her. She is not a bound member of any religious order, as far as I know. So if she is undergoing hardships she should not remain. Her health is critically poor.  
Yours sincerely,  
MOTHER ROSE MANE.

My candid belief is that this girl was taken away from this coast to Chicago to avoid us in our endeavor to save her from her persecutors. We demand that the Catholics tell us where this sufferer is. If she is in a dungeon, we want to know it. The time has come for all men with backbones to prepare to meet this enemy.  
LEON L. MYERS,  
Christian Minister.

**PATRIOTS, NOTICE.**  
Leon L. Myers is chief attorney for the Guardians of Liberty, and will come at the call of the patriots of any community who desire to organize themselves. There is work to do in every community. Patriots arouse ye, for the battle is on.

The following is the warrant of authority issued by the National Court of the Guardians of Liberty, sitting in the city and state of New York:  
"To Whom This May Be Presented:  
"Know ye, that Leon L. Myers, of Silvertown, Oregon, a member of Liberty Court No. 2, of the Guardians of Liberty, located in the city and state of New York, has been made a deputy chief attorney of the order for the purpose of establishing courts of Guardians of Liberty in Oregon. The obligation of a deputy chief attorney makes it imperative that he carefully and thoroughly investigates the character of applicants for local courts, and that he will act only in strict compliance and conformity with the constitution, rules and regulations of the order.  
This warrant has been issued by the authority and under the seal of the National Court, this 16th day of January 1914.  
E. BLAIR,  
Deputy Chief Attorney.  
Valid until the 16th day of June, 1914.

**The Kind of Help That Helps.**  
Dear Sir: Your paper has been recommended to me by Otis L. Spurgeon as one of the very best patriotic papers printed in the United States. And as I am very deeply interested in this subject, and am satisfied that the time has come when it is necessary to take a decided stand against Romanism, I am sending you under separate cover a directory of the city of Cadillac with the names checked that I believe would be interested in your paper. Find enclosed \$5 to help pay the expense, and please send sample copies to each of these people within the next ten days, if you can. Yours for freedom.

Read the Menace and then help nail the following Catholic lie:  
"We have been asked so many times "If the Menace is lying about the Catholic church, why doesn't that church deny the charges made?" that we take this opportunity of telling you something about that paper, and the reason the church hates to bother with it. The church does not care to notice such obscenities, blasphemies and libels because it can hardly imagine that men in our day, right here in America can believe such lies; because noticing them increases their population; and because they are short-lived--their authors lie too much, defeat their own purpose, disgust their readers and bankrupt themselves."



The sex desire is one of the greatest, if not the greatest desire, of the average human being, and there is a reason for the priests being unmarried other than the inconvenience or bother of performing the sweet, simple, elevating duties of a good husband. The attempt on the part of some good priests to live up to their youthful ideals of the priesthood "is enough to drive a man to drink," and it has driven many a poor priest to drink and worse than drink, until it is quite the ordinary thing for priests to be "fathers" indeed as well as in name. This is a dark spot in our civilization, and, if allowed to continue, it will ruin the United States as it has every other country where it has been tolerated.

### THE LIQUOR INTERESTS ARE ON THE RUN!

When an institution that has been the object of reforming efforts takes to reforming itself, or to preaching its own need of reform, its enemies may take comfort. The Anti-Saloon League and Woman's Christian Temperance Union have withstood the railings of many, points out the Christian Work and Evangelist (New York), but their efforts to amend the constitution of the United States so that the manufacture, sale, and importation of liquor shall be prohibited is taken as no joke by the liquor interests. A liquor dealer's journal is quoted in what the Christian Work calls a "remarkable prophecy of the downfall of the liquor trade." Their "betrayal of fear" is no longer masked, and their leading journal calls upon the liquor dealers to prepare their defense, for their day of trial is frankly at hand. In these words the liquor dealer's journal presents what it avers is "a truthful statement" of how matters stand publicly on this question:  
"It is always best for normal people to look at things as they are. Reality may be obscured to the sick or feeble-minded in certain circumstances, but deception is a poor evidence of friendship. Partisanship with blinded eyes only leads the way to ruin, and self-deception is the worst of all. Let us look at things as they are, and in the face of the enemy dare to consider and concede their strength. Knowing his plan of battle, we can better arrange our forces for his defeat; rightly estimating his strength, we can better provide to meet it. The prohibition fight henceforth will be nationwide, and contemplates writing into the National constitution a prohibition of the manufacture and sale of all alcoholic beverages. To accomplish this result will require the ratification of thirty-six out of the forty-eight states in the Union. Of these nine are already in line through state prohibition--Maine, Kansas, North Dakota, Oklahoma, Mississippi, Georgia, Tennessee, North Carolina, West Virginia. The last five have been added within a period of six years. In addition to these there are eighteen states in which a major part of the people live in territory made dry by local option, in which we may be assured prohibition sentiment predominates. If the people in these states who are opposed to the liquor traffic demand it, their legislatures will undoubtedly ratify a national amendment.  
The most influential argument against prohibition is that it is not effective; that "prohibition don't prohibit." This is not basic or moral; the fact of failure to enforce is no argument against even the expediency, much less against the moral issue involved. Ultimately all questions must be settled by moral standards; only in this way can mankind be saved from self-effacement. The liquor traffic cannot save itself by declaring that government is incapable of coping with the problem it presents; when the people decide that it must go, it will be banished. We are not discussing the benefit or justice of prohibition, but its possibility and its probability in present circumstances. To us there is 'the handwriting on the wall,' and its interpretation spells doom. For this the liquor business is to blame; it seems incapable of learning any lesson of advancement or any motive but profit. To perpetuate itself, it has formed alliance with the slums that reel all conscientious and patriotic citizens. It deliberately aids the most corrupt political powers, and backs with all of its resources the most unworthy men, the most corrupt and recreant officials. It does not aid the purification of municipal, state or national administration. Why? Because it has to ask immunity for its own lawlessness. That this condition is inherently and inevitably necessary we do not believe, but it has come to be a fact, and the public, which is to pass on the matter in its final analysis, believes anything bad that anybody can tell it of the liquor business. Why? Let the leaders of the trade answer. Other lines of business may be as bad, or even worse, but it is not so plainly in evidence. The case of the liquor traffic is called for adjudication by the American people, and must be ready for trial. Other cases may be called later but the one before the court can not be postponed. But, as in the past, the men most concerned are playing for postponement, not for acquittal. Is it because they fear the weakness of their defense that they fear to go to trial? There are billions of property involved, and an industry of great employing and tax-paying ability; but when the people decide that the truth is being told about the alcoholic-liquor trade, the money value will not count, for conscience aroused puts the value of a man above all other things. The writer believes that prohibition is the morally wrong, but he knows that theories, however well substantiated, may be overturned by conditions, as has often been done in the world's history. In this country we have recently swept aside one of the fundamental theories of the framers of our constitution in going from representative to direct government; we are on the verge of universal instead of male suffrage, and there is a spirit abroad which recks little of tradition, of precedent, or of vested rights; and on liberty used licentiously and destructively it will work short shrift. Prepare the defense, friends; make your case ready for court, the trial can not be postponed!"--Selected.

### STICKERS

In Angel town there lives a beast  
As many beasts there be,  
A dog mongrel, pup, whelp and hound  
And curs of low degree.  
This Angel beast bit Christian folks  
And many things beside,  
But when it bit a bit of grit,  
It laid it down and died.  
A reward of \$10 will be given for the discovery of an Oregon "father" over forty years of age, who is not a father. Hurry! Hurry! Hurry!!!  
We would like to read a book written by Father Thomas, entitled "The Escaped Priest from Mt. Angel."  
Lots of girls are forced into the convents against their wills and for a time are rebellious. But time makes them good nuns. Why?  
Where is my boy tonight? Perhaps he's gone to Mt. Angel to get his sins forgiven and he may never escape.

### ROMISH SCHOLARSHIP IS A GREAT MYTH, MAGNIFIED BY THE PRIESTS' "HOLY" OFFICE

In Thousands of Ways the Priests Advertise Themselves as Being Almost, If Not Quite, Supernaturally Wise and Scholarly, But They Are Very Poorly Educated in the Modern Sense of That Term--Their Hold on the People Is Because of the People's Ignorance.

Cardinal Gibbons is supposed by the public generally to be a man of learning, because they hear of him only through the daily papers, where his language is cleared by the reporters, and his syntax corrected. But turn to his writings a good sample of which is his book, "The Faith of Our Fathers," and you have this alleged great man without expurgation. He is American-born, so there is no excuse such as one could make for a foreigner learning English and writing in it. Turn to page 36 of the seventy-seventh edition, "carefully revised," as the title page tells us. There he speaks of newly-arrived immigrants from Italy and calls them "emigrants." A child in the fifth grade of a public school would be sharply reprimanded for so gross an error in the use of words. These "emigrants" having arrived, stood in a bunch, lost in this strange country till they espied the cross on the cathedral (Richmond, Virginia), whereupon they rushed to that building, entered and saw a bit of home. "They saw around them the paintings of familiar saints, whom they had been accustomed to reverence from their youth." Did they, indeed? Then those "emigrants" were over three hundred years old, for no one is canonized until he has been dead that length of time. But really the cardinal did not mean to rival Munchausen. He merely could not say what he was trying to do, and he had seventy-seven editions in which to get it out, but has not as yet. He meant to tell us that his "emigrants" saw familiar paintings, not familiar saints. But this is rather petty. Let us get on to graver things.

Naturalists tell us that the fox is very cunning, but not intelligent. She will hide her den containing her babies with much skill. Then she goes to a farmyard, steals a hen and carrying it to her den, plucks it at the entrance, scattering the feathers at the door and the wind scattering them still more, she thus betrays her. This shows lack of intelligence. James Cardinal Gibbons has been called "Fox" Gibbons (el zorro) by his enemies, and by those who detect his ways without classing themselves as his enemies. Let us look a little farther into this book and judge for ourselves. But first it is to be recalled that, as he tells us in his preface, the material for the book is taken from sermons which he preached to "mixed audiences" in Tennessee when he was a missionary priest. That must have been just before our Civil War, or thereabouts. Those "mixed audiences" were probably "poor whites" and negroes, far more ignorant than those two classes there are now. What did this good priest tell those people? For one thing he told them of the "Spanish Inquisition." He ignored the inquisition which had existed under one name or another from the first century, and which became bloody and fire-blackened as soon as the Roman Catholic church gained political power by being taken over by the Roman Emperor Constantine early in the fifth century. From the day of its accession to power it tortured, burned at the stake, slew with the sword countless thousands, and promoted wars and massacres endlessly and beyond computation as to the number of the slain, all for its own aggrandizement. None of this did the cardinal-to-be tell his "mixed audiences." He began with the Spanish inquisition in the fifteenth century, and denied that the church had any responsibility therein; affirmed that it was a matter of the crown, and the church did all it could to prevent it, and to rescue its victims; that Rome was a city of refuge, etc. It was the plan of the Catholic church at the time the Cardinal was thus polluting the minds of his "mixed audiences" to make this preposterous denial, and he told the present lie, and has let it stand for fifty years. The church has, a good many years ago, backed down from this stand. Before me as I write are many books written by Catholics on the inquisition. Three of about the date of Gibbons' sermons make the same denial. The later ones do not. Among the best of the later ones is a volume of 284 pages, "The Inquisition," by E. Vancandard, translated from the second edition by B. L. Conway, C. S. P., printed by Longmans, Green & Co., and bearing the imprimatur of Archbishop (now Cardinal) John M. Farley of New York. This imprimatur makes the book absolutely authoritative, besides we all know the writer and the translator to be "good Catholics." In this book, the Reverend Vancandard acknowledges, without reservation, the church's complete responsibility for the inquisition in all the ages of the Christian and Roman Catholic church. After each admission he smooths the matter over all he can, and he "can" a lot. But the admission stands. Now among all the thousands who have written on the inquisition the foremost is Doctor of Laws Henry Charles Lea, of Philadelphia. He spent a long lifetime at it. Vancandard quotes him on nearly every page, saying he is truthful, learned and reliable, though he

was "a hater of the Catholic church." This statement is recent, while before me lies another book by a priest who in speaking of Dr. Lea, says he was the biggest liar and bigot that ever wrote with a pen. So you see that the church does change, in some things.  
Doctor Lea is the best authority on the tremendous subject of the inquisition, but not many can read through a dozen or more large volumes, closely printed. So there are other books that take a bird's-eye view, and are complete enough for any but those who have to study the matter in detail. Such a volume is the Catholic one just mentioned, by Vancandard. He makes some statements that are untrue. As for example, that the Roman church never persecuted for heresy anyone outside of the Christian church, for she burnt countless Jews and Moors in Spain, robbing them wholesale, and at last drove them penniless out of the country. In fact the last "heretic" she dared burn was a Jew, at Rome in 1826. Think how recent that is! My own father was then a full-grown man.  
In very condensed form, this is the simple fact: From the first century to the time of Constantine the inquisition was never violent; no force at all but only instruction and persuasion. From the time of Constantine, when the Catholic church of Rome acquired political power, the inquisition was "bloody and fire-blackened," and continued so up to near 1830, when it had to draw in its horns. It still found a thousand ways to harass anyone who expressed disbelief in its dogmas, but it could no longer kill openly. It exists today within the walls of the vatican. Cardinal Rampolla, who died recently, was the secretary of the inquisition at the time of his death. The church still ex-communicates, a deadly thing formerly, but one that does not hurt so much today, though it is serious for some of its victims, especially if they be priests, as many of them are. The present pope, Pius X, has fulminated savagely against "Modernism," which is another name for the same "crime" whose penalty was first torture and then burning at the stake--heresy.

On pages xii and xiii of his "Introduction" to "The Faith of Our Fathers," Cardinal Gibbons says: "I do not wonder that the church is hated by those who learn that she is from her enemies. It is natural for an honest man to loathe an institution whose history he believes to be marked by bloodshed, crime and fraud." Except for the blunder in English construction in the use of "that" for "what" in the first sentence of this quotation, we can heartily agree with Mr. Gibbons. All informed people loathe the Roman Catholic church because we know that its history is marked by crime, bloodshed and fraud beyond any other institution that has ever existed on the earth.

Another thing that the good Missionary Priest Gibbons told his variegated audiences was that the Roman Catholic church was founded by Jesus Christ in the year 33, and that Catholics worship Christ. That the church of England was founded by Henry VIII in 1534, and that the Protestants of England, Scotland, parts of Ireland, and all the British colonists and the Protestant Episcopal church members of America, worship Henry of the Wives! The facts in this case are that St. Paul brought Christianity to Britain in the first century; that later on when the popes usurped authority over all Christians, Rome butted in and took possession of Britain; was later chased out, and the pure worship of Christ resumed. The historical data that Paul was in Britain are stronger, say unbiased writers of history, than the evidence that St. Peter ever saw Rome. Certainly Peter was not the first pope, as the Romanists claim, for the papacy did not exist till hundreds of years after Peter's death. Every in Rome was made to order.

As a matter of course, this good bit of "evidence" that Peter is buried moral missionary priest did not stop with the church of England, but told his ignorant hearers that Methodists worship John Wesley, Presbyterians, John Calvin, and so on to the end of the list. Ignorant they were, but how many of them must have snickered when he told them such things! And witness the mental and moral condition of the man, willing to utter such untruths, and to let them stand in print through "seventy-seven editions." And as evidence that he has not reformed nor gained sense, recall that a few years ago when the trouble that expelled the Roman church from France was at its most acute stage, Gibbons got the Associated Press to interview him, to "inform the American people," and then made the lying statement that "the whole trouble was being caused by the one fact that the French statesmen hated religion and wanted to destroy it." As we all know, religion had nothing to do with the affair. It was simply the (Continued on page 4.)