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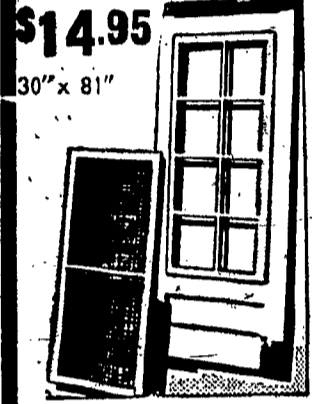
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Congressmen Queried On Bogus Oath Of Knights Of Columbus

By J. J. GILBERT

Washington—(NC)—The bogus Knights of Columbus oath seems to be making the rounds again.

Copies of this infamous composition and letters concerning it are being received by members of Congress in some numbers.

The so-called oath probably owes its wide circulation and long survival to the fact that it was printed in the Congressional Record 41 years ago. It was not printed in that publication as being a real K. of C. oath but only for the purpose of proving its falsity. It was printed as an exhibit of a vicious and libelous document circulated in a Congressional election campaign in which one of the parties was a Catholic.

APPARENTLY PEOPLE interested in keeping this scurrilous writing alive fitted it out of its context, and employed the fact that it appeared in the Congressional Record as all as evidence of its authenticity.

Copies of the 1913 Congressional Record are no longer obtainable, but the division of bibliography of the Library of Congress has made available to Congressmen an official explanation of how the thing got started. The explanation contains a thorough refutation of the so-called oath.

Contesting tactics in a campaign in which he lost a seat in the 62nd Congress, a Catholic candidate cited to the House Committee on Elections the bogus Knights of Columbus oath.

Members of the Society of St. Frederick in Spanish is spelled Fredericks. In addition, members must be persons of unblemished reputation and true religious fervor.

Patron of the society, whose slogan is "Catholic Faith and Charity," is St. Frederick, Bishop of Utrecht, Holland, who was martyred in 838, and is the earliest recognized saint of that name.

Chief aim of the Society of St. Frederick is to provide economic or any other type of help to needy persons bearing the name of Frederick or Fredericks, whether members or not.

circulated against him. The fictitious oath was printed as a part of the proceedings. It was called "a blasphemous and infamous libel" and was said to be "so revolting" and "so nauseating" that the injury done to the candidate, the K. of C. and Catholics in general "can hardly be measured in terms." The successful candidate said he believed the oath to be "spurious," and that he tried to suppress it. He also said he felt it lost him rather than gained him votes.

Society Admits Only 'Fredericks'

Barcelona, Spain — If you're a good Catholic and your name is Fredericks, there's a welcome mat out here for you—at least in the Society of St. Frederick, the only Catholic organization of its kind in the world, which is now celebrating its diamond jubilee.

Founded in Barcelona in 1879, the Society of St. Frederick is confined exclusively to Catholics bearing the name of Frederick or Fredericks. In addition, members must be persons of unblemished reputation and true religious fervor.

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Chief aim of the Society of St. Frederick is to provide economic or any other type of help to needy persons bearing the name of Frederick or Fredericks, whether members or not.

What Are Hopes For Protestants At Evanston?

True Notion Of Church Unity Explained

The following article discusses the Catholic position on Church Unity and also the history, objectives and present status of the Ecumenical Movement among non-Catholic religious groups. The author, Monsignor Hawks, who became a convert from Anglicanism in 1909, is an authority on the Catholic efforts towards unity both among themselves and in relation to the Catholic Church.

By MSGR. EDWARD HAWKS (Written for N.C.W.C. News Service)

The second so-called Ecumenical Congress is to be held this summer in Evanston, a suburb of Chicago.

The name is improper, since it is applied to a meeting composed almost entirely of Protestants who have not been able to demonstrate any principle of objective unity. Moreover, the name has been in constant use in history to designate the General Councils of the Catholic Church. The purpose of the gathering is to acclaim the existence of some sort of unity which includes all the Christians who accept Christ as Divine.

The first congress of this name took place some years ago at Amsterdam. Most of the Protestant denominations were then represented; there were also delegates present from a few of the Oriental Churches. That congress achieved one of its objectives. It was able to bring into official contact the executives of two world-wide Protestant organizations which had hitherto acted independently. These were the movements known as: first, "The Faith and Order Movement," and, second, "The Life and Work Movement."

AMSTERDAM FAILED, however, to accomplish any more than a proof of the good-will which the parties had already. Since the two movements were not going in the same path, despite the ultimate objective, the result is not surprising. It is hoped, we understand, that the meeting at Evanston will bring the various churches closer together.

It is easy for Catholics to dismiss this matter with a shrug of the shoulder as being a striving after the unattainable. There are several reasons why they should be vitally interested. The congress is certainly a proof that Protestants are alarmed at the lack of unity, and are seeking, at least a formula of unity. Again they are giving indisputable evidence that this unity is either unattainable or worthless if attained. Also, in view of the modern tendency to let a few people do all the thinking and acting, no one knows what a so-called ecumenical body may dominate all the means of propaganda and starve minority groups out of existence.

IN ORDER to avoid confused thinking we ought to have a clear idea of what is meant by church unity. Catholics believe as a matter of faith, that the Church is the Body of Christ, and manifests her unity by her visible existence, of which unity is an essential quality or trans-

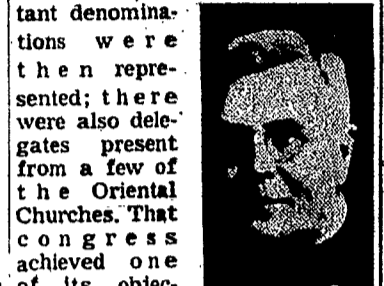
conservative Protestants when the Episcopal Church opened its pulpits to the ministers of other Protestant bodies in the year 1907. At that time one of the bishops designated this new legislation as a step to universal apostasy. He has been proved a true prophet insofar as the repudiation, or perhaps we should say the ignoring of dogmatic truth is concerned.

THE OTHER KIND of reunion was quite in opposition. It was first sponsored by Bishop Soderblom of Sweden. It brushes aside for the moment all questions of faith and ordination and makes unity a matter of what is called "democracy." It is quite properly described as the "Life and Work Movement." It really resolves itself into a counting of heads. It seems to rely upon a rule of the majority and as such may be considered dangerous. The call is for an organization based on present good will which it is hoped will assert itself eventually in regard to definite belief and efficient service.

Should such a movement become sufficiently powerful it would be able to deprive its opponents of any minority privileges, by control of opinion, reduce religion to a condition such as is now characteristic of the YMCA.

This ecumenical movement is not a new thing. It is the result of years of Protestant decay. It has taken about 50 years to bring to the last century those Protestant churches which were functioning vigorously were all jealous of their distinctive beliefs. Ministers were often deposed for teaching what were considered to be heretical doctrines. In the first ten years of this century this characteristic of Protestantism disappeared. The average layman was opposed to what he called dry-as-dust dogma. Sermons about hell were rarely preached.

It came as a great shock to the



Msgr. Hawks

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Bourges, France—(NC)—One of France's outstanding astronomers, Father Theophile Moroux, has died here at the age of 87.

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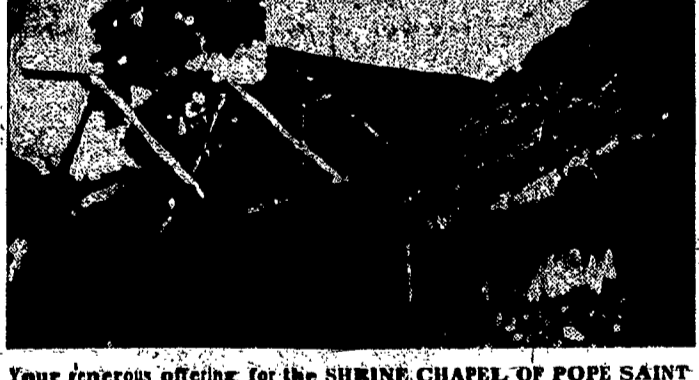
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