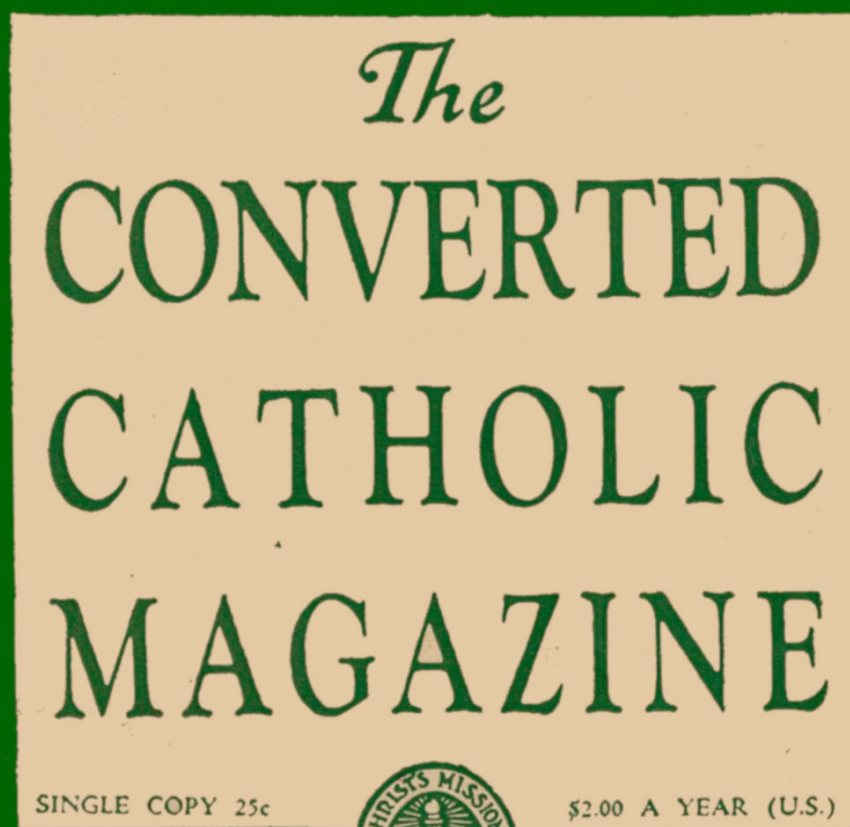


Leo H. Lehmann, editor

The Converted Catholic Magazine



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The Converted Catholic Magazine

Leo Herbert Lehmann, Editor

New York
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Thanks!

WE ARE GRATEFUL for the following unsolicited testimony in our favor which was published in *The Lutheran Witness* of June 5, 1945:

“Questions reach us as to the reliability of *The Converted Catholic Magazine*, published at 229 West 48th Street, New York, N. Y. This magazine may be regarded as trustworthy in every respect, its articles scholarly and factual.”

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Thanks!

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How Can You Find Peace With God?

Preface by Lutheran Librarian

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Clerical Fascism

Clerical Fascism in Mexico by J. J. Murphy

THROUGHOUT MEXICO'S history the Roman Catholic church succeeded in protecting its fabulous wealth by keeping dictator governments in power. In a speech at Guadalajara, Mexico, on February 24, 1942, Governor Barba Gonzalez gave an historical survey of the church's fascist domination of Mexico:

"I see nothing strange in making these charges of pro-Axis activity against some members of the Mexican Catholic clergy, because our history shows clearly the miserably traitorous conduct of the majority of the directors of this religious institution. We have not forgotten the Church's excommunication of Father Hidalgo in the War of Independence against the Spanish Crown. We remember, too, the solemn reception given by the clergy and other big landowners to the French invaders and the so-called Emperor Maximilian. More recently we have seen the meeting of the bishops and archbishops held in this capital in 1926, when they adopted the famous 'religious boycott' which started immediately an armed revolt which caused the nation so many lives, so much blood and money..."

After the execution of Emperor Maximilian in 1867, President Benito Juarez, who had been forced out of office by the papal inspired invasion of French imperial soldiers, was again elected by the people.¹ But this time the democratic government was overthrown by a church revolt, headed by Porfirio Diaz, a former student for the priesthood. General Diaz ruled Mexico with an iron hand, sold Mexico's natural wealth to foreigners, seized the Indians' lands and gave them to political favorites and church institutions. He was loaded with praise and decorations by the Vatican.

Throughout the Diaz dictatorship, the Roman Catholic church worked hand in hand with Imperial Germany in exploiting Mexico financially and politically. "There was the German Hugo Scherer, intimate of Limantour, Diaz's Secretary of the Treasury. He had become connected with money in

many countries and, with much pomp, embraced the Catholic faith. Through his hands had passed much of the European capital that had gone into government loans — Church money, some believed, directed from Germany through its powerful *Catholic Party*, with the encouragement of the Kaiser, and funneled into Mexico for reasons of *real politik*”²

After the crushing rule of Diaz ended, Francisco Madero, a democrat, was elected President. He was assassinated by the bandit Huerta, who seized the Government. The Catholic church celebrated the death of democratic government by the ringing of bells and the singing of *Te Deums*.³

The Revolution

The period of the Revolution in Mexico started in 1910. Indians and mestizos who comprise the overwhelming majority of Mexico’s 20,000,000 inhabitants were landless and utterly impoverished. The total wealth of Mexico, except a tiny fraction, was held by a small clique that amounted to only 3 per cent of the population, mostly churchmen and absentee landlords.

The Mexico revolution involved ten years of civil wars and another ten years of further struggle. Although it was not until 1934 that the solution of the serious land problem was undertaken, the fight against illiteracy began in the 1920’s, in spite of vicious opposition on the part of the Catholic church.

Overcoming illiteracy in Mexico, where only a small part of the population could read and where 50 Indian dialects were still in use, was the first objective of the Revolution. The anti-democratic schools of the Catholic church, run at huge profit for the exclusive attendance of the children of wealthy parents, were closed down. Free public schools were opened by the Government even in the rural districts. The church, enraged because it lost its monopoly on education as well as its profits, condemned the public schools on the grounds that they were co-educational and ‘Communistic’.

In January 1926, the Catholic church in Mexico denounced the Constitution because of its religious and educational provisions which curtailed its political and financial power. *Six months later the hierarchy, led by Archbishop Diaz, acting on instructions from the Vatican, gave the signal for armed revolt by issuing an interdict that closed all churches and forbade the clergy to hold services.* The Clerical leaders further aroused the fanati-

cism of the Indians against the government by burning many of their churches. A Catholic 'army of revolution' was formed. Its members were called *Cristeros*, that is, 'Christ-ers'. Armed by church agents, they drenched Mexico in blood, concentrating on the murder of school teachers. In the course of this Catholic insurrection, President Obregon, one of Mexico's ablest administrators, was murdered on July 7, 1928, by José León Toral. Brenner (p. 79) relates the following facts about the assassin:

"...he was a member of a terrorist group that decided that Christ the King required the sacrifice of someone's life [his own] in exchange for Obregon's. A nun and a zealot, leaders of the group, were banished to a prison island."

The most fruitful years of the Mexican Revolution were the six years of Lázaro Cárdenas' presidency, starting in 1934. Cárdenas, a mestizo, is a socialist of high moral principles. He turned the notorious "Foreign Club" into a children's school. No political opponent, except the Clericals, ever attempted to belittle his character. Even open-minded capitalists spoke well of him. For instance, Alfonso Rivas, subdirector of the Transport Bank in Mexico, said of him:

"My hat is off to Cárdenas. Although I am a conservative and don't see eye to eye with his policy, when a man will refuse a bribe of 350,000 pesos which was offered him... he commands respect. His greatest weapon is his honesty."

The most critical issue facing Cárdenas and all Mexico was the land problem. Mexico is essentially an agricultural country. Fully 90 per cent of the families living within its 1,000,000 square miles did not own a foot of land. For generations they had been clamoring and agitating for land reform. Millionaires owned enormous farms, controlled the scanty water supply, left much of the land unirrigated and untilled, and used the half-starved Indians as serfs.

Cárdenas' plan, which he faithfully carried out as far as possible financially, was to appropriate in the name of the government part of the unused acres of enormous estates, irrigate them and divide them among the undernourished Indians, teaching them to farm in a modern, scientific way.

During his presidency, Cárdenas distributed 45,330,119 acres of land to 1,020,594 heads of impoverished Indian families, thus furnishing a means

of subsistence to several additional millions of dependents. Government agents and agricultural experts supervised the cultivation of those new farms, settled disputes and helped in the marketing of the produce and the distribution of profits.

Was the Revolution Communist?

The Jesuit propaganda mill in every country manufactures a Communist scarecrow to justify a Clerical counter-Revolution. To this end, in Mexico, land distribution, public schools, unions, Cardenas, and everything connected with the Revolution were branded 'Communist.' The Knights of Columbus within the space of a few years spent \$3,000,000 to foister this calumny of Mexico over on the American public.

In order to expose more effectively Catholic untruths about the Mexican Revolution, frequent references are made throughout this article to two new and authoritative books, which are, however, distinctly anti-Communitic. Anita Brenner's book, *The Wind That Swept Mexico* was criticized by *The New Republic* of May 31, 1943, as being strongly prejudiced against Communism. As to Betty Kirk's book, *Covering the Mexican Front*, former U. S. Ambassador to Mexico, Josephus Daniels, in his introduction to it commends her for her knowledge and fairness, but reproves her for using the term "Communist" too loosely and applying it to persons in no way connected with the Soviet ideology. Her dislike of the Communists is an open secret.

Perhaps the most authoritative statement on the 'Communism' of Mexico is that of ex-Ambassador Daniels himself. He speaks from his years of experience in Mexico during the presidency of Cardenas:⁴

"Most people called Communists in Mexico ought rather to be called protestants- against-the- status- quo... They are, like the Irish when they first landed in the United States, 'agin' conditions they deem unjust, rather than favorable to any particular ism."

To call Cardenas a Communist is a deliberate distortion of known facts. On February 20, 1940, while still President, he declared in a public speech before the state legislature at Guerrero: "In Mexico there is no communist

government. Our Constitution is democratic and liberal, with a few moderate traces of socialism which affect land ownership...”

Cardenas’ actions prove that he was in no way pro-Soviet. He even gave refuge in Mexico to the loud-mouthed but impotent Trotsky who hated Stalin and was in turn hated by Russian Communism. Moreover, in 1939 and 1940 when Communists of all types were denouncing the imperialism of Great Britain and the United States, President Cardenas spoke frequently and openly in favor of the democracies.

The Catholic claim that the Mexican Revolution is Communistic is absurd for the simple reason that it started long before Communism. This same argument holds good against Catholic clamorings against the Mexican land appropriations. The seizure of a fourth or sometimes a third of over-large estates for the sake of public utility “to provide necessities for the population” was carried out according to Article 27 of the Mexican Constitution. This article was taken almost word for word from the famous Plan of Azala drawn up years before the rise of Communism.

The fact that on occasions the land given out by Cardenas’ government was a large plot that was deeded over to a whole Indian community gave Catholic propaganda a much-sought pretext for condemning it as Communistic. The real facts of the case are that much land was given out in small lots to individual Indians. On other and more publicized occasions, because of the nature of the soil and of the crops to be raised on it, private small-scale gardening would have been impractical and wasteful. Such was the case in the Laguna district where it was advisable to raise cotton. Moreover, it must be remembered that joint ownership of land by Indian communities is their centuries-old practice. Right up to the time of Diaz’ land-theft, many communities and tribes held their land in that way. It must also be noticed that in the joint-ownership tracts of land allotted by the government to the Indians, each individual was paid in direct proportion to the amount of work he did. This procedure is the direct opposite of Communistic theory.

If one believes Catholic propagandists, the Catholic church in Mexico was mercilessly persecuted under President Cardenas. New and first-hand disproof of such claims is found in the witness of Betty Kirk (p. 132) who was a correspondent in Mexico during those years:

“Despite many published reports to the contrary, the Church was not persecuted under Cardenas... On June 2, 1938, when new riots occurred as Catholics tried to reopen a church [in Tabasco, the most anti-Catholic state in Mexico] Cardenas instructed the local authorities to repeal existing anti — Church laws and replace them with new legislation, permitting a sufficient number of priests to serve the community, in accordance with the Constitution. He deplored the clash as unpatriotic and reminded Catholics that they could appeal to the courts if they were denied justice or persecuted.”

During his election campaign Avila Camacho, the present President of Mexico, made an ardent profession of the Catholic faith, though, like practically all Latin-American men, he never attends church. Though a close friend of Cardenas for fully twenty years, Avila Camacho is not even a right-wing socialist. He can best be described as a liberal but weak-willed democrat. He has allowed Clerical pressure and the political influence of his wealthy and reactionary brother to force him more and more to the Right.

Clerical Counter-Revolution

The latest plot to overthrow liberal democracy throughout the world was hatched in the Vatican by Pope Pius XI and his Jesuit advisers. In Italy and Austria, in Spain and Portugal, in the United States and elsewhere, the forces of Clerical Fascism follow the same militant pattern in their fight for ‘Christ the King.’ To cloak their real purpose they attack democracy under the name of ‘Communism.’ Anything at all that is opposed to Catholic reactionary teaching, from Child Labor laws to defense of civil liberties, they call ‘Communism’ and proceed to attack it. It uses distortion and propaganda to paint everything liberal a burning ‘red.’

The intellectual spearhead of Clerical Fascism is always a group of influential laymen acting under direction of the hierarchy. They can make commitments that church authorities can disavow in case of emergency. Besides they can penetrate where the clergy cannot. They make a point of contacting reactionary millionaires outside the Catholic church and persuading them of the value of Clerical Fascism to preserve ‘law and order.’ These wealthy recruits become in time the brains and money behind a more conspicuous mass movement. In this country hundreds of Catholic men, like Kennedy and Cudahy, Raskob and Walsh, concentrate on getting ‘big money’ behind the drive. This Catholic Action group has no formal organi-

zation here as they have elsewhere, but their relationship as Fourth Degree Knights of Columbus amounts to the same thing.

In Mexico the “Catholic Action” group is organized under a patriotic name. It is called *Acción Nacional*. Kirk (p. 130) says of this “National Action” party:

“For it is the European-minded clergy, linked as they have always been with the aristocrats and some parts of the Army, that have created the dangerous upper-class *Acción Nacional* and the thrice dangerous *Sinarquists* for the conquest of Mexico...”

The leader of the *Acción Nacional* party is Gomez Morin. At its first national convention in Mexico City on February 1, 1941, he hissed from the platform both the United States and the Mexican Revolution. On the following September 28 the *N. Y. Times* made known that the purpose of this organization was to bring Mexico into close cooperation with Franco and the Axis.

Acción Nacional publishes a weekly bulletin that has over 30,000 circulation. Typical of the millions of pamphlets that it also prints is one called “Hispanism vs Pan-Americanism.” The following denunciation of the people of the United States is taken from it: “Their Protestantism. their Freemasonry. their type of representative democracy... their concept of matrimony and of family. are for us so many poisons which maintain us in a perpetual pathological state. They have been the cause, conscious or unconscious, of our internal upheavals, of our perpetual revolts. for a century and a quarter. almost without exception.”

Sinarquism

The real dynamite of Clerical Fascism in the United States is Coughlinism. In Mexico it is *Sinarquism*, which is a mass movement among the rural Indians who number one half of the total population. The avowed objective of this militarized mass of ignorant and superstitious Indians is, in the words of their Clerical leaders, “to restore the social order in Mexico destroyed by Liberalism, pseudo-Democracy and Anarchy.” It derives its name from two Greek words which mean “with order” indicating that it is the opposite of liberal democracy which it considers “without order,” that is, a form of an-

archy. Its official organ, *El Sinarquist_a*, in its issue of May 23, 1942, declared: “*Sinarquism* struggles for the restoration of the Christian social order. Liberal democracy... is contrary to this order.” The rise of *Sinarquism* is described by Kirk as follows:

“In the wake of the Spanish *Falange* propaganda. there arose a peasant league formed around the old *Cristeros*, peons from the big plantations. These peasants called themselves *Sinarquists* and organized with a blend of Nazi and Franco slogans. Everywhere feeling grew more tense, more nervous — all the old influences, the attitudes of the Diaz era, seemed to be coming back in a wave.” *Sinarquism*, like all Fascist organizations, is anti-Labor and anti-Semitic. It denounced Pan-Americanism, rioted against the Mexican draft law and caused price inflation to demoralize the Mexican war effort. It made no secret of its pro-Axis and anti-American feelings. Governor Barba Gonzalez of Mexico in a speech at Guadalajara on February 24, 1942, said the Sinariquist propaganda “is being spread that Mexico is now losing a magnificent opportunity to ally herself with the Axis and recover part of her territory lost in the War of 1847” — i.e., Texas, New Mexico, Arizona and California.

Senator Ayala of Mexico, internationally known for his middle-of-the-road policy, once denounced *Sinarquism* as a “fifth column” in an open letter to President Avila Camacho. Previous to that he made a precise analysis of the make-up of the movement, when he called it “a Franciscan program with Jesuit tactics.” Back of a harmless front it is a seething counter-Revolution that plans to sweep into office by constitutional means as Hitler did in Germany. If this fails, it will revolt as Franco did in Spain.



GROUP OF MEXICAN CATHOLIC-FASCIST SINARQUISTS SALUTE THEIR FORMER FUEHRER ABASCAL — “EL SALVADOR,” “THE SAVIOUR,” THEY CALLED HIM.

Sinarquism was founded in May, 1937, by five Jesuit-trained Catholic laymen. One of these, José Antonio Urquiza, was killed in the course of the following year. He has become the ‘martyr’ of the movement, like Horst Wessel in the Nazi party in Germany, or Primo de Rivera in Franco’s *Falange*. Its present leader is Manuel Torres Bueno.

Nazi propagandist Helmuth Schrieter and other Hitler agents helped *Sinarquism* organize its forces. The *Falange* helped plan and finance it. Its plan, which it faithfully carries out, was to recruit, train and indoctrinate volunteer organizers. In large cities Catholic Action committees and study clubs sprang up. After long and intensive schooling in Clerical Fascism, young zealots were sent out singly to one village after another where with the help of the local priest they propagandized and trained five of the most intelligent natives who, in turn, undertook the arousing and enlistment of the entire village. Each new member was charged with the ‘sacred duty’ of getting five new members.

The *Sinarquist* movement swept Mexico like wildfire. The reason is not hard to find. It played upon the primitive pre-historic nature cult of the Indian which Catholicism later took over. It appealed to his deep-rooted, superstitious desire to face death, even to sacrifice himself as an act of worship. The keynotes of both the frenzied crusades started by the church in Mexico in recent years, the *Cristeros* movement in 1926 and *Sinarquism* of today, are sacrifice and death. Kirk (pp. 130, 315) says:

“The instrument that the *Sinarquists* use for their hidden conquest is religious fanaticism, the most perverted and powerful weapon ever devised...”

“These fanatic Indian peasants have been marching over the hills and valleys of Mexico shouting. ‘Faith and country! Long live Christ the King!’ ...They are fed the same brand of inflammatory propaganda that all Fascist movements have fattened upon — country, martyrdom, persecution and injustice. They are organized, as Nazis, Fascists and *Falangists* were, with salutes, insignia, a flag, ‘chiefs,’ and military discipline. All *Sinarquists* are called ‘soldiers.’ They have parallel and, it is believed, affiliated organizations operating under Pierre Laval, General Franco, Benito Mussolini...”

Clerical Smoke-Screen

Catholic propaganda, especially in this country, has painted *Sinarquism* as a spontaneous movement that is anti-Fascist, non-military, non-political and non-Clerical. The skeleton of ugly truth behind such ‘false front’ propaganda was revealed by a distinguished Mexican liberal, Antonio L. Villareal, in the autumn of 1941:

“The clergy is acting as a political power once more. This new attack is more dangerous than all that preceded it... Every parish is converted into a *Sinarquist* Club. The counter-Revolution will not be satisfied with concessions — it wishes all for itself, its ancient privileges, its old possessions...”

Kirk (p. 126) confirms this from her own observations and experiences: “For it has been publicly and officially stated many times that a large portion of the Mexican clergy is anti-democratic and pro-totalitarian and that some members of it have even acted as Axis agents to aid Hitler and Franco in their ‘spiritual reconquest of Latin America.’”

In spite of many such disclosures, Clerical reaction brazenly continues its false front in its struggle against democracy. A post-Pearl Harbor manifesto of *Sinarquism*, made for United States’ consumption, breathes love and kisses for democracy and Uncle Sam. This is part of a campaign inspired by the American hierarchy to gloss over the crude untruths of *Sinarquism*’s earlier days. It is applying to Mexico the successful technique that has convinced Americans that Coughlin is not a spokesman for the Catholic church.

But the most effective smoke-screen in Mexico proper is Archbishop Luis Martinez of Mexico City. Personally, he appears to believe that Mexican Catholics should cooperate with their Government and that *Sinarquism* should rid itself of Axis connections and anti-democratic propaganda. In other words, he is as liberal as a Roman prelate who must accept the Syllabus of Pius IX is allowed to be. In any event, he has ingratiated himself with the President, made a few public pro-Government statements and undertook in his own diocese to remove from *Sinarquist* leadership a few of his most fanatical pro-Axis priests. All this, plus his naive sincerity, makes him an invaluable aid to the Jesuits. Without his ‘democratic front’ *Sinarquism* would have been nipped in the bud.

The joker in Archbishop Martinez’ sensational zeal for democracy is that, even though he has the title of Primate of Mexico, he has no jurisdiction over the reactionary bishops who rule all Mexico except Mexico City and its immediate vicinity. All these bishops follow the Clerical leadership of Archbishop Valverde y Tellez. *Sinarquism* is not interested in Mexico City, which is the capital and too close to the government for comfort. It is not even interested in cities in general, for it is a rural movement which can practice its outlawry best when out of the Federal government’s sight. It is strong in country districts where it pays to be violent, and meek in Mexico

City which is under the government's thumb and is a union stronghold, besides.

Sinarquism has grown strong in Mexico only because President Camacho has been taken in by Archbishop Martinez' naive promises to get control of the movement "in the near future." By now *Sinarquism* is so powerful and self-sufficient that it can afford to defy the President and laugh at his embarrassment. It may be taken for granted that Archbishop Martinez is shedding no tears over the reborn political power of the Catholic church in Mexico brought about by *Sinarquist* fanatics. At the same time he can afford to regret publicly, with his tongue in his cheek, that his 'predictions' turned out to be false.

The real give-away in the Martinez 'false front' is that he was appointed archbishop of Mexico City by the most Fascist pope of the present century, Pius XI. It takes genuine credulity to imagine that Pius XI, who entered into alliance with Mussolini, Hitler and Franco, would have endangered the work of the *Falange* in Mexico, the pacesetter of Latin America, by putting in office anyone who would have hindered its progress. When he appointed Martinez in 1937, this move was synchronized with the founding of the *Falange* in Mexico and the establishment of *Sinarquism*, for they both started that same year. The need of the moment during the years immediately to follow was a smoke-screen to cover these underground activities. Martinez served the purpose to perfection. He appeased and distracted the government with promises of cooperation, while the Jesuits launched their counter-Revolution without let or hindrance. The tremendous power of *Sinarquism* today that threatens to destroy 30 years of liberal progress in Mexico is a monument to the wily Pius XI and to the value of a 'false front.'

Power Of Sinarquism

A new labor union has been established in Mexico by the *Sinarquists* called the "Sinarquist Farm-workers" (*Labradores Sinarquistas*) . According to the *New York Herald Tribune* of last May 25, the *Sinarquists* have 2,000,000 members. When politically computed, this means that the *Sinarquist* Party represents 8,000,000 people, almost half of Mexico's population. Even the most conservative figures, such as those of Kirk, admit that

Sinarquism has 700,000 active male members and represents 3,500,000 people. The official Catholic weekly of Los Angeles, *The Tidings*, in its issue of July 2, 1943, admitted: "In six years' time there are almost one million members enrolled as *Sinarquists*. They have captured control of 25 per cent of the labor unions."

Aside from the support of the entire Catholic press and such reactionary dailies as *Movedades*, *Sinarquism* has a monthly magazine *Orden* and a weekly *El Sinarquista*, both with large circulations. In addition, millions of inflammatory leaflets and pamphlets are published regularly.

Agitation of the populace is one of the most effective means used by Clerical Fascism in Mexico to intimidate the Government. Part of this agitation and an assured means of rousing the Indians to a frenzy is the deliberate burning of Catholic churches. These same tactics were also used effectively in Spain to discredit the Republican government and pave the way for revolution. Kirk (p. 133) says:

"The burning of churches has always been used in Mexico to inflame religious fanaticism. Following these atrocities other churches throughout the Mexican Republic were burned. In the midst of this dangerous agitation General [President] Camacho began to appease the Catholics..."

The liberal newspaper of *Michoacan*, in Mexico, in its issue of July 31, 1941, reported as follows:

"There is now a new army in Mexico, the *Sinarquist* Army, founded with obvious objectives of insurrection... This army, which is moved from place to place to provoke trouble, defies the authorities and the people."

Efrain Pardo, a *Sinarquist*, boasted:[^ckv]

"Our *Sinarquist* leaders become the actual rulers in the community, supplanting in authority the local officials. Our leaders act as judges, hold courts... Our leader in Michoacan is a 'second Governor.'"

The agitation of the *Sinarquists* is usually the prelude to murder. The *N. Y. Post* of December 2, 1941, related the murder of public school teachers by *Sinarquists*. The *N. Y. Herald Tribune* of May 25, 1943, tells of "fathers and mothers being murdered in the streets for sending their children to the state

schools instead of the parochial schools of the Roman Catholic Church. A band fired a forest outside the town of Zinpecuaro. *Sinarquists* have conducted riotous demonstrations against conscription... Neither the Mexican government nor the American Embassy is anxious to publicize the organization.” An *Overseas News Service* dispatch of January 15, 1943, relates one of countless *Sinarquist* attacks:

“The armed band which attacked the village of Rio Grande charged the local garrison with shouts of ‘Down with the government! Long live the *Sinarquists*!’ Thirty-two persons were reported killed before the band was dispersed. Similar slogans were said to have been shouted by the band which ambushed Federal troops outside the village of Zacuaplan, in the State of Morelos, where fighting lasted eight hours.”



SINARQUISTS IN LOS ANGELES: Police described the above juvenile delinquents as inspired by a Mexican Sinarquist group. Early in December, 1941, twenty-eight boys and ten of their girls friends were arrested in connection with the murder of a Mexican boy in Los Angeles.

Sinarquism In The United States

Subversive activities of the *Sinarquists* are not confined to Mexico. Their counter-Revolution is opposed to democracy everywhere. *Sinarquism* is only a Mexican name for the Clerical Fascism that cloaks its international purpose in each country under a disguise of super-patriotism.

Sinarquism’s purpose in the United States is to do among Spanish Catholics what Father Coughlin is doing among Irish Catholics. *Social Justice* of September 29, 1941, identified the purpose and policy of *Sinarquism* with the 16 point program of Coughlinism.

Aside from Spanish, Latin-American, Filipino and Puerto Rican Catholics in the United States there are 3,500,000 Mexican Catholics. Among these groups, even in New York City, the poison of *Sinarquism* is

being spread. It works in conjunction with the Spanish *Falange*. It has its strongholds in California and the Southwest.

The *N. Y. Post* of August 15, 1942, under the by-line of Joseph H. Baird, reported as follows:

“Authoritative sources declare that the *Falange* already has more than 100,000 followers in this country with groups in New York, Chicago, some Ohio cities and the Southwest... Meanwhile, the *Falangists*, often aided by Fascist sympathizers among the clergy, pass along Nazi inspectors...”

The Nation of June 12, 1943, recalled that *Sinarquism* lifted the requirement of Mexican citizenship, shortly after its foundation, so that it could infiltrate into the United States. It mentioned several California and Texas cities with *Sinarquist* organizations, adding that there are others in New Mexico, Arizona, Colorado and Indiana.

Kirk (p. 318) makes the following interesting revelation:

“An outbreak of crime involving Mexican youths in Los Angeles was laid directly at the feet of the *Sinarquists* on August 12, 1942, when Guy Nunn, representing the War Manpower Commission, told the Associated Press that the *Sinarquists* in California were opposing participation in the war effort in every way. He described them as a ‘Mexican Fascist organization, including the Spanish Falange and Nazis’...”

The strongly anti-Communist weekly *The New Leader* said on December 26, 1942:

“Latin American colonies in the large northern cities are not forgotten. New York has its secret meetings along the waterfront and in Harlem at which agents of the *Falange* as well as *Sinarquist* organizers are present. These groups, throughout the country, were told before Pearl Harbor that ‘in America the *Sinarquist* movement is destined to bring about re-Christianization. The hour of counter-Revolution has sounded in the world. The present war will mark the end of the liberal regime.’ The rallying cry, ‘Our Leader is chosen by God!’ has been carried into Central America with success. In Nicaragua, the editor of an influential Managuan daily has been converted to *Sinarquism’s* doctrine and uses his newspaper to publish fervent propaganda. Guatemala too has been infected...”

Since *Sinarquism* is part of a worldwide counter-Revolution to restore the political power of the Vatican, it naturally receives full backing from the hierarchy of the United States. The Catholic press of this country has printed hundreds of articles to glorify it as the salvation of Mexico. *Our Sunday*

Visitor, a Catholic weekly of several million circulation, ran during the first few months of 1943 a series of fourteen articles in defense of it. *The New World*, official organ of the archdiocese of Chicago, in its issue of April 2, 1943, announced a *Sinarquist* lecture tour with a four-column headline, “Four *Sinarquists* to Tour Archdiocese.”

The success of *Sinarquism* proves once again that the ‘Black International’ can rise from apparent defeat and ride the forces of ignorance and fanaticism to new and unbelievable victories. Appeasement has brought the Mexican Revolution almost to the point of surrender. Only a triumph of world democracy, after the present war, can save it from disaster.

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1. *The Papacy in the 19th Century*, by Friedrich Nippold, pp. 349-354, describes how Pope Pius IX plotted with the Hapsburgs for the overthrow of Mexican democracy.↵
 2. *The Wind that Swept Mexico*, by Anita Brenner. p. 13.↵
 3. Anita Brenner. *op. cit.*, p. 31.↵
 4. *Covering the Mexican Front* by Betty Kirk. Introduction by Josephus Daniels, page XIV.↵

Clerical Fascism in the United States by J. J. Murphy

[Proof of Clerical Fascism abounds in past issues of THE CONVERTED CATHOLIC MAGAZINE. In this timely article Dr. Murphy correlates and further clarifies many of these documented facts for the convenience of our readers and for their cumulative effect. It will be noted how many of these have been confirmed by the first hand observations of John Roy Carlson in his book "UNDER COVER."]

EUROPEANS, unlike Americans, rightly think of the Roman Catholic church primarily as a political and cultural force shaping the lives and destinies of men and nations — as an international super-State determined to restore its medieval domination. To this end it must necessarily destroy liberal democratic government, so mercilessly condemned by Pope Pius IX, and reestablish the Holy Roman Empire. Germany is the natural center of such an empire, now as in the past. This is the plan Pope Leo XIII had in mind when he said to the late Kaiser Wilhelm: “Germany must be the sword of the Catholic Church.”¹ This, too, is what Pope Pius XII thought had been practically realized when in his Christmas message of 1940 he referred to recent German victories as events that “signal the dawn of a new era.” The distinguished foreign correspondent John T. Whitaker, in close touch with Vatican sources, had reported the Pope’s thoughts in more specific terms a few months previously when he wrote from Rome:

“In this situation the Vatican has indicated that it approves the Fascist government organized in France by Marshal Pétain and Pierre Laval and it hopes to sow the totalitarian regime of other ‘corporative states, such as those in Portugal and Brazil, spread throughout the world.” — (New York Post, July 18, 1940.)

It was not without reason that a Vatican politician, Msgr. Tiso of Slovakia, said on September 27, 1940: “Catholicism and National Socialism have much in common.” In a similar vein Papal Chamberlain Franz von Papen, signer of the Hitler-Vatican concordat, had declared: “The Third Reich is the first power which not only recognizes, but which puts into practice the high principles of the Papacy.” (*Der Voelkischer Beobachter*, Jan. 14, 1934.)

Standing in the way of a world ‘corporative’ or Fascist state was the United States of America, the arsenal of democracy. This is the point Lewis Mumford made in the summer of 1940 when he wrote:²

“Unfortunately the aims of Fascism are most deeply in conflict with those of a free republic like that of the United States. In this effort, the Catholic church... has been an ally — a potent ally — of the forces of destruction.”

To the American Catholic hierarchy democracy had become something fetid and loathsome. The Jesuit magazine *America* in its issue of May 17, 1941, expressed itself candidly in an article we quote in part:

“How we Catholics have loathed and despised this Lucifer civilization... This civilization is now called democracy... Today, American Catholics are being asked to shed their blood for that particular kind of secularist civilization which they have been heroically repudiating for four centuries... The Christian Revolution will begin when we decide to cut loose from the existing social order rather than be buried with it.”

The Vatican High Command that made pacts with Mussolini and Hitler, that gave the death blow to Spanish democracy, likewise had plans for “Christian Revolution” in the United States. It did not consider Protestantism in America an obstacle to its plans. It considered it dead, since it can be trampled on without evoking protest. It turned from counter-Reformation against Protestantism to counter-Revolution against liberal democracy, which it termed “Communism.” It welcomed Protestant fascists as allies.

Backing Of The Hierarchy

The Jesuits, ‘Storm Troopers of the Church,’ are the power behind all church-inspired revolutions. In Austria their ‘front man’ was Msgr. Seipel

— in the United States it is Father Coughlin. He was released from his vows in the Order of St. Basil in Canada, brought to the United States, and strategically located in the mid-West in the important industrial city of Detroit. After becoming an American citizen, Coughlin began to preach “Christian Revolution.”

To anyone even remotely acquainted with Canon Law discipline to which the Roman Catholic clergy are subjected, prohibiting all priests to publish even a word without permission of their superiors, it is evident that Father Coughlin has the complete backing of the highest authorities in the Catholic church. Moreover, without contradiction, he has attributed his Fascist doctrines to the encyclicals of Pope Pius XI. His weekly broadcasts were read and approved by his bishop. They were reproduced weekly in numerous Catholic papers. He was never criticized or censored by either of his superiors, his bishop or the Apostolic Delegate. Neither his broadcasting nor his paper, *Social Justice*, was stopped by the church; in fact, this paper was sold outside most Catholic churches on Sundays. When the paper was banned by the Post Office as Seditious, the hierarchy intervened to prevent him from being tried for sedition even though he publicly declared at the time that he “was responsible and did control the magazine, its policy and contents.” Without church objection, a Franciscan Father eulogized him publicly in New York on July 29, 1941, as a “second Christ” and compared his sufferings and joys with those of the Savior.

The Catholic church has allowed without protest the preaching of anti-Semitism, which paves the way for Fascism and revolution. *The Tidings*, official paper of the archdiocese of Los Angeles, for example, defended Coughlin’s anti-Semitism in its issue of April 17, 1943. Catholic authorities have not denounced, much less prevented, the printing and distribution of the vicious *Protocols of Zion* by *Social Justice*, *The Malist*, *The Catholic International* or other Catholic organizations or publications. Nor did it ever use any of its 332 Catholic publications in this country to denounce the false *Protocols*. Anti-Semitism in Catholic pulpits is not unheard-of (cf. *The Jewish Examiner*, Sept. 4, 1942).

Carlson (p. 202) observes that American fascist Seward Collins learned his anti-Semitism from *The Jews*, a book written by leading Catholic apologist Hilaire Belloc. *Key to the Mystery* by French-Canadian Catholic Adrian Arcand, fascist leader, is a classic of anti—Semitism. But, in general, the Catholic church’s anti-Semitism is discreetly kept under cover as far as

church leaders are concerned. Its most effective work is by 'whispering campaigns.' Even Catholic apologist George Shuster admitted deep-rooted anti-Semitism in the Catholic church in this country but added that it is "seldom voiced above a whisper."³

The Catholic church in this country has shown its anti-democratic feelings in many ways. Bishop Gallagher, Coughlin's superior, on his return from the Vatican in 1936, declared to reporters: "Father Coughlin is an outstanding priest and his voice... is the voice of God."



Samples of newspaper headlines during the summer of 1940 showing American hierarchy's help to the Axis by opposing Lend-Lease and U. S. preparation for National Defense.

A Catholic priest cannot speak in a diocese other than his own without explicit permission of the bishop of that diocese. The fact, therefore, that Father Coughlin, Father Curran, Father Terminiello and other Fascist lead-

ers spoke in dioceses throughout the country shows that they had the approval of all these bishops. The priests felt likewise. A poll conducted by the Jesuit magazine *America* in the fall of 1941 showed that 90.4 per cent of the Catholic priests of the United States were opposed to our entering World War II. Archbishop Curley of Baltimore expressed the feelings of the hierarchy, when in an interview with the press on December 7, 1941, after hearing of the attack on Pearl Harbor, he implicitly denounced the war, saying: “We’re not satisfied. We’re out looking for war...” — (Baltimore Sun, Dec. 8, 1941.)

The Catholic hierarchy, which as a body gave immediate endorsement to World War I, waited almost a year, until Germany’s defeat was foreseen, before officially giving their approval to World War II.

Political Power Of Coughlin

Pearl Harbor and our declaration of war put a temporary end to the political organization that Clerical Fascism was in the process of forging. Coughlin was just about to take over majority control of *America First* and form it into a political party, when war was declared. He had already given hints, which were seconded by Philip LaFollette and the *N. Y. Daily News*. He was about to replace Catholic John T. Flynn of the strategic New York chapter with a more obedient lackey.

America First, started by fascist-minded business magnates, had at first been independent of Coughlin. But by infiltration the Coughlinites became the dominant element. Catholic church prelates gave it their enthusiastic approval. At one of its mass meetings in Madison Square Garden in New York City, under the chairmanship of John T. Flynn, Cardinal O’Connell, dean of the American Catholic hierarchy and Bishop Shaughnessy of Seattle, formerly of the Apostolic Delegation in Washington, D. C., sent telegrams of congratulation which were publicly read.

Carlson (p. 260) quotes an official of *America First* to the effect that its membership was 80 per cent Coughlinite and would eventually be under Coughlin’s complete control. General Wood had at first objected to Coughlinite dominance but later “humbled himself before the reverend-dictator of Royal Oak” in a letter published in *Social Justice*.

In addition to the Coughlinite majority, *America First* included large numbers of the Ku Klux Klan element who in recent years have allied themselves with Catholic Fascists in a war on Jewry and ‘Communist’ unions. Louis B. Ward, one of Coughlin’s chief assistants, addressed the Pontiac chapter of *America First* four different times. This chapter was made up almost exclusively of Klan members. Garland Alderman, secretary of the National Workers League, a fascist organization of KKK members, said that he was nurtured in Fascism by Father Coughlin’s *Social Justice* and had also attended a series of “special lectures” by Coughlin one Winter. (Under Cover, p. 305) He named Coughlin as one of the Americans who in the opinion of his organization would negotiate with Hitler after the hoped-for world triumph of Nazism.



Rev. Charles E. Coughlin, still Pro-Fascist, Anti-British, Anti-Semitic.

The ‘Christian Front’ In New York

Clerical Fascism worked on a number of ‘fronts’ and a variety of social levels. Smooth-tongued Msgr. Sheen (the Lawrence Dennis of Catholic Fascism), Jesuit Father Hubbard and others took care of the moneyed classes. They were ably assisted by wealthy laymen such as Judge John A. Matthews and former Catholic diplomats like John Cudahy and Joe

Kennedy, former ambassador to England, who in November 1940 said, “It isn’t that England’s fighting for democracy. That’s the bunk.”

But the work of Clerical Fascism on the intellectual and industrialist levels of American society is naturally shrouded in secrecy. Only what takes place among the common people has become known. This was the rabble-rousing work of Father Coughlin. In addition to his following of several million Irish-Catholic listeners and sympathizers, Coughlin needed a closely-knit and militant corps such as Hitler possessed in his Brown Shirts. To this end he formed the *Christian Front*. Carlson tells us (p. 35) that the *Christian Front* was “the outgrowth of a plan spawned by the priest of a once obscure parish in Royal Oak.” Coughlin himself confirmed this when the *Christian Fronters* were being tried in Federal Court, saying he would stand beside them “be they guilty or be they innocent... For us there is no white flag of surrender.” Units of this violent revolutionary society were soon organized throughout the country from Pittsburgh as far west as Minneapolis.

Coughlin openly urged revolution. In *Social Justice* of April 24, 1939, he wrote:

“22 millions subsist on dole rations — and we do not revolt! How much will we stand?”

Carlson says (p. 56) “the *Christian Front*, always under Coughlin’s inspiration and guidance, shouted that a private army was the only means to ‘save America.’” Coughlin wrote in *Social Justice*: “Rest assured we will fight you in Franco’s way.”

Carlson also reveals (pp. 33, 69) how Coughlin promised police protection to anti-Semitic terrorists in New York City but shielded his secret backing of terroristic demonstrations by use of fake telegrams purporting to declare his disapproval of such tactics.

In forming the *Christian Front* Coughlin had full support from the Catholic church. In New York City, Father Duffee of the Franciscan Order was one of its chief lieutenants; the basement of the Catholic church at Columbus Circle belonging to the Paulist Fathers was one of their regular meeting places. The mail box of the Paulist Fathers in Post Office Station G was put at their disposal. Father Edward C. Burke and other priests closely identified themselves with the movement.

Carlson (p. 51) gives similar testimony:

“I heard hate preached at a meeting which started with a prayer by Father John J. Malone. The audience blessed itself and the meeting started... ‘Hitler and Mussolini are men of peace. Roosevelt is one of the most vicious.’”

Coughlin’s revolutionary plot was based on the idea that a few armed men properly placed can seize a country, just as Trotsky took Petrograd in 1917 with 1,000 armed men. His *Christian Fronters* were told: “You’ll get target practice and complete drilling in the art of street fighting... Each of you captains will have your own cell, your own sabotage machine, your own revolutionary group for a Nationalist America.” (*Under Cover*. p. 98)

Under the camouflaged name of “Midtown Sporting Club” the Manhattan ‘Iron Guard Unit’ of the *Christian Front* drilled in Donovan’s Hall, near the Paulist Catholic church mentioned above. Like Franco’s revolutionaries they took a secret oath that said, “I will look to God for guidance.” They were exhorted previous to the drill:

“You are soldiers of Christ. Men like you fought in Spain. Men like you will fight in America... You are defenders of the Faith. Your duty is to fight for Christ and Country.”

On January 13, 1940, the FBI raided a Brooklyn “Sporting Club” of the *Christian Front*. A Federal court suit ensued. The Jesuit publication *America*, leading Catholic weekly in its issue of January 27, 1940, ridiculed the case, and called it a Jewish plot. Public masses were said for the “heroes on trial. Carlson sums up the case and its foredoomed failure when he says that the big boys behind the scenes were never made public.” The verdict of the Catholic jury was a foregone conclusion. Father Curran, Coughlin’s lieutenant in the East, slyly hinted at an acquittal celebration that a close relative of his was the jury foreman.

In 1926, in Germany, Hitler revolutionaries were similarly arrested and acquitted. As late as 1930 Thomas Mann said of the Nazis: “I regard the National Socialist Party as a flash-in-the-pan which will soon be over.”

The *Christian Front* is only temporarily under cover. Coughlin is biding his time. Father Edward Brophy of Brooklyn, a *Christian Front* leader at one of their meetings in June 1942 said - “The days are coming when this country will need a Coughlin and need him badly. We must get strong and keep organized for that day.”

In *Social Justice* of Sept. 1, 1939 Coughlin predicted that it would take seven to ten years to win control. He added:

“We predict that... the National-Socialists in America organized under that or some other name — eventually will take control of the government on this continent. We predict, lastly, the end of democracy in America.”

Even when he was put off the radio he confidently threatened:

“I have been retired temporarily... Not until there is an opportunity for the pendulum of reaction to swing to the right will I resume my place before a microphone... I extend to them (‘men powerful in the field of radio and other activities’) my heartiest congratulations for all that the future holds in store for them.”

Other Branches Of The ‘Christian Front’

The militant organization of Clerical Fascism functioned in other cities the same as in Manhattan. Space permits only passing references to its other leaders.

In Brooklyn, N. Y., Father Edward L. Curran is the local Fuehrer. He spends his time, with his bishop’s permission, propagandizing Clerical Fascism throughout the East.

In Boston, Mass, the *Christian Front* leader is Irish-Catholic Francis P. Moran. He is assisted by William B. Gallagher and also by John J. Murphy, publisher of *Save America Now*. Carlson (pp. 450-455) gives a good description of Moran: he was an intimate friend of Nazi consul, Dr. Herbert Scholz; he exhibited the German propaganda film *Sieg im Westen* to convince People that Germany was invincible; he was a close friend of Father Coughlin and Father Duffee. Moran worked qlliOt-ly “through the medium of unobtrusive underground cells, throughout New England;” he spoke in Pawtucket, R. I., with Father Curran, calling the President ‘a Jew guilty of treason;’ he boasted that men of top political power agree with him and protect him but are keeping under cover. Typical of his moral sabotage is his statement that follows:

“The only thing you can do now, of course, is to talk about Communism and the Jews. You can’t touch the war. A whispering campaign is the best thing now. Mrs. Murphy tells Mrs. Duffy, and she tells Mrs. O’Toole, who tells it to Mrs. Smith... by the time they end up, they’ve got something which everybody believes.”

Extremely violent outbreaks of anti-Semitism occur in Boston but are hushed up by the Boston press.

Carlson (p. 213) points out that the hundreds of units of War Mother Movements still functioning full blast were given their start by Father Coughlin. Most of them publish their own fascist bulletins. In the September 1943 issue of THE CONVERTED CATHOLIC MAGAZINE we quoted from one put out in Cincinnati.

In Washington, D. C., Coughlin’s organization took the form of a lobby and a political battery. Of course, he already enjoyed the whole-hearted cooperation of reactionary Senators like Reynolds, Wheeler and Dies. Catholic Congressmen such as Barry, Sweeney, Curley, Kennedy and O’Leary were only too willing to help. Coughlin’s attorney in Washington is George E. Sullivan. He is author of two anti-Semitic books. He cooperated with Mrs. ‘Red Network’ Dilling in the writing of America’s most scurrilous attack on Jews, entitled *The Octopus*, published under the fictitious name of a Protestant clergyman, Rev. Frank Woodruff Johnson.

Most valuable Clerical Fascist in Washington was Jesuit-trained Senator David I. Walsh who is chairman of the vitally secret *Senate Committee on Naval Affairs*. Olov E. Tietzow, known as “Nazidom’s traveling emissary,” was a close friend of his:

“Tietzow spoke highly of Senator David I. Walsh of Massachusetts, who about the time of my interview was the victim of a public airing of an alleged personal scandal. According to Tietzow, the Senator saw eye to eye with him politically and had received and thanked him for all his literature. When Tietzow had got into trouble with the Post Office, Senator Walsh had interested himself in his problem because of personal friendship, Tietzow asserted.” — (*Under Cover*, p. 419)

In August 1942 Senator Walsh received much notoriety on the grounds that he frequented a Nazi spy nest in Brooklyn, N. Y. The matter was hushed up by Catholic political pressure. Walsh was not interested in challenging the accusations in court.

Great Pro-American MASS MEETING

SUNDAY AFTERNOON, FEBRUARY 19, at 4 P. M.

COME

This will probably be the largest and the most interesting patriotic meeting held in New York since the World War. Come without fail and bring your friends.

If you can sell tickets, come and get them at the Hotel Iroquois, 59 West 44th Street, New York. Tickets also available from:

GEO. E. McCORMACK, 315 Essex Avenue, Bronx, N. Y.

THE TABLET, 3-40 Nassau, Plaza, Brooklyn, N. Y.

THE CHRISTIAN FRONT, Manhattan

PETER HOLLON, Catholic Action Group, Bronx, N. Y.

GENERAL MASS MEETING COMMITTEE

MERWIN K. HART, Chairman; HILDEGATE HEERE, Treasurer; JOHN BOGHAN KELLY, Secretary; FRANCIS X. TALBOT, S. J., DR. EDWARD LODGE CURRAN, PATRICK SCANLON, DR. IGNATIUS M. WILKINSON, REV. MARY L. GANNON, REV. THEOPHANE MAC-GUIRE, VERY REV. PAUL JAMES FRANCIS, MARCELINO GARCIA RUVIERA, GEO. A. TIMONE,
AND OTHERS

Facsimile of advertisement announcing mass meeting in New York to aid Franco Spain, organized by Protestant-reactionary Merwin K. Hart, founder of "Union for Nationalist Spain." Among the names given here as sponsors are those of Marcelino Garcia Ruviera, active fifth columnist for Franco Spain in New York; two Jesuit priests: Francis X. Talbot, editor of "America" magazine, and Robert I. Gannon, President of Fordham University; two other priests, active agents of Father Coughlin's Christian Front: Edward Lodge Curran and Theophane MacGuire; also Patrick Scanlon of the Brooklyn Catholic "Tablet" which, together with the "Christian Front" and "Catholic Action," also sponsored the meeting.

The "Christian Mobilizers"

In the intricate crosswork of movements that form the groundwork of Clerical Fascism, there are some groups that serve a distinct purpose by appearing to be independent of Coughlin. The *Christian Mobilizers* are such an organization. Their leader is Irish-Catholic Joe McWilliams. He is the most notorious anti-Semite in the country. His setup is like that of the *Christian Front*. Little wonder, for Carlson (pp. 76, 85) says, "Joe was suckled by Fa-

ther Coughlin's own elements in the East," and one of his lieutenants, Hartery, also referred to "our Savior, Father Coughlin." Only a priest fits the requirements of the coming American Fuehrer as pictured by the priest-ridden mind of McWilliams:

"A man who is a mystic. A man that the mob can look up to — but not touch. A man who has come from the people, but has reached so high that they dare not call him their own, but one appointed by God to speak for them! That's what this country needs. That's what we'll need to bring together our forces for a Nationalist America."

"Reverend Edward Brophy, another promoter of the *Christian Front* not only spoke at a *Mobilizer* meeting, but also promoted Joe's Nazi group in other ways." (*Under Cover*, p. 82)

Future Danger

Clerical Fascism, driven underground during the war, is certain to rise again with a cry to 'Save America for the Americans.' Those who fail to realize this threat to our future should ponder well the following facts: *America First* controlled by Coughlinites boasted of 15,000,000 members. In one meeting in the Hollywood Bowl in California it drew a crowd of 100,000 'patriots.' Gerald L. K. Smith, Fascist, polled 100,000 votes in Michigan last year. The Hearst-Gannett and the McCormick-Patterson newspaper chains have over 15,000,000 readers. Mrs. Finley J. Sheppard, daughter of the late Jay Gould, gave millions to American Fascists. Robert O'Callaghan, Irish-Catholic friend of Joe McWilliams and Ku Kluxer Edward Smythe, is doing confidential government work in the Chicago office of the Alien Property Custodian, Leo Crowley.

If America waits too long to wake up to its danger, it may ironically fulfill the words of Jesuit-trained Goebbels, spokesman for Catholic Hitler:

"It will always remain the best joke made by the democratic system that it provided its deadly enemies with the means to destroy it."

Pierre Van Paassen From *Days Of Our Years*

Piere Van Paassen, in his book, *Days of Our Years*, page 539, states:

“The Vatican is the uncompromising foe of liberalism, socialism, democracy, Americanism — in short, of modernism in general. It was therefore to be expected that, as soon as the reaction against all these isms should begin to concretize, the Pope was most likely to sympathize with that reaction. In our day that reaction was crystallized in Fascism, which is the synthesis of all the forces of reaction, and the Vatican has indeed chosen to take its position on that side of the barricade to triumph, as it thinks, with the pagan dictators on the ruins of Christian civilization.”

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1. *The Kaiser's Memoirs*, by Wilhelm II, p. 211: translated by Thos. R. Ybarra. ↩
 2. *Faith For Living*, p. 162, by Lewis Mumford. ↩
 3. “The Conflicts Among Catholics” by George Shuster in the Winter 1940 edition of the quarterly, *The American Scholar*. ↩

The Clerical-Fascist Betrayal of France By J. J. Murphy

[Now that France has been cleared of its Nazi invaders, it is important for the record to make clearly known those who were responsible for its betrayal into the hands of Hitler. The following well-documented article by Dr. Murphy not only supplies the facts, but also a warning lest the forces behind that betrayal regain power in the new set-up of liberated France.]

FASCIST AGGRESSION started only after the Lateran Pact between the Pope and Mussolini in 1929. From then on it began to spread like wildfire in the Catholic countries of Europe. The results in Austria, Portugal, Spain, Poland and Germany are sufficiently known to most well-informed people. In his authoritative work, *That Day Alone*, Pierre van Paassen summarizes the immediate results of that tie-up as follows:¹

“The actions of Dollfuss, to whom the Pope’s Secretary of State wired papal blessing on the termination of the blood bath of Vienna; the triumph Fascism in Spain and the subsequent reception by the Supreme Pontiff of the leaders of the ‘Falange’; the praise periodically bestowed on the Fascist State of Portugal in ‘*Osservatore Romano*’... the Romanization of the Coptic communion in Ethiopia after the Italian conquest — these are but a few of the incidents that focused attention on the Vatican’s profound intent and role in the major events of our time.”

These are facts that are well known, but they are only a part of a much larger plan of Catholic Action. Only a comparatively few, for instance, know of the part played by the Catholic church in the betrayal and temporary destruction of democracy in France. That is the subject of this article. But in order to understand fully what happened in the Spring of 1940, when the French army, the French morale and the French Republic collapsed sud-

denly to the astonishment and dismay of the democratic world, it is necessary first to go back half a century to the time when the groundwork of the collapse was carefully laid.

The Dreyfus Affair

The unceasing attempts of the 19th century Popes had failed to overthrow the French Republic. But this did not discourage the Jesuits from hatching new plots to reestablish a reactionary government in France. In each country they work toward their goal by different means shaped to meet the necessities of the local situation. In the United States control of politicians has been their key to power. But in France, constantly on the verge of war, control of the ruling clique of army officers was their objective. Through their private schools catering to royalist and other wealthy reactionaries, they became the confidants and secret advisers at St. Cyr, the West Point of France, where all top army officers are trained. The cold, calculating Jesuit strategy knew that the best way to turn French Catholics against the Republic was to make them believe that it was a mere front for Jews and Freemasons who plotted the destruction of the church. In 1894 they turned their campaign of hatred against the Jews into a national crisis by leveling perjured charges of treason against a Jewish army officer and banishing him to Devil's Island. The Catholic press livid with rage against Jews and Freemasons. A wave of anti-Semitism equal to Hitler's arose. There were threats to "*strangle the last Freemason with the bowels of the last Jew.*"

A shamefaced acknowledgment of the Jesuit anti-Dreyfus plot is made by a devout and liberal Catholic author. Yves R. Simon. In his book, *The Road to Vichy*, page 69, he owns up to this "devastating scandal of the Catholic world standing to a man or nearly so in favor of a judicial error." He also adds:

"Nearly all French Catholics, blinded by passions... supported the version of Captain Dreyfus' guilt. Now it was a fact that Captain Dreyfus was innocent and that the treason had been committed by another captain, named Esterhazy. But Dreyfus was a Jew. Esterhazy was not; consequently the guilty one had to be Dreyfus... The real facts mattered little... With few exceptions. French Catholics committed themselves unreservedly in the anti-Dreyfus campaign and against Justice."

Action Francaise

Even long after Captain Dreyfus was exonerated before the world through the noble work of Emile Zola, Anatole France and others, at the end of several years in exile and torture, Jesuit Catholicism stood by its calumnies and the perjured sentence of the court, as Yves Simon admits. Then when the democratic French government took badly needed measures against the Catholic church to curb its Clerical politics, the Jesuits working underground used this as a new weapon in their campaign against the French Republic. They cried, "Persecution!" They kept alive the fires of anti-Semitic hatred to such an extent that when Pierre Laval in 1942 was chided by democrats for his cruelty to Jews, he could justify himself by saying, "*I am only applying to Jews the same treatment prescribed centuries ago by the Catholic church.*" (*N. Y. Times*, Sept. 18, 1942.) During the Dreyfus affair, Pope Leo XIII conferred high papal honors on Edouard Drumont, author of the notorious book *La France Juive* ('Jewish France') in which he accuses the Jews of ritual murder. (*Jewish Encyclopedia*, vol. X, p. 127)

The Jesuits are known to be utterly unscrupulous as to what means they use to gain their ends. So it is no surprise to learn that in their intrigues against the French Republic they made use of two Catholic women of the French nobility, Countess Hélène de Portes and Marquise Marie Louise de Crussols, the mistresses of the two last Premiers of France, Daladier and Raynaud, to gain as much secret information as possible. These mistresses are known to have paid visits to Otto Abetz, leading fifth columnist of France and later puppet ruler in Paris under Hitler.

By similar token, it is no more surprising to find that in France the two leaders of Clericalism throughout the present century, Charles Maurras and Léon Dandet, were both agnostics. They published the *Action Française*, leading royalist-fascist daily in France. They were brilliant writers and fanatical 'political Catholics.' No one in the Catholic church from prelate to peasant rejected their leadership because they disowned both the doctrine and the morals of Jesus Christ.

Catholic William Teeling, author of *The Pope in Politics*, briefly describes (p. 211) the growth and development of *Action Française*, political faction and newspaper, that was the pulse of French Clericalism:

“As long ago as the end of the 19th century, there was started an organization called the *Action Française*, which had its own newspaper... Bit by bit the organization developed into a great Royalist, Conservative, Right-Wing body. Soon most of its members were prominent Catholics, and bishops and other clerics joined it... It certainly advocated many of the doctrines advocated by the Popes in different encyclicals.”

“In the meantime the *Action Française*, which had supported Catholicism through the difficult period before the War [World War I] was now fast reaping its reward. It became more and more the leader in Catholic activities, and above all in political activities, but its policy was one of complete nationalism, and advocated placing the State in a position of power compared to the Church that was only equaled by Fascism in Italy.”

In spite of their devotion to Catholic reaction, the strongly nationalist leaders of *Action Française* resented the pronounced pro-Germanism of Pope Pius XI and especially his strong condemnation of French occupation of the German Ruhr after World War I. Over-sensitive to their quips, the proud pontiff condemned their paper. The cautious Jesuits resented this show of independence on the part of the pope; they considered premature the elation and aggression that he was starting to show as a result of his recent success in saddling Fascism on Catholic Italy.² Jesuit Cardinal Billet, a Frenchman, who had crowned Pius XI as Pope of Rome, resigned his cardinalate in protest against the condemnation of *Action Française*. It was a warning to the Pope not to enforce his condemnation too strictly. As it turned out later, the Pope's condemnation of *Action Française* was a mere gesture. No one took it very seriously. French bishops continued to give the publication their secret backing. The French laity in general continued to read it as usual. It continued to be sold on the front steps of Catholic churches. The Pope made clear that it was not the Fascist doctrines of *Action Française* that he condemned by giving tacit approval to its sister journal *Candida* to which its editors contributed regularly. Nor did the Pope utter a word of disapproval against other Clerical-Fascist journals which merely paraphrased *Action Française* in coarser language, such as *Gringoire* or *Je Suis Partout*.

In 1939, the ban on *Action Française* was lifted when it was serving Hitler's purpose to perfection by spreading disunity and defeatism throughout France just when the German armies were about to strike. After the years of so-called condemnation, *Action Française* was stronger than ever. It had made remarkable progress during those years. Catholic Yves Simon (p. 42) says of it during its years of condemnation: “Then many of its readers felt a pious indignation; but as long as the *Action Française* simply ca-

lumniated Jews, Freemasons, socialists and Christian democrats, they never doubted the veracity of their paper. Powerful among the intelligentsia, the *Action Française* exercised at the time we are describing an almost complete dictatorship over Catholic intellectual circles.” He adds later on (p. 65): “The spirit of *Action Française* made enormous progress during the 13 years of its condemnation, and this progress was not only the work of unbelievers and refractory Catholics; it was in large part the work of Catholics”

Clerical-Fascist Movements

Out of *Action Française* at a most critical moment in French history there sprang full-fledged Catholic-Fascist movements. The best known of these were the *Croix de Feu* (literally, ‘Fiery Cross’) and the *Cagouards* (‘Hooded Men’). The founder of the *Croix de Feu* was Colonel de la Rocque, a high army officer, one of the so-called ‘Jesuits of St-Cyr.’ John Gunther in *Inside Europe* (p. 201) calls him “French Fascist No. 1... He founded a private army like Hitler.” Of his background he adds: “His milieu is upper middle class, Roman Catholic, illiberal.” Just as Hitler had the backing of millionaires like Catholic Fritz Thyssen, so de la Rocque was financed by wealthy Catholic reactionaries like de Wendel, Ernest Mercier, and Mumm the champagne magnate.

Pierre Cot, former Minister of Aviation in France, in his book *Triumph of Treason* (p. 78) says: “The *Cagouard* plot was the French version of the Franco insurrection in Spain. This was in 1937. In 1940 the *Cagouards* formed the staff of Pétain’s new [Vichy] regime... The connections between the French *Cagouards* and the German, Italian and Spanish organizations were proved not only by the origin of their armaments but by unequivocal documents and the pattern of their activities.” The pro-Clerical nature of Fascism in Italy, Germany and Austria has been proved elsewhere.³

Current Biography of 1940 states (p. 648): “Documentary evidence later revealed that Pétain’s name, along with Laval’s, was among those in the Fascist scandal of the ‘Hooded Men’” No one can contradict the devout French Catholic and royalist Georges Bernanos, when he regretfully admits: “There are certainly far too many Catholics in France who applaud methods of which the abject efficacy is apparent both in Austria and Spain.”⁴

The real power behind Colonel de la Rocque, the man who fashioned him to his own designs, was General Weygand, under whom he served in Attica, Poland and elsewhere. Weygand has always been too good a Jesuit to do his own dirty work; he chose and placed in the limelight colleagues who could do his work even better than he himself could: de la Rocque to head the Fascist terrorists; Gamelin to lead French armies to disaster; Pétain to be bellwether of a Fascist France. John Gunther in the book quoted above says (p. 197): “Weygand’s Catholicism — he is a fanatical Catholic — naturally made him suspect to the Left. They accused him of political ambitions, of having turned St.-Cyr into a royalist-Catholic nest... Weygand is naturally the white hope of the Right and the terrier-darling of the Fascist Leagues.”

Weygand — ‘Up To His Neck In Jesuits’

The arch-traitor of France was undoubtedly General Weygand, tool of the Jesuits. Crafty and ruthless, he used others as willing tools in the destruction of democracy in France, while he lurked in the background pulling strings until the time for the kill was at hand. He was a made-to-order tool for the Jesuits. They held him in their power because they knew the secrets of his early life: how they rescued him from apparent illegitimacy, Sponsored his upbringing in a royal family, and made a place for him, a Belgian alien, at the exclusive West Point of France, St.-Cyr.⁵ Little wonder that Clemenceau, the great French premier, said of him: “Weygand is brilliant. He is resolute. He knows what he wants, and he is up to his neck in Jesuits. And of the Jesuits, we know what they think of republics and of the French Republic in particular.” Elsewhere he said: “Weygand is the most dangerous of the clerical-military clique.” Also: “If the Republic is ever overthrown by a coup d’état, it will come from him.”⁶

Weygand’s twisted character, bigoted and fanatic, is the past-perfect participle of Jesuit training. Pierre Cot (p. 265) describes him as follows:

“Dry and methodical, he lacked humanity, sensitivity and imagination. His small, shriveled frame enclosed a narrow and uncultured mind. Belgian by birth, he entered St.-Cyr as a foreigner, without examinations... ‘He has a curious resemblance to a weasel,’ said Painlevé; still more he resembled an old woman. He was famous in the Army for his ostentatious bigotry...”

Similarly John Gunther (p. 197) quoting Clemenceau highlights the subtlety and danger that lurked in Weygand's warped soul:

“He is a man — how shall I say it? — dangerous, capable of going far in a moment of crisis... You don't know what he did or what he's about.”

As heir to Generalissimo Foch's glory and prestige, General Weygand was considered France's leading strategist and military authority. Supreme power over its military destiny from 1918 on lay in his hands and that of his small group of satellites like Generals Gamelin and Pétain. He was chosen to be the Trojan Horse of Clerical Fascism. Placed in the key military position of the one country that blocked Fascist domination of the European continent, it was his task to betray it into the hands of the enemy. This he accomplished by five carefully planned steps. They deserve to be discussed one by one:

1. Demoralization of the French Army

Weygand's first step toward direct betrayal to Fascism was to leave the French army so disorganized and demoralized in time of peace that Nazi victory would be assured. He had knowledge of Nazism's open threat to attack France by surprise. His strategy of betrayal was to deceive France into thinking it was strong when in reality it was pitifully weak. Through his Jesuit trained puppet, General Gamelin, a graduate of St. Stanislaw's College, he saw to it that the Little Maginot Line was no more than a name, its shoddy fortifications an open door to German aggressors. Through other fellow-Catholic officers of Fascist mentality, Pétain and Darlan, he dominated the High Military Committee that on December 30, 1936, as well as at later times, voted down every move to increase the French Air Force, even after its utter weakness had been demonstrated by the Nazi invasion of the Rhineland. Pierre Cot, Minister of Aviation at that time tells us (p. 178) how Premier Sarraut, wishing to oppose the German threat with force, learned to his amazement on consulting French military experts “that the French Army had not one anti-aircraft gun, not one anti-tank gun, and that it was incapable of partial mobilization and of active resistance to Hitler.”

The failure of Weygand and his clique to prepare for the predestined attack by Hitler continued right up to the declaration of war in 1939 and after.

André Simone, a first-hand witness, in his work *J'Accuse* (p. 344) tells how in the winter of 1939-40 the French Army lacked blankets and heavy shoes. He adds too: "In the second month of the war... they were producing less planes than before the war." The army at that time was under the command of General Gamelin, who, Pierre Cot tells 113 (p. 263), was named Commander-in-Chief "on the recommendation of Weygand and with the assent of Pétain."

When the real Nazi attack was opened in the Spring of 1940, the utter disorganization of the French Army was revealed in all its nakedness. Pierre Cot (p. 262) tells us that before the fall of France in the late Spring of 1940 the French Army was so lacking in trained signal corps men that one part did not know what the other was doing, and the General Staff did not know what any of them were doing. He also reveals (p. 197) how most of the officers were so corrupted with Fascist propaganda emanating from top military officials that they "were the first to retreat, without blowing up the bridges or firing a shot." He rightly attributes this disastrous condition of the French Army to the evil influence and deliberate negligence of General Weygand.

2. The 'Red' Menace

Early in World War II when Gen. Weygand was supposed to be in the Near East working out a joint strategy with General Wavell of England, he spent much of his time secretly and illicitly in France urging French attacks on Russia, one by way of Murmansk and another simultaneously by way of the Black Sea. This at a time when Poland was prostrate and millions of Germans were drawn up in battle line along the border about to invade France! What was the aim of France's greatest strategist in his country's hour of great peril in leaving his important post of duty to create dissension in Paris with his fantastic plans and to foster intrigue against a country 2,000 miles away that had never made the slightest threat to invade France! Pierre van Paassen (p. 497) answers as follows:

"Maxime Weygand. in advocating an expedition against the Soviet Union, merely sought to get into Herr Hitler's good graces. He wanted to make an attempt to change and transform the war into a holy alliance against Russia... In other words, he attempted to incorporate France into the Fascist bloc by a detour. He tried to convey the message to Hitler that France, at least the French ruling clique, had no desire to fight him and that he and his friends did not look on Fascism as an evil but as a supreme good...

3. Sabotage of Near-East Defense At the beginning of World War II

Gen. Weygand was sent to the Near East to organize the French armies and to work out with the British Commander-in-chief in Africa a defense plan for the Suez canal and its approaches. Weygand refused to cooperate, much less pool forces with the British, picked quarrels with General Wavell; refused to move French troops to Egypt, which Mussolini was threatening with increasing troop concentrations. Van Paassen (p. 494) says: "To the amazement of British staff officers Weygand hotly disputed General Wavell's allegations that the Duce had anything but the best of intentions toward France." He quoted his friend Pierre Laval to prove it. This at a time when Fascists were parading in Italy demanding the cession of Nice, Corsica and French colonies in North Africa!

4. Double-cross of the British Army in Flanders

In the late Spring of 1940, after his friend and coworker General Gamelin had compromised the defense of France, Gen. Weygand had himself appointed Commander-in-Chief with supreme command of the French army, navy and air force. Doubtless he felt that he could then surrender to Hitler and put the blame, if need ever arose, on his diffident and subservient predecessor. On his arrival in France, the Belgian High Command offered to take over on their left flank the part of the French line that had been withdrawing without firing a shot. Weygand curtly refused. Pierre van Paassen (p. 499) narrates later developments in these words:

“Weygand began by quarreling with the British over the technique of the withdrawal from Belgium and then ordered French divisions to fall back without first informing the Belgians or the British of his decisions. The front was thrown into hopeless confusion. But Weygand was playing his own game. At last he had the reins in his hand and was steering the French Republic toward the harbor into which he had wanted to steer her for a long time — perdition. In the cabinet he had an able second in *le faux frère*, Marshal Henri Philippe Pétain the mythical hero of Verdun, who had counseled surrender in the previous war back in 1917 and 1918.”

5. The Actual Betrayal

When Weygand took command in the Spring of 1940 the rank-and-file French soldiers were patriotic, well-disciplined and burning with a desire to fight the Nazi invaders. The military situation of France was not hopeless. It was far better in every respect than that of the Nazis in 1944 who fought stubborn delaying actions for months in Italy and even in Western Europe when defeat was certain. At the very worst the French Army in 1940 could have fought a fierce rearguard action, while the bulk of its troops could have retreated swiftly to the coast and been transported to England and North Africa by the combined navies of France and England. The British in fact offered to mass every possible ship in the Mediterranean and Atlantic fleets for this purpose. Most of the French cabinet, as well as the presidents of the Senate and Chamber of Deputies, had agreed on such a plan. How the Clerical traitors squelched it is best narrated by van Paassen (p. 300) when he describes an emergency meeting of the French government at Tours where it had taken refuge:

“When this plan was brought to the attention of Weygand at Tours on June 13, 1940, in a cabinet meeting, both he and Pétain vetoed it. One who was present at that session has declared that the attitude of General Weygand not only surprised the cabinet members but filled every man present with stupefaction. This stupefaction turned to icy horror when Weygand in icy tones mentioned capitulation. The General was asked in his opinion the military situation had degenerated to such a point that no other course of action was left. It was then that he gave the answer that unmasked him and his intentions. ‘It is not that the military situation is so bad,’ he replied, ‘but if you gentlemen do not ask for an armistice, there will be Communism in France.’”

General Weygand gave no orders to fight the Nazis. His one and only order to his armies was to keep falling back. The officers he had demoralized by Fascist propaganda abandoned their troops. When the crisis increased and

the government had retreated to Bordeaux, Weygand plotted with Pierre Laval, forced weak-kneed President Reynaud to resign, put Marshal Pétain in his place. Pierre Cot (p. 264) summarizes Weygand's betrayal in these words:

“Weygand lost the war by refusing to fight in the réduit Breton [on a narrowed-down front in Brittany] or in the Colonial Empire. He dishonored himself by giving the cabinet false information — the false news of a Communist revolution in Paris — to frighten the government and induce it to ask for an armistice.”

Pétain on taking over immediately made an abject surrender to Hitler, prevented the French fleet from fleeing to safety and ordered the arrest in North Africa of Mandel, Daladier, Delhos and others who had fled there with the purpose of organizing resistance to Germany. Georges Mandel, member of the last French cabinet, after being arrested in North Africa and transported to Vichy France was murdered by members of Pétain's Gestapo.

After the execrable French surrender and armistice, Gen. Weygand, now a member of the Vichy government, was sent to command French troops in North Africa. Though the army there was not large, there were enough well-trained soldiers to keep Hitler in Europe and to cooperate with General Wavell to throw Mussolini out of Tripoli. Weygand made it his purpose to prevent any French opposition to Hitler and to use his position to allow the Nazis to penetrate all North Africa. Van Paassen (p. 506) says of Weygand in North Africa after the armistice:

“He facilitated the Duce's attack on Egypt by allowing Italian and later German armored equipment to be landed in Tunis. He next permitted German troops to filter into Morocco, into Algiers, and into Senegal for the occupation of strategic positions in the Reich's eventual drive against the Western Hemisphere... It was Weygand who, without being compelled to do so, handed Hitler the pistol directed at the heart of America.”

Pétain and Laval

Not much needs to be said of Weygand's fellow traitors, Pétain and Laval. As soon as they established their Vichy government to do Hitler's work in France better than he could have done it himself, virtual union of Church and State was established within a few days, obviously according to a prearranged plan. A Catholic prelate was attached to Vichy diplomatic staffs in

foreign countries. A Msgr. Boyermas was “religious attaché” to the Vichy staff in Madrid, where Pétain as ambassador to Franco a few years previous had been cheered by the Falange with cries of “Down with France! Long live Pétain!”

The Vichy government immediately gave admittance and full recognition to Catholic religious Orders that had been banned from France for political plotting against the Republic. Freemasonry was abolished and Jews persecuted. Catholic instruction was introduced in public schools and soon after Catholic schools received State support. The historic democratic motto of the French Republic, “Liberty, Equality and Fraternity,” was torn down from public buildings to be replaced with a Catholic Fascist catch-phrase similar to that of the Nazis, “Labor, Family and Fatherland.”

Pétain’s burning Catholicism is well known. It so dominated his mind that the Jesuit social ideal of a return to medievalism became almost a mental obsession with him. In the *New York Post* of April 1, 1942, he is described as follows:

“He is obsessed by several religio-political foibles... He is a puppet of a religio-political *Weltanschauung* (philosophy) that is fundamentally anti-British and anti-American... Pétain’s *Weltanschauung* is that French defeat is really a blessing. Now the real Christian France, as Pétain would have it, with patriarchal employers and landlords and devout employees and peasants can be resurrected.”

Pierre Laval is a “devout Catholic,” as *Current Biography* of 1940 (p. 484) remarks. On his visit to Mussolini in 1935, when he came to an understanding with Fascism and assented to the projected rape of Ethiopia, he was lavishly received by Pope Pius XI who made him a papal nobleman, a ‘Prince of the Church,’ thus conferring on him one of the highest Vatican titles. When he returned to Paris a few days later, he was greeted at the station by a parade of the Clerical-Fascist organization, the *Croix de Feu*. A few years later he entertained Hitler’s foreign minister von Ribbentrop in Paris and, as *Current Biography* notes, “helped Hitler by seeing that France had nothing to do with the policing of the Saar plebiscite.” in this he cooperated with the Catholic bishops of the Saar who urged the overwhelming Catholic population to vote for annexation to Hitler Germany. The *N. Y. Times* of November 11, 1942, pertinently observed that when Laval went to meet Hitler in Munich the previous day he was “attended only by his envoy to the Vatican, Léon Berard.”

Vatican Approval Of Vichy Fascism

The Catholic church was overcome with joy at the destruction of the French Republic and the establishment of the Pétain-Laval puppet dictatorship. *The Catholic International*, summer edition of 1942, could scarcely restrain its glee at the government enforced Catholicizing of France. It went on to say:

“The days of [Jewish Premier] Leon Blum, of Socialism and Freemasonry are gone forever in France... Isn't it all glorious? France has lost her navy and regained her soul.”

Current Biography of 1940 (p. 648) says: “The Vatican, through its official organ (*Osservatore Romano*) approved Pétain as head of the reconstruction of France, saying that he was ‘an inspiration to the youth of France.’”

The *N. Y. Times* of October 6, 1942, reported:

"Emanuel Cardinal Suhard. Archbishop of Paris. issued in the name of the church yesterday an appeal to the people to support with frank and complete loyalty the government of Henri Philippe Pétain.

“The Archbishop of Toulouse in a statement reaffirms his loyalty to Marshal Pétain.”

The same newspaper in its issue of July 20, 1942, recalled that Cardinal Gerlier of France said in 1940, “France is Pétain.” It also remarked in the same issue that Cardinal Baudrillart “was the churchman who represented the spirit of collaboration in its most extreme form.” Speaking of Cardinal Baudrillart, Yves R. Simon, ardent Roman Catholic, in his book, *The March of Liberation*, (p. 41) admitted:

“A few days later he brought to the government of Marshal Pétain an adherence worth an army. Then he became, and remained until his death, one of the leaders of collaboration with the Nazis. He was lavish in his encouragements to the ‘French legionaries’ who, having donned the German uniform and sworn allegiance to Hitler, went to Russia to fight and die in order to make definitive the victory of the Nazis and the enslavement of the French people.”

Conclusion

While the tactics used by the Jesuit strategists in their war against democracy vary with each country, their overall strategy is the same. The betrayal of France is a classic example of their master plan: The Catholic people are taught that Jews and Freemasons are plotting against them; they are given a sense of inferiority and wounded pride, plus a persecution complex; they become religiously class-conscious, aggressive, militant; they come to identify themselves more and more, socially and politically, with the church. In short, Catholics are led to believe that the only way to save their country is to overthrow the “Jewish-Communistic government.” Weygand and Pétain did not believe they were traitors. They had been deceived by their church into believing that the destruction of the French Republic was the only way to save France. They considered themselves super patriots and the only true Frenchmen.

The Vatican’s fanatical hatred of the French Republic is of long standing and well known to European statesmen. It is news only to Americans who seem afraid even to inform themselves of the well-documented facts in the matter. The so-called “saintly” Pope Pius X (soon to be canonized) expressed that hatred in even more unvarnished terms than other popes. He called France “The diabolic trinity of Freemasonry, Christian democracy and modernism!” Like the popes before and after him, he counted upon the armies of Germany as “the instrument chosen by God to punish France.” Count Carlo Sforza, who is anything but a radical, is not afraid to publish these and other facts that every American should know about the pro-Fascism of the Vatican in his recent authoritative work, *Contemporary Italy*.⁷ Of Pope Pius X’s fierce desire to see the French Republic destroyed by Germany in the First World War, Sforza further declares:

"When death surprised him on August 20, 1914, he was absolutely certain that nothing in the world could prevent the complete defeat of the French. and in his naivete he said:

‘Thus they will understand that they must become obedient sons of the Church.’ "

But it was left to Hitler’s armies in 1940 to accomplish this with the help of Catholic Generals Weygand and Pétain.

1. Pierre van Paassen. *That Day Alone*. page 459.↵
2. See pamphlet *Clerical Fascism in Italy* by J. J. Murphy. [Included in this volume -Ed.]↵
3. See pamphlets *Clerical Fascism in Austria*; *Clerical Fascism in Italy*; *How the Catholic Church Helped Hitler to Power* by J. J. Murphy. [Included in this volume -Ed.]↵
4. *A Diary of My Times*, page 10.↵
5. Cf. John Gunther, op. cit, p. 196: "Rumor will not die that he was an illegitimate son..." Pierre van Paassen, op. cit, p. 483: "Weygand was born in Belgium and brought up in France on the estate of the late Empress of Mexico, the demented Carlotta."↵
6. The first two quotations at Clemenceau are quoted from van Paassen, op. cit, pp. 487-8. The second is quoted from Pierre Cot, op. cit, p. 265.↵
7. *Contemporary Italy*, by Count Carlo Sforza, p. 105, E. P. Dutton, 1944, \$3.60.↵

Clerical Fascism in Austria by J. J. Murphy

HITLER, the obscure peasant who rose to power in Catholic Bavaria, sprang from a country where Clerical Fascism and anti-Semitism had been rampant for centuries. He was born of a Roman Catholic family in Austria. Even his National Socialism originated there. G. E. Gedye, speaking of Nazism, says: "Its historical roots were Austrian, for it was a development of the *Reichsverein of the German Workers of Austria*, founded in 1913."¹

The way for Hitler to seize his Austrian homeland and start the realization of a new Holy Roman Empire had been opened by Pope Pius XI in his encyclical *Quadragesimo Anno*, in 1931. According to the dictates of this political blueprint, a Fascist state was soon after established in Austria. The later changeover from Fascism to Nazism was easy and natural, since the Clericals had always stressed the blood-ties of Germans and Austrians and had beaten down the last defenses of Austrian democracy. Catholic William Teeline reveals the true state of affairs when he says of Catholics in Germany and Austria: ²

"In short, there seemed to be for the ordinary Catholic man and woman an immense amount of similarity between the ordinary everyday plan preached by the Nazis, and the sort of authoritarian state advocated by Pope Pius XI in 'Quadragesimo Anno.'"

Catholic support of Hitler in Germany is well known. Similar Catholic enthusiasm for Hitler was evident in Austria five years before he took possession. What objections there were in Austria against Nazism were not against its principles and ideals but against its determination to abolish Austrian sovereignty. A Catholic author, J. D. Gregory, admits this: ³

“Large sections of the non-Socialist Austrian population had watched Hitler’s 1933 coup with admiration, and demanded similar strong action against their own Socialists, Communists and Jews by Dollfuss, and, if not by Dollfuss. then by Hitler.”

Our purpose in this article. however, is not to discuss in general the relationship of Nazi-fascism to the Roman Catholic church but to show the political atmosphere that gave birth to Hitler, and the Clerical regimentation of Austria that cleared the way for Hitler’s first step in rebuilding the Holy Roman Empire. Even the Catholic church makes no secret of the fact that revival of this church-state empire was Hitler’s purpose. Jesuit Father Edmund J. Walsh of the *Foreign Service School* in Washington, D. C., said that “he heard Adolf Hitler say that the Holy Roman Empire, which was a Germanic Empire, must be reestablished.” (*N. Y. Times*, February 17, 1940.) The seat of this empire had always been Vienna.

Rome-Hapsburg Axis

Emperor Francis Joseph, who ruled Austria-Hungary for two generations previous to the first World War, was the most absolute monarch of a long line of Hapsburgs. His seizure and domination of conquered peoples and his fanatical Catholicism combined to win him the name of “Apostolic Usurper.” He planned with Vatican connivance to revive the Holy Roman Empire that had been ruled for centuries from Vienna. Carlile A. Macartney of Cambridge University in his scholarly work *The Social Revolution in Austria* says of him:⁴

“Deeply influenced in his youth by his Catholic mother. a bigoted Bavarian, and by his tutor, later Archbishop of Vienna, Franz Josef was at once genuinely pious, and keenly alive to the political value of the help which Catholicism could give him... He still dreamed, it seems, of reviving the world empire of Charlemagne. With Catholic support the dream seemed not impossible.”

The Roman Catholic church has never let the idea of the Holy Roman Empire die out. To this day, though there are usually three cardinals and several archbishops in Germany, the Primate of the Catholic church in Germany is the Archbishop of Salzburg, Austria, just as in the days of the Holy Roman Empire.

For centuries the Hapsburgs carried on their tyranny with the help of the Catholic church which allowed the acquisitive Hapsburgs to rob Poles, Croats, Slavs and many Italians of their liberty and nationality. The well-known anti-Fascist Count Sforza in the *N. Y. Times* of January 1, 1943, quoted from a Catholic catechism of the Franz Josef era:

"Question: How ought subjects to conduct themselves toward their sovereigns?

Answer: Subjects ought to conduct themselves toward their sovereigns like faithful slaves toward their master."

Cruel as the church-Hapsburg rule was to subject nations, it was not much better to the full-blooded German-Austrians and Hungarians. The Catholic church's policy has always been incurably reactionary. Macartney (p. 179) characterizes the church in Austria as follows: "She fought consistently against the introduction of lay education, against the lengthening of the school year, even against modern ways of agriculture, and has made herself in no small degree responsible for the backwardness and much of the poverty of her adherents."

Moral conditions in a country oppressed by a wealthy, corrupt church, steeped in politics, were of course extremely low. Drunkenness was one of the people's principal vices. On this point Macartney (p. 180) speaking from first-hand observations says of the Austrian peasant:

"His vices spring to a large extent from the besetting sin of drunkenness, a great evil in Austria, which the Church as a whole has done scandalously little to combat, and has often even fostered in her character of large proprietor of vineyards, breweries and distilleries... The percentage of illegitimacy among the children is startling; in Carinthia... something like 40 percent."

As in other countries dominated by Roman Catholicism, the lot of the Jew was pitiful. It was not till after the libertarian revolt of 1848 that they were granted even legal equality. Macartney (p. 224) speaking of the Catholic church and the Jews in Austria says:

"For her they were a nation apart, an accursed people, the deniers and murderers of the Saviour... The Church never relented towards them... The curses of the Church volleyed down the ages against the 'devil's brood.'"

“Then the polyglot Hapsburg empire collapsed in 1918, the Catholic church carried on its reactionary traditions. This succession of ideas is well expressed by Macartney (p. 54), when he says:”The Catholic Church of Austria... is the living representative of the old order. She was the chief stay of the Monarchy, but more powerful even than that, for she has outlived it. She is the upholder of conservatism... the supporter of country against city, and Gentile against Jew... The Catholic Church was and is an active political force; she does not confine herself to stating her ideals, but compels acceptance by her flock with terrible threats of hell-fire.”

During Franz Josef’s reign, in 1882, the *Christian Social Party* was formed by Catholic Karl Lueger, who was backed by Cardinal Rompolla of the Roman Curio. Lueger was for many years mayor of Vienna. The anti-Semitism of Lueger, whom Hitler knew and admired (See *Mein Kampf*, p. 128), is implied in the word ‘Christian’ used in the Jesuit sense of ‘non-Jewish.’ This political organization became the instrument of Clericalism right up to and through the days of Austrian Fascism under Dollfuss and Schuschnigg. Macartney (p. 233) says of it, “Thanks to Lueger’s personality, almost the strongest party in Austria was one based on anti-Semitism, and essentially reactionary... He was strongly supported by the Church.”

Monsignor Seipel

After the first World War and the dissolution of the Hapsburg empire, impoverished, war-stricken Austria was in a pitiful condition. Austria and Hungary were separated. The setting up of new countries from the subject peoples of the former empire reduced the polyglot country of 53,000,000 inhabitants to a mere fraction of its former territory with only 6,000,000 people, almost half of whom were crowded into Vienna. Austria was left like a head without a body. Undernourishment and unemployment were everywhere in evidence.

In these pitiful circumstances the *Social Democratic Party*, founded in 1899, took over the government. This Socialist party, even when it was later out of power, controlled a minimum of 42 percent of the country’s votes. It was at all times the largest political party of post-war Austria.

Naturally, Communists tried to take over power in those chaotic times. But, as Macartney (p. 132) observes, “Slowly the Communists came to real-

ize that it was useless to hope to win over the *Social Democrats* for revolution... The split between Communism and Social Democracy had become a definite and irretrievable fact.” The Socialist leader, Dr. Otto Bauer, stood firm against the Communists to the very end, in spite of the plots and treacherous maneuvers of the Clericals.

In the trying circumstances of postwar Austria, the Catholic church was less interested in helping the starving masses than in embarrassing the Socialist government and forcing it out of office. To this end it turned the peasants against the Vienna workmen to starve them into submission, or at least out of power.⁵

“...sermons told the peasant that his corn, his cattle, and his wood were requisitioned for the purpose of allowing a hundred thousand workless men in Vienna to be kept in idleness by the State; that the central system of control which ‘oppressed’ the peasant was maintained by an alliance of Jewish profiteers... that the revolution aimed at socializing his property and destroying his church. The peasant proceeded to adopt a defiant attitude. He placed obstacles in the way of delivering supplies.”

As soon as the Communist danger was fought off by the Socialists, the reactionary parties under the leadership of the Clericals formed a coalition that just managed to defeat the Socialists. They took over the national government, though the Socialists continued until their later suppression to control the municipal government of Vienna.

Msgr. Ignaz Seipel, “The Merciless Cardinal,” known for “his talent for intrigue and single-minded devotion to advancing the political interests of the Church.”

Later, in 1922, when the immediate post-war crisis had subsided, the leader of the Clerical party, Msgr. Seipel, a Roman Catholic priest and Papal Pronotary, had himself elected to office. He had previously occupied a government position in one of the last Monarchy cabinets. Seipel was not a cardinal, though commonly referred to in Vienna as “The Merciless Cardinal.” Nor was he a Jesuit, even though he lived up to the most wily traditions of that order.

Msgr. Seipel was a long-range planner of counter-Revolution. He envisioned a reestablished Holy Roman Empire centered in Vienna that would comprise Austria, Hungary, Bavaria, Württemberg, Croatia, Slovakia and Transylvania. To this formidable bloc of nations, Poland and the Latin-Catholic nations might easily be affiliated. In his plan, what would be left of

non-Catholic Prussia, Bohemia, Rumania and Yugoslavia after their Catholic territories were stripped away would be of little importance. This planned-on empire is what Teeling (p. 143) discreetly hinted at, when he said of Seipel, “His ideal was an Austria that would be a link between the German States and the Danubian States.” Of course, this plan was subject to the demands of later events and could easily be stretched to include Prussia and other non-Catholic territories.

The blueprint of the Catholic counter-Revolution that aims to destroy the liberal ideals and governments ushered in by the American and French revolutions was Pope Pius XI’s encyclical *Quadragesimo Anno*. Catholic author J. D. Gregory gives credit to Seipel for that model plan of the Catholic-Fascist State, known in Catholic circles as the “Corporate State.” His fellow-Catholic Teeling, who is particularly well-acquainted with Vatican officials, confirms this, when he says:

“Monsignor Seipel was very largely responsible for the papal encyclical, ‘*Quadragesimo Anno*’... and for the Constitution on similar lines for Austria, which was so little different from the totalitarianism of Nazi Germany that in the end the two had to merge. Seipel was the leader of Political Catholicism...”

Seipel has been called “Old Mole Seipel.” And rightly so, for he worked slowly and industriously, but always underground. Until 1929, with one brief interval, he kept control of Austria in his hands, and burrowed ceaselessly. Gedye (p. 4) speaks of it this way:

“Monsignor Ignaz Seipel held few cards, but they were good ones, astutely played. There were tricks to be won for his country, and beyond that — never to be talked of — a chance of scoring below the line for his Church... They whispered of the possibility of another comeback (also, of course, years ahead), a come-back of caste and privilege... The first thing was to get foreign money into the country, and then second to persuade international finance that its money would never be safe until the power of the Left had been broken, ‘Red’ Vienna swept into oblivion... Seipel’s successors carried his anti-Socialist policy to triumph in 1934, thereby destroying democratic Austria and leaving the way clear for the walkover of the Fascist invaders of 1938.”

Seipel knew he could not reach and attain power if he revealed his true aims. He accordingly used ‘false front’ tactics, such as the Catholic church in America is using today. Looking back in retrospect to thirteen years previous, Gedye (p. 492) could not help remarking: “How softly trod Msgr.

Seipel when first I went to Austria in 1925 — how persuasive his slogans. ‘True’ democracy was what he wanted — the ‘freedom of the streets’ — disarmament of ‘party armies.’”

Behind these honeyed phrases. Seipel planned an illegal anti-democratic army, to which he would gradually give the protection of the State police and the regular army, as well as favorable decisions in the courts. This, too, is confirmed by Gedye (p. 19):

“In 1927 Seipel got the *Lundbund* into his reactionary coalition; they too mostly became Nazis later on. This was the obvious side of his anti-democratic activities. The discreetly hidden side was the steady but always officially denied efforts to build up an illegal party army to overthrow the power of the Socialists in Vienna, where no constitutional means could shake their firm two-thirds majority of votes.”

Ignatius Seipel was born in Vienna in 1876, the son of a theater doorman. He was a doctor of theology who knew nothing of economics but had an extremely shrewd sense for political intrigues. He was intelligent and fearless. He was extremely ascetic in his personal life, sometimes to the point of displaying a holier-than-thou attitude. He made a point of never smiling. In appearance he was spare, entirely bald, aquiline-nosed, thin-lipped, with cold, sharp eyes. Gedye lists among his striking characteristics, “his overweening political ambitions, his rigid personal asceticism, his genius for cold-blooded, relentless hostility towards a weakened enemy, his sure touch for the right propaganda for the right person, his talent for intrigue and single-minded devotion to advancing the political interests of the Church.”

Seipel sold out Austria to international capitalism shortly after he took office. Gedye (p. 19) says: “From the date of the first League Loan and the Geneva Protocols of 1923, the interests of international finance had been harnessed behind the idea of an Austria in which full freedom to exploit the masses... should be restored to foreign and native capital.” Even Catholic Teeling (p. 264) bears witness to this: “Catholics found themselves in the very dangerous position of having to oppose the working classes and of going hand-in-glove with capitalism. Msgr. Seipel was a bad offender in this sense...”

The Social-Democratic Party

The long-standing domination of the Austrian masses by Roman Catholicism was threatened for the first time by Socialism, organized in Austria under the name of the *Social Democrats*. As Macartney (p. 179) says: “The absence of competition is the treasured advantage of the church. Only Socialism seriously challenges its supremacy, and is therefore anathema to it. The mentality of the peasant of the old style is peculiarly acceptable to the Church. Submissiveness to authority, contentment with one’s lot...”

The Roman Catholic church thinks of Socialism as the blood-brother of Communism. Pope Pius XI echoed the voice of his predecessors when he condemned Socialism. The real but soft-pedaled church teaching against socialism is decidedly anti-Semitic and smacks of the spurious *Protocols of Zion*. It is found, for instance, in the words approvingly quoted by Catholic J. D. Gregory (p. 342):

“Socialism is the old form of Hebrew millenarianism. of the hope of Israel... It was not mere chance that Karl Marx was a Jew. He believed that a Messiah would come, but one that would be the reverse of Jesus, whom the Hebrew people had rejected.”

Against the unconcealed hatred of Clerical leaders and their determination to kill Austrian Socialism, the workers of Austria and particularly of Vienna were forced from the beginning to form an army of self-defense. It was called the *Volkswehr*. But even under provocation they never took the offensive. When the Clericals attacked their ‘model workers’ homes,’ in February 1934, they fought back bravely against overpowering forces but steadfastly refused to cause chaos by interfering with the normal functioning of the electric and communication facilities of Vienna. Of the years preceding this fatal battle, it has been rightly stated that, “Again and again... the Socialists offered both to Seipel and his successor Dollfuss to disarm and disband the Republican Defense Corps, if the government would see that the Fascists did the same.”⁶

A Clerical reactionary put on record his opinion of Vienna workers: “One day we are going to stop that business in Vienna by fair means or foul. Parquet floors and shower-baths for workers, indeed — you might as well put Persian carpets in a pigsty...”

G. E. Gedye, who is a non-Socialist and distinctly anti-Communist, had nothing but praise for the ideals and self-discipline of the thoroughly organized Socialist workers of Vienna. Speaking of his residence in Vienna as

foreign correspondent for the *London Times* and the *New York Times*, he says (p. 22): “During my twelve years’ residence I came to know the workers of Vienna as orderly, class-conscious, peaceable wage-earners, with a sense of democracy ineradicably rooted in their hearts... They are extremely slow to anger, patient and hard-working.”

There are even Catholic authors that admit the moderation of the Socialists and their fruitless attempts to cooperate with the Clerical government without sacrificing the basic principles of democracy. But at all times they were treated with contempt, and, when under arrest, were abused, while Nazi agents and terrorists received special consideration. The Clericals from the beginning had their own plans for dealing with the democratic workers of Vienna. As Gedye records (pp. 37, 67):

“Msgr. Seipel and after him the pious Engelbert Dollfuss had conferred their blessing on preparations for shedding the blood of the masses and taking such power as they had out of their hands.” “So at Riccione, Italy, in 1933, Dollfuss promised Mussolini that the Heimwehr-Fascist program for the destruction of the Socialists should be pushed at top speed.”

Legal Clerical Army

Msgr. Seipel gradually succeeded in his plans for an unconstitutional private army which could be used to do the Socialist party to death. Various Clerical groups of armed forces were gradually merged with the *Heimwehr* (Home Army) financed and formally headed by the anti-Semitic Prince von Staremborg.

Staremborg was a Vienna playboy, who spent much of his time carousing at the fashionable Kobenzl Bar and other Vienna night-clubs. At other times he would flit to the Italian Lido or to St. Moritz. Frequently, however, a fit of exhibitionism led him back to take over the actual leadership of his private army of reactionaries and peasants. He went on record as calling the Austrian Republic a “monstrosity” and its parliament “a cackle-booth.” Nonetheless, Msgr. Seipel found that he could make good use of the Prince and his army. He gave them both support, and a build-up besides. According to J. D. Gregory (p. 158), he called Staremborg, “an extremely serious young man... a great hope for Austria.” He also said publicly that “there

was nothing falser than to attribute anti-democratic policy to the *Heimwehr*.”

Austrian Clericals, formed through various coalitions, were united in their anti-Semitism and their hatred of Socialism, which they termed the ‘Red Antichrist.’ In their attitude, however, toward Pan-Germanism, Nazism and more particularly by their concern for personal profit, they were bitterly divided. Internal quarrels, rivalries and jealousies were the cause of countless plots and intrigues within their joint organization.

What has just been said of Clericalism in general is even more true of the *Heimwehr*. Till 1930 Staremborg, who took part in Hitler’s famous Munich *putsch*, favored the Nazi wing of the *Heimwehr*. As late as November 1931. he pledged himself and his army to Anschluss with Germany, but Hitler did not trust him and broke off his alliance for a couple of years with the *Heimwehr* of Southern Austria. From then on Staremborg personally turned more and more against Hitler and looked to Mussolini for foreign support.

Prince Staremborg was separated from his wife. In spite of uncounted love affairs he eventually decided to marry Nora Gregor, a well-known Viennese actress. The Vatican refused to divorce him, in spite of his money and position, because it was politically inopportune. Later, in 1937, when he had served his purpose in carrying out Seipel’s original master-plan, and had become a nuisance and threat to Schuschnigg’s government. the Vatican agreed to give him the divorce, provided he would give up the vice-Chancellorship of Austria. Staremborg consented and was dropped suddenly from the cabinet without making even a noticeable protest. A few months later he married his long-intended bride, after receiving from Rome the desired divorce (*divortium*), or ‘annulment,’ as the Catholic propagandists prefer to call it in English. A few years later a similarly delayed dispensation for marriage was granted to Kurt Schuschnigg, after he was removed from office, to marry by proxy the divorced Countess Vera Czernin, whose husband was still living.

Dollfuss, First Austrian Dictator

Heir to the Fascist ideals and policy of Msgr. Seipel was four-foot-eleven Engelbert Dollfuss, who came to be known as “Little Metternich.” When

Seipel on his deathbed heard of Dollfuss' election, he said, "Now I can die in peace."

Dollfuss was the illegitimate son of an Austrian peasant woman, from whom he took his family name. The Bishop of St. Pölten interested himself in young Dollfuss and sent him to school at Hollabrunn minor seminary. There Dollfuss persevered for several years in spite of failing in his studies at the beginning of his course. His background is best summarized by J. D. Gregory, when he says: "He had been brought up in an atmosphere of prayer and pilgrimages." Dollfuss started to study for the priesthood and continued long enough to don the soutane. He then decided that he could serve the church better as a layman. Whatever positions he held later in life were secured for him by Clerical influence.

Gedye refers to Dollfuss as "impetuous and half-educated." This simplicity is confirmed by his admiring biographer J. D. Gregory. When referring to Dollfuss, he speaks of "the penny Catholic catechism on which he had been brought up and which to the end was the foundation of his simple creed."

Like Seipel who preceded him and Schuschnigg who followed him, Dollfuss was at heart a monarchist. who dreamt of the restoration of the Holy Roman Empire of the German nation. For this reason he believed like them, in Pan-Germanism, a union of all Germanic nations. Much as he favored church inspired Italian Fascism to the State-worshipping Nazi brand, and much as he insisted on national sovereignty for Austria, he never turned his face from union with Germany, even from union with Nazi Germany. Even in the face of Nazi arrogance and unreasonable demands, Dollfuss said: "We are always conscious that we are Germans. If our big brother [Nazi Germany] across the way does not and will not understand us, all I can say to him is this... 'We have always insisted that we were able to play the game with you.'" Many of the leaders of the *Heimwehr*, that Dollfuss supported, were forever negotiating with Nazi spokesman. Neither Dollfuss nor Schuschnigg took harsh and resolute means to suppress Nazi terrorism. Gedye (p. 89) says of Dollfuss: "The genuineness of Dollfuss' own fight for Austrian independence was in doubt, for he had authorized the notorious Nazi Habicht to come from Berlin to negotiate with him..." Hitler and Dollfuss embraced the same anti-democratic principles and aimed at similar Fascist objectives. It was only Hitler's contemptuous attitude toward little

Austria that made impossible a friendly deal and led to growing estrangement.

Just as in Germany the Catholic *Center Party* had been dissolved by the Vatican after Hitler came into power, so too in Austria after Dollfuss took over, the church forbade further political activity of the clergy. The Vatican always prefers to deal with authoritarian governments, and to deal with them directly.

Dollfuss looked to Mussolini as a fellow Catholic who would be interested in setting up by counter-Revolution a church-Fascist partnership in Austria, as he had done in Italy. J. D. Gregory, Catholic biographer of Dollfuss, speaking of these fellow dictators, said (p. 217): “They were striving for the same goal, spiritual no less than terrestrial.” Elsewhere he says (p. 244), “Above all Dollfuss knew that there was one nation on whom he could rely, one friend who would never let him down.”

Dollfuss took office in 1932 by virtue of an understanding with the illegal *Heimwehr*. In his war on democratic government he came later on to rely on this private army more and more. In his suppression of democracy he first began by restricting freedom of assembly. Then by one step after another he abolished freedom of the press, parliament, and political parties. Finally, through a new constitution, he established a Fascist state. All this was done, of course, in direct violation of his oath of loyalty to the Austrian Republic. It is one more case of Clerical casuistry, where “the end justifies the means.”

As would be expected under a Clerical government, freedom of religion scarcely existed. The *Associated Press* of November 15, 1938, mentioned that the Dollfuss-Schuschnigg government had “subjected all who filed petitions to leave the Catholic Church to a mental examination.”

The New Fascist Constitution

Speaking before the Assembly of the League of Nations on September 27, 1932, Dollfuss said: “Austria is working out a new constitution. In this she will be guided by the principles laid down by Pope Pius XI...”

The ‘corporate authoritarian constitution’ of the Austrian dictatorship cannot be understood except in terms of Pope Pius XI’s encyclical *Quadragesimo Anno* and the Fascist constitution of Italy which was the original

embodiment of the Pope's ideas. The relationship of *Quadragesimo Anno* and Mussolini's dictatorship can scarcely be better expressed than in the words of a Catholic author familiar with both of them. He says: ⁷

“No government had seriously dreamed of proceeding to a complete adoption of the new ideas of the Corporate State, until Mussolini laid the foundations of the first Corporate State; the *Quadragesimo Anno* in 1931 proclaimed it as a world ideal... There is a substantial identity between the principles laid down in the encyclical and the principles incorporated in the Italian constitution.”

Pope Pius XI in a *Papal Allocution* of May 30, 1931, said:

“It was easy for everybody to recognize in the encyclical ‘*Quadragesimo Anno*’ a benevolent allusion to the Italian [Fascist] syndical and corporate laws.”

The purpose of *Quadragesimo Anno*, the blueprint of the ideal Clerical state, was to overthrow the democratic principle of government first introduced by the French and American revolutions. Essential to all democracies is the existence of political parties and elections by majority vote. *Quadragesimo Anno* eliminated all political parties. In addition it declares for a fossilized class system, a sort of caste such as existed in medieval times. Its new name for it is “graded, hierarchical order.”

Kurt Schuschnigg drafted the Austrian constitution on the lines of *Quadragesimo Anno*. Speaking of this constitution he says: “It deliberately turns its back on formal democratic principles, and on universal, equal and direct suffrage. It lays weight on independent and strong leadership; hence the providing of emergency powers and the right to alter laws by decree.”

The Austrian Constitution recognized the juridical position of the Catholic church and its institutions *as defined by Canon Law* — thus giving it priority over any other religious body. It placed education on a Catholic basis, making religious instruction compulsory in schools. Malcolm Bullock in his book *A Study in Failure* (p. 281) quotes an official complaint of the Evangelical Church of Austria that, in the new State constitution, ‘Christianity’ is made to stand for Roman Catholicism, “as if the Protestant Church did not exist or deserve consideration.”

A Concordat between Austria and the Vatican was proclaimed on the same day as the Constitution, on May 1, 1934. It is worth noting that both

were so drawn up that they could be taken over without change by the monarchy when it would be restored to power.

Dollfuss' Successor

Major Fey, cabinet member of the Clerical government of Austria and head of the police, is suspected of complicity in the murder of Dollfuss.⁸ The actual assassin, however, was Otto Planetta, a former Austrian soldier who had joined the Nazis. Before his death Dollfuss named Kurt von Schuschnigg as his successor.

Schuschnigg, son of an Austrian army officer, was born into a Pan-German, pro-Hapsburg family. He studied under the Jesuits at Stella Matutina College in Voralberg. His character was visibly shaped by the Jesuits who always give particular attention to those who bid fair to be of future use to the church. There he learned to manipulate and use others for his own purpose so unobtrusively that they didn't even realize it. He learned to look upon life as a political game, where each move needed to be quietly thought through, examined from every angle, and planned to the last detail against possible failure — all without letting an inkling leak out so that he would be free to strike at the chosen moment.

No hope for democracy could be expected from Schuschnigg. In his opening speech he said: "We consider it unthinkable that parliamentary democracy should be restored in Austria." Even had Schuschnigg wanted to help free the people he would have found it impossible. As Gedye said (p. 137):

"He was tied by the *Heimwehr*. He was tied by Mussolini, who had just saved him from Hitler and whose condition for continued support was 'no more democracy in Austria'... Above all, he was tied by his own past — by his underlying Germanophilism, his Jesuit upbringing, his admiration of Seipel and personal affection for the murdered Dollfuss."

Lawyer Schuschnigg, like Dollfuss, had received all his jobs through Clerical connections. In 1928 Seipel appointed him to make reports on legal and financial matters of government. In a few years he was Minister of Justice and Minister of Education simultaneously. In the first capacity he had figured prominently in confiscating the property of the *Social Democrats*, in

tackling the press and in drafting the Clerico-Fascist Constitution. Of his activities as Minister of Education. Gedye (p. 141) says:

“With energy he flung himself into the task of eradicating liberalism, socialism and free thought from the schools and placing the molding of the mind of youth in the hands of the priest. Theater, film and literature were harnessed to the chariot of the Catholic Church.”

Schuschnigg's regime was rocked by the Phoenix Insurance scandal in which his friends and those of Staremborg figured so prominently that it was hushed up. Previous to this under the Clerical government there had been the arms scandal involving multi-millionaire Fritz Mandl and Mussolini. The crash of the internationally known Credit-Anstalt bank was traced to the lavish expenditures of the Clerical government in building up the *Heimwehr*.

Schuschnigg exceeded Dollfuss in his Pan-Germanism. Not long after taking over the leadership of Austria, he discussed appeasement at length with Anton Rheintaler, a close friend of Rudolph Hess, until news of it leaked out and he was forced to discontinue. In July 1936 he signed for Hitler 'Austria's death-warrant.' In his apology for it over the radio in an address to the people, he justified it with the quotation, "The brother seeks his brother." Of Schuschnigg's leaning toward Germany, Catholic William Teeling (p. 277) says:

“He was much more German-minded than Dollfuss. owing perhaps to his education at the Jesuit college... He failed to continue the cry of 'Austria for the Austrians'... He always stressed German qualities and the German mission of Austria and there he often played into the hands of the Nazis, who made full use of this point of view.”

Dangerous as Schuschnigg's pro-Germanism was and much as it may have contributed to Nazi infiltration, he did not betray Austria into Hitler's hands. This was accomplished behind his back by three of his fellow Catholics. Foremost of these was the German Franz von Papen, Papal Chamberlain and arch-intriguer of Hitler, who had signed the Vatican-Hitler Concordat and was then Nazi ambassador to Austria. Another was Arthur Seyss-Inquart, one of Schuschnigg's cabinet members. Gedye (p. 222) mentions that Seyss-Inquart was "a devout Catholic... not only a member but a public speaker for the powerful *Catholic Action*." The third was Guido

Schmidt, also a prominent Catholic layman, Schuschnigg's foreign secretary.

When Hitler took over Austria. Seyss-Inquart became Chancellor and President of Austria. Catholic Joseph Bürckel was made Gauleiter of Austria.

In honor of Adolf Hitler's triumphant entry into Austria on March 12, 1938, Cardinal Innitzer of Austria ordered the pealing of church bells. A few days later a Catholic proclamation on display throughout Austria informed the people that they must support Greater Germany and its Fuehrer "whose struggle against Communism and for the power, honor and unity of Germany corresponds to the voice of Divine Providence." This official church document was signed by all the archbishops and bishops of Austria, headed by Cardinal Innitzer. Later copies of it were sent by the Cardinal to all the priests of Austria so that they might also put their names on record in endorsement of it. Gedye (pp- 243. 348) says of the Cardinal:

"Cardinal Innitzer and many of his Austrian bishops cruelly stabbed their German co-religionists in the back at the height of the struggle... In Austria 'the spittle-lickers to the Nazis' was for a time the mildest epithet used by Catholics about their own leaders."

"The higher Catholic clergy have in the main escaped the persecution... making, to their eternal shame, common cause with the invader. Over the Cathedral of St. Stephan floats for all to see the flag of surrender and the badge of their own contumely."

Conclusion

Catholic Justice Herbert O'Brien of New York City in the March 29, 1938 issue of the *New York Herald Tribune* spoke the mind of Political Catholicism when he rejoiced at Hitler's conquest of Austria and Czechoslovakia. He spoke of the Central European states which "had enjoyed under the benevolent sway of the Hapsburgs, commercial prosperity, independence and peace... What America is witnessing is the normal reunion of these several parts into the original, living structure."

The Roman Catholic church is one centralized organization and has the same political ideals and policy whether in Austria or America. The destruction of democracy which it boldly championed in Italy, Austria, Spain, Portugal, Argentina and elsewhere is equally close to its heart in

America — only here it is still obliged to work behind the democratic slogans of a ‘false front’ as Seipel did in Austria in the early 1920’s.

1. *Betrayal in Central Europe*. by G. E. Gedye (1939) page 69. All references to this author are found in this book, unless otherwise noted.↩
2. *Crisis for Christianity* by William Teeling, p. 290. Further references to Teeling in this article will be found in this book.↩
3. *Dollfuss and His Times* by J. D. Gregory, page 199. Any later page references to this author pertain to this book.↩
4. *The Social Revolution in Austria*, by Carlile A. Macartney (1926), page 10. Further references to this same work will be made in the pages immediately following.↩
5. *Austrian Revolution* by Dr. Otto Bauer, Foreign Secretary in the First Republican Government of Austria. page 88. Cf. *Heirs to the Hapsburgs*, by G. E. Gedye, page. 61.↩
6. G. E. Gedye. op. cit. page 36.↩
7. J. D. Gregory. op. cit. page 324.↩
8. G .E. Gedye. op. cit. page 119.↩

Clerical Fascism In Yugoslavia

By J. J. Murphy

[It may be surprising to many to discover that Clerical Fascism worked with the Axis, not only in the larger countries of Europe, but also in the smaller Balkan countries, as the following article by Dr. Murphy clearly shows.]

WELL MEANING CATHOLICS in this country have been led by their church into believing that it is utterly uninterested in politics as such. Their deception is made easier by their ignorance of history and their naive belief that their church, like God, “can neither deceive nor be deceived.”

The shocking truth of the matter is that in Europe, particularly in Catholic countries, the Roman hierarchy has always played politics with abandon. At times it works behind the mask of “lay Jesuits” like Franco, Salazar and De-Valera. Again it prefers to appoint a prelate to crack the whip over the Clerical party. Msgr. Ludwig Kaas in Germany, Msgr. Ignaz Seipel in Austria, and Msgr. Josef Tiso in Slovakia are classic types of priest-politicos. This is especially the case in Eastern Europe where the Catholics are predominantly peasants and functional illiterates.

The truth is finally leaking out how much the Vatican worked hand in glove with Nazi-Fascism in Western Europe. Unfortunately most people are still unaware that it cooperated with the Axis even more openly in Eastern Europe. This happened not only in overwhelmingly Catholic countries like Poland where Cardinal Hlond praised the destruction of the democratic Constitution in 1935, but even in countries like Yugoslavia where the Catholic minority seized political control. How Clericalism came to dominate Catholic Slovenia, a province of Yugoslavia, and through Slovenia all Yugoslavia is the story this article has to tell. It might be called “a prelude to Fascism,” for Clericalism is the mother of Fascism.

The Entering Wedge

The Slovenes are a Slav people of Central Europe. Always dominated by the Roman Catholic hierarchy, they were pushed under the yoke of the Habsburg emperors with whom Rome was working for the revival of the Holy Roman Empire. Its catechism taught them that “subjects ought to conduct themselves toward their sovereigns like faithful slaves toward their master.”¹

Realizing in the 19th century that nationalism, with its desire for political autonomy, was an abiding force, the Vatican decided to take over this national urge in every Catholic country so that it could control it for its own purposes. In Ireland, Poland, Spain, Quebec and elsewhere it convinced the masses of each country that Catholicism was of the essence of their nationality. In a subject country like Ireland or Slovenia it proceeded to use this new political control as a threat to the empire to which the country belonged. For instance, in the Austrian-Hungarian Empire it made Franz Josef, the ‘Apostolic Usurper’, know and feel that unless he gave in to the Catholic church it would fan the Catholic Slovenes and Croats into open rebellion against him.²

This explains why nationalism has always been a war cry of the Clerical Party. For God and Country is always its motto, as for instance in the Falange of Franco Spain or among the Sinarquists of Mexico. This is why the Clerical politicians in Slovenia called their party, “The Slovenian People’s Party.” A priest was always the leader. Under Franz Josef’s regime it was Father Krek. The present one is Father Kulovets.

The Slovenian People’s Party, better known as the SPP, skilfully used social welfare work as a political come-on, especially after it was freed from the Habsburgs and became part of Yugoslavia in 1918 at the end of World War I. Louis Adamic, leading authority on Yugoslavia, was undoubtedly right when he called the SPP, “a shrewdly organized Tammany Hall,” and went on to say that, “At its core the Clerical party was just another political power outfit and under its pious verbiage as cynical as any.” He tells how it “used old and tested methods of controlling the jobs and politics of some 10,000 state employees. Wherever it could be done non-Clericals were displaced by Clericals.”

Priest-Politicos

The Fulton Sheen of Slovenia was Father Lambert Ehrlich, a suave priest and university professor. He propagated Fascism in high-sounding intellectual terms under the guise of religion. He founded a military Clerical-Fascist force called *The Guard*, somewhat similar to Father Coughlin's *Christian Front* in this country.³

“But the ‘non-political’ Father Ehrlich was the head of the local Clerical brain-trust, which included several other priests, all subordinate to the Bishop of Lublyana. And more important still, Father Ehrlich was in spiritual command of *The Guard*, the Academic Dormitory at the university, Catholic Action and its rural subsidiary movement *Slovenian Young Men*.”

“Father Ehrlich and Dr. Marko Natlachen (clerical Governor of Slovenia) began to make use of *The Guard* late in the 1930's when they set out to transform the University of Lublyana from a fairly liberal institution into a Clerical stronghold. Father Ehrlich's fanatical young ‘spiritual storm troopers’ spied upon and denounced liberal students and professors. Everywhere there was endless intimidation... In fact the label ‘Communist’ began to be stuck onto pretty nearly everyone who wasn't wholeheartedly with the SPP.”

The open leader of the pro-Fascist Clerical party in Slovenia was Jesuit Father Anton Koroshets who made a profession of politics, just as Msgr. Seipel did in Austria. He ruled Slovenian politics and to a large extent all Yugoslavia from the birth of that post-war country in 1918 until Hitler moved in over twenty years later. He was Premier, Vice-Premier, Minister of the Interior time after time until death put an end to his ‘priesthood.’

The kind of political leadership Father Koroshets furnished is not hard to imagine. It is briefly synopsisized in the above-mentioned book *My Native Land*, p. 163:

“Monsignor Anton Koroshets... took a fairly decent part in the not too inspiring scramble for power among politicians which attended the birth of Yugoslavia. From then on, however, the Slovenian People's Party was consistently opportunistic and reactionary... Father Koroshets was eager to join in the antidemocratic business. And he did join in on at least a half dozen crucial occasions. Out to entrench his Party in Slovenia and to swell its influence in Yugoslav politics, the padre was ready night and day to engage in political tricks which smelled bad from any sort of honest spiritual or intellectual position.”

“Father Koroshets helped King Alexander in many ways to kill what little democracy there was in Yugoslavia up to 1929 and thus ‘qualified’ for the post of Prime Minister under the newly established royal dictatorship.”



JESUIT FATHER ANTON KOROSHETS

" . . . helped to kill democracy."

This Jesuit priest-politico was successively Vice-Premier, Premier, and Minister of the Interior of the Yugoslav government, and his 'Slovenian People's Party' ruled the country till Hitler moved in.

When King Alexander was assassinated in a plot engineered by Catholic Ante Pavelich, a tool of Nazi-Fascism, he was succeeded by the weak, conniving Prince Paul who acted as regent. Louis Adamic on page 164 of the book mentioned before gives this glimpse of the political vise in which Msgr. Koroshets held Yugoslavia, after Prince-Regent Paul took office:

"The priest-politico, Father Koroshets, promptly got back into the Government and the Slovenian People's Party, held important Ministerial positions in Belgrade from the middle 1930's until the Axis struck in 1941. During those years they attained complete control of Slovenia. From 1935 until they decided to ditch him in 1941, the Slovenian Clerical Ministers were closer to the Prince-Regent than anyone...

"The undemocratic set-up in Yugoslavia started by Alexander gave Paul no trouble in finding ways and means to help his Clerical friends. He had the final word over the State budget and could push vast sums into the channels they controlled... Father Anton Koroshets and Mikha Krek saw to it that nearly all monies allotted to Slovenia for the relief of cooperatives were given to the *Slovenian People's Party* organizations, in most cases run by parish priests... The Clericals thus acquired a politico-economic stranglehold on the country and in the 1938 elections they had no difficulty in manipulating the votes of a large number of bewildered, depression-weary peasants."

Nothing in Msgr. Koroshets' career of crooked politics is as obnoxious as the thought that for many years, as Minister of the Interior, he was head of the Yugoslav *Gestapo*, called at that time "the Secret Police" (*Glavnyacha*). He had 15,000 secret agents and 60,000 uniformed gendarmes under his command. The sadism of this priest-directed *Glavnyacha* has never been equaled except in the Inquisition or the tortures administered by Catholic Heinrich Himmler, head of the Nazi *Gestapo*.⁴

Just as in Clero-Fascist Austria and in Czechoslovakia the Vatican used both priests and laymen as its tools, so it did in Slovenia. As Msgr. Seipel in Austria worked at times through laymen Dollfuss and Schuschnigg, and Msgr. Kaas in Germany through Bruening and von Papen, so in Slovenia Msgr. Koroshets worked through puppets in many ways. Outstanding among these was Dr. Marko Natlachen. Like Schuschnigg in Austria, he was a lawyer and the man in highest office when Hitler took over. It would be hard to beat Adamic's (p. 166) thumbnail description of him:

"A sharp-faced man in his fifties, Marko Natlachen was an able executive; however, his real job as Governor of Slovenia was to carry out the political will of his priest superiors, Reverend Anton Koroshets and Reverend Anton Kulovets, and of Mikha Krek, who sat in authority in Belgrade... of his spiritual mentor, the Reverend Professor Ehrlich. Natlachen was the last conspicuous figure in Lublyana and by 1939 people began to refer to him as 'the uncrowned King of Slovenia.' He could do anything, and he did. In one sudden swoop he shifted 400 teachers who were not entirely pro-*Slovenian People's Party*. He moved professors and judges all around the country."

The Concordat And Fascism

From the way the Roman Catholic church dominated the region called Slovenia and to a large extent controlled the whole country of Yugoslavia one might be led to think that Roman Catholics were in the majority. While this is true of Slovenia, it is by no means true of Yugoslavia as a whole which has a two-thirds majority of Greek Orthodox Catholics. It was not until 1938, when Msgr. Koroshets as Vice-Premier tried to establish a Concordat between the Vatican and Yugoslavia, that the Orthodox were roused from their policy of appeasement. They opposed it not only as a threat to their religion but as a trick of the Axis to undermine their country. Adamic (p. 167) is forced to admit that it was virtually an Axis decoy, when he says: "First of all the Concordat was an idea the Axis gave to Premier Stoyadinovich, its chief agent in the unhappy country, to play with."

H. D. Harrison in his book, *The Soul of Yugoslavia*, says: "The Orthodox Church believed the Concordat would give the Roman Catholic church and the Italian cardinals too much power over education and too free a hand in appointing priests for the Army to be just or safe... The Orthodox church having fought for centuries for liberty, both religious and political..."

The Orthodox succeeded in preventing the Concordat only after a bitter fight that cost many lives. H. D. Harrison, in the book just quoted, hints at the ruthless Catholic repression of the Orthodox who exercised their democratic right of protesting against a tie-up of their Orthodox country with an alien and inimical religion. He says on page 215:

"Father Koroshetz gave orders that all meetings of protest were to be ruthlessly stamped out. He drafted large numbers of Catholic gendarmes from Croatia and Slovenia... On several occasions the police fired into the crowd, killing and injuring many people."

The revenge wreaked on the Orthodox by the Vatican agents at that time was nothing in comparison with the wanton spilling of blood that took place when the Vatican and Nazi-Fascists later joined hands for the extermination of the Orthodox church in Yugoslavia. A hint of what took place was given in an article on Ante Pavelich in the November, 1943, issue of *The Converted Catholic Magazine*. The full facts deserved to be featured and will be in a coming issue.



ANTE PAVELICH

Catholic Croat Quisling—responsible for the slaughter of thousands of Serb patriots, including bishops and priests of the Serbian Orthodox church, according to the magazine 'Christianity and Crisis' in its issue of June 29, 1942.

On New Year's Day, 1943, Pope Pius XII telegraphed his cordial good wishes to Pavelich, according to the N. Y. 'Herald Tribune' of Feb. 21, 1943.

Orthodox opposition was able to prevent the Concordat, but was “too little and too late” to prevent the Clericals from betraying Yugoslavia into the hands of the Axis.

Clericalism is a forerunner of Fascism. This was as true of Slovenia as it was of Austria and Slovakia. In fact it merged so easily and naturally with Fas-

cism that it became impossible to tell where the dividing line might be. The control of Clericals in Slovenia for twenty years made it an easy victim for Hitler. How this took place and the Clericals part in it is referred to by Adamic (page 167): “One can assume that there was a deal, that Vice-Premier Koroshets cooperated with the pro-Axis Prince-Regent and the pro-Axis Premier...” This was more than an assumption. It was the only possible explanation of known facts, as the author goes on to show.

When Hitler took over and gave control of Slovenia to his Axis partner Mussolini, the Clerical party and its leaders, Father Kulovets, Father Ehrlich and other priests were glorified and better entrenched than ever. Marko Natlachen, their lay puppet, headed a delegation that went to Rome, right after Axis occupation, to pledge loyalty to the King of Italy, H Duce and the Pope. On his return he was made president of the *Slovenian People's Party*. The military unit of the Clericals, called *The Guard*, worked zealously for the *Gestapo* in spying and denouncing fellow Slovenes who refused to be lickspittles of Fascism.

Facts speak louder than words. The fact that Father Ehrlich's death gave occasion to the Italian-controlled press of Occupied Slovenia to praise him to the skies is in itself the surest proof of his Fascism.

What the lovers of democracy in Slovenia thought of Father Ehrlich was made equally clear in an indictment published by the Slovenian Underground at the same time. It called him “the leading traitor of the Slovenian nation, the initiator of political and police collaboration with Occupation authorities of all reactionary elements, the organizer of terroristic and denunciatory bands serving the enemies of our people.” It went on to say:

"Up to the very moment of the anti-appeasement revolution in Yugoslavia, that is, almost up to the day of the Nazi invasion, the Clerical clique, of which Ehrlich was the prime mover, cooperated with German Nazism and Italian Fascism in our capital city of Belgrade... As its spiritual leader, he put his infamous 'Guard' at the disposal of the Occupation authorities.

“In his own person Father Ehrlich perpetrated these anti-national and anti-liberation acts: In his newspaper *'Free Slovenia'* Ehrlich wrote attacks on individuals which resulted in their arrest by the Italians... In close contact with the Italian command, Ehrlich had regular meetings with Major Bruchetti of the Fascist Carabinieri... The deaths of hundreds of hostages are attributed to the fact that Ehrlich or his 'Guard' gave their names to the Italians.”

Conclusion

It should not surprise well-informed Americans to learn that Frants Snoy, Slovenian minister in the reactionary Yugoslav government-in-exile and an ardent Clerical, did everything possible to arrange for the delivery in this country of a series of lectures by Father Lambert Ehrlich, the Clerical Fascist, and other priests of his kind from Yugoslavia. He was assured of the cooperation of the American hierarchy and of Slovenian Catholic parishes. It was understood that Mussolini would connive at their emigration from Yugoslavia. Thanks to the opposition of Louis Adamic and others this Clerical-Fascist ruse was nipped in the bud. It shows, none the less, the ideals and the purpose that American prelates share with Father Ehrlich. It is not only of the Vatican that America must be wary, but also of its agents in the American hierarchy who wear false trappings of democracy.

Speaking of the American hierarchy, Louis Adamic, well-versed in European and American politics, gives both us and the President this very warning. He says (p. 464):

“Part of the hierarchy is busy night and day with clerical politics in reference to the Western Hemisphere, politics whose ethical content is no higher than was that of Reverend Dr. Lambert Ehrlich in Slovenia... Men of this stripe are the wrong kind for the President of the United States to try to appease with a reactionary foreign policy, however tentative.”

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1. A quotation from a Catholic catechism used in Austria up to 1918, as cited by Count Sforza in the *N. Y. Times* of January 1, 1943.↩
 2. How the Vatican controlled nationalism in Ireland, not to work for Ireland's freedom, but to drive political bargains with the Kings of England is told in the pamphlet, *Vatican Power Politics in Ireland*, advertised on the inside cover of this issue of our magazine.↩
 3. *My Native Land* by Louis Adamic (1943), page 166. This noted American-Yugoslav writer is the author of more than a dozen other books.↩
 4. Description of the tortures administered during the late 1920's, when Fr. Koroshets was in charge of the *Glavynacha*, are given in *My Native Land*, pp. 109-119.↩

Church-State Dictatorship In Ireland By L. H. Lehmann

WE ALWAYS LIKE to speak well of Ireland, especially in our March number, since many of our staff at Christ's Mission are either native-born Irish or of Irish parentage. I myself was born there, though of a German father. As a youth I was indoctrinated with the same deceptive ideals that led so many of my companions to sacrifice their young lives in the hopeless cause of rebellion and civil war, and myself to propagandize the Roman Catholic religion as a priest in Protestant lands.

The vision given us to fight and die for was the one by which the most astute of all the modern dictators, Ramon DeValera, has led the Irish Catholic people into a morass of poverty, ignorance, crime and despair — an idealistic picture of Ireland as “a land whose countryside would be bright with cozy homesteads, whose fields and villages would be joyous with the sounds of industry, with the romping of sturdy children, the contests of athletic youth, the laughter of comely maidens; whose firesides would be forums for the wisdom of old age — the home of a people living the life that God desires men should live.” It was by such a vision that Mussolini, Hitler, Franco and the other dictators led the youth of their countries to fight and die for Fascism.



RAMON DE VALERA

It would indeed be a pleasure to be able to say, in this year of 1945, that Ireland had attained this promised dream of peace, decency and prosperity. I would then be able to look back with satisfaction on the struggles and privations shared with other boys in Ireland. Under the leadership of DeValera we were taught by our Jesuit teachers that this vision of a peaceful, prosperous and holy Ireland could be brought to realization by aiding Germany in its war against England. In my enthusiasm for this visionary cause, I marched with other zealous Irish lads through the streets of Limerick in 1915 singing *Die Wacht am Rhein*. We drilled in the early mornings in the misty fields around

the Jesuit college of Mungret in preparation for the fight against British soldiery in behalf of Germany. We anxiously awaited word from the rector of the college — the infamous Jesuit Father Edward Cahill, the pro-German; anti-British, anti-Semitic priest whose poisonous writings were widely broadcast in America by Father Coughlin — to join forces with expected German invaders landing at the mouth of the River Shannon not many miles from Mungret College. We were told it was all for the sacred cause of freeing Ireland from British rule and setting up an Irish Republic governed in unison with the Catholic church.

By astoundingly devious, subtle means, by clever deceit, secret betrayal of his loyal followers, the present Fuehrer of the Irish Catholic people has gained his objective by ruling the country despotically for the past twenty years, and by placing the Catholic hierarchy in absolute control of the people's lives. He has separated Ireland from England, but has not made Ireland the peaceful, prosperous republic that was promised. Far from being a land of cozy homesteads and clean, industrious villages with healthy, well-fed people, Catholic Ireland under DeValera's Church-State dictatorship has become more poverty-stricken than ever before. Crime, disease, malnutrition and discontent are rampant. Its population has dwindled to less than three million by desertion of its young people to England. A Church dictatorship reminiscent of Inquisition times has made conditions in Ireland almost medieval.

This sad picture of Ireland today is given in full detail by another Jesuit trained Irish Catholic — Francis Hackett¹ — in the January issue of *The American Mercury*. The following summary of his tragic findings of conditions in Ireland under DeValera's rule is given here in the hope that at least some Irish Catholics in this free Protestant country may see through the awful deceit practiced upon their native land by its pro-Fascist, undemocratic and dictatorial Church and Government under the guise of religion and integrated nationalism.

“*Ireland is literally dying*” is Hackett's tragic conviction. Here are some of the facts he sets forth to prove it:

Its young folk have fled to England and Scotland, in spite of constant denunciations of England from pulpit and platform as a murderous, Godless, Protestant nation. There are more Irish now in England and, Scotland than in Ireland under DeValera's rule. Irish money to the amount of one billion dollars has also taken refuge abroad. The Irish people pay 75% more for their own bacon than the people of England; 60% more for wheat. The national debt has

doubled, as has also the income-tax level. DeValera's imitation of Nazi-Fascist economic self-sufficiency has literally beggared the Irish people.

So devastating were the facts and figures on crime in Ireland as set down in the recent official Crimes Report, that DeValera and his church backers were forced to suppress them. Instead, they have tried to cover up the alarming increase in crime by hypocritical pronouncements along the lines of the ancient and maudlin tradition of the purity and innocence of the 'Irish colleen.' "About the problem of sex," says Hackett, "they pretend to be doves, when in fact they are ostriches." The Jesuits decide how, where and for how long the young people may dance. The bishops issue pastoral letters "against" late parties, mixed bathing, night rides, Communism, lipstick and legs." More than a thousand books of well-known authors have been banned, among them, A. J. Cronin's "Keys of the Kingdom." Movie films are snipped and laundered out of all recognition by a remorseless and prurient church censorship. Birth control and divorce are forbidden by law. "Woman's place is in the maternity home."

Agricultural laborers get five dollars a week salary. Bachelors marry too late to have, any children — as the only way left to them to avoid having too many. Insanity is abnormally high, and perverse sexual crimes abound. As a juror in his native Wicklow from 1929 to 1937, Hackett reports the following types of crimes tried before the panel: a village girl for throwing her newborn baby out of a railway carriage; a soda-water salesman for homosexuality on twenty counts; a village elder, for criminal assault on two children under twelve; a boy for raping a girl under sixteen. A judge in County Clare, DeValera's own stronghold, once had so many sex cases that he called his court the "Dirty Assize." Rape, infanticide, homosexuality and incest, according to Hackett, are common all over the country. On my last visit to Dublin in 1927, my brother came home one evening after serving on the jury and told me that of the twelve cases on the docket that day, eight of them were cases of sodomy. It is no wonder that DeValera and the hierarchy refused to publish the recent *Crimes Report*.

De Valera's educational system is also in keeping with Fascism and the Middle Ages. For instance, European history from the year 1500 to 1798 — which includes the Protestant Reformation and the French Revolution — is completely suppressed in the country's secondary schools. Similar also to Hitler's and Mussolini's Fascist educational reforms, DeValera's aim is in general to have no higher education, except vocational, for youth after eighteen. The sole educational institution in Ireland that offers a completely rounded Eu-

ropean education and recognized degrees — Protestant Trinity College in Dublin — is boycotted and Catholic parents threatened with dire spiritual penalties if they send their children there. Fifty Irish societies of all kinds have been forced into one Gaelic *bund*, under DeValera's mastery. America, the only real friend Ireland ever had, has been bitterly insulted, and the presence of American soldiers in bases in Northern Ireland, from which they have defended both Ireland and America from Nazi attacks, has been openly condemned by Cardinal MacRory and other Catholic bishops. DeValera's Ireland and the Vatican State are the only two "neutral" states where Hitler, Mussolini and other Axis war criminals could find "the right of asylum." Yet two-fifths of his Irish-Catholic people are against DeValera, and the 800,000 Protestants in Northern Ireland will have nothing to do with him. He did not have a clear majority in the Dail prior to the demand of the U. S. State Department on Ireland to oust Axis diplomats. DeValera cleverly seized upon the fear and resentment this aroused among the people, promptly dissolved the Dail, called new elections and by the votes of the farmers and labor secured a small but sufficient majority — thanks to our State Department.

It is our hope and prayer that the Irish-Catholic people will soon throw off the yoke of bondage to their Clerical-Fascist masters and return to the true Christian teaching of Saint Patrick.

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1. Distinguished writer and critic, author of the best-seller *Henry the Eighth*, *Francis the First* and other outstanding historical works on Ireland. ←

Catholic Fascism In Argentina

By J. J. Murphy

[In a clandestine report from Buenos Aires to the N. Y. Times of last June 1, 1945, Arnaldo Cortesi bluntly declared: "Things have happened in Buenos Aires recently that exceed anything that this correspondent can remember in his seventeen years' experience in Fascist Italy." How much the Catholic church has had to do with the establishment of Fascism in Argentina is able exposed by Dr. Murphy as follows:]

THE MOST highly centralized international organization in the world is the Roman Catholic church. Its political strategy in any particular country is but one phase of the international master plan worked out by Jesuit strategists at the Vatican. The part of this plot that affects North and South America was indiscreetly revealed in January, 1942, when world Fascism was in the flush of apparent victory. In the *Ottawa Journal* of January 19, 1943, Father A. L. Danis, priest-professor of social science in the University of Ottawa, revealed the plan to establish Catholic rule over both continents of North and South America as follows:

"The people of South America know of Catholic Canada, particularly of French Catholics. Canada is 41 per cent Roman Catholic, and by 1970, everything being equal, the Roman Catholic population will be greater, and may well be in the majority.

"With cooperation between the South American countries increasing, French and English Roman Catholics in this country along with the Catholics of the United States and South America will be able to establish an order based upon the ideals and traditions of Christianity. We shall find a solution to our ills, see a change in society brought about by a Christian order for this hemisphere in accordance with the doctrines of Leo XIII and Pius XI."

Argentina is an ideal birthplace for South American Fascism. It is a large, rich country with a coastline of 2,150 miles and an area almost five times the size

of France. It has about half the foreign commerce of all South America and half of its entire transportation and communication systems. Its population is all white, and a melting pot of many nations. Physically and psychologically it has what it takes to go Fascist. It is controlled by a few wealthy families who find the greatest protection of their economic monopoly in the reactionary stand of the Catholic hierarchy. The *Inter-American* magazine of February, 1944, said: "Argentina's immense wealth is concentrated in the hands of about 2,000 families, who used to run the Government like a small, tight corporation. These families were alarmed at the liberal doctrines coming from the United States." So was the Catholic church alarmed... and that gave birth to Fascism in Argentina.

Spiritual Bankruptcy Of The Church

There is a striking lesson for American Catholics in the fact that the Catholics in Argentina, only one-fifth of the population, put the yoke of Fascism on the other four-fifths. Much as it may surprise us, Argentina is far from being a Catholic country, even though Catholic propagandists in this country try to make everyone believe that all Latin America is 100 per cent Catholic. George P. Howard, a born Argentinian and internationally known Protestant clergyman, wrote in the January 26, 1944, issue of the *Christian Century*:

"Argentina is the most irreligious country in the world. I make this statement after carefully weighing it... her soul is starved. The Argentine man has seldom taken religion seriously. The strength of the Roman Catholic church lies in the aristocracy, the landowners. The mass of the people have no faith."

Statistics, published in this country by the Committee on Cooperation in Latin America, show that while in the United States there is a priest for every 600 Catholics, in Argentina there is only one priest for every 8,571 people. Most of them have been brought in from Spain and Italy to reconvert Argentina.¹

Now that the tables have been turned, with Russia outbalancing the Vatican in Europe and the center of world gravity shifted to America, the carrying out of the plan to win all America to Catholic Fascism becomes more imperative than ever. On it depends the whole future of the Roman Catholic system.

The one obstacle to Catholic plans to dominate the hemisphere is the United States. But Catholic circles have good reason to believe that that can be overcome, first, by boring within, and then by an economic pincers movement,

once political control of Canada and Latin America is in the hands of their church. Within twenty years Roman Catholicism has already won the balance of political power in the United States, attaining at the same time control of public information through its power of censorship over the press, the movies, and the radio.

The facts in this pamphlet prove Catholicism's foundation of Clerical Fascism in Argentina is the first step to control all of Latin America and to effect an economic boycott of the United States. This will be the southern side of the pincers movement. The *N. Y. Times* of October 24, 1943, quoted a circular given out by the educational authorities in the province of Tucuman, Argentina, that said, "Children must be taught that America must realize her destiny within the framework of Catholicism, because anything outside Catholicism is not American, and consequently Protestantism is not American."

Most people have been so victimized by Catholic propaganda that they find it hard to believe that a so-called Catholic country is not Catholic at all. How true this is of Argentina can be seen from the first-hand evidence of a prominent and devout Roman Catholic writer, George Doherty. Doherty, a contributor to *Commonweal* and other Catholic periodicals, is a lifelong, practicing Catholic who has been working in recent years in Argentina with the BEW and the FEA agencies of the U. S. Government. In an article called *The Cross and the Sword* in the January, 1945, issue of *Harper's* magazine, he stated that "20 per cent of the population are not even nominal Catholics." That means that the number of practicing Catholics is less than 20 per cent. Elsewhere in this article, speaking of modern times, he admits that: "Religion was the consolation of Argentine women, but almost no men except priests lived the sacramental life of the Church. The vast majority of men were freethinkers... inclined to be anti-Clerical. Argentine culture was Catholic only superficially."

The Plot Against Democracy

The Catholic church during the years of Argentine democracy chafed at the thought of its decreasing power. The more democracy flourished, the quicker Catholicism declined. Labor unions grew in power and the Catholic church began to lose its hold on the masses. Even its birth rate fell from 38.3 per thousand in 1901 to 22.9 in 1937. But what happened in Argentina was happening in democratic Europe. In 1922 Pope Pius XI took power and gave the signal for Fascist counterrevolution on a world scale by cooperating with Mussolini

in the establishment of Fascism in Italy. Catholic movements for the overthrow of democracy were at once set in motion in Austria, Germany, Poland, Spain, Portugal, France and elsewhere. Pius XI also started a militant organization called Catholic Action that aimed at corralling Catholic laymen under the direction of the hierarchy in order to obtain political control in democratic countries. In different countries it followed different tactics, but all aimed at the ultimate overthrow of democracy and the establishment of Fascism. It used ingratiating terms such as “the establishment of Christian order.” Its motto, made famous by Franco’s revolutionaries, was “Long live Christ the King!”²

In 1922, the year that Fascism began with the accession to power of both Mussolini and Pope Pius XI, the cradle of Fascism was formed in Argentina. It was an institute called *Cursos de Cultura Catolica*. Harmless in appearance it was headed by the leading ‘false frontier’ of the country, Miguel de Andrea, auxiliary Bishop of Buenos Aires, who passes as a liberal and a faithful friend of the common people. Behind Bishop de Andrea and dominating the Institute were the Jesuits, who knew that the only way to establish Fascism was under the guise of nationalism.

Catholic George Doherty admits all this: ³

“The Nationalist leaders were ostensibly very devout but were also tremendously interested in politics, specifically in a political ideal which they identified with Catholicism. Most of them were associated with the ‘*Cursos de Cultura Catolica*,’ an institute founded in Buenos Aires in 1922 which offers free courses in philosophy and religion. Its governing board consists of 28 of the most active and influential lay Catholics in Buenos Aires, and its director is the Auxiliary Bishop of Buenos Aires. Besides serving as a gathering place of Catholic intellectuals, whose works it frequently publishes, the *Cursos* sponsors public lectures, seminars, and associations or ‘corporations’ of Catholic professional men... In books and magazine articles they have formulated the political theory out of which has sprung the anti-democratic Fascist-type political movement which rules that country today in 1945... To them, therefore, the conception of personal liberty is incompatible with a Christian civil society.”

Explaining the avowed aim of this Catholic Action group of counter-revolutionaries, Doherty states that it is Argentina’s “pre-1853 tradition... the tradition of authoritarianism and violence, of [Catholic] Spain’s autocratic kings.” He goes on to say: “The new Christian society which they advocate would include among its most important quasi-traditional elements an active ministerial service rendered the Church by the state, which would put all its temporal, resources, including force, at the command of the Church for the suppression of religious error. This medieval notion of service is supplemented by another idea... namely that in its own purely temporal, civil business the state must be guided by the religious power because the latter has ‘all knowledge human and

divine.’ ‘Without the Church,’ says Father Julio Meinvielle, one of the leading Nationalist writers, ‘the political government can do nothing, because only from the Church does it receive lessons of Wisdom.’”

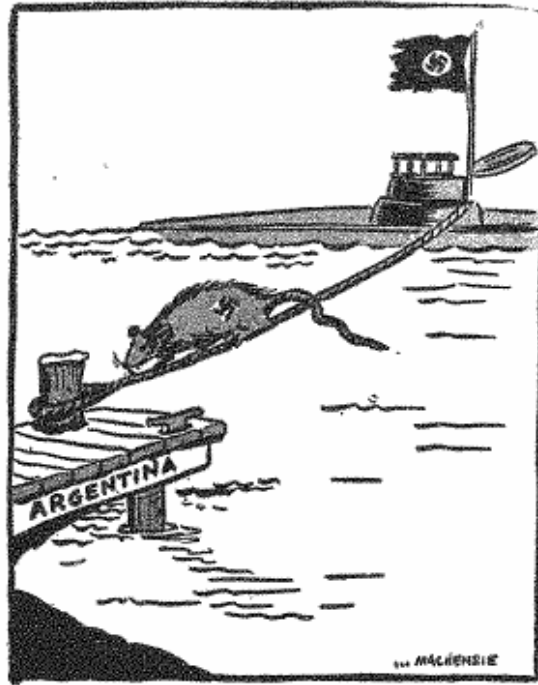
But this 100 per cent Catholic government could not be put over on a predominantly non-Catholic people like the Argentines in its own name. It had to use nationalism and ‘Spanish culture’ as a disguise. The Catholic church glorified extreme nationalism and identified it with the centuries-old Spanish tradition. It harped endlessly on the threat of liberal democracy, especially that of the United States, to Argentine Nationalism and Spanish Catholic culture. Sax Bradford in his book, *The Battle for Buenos Aires*, confirms this when he writes:

“The formation of Argentine nationalism... must be considered an outgrowth of Church-sponsored insistence on the Hispanic tradition of social discipline. The underlying theme of the Church’s most able preachers and nationalism’s ablest exhorters is: The inner purity of the Spanish Catholic way of life and the Spanish colonial political method must be preserved against the anarchy and immorality of the Anglo-Saxon Protestant world, against Russian communism and the French slogan of Fraternity, Equality and Liberty. To most of the faithful this seems to imply an acceptance of dictatorship as the alternative. It is becoming increasingly obvious that this is just what it intended to imply.”

Doherty explains further the Catholic nationalists’ hatred of democracy:

“‘Modern democracies,’ one of them writes, ‘are imbecile and degraded republics which the Church tolerates only because she must’... In the light of this absolutist principle Argentine Catholic nationalists generally approve the Fascist-type governments of Spain and Italy... Essentially, the Fascist-type society is Christian, they argue; when it attacks the Church, it is a ‘friend accidentally gone astray.’”

This is basic Catholic doctrine, and what Cardinal Faulhaber of Germany meant when he said of the apparent conflict between Hitler and the Catholic church: “We are fighting for our rights within the Nazi regime and not against it.”⁴



A NEW BERTH

Catholic nationalists in Argentina openly preached that violence should be used to seize power, and more violence used to preserve it. George Doharty speaking of the Catholic nationalists there, is forced to admit this as follows:

“One of the basic elements of the nationalist theory is that the state should employ violence... ‘to avoid Communist chaos,’ to overcome ‘several centuries of bad public habits and the democratic conception of a licentious society.’ The modern world being what it is, the employment of violence by the state has a penitential quality; it is in the nature of punishment for sin, the state acting as the agent of God. Cesar E. Pico, member of the Governing Board of the ‘*Cursos de Cultura Catholica*,’ speaks of the ‘kingdom that has been promised to the violent’... Violence is heroic and soldierly. Nationalist violence can cease only when all opposition and criticism is silenced... Catholicism, these writers insist, must unite with this violent nationalism.”

No revolution is secure without the support of the masses. Thus the Catholic church in Argentina seduced the masses by playing up false fears and threats, and arousing their hatred against the Freemasons and the Jews. The following quotation by Doherty is from a book by Father Meinvielle, one of the leading priests in Argentina:

“If it has not yet arrived, perhaps the moment is not far off when, if we do not wish to see the name of God proscribed, our temples burned, our priests reviled, our virgins violated by the rabble, it may be necessary to gird our loins and clutch the sword. If through sentimentality, we refuse to fight intrepidly we shall have to live as slaves of a mad minority of Jews.”

Establishment Of Clerical Fascism

Though the Catholic church in Argentina dominated only a minority when Argentina was still a democracy, that minority made up the wealthy and reactionary section of Argentine society. In preparation for the counterrevolution it worked its sons into the top positions of the Army. Open propaganda for a Catholic dictatorship started in 1922 with the foundation of the *Cursos de Cultura Catolica*, but it was not until 1930, shortly after the Vatican gave the signal by its approval of Italian Fascism, that it overthrew the liberal president of Argentina and put in his place General José Francisco Uriburu.

Thence began the downward plunge of democracy in Argentina. But the Catholic church was still not satisfied. There remained the danger of a revival of democracy, and in spite of the reactionary regimes in the next ten years, the hierarchy was not able to destroy religious liberty and win political dominance of the country. That came about by the coup of June 4, 1943, when the Catholic church got its clique of 3,000 top Army officers, known as the GOU, to oust President Castillo and establish a dictatorship under President Ramirez.

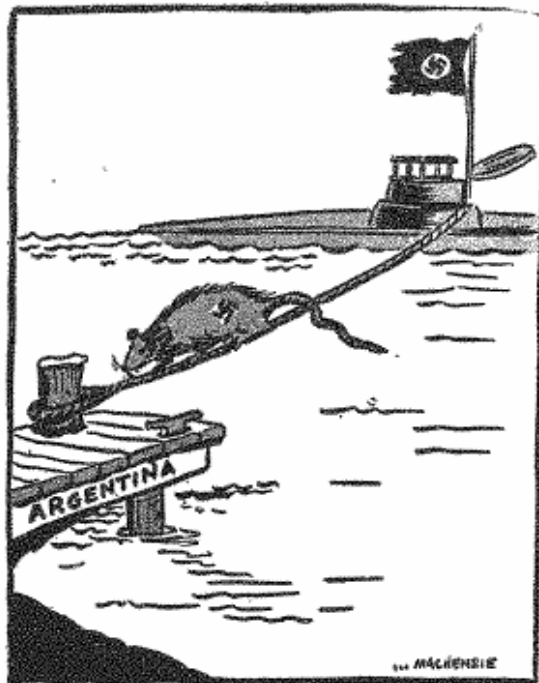
This shift from a reactionary government to outright dictatorship is well analyzed by Doherty in the above-mentioned article:

“The motivation of Argentine foreign policy was radically changed by the 1943 revolution, though the policy itself remains essentially the same. The change was this: motives of international opportunism... nourished by German, Italian, and Spanish money and propaganda, were replaced by a dogmatic Christian [Catholic] nationalism given expression by men who consider that they are purging Argentine culture and political life of anti-Christian [non-Catholic] and anti-Argentine elements.”

The dynamo of the GOU and the real dictator of Argentina is Colonel Juan Peron, who, until his election to the presidency in February 1946, worked through puppet presidents. Born in 1896, the son of a well-to-do rancher, Peron is rightly described by *Current Biography*, 1944, as “leading a crusade for spiritual renovation, setting out to reorganize the Argentine government on the basis of extreme nationalism.” The same source summarizes Peron’s dictatorship and his emergence from behind the scenes as follows:

“Since June 1943 Argentina has had four presidents and an unestimated number of ‘palace’ revolutions. The man who has remained the most powerful behind-the-scenes figure is young Colonel Juan Peron, considered the brains behind the totalitarian movement in Argentina... By the middle of 1944 Peron held the triple post of vice-president, minister of war, and secretary of labor and social welfare.”

The former president of Argentina, appointed by Peron, is General Edelmiro Farrell, a man of rugged features and simple mind. He is commonly called "King Kong," because, as the August 1944, *Inter-American* says, "he probably has as few political convictions as any man who ever headed a government." Time magazine called him "the Irish-faced, hard-boiled vice-president."



A NEW BERTH

Samuel Guy Inman says: "The crowd that assumed dominance under the new president, General Edelmiro Farrell, was guided by a program outlined by a secret circular later published by the enterprising Mexican weekly *Tiempo*."

This momentous, highly secret document of the Argentine GOU not only reveals the plans of 'the temporal arm of the Church' for the domination of all South America, but explicitly ties in this conquest with what was happening in Germany, and makes open admission of the part to be played by the Catholic church. *Newsweek* of May 29, 1944, under the title "American Vaterland" reported as follows:

"Last week *Newsweek's* Buenos Aires correspondent gained access to a document which appears to have set the whole pattern of Argentine official policy. It was a memorandum circulated secretly among the colonels' clique just before the coup that put them in power on June 4, 1943."

Dr. Roland H. Sharp, staff correspondent on Latin-Americas affairs for the *Christian Science Monitor*, writes in his recent book, *South America Uncensored*, (p. 25) as follows:

“The Argentine document is dated May 3, 1943, a month before the Rawson-Ramirez coup d’état... Most of its details have already been carried to the point of action, or attempted action, by the Argentine military dictatorship. Addressed to the Argentine Army officers, the memorial declares... ‘Alliances will be the next step. Paraguay is already with us. We will get Bolivia and Chile. Together and united with these countries, it will be easy for us to exert pressure on Uruguay. These five nations will then easily attract Brazil, due to its type of government and to its important groups of Germans. Once Brazil has fallen, the South American continent will be ours... Following the German example, we will inculcate the masses with the spirit necessary to travel the heroic path on which they will be led. We will do that by controlling the press, motion picture, radio, books, and education, and with the collaboration of the Roman Catholic Church.’”



Here is picture of the military Junta that brought Argentina's Fascist government to power in 1943. Peron is second from left. Farrell (also in military cloak) in center

The establishment of the present Argentine dictatorship on June 4, 1943, was helped by years of Catholic propaganda. As Doherty points out: “Before the revolution the Nationalists for a decade or more attacked democratic, constitutional government in Argentina and urged overthrow of that government by a minority group... With few exceptions, the nationalists were and are active Catholics who claim to be advocating a specifically Catholic deal for political society.” The Argentine Army officers would not have dreamed of undertaking alone the establishment of a new government for, as Doherty re-

marks, “they were uneducated men without any knowledge of civic affairs.” The point is that the Catholic intellectuals who engineered the revolution were prepared to step in at once and seize the key posts, but delayed a few weeks to disguise the fact that the revolution was really the result of their plotting. Doherty goes on to say:

"The nationalists greeted the revolution with enthusiasm, and it soon became clear that the program adopted by the government was their program. A simple working arrangement gradually developed, the nationalists supplying the ideas, the army the necessary force. Nationalists were given key posts in most of the ministries and complete control of one ministry, which from their point of view is the most important — that of Justice and Public Education. It is the Catholic nationalists who have given the Argentine revolution what President Roosevelt called its ‘Nazi-Fascist character.’

Political Supremacy Of The Church

George P. Howard in the *Christian Century* of January 26, 1944, revealed the tie-up between the Catholic church and the military dictatorship, and that Father Puig and Father Wilkinson were “President Ramirez’s closest advisers.” He further says:

“Many prelates and priests are back of the present dictatorship. Ramirez has given priests special broadcasting privileges. They harangue the soldiers in their barracks on the Communist and Labor perils. The leading Catholic sheet, ‘*El Pueblo*,’ attacks Protestantism and Masonry in the manner of the Falangist papers in Spain. Recently the Virgin Mary was made an honorary general in the army. She receives no salary but is assigned from the public treasury a vaticum of ten dollars a day, which, of course, is collected by the Church.”

The quick seizure of power by the Catholic church in the months following the setting up of Peron’s first puppet-president, General Ramirez, was described as follows in the *Christian Science Monitor* in the first week of December, 1943:

“General Ramirez often is found in the company of Roman Catholic Church representatives, particularly of army chaplains, who are believed to exert considerable influence and pressure on him. The power wielded by the Roman Catholic Church over the new regime is a byword in Buenos Aires. The General receives priests... frequently at the Casa Rosada, his official residence... Priest-writers are eulogistic regarding their representation in the Cabinet. Whatever they write and whomever they attack. there is no censorship for them.”

Ray Josephs in his book, *Argentine Diary (The Inside Story of the Coming of Fascism)*, reports on page 46:

“There has been some speculation as to the authorship of some of the new government’s early proclamations. These are now popularly attributed to Ramirez’s ‘Grey Eminence,’ an army chaplain, an intimate of Saba Sueyro’s, one Father Wilkinson. I hear he is imbued with Clerical corporate-state doctrines very much on the lines of those professed by Dollfuss of Austrian memory. Father Wilkinson is said to be sitting in the Casa Rosada [Argentine White House] ostensibly to assist in the drafting of public statements, but actually counseling and guiding Ramirez’s every action.”

Credit for Peron’s success in deluding the people with a pretense of democratic ideals can be given to Bishop Miguel de Andrea, the Catholic prelate who for years has posed as the champion of democracy, and now ranks as one of three top advisers of the Argentine dictatorship. His association with the dictatorship throws the masses off their guard. Ray Josephs, in the above quoted book (p. 47), speaking of Father Wilkinson as an extreme right adviser of the dictatorship, significantly adds: “On the other hand, the pro-democratic Bishop de Andrea is also supposed to have a hand in many of the wiser moves of Peron. Were it not for these”wiser moves" of Bishop de Andrea, the masses of Argentina would have awakened to the true facts before it was too late.

Nor are Fathers Wilkinson, Puig, Meinvielle and Bishop de Andrea the only prominent coworkers of Peron. The whole Catholic clergy from top to bottom in sermons, writings, and friendly counsel, work to promote the dictatorship. Typical of these is Msgr. Franceschi, who according to Josephs (p. 85), has been a “pro-totalitarian for years” and “has given pro-Axis speeches and sermons, and edits the important Church magazine *Criteria*.”

With the increase in the political power of the Catholic church, religious intolerance kept step. Dr. Sharp, the journalist, in his book mentioned above (p. 24), says:

“Accompanying the Fascist reaction in Latin-American government is an upsurge in Clerical activity noted by many qualified observers. It has been marred by intolerance that is reported by Protestant missionaries as more intense than in several decades.”

Vincent de Pascal noted in the October, 1944, issue of *Inter-American* that the above mentioned ‘false frontier’ Bishop de Andrea “is now the only Argentine ecclesiastic still maintaining cordial relations with rabbis and Protestant ministers.”

Having obtained its goal, the Catholic hierarchy expressed its thanks, through Cardinal Copello of Buenos Aires, to the Peron dictatorship as follows:

“The patriotism shown by Your Excellency in fulfilling one of the deepest hopes and greatest ambitions of the Argentine people has recuperated for our country the morality of its great destinies, the path of which was shown by the great thinkers and heroes who forged its nationality.”

Catholicizing The Public Schools

Compulsory teaching of the Catholic religion in the schools was forbidden by the democratic constitution of Argentina. When the church took over, after the Peron revolution, this provision was discarded along with parliament and local self-government in the provinces. But the church, in accord with its long-planned policy, waited a half year before making this openly pro-Catholic move, in an effort to hide the hand that held the dagger. Dr. Sharp, on page 25 of *South America Uncensored*, tells the story as follows:

“Under the Argentine Republic a Clerical campaign sought for many years to restore the traditional teaching of Roman Catholicism in the schools. The Republic steadily refused to undo a reform instituted by democratic forces intent on separating Church and State. The new Argentine dictatorship on December 31, 1943, made the teaching of Roman Catholicism compulsory... The decree applies to ‘all public schools of primary, elementary, secondary, and special education... high schools and special subsidiaries of the National Universities... and common schools administered by the National Council of Education... Since teachers of these classes are subject to approval by ecclesiastical authorities, the hierarchy has regained educational ascendancy... Textbooks also are subject to Clerical and governmental approval.’”

Protestant and Jewish children are now forced to take “moral instruction” from Catholic teachers, if they insist on exemption from the regular classes on Catholic dogmas. Co-education for children over thirteen years of age has been abolished in accordance with the policy laid down by Pope Pius XI in his encyclical on education. Doherty speaks of the extreme economic and governmental pressure that forced the majority of the people of Argentina to consent to enrolling their children in the Catholic religion classes.

Simultaneous with the dictatorial instruction in Catholicism went the purging of all Protestant, Jewish, and liberal teachers. Nor was this restricted to the lower schools. Doherty points out that, “The first step was to intervene and purify the universities and the secondary schools. In all six universities the rectors and deans of the faculties were dismissed... Those appointed were with few exceptions nationalist intellectuals... These interventors immediately began to purge their faculties of dissenters. A number of Argentina’s most distinguished scholars were discharged...”

Ray Josephs, in his book (p. 234) completes along more positive lines the picture drawn by Doherty:

“School appointments, in particular, show one type: ultra-Clerical, bigoted Catholics, who represent the most reactionary group within the Church. This regime holds to the theory that”its religious tendencies definitely prove it’s not Nazi. ‘Nazis,’ it says, ‘are pagans — we want the Church over everybody.’ Everybody — they might add — whether everybody likes it or not. This meets with the approval of many conservative Argentines, both the wealthy who feel that giving the poor plenty of religion will keep them from thinking too much about other things, and the very poor, who have always been held in close check by the Church.”

As usual the poor Jewish minority got the worst of it. Doherty tells how Jewish school teachers were purged and Jewish students sometimes “permanently suspended from all Argentine schools by decrees.” The Jewish children remaining in the schools were obliged to use “ghetto benches” separating them from the Catholics, according to the *Overseas News Service* of June 20, 1944. Carleton Beals in *The Coming Struggle for Latin America*, (p. 72) tells us that it is not unusual to find “hymns of hate against the Jews as enemies of the Catholic faith printed on the back of colorful prints of the Virgin.”

Conclusion

Space limitations do not permit accounts of Fritz Mandel’s arming of Argentina or of the torturing of Argentines in concentration camps and at the hands of the secret police. Nor is there room to explain the relationship of Clerical Fascism in Argentina to that of Franco Spain and to the Nazi underground in post-war Germany. Yet these all relate to the Jesuit master plan for a third World War against Russia.

The appeasement of Argentina by Britain and the United States fits into the picture. Leland Stowe has rightly called admission of Argentina into the United Nations “betrayal No. 1 on behalf of a third World War.” We are ready for more betrayals. Mr. Morgenthau, according to the *N. Y. Times* of June 13, 1945, stated that “Argentina, for instance, as a member of the Bretton Woods bank, would get a loan on its economic needs regardless of its ‘political ideology.’”

What we in particular must not forget is that the Catholicizing of our own country is also part of the Jesuit master plan. Jesuit Father Talbot was quoted in the *New York World* of December 14, 1930, at the time that Clerical Fascism started its world conquest, right after the Vatican Concordat with Mussolini, as

saying: “Why can’t we raise a tidal wave that will bring Catholic culture into the United States?” We need always to remember that an organized minority can seize power in any country, just as the Catholic church did in Argentina where it is only one-fifth of the population.

CONFIDENTIAL information confirms reports that the admission of Argentina into the United Nations Organization at San Francisco was the work of Catholic church pressure. A poll of the delegates of all South American countries by newspapermen at ten o’clock in the morning revealed that only two were in favor of it. At three in the afternoon, the South American delegates were called by the Papal Delegation to a conference which lasted well into the night. Next morning every South American country voted for the admission of Argentina. Stettinius, ex-Secretary of State who owed his appointment to Myron C. Taylor, our ambassador to the Pope, also put on the heat in favor of it. Nothing of this, however, appeared in the press.

1. See John Gunther’s *Inside Latin America*, p. 283.↩
2. How the Catholic church brought Fascism to power in Italy, Germany, Austria and France, and other countries, is shown in detail in my pamphlets listed on the inside back cover. (Pamphlets Nos. 5, 6, 8, 9a.)↩
3. This quotation and all others from George Doherty are taken from his article, *The Cross and the Sword*, in the January, 1945, issue of *Harper’s* magazine.↩
4. Quoted by Father Coughlin in *Social Justice* of April 3, 1939.↩

The Pope And Peron

THE VATICAN still continues to cultivate and cooperate with Fascist dictators, despite the tragic results of its collaboration in the recent past with such destroyers of Christian civilization as Hitler, Mussolini, Pétain et al. The present Vatican-Fascist tie-up is nearer home to Americans — on our very doorstep in Argentina.

The much-trumpeted triumphant tour of Senora Evita Peron, wife of Argentina's dictator, has underscored the Catholic Church's flair for dealing with dictators and blessing their regimes. She left for Europe by special plane, according to the *N. Y. Times'* report from Buenos Aires, to be the "guest of high officials of Spain, the Vatican, Portugal... as Argentina's unofficial ambadress." In Spain she was feted by Franco and Fascist-saluted his bully boys of the Falange. Franco decorated her with the medal of "Isabella the Catholic." In Madrid before a "crowd of 40,000 she lauded the"true distributive democracy" of Franco Spain and Argentina as opposed to (United States) "false deceptive democracy."

With great pomp and ceremony, Dictator Peron's wife was received in solemn audience by Pope Pius XII on June 27, during which, according to the *N. Y. Herald Tribune*, "The twenty-seven year-old wife of President Peron heard her husband described by Pope Pius XII in flattering terms." The next day, the *N. Y. Times* reported in a dispatch from Rome: "Pope Pius XII today awarded the Grand Cross of the Order of Pius IX to President Juan Peron of Argentina." The report went on to say: "The badge of the Order — second in importance and dignity among pontifical decorations — was sent from the Vatican to the Argentine Embassy for forwarding to General Peron."

A further report, in the *N. Y. Herald Tribune* of last June 15, states that Peron is planning "with the aid of Spain and the Vatican, to build a third great bloc of nations capable of holding a balance of power between the United States and Russia. This bloc is to be Latin, both in Europe and

America, and the tie that binds it is to be a common faith in the Roman Catholic Church.”

Thus, Catholic Fascism again raises its ugly head.

Nazism and the Vatican

The Catholic Church Heils Hitler by James J. Murphy

THE ROMAN CATHOLIC CHURCH is a baffling enigma to most inquirers. A study of its teachings and practices allures some, but confuses many. Little wonder that confusion results, for it is full of contradictions and does, indeed, make some very strange bedfellows: Diamond Jim Brady and Francis of Assisi; Texas Guinan and the Little Flower. It buried Rudolph Valentino with solemn rites but burnt Savonarola at the stake.

What is the explanation of the Church's apparent contradictions? The explanation is that the contradictions are not apparent but real. The contradiction is between theory and practice, between pretense and reality. The Roman Church, for example, prates of patriotism and civic duty but in practice it has winked for decades at the basest political corruption of "Catholic" cities like New York and Chicago. It would have you believe, too, that it is "the bulwark of democracy", while its very organization is authoritarian, dominated by one supreme monarch, with every underling prelate an appointee and a despot in his own little realm. It poses, likewise, as a contemner of "filthy lucre" but every one "on the inside" knows that money is the "Open Sesame" of the Roman Curia. This holds good whether you are given a papal title (a la Duchess Brady) or permission to marry a divorcee (a la Maureen O'Sullivan) or even simple permission to say mass aboard an ocean liner. As the saying goes, "no money. no mass — no dollars, no monsignore."

However despicable these contradictions in the lives of individuals may be, they are trifles when compared to the wholesale betrayal of mankind that we shall now proceed to prove: that the Roman Church, in direct and violent contradiction of its official teaching, stood by in silence, save for a few diplomatic gestures, and allowed the fascist Madman of Europe to drench the world in blood.

When, you may ask, does the Church of Rome consider a war lawful and justifiable? Let one of her Jesuit spokesmen answer. In the *Catholic Encyclopedia*, a work of unimpeachable authority, Father Charles Macksey, S.J., Professor of Ethics at the Gregorian University in Rome, says:¹

“A war, to be just, must be waged by a Sovereign Power for the security of a perfect right of its own (or of another invoking its protection) against foreign violation in a case where there is no other means available to secure or repair the right.”

“So, too, the need of one state of more territory for its surplus population gives it no right to seize the superabundant and undeveloped territory of another.”

“The foundation of the right of war is a right violated or threatened, not a mere ethical duty neglected.”

According to the unexcelled authority of St. Augustine, the followers of St. Thomas Aquinas and Francisco de Victoria, a war is unjust and immoral unless it fulfills each of the ten following conditions:²

- "1. Gross injustice on the part of one, and only one, of the contending parties;
- "2. Gross formal moral guilt on one side — material wrong is not sufficient;
- "3. Undoubted knowledge of this guilt;
- "4. That war should be declared only when every means to prevent it has failed:
- "5. Guilt and punishment must be proportionate. Punishment exceeding the measure of guilt is unjust and unallowable;
- "6. Moral certainty that the side of justice will win;
- "7. Right intention to further by the war that which is good and to shun that which is evil;
- "8. War must be rightly conducted: restrained within the limits of justice and love;
- "9. Avoidance of unnecessary upheaval of countries not immediately concerned and of the Christian community.

“10. Declaration of war by lawful authority exercised in the name of God.”

The classic Jesuit authority in matters theological, Suarez, says:

“The State that declares war must have no manner of doubt; the grounds of its right must be clearer than day. Mistakes are inexcusable. To declare war is to pass sentence of death and to do that with a doubting conscience is a mortal sin.” [^cmj]

“According to *unanimous* Catholic teaching all wars are unjust when undertaken for national or dynastic interests, from covetousness or lust of conquest.”³

“Even if others take a laxer view of an offensive war, all Catholic moralists condemn a war undertaken for any reason short of gross injustice.”⁴

“If we consider the conditions which justify a war from the standard of Catholic morality, we find that war is almost an impossibility.”⁵

[^cmj] *Schol. Com.* in II-IIae. qu. 40. art. I. *dub.* 5.

Such is the Christian code of ethics flaunted by the Church, in times of peace, to put on parade her “steadfast devotion to principles.” This is mere theory and pretense. In practice, how craven and cowardly is her retreat in time of imminent war. She slinks under cover and cloaks her theoretical ethics in deepest silence. The Pope waits till war is declared and then confines himself to a series of sterile platitudes on the “misfortunes of war,” instead of standing up in the full power of his authority to decry injustice and denounce the war as monstrous and unallowable.

As to the Catholic Church’s plea of being a “neutral witness,” the fact must be faced that such an attitude must be considered the meanest and most despicable that could possibly be adapted in the face of the problems of social morality and individual conscience which the War has brought to the fore — all the more so on the part of an authority that professes to have been established by Christ to point out the way of righteousness and justice to all nations! Devout Catholics have turned in their distress toward the throne of Peter and discovered, to their confusion, that the throne is empty.

No one has a right to be neutral in moral questions. Whoever in such questions pretends to be indifferent is in reality siding with him who is in the wrong. “He that soweth not, scattereth.” As Theodore Roosevelt once said: “There is no meaner moral attitude than that of a timid and selfish neutrality between right and wrong.”⁶

We need waste no time in proving that Hitler viciously violated every principle of neutrality sponsored and endorsed in the moral code of the Catholic Church. It is evident to even the most casual observer that in attacking Poland. Hitler not only failed to fulfill the ten conditions of a just war but openly defied every single one of them. It is clear to even the uneducated man-of-the-street that in raping and ravaging Poland he has ruthlessly and viciously flouted every tenet of decency, justice and humanity.

What shame that the Church of Rome broke faith! In the struggle of Might against Right, she faltered and quailed and denied in practice her own moral principles. The self-declared “Mystical Body of Christ” stood aside and allowed her members to murder each other with fiendish fury while she turned not a hand to stop them. This on the part of the Church which forbids the dueling of two men under pain of excommunication! The Church’s “diplomatic protests” and meaningless lamentations are just so much “eyewash.” Her hands are not tied, her duty is clear. Her strength is not in worldly diplomacy but in spiritual weapons. A single indictment of the injustice and sinfulness of this mass murder and the forces of the power-mad Fascists would be crippled. Under threat of excommunication and interdict 100,000,000 Catholics in fascist countries would refuse to take up arms to kill their brethren, peace would flourish again and European civilization would be snatched from the brink of destruction.

But no! The Church of Rome, formed and fashioned in the crucible of authoritarianism, seeks her fascist ends by not only tolerating this bestial slaughter but crowning it with her blessing. The Catholic Church in Germany, through a Pastoral Letter from the bishops to all the faithful, authoritatively declared:

“In this decisive hour we admonish our Catholic soldiers to do their duty in obedience to the Fuchrer and be ready to sacrifice their whole individuality. We appeal to the Faithful to join in ardent prayers that Divine Providence may lead this war to blessed success.”⁷

The Catholic periodicals of Germany exhort their readers, by a front-page illustration, that as Saint Michael slew the dragon, so, too, should they fight this holy war and slay the modern dragons of democracy.

Once again, as throughout her history, the Church of the Vatican has thrown her weight on the side of authoritarianism. Little matter whether it is that of a monarchy or of a dictatorship. Nor does it matter that in so doing she tramples in mud and gore the very principles of her moral code. Politi-

cal machine that she is (in her inner circle), she never takes promises or principles too seriously — at best, they are but means to an end, and, at times they are even obstacles. It is the ends that count — the means are immaterial — and the ends are always fascist.

“At the end of the nineteenth century, the three most important countries were those that chiefly belonged to the conquests of the Reformation: and the entire center of gravity, moving from the Mediterranean nations to the Oceanic, from the Latin to the Teuton, had also passed from the Catholic to the Protestant.” — Lord Acton, *Cambridge Lectures on Modern History*.

1. *The Catholic Encyclopedia*, Article “War”, Vol. XI. p. 550.↩
2. *The Church and War* by Franziskus Stratmann of the Dominican Order. P. J. Kennedy & Sons. Cf. *Summa Theologica*. II-II. 40 and 108.↩
3. *The Church and War* by Franziskus Stratmann. p. 75.↩
4. Ibidem.↩
5. Ibidem. p. 73.↩
6. Quoted from *La Guerre et la Religion* par Alfred Lotsy. Introduction. p. IX.↩
7. *New York Times*. September 24. 1939.↩

The Catholic Center Party — Trailblazer of Hitler by J. J. Murphy

[Historians in the future will need to know the full story of Hitler's rise to power, and much that they will have to record will concern the Catholic 'Center Party' in Germany. This article by Dr. Murphy establishes the fact that the 'Center Party' was the actual forerunner of Hitlerism. It supplements his important article in our issue of last April entitled, "How the Catholic Church Helped Hitler to Power," which is now available in pamphlet form.]

DEFENDERS of political Catholicism are more than a little embarrassed by the longstanding record of Vatican cooperation with Nazism. Fortunately for the truth, the array of historical facts, from the Hitler-Vatican Concordat down to Pope Pius XII's plea for a German-inspired 'negotiated peace' last June 2, two days before the Allies entered Rome, cannot be made to disappear even by the master magicians of Catholic propaganda. In desperation Roman strategists have shifted their ground and turned from Vatican politics to the history of the Catholic *Center Party* in pre-Hitler Germany in search for isolated facts that could be used to whitewash the checkered career of their church's relations with Nazism.

How successful this new strategy of Catholic propagandists has been is evidenced by a brand new book from the pen of Arnold Brecht,¹ a professor in *The New School for Social Research* in New York City. It would appear from this that they are succeeding in using even liberals as 'transmission belts.' Mr. Brecht undertakes, in his ponderous German way, to picture Ro-

man Catholicism as essentially anti-totalitarian, and Catholic Chancellor Heinrich Bruening as the patron saint of German democracy.

Facts that reveal the true relationship of Bruening and the Catholic *Center Party* to Hitlerism are a living refutation of Mr. Brecht and his Catholic inspirers. Such facts could be culled from a number of contemporary historians. But because Konrad Heiden's recent book, *Der Fuehrer*, is acknowledged by Catholic and Protestant authorities alike as the world's most authentic record of Hitler's 'rise to power, I will use it exclusively as a basis for the following exposé of Heinrich Bruening and his fellow-leader of the *Center Party*, Monsignor Ludwig Kaas.²

The Center Party And The Bruening Regime

The supreme directorate of the Jesuit order that for two centuries had directed the Vatican in a relentless and unsuccessful war on democracy finally decided, under Pope Leo XIII, on a new strategic plan that conceded to Catholics living under a parliamentary government the right to vote. This was not done out of a newborn love of democracy, but as a last resort to wrest control of governments by a strongly organized Catholic bloc that would control the majority vote or at least the balance of power. Heiden rightly says of the Catholic party founded in Germany under Leo XIII: "The *Center* was a secular makeshift and concession to the era of parliaments; a democratic mobilization of the Church's voting millions."

The *Center Party* in Germany included all classes of Catholics from reactionary noblemen to semi-Socialist workers of the Ruhr. But it voted in parliament as a single bloc, always according to the orders of its leaders. Frequently, however, to keep the party from breaking up, the leaders had to give lip service to democracy and even on occasions make liberal gestures. Nonetheless, at all times its basic decisions were made behind the scenes by the German hierarchy who saw to it that its leader and spokesman was one of their puppets. During the critical years of Hitler's rise to power this decisive position was held by Monsignor Kaas, a German prelate who had been made a "member of the Pope's household."

Heinrich Bruening, a bachelor and sort of lay Jesuit, was the standard-bearer of the *Center Party* during the years when Hitler rose, from obscurity to supreme dictatorship over Germany. Like all the leaders of the *Center*

Party Bruening shared the Catholic church's love of monarchies. Heiden (p. 420) even tells of Bruening's unsuccessful attempt to persuade Hindenburg to reestablish the Kaiser's dynasty.

The man who brought Bruening power and kept him in the office of Chancellor (prime minister) in spite of parliamentary opposition was Kurt von Schleicher, spokesman of the German Army, friend of Hindenburg and ardent admirer of Catholic authoritarianism. Heiden admits this just before he goes on to explain that Schleicher's political objective was to establish a dictator with a democratic front. It is interesting to note that just as Colonel Perón in the present Catholic-Fascist dictatorship in Argentina disguised his supreme power by taking a subordinate position in the government of the President, so Schleicher serves in Bruening's cabinet.

Chancellor Bruening throughout the regime lacked support from the majority of the elected representatives of the people. He ruled as virtual dictator, with the assent of senile President Hindenburg, by an endless series of executive decrees and a repeated suppression of one parliament after another. There was no surer way to undermine democracy and gradually prepare the people for an outright dictatorship. Heiden (p. 394) refers to him in these words:

“The solemn embittered man, who let no one, least of all the people, see the thoughts hidden behind his spectacles must sometimes have shuddered inwardly... He had to promulgate his laws in opposition to parliament, as presidential decrees.”

Goebbels put it in plainer language when he declared: “It will always remain the best joke of the democratic system that it provided its deadly enemies with the means to destroy it.”

Bruening's government made life more miserable for the masses and demoralized them to the point that they were ready to try anything, even Fascism. Heiden on page 391 relates that:

“The German employers made their aimless, unsuccessful, and heartless attack on the poor people; Bruening decreased wages by violent decrees, supposedly lowered prices, too, but not enough — and despite all the efforts and sacrifices of those who were still employed, more and more workers were discharged... the number of unemployed rose from three millions to over six millions, actually to far more than seven millions.”

Much of Bruening's pity was for the big, reactionary Junker landlords: "At first Bruening believed it unjust to let the big Eastern landowners suffer more than their share... for that reason he let them have *Osthilfe*" i.e., large grants of government money (Heiden, p. 443). As a matter of fact the Bruening government spent over 2,000,000,000 marks on this aid to the estates of Eastern Germany. The Kaiser's family got a large share. An old Junker, Herr Oldenburg-Januschau, spent his large allotment to add a new estate to the three he already possessed. The revelation of these and similar scandals finally forced Bruening to end this type of *Osthilfe*, but he made no move to relinquish his control over Germany.

Bruening Prepares The Way For Hitler

Chancellor Bruening's fellow-Catholic and co-worker, Franz von Papen, frankly told him in 1931, "not to pretend that he was still governing democratically; he was already a dictator and that was good, but why conceal it?" (Heiden, p. 423).

It is self-evident that a virtual dictator like Bruening would fail to furnish the leadership that would inspire democracy to stand up and fight the growing threat of Fascism. But, worse than that, Bruening constantly talked defeatism. He frequently referred to himself as Germany's "last parliamentary Chancellor." As a Rome-inspired Catholic, whose church had defamed and condemned all forms of Socialism, he refused to form a parliamentary alliance of the *Center Party* with the liberal anti-Communist social *Democrats*, even though he knew that this would have assured the success of German democracy and the defeat of Hitler's Nazi party. In this he sabotaged democracy just as Dollfuss and other clerical politicians were doing in Austria at the same time. Bruening even went so far as to say in parliament, on October 13, 1931, that "agreement between the parties which are necessary for such a (democratic) government is unfortunately out of the question for Germany."

As a climax to his defeatism and in a way that shows that he knew what his government was leading to, Chancellor Bruening went so far as to tip off Fascist-minded Pierre Laval of France that Hitler was taking over a year later. Heiden (p. 423) puts it this way: "The Chancellor himself confided to his visitor, Laval, that in one year National Socialism would sit in the gov-

ernment.” The fact that Laval was a Vatican favorite and was soon afterwards made a Papal prince is the underlying reason why these two men were so intimate and had so much in common in spite of the enmity of their two countries.

Heiden (p. 454) shows that Hitler’s fundamental doctrines were in many respects based on Papal encyclicals. Bishop Alois Hudal, head of the *Collegio Teutonico* in Rome, demonstrates at great length in his book, *The Foundations of National Socialism*, written in German, the common purposes and principles of Nazism and Roman Catholicism. It is little wonder then that there was a definite affinity between Hitler and Bruening, in spite of cultural and educational differences. Heiden (p. 456) points out that: “Adolf Hitler sensed a certain affinity between himself and the silent Chancellor and expressed his feelings by an unalterable attitude of deep personal respect.”

In his defeatist speeches that were meant to toll the knell of democracy and stress the urgent need of a ‘politically united Germany,’ Bruening made to order phrases and slogans that helped carry the Nazi party to victory. The people could hardly be expected to vote for a democratic government that constantly admitted its defeat and helplessness, especially when Hitler offered as an alternative a form of government that promised to give Germany the political unity that Bruening described as the country’s only salvation. Referring to one of the many ‘leads’ that Bruening gave Hitler, Heiden (p. 411) says: “Bruening himself gave Hitler the catchword that things could no longer go on as they were. Thus Hitler wormed his way into the State system...” Again on page 748 the same author reveals that: “Von Schleicher... had already under Bruening used his good offices to prepare Paris for the coming change in Germany, and Hitler was certainly acquainted with these questionable activities because he himself had drawn the greatest advantage from them.”

As time went on Chancellor Bruening gave Hitler even more direct help in his struggle for power. The Bruening government practically abandoned the semblance of democracy and stood by while Hitler terrorized the masses into national hysteria that was bound to breed dictatorship. Heiden (p. 426) tells us:

“But now Bruening himself let this system fall. He was making a sort of palace revolution... From now on, with planned inactivity, the Reich government looked on as Hitler strengthened his private army and sent it swarming into every town and village.”

Bruening's cabinet minister, General Wilhelm Groener, in the key positions of Minister of War and Minister of the Interior with power over the army and the national police, gave Hitler his 'backing and protection. In this he had Bruening's permission and approval:

"Groener began to reproach high Prussian police officials for spying on the National Socialist Party, and secretly or even openly supporting Hitler's personal enemies... 'Hitler is a man of legality. We must do nothing against him. We must support him.' Then he intimated that this was also Bruening's opinion." (Heiden, p. 426).

Chancellor Bruening gave Hitler an interview in which he agreed to let Hitler's party name the president of the German parliament or Reichstag. Heiden (p. 491) says of this meeting:

"Hitler met Bruening, who seems to have listened in courteous silence; Hitler felt that Bruening had been 'very compliant'... From now on Hitler had his Berlin headquarters in the gilded red-plush palace opposite the Reichstag that Goering as Reichstag president was entitled to occupy."

Center Party Supports The Hitler Government

Hitler was made Chancellor of Germany on January 30, 1933, thanks to the financial support and political backing secured for him by Catholic nobleman Franz von Papen, who was made a Papal Chamberlain not many years after he had been expelled from the United States as a spy and saboteur during the first World War. Before and after Hitler's attainment of power, von Papen was publisher of *Germanic*, a large Catholic daily newspaper and principal organ of the *Center Party*.

Though Hitler was now Chancellor and had a sizable Nazi representation in parliament, he did not control a majority of parliamentary votes. Nazism at this time had only a loose, temporary hold on the government. The *Center Party*, holding the balance of power, was still strong enough in parliament to block every piece of Nazi legislation, if it cared to add its votes to those that opposed Hitler. Actually, at all critical junctures it not only did not join the opposition but even voted openly for Hitler's undemocratic measures, including the one that suppressed parliament and legally estab-

lished Hitler's government as a dictatorship. Bruening, though no longer Chancellor, was still a top leader in the *Center Party*. He not only voted for these Hitler laws, but played a major part in lining up a unanimous Center vote in favor of them.

“‘We still have to carry on a very intensive struggle,’ writes Goebbels on February 1, 1933... ‘we need a majority (in parliament).’ Practically speaking this meant an understanding with the *Center*, which in secret was exceedingly willing for an understanding.” (Heiden, p. 540)

As Hitlerism gradually took over more and more control of the country, the *Center Party* took no action, and in critical moments failed even to give lip service to democracy. Duly elected members of parliament, representing Leftist parties, were violently excluded from the Reichstag, while the *Center Party* gave its silent assent. Even when the Nazis burned down the Reichstag and brazenly blamed it on the Communists in a sinister plot to terrorize the country into further fear of the ‘Red menace’ and subservience to Fascism, the Center-Party supported this monstrous crime by deliberate silence. Heiden (p. 562) records the shameful fact in the following restrained words:

“On the day after the Reichstag fire, the ‘Center’ met to consider a course of action. Crime was openly ruling in Germany; none of these men believed that the Communists had set the fire. Monsignor Kaas, however, put through a resolution that for the present the ‘Center’ should ‘hold its peace,’ and not openly accuse the government of incendiarism and falsehood.”

At no later time did the *Center Party* break this ‘temporary,’ conniving silence. The diabolical trick of the Nazis was accordingly accepted by the credulous masses and did more than any other piece of propaganda to lure them into the coils of Fascism.

Negotiations to give Nazism the blessing and backing of the Catholic church began as soon as Hitler was made Chancellor.³ They aimed at an immediate Concordat that would provide for abolition of the *Center Party* and in its stead direct deals between the authoritarian leaders of Germany and the Vatican. As these negotiations progressed rapidly, Hitler treated the *Center* with increasing contempt. Bruening, however, continued to play up to Hitler and cooperate, with him, not knowing that Pope Pius XI and his Secretary of State, the present Pope Pius XII, were selling out the *Center Party* as a makeshift that had served its purpose and would no longer be

needed. The Hitler-Vatican Concordat was signed less than twenty weeks after the *Center Party* and the Nazis made Hitler legal dictator of Germany. Three days previous to the signing of the Concordat the *Center Party*, under orders from Pope Pius XI, dissolved itself. Unlike Paul Loebe, leader of the *Social Democrats*, and the leaders of other parties who fought Hitlerism, Bruening was unmolested and continued to live in Germany for almost a year after the *Center Party* was disbanded. Shortly before the Blood Purge he was allowed to leave Germany. He had rendered invaluable service to both the Vatican and the military reactionaries of Germany.

Franz Von Papen

Catholic propagandists make a point of identifying the *Center Party* with Bruening. If it were not too embarrassing they might also identify it with Franz von Papen, largest publicist of the *Center Party*. The highly reliable *Current Biography* (1941) states that “for years he has been the Pope’s German voice.” But because it is widely known that von Papen secured for Hitler the money that pushed him into power, served with him as Vice Chancellor, and later signed for Hitler the Vatican Concordat, Catholic propagandists prefer to forget how closely identified he has been with the *Center Party* and Roman Catholicism.

Von Papen, like Bruening, was a creature of General von Schleicher, who saw in Roman Catholicism the bulwark of German militarism and reaction. Heiden (p. 456) says of Schleicher and von Papen:

“Schleicher hit on his old pal, Franz von Papen, the major of Uhlans, the diplomatic spy, the son-in-law of heavy industry — and the Catholic nobleman. For months he built up this new tool... To Schleicher this shrewd, wealthy, distinguished man, with the highest connections, apparently in good odor in Rome, was ‘the Center,’ just as Schleicher himself was ‘the *Reichswehr*’ (German Army), or Hitler was ‘*National Socialism*’”

Monsignor Kaas

During the years Bruening was in office as Chancellor, he was the *Center Party*’s front man. But both during that time and after, the real boss and official spokesman of the *Center* was Papal Monsignor Ludwig Kaas, inti-

mate of von Schleicher, confidant of the present Pope who at that time was Papal Nuncio in Berlin. Everything that Bruening did had to have first the approval of Monsignor Kaas.

After Bruening's chancellorship was terminated through a conspiracy of von Schleicher and von Papen, Monsignor Kaas himself took over open negotiations with Hitler. Heiden (p. 464) narrates as follows: "On the day after Bruening's fall, Hindenburg received Dr. Kaas, the leader of the *Center*. The ground of German politics indeed had shifted. Kaas said: 'Yes, the *National Socialists* (Hitlerites) must now enter the government;'" Franz von Papen was made Chancellor in Bruening's place, but Kaas refused to give him the support of his party, even though both of them agreed on giving the Nazis a large share in the government. The point on which they fell out was that Msgr. Kaas wanted open power for the Nazis, while von Papen thought that there was more to gain by keeping their power in the government under cover.

Msgr. Kaas did not deny that he wanted to see the Nazis come to power. However, he always camouflaged his purpose with the Jesuit pretext that the best way to destroy their popularity was to give them control of the government. Even pro-Catholic Arnold Brecht in *Prelude to Silence* admits that every sensible person realized from the beginning that, if Hitler were to come to power, he would destroy the German republic. It is silly to postulate that a master politician like Kaas did not know what he was doing when he insisted on giving Hitler power.

Msgr. Kaas, however, had not waited until Bruening's dismissal to display his support of the Nazi cause. When in January, 1933, it was proposed to dissolve parliament and temporarily halt elections in order to deprive Hitler of parliamentary support, Msgr. Kaas in an open letter threatened that there would be revolution in the streets if the Reichstag were temporarily dissolved. His threat bore fruit. Hindenburg yielded to him and called for new parliamentary elections. As expected Hitler won a sweeping victory. Heiden (p. 530) says of this threatening letter of Msgr. Kaas:

"When Kaas wrote this, he knew the *National Socialism* would inevitably come to power by way of the Reichstag (parliament)."

A few weeks later, when Hitler's parliamentary support had increased and he saw the opportunity to impose his regime on the country as a dictator-

ship, Msgr. Kaas threw in every parliamentary vote of the *Center Party* with those of the Nazis to force through an ‘Enabling Act’ suspending parliament and legalizing Hitler’s dictatorship. In other words, he opposed the suspension of parliament when it meant the downfall of Hitler, and favored it when it meant the establishment of Hitler’s dictatorship.

Even Arnold Brecht, who writes like a Catholic propagandist of the *Commonweal* type, is forced to admit in *Prelude to Silence* (p. 97) the facts of this final betrayal of democracy at the hands of Msgr. Kaas’ *Center Party*. He says:

“In the Reichstag (parliament), however, Hitler could obtain two-thirds (of the votes) in an unquestionable fashion only if the *Catholic Center* would vote for the bill. On March 23, the Catholics did indeed do so, bringing the majority up to 444 votes of Yes against the 94 Noes of the *Social Democrats*... If the *Center Party* had voted against the Act the figures would have been different... The Act’s moral authority and technical legitimacy then could have been questioned anywhere at any time... There was not one among the *Center Party* who voted against the Act or who, although present at the meeting, abstained from voting. Even Bruening cast his vote for it.”

Soon after the *Center Party* had served Kaas’ ultimate purpose by legalizing the Hitler dictatorship, he betook himself to the Vatican where he helped Cardinal Pacelli, Bishop Alois Hudal and others draw up the Concordat that abolished the *Center Party* and arranged for intimate cooperation between Hitler and the Pope.

Speaking of the latter days of the *Center Party* Heiden (p. 633) has this to say:

“Kaas, the prelate, on May 6, 1933, retired from the leadership of the *Center Party*, went to Rome, and found a position in the Vatican. But Bruening, his successor, carried on, and had conferences with Hitler, who had not as yet revoked his bid for collaboration. Actually, the party of the Church, did, for a few months, share the government with the *National Socialists*; in Bavaria Count Quadt-Isny, the new leader of the (Catholic) *Bavarian People’s Party*, served as Minister of Economics.”

Conclusion

These facts above listed are proof of the danger of Catholic political ‘center parties’ holding the balance of power between democratic and authoritarian political parties in all countries. Invariably these Catholic parties swing a

country over to the Fascist side, since they are themselves not democratic, but under orders from the politicians of their church in Rome. A like *Center Party* is already in operation in the new 'Italian Government of Signor Bonomi, and others are bound to appear in former Fascist countries after their liberation. If these Catholic political parties were truly representative of the masses of the Catholic people, and free to throw their weight to the democratic side at critical moments, they could be of help toward progress and enlightenment. But under the dictatorial control of the Vatican, which can threaten spiritual excommunication for disobedience, they serve only as a holding force and trail-blazers for Fascism.

1. *Prelude to Silence*, by Arnold Brecht; N. Y., Oxford Univ. Press, 1944.↵
2. Houghton Mifflin Company, publishers of *Der Fuehrer*, have widely advertised the fact that Dr. George Shuster, prominent Catholic propagandist and authority on contemporary Germany, has endorsed the book as the most authoritative history on the rise of Nazism. Dorothy Thompson and, other authorities on Germany are equally enthusiastic over Mr. Heiden's painstaking gathering of all material pertinent to this important subject.↵
3. Heiden on page 634 tells how the feast of the Holy Shroud in Germany, held by the Catholic church, was made into one of the most gigantic religious pageants ever held. It was a few months after Hitler came to power, in the spring of 1933. Heiden remarks "that at that time the Condordat negotiations" had been in progress for some time."↵

The Status of Catholicism in Nazi Germany by James J. Murphy

NIGHTCAP BROADCASTS over WOR recently filled the air with stories of Hitler's war of extinction on Catholicism in Germany. They highlighted a sensational article by Ernest R. Pope in the February 23 issue of the picture magazine *Look*. The article was entitled "*Hitler's New Scapegoat — The Catholics*". It undertook to prove and explain an opening paragraph of wild proportions: "The Fuehrer hopes that by the time the *Wahrmacht* [German Army] renews the aggressive in the Spring, he will have blasted the last vestige of Christianity from Europe under the Swastika." Three reasons were given for Hitler's new determination to wipe out Catholicism within a month: Catholicism is the only large non-Nazi force inside Germany basically at odds with Nazi principles; Hitler needs what loot he can steal from the Catholic church; Hitler needs the church buildings as the framework of a religion designed for his deification by Nazi pulpiteers.

Particularly silly is the second of these reasons, for the salable wealth of Catholic monasteries and church buildings would not support the Nazi war machine for more than a few days. Much sillier is the first of these reasons, not only because Catholicism and Nazism are one in their glorification of authority but even more so because it ignores the existence of German Protestantism.

Ernest R. Pope, writer of the *Look* article, is the newspaper author of a recently published book entitled *Munich Playground*. This poorly documented "best seller" aims at popularity and profit-making by detailing the sex orgies of Hitlerism in contrast to the "spirituality" of the Catholic church.¹ Pope's article in *Look* is given to broad generalities. It betrays ignorance of the nature and organization of Catholicism. What is more, in talking down to the readers of *Look* he makes statements that are at variance

with facts given in his book. It will be to the point to consider some of these "facts:

If the Catholic church were really being persecuted in Germany, it would have nothing to lose and much to gain by denouncing the Concordat with Hitler. Mr. Pope quotes Cardinal Faulhaber, at a time when the "persecution" was at its height, as most anxious to safeguard not only the Concordat but also Nazi reconstruction and the growing confidence in Hitler's Germany: ²

"He [Cardinal Faulhaber] carefully pointed out Herr Hitler's friendly telegram to the Pope of last week as holding out hope of reconciliation between the Fatherland and Mother Church'. But he emphasized the great loss to both State and Church if the Concordat should be renounced. 'The greatest part of three years' work of reconstruction will crash in ruins', he stated, 'if the Concordat is torn up by the State alone. It would be a severe shock to foreign nations now attempting to find confidence in the new Germany'."

The designs and activities of political Catholicism in Germany are openly alluded to:³

"That morning [a mere weekday] in the greatest display of Bavarian ex-royalty and aristocracy since 1933, 7,000 Roman Catholics, including all the members of the House of Wittelsbach and the ex-Crown Prince Rupprecht, went to the Cathedral of Our Lady [in Munich] to attend High Mass... Hitler's fears of a Catholic-Monarchist uprising in Bavaria also explain why his favorite Gauliter, Adolf Wagner, is the Reich's foremost Catholic baiter. *Not from his inner conviction*: merely to prevent Hitler's playground from becoming the cradle of a Fourth Reich" (i.e., a counter-revolution).

In the above-quoted words Mr. Pope backs. one of the basic contentions of THE CONVERTED CATHOLIC, namely, that Hitler's quarrel was not with Catholicism as such or its doctrines and principles but with the "political Catholicism" of liberal and monarchist groups. He tells us that, far from being out of sympathy with Catholicism, Hitler promised "that he would remain true... to the Catholic church... The same promises were made by the Fuehrer's closest associate, Ernest Roehm. Despite his much-publicized failings [of homosexuality], which Hitler concealed until he was ready to liquidate his Storm Troop Leader, Roehm was a loyal Catholic to the very end. His loyalty brought about his death. For, by keeping his faith, Roehm kept the support of Catholic Bavaria. Knowing the [political] power of South-German Catholicism, Hitler was determined to break it as a possible

separatist movement by killing Ernest Roehm. The persecution of the Catholics can be dated back to June 30, 1934.”⁴ In other words, Hitler was working with the Catholic church as such and still is. The “persecution” leading to the arrest of monarchist priests was aimed only at political Catholicism and dates from its abortive attempt to use the church as a cloak for a monarchist revolution.

So much for the self-refutation of Ernest R. Pope. His well-planned window-dressing in sensational *Look* is obviously for commercial purposes. What recordings of fact he made in *Munich Playground* emphasized by contrast these deliberate distortions. If it were not for the immense circulation of this picture magazine and its influence on uncritical minds, the whole misrepresentation could have been ignored. In itself it is too transparent to need refutation. But there are many who do not realize how little Mr. Pope’s background and knowledge qualify him to discuss the shrewd politics of the age-wise Catholic church.

To what extent has Nazism molested the Catholic church?. To reach the true answer one must keep in mind both the basic principles of the Jesuit politicians and the vast complexity of the church. THE CONVERTED CATHOLIC has showed at length in earlier issues how the Jesuits, foreseeing the collapse of the Catholic church in a coming world democracy, planned and worked for a return to authoritarianism. Hitler’s rise was an answer to their prayers and efforts. They were as much opposed to liberal Catholicism with its socialistic and modernistic trends as was Hitler the Reactionary. They were wholly in favor of a purge that would eliminate from the church all advocates of liberal democracy or decadent monarchism. Though they foresaw the excesses of fanatical nationalism in its purge of the church, they were willing to join with it as the lesser of two evils, knowing that it would be basic and lasting in its remedies and only superficial and temporary in its extravagances. “Rome thinks in terms of centuries” is their motto.

In opposition to the entire German hierarchy, the Jesuits persuaded the Vatican to disband the *Center Party*, the hub of Liberal Catholic organization, and enter into close partnership with Hitler by the signing of a Concordat whose details are kept secret. As might be expected, there were occasional clashes between the rival partners of the Wilhelmstrasse and the Vatican, partly feigned and partly real. But the Concordat and its secret understandings still dominate the scene. Neither party has seriously thought of denouncing it. The Vatican has never once personally accused the Fuehrer

of the “persecution”, much less hinted at excommunicating him from the Catholic fold, as it would undoubtedly have done if the persecution were real. Maurras of the *Action Française* and others in recent years have been excommunicated under the direct censures (*excommunicatio vitanda*) for infinitely more trivial offenses.

The second element to consider in appraising the persecution of the Catholic church in Germany is the vast complexity of the church. The Roman Catholic church is perhaps the most complex organization in the world and one that allows in non-dogmatic matters a diversity of private opinion that might well astound the outside world. It was therefore to be expected that the revolutionary purge of the church would arouse the most diverse reactions among individuals and minor groups, the more so since some of the German hierarchy had up till then condemned Hitlerism. The secret pact between Hitler and the Jesuits has of course never been revealed to the mass of Catholics. For this reason the full purpose and import of the Vatican sell-out was never realized — and when its results became evident they were thought of as mistakes and indiscretions.

In the light of these facts it is by no means surprising that out of religious zeal many Catholic priests and laymen voiced opposition to Nazi restrictions on the organizational life and practices of Catholics, even though they were no more severe than those agreed upon in the pope’s pact with Mussolini in 1929. Many priests and laymen resented Nazism because of their political alignment with the *Center Party* or the monarchist movement. So, too, for many other reasons, often purely personal, acceptance of Nazi dictation was at first far from unanimous in Catholic circles but, as the Jesuits foresaw, opposition proved futile and quickly died away, especially after the “blood bath” of June 1934 that liquidated Schleicher, head of Catholic liberals, Klausner and other recalcitrant liberal Catholics.

As an instance of conflicting views within the church itself, with the hierarchy pro-Nazi and the lower clergy anti-Nazi, let an excerpt be taken from Ernest Pope himself:⁵

“As Third Reich judges were passing their fatal sentence [of "protective custody"] on Father Mayr [a popular preacher at St. Michael’s church in Munich], Gauleiter Wagner was stumping with bowed head in the procession behind [the Right Reverend Albanus] Schachleiter’s body to a State Funeral for the Nazi abbot — by special decree of Reich Chancellor Adolf Hitler.”

Not only is the Catholic church a complex organism but so too is the Nazi Party with its endless ramifications through the communities of Germany's 70,000,000 people. It can hardly be considered high policy or the will of Hitler if some of his minor satellites in local districts overshot the mark in their restrictions on political Catholicism. When such excesses reach the attention of Hitler, he personally intervenes in defense of the church. The latest instance on record is given in the *Catholic Register* of February 1, 1942. It tells how Hitler at the request of the Bishop of Muenster took measures to curb the inordinate zeal of Gestapo agents in that locality. Misguided or pro-Catholic journalists have seized upon isolated instances of molestation to magnify them overnight into a "nation-wide persecution". Some American newspapers through Catholic political pressure featured these isolated cases in a false perspective. Even an independent newspaper like PM, free from the fear of an advertising boycott, played up time and again the "persecution" of the Catholic church in Germany, contrary to its better knowledge. Its motive was to do everything possible to turn American Catholics from the anti-British stand of their leaders, even at the sacrifice of facts.

Even by inadvertent Catholic admission the "persecution" is shown to be a mere ripple on the waters. The Catholic *Universe* of London in its issue of January 1942 gives 340 as the top number of priests in Germany and Austria under "protective custody". Out of the many thousands of priests, this is a mere fraction. Unfortunately there are no data from unbiased sources with which to check this figure. But even taking it at face value, it gives no information on Germany alone but deliberately lumps Germany with Austria, a hotbed of Catholic liberalism and independence, where undoubtedly the majority of the 340 would be found. Personal indiscretions and political alignments of these priests, apart entirely from religion, would easily account for the number given. Obviously these men were not arrested for their religious beliefs, otherwise the Catholic clergy as a whole would have been similarly repressed. On the contrary, they are not only functioning in their churches as usual but are supported by a regular salary from the Nazi Government.

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1. Mr. Pope, in setting up the Catholic church as a foil to Nazism, may be subconsciously repaying a debt for his newspaper scoop on the occa-

sion of the death of General Ludendorff. A head nun in a Catholic hospital, in return for a five-dollar bribe, phoned him at 4 am. to give him exclusive information on the imminent death of the General. (*Munich Playground*, p. 121).↵

2. *Munich Playground*, p. 75.↵

3. *Ibid.* pp. 77-78.↵

4. *Ibid.* p. 77.↵

5. *Munich Playground*, p. 79. In the 1940 Winter Edition of the *American Scholar*, Dr. George Schuster, Catholic apologist, writing on *Conflicts Among Catholics* tells of the astonishment of anti-Nazi Catholics in Germany on finding that in the midst of the “persecution” their leading prelates were in close intimacy with head Nazi officials and were often seen riding with them in their official cars.↵

Hitler's 'Persecution' Of Catholics

MANY are still puzzled at the persecution of Catholic priests and people in Nazi-occupied countries despite the Vatican's tie-up with the Axis from the beginning. No less puzzled and chagrined have been those Catholic priests and people themselves. In Germany itself, as was once pointed out by Catholic George N. Shuster who visited there before Pearl Harbor, freedom-loving Catholics after being released from Gestapo prisons, were amazed to behold high prelates of their church parading through the streets in Nazi-bedecked automobiles. They were equally astounded at the Catholic hierarchy's praise of "Our Fuehrer" at their annual conference at Fulda in 1936, and again by their endorsement of Hitler's war at their meeting in 1940. They still fail to understand why the present Pope's signature (with that of Von Papen) still stands at the end of the Vatican's concordat with Hitler's Reich.

This seeming contradiction is fully explained in our book, "*Behind the Dictators*," where it is proved that throughout history the Roman Catholic church has been the greatest persecutor of its own people, and always employed the authoritarian civil power to which it was allied to kill of its own members who failed to fall in line with its political plans. The 'heretics of history' have usually been Catholics who led the great liberating movements against combined Church-State oppression.

A good example of this may be seen in the opposition of Catholics to the Vatican supported Franco rebellion and subsequent regime. Not only were Catholic priests and people brutally killed and imprisoned without protest from their church authorities because of their defense of the Spanish Republic, but even a cardinal of Spain (Vidal) was forced to flee the country and died in exile because he acted likewise against the wishes of the Vatican. We had a reminder of this in a letter to the *N. Y. Times* of last September 7, written by José Antonio De Aguirre, President of the Basque Government-

in-Exile, in protest against the pretensions of Señor Cardenas, Franco's ambassador in Washington, that Franco's regime is Christian. He declared:

"As the legitimate and freely elected representative of the Basque people, who are both Catholic and democratic to their very roots, I protest against Señor Cardenas' attempt to whitewash the present regime of oppression ruling the Spanish state and the Basque country with the principles of Christian civilization, thus jeopardizing universal values, of which the Spanish dictator and his friends have no monopoly.

"Those who were responsible for the death of a million people, those who sanctioned the German aviation's destruction of Gernica, the first test of totalitarian war, those who imprisoned and shot Basque priests and thousands of patriots... these people may say that their state is ruled by Fascist principles, but they may not state with decorum that it is ruled by Christian principles."

What adds to the confusion is that now, when the tide has turned against the Fascists, Catholic officialdom which tied its policy to the Axis, will take credit for Catholic anti-Fascists who risked and sacrificed their lives to protest against the Axis criminals who were in league with Catholic church authority. As reported from Rome to the *N. Y. Herald Tribune* of last June 9 by its correspondent Russell Hill: "In the past the Vatican has opposed revolutionary forces by working with the Mussolinis, Francos and Pétains... Today, however, the Vatican seems to have made *a significant shift of policy, hoping to gain the same ends by collaboration with the Anglo-Saxon powers.*"

How the Catholic Church Helped Hitler to Power by J. J. Murphy

[Factual proof of the part played by the Vatican in the establishment of the Hitler dictatorship abounds in the past issues of THE CONVERTED CATHOLIC MAGAZINE since its beginning in January 1940. Within the limits of nine pages Dr. Murphy has given below a synthesis of these documented facts. Moreover, he has correlated them with outstanding books on the subject, especially with 'Der Fuehrer,' a book just released from the press. Of its author, Konrad Heiden, Dorothy Thompson, an authority on Germany, says: "He probably knows more about Hitler and the rise of National Socialism than any objective historian alive."]

POPE LEO XIII in his encyclical *Libertas Humana* declares: "It is entirely unlawful to demand, to defend or to grant unconditional freedom of thought, of speech, of writing, or of worship." His predecessor, Pius IX, condemned in the encyclical *Quanta Cura* the proposition that, "The Roman Pontiff can and ought to reconcile himself and agree with progress, liberalism and modern culture."

The essential opposition of the papacy to the individual liberties that resulted from the French Revolution has been uppermost in the minds of recent popes, as the above condemnations indicate. So too has been their failure to cope with them. It was natural then that they should seek to join forces with the reactionary monarchs and militarists of Europe. The most promising of these was Kaiser Wilhelm II, who, like Hitler in years to come, had drunk deeply of the fascist nationalism of Houston Stewart Chamberlain. The thought naturally occurred to Pope Leo XIII that, in con-

junction with the Kaiser, he might be able to re-establish the Holy Roman Empire of the German nation in which the Roman Pontiff and the German emperor would share again dominion over all Europe. This is what Leo XIII had in mind when he made the following proposal to Kaiser Wilhelm II, which is recorded by the Kaiser himself in his autobiography:¹

“It was of interest to me that the Pope said to me on this occasion that *Germany must become the sword of the Catholic Church*. I remarked that the old Roman Empire of the German nation no longer existed and that conditions had changed. But he stuck to his words.”

The cooperation of the Vatican with Kaiser Wilhelm in World War I and the text of the secret German-Vatican treaty are revealed in the autobiography of Mathias Erzberger, leader of the *Catholic Center Party*, in Germany and head of the German propaganda office at that time. The open intervention of Pope Benedict XV in favor of Germany is also abundantly confirmed in the second volume of the papers of Robert Lansing, secretary to President Woodrow Wilson. Even after the defeat of Germany, when the Allies occupied the Rhineland because of the non-payment of reparations, Pope Pius XI made an official protest to the Allies. This was done at the suggestion of Msgr. Pacelli, now Pope Pius XII, whose official Catholic biographer, Kees van Hoek, says of him that he “has always been known for his strong, German leanings.”

Pius XI Looks to Germany

Pope Pius XI, obsessed with fear of the ultra-liberal socialist movement springing up in Russia, felt even more keenly than his predecessors the need of alliance with the rich and reactionary militarists of Germany. He knew that they already had plans for the gradual overthrow of the new German republic. Moreover, he had ideas of his own for a new form of reactionary government, known as the ‘corporate state,’ for which the German super-corporation called the *Farbenindustrie* showed marked enthusiasm.²

The Vatican’s interest in the restoration of German militarism was not that of a passive onlooker. It was in a position to help both in the field of diplomacy and that of militant action. The leader of the German armistice delegation at Versailles was Mathias Erzberger, ardent Catholic and imperi-

alist, mentioned above. There was Catholic General Franz von Epp who used Catholic Bavaria to hide much of the post-war munitions that Erzberger had promised to destroy. There was General von Epp's adjutant, Captain Ernst Roehm, a Catholic, who kept alive in Bavaria a chain of illegal armies, eventually amounting to 800,000 men, who were held ready for the revolution and restoration, that eventually came through Hitler.

But the greatest preparation that could be made for the revolutionary reestablishment of militarism was the discrediting of the infant German republic. The Catholic *Center Party* had at all times a large say in the doings of the republic, and on many occasions its fate was in the hands of a Catholic chancellor. The best known of these was Heinrich Bruening, who ruled Germany during its most critical years before the accession of Hitler. Bruening was a monarchist at heart. He was put into office by the reactionary army politician, General von Schleicher, known in Germany as 'The Great Intriguer.' Oswald Dutch in *The Errant Diplomat* (p. 109) remarks that "Schleicher had brought Bruening to power in order to prepare through him a dictatorship..." During Bruening's régime the *Osthilfe* scandal occurred, pouring millions of dollars into the pockets of the Junker militarists and landowners of East Prussia. On the other hand, his deflationary schemes helped crush the middle classes and prepare the way of dictatorship, as did his non-democratic rule by an endless series of emergency decrees. His basic international policy fitted in well with the plans of the militarists. It was to 'yes' the Versailles Treaty and the ex-Allies to death by promising to carry out their decrees, but to beg of 'just this time' by pleading for 'one more concession' on the grounds of poverty and the danger of falling victim to the Communist bogeyman. H. W. Blood-Ryan in his book, *Franz von Papen* (p. 115), records that Bruening promised that as soon as he had finished outwitting the Allies and had buried the Treaty of Versailles, "he could arrange for Hitler to succeed him in a few years' time." Heiden in his book *Der Fuehrer*³ (p. 426) remarks of the Bruening government: "From now on, with planned inactivity, the Reich government looked on as Hitler strengthened his private army and sent it swarming into every town and village."

While the Catholic-dominated government of Republican Germany shifted into government-by-decree and refused to reach any basic agreement with the strong liberal forces of the Social Democrats, the same as it did in Austria, the day of the Hitler revolution and dictatorship drew closer.

Pope Pius XI meanwhile had not remained idle. He had perfected his plans for the ‘corporate state,’ had them carried into action in Italy and Austria and issued his political blueprint, *Quadragesimo Anno*, advocating abolition of parties and of trade unionism. But more than that, he had formed and organized *Catholic Action*, a system of hierarchic political control that centralized everything in his hands and made it possible for him to reach decisions with dictators over the heads of national Catholic societies and their local clergy. It was this newly acquired power that he later used for the overnight abolition of the powerful *Center Party* in Germany, once he decided that its work was done and that it was only an obstacle in the path of a dictatorship.

Catholic Origin of “National Socialism”

Catholic soil is the homeland of Fascism, as recent history shows to be the case in Italy, Austria, Portugal, Spain and Poland.⁴ Of the states in Germany, Protestant and Catholic, it was only natural that Nazism should spring up in Bavaria, for, as Heiden remarks (p. 252), it is “an overwhelmingly Catholic state, governed by Catholic priests and Catholic organizations.” There Nazism began and there it gathered the strength and support to become a national political force. The key men of its organization, from the very first day, were Catholics. Captain Ernst Roehm, founder of the *National Socialist German Workers’ Party* that Hitler joined and took over, was a Roman Catholic. He organized and led his private army that bludgeoned a path for Hitler in later years.

The real brain-truster, manager, organizer and later parliamentary leader of Hitler’s *National Socialist Party*, was Gregor Strasser, brother of a Roman Catholic priest. Heinrich Himmler, a Catholic, listed as such in the latest available edition of ‘Who’s Who’ (*Wer Ist’s*), a fellow townsman of the Strassers, has been from early days the head of Hitler’s spies and the founder of the infamous Gestapo, which he still commands. Today he ranks next to Hitler in power.

Karl Haushofer, a Catholic professor of the University of Munich, is the originator of Geopolitics and creator of Hitler’s plans for world conquest.

Joseph Goebbels, creator of Hitler’s propaganda machine from the outset of the movement, lists himself in the German *Who’s Who* as a Roman

Catholic. Heiden (p. 285) says of him: “He had studied art and philosophy at six universities, had lived on a scholarship from the Catholic *Albertus Magnus Society*...”

Hermann Goering, a product of Bavarian stock with its Catholic social outlook, is not a Catholic. A former dope fiend and hanger-on of Hitler, he became a powerful figure in Nazism only after Hitler attained power and made him Premier of Prussia.

The man without whom Hitler could not have formed an organization, much less attained political triumph, is Catholic Adolf Mueller, who was supported by the Catholic church while he printed, often at a loss, all of Hitler’s propaganda, including *Mein Kampf* and the Nazi daily *Voelkischer Beobachter*. Heiden (p. 600) says of him:

“He calmly replied to Hitler that the ‘*Voelkischer Beobachter*’ was ruining him, but luckily he was doing a good business in Catholic church notices. This printing order he owed to Cardinal Faulhaber, who more or less dominated Bavarian politics. Adolf Mueller, who often held Hitler’s financial fate in his hands, was no National Socialist, but a member of the Catholic ‘Bavarian People’s Party’ which ruled Bavaria.”

For contacts with the German Military, Nazism had from the beginning Catholic General Franz von Epp, and later on Lt. General Kurt von Schleicher, who made Bruening chancellor of Germany. For contacts with rich industrialists in later years there was Catholic multimillionaire Fritz Thyssen, fervent advocate of the ‘corporate state,’ who admits in his above-mentioned book that he gave Hitler 1,000,000 German marks. Thyssen later accepted from Goering appointment as a Prussian State Senator, as did Bishop Berning of Osnabrueck. But of all the men in Germany, the one who did the most for Nazism financially and politically is Franz von Papen, a German military officer and a Vatican official with the title of Papal Chamberlain, which he received some years after he was expelled from the United States, during the First World War, as a spy and saboteur. Von Papen, a Catholic nobleman, was publisher of *Germania*, largest Catholic daily in Germany and organ of the *Center Party*. It is rightly said of von Papen in *Current Biography* (1941) on page 662 that “for years he has been the Pope’s German voice.”

Hitler’s Catholicism

Hitler himself is the product of a Catholic country. Roman Catholic Austria with its feudal class consciousness, its strident anti-Semitism, its pan-German nationalism, its antic-clericalism not only bred Hitler but impressed its racial and religious conflicts deep into his soul. Not only these social products of Catholicism but the religion itself influenced him. He states in *Mein Kampf* (p. 7) that his ideal was the dictatorial power of an abbot over his monks. His belief in miracles, in a divine vocation (such as his fellow Austrian, dictator Dollfuss, also confessed to), his monastic resignation to life without wife or family — all these and more can be attributed to the early influence on him of Catholicism in general and of Lambach monastery in particular where he attended school for a while. In *Mein Kampf* he expresses ardent admiration for the organization, power, intolerance and indestructibility of the Catholic church.⁵

Political Catholicism also deeply influenced Hitler. In Vienna as a young man he admired and imitated the powerful Clerical leader, Dr. Karl Lueger, a violent anti-Semite, whom he mentions in *Mein Kampf*. From him he learned not only the mass appeal of anti-Semitism but also the value of support from the powerful and well-entrenched church of Rome. Heiden (p. 63) says of Hitler's admiration for Lueger: "Young Hitler admired him greatly, handed out leaflets for his Christian Social Party, stood on street corners and made speeches."

Misinformed people are inclined to doubt Hitler's Catholicism because he is at times anti-clerical. They fail to realize that anti-clericalism is a distinctly Catholic frame of mind in Europe, but one that is found only in Catholic countries. This is what Catholic William Teeling means, when, for instance in *The Pope in Politics*, he says (p. 201): "Other parts of Germany, like Bavaria, were so Catholic that anti-clericalism was rampant."

Hitler and General Ludendorff agreed on questions of nationalism and dictatorship, but quarreled and separated over Hitler's tie-up' with 'Roman Catholicism. Heiden (p. 632) records that in the eyes of Ludendorff "one of the most dangerous agents of the Roman priesthood was Hitler himself. For it could not be denied that Hitler still belonged to the Catholic church... Hitler, who in 1918 certainly went to confession and communion, is even said later to have received the sacrament from the hands of this National Socialist abbot [Right Reverend Alban Schachleitner]... at all events, on July 1, 1933, he let it be officially proclaimed: 'Reich Chancellor Hitler still belongs to the Catholic Church and has no intention of leaving it.'"

Hitler prominently lists himself each year on the opening page of the German *Who's Who* as a Roman Catholic. It should be noted that the Vatican not only has not excommunicated or censured him, but has never denied his Catholicity or uttered a word against 'him' personally. On the contrary several of his most trusted coworkers have been given high papal honors since he established his dictatorship: Franz von Papen and Mihail Antonescu, puppet premier of Rumania, were given the highest papal honor, *The Grand Cross of the Order of Pope Pius*; Father Tiso, puppet President of Slovakia, was made a Right Reverend; Monsignor and Domestic Prelate of the Papal Household; the two Nazi officials who assisted von Papen at the signing of the Hitler-Vatican Concordat were made papal knights.

Hitler numbered priests and prelates among his personal friends. One of these, Father Bernard Stempfle, member of a religious order, "rewrote and edited Hitler's 'Mein Kampf,'" according to Catholic Otto Strasser, former Nazi, in his book, *Hitler and I*. According to Heiden (p. 385), this same priest, "an anti-Semitic journalist and a political conspirer," saved Hitler's career by buying back for him a letter that disclosed a pathological sex scandal with his niece, Geli Raubal, with whom he had become involved.

When his friend, Abbot Schachleitner, died, he was given a State funeral by special decree of Hitler.⁶

Von Papen Establishes Hitler Dictatorship.

In late 1932 Hitler was at his wits' end. His *National Socialist Party* was losing popularity and votes, and was on the verge of collapse. Professor F. L. Schuman of Chicago University in his book, *The Nazi Dictatorship* (p. 188), describes Hitler's situation as follows:

"His situation seemed desperate: huge debts unpaid, no money available, Strasser in revolt, disaffection in the ranks... Then — von Papen to the rescue. On January 4, 1933, Hitler and von Papen, on the latter's invitation, held a 'love-feast' in Cologne in the home of Baron von Schroeder, friend of Fritz Thyssen."

On this occasion van Papen secured 8,000,000 marks (approximately \$2,000,000) for Hitler and promised him as much more money as would be needed to put him in power.

Von Papen, friend and confidant of President von Hindenburg, used his influence to remove every obstacle from Hitler's path. The ban against Hitler's private army was lifted, and the legislature was dissolved to make room for a new election campaign where Hitler could lavish his newly acquired funds. The election returns of March 5, 1933, gave Hitler an increase of 4,000,000 votes and elected 340 members of his party to the legislature, a clear majority. According to Blood-Ryan (p. 203) and other authorities, this rapid increase in Hitler's voting strength can be accounted for only by the switch of Catholic votes.

Von Papen's next move was to persuade President von Hindenburg to make Hitler the Chancellor. Hindenburg was unwilling, but von Papen succeeded in convincing him by spreading false rumors about a plot against him on the part of the present Chancellor, General Kurt von Schleicher. To allay Hindenburg's misgivings in regard to Hitler and to clinch the agreement, von Papen agreed to serve as Vice-Chancellor under Hitler.⁷

After Hitler became Chancellor of the German government, "in every part of the Reich, von Papen was to be heard exhorting the faithful to blind obedience to Adolf Hitler," Blood-Ryan remarks (p. 191).

But even after Hitler became Chancellor and was in a position to impose a dictatorship by force, he could not have done so *legally*, had the Catholic members of the *Center Party* voted against him or remained absent from the legislature. Heiden (Pp. 576-8) describes how the *Center Party* voted in favor of the law that established a legal Nazi dictatorship by an overwhelming majority.

The Tie-up of Hitler and the Vatican

The Vatican foreign policy has had in recent centuries two major aims: destruction of the Treaty of Westphalia of 1648, condemned by Pope Innocent X because it established religious and political liberty in Europe on the basis of international law; second, reestablishment of the Holy Roman Empire. Hitler agreed with these objectives as the goal of Nazism. The *Fremdenblatt* of Hamburg, under control of Goebbels, on May 15, 1940, at the height of Nazi triumph, declared:

“It is not, the revision of the Versailles Treaty which is the thought written on the banner of the German troops, but the extinguishing of the last remnants of the Treaty of Westphalia of 1648.”

Reporting a speech of Jesuit Father Edmund A. Walsh of Georgetown University, the *N. Y. Times* of February 17, 1940, said:

“Dr. Walsh said he had heard Adolf Hitler say that the Holy Roman Empire, which was a Germanic Empire ‘must be re-established.’”

In view of these common aims of Hitler and the Vatican and a mutual determination to use the ‘Red Menace’ as a smoke-screen, a Concordat between them, once Hitler attained power, was a mere matter of course. As soon as Hitler became dictator, preliminary arrangements for it were undertaken at once. It was signed by representatives of both parties in the Vatican on July 8, 1933. Heiden (pp. 634, 652) draws attention to two points of particular importance regarding the Concordat: First, ...Msgr. Kaas, head of the *Center Party*, now resident in the Vatican as adviser on German politics, strongly urged the Concordat with Hitler, which he helped draft; second, this was the first important foreign treaty of the Hitler government and its successful completion encouraged appeasement in Europe, as instanced in an editorial of Britain’s semi-official *London Times* on the day the Concordat was signed.

The Concordat, among other things, abolished the *Center Party*, gave Hitler the right to accept or reject all candidates for German bishoprics, and obligated all bishops to take an oath of loyalty to the German Reich and its (Hitler) government.

Of the Concordat Blood-Ryan (p. 221) says:

“Thus a weapon had been forged against the Lutheran Church in Prussia, and the Catholic Church had won a great victory over Protestantism in German-speaking lands...”

Tibor Koeves, in his biography of Franz von Papen, *Satan in Top Hat*, (p. 215) says:

“The Concordat was a great victory for Hitler. It gave him the first moral support he received from the outer world, and this from the most exalted source... Upon von Papen was conferred the highest papal decoration and... the man who caused the downfall of Brüning was now feted as Defender of the Faith.”

The Vatican saw in Nazi-Fascism its big opportunity to regain the domination lost through the Reformation. It was determined that nothing must prevent the tie-up with Hitler's military dictatorship. It is not as if the Vatican did not know what it was doing; Pope Pius XII, as Cardinal Pacelli and papal Secretary of State, signed the Concordat shortly after completing a 12 year stay in Germany, where he learned at first hand everything to be known about Hitler, von Papen, Nazism and German politics in general. Viscount d'Abernon, former British ambassador to Germany, writes in his Memoirs that Pacelli was “the best informed man in the Reich.” Six weeks after the new anti-Catholic Sterilization bill was published in Germany, the Concordat with Hitler was ratified, as Catholic William Teeling is forced to admit in *Crisis for Christianity* (p. 130). This shows that no mere matter of church dogma or moral principles was to be allowed to stand in the way of the political success of the church.

H. W. Blood-Ryan Cp. 223) informs us that in the Vatican Concordat with Hitler there is “a secret clause, the contents of which it apparently suits neither party to deny or divulge.” Teeling, a confidant of both Cardinal Pacelli and von Papen, also confesses in the book just mentioned above (p. 128) to the existence of this secret clause.

Catholicism did not at any time criticize Nazism because of its intolerance or other Fascist principles. An oversight on the part of Hitler incurred a moderate condemnation before Hitler attained power; it was the publication by the Nazi press of Alfred Rosenberg's anti-Christian book, *The Myth of the Twentieth Century*. Hitler, lazy and erratic, had not bothered to read Rosenberg's manuscript before granting him permission to publish it, assuming that it was not anti-Catholic. Heiden (p. 365) correctly states that the church condemnation “might have been avoided if in the course of a year Hitler had taken a look into Rosenberg's manuscript.” After Hitler was in power, a joint session of bishops at Fulda on March 23, 1933, withdrew all criticism and reproof of Nazism. In regard to this about-face of the Catholic church, Heiden (p. 633) makes this remark:

“The prohibitions and warnings had been issued while National Socialists were merely marching through the streets and issuing threats; they were withdrawn when thousands were murdered or beaten to a pulp in concentration camps.”

Pope Pius XI’s passing declaration against the abuses of Nazism, *Mit Brennender Sorge*, was “a protest and no more,” as Catholic William Teeling regretfully admits. In the game of power politics such wordy declamations are often made ‘for the sake of the record,’ especially among the Italian rulers of the Vatican who are known for their love of bombast. It is obvious that if Hitler were really persecuting the church, the Vatican would have had nothing to lose by denouncing its Concordat: it could even have declared an interdict against Germany, as it did against the liberal government of Mexico in 1926. As after-events proved, the outburst of temperamental Pius XI against Nazism meant no more than his similar denunciation against Mussolini’s Fascism a few years before. Much as the papacy likes strong dictatorial governments similar to its own, it is very jealous for fear that in such regimes the state may become more powerful than the church.

What mild and occasional criticisms were expressed by this or that German bishop in later years against the excesses of Nazi bureaucrats were not against Hitler, nor were the pro-monarchist prelates who pronounced them, like Count-Bishop von Galen, fighting for democracy, which they detest. They were merely appealing to Hitler over the heads of officious subordinates who trespassed on the special privileges which he had granted to the Catholic church. The Catholic attitude could not be better expressed than it was by Cardinal Faulhaber himself, when he said:⁸

“We are fighting for our rights within the Nazi regime and not against it.”

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1. *The Kaiser’s Memoirs*. by Wilhelm II. translated by Thomas Yberra, p. 211.↩
 2. *I Paid Hitler*. by Frits Thyssen, page 124.↩
 3. Houghton Mifflin Co. 774 pages, \$3.00↩
 4. Concerning Poland Heiden (p. 898) says: “On the same day on which Poland made peace with National Socialist Germany, March 7, 1933, she used formally to be a democracy... A new constitution which abrogated actual and universal suffrage was... adopted within a few min-

utes.” On page 709 he tells how Cardinal Hlond, virtual co-dictator of Poland, raised the German-Polish pact, “and said, exactly as Hitler had before him...”↵

5. *Mein Kampf*, definite and unexpurgated English edition published by Reynal and Hitchcock, pages 147, 149, 478, 487, 882(?)↵
6. *Munich Playground*. by Ernest R. Papo. p. 78.↵
7. *Road to Disaster*, by Ernst Klein. page 371, describes this unscrupulous betrayal of von Schleicher and Hindenburg.↵
8. Quoted by Father Coughlin in *Social Justice* of April 3, 1939.↵

How The Vatican Helped Hitler

MANY have heretofore doubted the evidences we produced during the war years proving that the Vatican not only helped Hitler to power, but actually acted as a spy-center for Nazi military intelligence.

To convince these ‘doubting Thomasas’ we reproduce below a photostatic copy of a recent important news item from the *N. Y. Times* that gives absolute proof that the Vatican tipped off Hitler, through Otto Abetz, chief Nazi diplomat in Paris, that our American troops were planning invasion of North Africa. Here is the item:

Abetz Saks Vatican Gave Tip On Africa

By Wireless to The *New York Times*.

PARIS, June 20 — Adolf Hitler was warned in August 1942, through sources originating in the Vatican of the Allies’ North African plans, according to evidence read before the examining magistrates today in the case of Otto Abetz, former Nazi diplomatis representative in France.

The magistrate read before the high court’s examining commission letters discovered on Herr Abetz’ directions buried in the Black Forest.

In one of these addressed to Hitler Herr Abetz recalled that he had advised the Fuehrer as early as August, 1942, of the Allies’ preparations for the invasion of North Africa which he said he had obtained from Vatican sources.

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Another letter from Herr Abetz to Hitler read today

Facsimile of item from the N. Y. 'Times'
of June 21, 1940, page 3.

Note that this is confirmed by a recently discovered letter of Abetz to Hitler clearly stating that his information was received "from Vatican sources."

Why The Nazis Persecuted Priests

MANY have wondered why so many Polish Catholic priests were imprisoned by the Nazis, and Catholic propagandists in America have used this fact as proof that the Catholic church was not friendly to Hitler's regime. Even while these things were happening during the war, we found it very difficult to convince people that persecution of priests under Fascism and Nazism was actually the work of the Catholic Church itself, in collaboration with the Gestapo.

Proof of this is now coming to light. One of the first acts of the present government in Poland was to renounce the concordat between the Vatican and the former government of Poland, chiefly because the Vatican appointed German bishops in Poland to, force obedience of Polish Catholic priests to their Nazi rulers. Among these was Bishop Karl Maria Splett, who was brought to trial in Danzig on January 31 of this year, charged, according to the *N. Y. Herald Tribune* report, of February 2, with "collaborating with the Gestapo... and of causing many Polish priests to be sent to concentration camps." Later reports from Warsaw stated that Bishop Splett had been found guilty and sentenced to eight years imprisonment.

It should really surprise no one that Catholic church authorities should cooperate in persecuting its own priests and people if they refuse to fall in with its political plans as set by Rome. If was for this purpose that the Inquisition was established in days gone by. In our time, the Nazi Gestapo, with Catholic Heinrich Himmler at its head, was used instead. For the object of the Vatican's Concordats with the Axis dictators was, to wipe out all liberal groups within the Catholic church, as well as in the State, and thereby unite all of Europe under the authoritarian control of Pope and dictators. Priests in Poland and other small countries naturally resented this and joined with their people in fighting for their country's independence,

against both the Nazis in government affairs, and German bishops in church matters.

Catholics in America cannot understand this, and resent every criticism of Catholic church politics as religious intolerance. They will not believe that the most bitter enemies of the Catholic hierarchy in European countries are not Protestants or Communists, but the Catholic people and priests themselves, who have to fight their church's politics in self-defense. What confutes the issue still more is, that here and there even some bishop or cardinal will fight the Vatican in defense of their people's rights. This happened in Spain where a bishop and a cardinal opposed Franco and were ousted for so doing.

The full story of the fight within the Catholic church itself between the two warring factors of liberals and authoritarians may be seen in our book, *Behind the Dictators*.

Father Charles Coughlin, Paid Nazi Agent

THE FACT that Father Coughlin was actually a paid Nazi agent, and that documents proving it are in possession of our Department of Justice was made public by author Albert E. Kahn in the magazine '*In Fact*' of last February 11, 1946 which published the entire document from the Justice Department files. The hitherto secret document proves:

1. That Father Coughlin actually received money from Nazi agents;
2. That Coughlin requested anti-Semitic literature from Hitler government agents;
3. That Coughlin collaborated with a secret Federal agent whom he took to be a Nazi agent.

'*In Fact*' accuses the late U. S. Attorney General Francis Biddle of refusing to act on the evidence, and that a deal was made whereby Father Coughlin was promised immunity to prosecution in exchange for discontinuing publication of his *Social Justice* magazine.

Whitewashing The Vatican of Nazi-Fascist Collaboration

THE POPE and his assistants have been frantically scrubbing their hands dean of every taint of Nazi-Fascist collaboration and are appearing now as white-washed lovers of democracy and the American way. Deluded Protestant Congressmen by the score have been visiting the Pope and throwing their arms around his white-robed figure, slapping him on the back and urging him to "Come along, Pope, and pay us a visit in the old U.S.A!"¹

Conveniently forgotten is the fact that this same Pope put his signature in 1933 above that of the execrable Franz von Papen to the Vatican's concordat with Hitler, and that this concordat has never been revoked. Forgotten also is the Vatican's pact with Mussolini in 1929, which was the signal for the beginning of all Fascist aggression.

The Catholic bishops of Austria and Germany have also been trying to make the world forget their open support of Hitler in the heyday of his power. At their recent meeting at Fulda, the German bishops instructed American newspaper reporters to deny that they had done so in 1940. Yet, the same *New York Times* which recently gave publicity to that denial, reported the fact on August 28, 1940, in a special wireless dispatch dated from Berlin the preceding day, as can be seen from the photostatic copy below.

CATHOLIC SUPPORT OF NAZIS INDICATED

Statement by Reich Bishops'
Conference Is Expected to
Revise Church Stand

DUE EARLY IN SEPTEMBER

Leader Sympathetic to Hitler
Active at Session—Metz
Bishop Is Evicted

Wireless to THE NEW YORK TIMES.
BERLIN, Aug. 27—The pastoral
letter of German Bishops, usually
issued after the Bishop's confer-
ence at Fulda, which closed
is expected to
first —

More barefaced than any has been the attempt to play up Cardinal Innitzer of Vienna and his fellow bishops of Austria as inimical to Hitler and his Nazi regime. In proof of this we call attention to the following photostatic copy of the cover of a four-page leaflet distributed in Austria toward the end of March, 1938 right after Hitler's triumphant march into that country:

Mit Freude und aufrichtiger Genugtuung nimmt das ganze Deutsche Volk von der einheitlichen Stellungnahme der Bischöfe Österreichs zur Wahl Kenntnis. Die Erklärung ist geeignet, einen Schlüssel unter die Vergangenheit zu legen. Sie beweist, daß in dieser, für das Deutsche Volk und seine Zukunft so ereignisreichen Zeit auch die katholische Kirche den Weg zum neuen Staate finden will. Der Nationalsozialismus, der das unverrückbare Ziel der Einigung aller Deutschen verfolgt, wird glücklich sein, auch auf diesem Gebiet den Haßer und damit die Jenseitigkeit unseres Volkes berenden zu können.

So soll zum ersten Male in unserer Geschichte am 10. April 1938 die ganze Deutsche Volksgemeinschaft ohne Rücksicht auf Stämme, Länder, Klassen und Konfessionen geschlossen zur Wahlurne treten und vorbehaltlos ihr

Ja
ausprechen!

... .. Österreichs Schreiben
für die Wahl an Gauleiter Bürkel



Der Erzbischof von Wien

Wien, am 10. März 1938

Sehr geehrter Herr Gauleiter,

Bei geschlossener Erklärung der Bischöfe Österreichs ich binnt. Sie sprachen daraus, daß wir Bischöfe freiwillig und ohne Zwang unsere nationale Pflicht erfüllt haben. Ich weiß, daß dieser Erklärung eine gute Zusammenarbeit folgen wird.

Mit dem Ausdruck aufrichtiger Hochachtung

mit feil folgen!

K. H. ...

Bezeichnet und befolgt Seite 2 und 31

Translation

With joy and open satisfaction the whole German people takes cognizance of the unified position of the Austrian bishops towards the election.

This declaration means that by-gones are by-gones. This proves that in these times which are so eventful for the German people and its future, the Catholic Church will find the way towards the new State too. National Socialism which pursues the immovable goal of the unification of all Germans will be happy to finish the arguments also in this regard and with them the cleavage among our people.

Thus for the first time in our history on April 10, 1938, the whole German folk community without consideration of race, country, class or creed, will go united to the polls and give their

YES

without hesitation.

Issued by the deputy of the Fuehrer for the people's election, Gauleiter Bürkel. Responsible, Karl Gerland, Vienna.

Translation

THE ARCHBISHOP OF VIENNA

Vienna, March 18, 1938.

Dear Mr. Gauleiter:

I send you herewith the enclosed declaration of the Bishops. You will see from it that we Bishops have voluntarily and without pressure fulfilled our national duty.

I know that after this declaration a good collaboration between us will follow.

With the expression of my greatest esteem and Heil Hitler!

(Signed-) Th. Cardinal Innitzer, Ab.

Introduction and Declaration on pages 2 and 3

On the reverse side of one part of the cover was the following:

INTRODUCTION to the solemn declaration of the Austrian Bishops in connection with the people's election.

After thorough discussions we Bishops of Austria have ourselves decided to direct the following bill to all our faithful in the face of the great historic hours which the Austrian people are witnessing and with the knowledge that in our days the thousand-year longing of our people for unification in one Great Reich of Germans finds its fulfillment.

We can do this without undue anxiety since the deputy of the Fuehrer for the elections in Austria, Gauleiter Burckel, gave us the frank line of his policy which is to stand under the motto: "Give God what is God's and Caesar what is Caesar's."

Vienna, March 21, 1938.

For the Viennese Church Province

(Signed) Th. Cardinal Innitzer

For the Salzburg Church Province

(Signed) J. Waitz, First Archbishop.

On the reverse side of the other part of the cover was the following:

Solemn Declaration

From our innermost conviction and with free will we the undersigned Bishops of the Austrian church province declare on the occasion of the great historic events in German Austria:

We acknowledge with great joy that the National Socialist Movement has achieved and is achieving tremendous things in the field of national and economic reconstruction as well as in the spheres of social politics for the German people, especially for the poorest classes of the people.

We are also convinced that through the action of the National Socialist Movement the danger of an all destroying Bolshevism has been thrown back.

The Bishops are cooperating in this action for the future by their best wishes and blessings and will activate the faithful in this direction.

On the day of the election it is the self-evident national duty of us Bishops to declare ourselves as Germans for the German Reich and we expect of all faithful Christians to know what they owe their people.

Vienna, March 18, 1938.

(signed by) Th. Cardinal Innitzer, J. Waitz, Johannes Maria Gfollner, and other members of the hierarchy.

PREACH HOLY WAR IN REICH

**German Catholic Bishops Order
Sermons Against Russia**

BERLIN, June 24 (UP)—The German Catholic episcopate today sent to all dioceses a message describing the war against Russia as a battle for Christianity all over the world.

The clergy was directed to point out in sermons next Sunday the Christianity had been subjected to terrible persecution in Bolshevist Russia.

Above is facsimile of a UP dispatch in the N. Y. 'Times' of June 25, 1941, a few days after Hitler launched his attack against Russia.

The tyrant brings no chains,
No rope of serfdom twists.
Our ankles have their own,
The links are round our wrists.
We forge our own defeat
The tyrant not at all.
He merely grasps our chains
And clamps them to the wall.

— Edith, Lovejoy Pierce

1. This incident was reported by the *N. Y. Times* of last October 1. ↩

Vatican Geopolitics

War As An Instrument of Vatican Policy

The Vatican As A Fomenter Of War

AMERICANS are being fed with false propoganda that the Pope is an ardent advocate of peace. They are even being led to believe that he is a staunch defender of democracy — at least that he has been at long last converted to the defense of democratic ideals. The irony of the matter is that, while gullible American Protestants are swallowing this propoganda, hook, line and sinker, the people in Catholic countries of Europe, free now for the first time in a decade to express their true minds, are not mincing words in their bitter accusations against the Vatican and its hierarchy for their reactionary and pro-Axis activities. Only Catholics who have suffered in countries dominated by the Catholic church are truly anti-Clerical and understand its policy.

In order to cover up its disastrous alliance with the Axis dictators in the heyday of their triumphs, the Vatican is now trying to convince Americans that its true policy involves no preference for any particular form of government, that, in the words of the late Pope Pius XI, it would ally itself “with the devil himself,” if it serves the welfare of the Catholic church. Replying to the syndicated columnist Edgar Ansel Mowrer’s charges that the Vatican has favored Fascism and failed to support democracy, the Jesuit Father Charles T. Conroy, of Westbaden College, Indiana, declared (*N. Y. Post*, January 30, 1945):

“The truth is that the Vatican is not primarily interested in forms of government as such... It is possible for a government to be a benevolent monarchy, even, perhaps, a benevolent dictatorship... The Vatican is not so much interested in the form in which the government holds its power, but it is tremendously interested in the way that power is exercised.”

This is the true, and shamefully unethical teaching of the Roman Catholic church — a subtle restatement of the old Jesuit principle that the end justifies the means. The Catholic church will bless and ally itself with any kind of pow-

erful government, as long as it uses its power to support the political aims of the Catholic church. For this reason it entered into solemn agreements with the ruthless regimes of Mussolini, Hitler and Hirohito. And these agreements still remain in force on this first day of April, 1945, when the three big bloody dictatorships are going down in utter defeat, condemned and repudiated by all the decent-minded nations of the world. If the Papacy now begins to show favor to democratic countries, it will be merely because it hopes to use the growing power of these countries in its favor.

POPES TODAY, although they are sovereigns in their own right with a token army at their disposal, do not lead soldiers in battle as they did of old. Yet the Pope's diplomats and representatives are mixed up in all the intrigues of war among the nations. In some countries, such as Germany, France, Spain, Italy, the Pope's nuncio is the "dean," — the leader and highest ranking member — of the entire diplomatic corps. Any good European history will prove how much these Papal statesmen have had to do with the fomenting of wars in the past. Count Carlo Sforza, formerly Foreign Minister of Italy, gives authoritative information concerning the Vatican's part in bringing on World War I, in his book, *Contemporary Italy*.

It is difficult to get Americans to believe that a so-called Christian church would actually foment war and its terrible consequences as part of its policy. That is because Protestantism has taken religion out of politics and developed exclusively its purely spiritual aspect. To the church of Rome, the slaughter and even torture of individuals by war and Inquisition may be a necessary and laudable act — if necessary to safeguard the Catholic people from contact with "heretics," or to preserve and enhance the power of the church as a whole. This was re-stated, for instance, in the Jesuit magazine *The Catholic Mind* of last January in a defense of the Catholic church's cruel laws against the Jews, and holds good also of its attitude toward Protestants. It declared:

"Full freedom to non-believers must be restricted when their activities interfere with Catholic worship or tend in some degree to contaminate Catholic truth."

War with its suffering is a small matter in the eyes of the Catholic church compared to the danger of losing its undisputed control over the Christian world. It fanatically believes in its mission from God to be the sole religious teacher and guide of all men. It professes to regard all worldly happenings "*sub specie aeternitatis*," ("under the aspect of eternity") and the death of one or a million

“heretics” who would imperil its eternal mission is not only excusable but a necessary and worthy part of its duties on earth. But having a mere token force of soldiers at the Vatican, the Catholic church must use the armies of governments in alliance with it to do the killing. Pope Leo XIII insisted with the late German Kaiser that “Germany must become the sword of the Catholic church.” The Kaiser failed in this, but Hitler twenty-five years after him very nearly succeeded. It was the Vatican that made possible the militarization of Germany toward the end of the last century. And it was the Vatican, as Count Sforza tells us, who gave its blessing to the first World War that was touched off at Sarajevo.

Americans should remember these things when the Pope of Rome is glamorized in their controlled press as the personification of peace and democracy.

War As An Instrument Of Papal Policy By J. J. Murphy

HIGH-PRESSURE PROPAGANDA has been selling the Pope to the American people as the great champion of world peace — as the spiritual Father of Christendom who stands apart from politics and devotes himself solely to the maintenance of moral principles. European authors and statesmen, such as Count Carlo Sforza, who have had access to the secret archives of their countries, know this to be false. Nor has the refusal of the Vatican to open to the world its historical archives been able to hide what the *New York Times* openly and rightly called “the profound immorality of the temporal policy of the Church of Rome.” This war-making policy of the Vatican has involved the nations in endless intrigues by playing off one nation against another like pawns on a chessboard, as the following article clearly shows.

CLAIMING the exclusive right to be considered the living and infallible representative of Christ on earth, the Roman Catholic church wishes to be looked upon as an essentially spiritual organization solely devoted to safeguarding the moral principles of Christianity. It proclaims to the world its abhorrence of evil and undying adherence to changeless principles as opposed to expediency. It shudders in theory at the slightest defection from absolute right and dramatizes its purity by repeated quotation of Newman’s words:

“The Catholic Church holds it is better for the sun and moon to drop from heaven, for the earth to fail, and for all the many millions on it to die of starvation in extreme agony, as far as temporal affliction goes, than that one soul, I will not say, should be lost, but should commit one single venial sin, should tell one willful untruth, or should steal one poor farthing without excuse.”

It is on these grounds of divine incorruptibility that the Catholic church demands the right to be an arbiter of world peace at the coming conferences of the United Nations and condemns beforehand all decisions that it does not help shape. But since even the worst perpetrators of evil have shouted from the housetops the holiness of their intentions and purposes, no one can quarrel with the public's right to examine the claims of the Roman Catholic church in the light of historical facts. The saying of Christ, "by their fruits you shall know them," still holds good of moral theories and pretenses.

Religion Of The Sword

Unfortunately for the Catholic church, its historical record does violence to its proud claims. It even lends credence to the accusation that these bold pretenses of virtue are but a mask for its political ambitions and intrigues. For on examination, we find that the most immoral practices of the Catholic church are not mere accidents of history but the logical conclusion of its fundamental dogmas. From its basic belief that it is the one and only true church of Christ to whom Christ gave "all power in heaven and on earth," it logically lays claim to supreme authority in things spiritual and material and condemns all dissenters as enemies of Christ and destroyers of souls. In accordance with this, the cardinal who crowns a new Pope with the tiara pronounces during the ritual these words:¹

"Receive the tiara adorned with three crowns and know that thou art Father of princes and kings, Ruler of the world, Vicar of our Savior, Jesus Christ."

The Catholic church's right not only to participate in politics but to render final decisions was openly taught by Pope Boniface VIII in an official papal bull, *Unam Sanciam*, which proclaimed the church to be a perfect political society, as superior to the state as the sun is to the moon which merely reflects its light. Speaking of this bull, the Catholic book, *The Vatican as a World Power*, translated from the German by Dr. George Shuster, says (page 197):

"The meaning of the bull ['Unam Sanctam'] is contained in these sentences: the spiritual power [the Catholic church] has the authority to establish the worldly power, and to judge it when it is not good; and it is necessary to salvation to believe that all human creatures are subject to the Pope..."

'Whoever admits the doctrine that the Catholic church is "the continuation of Jesus Christ" and the infallible teacher of his divine doctrines, must logically admit that anyone who dissents from its teachings perverts the truth and sins against the welfare of society. Nor can he quarrel with the statement of *Catholic Encyclopedia* (VIII, 36) that disbelief in the church's teachings is a crime worse than treason that must be stamped out by physical punishment. This is what the Jesuit Cardinal Billot teaches in his seminary textbook on dogmatic theology: "God not only permits the Church to use force, but definitely prescribes it to her. There is no efficacious remedy against heresies but medieval laws."²

It follows from this that the medieval Inquisition, established and implemented by the Papacy, is the logical result of Catholic claims to be the "one church outside of which there is no salvation." Of this same forceful defense of Catholic dogma through the Inquisition, Lecky in his book, *The Rise and Influence of Rationalism in Europe* (vol. I, p. 326), says that it "exhibits an amount of cold, passionless, studied and deliberate barbarity unrivaled in the history of mankind."

The right of the Catholic church to punish heretics was not an accidental distortion of its teachings in medieval times. It is still taught in the Latin textbooks on dogmatic theology used today in American Catholic seminaries. The Holy Office of the Inquisition is still the most powerful bureaucracy in the Roman Curia. It did not stop inflicting corporal punishment in the Middle Ages, but continued to do so, wherever it could, right into the last century, namely in Spain, Mexico, the Philippines and the Papal States. Heresy was declared a political crime. The *Cambridge Modern History* (XI, 706) notes that in 1850 there were 8,800 "political prisoners" of this kind in the small Papal States alone.

Throughout the 19th century, one Papal encyclical after another was issued to condemn in scathing terms both liberalism and democracy in Belgium, France, Bavaria, Austria, Spain and Italy. This fight of the Vatican against civil liberties extended right down to the present, as is admitted by Catholic statesman Count Carlo Sforza, Foreign Minister of pre-Fascist Italy, in his recent book, *Contemporary Italy*:³

"And the new Pope, Pius XI, like Pius X, was not only hostile to ideas of liberty... To those who warned him that dealing with faithless and lawless demagogues is always dangerous, he replied: 'I know it, but at least they don't believe in the villainous fetish of liberalism.'"

"A distrust shared in common, a common hatred, constitute stronger bonds than those of common sympathies, and the Catholicism of Pius XI shared one hatred in common with Fascist chiefs — the hatred of political liberty.

Repudiation Of Peace

The doctrine that the Catholic church has the right to use physical force to attain its ends holds as true in the realm of international politics as it does in the case of heretical individuals. In other words, the Catholic church approves of war as a means of securing for itself greater political power. In spite of wordy distinctions between a “just” and an “unjust” war, it has never forbidden a single war that might redound to its profit. On the contrary, it has frequently urged on the belligerents or cooperated with them by connivance, open or secret — by the intrigues of Vatican diplomacy or the approval of their Father Confessor. Count Sforza says (p. 56), “Naturally the Bourbons, like the Savoys, violated their constitutions... they had confessors to absolve them.”

Since the Treaty of Westphalia, which put a legal end to the open political power of the papacy in 1648, the objective of the Vatican has been to continue the counter-Reformation to the point where a reestablished Holy Roman Empire would wipe out the last vestige of liberal, Protestant Europe. The Popes realistically faced the fact that this could be done only by warfare. In our own times they did their best to undermine the League of Nations and sneered at plans for peace. Sforza (p. 205) remarks of Pope Benedict XV in the First World War:

“He long resisted the pressures of those who recommended putting to the service of peace the ‘high moral authority of the Holy See.’ With his habitual tone of sarcasm he used to reply, ‘Authority? Strange that they should talk so much of it...’”

As late as May 23, 1920, when he issued his encyclical, *Pacem Dei*, Benedict XV completely avoided mention of the League of Nations as if it did not even exist. In later years his successors used their influence over DeValera and numerous small Catholic nations of Latin America to vote against every League proposal that would have strengthened its authority, such as the boycott of Fascist Italy during the rape of Ethiopia.

Not to mention two World Wars, to which we shall refer later, the horrible Thirty Years’ War that devastated Europe is a terrifying instance how the Jesuits instigated continuous warfare for a whole generation to attain their pur-

pose. It is with such uses of war in mind that one must read Rome's reprobation of pacifism. Father Walter Farrell, in his work on the doctrine of Thomas Aquinas, *A Companion to the Summa* (III, 123), lays down the law for Catholics:

“That war, under some circumstances, is justified is not a mere philosophical opinion; a Catholic is not free to embrace or reject it. It is a solemn doctrine of the Church; in fact, time and again through the ages, the Church through Her councils and Supreme Pontiffs, has urged men to wage war.”

Unethical Self-interest

The Catholic church's claim that it adheres at all times to the same moral principles is ludicrous in the light of history. It practices today in its parish banks the very principles of money lending that it anathematized in the Middle Ages, to give only a single instance. In politics it followed a similar pattern. It never failed to reject a moral principle in matters of politics, if it stood to gain by the deal. Its conservative principles against revolutions, that it championed in Europe throughout the last century in defense of outworn monarchies, were thrown to the winds when it saw' in the Franco revolution a chance to overthrow the duly elected regime of a liberal, Republican government in Catholic Spain.

The Vatican has switched back and forth with every wind, according to its own selfish interests and without the slightest regard for principle. In 1874 the papacy forbade Catholics in Italy to participate in democratic government by holding office or even by voting in the elections. Four years later it confirmed this order by the famous *Non Expedit* decree. In 1918 it revoked this decree and cooperated with Father Luigi Sturzo, a life-long priest politician, in establishing a democratic political party, the *Partito Popolare*. Less than 10 years later it cooperated with Mussolini in the establishment of a dictatorship with a church-state union and disowned Father Sturzo by letting Mussolini force him into exile. Now that Fascism has been overthrown, the Vatican is preparing to use Father Sturzo again to reestablish the *Partito Popolare* in one form or another.

In the same expedient way the Vatican first established the *Center Party* in Germany, then double-crossed it under Bismarck. It cooperated with it again, only to sell it out to Hitler in the early 1930's. Of this latter betrayal, Edgar

Ansel Mowrer, former Deputy Director of the *Office of War Information*, in the *New York Post*, of January 30, 1945, tells the following facts:

“In Berlin in 1932 and 1933 I watched with fascinated horror the democratic Catholic Center Party slowly abate its resistance to the Nazis, with Msgr. Kaas, its titular head, slowly yielding to arguments from Rome until the final capitulation to Hitler which opened the door to Germany’s attack on the human race.”

The way the Vatican sought its selfish ends by double-crossing its own co-workers and its own Catholic political parties is similar to the way it broke its word to nations. As we shall see below, it begged Protestant Germany to be the ‘temporal arm’ of the Catholic church; when a little while later it felt that it had more to gain by uniting with France and Russia against Germany, it broke its pledge without a scruple. Later, when Germany grew stronger, it reversed itself once more and allied itself with German militarists first by an unwritten agreement, later by a written ‘secret agreement’ in the Concordat with Hitler.⁴

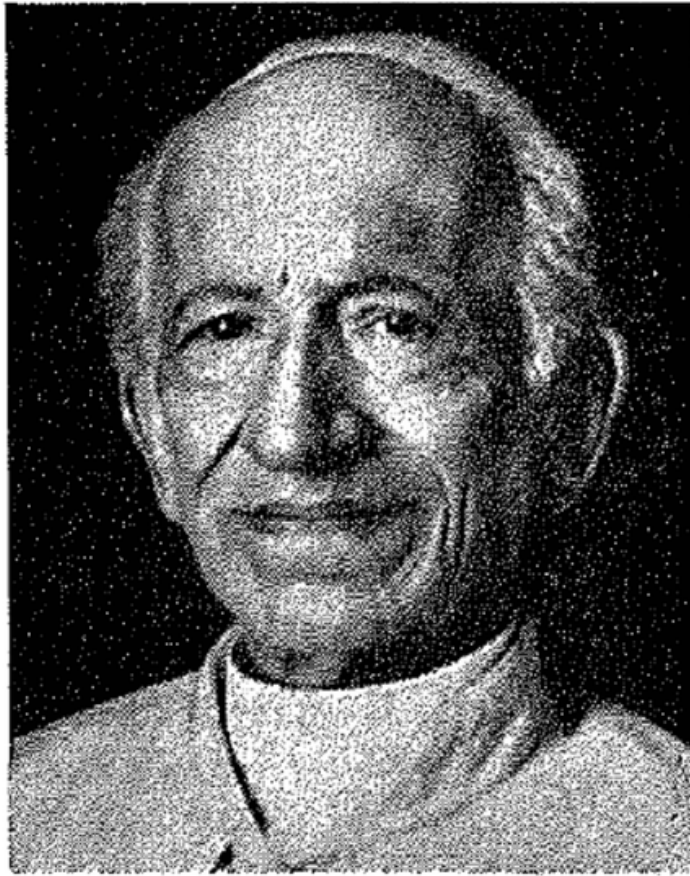
In the Roman church’s immoral policy of expediency there are no real principles, except that ‘whatever benefits the church is right.’ Michael Williams, ardent Catholic apologist and ranking member of *Catholic Action* in this country, has repeatedly justified the Vatican’s alliance with Mussolini and Hitler by quoting the words of the late Pope Pius XI, that he “would negotiate with the devil himself if the good of souls demanded such action.”⁵

That is about the size of it. The papacy will make a deal with evil men and the most Godless nation, if it thinks it can increase its power by doing so.

This immoral, opportunist principle is the compass of the policy of the Jesuits, whose General, known as the ‘black Pope,’ controls the Vatican court and bureaucracies. If any one, Pope or cardinal, stands in the way of the Jesuits, he either yields as did Pius IX who changed from a liberal to a die-hard reactionary, or it is just too bad for him. As they drew toward the end of their lives several Popes seemed to regret that they had followed the dictates of the Jesuits, but before they got a chance to mend their ways they passed away, often very unexpectedly. After the death of Leo XIII, his Secretary of State, Cardinal Rompolla, was practically imprisoned in the Convent of Santa Maria. Sforza (201) tells that only one of the Vatican diplomats dared to visit Rompolla where he “lived in solitude and abandonment.” Pope Benedict XV began to veer from support of German militarism when he first took office. With this in mind he appointed a trustworthy friend to the Secretariat of State. What happened to change his policy is clearly implied by Humphrey Johnson in his book, *Vatican Diplomacy* (p. 13):

“Pope Benedict XV chose his old friend, Cardinal Ferrata, to fill the post of Secretary of State, a step that created a favorable impression in France. A month later, Ferrata succumbed suddenly to a painful internal malady, which set in circulation... the time-honored rumors of foul play.”

Count Sforza (343) tells how the late Pope Pius XI had a change of heart shortly before he reached his end, and how intent he was on warning the faithful against the Nazi-Fascists into whose clutches he had delivered them. “The last two days of his life were devoted to writing a speech... intended to tell them that the dangers were equally serious from both sides.” But he was never given a chance to publish it. Sforza relates that on his deathbed his last words were, “Let me have another day; I have such an important duty to fulfill.” Pius XI never got “another day” to publish an encyclical that might have ruined the carefully laid plans of the Jesuits. That was the last that was ever heard of the proposed encyclical.



POPE LEO XIII

"Germany must become the sword of the Catholic Church."

Eugene Pacelli, the present Pope Pius XII, did not share his predecessor's last-minute change of conviction. "He has always been known for his strong German leanings" Kees van Hoek, his official Catholic biographer, is forced to admit. The wiliest Roman diplomat of a century, Pius XII is the apple of the Jesuits' eye. After spending 12 years in Germany and knowing Hitler at first hand, he signed the Vatican-Hitler Concordat with enthusiasm. He has refused to declare it void, and has lived up to its 'secret clause' by striving ceaselessly to effect a 'negotiated peace' for the defeated Nazis and, when that proved hopeless, by pleading for their pardon. As the Patriarchs of the Orthodox

church, recently meeting in general council, declared with unmistakable reference to him and his Vatican agents:

“There are the voices of those who call themselves Christians calling for forgiveness of infanticides and traitors. These people expose themselves to the same blame as the Fascists who are drowning in the blood of their victims.” (*New York Post*, Feb. 6, 1945)

The Sell-Out Of Catholic Nations

The following brief review of salient points in the history of the last century will show how the Jesuits and their papal figureheads ruthlessly played politics for their own selfish interests, even to the point of selling out Catholic nations. Never was political conduct less inhibited by thoughts of morality.

The history of Poland is a good example of a Catholic nation held in subjugation for centuries, much to the satisfaction of the Vatican. The Pope’s only interest was to use his power over the illiterate Poles as a pawn in his political bargaining with the emperors of Germany, Austria-Hungary, and Russia. In the historical excerpt that follows in illustration of this point, Pope Leo XIII was secretly double-crossing Germany, with which he had an oral alliance, because it was upholding the independence of Italy, while the Freemasons ruling France had promised him a restoration of the Papal States. The well-known historian Rene Fulop-Miller narrates the facts in his book, *Leo XIII and Our Times* (pp. 116-17):

"During the 1880’s the danger of a clash between Russia and Germany became an increasingly important factor in determining the course of the foreign policy of various cabinets, and with rare skill Pope Leo XIII at once contributed to use this situation for his own purposes.

"The coming war would have to be fought on the soil of the old Polish kingdom partitioned between Prussia and Russia, and it might be a matter of decisive military importance whether the Poles rose against Russia... This depended in very considerable measure on the influence of the Catholic clergy on the Polish people. Pope Leo XIII now gave the Russian Foreign Minister Giers to understand that he might be prepared to use his influence with the Poles in a direction favorable to the Czarist government, and again, as with France, the ‘papal card’ won the game...

“Although the Polish party at the Vatican did everything in its power to prevent the Pontiff from throwing his influence on the side of the Czarist regime, the Pope sent instructions to the Polish bishops [in Russian Poland] that they were to ‘impress upon the faithful the duty of obedience to the secular power and of docility toward the ruling authorities,’ and to see that no Catholic in Russia entered ‘any societies which are working for revolution in the State or for the disturbance of peace and security’... At the same time, the ‘Curia’ did its utmost to cement the rapprochement between Russia and France and to dissipate the mistrust of that democratic Republic which still existed in conservative St. Petersburg.”

It was at this time that Leo XIII wrote his encyclical, *Sapientiae Christianae*, to ingratiate the Vatican with democratic France — the same France that one Pope after another had denounced in the most violent language ever since the French Revolution of 1789. At this same time Leo XIII was vilifying Italian democracy, after forbidding Catholics to even vote in the elections. This policy of the Pope to condemn democracy in one country while praising it in another was as typical of the unprincipled papacy as was his plotting with French heretics and Russian schismatics for the destruction of Catholic Italy, that had at last attained nationhood and recognition by the Triple Alliance. Leo XIII betrayed his native Italy for the sake of gaining political power for the church. Count Sforza tells how “he dreamed of the destruction of Italian unity which, he thought, should be dissolved into a federation of little Italian ‘republics’ under the presidency of the Pope. He dreamed of a departure from Rome followed by a triumphal return after a victorious war waged by Austria-Hungary against Italy — an idea that Francis Joseph had the good sense to reject.” “The entire political activity of his pontificate was but a long series of efforts which created difficulties for Italian foreign policy, first in Vienna, then, with more apparent success, at Paris.”⁶

After having maintained the cruel dictatorship of the Habsburg emperors for generations over the enslaved Catholic peoples of Croatia, Slovenia, Bohemia and other Slav nations, the Vatican’s pretended dismay over the present-day fate of Poland and Lithuania is sheer hypocrisy. How carefully the Vatican cooperated in the enslavement of these peoples is clearly shown from the following passage of a Roman Catholic catechism in use in Austria under the Habsburgs. It is quoted from Catholic Count Sforza’s above-mentioned book, page 64:

"Q. — How should subjects behave toward their sovereigns?

"A. — Subjects should behave toward their sovereigns exactly as slaves toward their masters.

"Q. — Why should they behave like slaves?

"A. — Because the sovereign is their master and his power extends over their property as over their persons."

Tie-Up With German Militarists

The loud and shallow praise of democracy now on the lips of the Roman hierarchy looks pathetic in the light of the 'infallible' papal declarations of the last century, which the Catholic church has never retracted. They are summarized by Charles Guignebert, distinguished historian of the University of Paris. In his book, *Christianity, Past and Present*, (p. 452) he says of Pope Pius VII, who reestablished the Inquisition in Spain at that late date in modern history, and of Pope Gregory XVI who died a quarter of a century later:

"He seized upon the slightest pretexts to show his hostility to all liberal principles and all ideas deemed 'revolutionary.' He entered special protest against the political institutions of France, which by their guarantee of religious toleration to all, dared to place 'the Holy and Immaculate bride of Christ, the Church outside of which there is no salvation, upon a level with heretical sects and even with Jewish perfidy.'

"Pope Gregory XVI in a document that gives us a foretaste of the Syllabus of Pope Pius IX, the *Mirari Vos* encyclical, declared war (1) upon modern forms of society founded upon liberty of conscience... and (2) upon liberty of the press, 'which cannot be sufficiently execrated and condemned,' for by its means all evil doctrines are propagated, and (3) upon liberty of scientific research."

A penetrating analysis of the reactionary principles of Catholicism is found in the symposium published in 1941 by a group of well-known American liberals under the title of *The City of Man*:

"In more recent years its *Syllabus of Errors*, the start of a second counter-Reformation challenging the liberal world that has risen from the Reformation and the Renaissance, played into the hands of political and social obscurantism. Its spiritual totalitarianism was exploited as a tool... of political and social enslavement."

The great reactionary and militarist power of Europe in the last Century was Germany. Pope Leo XIII was determined to forge a union with it. Kaiser Wilhelm II in his autobiography, *The Kaiser's Memoirs*, (p. 211), says of Leo

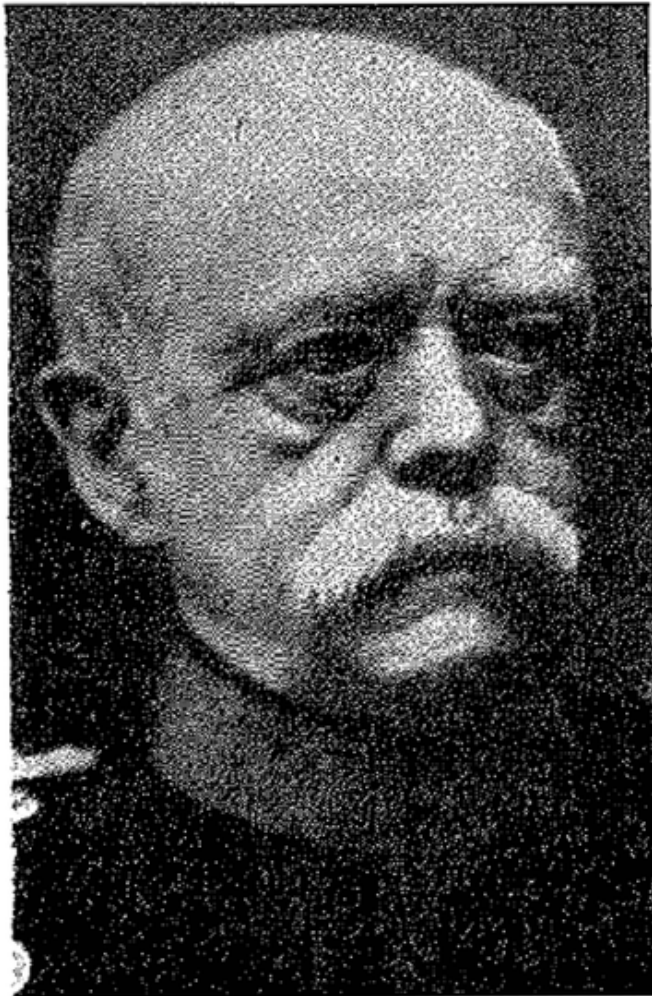
XIII: "It was of interest to me that the Pope said to me on this occasion that Germany must become the sword of the Catholic Church."

For a while Leo XIII vied with Bismarck in a struggle for power and attempted to double-cross him, as narrated above. Eventually the reactionary principles and love of power they shared in common brought them together. Leo XIII overruled the *Catholic Center Party* in Germany and forced it to endorse Bismarck's program for the militarization of Germany, known as the *Septennate Bill*. The flagrant immorality of this deal that has spelled war and disaster for three generations cannot be more aptly expressed than in an editorial of the *New York Times* of February 8, 1887, that stated in part as follows:

"All is grist that comes to the mills of Rome. The collision between the spirit of military absolutism and the spirit of Parliamentary liberty in Germany, a contest watched with the deepest interest all over the world, and whose issue will be potent in molding the history of Europe for years to come, is viewed by the Pope merely as a welcome opportunity to improve the condition of the Roman Catholic Church in Germany."

"One sentence of [Catholic] Dr. Windthorst's address reveals with pitiless and perhaps unintentional frankness the profound immorality of the temporal policy of the Church of Rome. 'The Pope's advocacy of the Septennate Bill,' said Dr. Windthorst, 'was independent of the merits of the measure, and arose from reasons of expediency and from political considerations.'

"It would be difficult to frame a more accurate analysis of the Papal motives, while at the same time indicating a more sweeping denunciation of the Papal policy. Liberal principles, the right of popular government, the German constitution and its guarantee of Parliamentary institutions, says the Pope, may go to the dogs, if we can secure some further modification of the laws which relate to the Church, and so improve the condition of the Papacy in Germany."



OTTO VON BISMARCK

*The Vatican helped him militarize Germany
in 1887*

The agreement between the Vatican and Germany for a counter-Reformation of liberal Europe almost brought about war in 1904. It came a decade later. Emperor Francis Joseph of Austria, ally of Germany and “the most Catholic of all sovereigns,” started the world conflict. The satisfaction that the Vatican felt at the declaration of World War I is best expressed by Count

Sforza, a Catholic who knows the inner secrets of European politics. On page 186 of his book, mentioned above, he says:

"A legend more tenacious than history was formed, in 1914 and afterward, regarding Pope Pius X's attitude toward the Habsburg aggression toward Serbia. This legend shows Pius X praying and fighting against the outbreak of the war, horrified to see Christianity divided into two enemy camps, and dying of grief at the invasion of Belgium and all the horrors of war unchained. The truth is quite otherwise..."

"As soon as the danger of war became evident, Count Palffy, Austrian Charge d'Affaires at the Vatican, several times informed Pius X's Secretary of State, Cardinal Merry del Val, of the intentions and the 'duties' of the Dual Monarchy. The Cardinal's replies were deposited in the diplomatic correspondence of the Austro-Hungarian Embassy, correspondence that I have seen.

"In these conversations the Secretary of State spoke expressly in the name of the Pope who, he declared to the Austrian representative, deplored that Austria had not earlier inflicted on the Serbs the chastisement they deserved."

Elsewhere (p. 105) Count Sforza relates:

"It is not strange that the Protestant armies of Germany seemed to Pius X the instrument chosen by God to punish France. When death surprised him on August 20, 1914, he was absolutely certain that nothing in the world could prevent the complete defeat of the French; and in his naivete he said: 'Thus they will understand that they must become obedient sons of the Church.'"

Pope Pius X was succeeded by Benedict XV, a hunch-back cardinal who was elected Pope by one vote... which he would not have received if he himself had voted for the principal rival candidate. Space does not permit the retelling of how this Pope worked with Matthias Erzberger, German propaganda chief and diplomat, through Msgr. Pacelli (now Pope Pius XII), to carry out German directions to effect a 'negotiated peace.' These details and the treaty drafted by Germany that would have reestablished an independent Vatican State are given in an article on the pro-Germanism of Pope Pius XII in the April, 1943, issue of *The Converted Catholic Magazine*. The intervention of Benedict XV in favor of Germany is abundantly confirmed in the second volume of the papers of Robert Lansing, secretary to President Woodrow Wilson.

Conclusion

In the field of international politics the record of Vatican diplomacy is criminal and blood-stained. This is more particularly true since the rise of Fascism and Nazism. For this reason, on February 10, 1945, 1,600 Protestant clergymen of national reputation went officially on record in a statement addressed to the 'Big Three' leaders at the Crimean Conference in Yalta opposing involvement of the democracies in any deal with the Vatican or other church group. They indicted the Vatican's warmongering with the Axis dictators as follows:

“Supporting Mussolini in Italy, Dollfuss and Schusehnigg in Austria, Hitler in Germany, Franco in Spain, and De Gaulle in France, the papacy has thrown its weight into the scales of the present human struggle on the side of the enemies of democracy.”

For the past five years, *The Converted Catholic Magazine* has recorded and fully documented the facts of the Vatican's tie-up with Fascism, though at first there were few who believed us. Now that the truth is becoming known, it is not enough merely to stand aghast at the shamelessness of the Vatican's warmongering in the past. All must resist its demand to shape the future of the postwar world, and put an end at long last to the Vatican's activities as a disturber of international peace.

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1. Quoted from the official *National Catholic Almanac for 1942*, page 171.↩
 2. Quoted from G. G. Coulton, *The Death Penalty for Heresy from 1184 to 1921*, page 88.↩
 3. Pages 338-9. Other page references to Count Sforza are in this same book, published in 1944 by E. P. Dutton & Co., New York. See our list of 'Recommended Books.'↩
 4. Catholic Wm. Teeling, an intimate of the men who signed the Vatican-Hitler Concordat admits the existence of the "secret clause," in his book, *Crisis for Christianity*, page 128. Its existence is also confirmed by H. W. Blood-Ryan in his book, *Franz von Papen*, page 223.↩
 5. This quotation is from the *N. Y. Times* of last February 22. Mr. Williams quoted these words of Pope Pius XI also in the *Brooklyn (N. Y.) Eagle* of February 21, 1943.↩
 6. *Contemporary Italy*, p. 34 and p. 100.↩

Japanese-Vatican Entente By J. J. Murphy

WORLD WIDE SUPREMACY by the Roman Catholic church was the dream and goal of Pope Pius XI. Countervolution through Catholic church alliance with Fascist powers was the means to this end. Intimate partnership and cooperation between the Vatican and European Fascism was brought about by concordats with Mussolini and Hitler. Few, however, realize that Pius XI was as determined to join forces with Tokyo as Germany and Italy were.

Pius XI agreed with Mussolini that the United States of America, the bulwark of democracy, was in “grave peril of collapse,” as William Teeling, Catholic author, has pointed out.¹ In accordance with this belief, Pius XI held that Japan would dominate the Orient and was determined to ally himself with the Emperor of Japan. Teeling (p. 5) speaking of the world plans of Pope Pius XI confesses in this connection:

“The Vatican is also intensely interested in developing her relations with Japan in order to get control of the eventual development of Christianity in those parts of China which she believes will one day come under Japanese influence.”

Soon after Mussolini had securely established his dictatorship, Pope Pius XI decided to hold a World Missionary Exhibition at Rome. This was timed not only as a publicity campaign to advertise Mussolini’s ‘New Italy’ to international tourists and draw money into the country, but also as a demonstration to planners of World Fascism of the world-wide political power and ‘intelligence service’ that Catholicism could contribute to such a movement.

In an encyclical on Missions, written on the occasion of the World Missionary Exhibit at Rome, Pius XI made meaningful references that flattered Japanese ambitions. Among other things mentioned was his confidence that “the peoples who inhabit the remote regions of the East and South can hold their own easily with the European races.” In addition, “the Pope broke the Vatican tradition of centuries by ordaining Oriental bishops. His partner and successor,

Pius XII, carried this policy a step farther by appointing two Japanese bishops over the subjugated Koreans and later by breaking inviolable traditions of the Vatican to establish relations with a pagan nation — Japan.

Close cooperation between the Roman Catholic church and Japanese imperialists is not difficult to understand for those who realize the close similarity between Roman Catholicism and Oriental paganism, especially Buddhism. Since Imperial Japan in its expansionist policy had found the religious orders of Buddhism its most efficient propagandists and political agents in Burma and elsewhere, it was only natural that it should place even greater hopes in a successful Western religion with similar popular appeal; coupled with a far superior political organization.

Teeling (p. 245) mentions that powerful elements behind the Japanese government were willing to work with the Vatican. Even apart from the reasons given above this is natural enough, for a feudal country like Japan, dominated by a few wealthy families, has affinity for a highly centralized, totalitarian religion like Catholicism. But a further reason, little suspected, was the admiration of Japanese imperialists for a religion that could divinize its leader, even make its adherents believe him to be endowed from Heaven with infallibility. Catholic William Teeling in his book *Gods of To-Morrow* (p. 300) speaking of the infallibility of the Pope says:

“In 1870 there were many Catholics who disagreed and disapproved, but today, not seventy years later, in the Catholic Church no one questions this doctrine. The Japanese are exceedingly interested in this, as their whole tendency today seems to be to turn their Emperor into a sort of Pope or god who should live in retirement; and they wish to find out how the Catholics were able to get their doctrine across in such a short time to the public.”

H. G. Wells is not far from the mark when he calls the head of the Roman Catholic church a “Shinto Pope.”²

Franco Links East And West

Long before the Rome-Tokyo Berlin Axis became publicly known, plans for its three-pronged counter-Revolution were agreed upon. This ‘New Order,’ hailed by Pius XII in his Christmas message of 1940, aimed at the overthrow of democracy and the restoration of religious monopoly into the hands of Roman Catholicism. Strange as it may seem, Japan agreed to back the establishment of Catholicism in the Orient.

Von Papen, papal chamberlain who put Hitler into power, agreed with the Vatican that a 'neutral' Fascist Spain would be the best possible instrument for conducting the world-wide espionage of the Axis, especially in Latin America and the Philippines. Allan Chase in his recent book *Falange, The Axis Secret Army in the Americas*, shows at length this strategic value of a 'neutral' Fascist Spain. An example of how well this plan worked out in practice is found in José del Castano, Spanish Consul General at Manila who before Pearl Harbor was made head of the entire Axis spy system in the Philippines. He is still Consul General there today. Part of one of his speeches before Japan declared war is quoted by Chase (p. 14) as follows:

“Our Fascist brothers in Japan are united with us in the common struggle. When they strike, we must help them. When we strike, they will help us.’ Del Castano must have repeated this a hundred times during his first week in Manila, each time using the exact words he used when he had rehearsed the few sentences for General von Faupel and those strange Nazi luminaries back in Madrid.”

Those who realize the far-reaching international plotting behind the Spanish rebellion and the Franco regime will not wonder that, when the infamous news of Pearl Harbor reached the Jesuit-inspired Franco, one of his controlled newspapers, the Madrid *Informaciones*, enthusiastically stated in an editorial: “Japan has reached the limit of her patience. She could no longer tolerate the interference and the opposition of the United States... We hope Manila will be saved for Christianity.”

Knowing all this and much more behind the scenes, it is not surprising that H. G. Wells in an article in the London *Sunday Dispatch* of August 30, 1942, tersely declared: “The present Pope is in open alliance with the Japanese.”

Jap-Vatican Teamwork

The secret alliance between the pope and the Japanese war lords was reflected in public by the growing cooperation and cordiality between them. In Japan's unjust war of aggression against China, the Vatican sent directions to its missionaries in China to cooperate with the Japanese. After the rape of Manchuria was completed, the Vatican at once gave *de facto* recognition to its Japanese puppet government, after other countries refused to do so. In 1934 the Catholic *Revue des Deux Mondes* boasted, at a time when Japan's inhumanity was shocking the world, that “no Japanese prince or mission now passes through

Rome without paying homage to the Sovereign Pontiff.” In March 1934 the hypocritical Foreign Minister of Japan, Baron Matsuoka, after visiting Hitler and Mussolini, had a strictly confidential conference with Pius XI. The Pope gave him a gold medal and publicly referred to the cordiality of their relationship. Herbert Matthews knowingly reported in the *N. Y. Times* that this private audience “had little to do with religious affairs.”

One of the concessions of doctrine that the Vatican made to adapt Catholicism to the demands of the Japanese was to declare, contrary to the well-known truth, that Shintoism is not a religion. By 1938 the Pope gave permission to Japanese Catholics to bow in worship before the Emperor, who claims to be of divine origin. This was done in spite of the fact that this act of homage had been forbidden for centuries by Roman Catholic doctrine.

Following the alliance with Pope Pius XI, Japan made no secret of its ‘preferred treatment’ of Roman Catholicism. Neither did the Catholic press hesitate to return the favor. The *Catholic Times of England* as early as November 3, 1934, urged its readers to think kindly of Japan because the Japanese invaders “have brought freedom from persecution to our missionaries in Manchuria and adjacent parts of China... and consented to their settlers in Brazil being instructed in the Catholic faith.”

While Japanese preparations for an attack on the United States were being completed, relations between Japan and the Catholic church grew closer than ever. The *N. Y. Herald Tribune* of October 8, 1941, said:

“The Japanese government has become more cordial to the Catholic Church in the last six months than at any time in recent years...”

The same newspaper went on, to quote Rt. Rev. T. J. McDonnell, national director of the Society of the Propagation of the Faith: “The Japanese have not actually granted recognition yet to any Christian sect except to that Christian Church which is known as Roman Catholic.”

It should be noted that Japanese recognition of Roman Catholicism was granted in spite of the fact that its clergy in Japan is overwhelmingly non-Japanese. Further evidence of the ‘closed deal’ between the Vatican and Japanese Fascists is seen in the persecution of Protestant missionaries in Japan and Japanese-held territory. They were expelled, some after having been held incommunicado in prison for many months.

All Catholic missionaries had been assured by the Vatican that there was an understanding with Japan, that they would be well treated after the Japanese

invaded and took over the Oriental countries where they were working. Catholic William Teeling (p. 245), who traveled throughout the Orient at that time, admits this:

“The feeling in China and in the Philippines amongst Catholic missionaries has been that they will get a fair deal and freedom to push their religion, should the Japanese get control of their respective mission fields.”

The *N. Y. Times* of February 20, 1941, told how Catholic Bishop Wade refused to take refuge in British territory when the Japanese were about to take possession of the Solomon Islands. He was so sure that the Japanese would cooperate with him that he obliged all the priests and nuns to remain there, while the rest of the whites fled before the invasion.

In 1936, a few years before World War II became an actuality, the Vatican withdrew from Japan Archbishop Mooney, its Apostolic Delegate, because he was an American. In his place, in accordance with the new understanding, an Axis co-national, Monsignor Paul Morella, was appointed. Morella was taken directly from the Apostolic Delegation in Washington, D. C., made an archbishop and sent to Japan. In Washington he had been ‘official observer’ independent of the Apostolic Delegate. It is unnecessary to stress the strategic value to Japan of having at hand during a war with the United States a ‘friendly neutral’ who had gathered invaluable information during his many years of travel in this country and still able to keep in touch with American Fascist-minded politicians by means of the Vatican’s uncensored diplomatic mail.



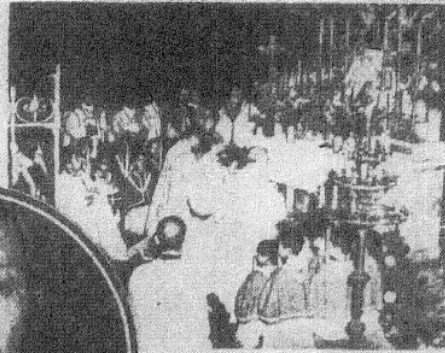
THIS LITTLE MAN IS WORTH FIGHTING FOR

ABOVE picture of a little Filipino boy in an American public school in the Philippines from the "Philippine Magazine" for July, 1941, and accompanied a plea to save his public school system from what the editor calls "the Jesuit blitzkrieg of the Catholic Educational Association." It appears that the Jesuit attack on the public schools in the Philippines was already half won before Manila was taken by the Japanese invaders. President Quezon, who some time ago braved Catholic opposition by vetoing a bill that would have introduced the teaching of the Catholic religion in the public schools, so fought against this attack and protested against "lowering the educational standards of the country." The aim of the Jesuits was to cut down the compulsory school age of public school children from 16 to 12 years, and to introduce three units of religion into the curriculum. The Jesuits, with their "Commonwealth" magazine and "Ateneo" radio hour, openly opposed the American way of life and advocated the setting up of a corporative state for the Philippines patterned after Portugal under dictator Salazar.

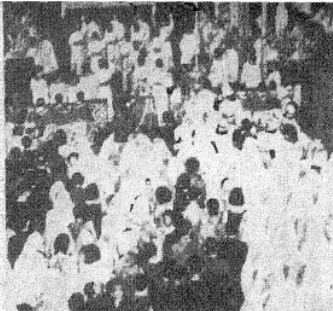
JAPAN SANCTIONS CATHOLIC CHURCH



The picture above was taken in the Cathedral of Sekiguchi in Tokyo at the time the Reverend Peter Tatsuo Doi was consecrated the first Japanese Catholic Archbishop of the Diocese of Tokyo, succeeding Monsignor Chambon, kneeling at his right. The event, which took place in the presence of Apostolic Delegate Monsignor Paul Marella and six Bishops caused great rejoicing among the Catholics, foreigners and Japanese, in Japan. At this time the French Society of the Propagation of the Faith handed the Diocese over to the Japanese Clergy



Prayer offered at holy communion. Above is shown a scene during the services, with the Archbishop in the center with his attendants, kneeling in prayer in front of the altar out of focus. The rites were of special significance this year, coming soon after the Holy Roman Catholic Church received the first official recognition as a faith from the Education Ministry, thus settling the burning question of religion in the new order of the Empire. For many times the status of the various churches had been in doubt, but this was cleared by this sanction.



The holy communion of the year takes place in the Cathedral of Sekiguchi in Tokyo. Here is shown a part of the throngs that attended the annual event. The procession has just come to the climax of the services with the offering of the sacrament. It was here in this church, earlier in the year, that more than fifty Japanese priests took part in the ceremonies that consecrated the Reverend Peter Tatsuo Doi as their new Archbishop



To the Roman Catholics of Tokyo, headed by Archbishop Peter Tatsuo Doi (above), 41, the official sanction of the Holy Roman Catholic Church by the new order in Japan was of considerable gratification as the recognition came near their holy communion services in June. Of interest to many persons was the precedence the Catholic Church took before even Buddhism and Shintoism, the native religions, in obtaining official sanction



The Archbishop in his official robes, is shown bearing the holy scepter, flanked by attendants, at the beginning of the services. There are six other Diocese besides the Tokyo one which is presided over by Archbishop Doi in Japan. Monsignor Chambon, his predecessor heads the Diocese of Yokohama. It is estimated that there are 250,000 Catholics in Japan at the present time, with every great Catholic Order represented except the Carthusians



In Manchukuo, too, the Holy Roman Catholic Church has set up its order. Grouped above in front of their church in Haipai, North Manchuria, are Manchurian Sisters of the Catholic Church. Catholicism has received the official recognition and sanction of the new order in the Japanese Empire

ABOVE IS A REPRODUCTION OF A SET OF PICTURES THAT APPEARED IN THIS WAY IN "THE JAPANESE AMERICAN REVIEW" OF AUGUST 23, 1941, SHORTLY BEFORE PEARL HARBOR. The captions under each picture are the same as in original and stress the extent to which "Catholicism has received the official recognition and sanction of the 'new order' in the Japanese Empire."

Clerical Treason In The Philippines

Jesuit missionaries make a point of setting up their propaganda mills in strategic foreign localities. The Philippines were such a place. Though they are 70 per cent Roman Catholic and in no need of foreign clergy, 250 American Jesuits took up residence there for political reasons. There they took exclusive charge of the Government Observatory and Weather Bureau, a post of the greatest military importance both for us and the Japanese. Several assumed chaplaincies in the U. S. Philippine army. Others took up residence at Naga, Camarines Sur, where the Japanese made one of their first landings. In Manila they conducted a university known as *The Ateneo*. Through its radio program and their magazine *Commonweal* they continuously glibed American democracy in general and our Government public schools in particular. In their usual reactionary way, they agitated to reduce the compulsory school age of children from 16 to 12 years. They openly advocated Fascism, holding up Salazar's government in Portugal as a model.³



In spite of the open pro-Fascist attitude of Catholic priests in the Philippines, the Government seldom took action against them. But occasionally one was arrested. Such was the case of Father Louis Bogel, located at Subic, site of a United States' naval base. He was seized for "spreading Nazi propaganda under the guise of religion," according to an *Associated Press* dispatch of January 13, 1941.

The most daring foe of democracy in the Philippines was Father Silvester Sancho, a Spanish Fascist, head of the Catholic University of Santo Tomas in Manila. Allan Chase (pp. 34, 40) tells how Sancho was the darling of the Nazi-controlled Spanish Fascist organization, called the *Falange*. He relates how Sancho visited Franco, made him honorary president of his university, and brought back to Manila a Fascist propaganda expert (to teach the doctrine of *Hispanidad*) as well as several military espionage officers under the guise of 'exchange students.' The effects of such fifth column activity is seen in the observation of Catholic William Teeling in his book *Gods of To-Morrow* (p. 235). Of his experiences among Catholics in the Philippines he admits:

"I visited schools and the Catholic University and found to my amazement that in all these places the Catholics seemed convinced that should the Japanese ever come to the Philippines their position as a Catholic Church will be untouched."

Johannes Steel, newspaper columnist, said:

"The role played by Fascist Spain and the 'Falange' in helping Japan realize her ambitions of conquest remains one of the most sinister features in the plot against American security in the Pacific. It is a story which no one has as yet dared to tell in full, although the facts are readily available." (*N. Y. Post*, Nov. 2, 1943.)

Allan Chase devotes the entire second chapter of his book *Falange* to showing how Franco's clerical Fascists in the Philippines enlisted to a man in the Civilian Emergency Administration as air-raid wardens and succeeded in completely upsetting it at the time of the first Japanese air raid. The U. S. Army was forced to disband the entire civilian anti-air-raid organization within 36 hours after the war began. Unfortunately this betrayal by the Clerical fifth-column was only part of its aid to the Japanese invaders. Demoralizing rumors of American cowardice and treachery, pro-Japanese propaganda, spying, signals to invading Japanese troop ships were other means used to help the Japanese destroy Philippine democracy.

Soon after the Japanese invasion, "the Archbishop of Manila [Michael J. Doherty] issued a Pastoral letter calling upon all Catholics in the Philippines to stop their anti Japanese activities and to cooperate with the Japanese in their noble efforts to pacify the Archipelago."⁴

Pearl Harbor and the other Japanese victories that followed it were enthusiastically celebrated in Franco's controlled press. A *Falange* celebration a few

weeks after Pearl Harbor was held at Granada, Spain. Part of it was described as follows:⁵

“In the name of the Philippine Section of the *Falange*, Pilar Primo de Rivera accepted a formal decoration from the Japanese Government — a decoration awarded to the Philippine *Falange* for its priceless undercover aid to the Imperial Japanese Government in the capture of Manila and for a host of other services. Among the latter were fleets of trucks and busses the *Falange* had ready and waiting for the Japanese invasion troops at Lingayen, Lemon, and other points”

Japanese gratitude to the Catholic church and its Clerical Fascists was not confined to Spain. They made public acknowledgment of it even in Manila. The *Reader's Digest* at September 1943 said of the Japanese invaders of the Philippines:

“They were very solicitous about the Roman Catholic Church. On the first Sunday after landing in Manila, Japanese soldiers marched to Mass, filling all the churches and chapels. Armed guards of honor were placed outside each door.”

The same article in *The Reader's Digest* also told how Catholic priests and nuns from Japan cooperated in winning good will for the invading troops. The Japanese Government arranged to have them brought from Japan to the Philippines on a ‘pilgrimage.’ The magazine commented: “The nuns received as much publicity as a group of traveling Show girls and, were seen everywhere.”

After outraging the conscience of the world by its vile deceit at Pearl Harbor, Japan badly needed some declaration of international approval to restore its moral prestige. Soon after Pearl Harbor the Vatican came to its rescue and gave it its blessing in the form of diplomatic recognition. This formal establishment of diplomatic relations with Japan was an open insult to the United States, not only because it was done following Pearl Harbor, but even more because it was in defiance of American and British protests. This welcoming of the bandit nation of Japan as an equal among Christian nations was termed a “benevolent gesture toward the Axis” by Paul Ghali in the *New York Post* of March 27, 1942. He added that “the Nazis will attain new support by this new and relatively easy diplomatic victory of their Oriental ally.”

When Mussolini fell, the Vatican substituted for him at once by establishing direct radio communications with Tokyo. (*N. Y. Times*, August 8, 1943.) Still further support of Japan was shown in Franco's later sending of congratulations to the new puppet ruler of the Philippines.



GENERAL KEN HARADA
JAPANESE ENVOY TO THE
VATICAN

" . . . the most appreciated personal qualities"

The Rome radio on March 30, 1942, quoted "Osservatore Romano," Vatican newspaper, confirming reports that the Holy See had established diplomatic relations with Japan. General Harada, former Japanese Chargé d'Affaires at Vichy, was accepted as Tokyo's envoy to the Vatican.

Previously the State Department in Washington warned the Vatican against the move. It stressed that such collaboration would convince the Catholic world that the pope sanctioned Japan's vast conquests in the Pacific area.

"Osservatore Romano" declared that General Harada possesses "the most appreciated personal qualities."

Clerical Espionage And Its Reward

Roman Catholics in high ecclesiastical repute took part in Japanese undercover work in the United States. In spite of Catholic censorship of the American press, a few enlightening facts have leaked out. According to the *Los Angeles Times* of January 29, 1942, Frederick Williams was indicted as a Japanese agent. This man is a prominent Roman Catholic and intimate friend of the hierarchy. He served as publicity director of the Dominican Fathers in this country. As this newspaper also noted, he figured prominently in the staging of the International Eucharistic Congress in the Philippines in 1937.

Another secret propaganda agent of Japan in this country was John C. LeClair who pleaded guilty in New York Federal Court September 8, 1943. A devout Roman Catholic, LeClair studied for his doctorate under the Jesuits at

Fordham University from 1931 to 1941. Meanwhile he taught at Catholic Seton Hall College in New Jersey and later was dean of the history department at St. Francis College in Brooklyn. As a Japanese agent during the three years preceding Pearl Harbor he sent much information to Japan and wrote numerous pro-Japanese articles for publication in this country. Such an article, paid for by Japan, was published in the Jesuit magazine *America* in September 1940. It was entitled "No Friendship Wanted between the United States and Russia."

Other Catholics, like General John. F. O’Ryan, openly registered as official agents of the Japanese government.

Catholics reaped a rich reward for their aid to Fascist Japan. While Protestant missionary activity has been abolished in Japan as well as in Japanese-occupied countries, Catholic propaganda made rapid progress thanks to the backing of the Japanese Government. No Catholic missionary was interfered with, except a few Americans who were removed from strategic localities or a few others who were temporarily arrested through the mistake of some local officer. Some of these Americans have been sent back to this country, because they disobeyed orders to help out Japan. All other Catholic missionaries, including many Americans, continue their work as usual.

The Catholic Mind, a Jesuit magazine, in its July 1943 issue, admitted that out of 2,700 missionaries in the Japanese Empire "2,200 remain at their tasks." In China, which is largely occupied by Japan, 10,000 out of 13,000 missionaries continue to function as usual. The article went on to say that "in Southeastern Asia [now ruled by Japan] it is believed that hardly more than 5 per cent of 7,500 priests and Religious have been halted in their labors."

Examples of the rapid progress made by the Catholic church under Japanese rule were recorded in the *N. Y. Herald Tribune* of August 8, 1943. It told of a new "Japan Catholic Society" organized in Tokyo on July 27, 1942, in which wealthy Nitsuo Mizata of the Japanese House of Peers and other prominent people took part. Another Pan-Asiatic society called "International Friendship Society" was also recently established in Tokyo. In Japanese-controlled Inner Mongolia, a "Roman Catholic Association of Manchiang" was formed on last July 9, 1942. The paper quoted it as saying that it is "willing to cooperate most closely with the authorities and with Japan in the removal of Anglo-American influences..." It added that at the opening meeting of this society prayers were offered for a Japanese victory and a collection was taken up to buy a Japanese warship.

Appropriate thoughts to conclude this outline of Roman Catholic cooperation in the Japanese attack on Christian civilization are not hard to find. But the words of *The Chronicle*, an Episcopal magazine, in an editorial of June 1943 seem to stress a particularly urgent point:

“We remember that the Pope gave his approval to Mussolini’s invasion of Ethiopia, never protested against the invasion of Albania on Good Friday and showed distinct approval of General Franco who destroyed the liberal government of Spain, and has maintained diplomatic relations with all the Axis powers during this war. Those who are not for us are against us. To crown it all the Pope established diplomatic relations with the Japanese shortly after the dastardly attack on Pearl Harbor.”

Pope’s Curtsy To The Mikado

THE MESSAGE from Pope Pius XII’s Secretary of State quoted below was used in the broadcast of the German and Japanese governments as Vatican approval and de facto recognition of the Japanese puppet-President of the Philippines, José P. Laurel, whom Franco had recognized shortly before. The papal message, as intercepted by the United States intelligence service, was reproduced in a *United Press* dispatch of January 10, 1944. It was conveyed to the puppet-President by Archbishop Pinai, Apostolic Delegate to the Philippines, and read as follows:

“His Eminence. Cardinal Luigi Maglione, Secretary of State to His Holiness, through the Apostolic Delegate of Japan, has given me instructions to assure Your Excellency that the Vatican received your generous telegram announcing your induction as President of the Philippines and to transmit to Your Excellency most sincere thanks for your courtesy.”

The Tokyo radio quoted Bishop Cesar Guerrero of Manila, who interpreted as follows the Vatican message as proof of the Pope’s recognition of the Japanese regime in the Philippines:

“This shows His Holiness’ regard for the Philippines. Since Vatican City is in itself a fully sovereign state. the Holy Father’s message of felicitations to President Laurel implies the Vatican’s recognition of the Philippine Republic.”

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1. *The Pope in Politics* by William Teeling. page 235. All later page references to this author are found in this book, unless otherwise noted. ←

2. *Crux Ansata*, by H. G. Wells, p. 102.↩
3. *Philippine Magazine*, issues of 1941. Also see Allan Chase's *Falange*, p. 42. All further page references to this author are to found in this book.↩
4. Allan Chase, op. cit, p. 49.↩
5. Allan Chase. op. cit, p. 48. Ct. *N. Y. Times*. January 11, 1942.↩

Pope Again Endorses ‘Corporative State’

POPE PIUS XII wrote a letter last July to Professor Charles Flory, president of the *Semaines Sociales de France*, in which he openly declared that he favored a “corporative form of social life,” rather than nationalization, which he condemned. As quoted in a Rome dispatch to the *N. Y. Times* of July 21, the Pope stated that “the institution of corporative associations or units in every branch of the national economy, was more advantageous from the social point of view and also more conducive to efficiency.”

This is the economic and social doctrine of Fascism as established by Mussolini, and endorsed by the late Pope Pius XI (who entered into the Lateran Pact with the Italian dictator) in his Encyclical *Quadragesimo Anno*. Everyone knows that Corporatism is Fascism.

Imitating his predecessor, Pope Pius XII assures the world that the corporative state is in keeping with Christian teaching. “A corporative form of social life” he declared, “and especially of economic life in practice favors Christian doctrine concerning the individual, community, labor, and private property.”

Mussolini is dead, but his ecclesiastical partner in Rome still propagates his Fascist ideas throughout the world — under the guise of ‘Christian’ doctrine.

Papal Murder in Croatia by J. J. Murphy

LIBERALS frequently say, “I think the Catholic church should stop playing politics, but, as far as its religious doctrines are concerned, I don’t care what it teaches.” In separating Catholic dogma from Catholic politics such liberals show that they understand neither the nature nor the aims of the Roman Catholic church. The fact is that Catholic politics stem directly from the basic dogma of the Catholic church that it is “the one true Church” and the sole spokesman of God. From this same premise it is easily deduced that whoever differs from the divine and infallible teachings of the Roman Catholic church is a criminal (whether he realizes it or not) who violates the law of God and undermines the welfare of society. From this conclusion it is a short step to the God-given right of the Catholic church to exterminate such heretics as enemies of the common good. From then on one is led to the conclusion, subtly proved by the Jesuits, that it is lawful to do evil to prevent a greater evil, and that whatever means are needed to crush heresies are holy and justified, whether they be murder, war, or political partnership with sadistic dictators. As Pope Pius XI said, “When it is a question of saving souls or avoiding greater evils, we would find courage to make a deal (*trattare*) with the Devil in person.”¹

The teaching that the Catholic church has the right to kill heretics was boldly reasserted in the *Tablet*, official newspaper of the Roman Catholic diocese of Brooklyn, N. Y., in its issue of November, 5, 1938, as follows:

“Heresy is an awful crime... and those who start a heresy are more guilty than they who are traitors to the civil government. If the State has the right to punish treason with death, the principle is the same that concedes to the spiritual authority the power of capital punishment over the arch-traitor to truth and Divine revelation... A perfect society has the right to its existence... and the power of capital punishment is acknowledged for a perfect society... Now, the Catholic church is a perfect society, and as such has the right and power to take means to safeguard its existence.”

The End Justifies The Means

It was the “Messianic complex” of the Catholic church that led to its Temporal Power, and other endless plots and intrigues for world power that drenched the world in blood for several centuries. The crusades, the Inquisition, St. Bartholomew’s Eve, the Thirty Years’ War with its millions of victims, are mere high spots in a career of mass murder. No less an authority than the leading 19th century historian, Catholic Lord Acton, found himself forced to admit that “there had been a grievous evil in the Catholic church consisting of a practice sanctioned by the theory that much wrong may be done for the sake of saving souls, and this tendency... was associated with the Papacy which sanctioned, encouraged and implemented it... The Papacy contrived murder and massacre on the most cruel and inhuman scale.”²

The historian Lecky also points to religious persecution at the hands of the medieval clergy as “an amount of cold, passionless, studied and deliberate barbarity unrivaled in the history of mankind.”³

Present-day Catholic theologians teach the very same doctrines by which these medieval murders were justified, and by which others will be justified in the future wherever the Catholic church regains political control. The quotations that follow are from textbooks on dogmatic theology written by two 20th century Cardinals and used today in all Catholic seminaries:^{4 5}

“God not only permits the church to use force, but definitely prescribes it to her. There are no efficacious remedies against heresies but medieval laws.”

“But if one considers what a grave matter it is to corrupt the Catholic faith which is based on the authority of God, and if one considers what harm it does to society, he will easily understand that if traitors or murderers are justly condemned to die, those who publicly undermine the Catholic faith much more richly deserve to be put to death.”

Present-day Catholic teaching that advocates the murder of heretics is not a matter of mere theory. It is carried out, whenever possible. And it was to make it possible that the Vatican plotted with the Axis powers for world control, as I have shown in a series of booklets on Clerical Fascism in Europe. How this counter-Reformation was aimed not only at Protestantism and democracy but also at the schismatic religion of the Greek Orthodox Catholics has been proved in articles written for back issues of *The Converted Catholic Magazine*.⁶ The present article shows a new aspect of the Axis-Vatican attack on the Greek Orthodox church, for it treats of that church not in Greece, or the Dodecanesian Islands, or Slovenia, as did three previous articles, but of the Orthodox church in Croatia, a Catholic part of Yugoslavia.

Mass Murder In Croatia

The first publicity given to the murder of members of the Greek Orthodox church at the hands of the Catholic-Fascist government in Croatia appeared in the *N. Y. Times* of January 3, 1942. It quoted the documentary report of the Archbishop of the Orthodox church, made public by the Yugoslav government-in-exile, but discreetly omitted the part played by the Roman Catholic hierarchy:

“According to the Archbishop, the wholesale killings of 180.000 Orthodox Serbs were carried out on orders of Quisling Pavelich and members of the *Ustashi*... Priests’ beards were pulled out and their throats out. In one case a priest was forced to dig the grave for his own son. The son was tortured before his own father’s eyes.”

My Native Land, a book by Louis Adamic, gives clearer evidence of the part played by the Roman Catholic clergy in these massacres. On page 38 he says: “I shall show in detail later that a large section of the Roman Catholic priesthood in Croatia, Bosnia and Herzegovina, which had been pro-Ustashi before the collapse of Yugoslavia, supported the pogroms against the Orthodox Serbians... At least two Croatian bishops, including Archbishop Sharich of Sarajevo, were openly pro- *Ustashi*.”

The first full exposé of the Roman Catholic murder of Orthodox Christians to reach the magazine world was given by the liberal bi-weekly, *Christianity and Crisis*, published by Reinhold Niebuhr and other liberal Protestants who ordinarily indulge in appeasing Roman Catholicism. In its issue of June 29, 1942, the following open declaration of facts appeared:

"In the present Croatian territory there are five million Roman Catholic Croats, and 1,800,000 Eastern Orthodox Serbs. These latter are now being persecuted in a most cruel manner. Of the Eastern Orthodox bishops, one has been killed, several have been imprisoned, the others have been forced to leave the country. Of the Orthodox priests a considerable number have been assassinated, many have been imprisoned, the others have been thrown out of the country. Thus this large body of Eastern Orthodox is now without any pastoral guidance, and there are no longer any Orthodox religious services.

"It is counted that several hundred thousand Orthodox have become victims of the systematic persecution through imprisonment, maltreatment, plunder, and that several tens of thousands have been killed. One of the officials of the Croatian State has formulated the purpose of this policy as the elimination of the Orthodox leadership so that the rest without leaders can be Catholicized, and so that within ten years Croatia will be a Catholic state...

“Orthodox officials are being notified that in the Croatian State only those can remain in service who belong to the Roman Catholic Church”

“Certain Roman Catholic periodicals in Croatia approve of this persecution. Thus the organ of the Archbishop of Sarajevo defends the use of ‘revolutionary methods’ in the ‘service of truth, justice, and honesty,’ and states that ‘it is a silly idea, unworthy of disciples of Christ, that the struggle against evil could be carried on in a noble manner and with gloves on.’”



Serbian priests being hanged in a church yard of their parish by the Croatian Ustashi.

The real revelation of the barbarous persecution of the Greek Orthodox Christians at the hands of the Roman hierarchy is revealed in detail in a heavily documented book “prepared and issued by the Serbian Eastern Orthodox church” entitled, *Martyrdom of the Serbs*. It is to a large extent a compilation of first-hand testimony gathered on the actual scene of the crimes by the Committee of Belgrade and official commissions of Orthodox prelates. A preface to this book, published in 1943, was written by the Rt. Rev. William T. Manning, leading Protestant Episcopal prelate in this country. In his opening sentence Bishop Manning says:

“I feel it a great honor to be asked to write a foreword for this officially prepared and issued Book of Martyrs of the Serbian Church in Yugoslavia.”

The rest of the present article will be documented with page references to this book. It should be noted in the quotations that follow that the Roman Catholic

church is referred to simply as “Catholic” in contrast to the Greek Catholics of Serbia who are spoken of as the Orthodox or Serb Orthodox. Since the book is concerned with the persecution of Serb Orthodox Christians in Yugoslavia who have been tortured and murdered by the Roman Catholic Croats, also of Yugoslavia, the term Croat is synonymous with Roman Catholic just as Serb stands for the Orthodox Christians of Serbia or Croatia.

Union Of Church And Fascism

The Fascist organization of Croatia was the *Ustashi*, made up exclusively of Roman Catholics. Apart from the destruction of democratic government and the establishment of a Catholic- Fascist state, its main purpose has been to convert all Serb Orthodox Christians to Roman Catholicism or exterminate them as heretics. The head of the *Ustashi*, and puppet ruler of Croatia under Hitler was Ante Pavelich, a Roman Catholic terrorist. Pierre van Paassen in his book *That Day Alone* (p. 483) notes that Pavelich was trained in Catholic Hungary and worked as a trigger man for Mussolini, spending much of his time in Fascist Italy, after the assassination of King Alexander of Yugoslavia, at which time he was received in audience by Pope Pius XI. After Hitler seized Croatia, and Pavelich was about to be sent there to run the puppet government, the *N. Y. Times* told how Pope Pius XII received “in private audience, first, the new king of Croatia, the Italian Duke of Spoleto, just before he took the throne; secondly, the traitorous Ante Pavelich and his Croat delegation.” It turned out that the new “king” was afraid even to enter Croatia and Pavelich ruled alone, subject to the guidance of Hitler and the Catholic hierarchy. The *Washington Post* of February 21, 1943, noted that, as in former years, Pope Pius XII had telegraphed Pavelich his cordial wishes for another successful year. Such direct approval of the Pope was widely publicized in Croatia where it greatly strengthened the hold of Pavelich.

“. . . And seem a saint when most I play the devil.”



“And thus I hide my naked villainy,
With old, odd ends, stolen forth of Holy Writ,
And seem a saint, when most I play the devil.”

—From Shakespeare's *King Richard III*
Act 1, Scene 3.

Martyrdom of the Serbs (p. 172-4) makes clear that the Catholic church in Croatia established the many thousands of *Ustashi* around a mere nucleus of specially trained terrorists:

“Certain circles claim that these atrocities in Croatia are the work of a small number of *Ustashi*. This claim is not correct. It is true that Quisling Pavelich brought with him from Italy only about one hundred *Ustashi*. The others were organized in Croatia itself. In the cities they consisted first of all of students of the Gymnasium and schools of higher learning, then men of the merchant and artisan classes, all good and peaceful members of the Croatian Heroes organization... A great portion of the Croatian youths in the intermediate and high schools participated most actively in the bloody terror perpetrated by the *Ustashi* against the Serbs. They were the so called ‘Croatian Heroes,’ members of an organization which was founded and led by the Catholic priesthood. After the fall of Yugoslavia the Catholic priesthood was in closest collaboration with the *Ustashi* in the massacring of the Serbs, and it cannot be said that it was the doings of individuals limited in scope and time. On the contrary, by the number of priests in the towns where the atrocities were committed it may be plainly observed that those priests led that bloody orgy according to an earlier planned system, methodically and with precision.”

“The Catholic priesthood in Croatia, Herzegovina, and Dalmatia carried out an intensive propaganda campaign for the *Ustashi* government. For years so-called Eucharistic Congresses were held, which were religious manifestations only superficially, but in fact were for extremist political purposes.”

It is pointed out on page 241 that, “the close cooperation between the Catholic church and the *Ustashi* authorities is known, which is also evidenced by the fact that among the *Ustashi* officials there are a great number of Catholic priests.”

Beginning on page 174, several detailed examples of priest leadership in the persecution are given. More than a score of priests are named with the caution that these are a mere fraction of the number that led the Catholic mobs. Without choosing from among them I will quote merely the first two that happen to be mentioned. Each is preceded by the name of the city where the clergy won notoriety:

"Sarajevo. Dr. Ivan Saric, Catholic archbishop of Vrh-Bosanski, a fanatical Serbophobe of old, began immediately after the fall of Yugoslavia and the commencement of the anti-Serbian terror to write poems of praise in honor of Quisling Pavelich, landing his destructive work against the Serbs. The Croatian newspapers of that time were full of his poems of praise. Still stronger was his influence over the direct [terroristic] acts against the Serbs in Bosnia. His right-hand man was the priest of Sarajevo, Father Brale, who was a former *Ustashi* officer and personally and openly led that attack.

“Livno. Father Srecko Peric, a monk of Livno, formerly Catholic Pastor at Nis, preached from the altar that all the Serbs should be slaughtered. After the slaughter he promised to absolve the murderers of their deeds, for murder is not a crime if carried out in the interest of the Catholic church. Several thousand Serbs, men, women, and children were tortured and murdered in the most cruel and beastly manner.”



ANTE PAVELICH
Nazi Quisling of Croatia

In other parts of this book there are documented accounts of priests who are leading governmental authorities under the *Ustashi* and the chief instigators of the mass murders. Such was the above-mentioned Father Brale of whom it is said on page 49: “The executive power and authority in Sarajevo are in the hands of Hakija Hadzich and the Catholic priest Brale... who was insistent on mass execution of the Serbs.”

20th Century Inquisition

“Conversion or death” was the slogan of the militant Catholic church of Croatia in this 20th century Inquisition. The report of the *Committee of Belgrade* issued on September 8, 1942, under the heading “The Catholicizing of the Serbian Orthodox People” stated (p. 177) as follows:

“With the first wave of terror the *Ustashi* and the authorities began to force the Serbs to accept the Catholic faith. In this Catholic priests especially distinguished themselves on all sides. The terrorized Serbs gave in here and there in the belief that in this way they would save their lives... Public parades were held on the occasion of conversions. The people were forced to display a certain joy over their ‘return to the faith of their fathers.’ There were arranged delegations as a sign of gratitude and loyalty to Quisling Pavelich in Zagreb. Pavelich kissed one of the leaders of such a delegation.”

The well-known rector of a Bulgarian Orthodox seminary in the capital of Bulgaria wrote an appeal to the bishop of the German Protestant church in Berlin to protest against this Catholic Inquisition. From page 281 the following excerpt from his appeal is quoted;

"It is quite evident that the Roman Catholic Church in Croatia together with the Roman Catholic clergy and Catholic leaders, were spiritual instigators and in some instances actual leaders in these persecutions, all in an effort to enforce the conversion of the Serbian Orthodox people into Catholicism. With the same purpose in mind the State employees of Orthodox faith were warned by printed pamphlets, a copy of which is on file, that in the Croatian State only those might remain who embraced the Catholic faith.

“As early as last summer the Croatian minister of State, Dr. Mile Budak, declared that upon the territory of the Croatian State only two religious denominations would be recognized — Roman Catholic and Mohammedan. The ‘Catholic Weekly,’ official organ of the Catholic diocese of Sarajevo, approves the methods of the destruction of the Orthodox Church as being ‘to the glory of God’ and concludes:”Today the hour has struck when even we Catholics, now and forever, shall part with the prejudices against the revolutionary methods which serve truth, justice, and honesty, The Catholic Church is the best. educator and instigator of such movements.”

In the same appeal several public statements of *Ustashi* state officials are referred to, such as this one by Dr. Victor Gutic: “Hundreds of thousands were murdered, hundreds of thousands were expelled from Croatian territory, and the remainder will be controlled and converted to Catholicism so that within a decade we shall have in Croatia purely Catholic people.”

There is no instance in modern history where there was closer union between church and state than in Croatia. This was because Catholic prelates and priests were *Ustashi* leaders and led in the terroristic campaigns. In a report confirmed by the anti-Communist Yugoslav military headquarters in London the following fact was emphasized (p. 65):

“The Catholic clergy were invariably at the head of the *Ustashi* and in some instances they were active participants in the unspeakable crimes with gun and knife in their hands. They pointed out Serbs for murder and led *Ustashi* hordes. At Mostar, Reverend Leo Petrvic, secretary to the Catholic bishop, Dr. Taol, organized and led the bloody *Ustashi* activities in the villages around Ilic.”

Complete Catholic control of the State made it possible to give plausible promises of immunity in exchange for conversion to Roman Catholicism. The report just mentioned, on page 65, goes on to say: “The Roman Catholic clergy intensified their efforts to convert the remaining Serbian populace to Catholicism, promising the people that by such conversion they could save their lives. Thus they succeeded in converting about 30% of the remaining populace [who escaped murder or exile] to Catholicism.”

The dominance of the *Ustashi* government made it possible for the Catholic bishops to lay down the law to them. A joint decree of all the Catholic bishops of Croatia stipulated (p. 274): “Secular authorities have no right to annul conversions made by the Catholic Church representatives... The Committee of the Croatian Catholic Bishops for Conversions will organize courses for those priests who are to act as instruments in the conversions of the Serbian Orthodox into the Catholic Church.”

Liquidation Of The Orthodox Church

The sadistic attacks on the Orthodox people of Croatia were by no means a mere wave of fanaticism. They were carefully and cold-bloodedly planned, with deliberate concentration on the liquidation of Orthodox priests and bishops. Persecution of the Orthodox was a victory both for the Catholic Inquisition and for the Fascist State of Croatia with which the Catholic church had identified itself, for the Orthodox Christians were staunch democrats and haters of Fascism. The fate of the clergy is sharply etched in the above-quoted appeal to Berlin Protestants by the rector of a Bulgarian seminary (p. 279):

“The same fate befell the entire Orthodox clergy. They were ruthlessly murdered or were thrown into prison dungeons or concentration camps, or were driven from the territory after being subjected to terrific tortures and maltreatments. All of the Croatian Serbs within the territory of the Croatian State are at present without their clergy and without anyone to perform pastoral services for them, because all of the Serbian Orthodox bishops and priests were either simply exterminated in a most ruthless fashion... or were thrown into concentration camps, or driven away from their charges. And so the 2,000,000 Orthodox people in the Croatian State have no one to preach them the Gospel.”

Several specific cases of Orthodox bishops who were tortured and murdered are given. The following excerpt from page 8 will suffice:

“In these persecutions the leaders of the Serbian Orthodox Church were always first to suffer. The Serbian Bishop Platon of Banja Luka was killed and his body, together with the bodies of several other murdered priests, was thrown into a river and it was some time before they were recovered. The Serbian Archbishop Petar Zimonich of Sarajevo, and Bishop Sava Trlaich of Plasky were imprisoned, mistreated, and tortured beyond endurance. They later died from maltreatment. The Archbishop of Zagreb was first imprisoned and then beaten and tortured in a most inhuman manner. Bishop Irenai of Dalmatia was also imprisoned and later transferred to an Italian concentration camp at Bagne a Ripoli, near the city of Florence. There are numerous other Serbian bishops who have been imprisoned...”

In its warfare against heresy the Catholic church is always interested in financial gain as well as the destruction of spiritual freedom. In this persecution of the Orthodox Serbs, even aside from the pillaging of countless valuables and treasures, millions of dollars’ worth of Orthodox properties were seized, including untold churches and monasteries. The following instances will serve to show how the Catholic church in Croatia enriched itself by seizing the possessions of the condemned just as it did during the days of the Inquisition:

“The monasteries, several of which have a great tradition behind them, have been transferred to Roman Catholic religious Orders. Even the patriarchal center Sremski-Karlovci has not been spared. The patriarchal church was sealed after the most valuable treasures were taken away, the patriarchal library was plundered, and the patriarchal palace has been occupied by Catholics.” (p. 44.)

“Many of the Orthodox churches were destroyed, others were burned, and still others, including church institutions and their properties were confiscated... Many of the Orthodox churches were desecrated... a number of them converted into Catholic edifices... Fifteen Serbian Orthodox monasteries and churches at Fruska Gora were given to the Catholic monks of the Franciscan order. as was also done with other church properties.” (p. 280).

Under Orders Of The Vatican

Just as the Pope in Rome looked on with indifference while the head of the non-Roman Christian church in Abyssinia was brought to Italy in chains, so too did he give his tacit approval to crimes against the Orthodox church in Croatia. Odd conduct for one who pretends to be so concerned about the fate

of the Orthodox church in Russia! It is not surprising then to find that the entire hierarchy of Croatia, which takes its orders directly from the Vatican, did not even go through the motions of protesting against the outrages and crimes perpetrated daily under their eyes. So unbearable did this hypocritical silence become that some of the more decent Roman Catholic laymen protested to the hierarchy against their criminal silence. Such is the letter from which the following excerpt is taken — a letter written on February 8, 1942, to the Roman Catholic Archbishop Aloysius Stepinac of Zagreb by a former minister of the Yugoslav cabinet, Prvislav Grizogno, a Roman Catholic Croat:

“In all these unprecedented crimes, worse than pagan, our Catholic Church has also participated in two ways. First, a large number of priests, clerics, friars, and organized Catholic youth actively participated in all these crimes, but, more terrible, even Catholic priests became camp commanders and as such, ordered or tolerated the horrible tortures, murders and massacres of a baptized people. One Catholic priest slit the throat of an Orthodox Serbian priest. None of this could have been done without the permission of their Bishops, and since it was done, they should have been brought to the ecclesiastical court and unfrocked. Since this did not happen, then obviously the Bishops gave their consent, by acquiescence at least.”

“Friars and nuns carried ‘Ustashi’ knives in one hand and a cross and a prayer-book in the other. The province of Srem is covered with the leaflets of Bishop Akshamovich, which were printed in his own print shop at Djakovo. He calls upon the Serbs, through these leaflets, to save their lives and property, recommending the Catholic faith to them... In our country not one Bishop has decried the fate of the innocent Christian Serbs who have suffered more than the Jews in Germany.” (p. 292).

Such is the indictment of the Roman Catholic church in Croatia. The results of this sadism are best summarized in the words of the book we have been quoting that documents its charges beyond the shadow of a doubt: On page 7 it declares as follows: “If we were to enumerate all the Serbian victims, we would be confronted with the grim realization that about 700,000 Serbs have been butchered in the so-called ‘Free Croatian State of Quisling Pavelich alone. In addition, we would find many thousands who were forced under pain of death to convert from the Orthodox faith to Roman Catholicism.”

Conclusion

Nothing could illustrate better than this list of horrors the truth of the saying that “Rome never reforms.” Nor could a clearer case be made to prove that now as always “the end justifies the means,” in the eyes of the power-hungry

rulers of the Roman church. The very same horrors were perpetrated by the Catholic church in Poland in forcing the conversion of the Orthodox Ukrainians who had been annexed to Poland in 1918 by the unlawful seizure of land east of the Curzon Line. But in neither case have the facts been brought to the attention of the democratic world because of the airtight censorship of the world press exercised by Vatican agents. As one reviews these facts, given here in sufficient detail, he cannot but conclude that, since the conduct of the Croats is the result of their 1,000-year old Catholicism, it might have been better if they had remained decent pagans.

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1. *Church and State in Fascist Italy*, by D. A. Binchy. a Roman Catholic, p. 83.↩
 2. *Lord Acton's Correspondence*, page 54.↩
 3. *Rise and Influence of Rationalism in Europe*. by Lecky. Vol. I. p. 326.↩
 4. From the commentary of Jesuit Cardinal Billot on the *Summa Theologica* of Thomas Aquinas, as quoted by the historian G. G. Coulton. p. 88 of *The Death Penalty for Heresy from 1184 to 1921*.↩
 5. From Cardinal Lepicler's textbook. *De Progressy et Stabilitate Dogmatis*. Part II.↩
 6. Reference is made to the following former articles of this magazine: *Behind the Graeco-Roman Conflict*. May, 1941; *Two Friends of the Pope*. December. 1943; *Persecution of the Greek Orthodox Church*. December. 1944; *Clerical Fascism in Yugoslavia*. February. 1945.↩

Persecution of the Greek Orthodox Church by J. J. Murphy

[With the liberation of Greece and other Balkan nations there is coming to light the same pattern of persecution of non-Catholic populations that runs through the history of Vatican-Axis collaboration. In this article Dr. Murphy reveals some of the facts about the oppression and persecution suffered by the non-Roman Orthodox Catholics of the Italian-subjugated Dodecanese Islands.]

IN THIS TWENTIETH CENTURY the Roman Catholic church has fought a cruel, relentless war against the Greek Orthodox church. The coming of Fascism provided the Vatican with the long-awaited opportunity of either exterminating its 1,000-year rival in Eastern Christendom or forcing its submission to Rome. Before the last war in Austria-Hungary the Hapsburgs used economic pressure and even violence to Romanize those among its captive peoples who professed the Greek-Orthodox religion. Pierre van Paassen fearlessly depicts how other thousands of the same religion in Poland were persecuted and killed by the Roman Catholic government under Marshal Pilsudski during the years following World War I.

To these and other campaigns of terror engineered by the Vatican before the rise of Fascism were added others after the Vatican had wedded itself to Fascism in 1929, such as the conquest of Ethiopia where a primitive Christian faith, more ancient than Roman Catholicism, was persecuted and converts made at the point of Fascist bayonets. The latest outrage against Christians of the Orthodox Faith occurred in Hungarian-occupied Czechoslovakia. According to a Renter's dispatch of last July 26 from London in the *N. Y. Post*, "About 20,000 Christians of the Greek Orthodox faith are reported

to have been killed in a new wave of persecution in Hungarian-occupied Czechoslovakia.”

But in preference to these persecutions, I prefer to describe here Rome’s violent proselyting among the Greek Orthodox Christians of the Dodecanese Islands seized by Italy in 1912. The reason is that this persecution, inspired by the Vatican, began before Fascism and continued under it with renewed vigor. This fact shows how perfectly Fascism fitted into the Catholic pattern and carried out its designs even better than its most ruthless predecessors. It shows it to be the ideal “secular arm” for which the Vatican had been searching for almost a century.

Seizure Of Dodecanese In 1912

The Dodecanese are a group of islands not far from the coast of Turkey that have always been inhabited by Greeks. They include such celebrated islands as Rhodes, Patmos where John the Apostle wrote the Book of Revelation, and Cos, the birthplace of Hippocrates, the father of medicine. The inhabitants were practicing Christians while Rome was still the capital of the pagan world. Long before the Italian invasion and seizure of them in 1912, the Dodecanese Islands attained a degree of literacy that put Italy to shame and deprived it of its favorite pretext for aggression, namely, that it felt “called to educate and civilize a backward people.” In *Italy’s Aegean Possession* by C. D. Booth this point is tellingly made:

“In the Dodecanese, as in all other countries where the population is overwhelmingly Greek, public instruction lies within the Jurisdiction of the Metropolitan and the Orthodox community. Whilst the islands were under Turkish domination this right was religiously respected, with the result that Dodecanesian schools nourished, acquiring a reputation for the excellence of their instruction in all branches of elementary knowledge. It is also worthy of note that... statistics showed illiteracy in the islands to be practically non-existent.”

The Dodecanese not only enjoyed a high degree of literacy, but were also almost free of crime. Not only did the Turks, who controlled the Islands previous to Italian invasion, allow full freedom of education and religion; they also granted a considerable degree of local independence in government. The population was overwhelmingly Orthodox or non-Roman in its profession of Christianity. They did not admit the infallibility of the Pope

and many other Roman dogmas invented in recent centuries. Twenty years after the Italian invasion the Islands had only 5,000 Roman Catholics, all of whom were imported for purposes of religious and political aggression. As the well-known historian. Professor Salvemini, says of Roman Catholics in the Dodecanese, “none belonged to the native population, but were all officials, priests and monks imported from Italy.” Even at that, there are as many Jews and more than twice as many Mohammedans as Roman Catholics there.

From the time of Charlemagne, who slaughtered Saxons who refused to become Roman Catholics, the Vatican has always relied on the sword as its chief means of propagation — indirectly, of course, as the civil power was the “secular arm” of the church. Since the decline of its political domination of Europe in the late Middle Ages, it has intrigued with the crowned heads of Europe to gain its ends. The House of Savoy, although still lacking the open approval of the Vatican in 1912, was anxious to curry its favor. It saw the means of doing so in an attack on the poorly armed Dodecanese (under Turkish domination since the fall of Constantinople) who could be Romanized much to the delight of the Pope. On April 23, 1912, the first of the Islands was invaded and the inferior Turkish garrison forced to surrender almost immediately. One after another the other Islands were forced to give in.

On seizing the Islands, Italian Rear Admiral Ernesto Presbytero issued a solemn declaration in the name of the King of Italy which stated that, “from today all authority of the Ottoman government ceases on the Islands, which under the supervision of the Italian government will be self-governed.” He and his marines were said to have been hailed as emancipators by the Greek inhabitants. But these were just soft words to make the enslavement of the people easier, just as were the promises with which the Vatican cajoled the Orthodox church to reunite with Rome on two different occasions in the past.

Pre-Fascist Persecution

What Italian occupation meant to these Greeks and their religion is well synopsised by Dr. Thomas J. Lacey, an eminent American clergyman, writing in a back issue of the Greek-English monthly *Dodeconesian*:

“Italy holds these lands since 1912 in defiance of the popular will and by sheer brute force. It is reported that the Greek language is under ban. Greek schools are closed, the Greek churches are persecuted. Greek leaders are expatriated. the property of Greek natives confiscated.”

In 1919, during the Peace Conferences following World War I, the Orthodox bishop of Rhodes addressed an appeal to President Wilson that justice be done the Dodecanese. He said in part:

"I denounce the same government of the Provisional Occupation as having oppressed the religious conscience of the Greek Orthodox people. as is clearly shown by the following events:

"In Villnova, Archangeios, Soroni, Masari, Abanton and in the island of Simi and many other places, my Christians have been hindered from performing their religious duties, either because their churches have been closed or because the priests and singers have been imprisoned, as in Lindos, Archangeios and Platanin, or in some other way, as by threats.

“In Archangelos and in Simi the divine services were interrupted by carabinieri who burst into the churches and proceeded to the Sanctuary itself in order to arrest the priests, who were still performing their duties and dressed in priestly vestments. In Alaerma the Holy Gospel was trodden under foot by carabinieri and soldiers intruding into the church. and the icon of the Resurrection and many others were broken...”

“The Orthodox religion and the clergy have been insulted... with the most offensive expressions by Italian officers...”

You will look in vain for any Papal protest against these outrages. When the Roman See stands to gain by the oppression of rival religions, it has no objection. Destruction of heretics has always been its most ardent prayer.

In the negotiations that followed World War I Italy promised in many ways to withdraw its domination of the Dodecanese, but it never did. The Papacy, today, is very loud-mouthed in defending Poland’s right to the Ukraine, (that Pilsudski seized by arms during the Russian revolution), because reactionary landowners have their massive estates there. But in 1919 when Catholic Italy stood to gain by seizure of alien lands, such as Austrian Tyrol or the Dodecanese, the Vatican had not a word to say.

The rise of Mussolini, whom Pope Pius XI called “a man sent by Providence,” was destined to increase the persecution of the Dodecanese and the

substitution of Roman Catholicism for their native and more ancient form of Christianity.

Vatican-Fascist Persecution

Vatican-Fascist cooperation aimed to speed up both the Italianization and Romanizing of the Greek Orthodox inhabitants of the Dodecanese Islands. *The Geographical Journal* of March, 1941, narrated the facts as follows:

“All schools have been remodeled, in 1926 and again more fundamentally in 1937, with Italian as the principal language: no Greek at all in the four lower classes, and thereafter as a minority language like Turkish... Efforts have been made to break the traditional bond between the local church and the Orthodox Patriarch in Constantinople, to assimilate the local rites and doctrines to Roman... There is active Roman propaganda; candidates for ordination must have official permit; Orthodox festivals, and even Orthodox rites at weddings and funerals are forbidden. and there are many surreptitious burials.”

Roman Catholicism favored its customary tactics of suppressing schools whenever possible and making its doctrines a matter of compulsory teaching in those that remained. In Fessopoulos' *Greece Unredeemed* (p. 33) we find:

“At the beginning of the school period in September, the opening of the primary schools was permitted, but not of the gymnasium, the suppression of which was especially sought by the Italian (Roman Catholic) diocese.” In the October 1937 issue of the *Dodeconesian* magazine the July 21, 1937, educational decree of Mussolini is described in part as follows: “The decree finally makes the teaching of the Roman Catholic religion obligatory in all schools of the Islands, which by 90 percent are members of the Eastern Greek Orthodox Church.”

In his zeal to spread Roman Catholicism as the spiritual expression of Fascism, Mussolini rode roughshod over the poor Greek Orthodox of the Dodecanesian Islands. The *N. Y. Times* of August 25, 1935, reported: “Two patriarchal archimandrites (prelates) are serving terms of five and four years respectively, four priests more than four years each and another is serving three years. They were sentences recently given by Italian military courts. Four high-school teachers were sentenced to three-to-five years for

refusing to recognize the Uniat faith, which uses Greek rites but renders allegiance to the Pope.”

J. N. Casavis, a distinguished Greek patriot, in *The Religion of the Dodecanesians* (p. 13), published in 1937, said:

“A tremendous propaganda is carried on by the Catholic missionaries and the Italian Government to change the religion of the Orthodox population. All the means at their disposal are used to silence the voice of the Dodecanesian Church, handed down to us from the time of the Apostles. Italian schools of monks and nuns have been established in the Islands. Many religious customs of the natives have been either restricted or abolished. To conduct the rites of the Epitaph (Good Friday), Second Resurrection, the throwing of the Cross in the waters. etc., costly permits are demanded. Priests going to Dodecanese from other countries, and especially from Greece, are not permitted to officiate. The ordination of new clergymen is prohibited. The most spirited clerics have been imprisoned or exiled... The Orthodox clergy was satirized indecently...”

What Price Morality?

The same Roman Catholic church that denounces relativism and clamors for absolute moral principles, discards or uses its moral doctrines according to whether they hinder or expediently help its political objectives. A case in point is the contrast between the moral principles it proclaims here in the United States and the moral principles it has advocated in the Dodecanesian Islands: Here it forbids mixed marriages; there it advised them, even endowed them, as a means of working Italian Catholics into the Orthodox population. Here it condemns the public schools “because they don’t teach religion”; there it worked to secularize the schools because religion (of the Orthodox church) was an integral part of the teaching. Again, it has decried as persecution the most justifiable regulations imposed on Roman Catholicism by the Mexican government; there it shackled the Orthodox church with every possible legal restriction, even forbidding its clergy to bury the dead without permission of the Italian government. Here it denounces birth control as a depopulizer; there it has taken no steps to arrest the reduction in population, which in some places has been as high as 50% and more, since it increased the proportionate strength of the tiny Roman Catholic minority.

Although the professed policy of the church of Rome is to unite all Catholics in the world under the sole jurisdiction of the Pope, in the Dodecanese every effort has been made by the Italian rulers to sever the bonds

between the local church and the head of the Greek church in Constantinople. On the other hand, when it suits its purpose, the Vatican vociferously protests every smallest restriction of a Roman Catholic population by State laws. The real issue, however, which deadlocked the establishment of the independence of the Dodecanesian church was the refusal of the Orthodox Patriarch of Constantinople to assent to it without submitting the proposal to a plebiscite of the people of the Islands. Needless to say, this democratic procedure was vetoed by Italy and the Vatican.

How blind the Roman Catholic church is to all ideas of tolerance and how unscrupulously interested only in her own aggrandizement is aptly satirized by Professor Salvemini in his book, *Racial Minorities Under Fascism in Italy*, page 29:

"Meanwhile, at Rome, Pius XI — was praying.

"Towards the Greeks of the Dodecanese Pius XI is not obliged to employ the consideration that is necessary in dealing with the Slav Catholics and even more in dealing with the Germans. The Greeks of the Dodecanese are not Catholics but merely schismatic Christians: therefore the head of the Catholic Church not only is under no obligation to protect them but he must seek to convert them to the true faith, even by utilizing the political opportunities furnished by the Fascist domination. It is for this reason that, in June 1928, Pius XI, 'lending ear to the fervent prayers of the Catholics of the islands' — Catholics, of whom none belonged to the native population, but who were all officials, priests, and monks imported from Italy — raised the islands into an archbishopric with its center at Rhodes. Franciscans and other religious orders conducted propaganda: as if they were in an uncivilized country, intensifying the traditional hatred of the 'Latins' among the Greek populace. In September 1931, the intruders loudly took possession of the islands by holding in Rhodes a Eucharistic Congress concluding with a solemn procession:

"'All the houses of the orthodox population' — relates the *Osservatore Romano* of September 21, 1931, in a transport of Joy — 'decked out in festive array with the most beautiful draperies adorning their walls; and in the doorway stood the heads of the families waiting to burn incense as the Holy Sacrament passed by and to sprinkle the procession with fragrant water according to their ritual. This rendering of homage by a people who, although outside the bosom of the Catholic Church, wished to associate themselves with the Catholics in paying reverence to the Sacrificed Jesus, made a deep impression upon those present. It was not less striking to see many houses inhabited by Jews and Mohammedans also festively decorated and adorned with banners and draperies. The magnificent days of the Eucharistic Congress of Rhodes could not have ended with a finer and more consoling triumph.'

"In order to obtain so fine and consoling a triumph in a schismatic land, it was only just that Pius XI should consent to the policy of the Fascist government when it sacrificed a few little liberties of 200,000 German Catholics and 500,000 Slav Catholics in other regions. Present at the Eucharistic Congress of Rhodes were not only a Franciscan friar who had purposely arrived from California, but also Ritter Von Puttingen, 'who had purposely come to represent the German knights of the Order of Jerusalem.' This gentleman, in all probability, was distressed by the thought of what his fellow countrymen in South Tyrol were suffering under the Fascist yoke; but since in Rhodes it was a question affecting, not Germans or Catholics, but Greeks and schismatics, it was natural that he should demonstrate by his presence the pleasure with which his Order welcomed the methods employed by the Holy See in winning a non-Catholic land for the Catholic faith.

"Beyond a doubt, this is the most shameful page in the pontificate of Pope Pius XI."

We are indebted for much of the source material for this article to The Do-decancaian National Council at 30 Rockefeller Plaza, New York 19, N. Y.

Protestants Restricted In Argentina

ARGENTINA, under the Peron dictatorship, still continues to decree disabilities against Protestants. The latest decree goes so far as to give the Roman Catholic church in Argentina actual control of Protestant activities. Following is an AP dispatch from Buenos Aires as published in the *N. Y. Herald Tribune* of last June 2 (1946):

“A government decree issued today ordered registration of all religious organizations except Roman Catholic. The decree forbade establishment of new Protestant missions or churches to work among the Indians and required that in the future all Protestant sects must be approved by the local Catholic Bishop before they can deal with the government.”

This is in keeping with, the tie-up between the Fascist regime and the Catholic church in Argentina. Shortly after the regime gained power, a decree was issued making the teaching of the Roman Catholic religion compulsory in all the schools in Argentina.

Quebec — Spearhead of American Fascism by J. J. Murphy

PEOPLE FAMILIAR with Quebec were able to appreciate the article in *Life* magazine (Oct. 19, 1942) which described at length how priest-ridden its education and politics really are. But even many of these people have been shocked by recent events into a realization that clerical politics in Quebec constitute a threat to disrupt all of Canada. Quebec has grown to the point where it holds the balance of political power in the national Canadian parliament. Its recent success in frustrating unlimited conscription for foreign military service is just another case in point.

Quebec Catholics openly admit that they consider themselves the only real “Canadians.” What they intend to do with Protestantism, once they attain full power, can be deduced from what Jesuit Father Braun of Montreal wrote, with the approval of former Archbishop Bourget, in his book on ‘Christian Marriage’:¹

“It is customary to regard Protestantism as a religion which has rights. This is an error. Protestantism is not a religion; Protestantism has not a single right. It possesses only the force of seduction; it is an error which flatten human nature. Error can have no rights.”

Counter-Reformation and control of political power in Canada are only part of an international Catholic plot to use a pincers movement against the United States to win control of the entire American continent. In another generation, that is by 1970, Catholic Brazil alone will have a population of 100,000,000 according to its present birth rate. Meanwhile Catholic French-Canadians will hold the whip-hand in Canada. Father A. L. Danis of the Catholic university of Ottawa in a speech before the *Catholic Youth Organization* brazenly revealed his church’s plans:

"The people of South America know of Catholic Canada, particularly of French Catholics. Canada is 41 percent Roman Catholic, and by 1970, everything being equal, the Roman Catholic population will be greater. and may well be in the majority.

"With cooperation between the South American countries increasing, French and English Roman Catholics in this country along with the Catholics of the United States and South America will be able to establish an order based upon ideals and traditions of Christianity. We shall find a solution to our ills, see a change in society brought about by a Christian order for this hemisphere in accordance with the doctrines of Popes Leo XIII and Pius XI." (*Ottawa Journal*, January 19. 1942.)

Catholic Fascism aiming at what it calls "restoration of the 'Christian State'" is a powerful force today in Canada, Mexico and Argentina. But even this American program is only part of a world-wide Catholic plot that succeeded in establishing various forms of clerical Fascism in Austria, Portugal, Italy, Spain and Germany. A common purpose and a common war cry to "re-establish the reign of Christ the King" identifies Clerical Fascists, whether they are called *Sinarquists* in Mexico, the *Falange* in Spain, *Cagoulords* in France, or the *Order of Jacques-Cartier* in Canada.

Catholic control of the press in the United States and Canada prevented disclosure of this plot. It was not until a couple of months ago that a Catholic member of the Canadian national legislature, T. D. Bouchard, disclosed the plot on the floor of parliament. Appeasers and intimidated politicians joined forces with the servile press and radio to hush-hush the embarrassing disclosure by branding it "preposterous" and abusing Senator Bouchard in typically Catholic fashion. Needless to say, all the defenders of Catholicism against the charges made brandished empty generalities. Not one got down to realities or refuted a single one of the concrete facts advanced by Senator Bouchard.

The purpose of this article is to show that this recent Catholic sore on the body politic of Canada is just the most recent manifestation of a long-standing disease. The plot to Catholicize Canada by force is a century old. With each gain in the Catholic population and each resultant increase of Clerical political power the threat increases. But to understand it you must go back to its roots.

Adolphus M. Hart speaking of the Canadian rebellions of 1837-38 says:²

“The true history of the Canadian Rebellion has never been written. It originated in a deep-seated hatred against the English race in Canada. Even at that early period, it contemplated eventually the formation of a Roman Catholic nation on the shores of the St. Lawrence.”

One of the boldest admissions of the Catholic church in Canada on its designs to seize political control was the *Programme Catholique*, published several months before elections to the House of Commons in 1871. It was first published in *Le Journal de Trois Rivières* on April 20, 1870. It soon received high-pressure publicity throughout the Province of Quebec, and was reprinted in countless handbills and leading Catholic organs such as *Ordre*, *Nouveau Monde*, and *Courier du Canada*.

The *Programme Catholique* received approval of the hierarchy. The Bishop of Trois Rivières highly endorsed it in a Pastoral letter. The Archbishop of Montreal formally issued the following statement on May 6, 1870:

“This is to certify that I approve of the *Programme Catholique* in every point, and that there is nothing in it, which, in my opinion, is worthy of blame, even on the score of timeliness.”

The following excerpts are translated word for word from the *Programme Catholique*:

"THE CATHOLIC PROGRAM AND THE APPROACHING ELECTIONS

"Our country, submitted to a constitutional rule, will in a short time have to choose Representatives. This simple fact necessarily raises a question which our duty obliges us to settle and this question should be put as follows:

"What should be the course to be pursued by Catholic voters in the controversy that is about to take place, and what should be their line of conduct in the choice of candidates, who will seek their votes?

"We believe that we can answer this question in a satisfactory manner by affording some development to the ideas expressed by His Grace, the Lord Bishop of Trois Rivières in his last Pastoral Letter.

"Here are the words which we find in it:

"The men whom you send to represent you in the Legislature are required to protect and defend your religious interests, according to the spirit of the Church, as well as to promote and protect your temporal interests, for civil laws are necessarily in relation with religion. It is what the Fathers of the Council [Canadian Catholic hierarchy] plainly said in their decree.

"You should therefore prudently assure yourselves that the candidate to whom you give your vote is duly qualified on both of these points, and he offers, morally speaking, all suitable guarantees for the protection of these grave interests... It is by a prudent choice of your Legislators that you will assure to yourselves the preservation and enjoyment of that liberty: the most precious one of all, which would give your chief Pastors the supreme advantage of being able to govern the Church of Canada under the immediate advice and direction of the Holy See and the Catholic Church. the mother and ruler of all churches.'

"This advice dictated by wisdom will, we trust, be grasped by all the Catholic voters of the Province of Quebec. It is impossible to deny that politics is closely bound up with religion, and that the separation of Church and State is an absurd and impious doctrine. This is particularly true of constitutional rule that gives to parliament all power over legislation. and places in the hands of its members a double-edged sword which may become terrifying.

"For this reason it becomes necessary that those who exercise this legislative authority should be in perfect harmony with the teachings of the Church... The full and entire adherence to Roman Catholic teachings in religious politics. and social economy should be the first and principal qualification that Catholic voters should demand from the Catholic candidate. It is the safest standard they have by which to judge men and events."

All the Catholic bishops of Quebec approved of the Catholic Program, except three. They were as heartily in favor of it as the others, but thought it might be poor politics on the part of the church to disclose its hand too early in the game. How wholeheartedly the hierarchy approved can best be seen by the joint Pastoral Letter issued on September 22, 1875, by all the bishops. This solemn and official document, written for the instruction of the clergy and people, assumes that the Roman Catholic church is a society perfect in itself, distinct and independent of civil society, having legislators, judges, and power to enforce its laws. From this the Pastoral proceeds to declare that "not only is the Church independent of civil society, she is superior by her origin, her extent and her object." The Pastoral reaches its climax when it categorically declares: "The State is therefore in the Church, and not the Church in the State."

Much as Catholic propaganda spreads the myth that the Roman church scrupulously avoids politics, facts prove the contrary. Virgin Catholic territory like Quebec is striking proof of the essential political nature and pur-

pose of the Roman Catholic system. Charles Lindsay in his extremely tolerant book, quoted above, says (p. 272) of Catholic compliance in Quebec with the joint Pastoral quoted above:

“At every election that has taken place since the joint Pastoral was issued, the parish priests at Quebec have made the walls of the sanctuary echo with the praise of one candidate or party and the censure of the other. They commence as instructed by their superiors, by reading the joint episcopal letter and proceed to comment on it at great length, returning to the charge on several occasions. Every sermon delivered between the Issuing of the writ of election and the day of polling is a political harangue.”

_How the conspiracy to make Quebec the spearhead of Fascism in all of Canada is now being carried on by the secret Catholic Order of Jacques-Cartier, is fully treated by Senator T. D. Bouchard in his article that follows in this issue of our magazine.

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1. Charles Lindsey, *Rome in Canada*, page 316.↩
 2. *The Political State and Condition His Majesty's Protestant Subjects in the Province of Quebec*, page 47.↩

The History Of Father Tiso Of Slovakia By J. J. Murphy

[On December 12, 1941, Josef Tiso, Roman Catholic priest and monsignor, as President of Hitler's puppet-state of Slovakia, declared war on the United States. The following article gives a factual description of Tiso and his Vatican-supported Nazi regime.]

IF A ROMAN CATHOLIC PRIEST became ruler of the United States, what would happen to our country! The Roman Catholic church promptly answers, "Nothing to be afraid of. First of all, the question is fantastic and ridiculous, for the church would never allow one of its clergymen to rule a country. Besides, even if she did, the priest would solemnly fulfill his oath to uphold the constitution and government, the same as any other good citizen."

This Catholic plea of self-defense sounds logical and reasonable. Unfortunately, however, this glamorous theory trips over actual facts. To answer the question above we do not have to rely on speculation. Current history provides us with cold facts. Twice since the first World War, Roman Catholic prelates have slipped from behind the curtain and openly ruled two countries right in the strategic center of Europe. The first of these Vatican prelates was Monsignor Ignaz Seipel. How he wheedled himself into power over republican Austria only to destroy its democracy and establish Fascism is shown in my pamphlet, *Clerical Fascism in Austria*.¹ A thumbnail description of Msgr. Seipel's insidious work of destruction, with full emphasis on his Jesuitical deceit, is given on page 492 of *Betrayal in Central Europe*, a book by the distinguished journalist G. E. R. Gedye who lived in Vienna during those fateful years:

“How softly trod Msgr. Seipel when I first went to Austria in 1925 — how persuasive his slogans. ‘True’ democracy was what he wanted, ‘freedom of the streets,’ disarmament of ‘party armies.’ And what he achieved was the ‘Bloody 10th of July’ in 1927, the Dollfuss and Schuschnigg dictatorships, the destruction of the opposition press and Parliament, the bombardments of February 1934. Had he mentioned these in 1925 as his aims, he would have been overthrown in 24 hours.”

The second Roman Catholic prelate to seize supreme power in a democratic country in recent years was Father Josef Tiso, a Roman Catholic priest who was later made a Right Reverend Monsignor and given honorary membership in the Papal household, after he accomplished his assigned task of destroying the Czechoslovakian republic. He ruled Slovakia as Hitler’s puppet, while the Vatican beamed its approval.

Who is Msgr. Tiso? How did the Vatican maneuver him into power? What type of character does the Vatican choose for playing a leading role in its drama of power politics? How well did he merit Hitler’s intimate approval? What did the Vatican paper, *Osservatore Romano*, say of him? It is the purpose of this article to answer these questions from facts of recent history. It is regrettable that far more damning evidence was burned by the Nazis or lies hidden in the vaults of the Vatican. Even the press of this country has done its best to hide from the public Msgr. Tiso’s high standing in Vatican circles. It has left everyone under the impression that he is not even a priest by generally referring to him merely as “Dr. Tiso.”



Traitor To Enslaved Slovakia

Slovakia, the native land of Josef Tiso, is larger than Belgium. Previous to its liberation by the Allies in the last World War and its incorporation into the Czechoslovakian republic, Slovakia was for centuries an impoverished, illiterate Catholic land dominated and exploited by the kings of Catholic Hungary

with the complete approval of the Vatican. As in other priest-ridden countries, such as Portugal and Spain, a deliberate plan was carried out to keep the masses groveling in ignorance.²

“During the Hungarian regime there was no Slovak library, no Slovak university, nor even a Slovak secondary school in Slovakia.”

Slovakia with its illiterate masses was an ideal spot for Vatican power politics. As in Ireland, the Vatican allowed the lower clergy to sponsor movements for national liberation, but kept them from ever attaining success by double-crossing them through its own diplomats and the native hierarchy who worked hand-in-glove with the ruling monarch. This served two purposes: It convinced the illiterate masses that the Catholic church was the champion of its liberation, and turned their fervent nationalism into chains that bound them still closer to the church. At the same time, these movements for national liberation, completely under church control, were used as a club over the heads of the Hungarian kings and the Austrian emperors to hold them in line and to put more and more State powers into the hands of church authorities. The latest of these Catholic Slovak movements for liberation from Hungary was known after its priest-founder as the Hlinka movement. It was reactionary and anti-Semitic. Fundamentally it was not anti-Hungarian at all. It was an agitation group, led on by will-o'-the-wisps, that could be turned to whatever political purpose suited the Vatican at a given moment. Before World War I it was anti-Hungarian, for reasons mentioned above. After Slovakia was liberated and became part of the Czechoslovakian republic, Father Hlinka continued to agitate and turned his highly organized minority against the Prague government, relying for outside support on the Hungarian dictatorship, traditional enemy of Slovak nationalism. G. E. Gedye in his book mentioned above (p. 409) says:

“True, only 30% of the population stood behind the fanatic village priest, Father Hlinka, in his independence program, but... Father Hlinka’s voice sounded twice as loud through the ever ready Hungarian megaphone.”

Father Hlinka’s agitation against Prague was part of well-planned Vatican strategy. Rome hated the democratic government of Czechoslovakia because it was a liberal government founded by two distinguished Freemasons and patriots, Thomas Masaryk and Eduard Benes. It hated it even more because it had launched an intensive educational campaign that established in Slovakia 3,106

libraries with 20 million books and 3,377 schools ranging from grammar schools to colleges. Moreover, a weak, independent Slovakia, lopped off from Czechoslovakia, could be more easily maneuvered in the Vatican plans to reestablish the Germanic, Holy Roman Empire.’

Father Tiso, who succeeded Father Hlinka, in the leadership of the Hlinka movement and achieved his goal by union with Pan-Germania, was the ideal type of Clerical to lead a treacherous movement. He was a born traitor to everyone but his church. In the book, *Hungary's Alibi*, he is called “the primitive quisling.” Johannes Steel calls him " a turncoat with a rich background of professional experience." *Current Biography*, says: “When Vidkun Quisling was still an obscure turncoat, Monsignor Josef Tiso was already a full-fledged, high-ranking traitor .”³

Josef Tiso’s loyalty to the Catholic church and his treachery toward all other interests were obviously noticed by his ecclesiastical superiors during the many years of his training for the priesthood. This was all to the good, as far as the church was concerned. Treachery is the blood-brother of opportunism and compromise. And political opportunism is the trump card of Vatican diplomacy, as a distinguished journalist implied when he said: “The Vatican has always been prepared to make every necessary political compromise, so long as such compromises would assure certain advantages for the Catholic Church.”⁴

In fact, it was Tiso’s betrayal of his own people and his servility to the Hungarian conquerors that first attracted him to the Hungarian bishop who sponsored his education for the priesthood. As *Current Biography*, 1943, remarks (p. 764) about Tiso:

“An overambitious youth, he learned early in his life that boot-licking was a key to success. In Slovakia this meant servility to the Magyars (Hungarians) and the opportunistic young Tiso posed as a fawning, rabid pro-Hungarian.”

It should not be overlooked that Tiso’s servility to the Hungarian tyrants of his country was wholly in accord with the teaching of the church to whose welfare he had devoted his treachery. The Catholic catechism that was taught in his time in Austria-Hungary had the political purpose of keeping subject peoples, like the Slovaks, under the heel of the emperor. It read in part as follows:⁵

"Q. How should subjects behave toward their sovereigns?

A. — Subjects should behave toward their sovereigns exactly as slaves toward their masters."

In recruiting candidates for its political ministry and diplomatic corps the Roman Catholic church is interested in their Machiavellian qualifications and not their morality. This is openly implied in the following quotation from the above-mentioned edition of *Current Biography* (p. 764) where, after telling that Tiso was ordained to the priesthood in 1909 and made secretary to the Bishop of Nitra, it adds:

"At the latter's request, he was appointed religious instructor at a girls' secondary school in Nitra. Accusations of misconduct by the parents of the girls... in no way impeded Tiso's steady promotion, nor did this earn the disapprobation of his bishop, who appointed him chaplain to the prosperous village of Banovce. Here as in Nitra, he continued his anti-Slovak activities. He... became a columnist for the rabble-rousing Hungarian weekly, *Nyitrai Szemle*, a counterpart of the American (Father Coughlin's) *Social Justice*, which specialized in Slovak-baiting."

During World War I Father Tiso, under guise of a chaplain in the Austrian-Hungarian armies, ferreted out pro-democratic Slovak soldiers who were unenthusiastic about fighting for their oppressors. "Even after the overthrow of Austria-Hungary Tiso continued to serve his Hungarian masters... It was only after the united Czech and Slovak national armies chased the Hungarians out of Slovakia that Tiso suddenly discovered that he had been a Slovak nationalist right along. In no time at all [with church backing] he was on top of the band wagon... With the birth of the Czechoslovak Republic, the opportunistic Tiso joined the *Slovak People's Party*, a conservative, Catholic political organization whose program was reactionary. *The People's Party* vigorously expounded Slovak grievances; its leader was Msgr. Andreas Hlinka."⁶

False-Front Strategy

To help Father Tiso establish himself politically as a Slovak nationalist, after having been an Hungarian lackey all his life, the Catholic church not only gave him additional honors, but supplied him powers that gave him a whip-hand over fellow clergymen, who might otherwise have been tempted to oppose him. He was named Dean of the clergy for his district and Chief Inspector of the Clergy. The mumbo-jumbo of church approval won him instant approval from his illiterate fellow Slovaks, whom he had consistently double-crossed. From then on he was a political success. As *Current Biography* re-

marks, he won a seat to the National Parliament in Prague that same year, even though he had failed in every previous election. The same book (p. 764) goes on to say:

“In Parliament Tiso assured the Czech deputies that he was a staunch believer in unity, while to his constituents at home he delivered speeches berating the Czechs. The artifice worked, and in 1926, when a coalition government was formed, Tiso received the portfolio of Minister of Health. His closest political friend in those years was one Bela Tuka, who was convicted in 1929 as an Hungarian spy. Although Tiso was generally believed to have been implicated in the scandal, he managed to keep his tracks covered.”

This crafty deal was the old Jesuitical trick of playing both ends against the middle. Father Tiso played the Slovaks against the Czechs, all Czechoslovakia against Hungary, and eventually twisted them all into the hands of a militarist Germany, that Pope Leo XIII had insisted must become the temporal arm of the Catholic church.⁷

The Pan-German reactionaries, who brought Hitler to power, believed that Czechoslovakia had no right to independent existence, and from the beginning plotted its destruction. Their hatred was equaled only by that of the Vatican. Andre Visson in *The Coming Struggle for Peace* (p. 172) says:

“In the first years after World War I, the two main obstacles to the realization of the Vatican’s plans in Central Europe were Czechoslovakia and Yugoslavia... It did not have any sympathy for either of these states.”

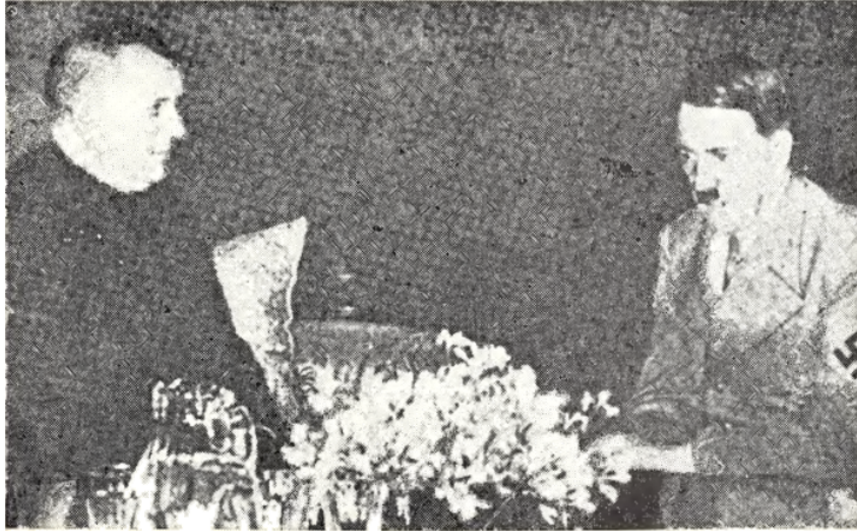
With Father Tiso in power and the military strength of the Catholic Hlinka Guard constantly increasing, plans for the destruction of Czechoslovakia rapidly matured, especially after the concordat between Hitler and the Vatican was signed in 1933. The first step toward this goal was the securing of self-government for Slovakia by Father Tiso, who acted on orders from Hitler, according to the *New York Times* of Oct. 26, 1939. It followed by six months the death of Msgr. Hlinka and the full assumption of power by Father Tiso. The events of 1938-39 in Czechoslovakia are telescoped into a few words by *Current Biography* (p. 764):

“The Munich betrayal opened new vistas to the ambitious Tiso. He forced Prague to grant permission for the formation of an independent Slovak Government in Bratislava [the capital] within the jurisdiction of the Federal Republic. In October, 1938, Tiso assumed the Premiership of the new government and, tongue in cheek, took the oath of allegiance to the Czechoslovak Republic. Entrenched in his new post, Tiso became openly Hitler’s tool. In March, 1939, the two contrived a plot whereby Czechoslovakia was to be strangled in a pincer movement of the Nazis and Tiso’s stalwarts [the Catholic Hlinka Guards].”

Meanwhile Catholic Emil Hacha, a former State officer in the Austrian-Hungarian Empire, an undisguised reactionary, in 1938 succeeded Dr. Eduard Benes, a liberal and a Protestant, as president of Czechoslovakia. The fate of the country was now sealed. The following spring Tiso attempted a putsch to sever even the nominal connections of Slovakia with Czechoslovakia. He failed, fled to a Jesuit monastery where he was provided with a secret airplane that flew him to Hitler in Berlin. Time magazine of March 20, 1939, said: “Adolf Hitler immediately received him for a 40-minute conference.” Before he returned to Slovakia Father Tiso phoned the following Pan-German message to his all-Catholic Parliament: “The return of Czechoslovakia to the German Reich would signify the restoration of ancient historical conditions.”

Commenting on events at this point of recent history, Professor Frederick L. Schuman of Williams College has this to say:⁸

“Hitler’s abrupt liquidation of Czechoslovakia followed. The technique was a masterly combination of ‘Trojan Horse’ and ‘Fifth Column’ operations... The Slovak autonomists were led by the Premier, Father Tiso. His regime at Bratislava was already anti-Semitic and totalitarian... A private militia, the Hlinka Guards, was organized and equipped with German aid... On March 6 Hacha dismissed the Ruthenian cabinet and asked Father Volosin to form a new government.”



MSGR. TISO AND HITLER AT THE REICH'S CHANCELLERY IN BERLIN
In its obituary write-up of Hitler on May 2, 1945, the N. Y. 'Times' stated that it was at this meeting, on March 12, 1939, that Czechoslovakia was sold out to Hitler.

Hitler's Stooge

Where you find Catholicism you find persecution of the Jews. It is not surprising then to find that priest-led Slovakia even outdid other Catholic countries like Austria, Poland and Hungary in its persecution of the Jews, for it was more directly dominated by the Vatican. The anti-Semitism of Msgr. Hlinka's *Slovak People's Party*, which had been held back from open murder of the Jews by the Czechoslovak constitution, rivaled Hitler in sadism as soon as it seized control of Slovakia. Speaking of the Nazification that followed the foundation of Father Tiso's puppet republic, *Czechoslovakia, The Unknown Country* (p. 92), a semi-official government publication, says:

"The Nuremberg laws were immediately introduced and strictly enforced. All Jewish property was seized... A German bill handed to Slovakia alone amounted to more than \$20,000,000 for 'ridding the country of Jews.' This included expenses for deporting 65,000 Jews and settling them in Eastern Poland where they were massacred or put in the gas chambers..."

Current Biography (1943) on page 765 states:

“Of 90,000 Slovakian Jews, according to figures released by the United States Department of State, some 70,000 had been deported to East European prison and labor camps, and the remainder were expected to follow.”

There is no doubt that practically all the remaining Jews did follow the 70,000 to Poland and to death, except five to ten thousand who abjectly became “converts” to Roman Catholicism. Father Tiso was singled out by Hitler himself as the first ruler in Europe who made his country “Judenrein,” or Jew-free.

A *United Press* dispatch from London on June 25, 1942, stated that Tiso boasted that he had purged his country of Jews. It added its own comment that Tiso had “out-Hitlered Hitler” in his brutality. It also told that many of the Jewish minority who had escaped exile fled to Catholic Hungary where “a bigscale racket” of selling baptismal certificates ensued. Explicit mention was made that Catholic priests were directly involved.

How Father Tiso worked essentially in and through the Catholic church is reflected in the fact that he chose Catholic churches as the sounding-board of his anti-Semitism, and Catholic teaching as his guiding light. If what he taught was not sound Catholic doctrine, he would have been suspended by his bishop and excommunicated by the Vatican. As early as September 27, 1940, Father Tiso declared in the Catholic church at Zilina that “Catholicism and National Socialism have much in common.” The *Jewish Telegraphic Agency* of August 18, 1942, related how Father Tiso, speaking before a Catholic church audience in Holitch declared that in deporting the Jews “Slovakia is acting in accordance with the Lord God’s command.” He added: “Slovakia wanted at last to be rid of its eternal enemies and in doing so acted in a primitive Christian way.”

Along with anti-Semitism Father Tiso introduced all the other Nazi outrages. They are well summarized in the following excerpt from an article in *Collier’s* of January 8, 1944, that treated of Slovakia:

“The youth of Slovakia seized and marched off to cold and hunger and death... the creation of an Iron Guard to shoot down strikers and saboteurs; the Germanization of the school system; the expropriation of property, the confiscation of grain and foodstuffs, and the dispatch of Slovak youth to the Russian front.”

Hitler considered Father Tiso one of his right-hand men who anticipated his every wish. He showed his appreciation and gratitude by showering Tiso with Nazi honors and decorations. *Current Biography* (p. 765) states: “For his be-

trayal of the Czechs and the Slovaks, Tiso received the Iron Cross from Hitler on October 25, 1939.” The *New York Times* of March 15, 1943, reported:

“Reichsfuehrer Hitler has conferred the Gold Grand Cross of the Order of the German Eagle, the highest of the five grades of the decoration for foreigners on Josef Tiso, President of Slovakia...”

This series of honors conferred on Tiso throughout the regime of Hitler, as well as innumerable conferences between them, demolish any Catholic argument that Tiso was misled by Hitler or merely gave him a minimum of cooperation. No other puppet leader received such honors. Even after Russian reverses, Hitler and Tiso conferred in April, 1943, at Hitler’s headquarters on the eastern front. Right up to the last Tiso, unlike Horthy and other puppet leaders, remained faithful to Hitler and conferred repeatedly with him in Berlin. Since Tiso had always been treacherous to everyone but the Catholic church, it would be difficult to explain his devotion to Hitler except that he saw in him a great defender of Catholicism against the forces of Protestantism and world democracy which the Vatican had denounced for centuries.

Nor in considering Father Tiso should it be overlooked that the honors conferred on Tiso were indirectly honors conferred on the Vatican whom Tiso as a priest necessarily represented. The Vatican rightly understood this and indirectly reciprocated the honors to Hitler by conferring the Order of Pope Pius XII on Mihail Antonescu, Hitler’s puppet ruler in Rumania, who was not even a Roman Catholic. The *New York Times* of July 15, 1943, which reported this fact, emphasized that this Papal honor was “the highest decoration that the Vatican can confer.” It paralleled Hitler’s highest honor conferred on Tiso four months previously.



Reichsfuehrer Hitler greets the Rt. Rev. Msgr. Joseph Tiso, Slovakian Chief of State, Papal Chamberlain and Roman Catholic priest, at Hitler's field headquarters on the Eastern Front, October, 1941.

Collaboration Of Pius XII

Everyone knows that, if the Vatican disapproved of Father Tiso's intimate and whole-hearted cooperation with Nazism, it could have silenced and excommunicated him with all the force of its iron-clad discipline. That the Vatican's approval of Tiso's policy was not merely negative is evidenced by the fact that it was the one who raised him to his position of puppet ruler of Slovakia. Not a word was ever spoken by the Pope against the Nazi terrors practiced by this Catholic priest. In fact Slovakia's immunity to criticism was only part of the silent approval given to all Nazi outrages as the *New York Times* of January 3, 1940, implied when it spoke apologetically of the studied silence of the Vatican's official newspaper:

"The *Osservatore Romano* publishes facts of the persecution in Germany and Bohemia-Moravia Protectorate only in rare cases. This is partly the result of the Pope's desire not to exacerbate relations with Germany."

One of the most damaging of the Vatican's approvals of Tiso is that, after he started to betray and Nazify Slovakia, it conferred on him a Right Reverend monsignorship and membership in the Papal household. The exact time of this honor has not been divulged by the Vatican. But Time magazine of November 6, 1939, emphasized that Father Tiso was only a priest, in contrast to Ignaz Seipel of Austria who was a Monsignor. The *New York Times*, a month earlier, on October 27, 1939, referred to him as "Father Tiso" and quoted Vatican authorities as saying, "he is a mere priest and subject as such to the jurisdiction of his own Bishop of the Bratislava diocese." Sometime therefore in 1940 after Tiso betrayed Slovakia and started to Nazify it, he was honored with a Monsignorship by the Vatican. From then on he is referred to no longer as "Father Tiso" but as "Msgr. Tiso," in the few instances where the American press forgot to hide his church affiliation by calling him "Dr. Tiso."

It is no secret that Msgr. Tiso had Vatican support, and could not have stayed in office without it. A Catholic people would not have tolerated an excommunicated priest as president of their country. This is what Andre Visson implied, when on page 174 of his above-quoted book, he says: 4 "The puppet Slovakia with its Clerical Premier, Josef Tiso, who succeeded Msgr. Hlinka, necessarily enjoys the support of the Vatican." This is confirmed in an article in the *Washington Post* of February 21, 1943.

In the *Encyclopedia Britannica* Book of the Year, 1940, the historical fact is recorded as follows:

"Under the leadership of Msgr. Josef Tiso, Slovakia organized a semi-Fascist regime, introducing much of National Socialist (Nazi) legislation, pursuing a strictly anti-Semitic course, but relying on the support of the Catholic Church."

Premier Tuka, Tiso's confidant and assistant, was quoted in the *New York Times* of August 30, 1940, as saying that Slovakia was being ruled by "a combination of German Nazism and Roman Catholicism ."

If further confirmation is needed to clinch the Vatican's direct approval of Msgr. Tiso and all he stood for, it can be found in the Catholic press quotation of a Vatican broadcast that was obviously directed to Slovakia itself to strengthen the hands of Tiso. The leading Catholic paper in London, the *Tablet*, in its issue of July 27, 1940, quoted the Vatican broadcast as follows:

“The announcement by Monsignor Tiso, head of the Slovak State, of his intention to reconstruct Slovakia on a Christian plan, is greatly welcomed by the Holy See. The new organization of the State is to be based on the Corporate system [Catholic form of a non-electoral fascist State], on Christian [non-Jewish] lines and modeled on the system which has proved so successful in Portugal... This coming so soon after Marshal Petain’s statement that he intended to reconstruct France on a Christian basis, is doubly welcome.”

Conclusion

Msgr. Tiso was captured by the invading Americans last May, and has since been handed over to the Czechoslovak government in Prague. This was arranged by Vatican authorities in order to prevent his coming up for trial before an international court in London or Berlin and thus avoid the scandal of it being made known in the American press. In this way Tiso will die as shamefully as he lived, without the American public knowing that he was a Roman Catholic priest and honored prelate who faithfully carried out the orders of his church as the Torquemada of Slovakia. Now that Hitlerism is a lost cause, Tiso has become a liability to the Vatican and the sooner he is dead and forgotten the better for its future plans.

Meanwhile the Vatican goes its way busy mending its fences and hiding behind the mask of democracy, picking up the anti-Bolshevist standard where Hitler dropped it, rallying the forces of reaction against “revolution and Communism,” fighting to preserve Fascism in Spain, Portugal and Argentina, planning a Third World War that will defeat Russia and reestablish the long-lost political-religious monopoly of the medieval Roman church. Helping it is the criminal silence of the servile American press.

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1. Listed for sale on the inside of the back cover of this magazine.↩
 2. Page 74 of Czechoslovakia, *The Unknown Country*, edited by Nicholas G. Balint, published by Inter-Allied Publications, New York, for distribution by the Czechoslovak Government Information Service.↩
 3. *Hungary’s Alibi* by W. S. Faber, p. 3; *Men Behind the War*, by Johannes Steel, p. 400; *Current Biography*, 1943 volume, p. 763.↩
 4. *The Coming Struggle for Peace*, by Andre Visson, New York, 1944, page 175.↩
 5. Quoted from *Contemporary Italy*, by Count Carlo Sforza, a Roman Catholic, page 64; New York, 1944.↩

6. *Current Biography*, 1943, page 764.↵
7. *The Kaiser's Memoirs, autobiography of Kaiser Wilhelm II*, p. 211.
Translation by Thomas R. Ybarra.↵
8. *Night Over Europe* by Frederick L. Schuman, Woodrow Wilson professor
of Government at Williams College. New York, 1941.↵

Sweden — Example Of A Protestant Country By L. H. Lehmann And J. J. Murphy

PREVIOUS ARTICLES in this magazine have analyzed conditions in countries where the Roman Catholic religion has exclusively controlled education, morals, marriage, social life, and the making of war and peace. There is ample evidence to show that, in the Latin-European countries of Italy, Spain and Portugal, as well as in South American countries and in Catholic Quebec, where the effects of the Protestant Reformation have not been allowed to penetrate, illiteracy and illegitimacy are abnormally high, the masses of the people are generally impoverished, the standard of morals is not of the best, wars and pestilences have abounded, and human life in general has not been held in very high esteem.

In Portugal, for instance, according to Time magazine of last July 22, the percentage of those who can read and write is only 50%, but adds that since those who can barely sign their names are counted as literate, the actual figure is much lower."

In Latin American countries illiteracy is estimated as ranging from 50% to 80%, and illegitimacy from 25% to 50%. The authoritative work, *Latin America in the Future World*¹ (p. 4), states that, "One half of the Latin-American population is suffering from infection or deficiency diseases." The average life-span ranges from a high of 47 years in more fortunate areas, to a low of 32 years in Peru. In the French-Catholic cities of Quebec, health records improve in direct proportion to the number of Protestant inhabitants.

For contrasting conditions in a wholly Protestant country with those in the Catholic-dominated countries mentioned above, no better example can be found than Sweden.

Here is a country that has been completely cut off from Catholic influence since the Reformation. Of particular significance is the fact that Sweden broke from Rome in 1527 — thirteen years before the Jesuit order was founded, and

to this day is the country in Europe, except Switzerland, that still prohibits the establishment of the Jesuit order within its confines. Individual Jesuits have been able to enter Sweden since the end of the last century, but missionary activity is not allowed them and they can work there only under the guise of assistants to the ordinary parish priests. Out of Sweden's total population of 6,266,888, there are only 3,500 Roman Catholics. It has been completely free from war for the past 132 years.

The following summary of conditions in Protestant Sweden speaks for itself. How much those are due to its almost 100% adherence to Evangelical Christianity as reasserted by Martin Luther, and to its complete freedom from Jesuit Catholic influence, our readers can judge for themselves:



Religion

After its conversion to Christianity Sweden finally came under papal dominion, as did all Western Europe by the later Middle Ages. But it was one of the

last countries in Western Europe to come under the power of the pope. *A History of Sweden*² by Carl Grimber (p. 59) speaking of the middle of the 12th century says:

“By this time most of the European lauds recognized the pope in Rome as their spiritual head. The Holy Father, as he was called, was regarded as the successor of St. Peter and the vicegerent of Christ on earth. Should anyone, even though he were a prince or king, venture to resist an order of the Church, the pope would issue a bull of excommunication against him, and woe to anyone who fell under this ban. He was thrust out from Christian society, no priest was allowed to administer Communion to him or to bury his dead body. No one must shelter him or give him food or drink. He was cursed in life and cursed in death. He was a wanderer on earth, and, if he died under the ban, his soul was held to be lost.”

Through the Reformation the church of Sweden became entirely Protestant and has remained faithful to the Evangelical doctrines of Luther to this day. It is strictly a Lutheran country, democratic in both church and state in the truest sense of the word.

The following quotations about the religion of Sweden are taken from *The Sweden Yearbook*, 1938:

“The Reformation was carried through in its external forms shortly after 1520 by Gustavus Vasa... The predominating religious personality of the Reformation period was Olaus Petri, a brave, pure and steadfast character, who was untiring in his zeal, but moderate and sober, at once a reformer and a humanist... His younger brother, Laurentius, was for over 40 years archbishop of Uppsala and completed in a wise and prudent manner the improvement of the Church. No Roman Catholic minority remained. The Episcopate and diocesan synods were retained and church adornment was not interfered with... The independence of the Church was maintained against the pretensions of the State. The Bible and other religious books were translated... The outstanding figure in the modern history of the Church of Sweden is Archbishop Nathan Söderblom (died 1931) who inaugurated the world-wide church unity movement throughout the world...”The Reformation eliminated the sacrifice of the Mass from the church service and made the sermon the central feature... The principal service is still called High Mass, but may, however, be celebrated without the Eucharist.” (pp. 45-6)

“The relations of the Church to other religious denominations are nowadays regulated by the Dissenters Act, 1873. Marriage by registrar as optional was introduced in 1908. Besides the Methodist community, counting about 15,000 members, only a few very small communities have seceded from the Church. About 1¼ percent of the population are not baptized. There are about 3,500 Roman Catholics and 6,500 Jews...

‘The Swedish Mission Association’ with about 113,000 members is Congregational... but remains within the established Church, as do the Baptists with more than 65,000 members.” (p. 43)

The democratic nature of the Protestant church in Sweden is emphasized as follows:

"The Church of Sweden consists of 2,564 parishes. In each parish there is a parish assembly in which all men and women who have not seceded from the church are entitled to vote. In small parishes the parish assembly elects the vestry or church board, and decides in local church questions... The clergy are elected by the parish on very democratic principles. The right of the parish to elect its own priest originates in the ancient self-government... The bishops are elected by the clergy of the diocese... (p. 42)

Government

From *World Week* magazine of Feb. 18, 1946 (pp. 4-5):

"Sweden is a socialist democracy with the most advanced social welfare program and the highest standard of living in all of Europe."

"In 1866 the Riksdag or parliament was made into a democratic bicameral legislative body, and universal suffrage was adopted... The government is a constitutional monarchy, somewhat like that of Britain. The present Constitution, adopted on June 6, 1809, is the oldest written constitution in Europe... A republic could be established at any time by the vote of two successive Riksdags. The real chief executive is the prime minister, appointed by the King at the recommendation of the Riksdag. He is usually the leader of the party having the largest representation in the national legislature... For many years the largest political organization in the country has been the Social Democratic party, a socialist group whose program is not unlike that of the British Labor party."

In the spirit of true democracy the emphasis in Sweden is on local government and decentralization. For example, in its highly efficient program of preventive medicine and medical care, the bulk of the expense is carried by local communities, with federal funds as a sort of supplement aiming mostly at ironing out inequities between poorer and richer districts.

Swedes, whether male or female, are allowed to vote after their 23rd year.

Freedom Of Women

Carl Grimberg in his *History of Sweden* says (p. 349):

“In 1845 the first step in establishing woman’s rights was taken, when the Riksdag decided that the inheritance of brother and sister should be equal. Another step in her emancipation was taken when the Riksdag decided that an unmarried woman was of age and responsible for herself at the same age as a man. The Riksdag has also from time to time opened a way for her to earn her support. She has been given the right to enter trades, professions, and government service. For a long time her highest aim was to secure the right of suffrage. This reform was carried through the Riksdag of 1919 and was confirmed by the Riksdag of 1921”

Morals

The Sweden Yearbook, 1935 says (p. 195):

“A characteristic feature in the Swedish legislation concerning the sale of alcoholic liquor and wines is that private economic interest is to a very great extent disconnected from that sale. This is practically the case not only with reference to the wholesale business but as regards the retail as well which comprises about 90% of the total trade. The two branches of sale are namely entrusted to separate organs... in reality they are public institutions over whose management and activities the public authorities exercise decisive sway.”

There is a so-called Bratt system that regulates the sale of liquor both as to quantity and purchaser. It is to be sold only to known persons who will not abuse it. Local communities are allowed the right to vote down the sale of all liquor. The number of liquor stores is kept small and scattered. Community temperance boards gather and give out to liquor-store employees information for their guidance, including the names of individuals from whom liquor should be withheld.

Peter Wieselgren, a Lutheran minister in the early 19th century, was the great reformer who killed the abuse of liquor that for a while threatened the ruin of all Sweden.

Education

Education has been compulsory in Sweden since 1842.

“Swedish popular education is not surpassed in any country and is equaled in few.” (*A History of Sweden* by Carl Grimberg, p. 357)

The prominent role played by the Protestant church in bringing education in Sweden to its present high level is stressed in *The Sweden Yearbook, 1935* on

page 42:

“The schools were inaugurated by the church. The high standard of education of the people was originally to a great extent the result of the work of the clergy. The old order of the parish assembly electing school boards is preserved only in small parishes. In all others local school questions are in the hands of the communal authorities, who elect the school board, on which the clergy is represented. Religious teaching in the Bible and church history is given in all schools.”

The development of the scientific mentality in Sweden is attested by the wealth of that country's inventions. In industry alone Sweden's original contributions in the electrical field are outstanding, not to mention its invention of dynamite, screw propellers, steam turbines, precision gauges, safety matches, and ball bearings in other essential fields of industry. In medicine a Swedish scientist discovered the body's lymph glands, and so on in other fields.

The annual Nobel Prizes,³ established by the Swede, Alfred Nobel, are an internationally famous testimony to Sweden's keen interest in scientific progress and world culture, and a stimulus toward still greater achievement.



GUSTAVUS ADOLPHUS
King of Sweden (1611-1632)
"Hero of the Protestant World"

By his great victories over the Catholic forces during the Thirty Years' War he "broke the political and religious bonds by which Europe was fettered through the lust for power of emperors and popes." (*Sweden—Ancient and Modern*, p. 48)

Health

The average life of people, which at one time was only 35 years, has now risen to 56 years. The above-quoted *History of Sweden* (p. 352) makes the above

statement, adding that this rate is “the highest in the world.” An article in the *N. Y. Times* of March 11, 1946, states that in Sweden, "Life expectancy has risen to an average of 64 years, and rates per straight life insurance are about 3 points lower than in the United States

In the development of social medicine and preventive medical care Sweden is second to no country in the world. It has also such widespread hospitalization plans that ample provision is made for everyone at exceedingly small cost.

Sports as a means of developing and preserving sound health are highly developed and publicly encouraged in Sweden. Practically everyone in Sweden owns a canoe or tiny sailboat, and nearly every second person has a bicycle.

The *American Swedish Monthly* of October, 1945, says (p. 6):

“Public health in Sweden is not merely a matter of medical care. It is significant that the local government bodies, on whom falls the major burden of carrying out public health ordinances, also give financial support to the temperance movement and to activities of the organizations for promotion of sport and profitable use of leisure time. Nor should the part played by the improved system of Ling gymnastics in the school curriculum be overlooked in any assessment of Swedish health measures.” “In general the whole public health system, which is well integrated with the structure of popular government, aims at keeping the nation well rather than restoring people to health after they have become ill. This fact does not, however, prevent the Swedes from having a hospital system which is one of the most remarkable in the world — not least with regard to the cost of hospitalization.” “Private hospitals account for only about 2 percent of the total hospital accommodation...”

World Week of Feb. 18, 1946, says: “It costs about 65 cents a day for hospital ward care, and wards for diseases are free.”

Cultural And Industrial Progress

In contrast to the Catholic countries of Europe that are backward and poverty-stricken and yet constantly breeding wars, Protestant Sweden has avoided war for the past 132 years. *World Week* (Feb. 18, 1946) says of Sweden’s march toward progress that, “She is a socialist democracy with the most advanced social welfare program and the highest standard of living in all of Europe.” In the field of social security Sweden has advanced farther than any other nation in Europe.

The Sweden Yearbook 1938 says (p.192):

"Branches of social insurance have had several years of development. Foremost in this development is accident insurance, which has been obligatory for all workers since 1916... Old age and disability insurance was made compulsory by law in 1913 for practically the whole population... Sickness insurance, like unemployment insurance, is based on a system of voluntary, state-supported funds."

World Week quoted above says, "Swedes were among the first to develop city planning, and airy, modern architecture. Forty percent of the people live in cities, but there are no real slums in Sweden."

Unemployment is negligible in Sweden and there are no extremes of riches or poverty. Through state-aided housing co-ops most city workers can build their own prefabricated, one-family, modern bungalows. The city supplies the land, electricity, water and gas. Apartment house co-ops give Swedes roomy private apartments at very low rentals.

In the great movement of "co-operatives" that contribute so much toward making democracy economic as well as political, Sweden is not only world leader but the home of cooperatives. *World Week* above quoted says: "Although labor controls the government, Swedish workers are ever alert to check monopolies, whether private or state. That is why Sweden is the home of co-operatives. Consumer co-ops are stores which are owned and run by the consumers themselves. Co-ops really hit their stride in Sweden in 1899, when several Konsums (coops) united to form the Cooperative Union."

Industrial-labor relations in Sweden are as close to the ideal as civilization has anywhere attained. Labor is well provided for, in contrast to its exploitation in Spain, Portugal, Latin America, pre-war Poland and other typical Catholic countries.

A History of Sweden quoted above says (p. 354):

"Much has been done in the interest of labor through legislation. A normal working day has been established; protection to life and limb of the laborer has been provided; regulations regarding the labor of women and children have been made, protecting them from hurtful labor and over-exertion; likewise regulations for compensation to the laborer in case of accidents or injuries while at work, and aid in case of sickness. Loans are made by the state to laborers, enabling them to build their own homes; old-age pensions have also been established."

World Week for February 18, 1946; "The dislike of government interference is a trait of Swedish labor. Nearly all Swedish unions want to handle their grievances directly with management, without any government intervention."

Sweden has had only one major strike in about 20 years. The average loss of working time through strikes or lockout per man per year is less than half an

hour. Sweden is the most highly industrialized country in Europe.

Swedes have no anti-strike laws. Yet they and their country get along better without strikes. “The standard of living is, along with that of Switzerland, the highest in Europe,” (*World Week*, ut supra).

Where labor relations are thriving and scientific progress is unimpeded by religious reaction and the monopolies of a few rich families as in Catholic countries, industrial progress is bound to boom. Such is the case in Sweden. *The Sweden Yearbook*, 1938 (p. 185) confirms this:

“The progress of industry during the last decades is reflected in the people’s trades distribution. Up to 1870 the agricultural population was 72 percent of the total inhabitants, while industry and trade comprised not more than 20 percent of the people. But according to the census of 1930 the corresponding percentages were 39 and 54 respectively. During the 60 years that intervened between these censuses the industrial and commercial population increased from 825,000 to 3,300,000 persons... Owing to the introduction of machinery the decrease in agricultural population has not prevented a steady increase of the cultivated areas and greatly increased returns.” Grimberg (p. 340) says:

“There are at present about 12,000 factories in operation in Sweden, employing some 400,000 persons with, an annual output amounting to over a billion dollars.”

The religious and cultural contribution of Swedish immigrants to the United States needs no comment. Nor does space permit a full account of the fruitful activities of Evangelical Swedish missionaries in all parts of the world. Mention might be made of Bishop Söderblom and the *Evangeliska fosterlandsstiftelsen* movement which, by preaching and missionary work, books and schools, has greatly advanced the cause of Evangelical Christianity at home and abroad. Baptist congregations in Sweden have also been active in missionary work.

In view of the foregoing facts, no one can escape the obvious conclusion that a country or a civilization which upholds and preaches the full Gospel teaching is sure to show its beneficial effects in every walk of life. And this is in accord with Christ’s dictum: “By their fruits ye shall know them.”

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1. Published in 1945 under the auspices of the National Planning Association, with approval and cooperation of all Latin American countries. ←
 2. Published in 1945, by Augustana Book Concern, Rock Island, Ill. ←

3. There are five: for physics, chemistry, medicine, literature, world peace.↩

The Catholic Church In Italy

THE WAR has tested religion in many lands — and found it wanting. To many millions of young men who, in the heat of battle, have looked death straight in the face and beyond into eternity, the copybook sermons they have heard in church, the lofty but unreal phrases of their preachers, the useless ritual, medals, scapulars, and superstitions, proved of no value in that awful moment. Maybe they, who have been tested in the face of death, know now what true religion is like. Our hope is that they will demand and get it when they return home.

Nowhere has the lack of true religion been so evident as in Italy, where the Roman Catholic religion can be seen for what it really is. Many Protestant GI's have seen it and have written home to say how glad they are not to have been born Roman Catholics. War, which breaks down morals in every country, has shown very clearly in Italy with how thin a veneer even of respectability the religion of the church of Rome covers the corruption of human nature. Against widespread prostitution, drunkenness and similar excesses, intensified by the ravages of war and near-starvation, the Italian people have nothing in their religion to sustain them but its faith in statues and relics, its "miraculous" Madonnas and the absolutions of priests.

A vivid description of religion in war-ravaged Italy is given in a short article in *The American Mercury* magazine for last June, by Gene Rea, special war correspondent in Italy for *Il Progresso Italiano*. Although written to show that even Communism "cannot take away their religion" from the Italian people, his description of the kind of religion they practice shows how completely lacking it is in the elements of true Christian morality. "Even though poverty and prostitution are taking such a dreadful toll of Italy's women, religion has not yet left them," he says, and recounts the following to substantiate it:

"In Naples a very attractive girl who had made her living for the past two years by entertaining men, absolutely refused even to speak to any man every first Friday of the month and on every holy day."

He further relates how the priests in Italy regard the depravity of its women as follows:

“A priest in Rome told me that the sinful life of Italy’s women today was one of its greatest shames. Yet, he said, he knew that thousands of girls went to confession and told the priests all their sins.”

This kind of religion, Rea boasts, is something that neither war nor Communism can take from the people. Statues of the Virgin Mary and crucifixes adorn the walls of Communist headquarters in many cities. In the Communist mayor’s office at Caivano near Naples, a huge crucifix hung on the wall flanked by a portrait of Joseph Stalin. Attendance at church services is small, he admits, “but there isn’t a single moment of the day or late evening hours that one doesn’t find at least a score of people lighting a candle at the foot of some saint, the Virgin, or Christ, praying for some favor.” The people will kneel in the dust as their favorite statue is carried in procession through the streets, and even those who have lately joined the Communist Party bow down before the statue and “pin their lire notes on its clothing.”

A letter from a British Protestant soldier in Italy to *The Churchman’s Magazine* for March 1945, confirms all that is said above. He writes as follows:

“My period of service in Italy is now somewhat more than one year, and during that time I have had the opportunity of studying at first hand the effects of Romanism on the Italian people, their reaction to religion and their mode of life. What I have seen has nauseated me and left me dismayed. To see, as I have seen, almost the entire population of a medium-sized town lining the roadside to witness the passage of a procession (composed of priests, old men, women and children) carrying a statue of the Virgin Mary helps one to realize the awfulness of the grip that is maintained by the church of Rome on its credulous people. One moment they are laughing and joking, and the next quiet and kneeling before the statue, crossing themselves as it passes. After the act of obeisance has been performed, they disperse rapidly, laughing and chattering as if nothing had happened. What belief is this that demands abject fear of images as its chief requisite?”

This is indeed a sad picture — of a people deprived for centuries of the light of the true Gospel, pinning all their hopes still on the beggarly elements of superstitious practices and deceitful religious teaching.

It was to be hoped that the Italian people would have learned a lesson from the sufferings that Fascism brought upon their country; that they would have forsaken the degrading practices of the religion of Rome and turned to Christ who says: “Come unto Me all ye that labor and are heavy-laden. I will give you rest.”



"HERE I STAND AND I CANNOT DO OTHERWISE! SO HELP ME GOD!"

Thus Martin Luther flung down his challenge before the Catholic Emperor Charles V and his court in defense of Evangelical Christianity. Would that Protestants today were as fearless and positive in asserting the saving doctrine of Christ as Luther and the Protestants of his time!

The Mussolini-Vatican Pact Still Stands By L. H. Lehmann

A FLOOD OF NEWS has been coming across the Atlantic describing the efforts of the Allied Military Government to destroy what the Nazi-Fascist dictators built up in Europe. But nothing is heard of any effort to pull down the first and most important monument to Fascism — the Lateran Pact between Mussolini and the Vatican, which was solemnly signed on February 11, 1929. The *Converted Catholic Magazine* was the first to point out to the American people the fact that Fascist aggressions began only after this solemn agreement had been signed between the founder of Fascism and the Vatican. This was later confirmed by Louis Mumford in his book, *Faith for Living* (p. 160), as follows:

“Political interpreters have set various dates for the beginning of the Fascist uprising against civilization; but most of them go back no further than 1931. This is a curious blindness; the betrayal of the Christian world, very plainly, took place in 1929, in the Concordat that was made between Mussolini and the Pope.”

It is also a fact of history that Hitler cemented his Nazi victory by a like Concordat with the Vatican less than six months after he came to power. Competent observers now admit that Hitler, like Mussolini, would never have launched his regime on its brutal course without the security given him by the backing of the Vatican.

Tibor Koeves, in his biography of Franz von Papen, *Satan in Top Hat*, (p.215) says:

“The Concordat was a great victory for Hitler. It gave him the first moral support he received from the outer world, and this from the most exalted source... Upon von Papen was conferred the highest papal decoration and... the man who caused the downfall of Bruening was now feted as Defender of the Faith.”

Yet, at this writing, three years after the fall of Mussolini and more than a year after V-E Day, his Concordat with the Vatican — the cornerstone of Fascism without which it would never have gained support — still remains untouched. It has been deliberately left in its entirety as the basis of Vatican-State relations in Italy by our Allied Occupation forces, and the Pope himself has many times this past year appealed to its stipulations in defense of the Vatican's post-war political activities. The same is the case with the Concordat between Hitler and the Vatican, signed on July 22, 1933.

Fortunately there is a group of Protestant Italians in Italy who are determined to see that Mussolini's Concordat with the Vatican, with its unjust restrictions on religious freedom, will someday be wiped out. Until that is done, democracy will be a farce in Italy, and attempts to wipe out Fascism incomplete.

Condition Of Protestants In Italy

We have before us a copy of a lengthy report "ON THE JURIDICAL POSITION OF RELIGIOUS MINORITIES IN ITALY AND A PLEA FOR REFORM OF THE LEGISLATION CONCERNING THEM," which was presented by the Waldensian 'Tavola' to the Italian Government last year. This report contains facts about the treatment of Protestants in Italy under the Vatican Concordat that every American should know. It confirms the fact that the tie-up between Fascism and the Vatican was the cornerstone of Mussolini's whole Fascist idea. Religious "unity" was substituted for the democratic principle of religious "liberty." This meant, of course, the unity of the Roman Catholic church alone with the Fascist state. In Mussolini's own words on March 18, 1934: "Religious unity is one of the great forces of a people. To compromise or altogether disturb it is to commit a crime against the majesty of the nation." To uphold this Fascist principle, which brands our opposite democratic principle of religious liberty a "crime," the Vatican signed its agreements with Mussolini. The results were the restriction and persecution of the Protestant minority, and the denial of even civil rights to Jews.

Religious liberty in Italy, as this report of the Waldensians points out, received its first impetus at the time of the Resorgimento, and the juridical provisions governing Italian church polity reached their highest point of enlightened achievement in Zanardelli's Penal Code of 1889. Although the Roman Catholic religion still remained the State religion, all religions (including Ro-

man Catholicism) were declared to be “Admitted Cults,” and crimes against their free exercise were prosecuted under the same provisions of the law, according to Articles 140-142. Mussolini and Pope Pius XI changed all this. In the words of this Waldensian protest: “The spirit of the Concordat has impeded the exercise of any religious liberty in Italy.”

How The Concordat Impedes Religious Liberty

Ample evidence is produced in this Waldensian protest to prove how the Lateran Pact with Mussolini’s regime, which still remains in force after that regime’s defeat, “cancels the conquests of a liberal policy... followed with gradual wisdom for 70 years,” before the rise of Fascism. The very first article of the Concordat establishes, in an unequivocal manner, the absolute preeminence of the Catholic cult as “the only religion of the State.” Likewise, Article 36 places as “a fundament and crowning of public instruction, the teaching of the Christian doctrine according to the form received by Catholic tradition.” Anyone can easily see how this not only establishes in Italy a Roman Catholic cultural and educative confessionalism, but also a necessary bulwark of Fascism, as was intended. Every other culture and religious teaching, all liberty of discussion and all scientific research that differs from Fascist and Roman Catholic conceptions, is at once handicapped and eventually destroyed. As this report modestly puts it: “The contributions which other Christian confessions could have given to culture and to the intellectual life of the country in these past years have been necessarily restricted within narrow limits.”

During discussions of the terms of the Concordat in Mussolini’s “parliament” as set forth in the law of June 24, 1929, lip service was paid “in homage” to the principle of liberty of conscience and to “the free exercise of all cults whose rights and doctrines are not contrary to public order and morals.” But how can “Religion of State” and “Liberty of Conscience” be reconciled, especially when the exercise of minority “Admitted Cults” is made to depend upon the police force of the same State? Pope Pius XI had made it clear to Mussolini’s legislators, in his letter to Cardinal Gasparri on March 30, 1929 (six weeks after the signing of the Concordat) that: “In a Catholic State, liberty of conscience and discussion must be understood only according to Catholic law and doctrine.” It so happens that Catholic law and doctrine officially condemn liberty of conscience and discussion.



IL DUCE MUSSOLINI

POPE PIUS XI

“The betrayal of the Christian world, very plainly, took place in 1929, in the Concordat that was made between Mussolini and the Pope.”

The Fascist-Catholic “Law on Admitted Cults” in Article 3, specifically warns against “Protestant propaganda” in the safeguarding of “the union and soundness of the spiritual and political forces of the Fascist regime.” This warning was considered necessary, the law says, in order “to prevent Religious minorities from taking advantage after what took place [the Lateran Pact] of the reaffirmed liberty in religious matters in order to intensify, with means at their disposal, a subtle, camouflaged activity of anti-Fascist propaganda.” In other words, Protestantism was feared by Mussolini’s regime as a source of anti-Fascist propaganda, and measures were therefore necessary to limit its freedom.

A Typical Case Of Persecution

How Protestants were restricted in Fascist Italy is illustrated in this Waldensian report by a typical instance that occurred at Villa San Sebastiano near Aquila. For many years, it relates, a group of Evangelical Christians existed in that village of about 1,300 population.

In 1930, the people of this village expressed their displeasure at the removal of their parish priest, who was accused by the Catholic church authori-

ties of preaching Evangelical doctrines. As a result, a large group of the Roman Catholic people associated themselves with the local Evangelical group, and formally requested from Protestant headquarters in Rome that a Waldensian preacher be sent to minister to them. Waldensian headquarters acceded to the request and sent the Rev. Dante Seta who rented a room and opened services for these Catholic people who wanted to hear the Gospel preached to them. This room was soon too small to hold the increasing number of Catholics who attended, a fact that soon stirred the Catholic hierarchy and press to action against them. A violent campaign of slander and persecution was initiated, in which the Vatican newspaper *Osservatore Romano* took a leading part. In spite of all this, the converted group soon reached the number of 300 communicants, all immovable in their faith.

In 1931, the Waldensian Synod asked permission to build a church for this faithful community of converted Catholics. Permission was granted, but under pressure of the priests, the Minister of the Interior began to raise difficulties, and although the building was completed, permission to hold services only in the basement could be obtained and the temple itself remained closed.

Strange to say, it was the German military command that eventually gave permission to these Italian Protestants to conduct services in the church proper, since the German army insisted on requisitioning the basement as safer for their maneuvers. With the liberation of the village by the Allies, this group of Evangelical Christians took over full possession of their church and gave over the basement to activities of the Y.M.C.A.

But the stipulations of the Mussolini-Vatican Concordat still remain in force. The Roman Catholic religion is still “the only religion of the State” recognized by the law. Much still remains to be done to reestablish religious liberty in Italy. If this is not achieved, all other efforts to introduce democracy into Italy and to prevent a return of Fascism will be wasted.

Dr. Guido Comba, leading Waldensian Minister, who came to America as delegate of the Waldensians — the oldest Protestant church in the world spoke at Christ’s Mission on June 23. He stated that Italians should now be given the freedom to think for themselves and be encouraged in every way to develop along democratic lines.

Dr. Comba stressed that even the Republic will not help Italy unless full freedom of religion is guaranteed.

Lets Show Them, America! [two Ideological Threats]

AMERICA TODAY is threatened by two forces whose ideologies, aims and ways of life are subversive of all that made America great as a religious and industrial nation. They would completely destroy what we cherish and which to date has made America the most prosperous and most Christian nation to develop out of the agonies and strifes of other nations in the past.

One of these is Communism, the other Roman Catholicism. Of Communism, the newer and more uncertain of these two dangers, little need be said, for its methods are admittedly totalitarian and non-Christian. Of Roman Catholicism, we have more definite knowledge, since nothing could be more dear and unmistakable than the announced goal of its teachings and activities — especially as regards its plans for the conquest of America. A clear example of this is the following public pronouncement by the Jesuit Francis X. Talbot, former editor of *America*, as published in the *N. Y. Globe* on December 14, 1930:

"The old Protestant culture is about at the end of its rope. The first settlers of our country established this distinctly Protestant culture, being chiefly from Protestant countries, so that our history from the beginning of the republic has been predominantly non-Catholic. It has given the complexion to the country, entered our legislation, sociology and economics, is the basis of our commerce and industry and, in fact, has formed a great part of the American people. For 150 years the Protestant element was strongest, and we admit it.

"This Christian culture is a wave receding, and we Catholics are living in a most important day, with one culture vanishing, another gaining strength. Why can't we raise a tidal wave that will bring Catholic culture into the United States? Why can't we make the United States Catholic in legislation, Catholic in justice, aims and ideals? We are the greatest numerically in the country, strong and growing in the arts and education. We are now ready to expand. Now is the time to organize and strike hard to put the Catholic idea before all."

Note that the attack is specifically against the 150 years of American Protestant cultural progress in education, legislation, justice, the arts, aims and ideals. Implied also, of course, is the destruction of the heritage of the Protestant Christian faith, and the denial of religious freedom to all, but Roman Catholics. Already great victories have been won by the Roman Catholic Church in the undermining of America's public-school system of education, and in favor of its own parochial schools. Legislation is also to a great extent influenced already by Roman Catholic pressure, and Catholic 'justice' tends to rule our large centers of population by its corrupt moral code.

Is it true that this "Christian culture" of Protestant America is a wave receding? Even if it were true, there would be all the more reason for Protestants to wake up and turn this ebb tide into a full-crested wave that would reestablish their Protestant Christian culture and sweep away the subversive invaders who threaten to drown out all that has been built up during the past 150 years.

If it were true that the Roman Catholic Church could succeed, as this Jesuit spokesman so confidently asserts, in raising a tidal wave that would destroy America's 150 years of Protestant Christian culture, what would this mean? It would mean that this Christian culture is rootless and false, and without power to resist the onslaught of the opposite culture of the Roman Catholic Church. Has Christian culture then no longer any driving force? Can Christ have failed us — especially now in the time of America's greatest need?

The real danger of Roman Catholicism's attack on America is the fact that it is carried on under the guise of a religion that is respected and held in very high esteem. It is difficult for a tolerant, democratic people to grasp the fact that subversive influences can work under the cloak of religion. It is considered bad taste and smacking of bigotry and intolerance in America to question the motives of the officials of any religious organization. Cardinal Spellman recently warned Americans through the pages of one of our multi-million-circulation magazines that "bigotry is un-American," thus implying that it is un-American to find fault with Roman Catholic aims and activities, no matter how bigoted and subversive of the very principle of American tolerance they may be.

Communism, on the other hand, is not so difficult to condemn because Communism is open atheism. It is the naked wolf without the sheep's cloth-

ing, and therefore everyone's privilege to compete in the measure of hysterical condemnation that can be raised against it. Most Americans hate and abhor Communism and are on guard against it. Few in America want it. Neither does Europe want it, as those nations have proved who have been left free to reject it. But no one is free to say he hates Roman Catholicism.

To begin the defense of America's Protestant Christian culture, the first need then is a revival of faith in these institutions of American life that Roman Catholicism and Communism seek to destroy. In themselves, if properly safeguarded and made to work, is their own defense. They can Be made to show that they can overcome the onslaught against them. This is a 'power-age/ and these American institutions have the power to survive arid progress. But power needs to be demonstrated. To demonstrate means to show. Let us, therefore, show them, America!

Testimonials

The Road From Rome: My Reason For Leaving The Catholic Priesthood By J. J. Murphy

(Sermon delivered at Knox Presbyterian Church, Toronto, October 4, 1942)

IN OUR TIME it is regarded as out of the ordinary for a former Catholic priest to address a Protestant congregation. But there is no reason why this should be so. After all, Wycliffe, Huss, Luther and Knox (after whom your church is named) and many other great figures of the Reformation were former Catholic priests. Even outside of Protestantism many leaders in human progress were priests who had shaken themselves free of the intellectual bondage of Rome. To mention only a few, there was Erasmus, light of the Renaissance. In France, at a later period, there were De Lamennais, Renan, Loisy and Père Hyacinthe of Notre Dame cathedral. In Italy there was the great ex-Jesuit Bartoli. In Germany there was ex-Jesuit Count von Hoensbroch and Dr. Doellinger, the leading scholar of the Vatican Council. In Canada the name of Chiniquy is still famous. So, too, in the United States, out of the hundreds of priests who left the priesthood, some have become nationally known: such were Jeremiah Crowley, E. Boyd Barrett and James J. O'Connor, founder of Christ's Mission in New York City. All these priests and many more who left the Roman Catholic priesthood in the last two generations are mentioned in the well-authenticated book, *Why 854 Priests Left the Church of Rome*.

Many former priests are alive today, some of whom are ministers in Protestant churches. It is a conservative estimate that in the United States alone seventy-five priests leave the Catholic church each year. Most of them, however, find it necessary to keep their identity unknown, if they are to retain their jobs and escape economic persecution. For it is an undeniable fact that any former Catholic priest who makes known his conversion from

the priesthood singles himself out for unfounded, intolerant attacks on his character and the motives of his conversion. It is my purpose this morning to sketch for you my own experiences in the Roman Catholic priesthood and the reasons why I left. it.

Vocation And Training

I became a priest entirely on my own accord. The decision to become a priest is the logical conclusion of many a high-minded Catholic young man who believes that the soul is more important than the body, that the Roman Catholic church is the one and only church founded by Jesus Christ, that it is an ideal vocation to devote one's life to working for the salvation of others. After many years of study I obtained my doctorate of theology in Rome and was ordained there in 1930. I had wide experience in all branches of priestly work, teaching, preaching, parish work, hospital work, organizing of youth clubs, professorship of theology in the Catholic University of Peking, China, associations in the inner circles of the hierarchical organization including diplomatic work as acting secretary to Archbishop Celso Costantini of the Roman Curio during his stay at the Apostolic Delegation in Washington in 1931.

During the years spent in Europe and the Orient I made first-hand observations of the Roman Catholic church. Especially enlightening were the years spent in Rome within the shadow of the Vatican where I got my first insight into the workings of the key organizations of the world-wide Catholic church.



Dr. Murphy at the age of 20 when he entered a Benedictine monastery in 1924.

Glimmerings of Light

Throughout the years of my training for the priesthood, as I got deeper into theology, doubts began to enter my mind as to the claims of the Roman Catholic church. The deeper I went into theology, the less foundation I found for these claims. The doubts increased in number and intensity during my studies after ordination. You may ask why I did not follow these doubts through at once until I found a solution. The answer is simple. Because as a good Roman Catholic I was forbidden under pain of grievous sin and eternal damnation to entertain these doubts in my mind. I was forced to take every possible measure to banish them. This struggle between my reason and my blind faith went on from year to year until the strength of my own conscience, enlightened by divine grace, convinced me that God could not possibly demand assent to such unreasonable beliefs, and that, unless I wished to live as a hypocrite, teaching what I no longer believed, I would have to resign from the priesthood and the Roman Catholic church.

Increasing Dissillusionment

Parallel with my growing doubts, while I was inside the Roman Catholic church, was my increasing disillusionment with the aims and practices of the man-made organization of this church. Corruption in the Roman *Curia*, ambition and money-seeking within the ranks of the hierarchy, elastic moral principles that made the end justify the means (such as the papal blessing of Franco's rebellion and Mussolini's rape of Ethiopia), the fostering of ignorance and grossest superstition in countries like Italy, Spain and South America — these and a thousand other bitter realistic disillusionments proved a mockery of the Roman Catholic church, as it had appeared to me from the outside when I pictured it with the naiveté of idealistic youth. Worst delusion of all was the intellectual dishonesty of Catholic theologians and historians, especially of the Jesuits, who distorted facts and made up false proofs to defend their church and its man-made doctrines.

The strain of years of doubt and disillusion was intense and grueling. But my conversion to evangelical Christianity was as direct and unpretentious as the Gospel itself. It was simply that I found myself divested of all the fantastic, man-made beliefs that Rome had added during the centuries, found myself believing only in the pure, simple teachings given to us by our Lord Jesus Christ.

Such, in short, is the simple story of my conversion. But, you may inquire, just what were the doubts concerning Roman Catholic teaching that kept recurring and eventually turned into reasons for leaving the church.

Unscriptural Dogmas

Well, these doubts were many, and I can only touch on them briefly. First of all, there were improved dogmas. If I had never studied positive theology and the history of dogma I would still believe in them. For as a Roman Catholic layman I would believe, as I did when I was a youth, that many of these dogmas could not be proved by Holy Scripture but could be proved by an oral tradition handed down within the church from the apostles to their successors and then from one bishop to another down to our times. This sounds fairly reasonable, at least to a Catholic — if he doesn't know church history.

The Roman Catholic church stakes its reputation and its claims on its ability to prove from historical records, i.e.. the writings of the early Fathers of the Christian Church, that these dogmas were revealed to the apostles and held as articles of faith even in the early centuries. However, the blunt, historical fact is that there is not the slightest trace of many of these doctrines (such as the Immaculate Conception and the Assumption of the Virgin Mary) in any of the writings of the Church Fathers for century after century. They are not even mentioned passingly, to say nothing of their being proposed as articles of faith. Even as late as the 13th century, St. Thomas Aquinas, leading theologian of the Roman Catholic church to this day, formally and explicitly taught in his *Summa Theologica* that the doctrine of the Immaculate Conception of the Virgin Mary was not revealed and could not be true. And, as far as papal infallibility is concerned, it was taught in Irish catechisms up to the year 1870 that Catholics believed no such thing, that papal infallibility was merely a Protestant invention!

Sacramentalism Ineffective

Apart entirely from the unproved dogmas of the church of Rome, I was struck with the utter ineffectiveness of its sacramental system that pretends to be the main channel of God's grace to man. I found that it made very little difference to me and countless other souls I contacted in the confessional whether these sacraments were received or not. They appeared to have nothing to do with true conversion. Many of the best-living people never received them and many of the worst-living people received them regularly. In addition, it left unsolved the mystery why many Protestants were so good, since they were deprived of these necessary means of grace. Then, too, it left unexplained how these sacraments could be so fruitless if they were really instituted by Christ as essential means of salvation.

Crude Superstitions

As a priest I became thoroughly disgusted with the many crude superstitions endorsed and blessed by the church, such as scapulars (two pieces of woolen cloth tied together and worn over the shoulders) that are guaranteed

to save from hell whoever wears them and to effect his release from purgatory the Saturday following his death. Booklets teaching and advocating this superstition can be had by writing to the Church of the Carmelite Fathers at 339 E. 28th Street, New York City, or anywhere else they have a church.

Mediatorship Of The Church

The final reason for my turning away from the Roman Catholic church was the barriers it places between the soul and God. It makes salvation depend upon such arbitrary rulings as the one which allows two ounces of meat to be eaten with impunity on Fridays, but condemns the eating of more than two ounces as a grievous sin for which the offender will suffer in hell for all eternity, unless he confesses it to a priest and obtains pardon from him before he dies. Similar regulations are made for countless other things: the different kinds and quantities of food one may and may not eat on fast days; the number of lines in the daily reading of the breviary book that a priest may or may not omit without losing the grace and friendship of God.



Dr. Murphy as a priest in 1938, eight years after ordination.

Freedom Of The Sons Of God

I would that I could make known to you the joy of possessing at long last the truth of God that makes us free — the joy of being free of the haunting fears that drive over-anxious Catholics to confession several times a day without giving them any consolation or assurance of salvation. The peace I have gained is “the peace that surpasseth all understanding” — the peace of conscience and the keeping of one’s self-respect that come from witnessing to the truth in spite of the libel and abuse of those who hate religious freedom.

Our Work For Others

That other priests still shackled by the church of Rome may be freed from this bondage, may be helped, encouraged and supported till they readjust themselves and find the truth, is the distinctive work of Christ’s Mission in New York City from which I have come to you today. We former priests are not anti-Catholic, except insofar as we stand for the pure and unadulterated Christianity of the Gospel. We love the Catholic people to whose service we devoted the best years of our lives. Our purpose now is still to serve them and lead them away from the man-made doctrines, which they have been forced to believe, into the truth and rich joy which is to be found in the full acceptance of the simple teachings of the Gospel of Jesus Christ.

Dr. Murphy is now associate editor of “The Converted Catholic Magazine.”

From Monastery To Christ By Luis Forero

Converted Franciscan Priest of Cochabamba, Bolivia

[This soul-searching story from the pen of Luis Forero, formerly a priest of the Franciscan monastery at Tarata near Cochabamba and now an Evangelical missionary to his former Catholic people, speaks the sincerity of a true seeker after truth. Its translation into English follows the original Spanish as closely as possible so as to lose none of the flavor and simplicity of the words in which the author recounts how he came to know the truth and left everything in his former life to embrace it.]

I CANNOT REPRODUCE in a few pages all the details of the struggles in which I took part, not as a mere spectator but as a victim. All the scenes are so confused in my memory that it is impossible to give a perfect picture of them. Nevertheless, I can say that my conversion was the result of conviction. It was not mere reasoning that gave rise to my doubts, but the most elementary of observations. It was the simple reading of the Gospel, and the comparison of the primitive Christian life with what we understand today by “Christianity.”

The Monastery

Every one who has penetrated into the solitude of a cloister has experienced a mixture of strange feeling. The harmonious grouping of Gothic arches, the great courtyards, the profound silence, and the solemn gravity of the building, are enough to suggest to any romantic soul a vision of peace and quiet, of hope and spirituality, which makes one repeat with the poet: “What a restful life — which flees from worldly clamor, and follows the hidden path by which have traveled those few wise men that have been in this world.”

Wishing to be one of those “wise men”, with the inexperience and naivete of youth, and filled with religious romanticism, one day at the age of sixteen I knocked at the door of a monastery. I was immediately admitted. They clothed me with the habit of Saint Francis and I began the monastic life. How beautiful it was at the beginning! Scarcely had I entered the precincts, when I saw a new life springing up in my heart. I had separated myself from men, and had made in my soul an inner sanctuary where I could withdraw to talk with myself. There were spiritual readings that dealt with the dangers of the world: Chateaubriand picturing the melancholy beauties of a monastery; lives of the saints; astounding penances; portentous miracles. All these were a host of voices, saying continually, “You are a monk; obey blindly; the monk is a corpse, to be led by his superiors to life or death. He has no will of his own. The Superior is God Himself.”

I will not stop to analyze this type of religious education, nor to relate the deplorable effects it soon produced in my soul. I only wish to recount briefly what took place within me. Scarcely had I imbibed these medicines than a spiritual lassitude took possession of my soul, which even now I remember with terror. I had no will of my own. A vague fear took possession of my whole being, and my sole desire was to profit by the security that the monastery was offering me. I said to myself, “It must be wonderful to die after such spiritual exercises in which so many indulgences are granted, and to be certain of going to Purgatory, where one may be for no matter how many years, and still have the hope of being saved.” For who could be sure of salvation in any other circumstances? We were told of many persons who had lived most holy lives, but in their last hours, because of one vain thought, had been condemned for eternity; of others who did terrible penances but because of self-will had also been condemned. No one could be sure of salvation. Even saints and those predestined to glory had in their last hours passed through terrible combats against the enemy who tried to snatch away their souls, and many succumbed.



Former Franciscan Priest Luis Forero

These thoughts which engendered in me a desire to flee away to the woods, if that were possible, there to be free from sin, seemed to produce no effect whatsoever in my companions in the monastery. They were so accustomed to them that they seemed quite natural. To them, condemnation and salvation were one and the same thing. They had heard so often the terrible words “condemnation”, “Purgatory” and “salvation” that they ended by becoming accustomed to them. Not one of them was in any degree exemplary. They maintained all the appearances of a well-feigned saintliness in the pulpit, in the confessional, while saying mass and before the public, so that no one guessed what was taking place within.

Then came the years of philosophical and theological studies: youth and a little happiness; Saint Thomas and Scotus alternating in philosophical arguments. Ecclesiastical history, the cleanest possible, some blots that only confirmed the divinity of the Catholic church. Canon law, which must have the preferred place in the life of a priest. Then, my fellow students: some enthusiastic, some cynical and reserved, some jovial and worldly-minded. In all, it was a life of happy ignorance.

On this followed my ordination to the priesthood, with all its consequences. A fuller life, freer and more comfortable, in which the acquirement of the title 'Reverend' gives one a passport to liberty. Now one could smoke, drink wine, witness scandals and take part in them, be engulfed in that current, be carried along by it, and finally suffer shipwreck and die. That is life in a monastery!

The Cemetery

Have you ever entered a cemetery? What peace one finds there! It is a valley of solitude with its own inner language, a mysterious flower garden that weeps with us. The wind passing through the needles of the thick pine groves seems like a cry from beyond the tomb inviting to prayer. The long line of forgotten tombs and beautiful monuments calls up mysterious cities of far-off lands. Externally it is all most beautiful. But let us leave the dreams and poetry for a moment. Let us return to reality. Let us open one of those tombs. What is it that we see? Rottenness and worms, stench and dead flesh, broken vessels and cold faces. Let us penetrate farther, into the inner vaults, where no one has entered. Piles of bones, skulls, disease, corruption, all that is horrible massed together to give us the personification of the hideous.

Here is a likeness of the Roman Catholic church and all its institutions. Who does not admire the grandeur of its ceremonies, the perfume of its incense, mingled with the polyphonic music of its cathedrals, the golden tiara of the Pope, the diamond-studded crosses of the bishops, and the architectural majesty of the monasteries? But enter a little way inside. Study its Church History. Go into the monasteries. Find out what is inside the priests. Study its laws and the conclusions of its dogmas. Then you will see all around you ill-will and hypocrisy, simony, crude vices, the black story of many popes, the cruelties of the Inquisition, the practice of confession and celibacy.

All this corruption, all this moral depravity, is the result of the dogmas taught by this church. Remember this. For it would be useless to say that the

corruption which we see is only in Bolivia, or that it is independent of the things received as truth in this church. Its conceptions of the sacraments, its invention of dogmas, its Purgatory, its teachings about the two classes of sins, its indulgences, its conception of grace, its confessional and its celibacy are responsible for the historic evils of the Roman church. Its priests have put heavy burdens on the shoulders of so many, and they themselves do not touch them with the tips of their fingers. For the sake of indolence and power they have knowingly deceived those whom they teach. They have conspired to keep the masses in ignorance of the Bible, in order not to lose power and authority over them. This is the reason they hate the Protestants so fiercely. They belittle the Bible, and snatch it from the laity, for they know that those who read it soon shake off the Roman yoke.

I offer no excuse for the bitterness that pervades these pages. I have been a priest and have taken an active part in this catastrophe of souls, and I owe a debt of restitution for the damage caused. For that reason, when I now remember the singular favor the Lord has shown me in taking me out of that valley of death, I cannot find words to express my gratitude. By recounting briefly the painful process through which I had to pass before arriving at the truth, I hope to give some light to those of good null who may wish to free themselves from that darkness and enter into the true way of the Lord.



The Resurrection

How often in the silence of the night my complaints were lost in the infinite. My soul set forth cries that should have reached the heart of God. I was hungry and thirsty for an inner renewal, for a friendly voice to speak to me and tell me to arise. I believe this must have been the beginning of the later blessings. When a soul, recognizing its miserable state, looks on itself with horror, and feels a hunger and thirst for righteousness, and wishes that some superior being raise it up, God does not make it wait, but comes at once at the call. So it happened. Little by little the darkness that covered me began to pass away. There came an increase of light, which for many days oscillated between hope and fear.

One of the days when I felt most oppressed with the heaviness of my life, I was walking through the streets of Cochabamba. Suddenly I saw in a window a text from St. Matthew, with these words: "Come unto me, all ye that labor and are heavy laden, and I will give you rest," and those others from St. John: "The blood of Jesus Christ, His Son, cleanseth us from all sin." I passed the house indifferently, being accustomed to read such texts in houses of the Protestants, against whom I was prejudiced. But as I walked on, I noticed that those words had been so strongly engraved in my mind that I was repeating them over and over without realizing it. I had read those texts many times, and had preached on them; but they had never produced the impression that I now experienced in my soul. Was it the state of mind in which I happened to be? Was it perhaps a momentary emotional impression? I do not know, but it is certain that I felt myself imperceptibly drawn to the One who had uttered such tender words. But the place where I had found them was the house of an Evangelical mission.

The readjustment of my ideas was a painful process. Could it be possible that the Evangelicals had something divine? Why had I felt that spiritual relief at their house as I read those verses? There were times when I saw things clearly, but I recoiled from them lest I bring a curse upon myself. The weeds of error were deeply rooted, and the teachings of my childhood had entered into the inner recesses of my soul.

I began to doubt. Could it be that after all the Catholic church was not the true church? Nevertheless, truth was truth; facts could never be aught but facts. Although I had never studied the Bible profoundly, I was convinced that the interminable ritual and the teachings of the Catholic church were unknown in the early Christian church. Peter and his companions were simple fishermen

and carried the Gospel to the world with equal simplicity. In the midst of these doubts, I kept on remembering those words I had come across by chance, and it was a relief to recall them to mind when I felt downcast. For several days I set myself to study the Scriptures to find the teachings and practices of my Church, and they were not there. Where were they then? In the tradition, came the reply from the Catholic apologists. But tradition was the work of men, and tradition degenerated enormously. With tradition as a pretext, my church had taken from other religions a mass of dogmas that were unknown at the time of the apostles.

Slowly a certainty took possession of me, which moved me like a powerful hand. The Catholic church was apostate, and corrupted. It was a gigantic system of power which developed through ages of darkness and superstition. I compared the Popes of Rome, their thrones and power, with Christ who refused to be king, and had declared that his Kingdom was not of this world. I compared the way of worship in my church, with its images, holy water, candles and vestments, with the simple practices of the early church.

I recalled the fact that Christ washed His disciples' feet, and that the Pope demanded of his followers that they kiss his! Even before I had consulted the Bible on this point, Rohrbacher had already made my confidence in the Papacy waver by his unintentional revelations of the private lives of some of the Popes, with the shameful intrigues to which they owed their election. The Pope, chosen by the Holy Spirit! What an absurdity, when gold, violence and even murder have so often been the steps which carried them to the throne! Think of the Holy Spirit selecting a Borgia!

The Founder of Christianity was gentle and pure. He forgave His enemies, and taught His followers to do the same. He cursed no one, not even those who did not follow Him. The Church He established was simple in form, and its ministers were from the humblest class. In His service they went forth into the open air, and taught the people by the waysides. Often He was weary with His journeys, and slept under the skies by night. He had no system of sacraments and laws; all He taught was the new commandment. There was no Pope, no cardinals, no mass, no confessional, no celibacy. His preachers were humble and did not claim priestly power to bind and loose. They gathered the poor around them and taught them. What they taught is found written in the books that these ardent defenders of the faith gave to the world. And those Evangelicals, in whose house I had seen those beautiful verses that filled my soul with joy, were working the same way. Often I had seen them preaching in the open air the pure and simple Gospel of the Lord Jesus Christ, and I was sure that

their meetings had the character of the primitive Christian churches. Would not this explain that peace and spiritual relief that I felt, just in remembering those verses? This was perfectly clear to me. God was calling me by His Word, and I must obey God before men. I had to choose between two parties. On one side stood the Lord Jesus, inviting me to forsake sin, and putting into my soul the fragrance of immortality. On the other hand, the Catholic church threatened me with a great curse if I left her- — and with the stake and torments if it had been in her power. But Christ triumphed by His grace, and even now I have not fully emerged from my astonishment at the memory of it.

The following day I went to the Evangelical mission. I knocked at the door. There came out to receive me a girl who showed no astonishment whatever at my presence. It seemed to her quite natural that a priest should come there, and with a gracious gesture, and a smile that showed the greatest sincerity, she showed me to a sitting room. There I saw my first Evangelical. He was a tall, slim gentleman, in whose face there was reflected goodness, and the lack of all sham and suspicion. He came toward me, extending his hand with a brotherly smile and inviting me to be seated. For a moment I remained silent, looking at him. It was evident that these men were different from others. They were not alcoholics, there was in them no deceit nor suspicion. There was candor in their faces, and something that made them likable and attractive at first sight.

My first thought was to inquire about the meaning of the words that I had read in the window, but I refrained. How could I, a priest who taught the people, be ignorant of the meaning of those words? Shame and pride prevailed. And yet I was ignorant about them. I knew that they had produced a strange effect in me, but I did not know why. So I limited myself to thanking him briefly for the courtesy he had shown me, and asked him if he were the person with whom I could discuss an intimate matter of conscience. He understood me at once, and told me that he would serve me in such an important matter with the greatest pleasure. But he modestly gave me to understand that he was not the person, and gave me the address of the Director, to whom I could go with entire confidence. I took my leave, thanking him again, and as he took my hand he gave me a penetrating and significant look, the look of an apostle who wished to cast light on my path.

I stayed away from that house for some time, but the load I was carrying continued to crush me; an unseen weakness took possession of my body, and boredom with life began to overcome me. For some time I struggled against these ideas, till I remembered those words, that look, that love, and the load was lifted a little, my restless soul was quieted, those black clouds were dissi-

pated, the dark door opened and allowed me to cast a look full of hope beyond the shadows of my tomb.

At length I went to the house of the Director of the Mission. It was a new surprise. The new Evangelical who stood before me was the Director of the Bolivian Indian Mission. What is it that made those men so attractive? That calmness, that serenity that appeared on the outside, were they not the reflection and the proof that their souls were immersed in an ocean of peace? No doubt, no suspicion, no shadow of malice found a home in those hearts fed daily from the Word of God. One could see from the first instant that their souls lived in another sphere, different from ours, and for that reason had better knowledge of the human heart than most of the spiritual fathers I had known. Immediately I opened my heart to him with complete confidence. I depicted my situation and the anguish of soul of which I was a victim. I let him know of my efforts to be good, and how they had all been in vain; the air I breathed, and my doubts about my church and its endless dogmas; how from the first instant in which I had read those blessed verses on the door of his mission I had felt drawn by them.



Immediately he understood me. Opening his Bible he asked me what I believed about salvation. I told him that according to the Council of Trent I could not be sure of my salvation, and much less of my justification; that my salvation depended on my good or bad works, and that I was sure that I would have to expiate in Purgatory a long chain of sins. Then he read me John 3:36: “He that believeth an the Son hath everlasting life”, and asked me what I understood by that. I knew that faith in Jesus Christ was necessary for salvation, but not to such an extent that I could be justified by faith alone.

LUIS FORERO



**NOW A PROTESTANT EVANGELIST IN
COCHABAMBA, BOLIVIA**

I replied that indeed faith in Christ saves, but only when accompanied by good works. "Well, then," he said to me, "what idea have you about your own case?" I would have been a hypocrite if in that moment I had said that I had any good works. I was thoroughly convinced that all the efforts I had made to be good were useless. I answered that I was convinced of my lost condition. "A good sign!" he answered, and read me Acts 13:38-39: "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins; and by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses." He showed me at the same time that in no part of the Bible is there any doubt about the justification and salvation of the believer, explaining to me that all our righteousness, our best deeds, such as almsgiving, good works, etc., are filthy rags; but in Christ every believer is made spotless and perfectly righteous, and that we can do nothing to improve on the work of God. He read Romans 4:5: "But to him that worketh not, but believed on Him who justified the ungodly his faith is counted for righteousness." Also 2 Corinthians 5:21: "He hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him", explaining how all my sins had been nailed to the cross, and that I did not have to pay another debt for my failures, but only to recognize and accept that great marvel that God had performed for me. Then he explained to me the doctrine of the spiritual new birth, by means of John 1:12: "But as many as received Him, to them gave He power to become the sons of God, even to them who believe on His name", giving me a clear idea of the new life, and describing the immense blessings of the life in Christ.

That is about all I remember of that interview. But how can I express the multitude of fleeting sensations that I felt at that time! The clamor of passions, that ceased as if by a charm; my sins that were whisked away like dry leaves; Jesus who was coming toward me, to bind me to Him with everlasting cords; the wounds made by sin slowly healing; the tones of that man, who caught fire as he went on explaining those mysteries; the clarity with which I perceived them. All this seemed so strange to me that I needed all my strength to convince myself that it was real. And then, the entrance of those truths into my soul. Hungry and thirsty for infinite love like that, I then saw such love lifting it softly and tenderly to a willing acceptance of those truths, and from acceptance to faith, and from faith to peace; and from peace to joy, a joy mindful of that beloved One who accomplished such wonders for the sinner.

The rest has been very easy. I had no doubts nor troubles nor difficulties in leaving my monastery. I have quietly resigned myself into the arms of my

Lord. He has sustained me until now, and I am sure that He will sustain me until the last moment of my life. I have not suffered, as others have, the uncertainty of the future, nor persecutions. From the first day I received Jesus Christ, I have had the hidden joy and inner peace which make me look at life with complete serenity. And my only desire is to do the will of Him in whose arms I rest.



This Bolivian Indian has just been in to have his image repaired and freshly painted. It is then blessed by the priest and the Indians hold an idolatrous feast in its honor, believing it can bless them and answer their prayers.

—Picture taken in Independencia, Bolivia

There Is A Land By Rev. Dr. Walter W. Montaña

[Dr. Montaña is a former Roman Catholic priest and is now an Evangelical missionary in Peru, of which this article treats.]

THERE IS A LAND where the majority of the people have never heard the Gospel and know very little about God. Their conception of Him is that of an old man with a long white beard who is very tired, physically weak, and who is far off and aloof. He is an unapproachable personage, given to meting out punishment but never love. For these reasons they fear God as a tyrant from whom they shy away and try to appease by superstitious practices.

There is a land where many of the people know that Christ died nineteen hundred years ago, and display him as a corpse on a cross. They worship a dead Christ but have no realization of the wonders and glory of the risen Christ, our eternally living and powerful Lord.

There is a land where millions of Indians live under most pitiful conditions. Their religion is a mixture of paganism and Catholicism. This means that while they worship the sun, moon, and other objects of nature, they also kneel before wooden crosses made by themselves. These actually signify to them their Heavenly Father, and they have no conception whatever of the true meaning of the Cross. How vividly I remember an experience that I had while working in Central Peru. There was an Indian woman standing in the middle of a country road, with arms outstretched, before a wooden cross. When she had finished her prayer, I asked her in her native tongue, Quechua, what she was doing. She answered, "This (pointing to the wayside cross) is my God and I am worshiping him." My heart ached when I heard her reply and I explained to her that these pieces of wood, so crudely put together, were not God. I told her as simply as I could the meaning of the Cross, and before I left her a light came into her face and she

said, "I shall now worship the true and living Christ and not this wooden cross."

There is a land where the people talk glibly about religion, even using the name of God, not in swearing, but simply as expletives instead of "Oh," or "My." Yet they know very little of the real Gospel. Wicked people, thieves, and prostitutes think that the only thing needed for worship and expiation for sin is to wear rosaries, bow before images, make the sign of the cross, or wear medals with images of the saints attached.

Here is one of many examples of the moral and spiritual condition of the people. A few years ago the police were sent to track down a dangerous criminal. After a long search he was found and sent to jail, but before giving him the prison uniform, he was sent to take a bath, and to the surprise of the warden it was discovered that this man had seven images tattooed on his body. The Virgin Mary of the Rosary was on one arm, the Virgin of Carmel on the other. On one side of his chest was a cross and on the other the Sacred Heart of Jesus; one of his legs bore the image of a rooster, while upon the other was the image of a horse. And then, as though all this were not sufficient, he bore on his back the sinister image of the devil. When the warden asked the criminal the reason for all these images, he replied: "The images of the Virgin Mary give me strength to fight the police, while the cross and the Heart of Jesus on my chest make me invulnerable to their bullets. The rooster awakens me when the police draw near and the horse enables me to escape them."

"But what need have you of the image of the devil?" the warden asked.

"That," he said, "is my very last resource. If all the other images fail to protect me, I ask the devil to make me invisible in order that the police cannot find me."

"But how is it then, with all this," asked the warden, "that you have fallen into the hands of the law?"

"Sir," said the criminal, "you know that when God does not choose to save you, neither can the devil do so."

There is a land where religion is imposed upon the people by force. It is not a personal experience. You know what the Inquisition means. Thus it is in Latin America. A person must profess the beliefs of the Catholic church, whether or not he believes them; otherwise, he is excommunicated. This means no fellowship of services, no rites, and eventually no heaven.

As in the early days of the church, true Christianity in Latin America is confessed in secret by friends who, when alone with you, are favorable to its principles, but deny it when they speak in public. It is confessed by those who admire its faith but who, when confronted with the challenge to defend it in public, fail to do so and even join in persecuting its preachers. What the Congress of Peru did recently is typical of what all Latin American countries would do under similar circumstances. Many Congressmen told us in personal conversation that they believed in religious liberty; some said that they had a Bible; many spoke against the priests; some even admitted that the Protestant religion was the only religion worth accepting. There were others who recognized that Protestantism did a wonderful work for the Indians. But when they had to act in public, they voted for the Catholic church, deciding that "because the majority of the country was Catholic, the Catholic church should be protected by the State.

Soon afterwards, the Archbishop of Lima published a Pastoral letter denouncing the Protestants as criminals, "because they steal the Catholic faith from the people and teach them the Protestant faith instead. As a result the peaceful atmosphere of our churches has given place to the noise of stones thrown by fanatical Catholic people sent by the priests. Persecution is increasing over the country. The highest political authority in the main province of the Central Sierra ordered all those under him not to allow any Protestant propaganda, while on the other hand he gave full freedom to Catholics to attack Protestants.

All this not only justifies the work of the Protestant missionary in Latin America; it also presents a tremendous challenge to all of us who believe in the Lord Jesus Christ and have accepted Him as our Saviour.



Even To A Former Priest... By J. A. Giguere

Director, French-Canadian Christian Mission of Montreal, Canada

[All who know that the advantages we enjoy in the United States have their roots in the fact that this is a predominantly Protestant country, that was colonized chiefly by Bible-reading pioneers, will rejoice to hear that Catholic Canada today is not without its apostles of Evangelical Christianity. One of these is our colleague, Pastor J. A. Giguere, whose French-Canadian Christian Mission is successfully bringing the Gospel to Roman Catholics in Montreal.]

The following short article by Brother Giguere, about his work and his family, should interest all of our readers, and we hope that it may inspire some to help him with their prayers and gifts.]

LIKE MOST PRIESTS who become disillusioned with the pretenses of the Roman Catholic priesthood, it took me some time after I left it before I felt the need of acknowledging myself a sinner and of placing my entire trust in Jesus Christ as my Saviour. I had been brought up in the conviction that outside the Roman Catholic church there is no salvation. For a while after I left I was careful not to mix with Protestants and not to go near a Protestant church. I even considered it better to be a “bad Catholic” than a Protestant.

Strange to say, the Bible itself in those first years after I left the priesthood prevented me from submitting myself to the righteousness of God. For I had been definitely taught and had firmly believed that the Bible was a Protestant book and therefore not a safe guide to salvation. It was only after I had overcome this fear of the Bible that I was able to discover in it that, “By grace ye are saved through faith, and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in

Christ Jesus unto good works, which God hath ordained that we should walk in them.” Eph. 2:8-10. I then learned also for the first time, that “there is no other name under heaven given among men whereby we must be saved” (Acts 4:12), “for there is but one God, and one mediator between God and men, the man Christ Jesus.” (I Tim. 2:5).

My work at our French-Canadian Christian Mission in Montreal is the result of my desire to make known the Gospel truth to my former Roman Catholic people. Wonders of grace have been worked here, but not without bitter opposition from the Roman Catholic clergy. Efforts to defame my character have been constantly made, chief among which is the accusation that I am not legally married and that my children are illegitimate. Only last month, one of my sisters who is a nun, came to visit me at my home with the intention of trying to persuade me to return to the priesthood. When she saw a picture of myself and my family on the table she began to cry and said: “What a pity! Don’t you know that these fine-looking children, as well as yourself and the woman you call your wife, are all going to hell? Don’t you remember what the priest said some years ago: that you are not married, that she [my wife] is a bad woman, and your children are illegitimate?” I reminded her that the priest had been forced to make a retraction of his slanderous statements, but she had never heard of that.



This is a picture of the family of Pastor J. A. Giguere, former Roman Catholic priest. From left to right: PASTOR and MRS. J. A. GIGUERE; CLEMENCE; ELIZABETH; ANDRE; MARGUERITE; MARCELLE (Mrs. Roy Sawler). Pastor Giguere is founder of the French-Canadian Christian Mission at 9061 Chambord Street, Montreal, Canada.

Shortly after I was married, I was told that the priests and nuns were praying that if I had children they would die at birth. And no doubt they thought their prayers had been answered, because my first child died when he was eight months old, and the second lived only two days. But I thank God that my other five children are still living, and what is better, are saved by the grace of our Lord Jesus Christ. All of them are connected with the Gospel work, including my son André who is now with the Canadian army in Holland waiting for repatriation, and actively witnessing for his Lord to his comrades-in-arms. They were all educated in Protestant schools and speak both English and French fluently, which is a great help to them in the preaching of the Gospel. Besides this they are all accomplished musicians. My wife is my coworker in our Mission and is superintendent of our Sunday School.

I mention these things, not to boast, but simply to prove the wonderful effects of the Gospel of Jesus Christ, which is “the power of God unto salvation to those who believe” (Rom. 1:16) even to a former Roman Catholic priest and his family. I hope that they may be convincing evidence to the Roman Catholic people that God has given His approval to the marriage and work of a former priest who is humble enough to admit that even a priest, though once

falsely called “another Christ” with pretended powers to offer sacrifice for the sins of other men, is himself a sinner needing to be saved by Christ.

My three daughters are passing through a blessed experience. All three of them are students at Western Bible College preparing to be missionaries. Two are in their third year and the youngest in her first year. They decided on this, despite the fact that we have not had financial means to pay for their education. This year they went back to college with only enough money to pay their traveling expenses, trusting in the Lord to supply the expenses necessary for their board and tuition, according to the promise in Phil. 4:6, 19. Here is a challenge of faith from the children of a converted priest to the children of Protestant ministers. I am humbly grateful to the Lord that my children are eager to qualify as missionaries of the Gospel and have already consecrated their young lives to the Master’s service, even though they are without the necessary finances.

Encouraged by this marvelous faith in the children of a former Catholic priest, I am not ashamed to ask the readers of *The Converted Catholic Magazine* to help them with gifts of the Lord’s money to realize their earnest ambition to become missionaries of the Gospel of the Lord Jesus Christ.

(It would indeed be a blessed thing for some of our readers to offer to help these three daughter’s of our colleague and former priest, J. A. Giguere, to finish their studies at Western Bible College and thus enable them to become workers in the Lord’s vineyard. Contributions may be sent either directly to Pastor Giguere, 9801 Chambord, Montreal, Canada, or to us at Christ’s Mission, 229 West 48th Street, New York 19, N. Y.)



Martin Luther: To the Romans...

By L. H. Lehmann

“THE GOSPEL OF CHRIST... for therein is the righteousness of God revealed from faith to faith: as it is written, the just shall live by faith.” — Rom. 1:11.

MARTIN LUTHER’S conversion, along with the whole work of the Reformation that followed, was brought about by his correct apprehension of this 17th verse of the first chapter of the Apostle Paul’s epistle to the Romans. In fact, no conversion from Roman Catholicism is complete without full acceptance of the fact here set down that the Gospel of Jesus Christ reveals that *through faith in Jesus Christ man is actually invested with the very righteousness of God.*

Like all other priests who have been converted to the Gospel teaching, Luther had believed, as he was taught by Roman Catholic theology, that this righteousness was solely an attribute of God, impossible for man to attain, and for this reason he accepted the Gospel as a system of modified law under which, salvation had to be earned by human works.

Two other Scripture passages clearly confirm Luther’s discovery. The first is Romans 3:21: “But now, without the law, the righteousness of God is manifested... righteousness by faith of Jesus Christ unto all, and upon all them that believe.” And again, in Phil. 3:9: “Not having mine own righteousness, which is of the law, but that which is through faith in Christ, the righteousness which is of God. through faith.”

Now, it is obvious that this “righteousness of faith” must mean that justifying righteousness with which we are invested by God through faith. It can not mean the attribute of righteousness in God Himself, which is an abstract thing, and which obviously is not possessed by God from faith or anything else, since it is inherent in Him by His divine nature. It comes to us instrumentally from faith, however, not from works. Paul describes it in the Greek as springing out of or from faith — *ek pisteos*. It is put on us by God, and is in every sense His work and gift.

Roman Catholics cannot understand how this is possible, because they are never taught to believe that salvation and justification can come to them in any other way except it is earned by conforming to the laws of the church. This is the old pagan Roman principle that salvation must be earned piecemeal, the same as a salary or reward for proportionate work done by slaves for a master. It must be remembered that the Apostle Paul wrote this epistle about this new teaching of the Gospel to Romans in Rome itself. They knew of the pre-Christian religious principle of having to earn one's salvation by works. If what Paul told them was in no way different from what they knew and saw around them, why should he want to explain it at all? His object was to show the Romans by contrast how much the Gospel teaching differed from the Roman principle of being justified by obedience to external law.

It is also necessary to explain further to Roman Catholics, as Paul did to the Romans of his day, that the actual act of faith, from which the righteousness of God comes, is not in itself anything that is meritorious, any more than other human acts are. A rope cast into the water is the instrument by which a drowning person who grasps it is saved. Faith is similar to the act of the hand that grasps the proffered aid. Paul brings this out farther on, in the fourth chapter of this epistle to the Romans, where he expressly contrasts faith with works of righteousness: "To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted FOR righteousness." Far from faith being the meritorious root of righteousness, he makes it clear that, on the contrary, it is merely imputed for righteousness. In other words, it has pleased God to attribute a value to faith which intrinsically it has not in itself. It is in a sense similar to what the Government does when it makes a piece of paper into a \$100 bill by its official stamp of authority. The piece of paper thus obtains a conventional value which intrinsically it has not.



MARTIN LUTHER

"Not mine own righteousness. . ."

It is strange, tragic in fact, that the Apostle Paul explained all this clearly for the Christian church in Rome, and yet the Roman church today refuses to accept it or teach it to the millions of people under its dominion throughout the world. Instead, it holds on to the opposite teaching of salvation by works as it existed in Rome before the Gospel was preached there by Paul. By so doing, it completely rejects the very pith and center of the whole Gospel message of "righteousness derived from faith" (*dikaiousune ek pisteos*), as Paul puts it, and thus robs its people of the knowledge of the Gospel of Christ, which is "the power of God unto salvation" and their spiritual birthright.

Spiritual Degeneracy By Dr. T. D. Tahar

[Former Roman Catholic physician in a Benedictine monastery, now a Baptist missionary.]

“And Caleb stilled the people... and said: Let us go up at once and possess it; for we are well able to overcome it.” — Numbers 13:30.

MOSES sent forth twelve men to spy out the land of Canaan. Not ordinary men, but captains — men of experience and proven valor. All twelve returned. They were all of one accord in their reports — extraordinary richness and fertility of soil, phenomenal physical strength of the inhabitants.

But their descriptions of unavoidable hardships and fierce fighting threw the listening Hebrew multitudes into a panic. Gone was the lofty dream of the Promised Land, gone the jubilant victory for the ten cowards, who, in the heat of their harangues, never gave a thought to the power of the living God of Israel. In less than a few hours we find a whole nation in the throes of a spiritual upheaval and betrayal.

“And Caleb stilled the people... and said: Let us go up at once and possess it!”

There was no response. The multitudes followed the leadership of their political bosses. They were eager enough to come into the inheritance of the land, but the fighting for it was not to their taste. They wanted Jehovah to throw the wealth of Canaan into their lap, the easy way, the way of the world.

When faced with the need for decision in the spiritual life, hesitation is fatal. Spiritual degeneracy is never spontaneous. It always follows in the

trail of a protracted record of disloyalty to virtue. A man never becomes a Judas Iscariot overnight. The crucifixion of a lofty ideal is always preceded by the betrayal of a principle. The final uprising against God never flares up until after the jailing of a pleading, tormented conscience.

Thus I have seen it among young men deluded into giving up their lives to become monks in Roman Catholic monasteries. Imbued with high ideals at the start, they gradually succumb to the deadening atmosphere of the monastery, where there is nothing to lift them up to the sublime truths of the Gospel. Spiritual degeneracy is a cultivated vice, and in monasteries it flourishes on ecclesiastical arrogance and adherence to the cult of Bacchus. In the late hours of the night those young men came to me to talk about the desolation of their souls, the soaring agonies of their perplexed minds. I have heard the quiver of their voices as they laid bare the loneliness that accompanies their spiritual disillusion, the hopelessness of their outlook upon their chained tomorrows. Priests, and expounders of Roman dogmatism that they were, like Nicodemus they came stealthily by night reaching out for a freedom that they already had despaired of attaining.

There is a kind of felony of cowardice that keeps multitudes of priests incarcerated in the gilded jails of Roman Catholic institutions. And there is tragedy in the fact that so many of us remain content to look on as unconcerned spectators, unable and unwilling to do anything to counteract the growing power of Roman Catholicism in our midst. If Protestantism is to preserve its glorious heritage, the time now has come to listen to the timely warning of the Calebs and Joshuas. Protestant leaders today must fall in step with the few who, like the fiery Captain of the Hebrews in the wilderness of Paran, dare to shout with the fervor of spiritual enthusiasm: "Let us go up at once... for we are well able to overcome it!"

False Loyalty: The Conversion Of A Priest

THE CONVERSION of a priest is primarily an effort to preserve his self-integrity. It calls for disloyalty to a grandiose institution for selfish reasons. For in spiritual matters one must be selfish, since salvation is necessarily something solely between the individual soul and God.

It has been well said that many will not hesitate to compromise the things of God for the sake of an institution, but few will compromise an institution, for the sake of God. That is the choice before a priest when he discovers that his church organization is an obstacle to his spiritual welfare. For absolute loyalty to the organization is a requisite for salvation in the Roman Catholic church.

This is not the case, however, with Protestant clergymen, since a Protestant minister may oppose his church organization without jeopardizing his soul's salvation. He may change to another denomination without loss even of social prestige or economic standing, or he may continue to preach the Gospel without membership in any church institution whatever.

There come times in the life of everyone when it is treasonable to be truthful, and to be loyal is to be falsely true. This is especially the case with many otherwise honest priests of the Catholic church. They consider themselves irrevocably tied to an organization that they believed at first to possess the only way of salvation for themselves and the whole world. By the time they become aware of the deception practiced upon them, they say it is too late and too difficult to leave it. To remain within the organization and admit the deception, they say, is like being disloyal to the mother that bore you, or to be like an officer of a bank who, knowing the bank is crooked, warns depositors to withdraw their money from it. Thus they remain loyal to the Church and become untrue to themselves.

The self-integrity of a priest in this position is soon completely lost; it is swallowed up like a drop in the ocean of loyalty to and dependence upon

his church's external organization. His spiritual degeneracy, is complete. He trusts blindly to the church to cover up his sins and to save him, and he teaches the same to his people. He will fiercely resent any criticism of this unquestioning false loyalty, for he has no other hope to which he can cling.

Forgotten is the warning of Christ: "If any man love father or mother more than me, he is not worthy of me" — Matt. 10:37.

Was St. Patrick A Presbyterian?

By W. F. Dickens-Lewis, D.D.

IT IS REMARKABLE what pious traditions have wound themselves around the 'presbyter' Patrick. The boldest piece of effrontery is the claim of the church of Rome that he was an emissary of the Pope to Ireland. Nothing is further from the truth. There are two documents of Patrick which are recognized by all parties as being genuine — his "Confession" and his "Letter to the Christians under Coroticus," better known today by his Welsh, name of "Caradog."

But even if without these precious documents we carefully study the contemporary manuscripts of Patrick's day, it would seem a strange perversion or ignorance of facts for prelatial churches to lay claim to be the successor of Patrick in the "Church of Ireland" because he was a prelate according to their notions. Presbyterians should know enough of their history and that of the Evangelical church of the fifth century in Britain and Ireland to be able to protest a gratuitous claim that is not difficult to refute. Even among Protestants the claim is accepted that "St. Patrick" was a Roman Catholic bishop merely on the basis of a prolonged, persistent and unchallenged false repetition. But such he certainly was not. For instance, the headgear of a miter, which began to be worn by Roman bishops about the tenth century, and the ritualism of a crozier were absolutely never seen nor worn by this simple, earnest missionary of the cross.

There is no doubt of the historic fact that the modern Presbyterian form of church government and its kindred forms in the Reformed Church, together with its doctrinal and Biblical standards, far more approach the spirit and genius of Patrick and the early British Church than anything Roman.

Patrick's right name was "Sucat," which is akin to the Welsh "Hygad," and means warlike. He was born at his father's farm in the village of "Bonavem Taberniae." This we know from his "Confession." Many accurate historians are agreed that "Bonavem taberniae" is "Kilpatrick" near

Dumbarton on the Clyde in Scotland. From this place he tells us he was taken captive to Hibernia, so that there is no doubt that the “patron” saint of Ireland is in reality a Scotsman. It seems strange that Roman Catholic writers ignored him until he became Romanized at the hands of his medieval biographers from the eighth to the twelfth centuries. The Venerable Bede does not mention him in his church history and merely lists him as a “presbyter” in his “Martyrology.” His pious medieval biographers rely for their data on spurious documents and traditions rather than upon his “Confession.”

The “Book of Armagh” together with his own “Confession” are absolutely silent about Rome or any pontifical mission. Furthermore his father, Colpurnius, was a deacon. His grandfather, Potitus, was a presbyter. He was therefore a son of the manse, a system which is somewhat at variance with the doctrine and error of clerical celibacy. In his “Confession” no mention whatever is made of mariolatry, of confession, of purgatory, of transubstantiation, or of other papal tenets. The well-authenticated statements of Patrick concerning himself are certainly not in accord with the fabrications put forth 500 years after his death by Probus and Joscelyn. It was Joscelyn who falsely identified the simple Evangelical Church of Ireland with that of Rome. That Patrick studied at Rome for ordination or with Germanus at Tours are pure inventions of the tenth and twelfth centuries. Some zealous Roman writers naively assert that he studied first with Germanus who was bishop of Auxerre. Then with Martin, bishop of Tours. Olden, one of his Protestant biographers states: “Certainly this is a strange anachronism, for Martin died before Germanus became Bishop of Auxerre.” Joscelyn and similar pious writers found no difficulty in thus weaving a fictional biography of Patrick, since they did not embarrass themselves with dates.

They have drawn delightfully on their imaginations and have pictured Patrick’s life and the early church in Ireland of the fifth century in just such a perspective as would suit their day and time in the twelfth century.

The Reformed Church, especially of the Presbyterian faith, is now reaping the fruit of pious fabrications served up under the guise of historical fact, and “St. Patrick” is pictured for us as a croziered and mitred Roman prelate, whereas his very own words show us that he was as far removed from such pretensions as night is from day.

Thus many groundless stories about St. Patrick have been very cleverly palmed off on the Irish people by zealous Roman ecclesiastics. By a comparative study of the French and English copies of the “*Confessio Sancti*

Patricii de Vita et Conversations Sua” and the Book of Armagh and also of the “*Epistola 8. Patricii Ad Christianos Carotid Tyranni Subditos*” and the early life of “*Muirchu*,” it can easily be proved that these documents were obviously tampered with in order to confirm that Patrick was a Roman missionary. In such pious frauds the church of Rome takes preeminence.

Some Irish writers with a zeal for trying to authenticate Patrick’s Roman mission have represented Palladius as being sent to convert Ireland to Christianity, that his mission failed, and that Patrick was sent and effected the conversion of Ireland.

But what are the historic facts? The writers have either misquoted or willfully perverted history as written by Prosper who makes it very clear that Palladius was sent by Pope Celestine to Ireland after its conversion to Christianity, and not to begin its conversion. History attests that Patrick had carried on his mission altogether independent of Rome without any papal sanction long before Palladius’ arrival in Ireland, and that after Palladius’ arrival with the full purpose of proselyting Ireland to Romanism, the work of Patrick proceeded with uninterrupted success. To authenticate Patrick’s Roman mission it has been necessary to assign it a later date than the facts of Patrick’s career warrant, and consequently many Irish biographers of St. Patrick have jumbled together the facts concerning both Patrick and Palladius and have piously and fraudulently transferred some facts true of Palladius alone to the legendary myths surrounding St. Patrick. (See “*Life of St. Patrick*,” by Dr. Killen of Belfast.)

The “*Book of Darrow*” is one of the oldest of Irish manuscripts. In it Patrick is described as a simple presbyter. In his “*Letter to the Christians under Coroticus*,” as mentioned above, and in his “*Confession*” he makes no mention of his having been consecrated a diocesan bishop. He represents his call and commission as coming directly from God in a vision. As Dr. Hamilton in his book “*The Irish Church*” has observed, this “*Confession*” of St. Patrick, which has been admitted by the most critical scholars as genuine, is as remarkable for what it does not contain as for what it does. Dr. Hamilton observes:

“There is not the faintest Roman tinge about it. It is undeniably and conspicuously Protestant, if the anachronism of the term used in such a connection may be pardoned. It is distinctly Trinitarian and thoroughly Evangelical.”

From an impartial study of the primitive church in Ireland it can be very well maintained that historically Patrick's form of church government was not diocesan, and emphatically not papal. The burden of proof for these false statements lies with Rome and its defenders, not with us.

Furthermore, when no less an authority than Archbishop Usher admits that Patrick and his co-presbyters were not diocesan bishops, much less Roman prelates, it is rather amusing to hear certain types of ritualists claim him as the first primate of the "Catholic Church of Ireland." The claim is untenable. More potently do the historic facts in the case support a presbyterial or tribal-congregational form of church government in Patrick's time than any other.

He founded 365 churches, ordained 365 bishops (teaching) and 3,000 presbyters (ruling) — one bishop and twelve elders for each church! Goldwin-Smith admits himself that in those days there seems to have been one bishop for each church. This was simply a presbyter or bishop to teach, not a diocesan bishop. Does not this look very like the form of government in some of our Protestant churches today? Dr. Hamilton with a keen scholarship based upon, impartial research well observes: "Irish Presbyterians can trace their ecclesiastical lineage far back indeed, linking themselves on to the simple-minded, uncorrupted believers of an age long before Rome had appeared on the scene," and so, by a parity of reasoning, before any other form of prelatical government of the church in Ireland had asserted its untenable claims.

My Story. By Rev. J. A. Fernandez

Former Roman Catholic priest, now Pastor of Robert Graham Memorial Church, Philadelphia, Pa.

[This is the story, promised in our last issue, of the conversion of former priest J. A. Fernandez from priest to soldier to Gospel minister.]

I WRITE this to make public my thanks to the merciful Lord for the ineffable way in which He has dealt with me, a sinner saved by grace, for having guided me through the tempestuous sea of doubt and despair into the safe port of security and salvation. “Where sin abounded, grace did much more abound.” (Rom. 5:20) Twenty-one years in Spain, where I was born; nineteen years as a seminarian and very active Roman Catholic priest of the Dominican Order in this country; three years in the United States Army in World War II, after enlisting as a private; one year of ministry in the Presbyterian denomination (U.S.A.) — these are the highlights of a life which brought to prominence God’s predestination of a soul, and God’s efficacious grace, which manifested itself even at a time when I was going directly against what God had foreordained for me.

There was nothing of the nature of a cataclysm in my conversion. It was the result of the action of God’s grace working on my soul for six long years.



REV. J. A. FERNANDEZ
As a priest . . .

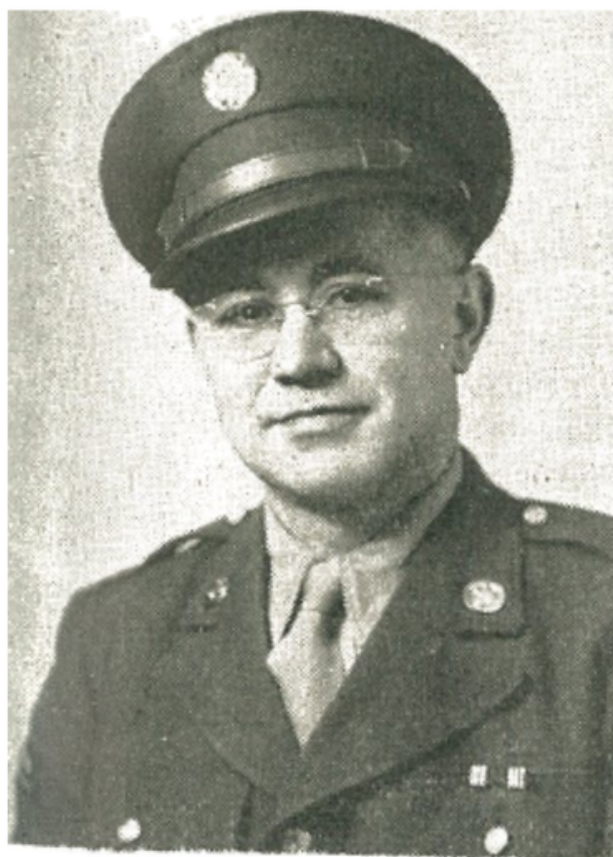
It all had its beginning at the end of the year 1938, when an order was issued from the Master General of the Dominican Order that, the Spanish Dominican priests in Louisiana should give up their parishes to American Dominicans. I had been assistant pastor of St. Anthony's Church in New Orleans for nine years, and pastor of the same church for six years.

My faith in Roman Catholic teachings during the last two years of pastorage was not too strong. I had begun to doubt seriously about the doctrine of transubstantiation and power of priestly absolution. From then on God's eternal purpose worked in me through the instrumentality human agents, which culminated, after a year and a half, in my applying a monastery to do "penance," and to consecrate myself fully to God.

But God had other designs. My stay in the monastery served the purpose strange as it may seem, of becoming acquainted with the tenets of Evangelical Christianity and the grounds on which it is based. At the same time I found evidences against Roman Catholicism. Moreover, I gave myself to reading the Bible prayerfully and reading church history. Thus the issue of the Reformation appeared to me in its clear light, and I felt a strong admiration for Martin Luther, John Calvin and other Reformation leaders.

In reading the Bible I saw how different was the faith as taught by the Roman Church from that preached by Paul when he says: "If thou shalt confess with thy mouth the Lord Jesus Christ and shalt believe in thy mind that God raised Him from the dead thou shalt live."

My adopted country was at war and I felt I was wasting my time in a monastery. In order to be useful, in some way, to the country of my adoption, I enlisted in the United States Army as a private in 1942.



MR. FERNANDEZ
As a soldier in World War II . . .

In this move again Divine Providence guided me, for after six months in the army I was assigned to the office of an Army Chaplain who was a minister of the Dutch Reformed Church. I began to attend the services he conducted in the army chapel, for he is a marvelous speaker, and I enjoyed his sermons. One day I opened a discussion of the sermon he had preached the Sunday before. The sermon had been on the doctrine of salvation by grace. I came prepared with what I considered an unanswerable argument against his position which he had taken from Paul. My authority was James, and the text: "Ye see then how that by works a man is justified, and not by faith only." (James 2:24). The chaplain had a Greek New Testament in his office, and we both did more

reading of Greek than either of us had done for a considerable period of time. This led the way to further discussions and study. Some books were asked for, and the chaplain wiped off the dust from these books from his library and loaned them to me. As time went on there developed not only a closer friendship, but also a closer unanimity in theological thinking between the two of us. Due to this close association with him, for the first time in my life I realized that a Protestant minister could be sincere in his faith, and happy in his vocation.

As a result, I nursed a desire to devote the rest of my life, after leaving the Army, to the ministry of the Gospel. The greatest difficulty was my indecision about joining one particular Christian denomination. So I prayed for light, studied for information, and on my days off I made it a habit to visit several churches in Maryland and Pennsylvania to find out which one would appeal to me the most. During one of these visits I met the lady who was to be my future life-partner, an active church worker in the Baptist Church and a fine Christian woman. Our short acquaintance ended in a most happy union. Her love and devotion to her faith had a stabilizing effect on me when doubts assailed me.



MR. FERNANDEZ
As Presbyterian Pastor

We both became members of a Presbyterian church in close proximity to the camp where I was stationed, and which was being served by a minister whom we had learned to love.

One week after joining the Presbyterian faith I was licensed to preach the Gospel by the presbytery of Carlisle, Pa., and a year ago I was ordained a Presbyterian minister. Last September I came to Princeton Theological Seminary, where I am now pursuing a course of studies for the degree of Master of Theology. In the meantime I have been called as pastor of the Robert Graham Memorial Presbyterian Church, Philadelphia, Pa.

Now, paraphrasing John, I say: "That which I have seen and heard did I declare unto you, that you may have fellowship with us, and truly our fellowship is with the Father, and with His Son Jesus Christ."

“I will bless the Lord at all times; His praise shall continually be in my mouth.” (Psalm 34:1), for He has visited and saved me, when I was dead in sin and trespasses.

“He leadeth me, O blessed thought!
O words until heavenly comfort fraught!
Whate'er I do, wher-e'er I be,
Still 'tis God's hand that leadeth me.”

From Priest To Radio Gospel Minister By Manuel Garrido Aldama

[Former priest, now world-wide Gospel preacher on “The Voice of the Andes.” This story by Dr. Aldama first appeared in ‘King’s Business’.]

“Their sound went into all the earth, and their words unto the ends of the world” (Rom. 10:18)

TO THOSE who love the Lord Jesus Christ, it has become a Biblical axiom that our thoughts are not God’s thoughts, and our ways are not His ways; that His ways and thoughts are higher than ours, and that they are “past finding out.” Whilst we, finite and fallible creatures, make plans and try to find ways for the attainment of our human aims and desires, He very often uses the same means for the realization of His higher plans. We find this to be true in the lives of many of the Bible characters. This too has been the happy experience of my life.

I was born in Spain, in a typical Spanish Roman Catholic home. In those days, the highest aspiration of a good, devout Roman Catholic mother was to have her son become a priest. My dear mother, being one of them, concentrated all her prayers and persuading power in impressing upon my tender mind that being a priest was the worthiest profession a man could aspire to, and that one who was thus chosen by God had conferred upon him greater honor and dignity than were granted to the angels or even to Christ’s mother, as none of them had the power of forgiving sins or offering anew the sacrifice of Calvary. My father was not of the same opinion, and had not God taken him away when I was ten years of age, I would not have been allowed to enter the priesthood. But, as soon as my father died, when I was scarcely eleven years old, my mother sent me to the Roman Catholic seminary in Madrid to start my training. At that age, I could not realize what to be a priest! meant or implied, but I knew that such were my mother’s longings, and I was not going to dis-

please her if I could help it. So I spent the next twelve years studying and training to be a priest.

During those years, especially the last four, which were devoted almost exclusively to the study of dogmatic and moral theology, my faith in Roman Catholicism, and in God for that matter (for to me then the only possible religious faith was the Roman faith) was decreasing in inverse ratio to my increased knowledge of the peculiar teachings of the Roman Catholic church. The ones that disturbed more strongly in me the blind and absolute assent demanded by the church, were the two recent dogmas of the Infallibility of the Pope and the Immaculate Conception of the Virgin Mary. So strongly did I object to them that my professor of Dogmatic Theology angrily told me: "If you do not refrain from your dangerous ways of thinking, someday you will be a heretic."



DR. ALDAMA

Converted priest and Spanish radio preacher on "The Voice of the Andes." Dr. Aldama is now on his way to Europe to arrange special radio Gospel programs for Spain.

Ordination And Break

When the time came for me to be ordained, I explained frankly to the ordaining Bishop how my faith had been shaken during my years of training, and that I would much prefer to be sent to teach subjects that had no bearing on religion rather than to be placed in charge of a church in which I would be responsible for the welfare of souls. To this he agreed, and I was sent to teach secular subjects in a college in Santander, in the north of Spain. From that time on, things went from bad to worse as far as my religious faith was concerned,

until I arrived at a spiritual state in which I denied the goodness of all religion, and even the existence of a good God seemed to me an impossibility.

I saw that I could not carry on any longer in the priesthood and determined to give it up. As it was dangerous for me to do this in Spain, I went to the United States and from there to England. After some time in London, feeling that I could make a living independently of the church, I wrote a letter to the Roman Catholic Archbishop of Westminster, telling him that I was not going to say mass any more and therefore it was up to him to appoint some one else to take my place. In this apparently easy way, I realized a desire that had been in my mind for several years. I thought I had escaped all religion and that in such a large city as London no one would bother me any more with religious matters.

God's Intervention And My Surrender

But God had His plan for me, and the farther away from Him I thought I was getting, the nearer I began to feel that He was to me. Just at this time He began to make known to me what were His plans for my life.

A man of God, minister of the Church of England, upon learning of my spiritual situation, became interested in me. He invited me to discuss with him my reasons for taking the step I had. At the same time he attempted to make me see that I was in the wrong, not just because I had left the Church of Rome, but because I thought that by doing so I had put God out of my life. In our conversations, he allowed me to speak as much as I wanted and to explain my position, but invariably he concluded with an expression of his Christian point of view, saying, "There is one thing you do not know, there is one thing you lack, and that is Christ in your heart."

I had adopted toward this friend the superior attitude that a Roman Catholic priest, after completing his full theological training, manifests toward any Protestant minister. At the same time I could not but admire the sincerity and earnestness of the man. I was obliged to admit that I had never before heard the exposition of justification for every sinner by simple faith in Jesus Christ, that he repeatedly made to me. The last time he invited me to visit him, he had everything ready for a final and decisive attempt to win me for the Lord. From his house, he took me to a room in which a few persons were waiting to commence a prayer meeting. After he introduced me to them, I was astounded to see them get down on their knees. The whole thing was absolutely new and

unexpected to me. One after another prayed for me personally, for they all knew my story from beginning to end. The good pastor had informed them that I had to be won for Christ, and here they were praying for me in my very presence with all their hearts.

I cannot say that I was converted to the Lord then, but I was deeply moved. That was the turning point from my unbelief to Christ as a living reality.

The following Sunday, I went for the first time in my life to a Protestant church, and the preacher, another real man of God, took for his text, John 3:7: "Ye must be born again." So similar to Nicodemus' experience was mine, that as he explained the meaning of Christ's words to Nicodemus, I thought that surely he knew my story too and referred to me in what he said.

I was deeply troubled. My mind and spirit were all upset. I began to think that I must do something about the message I had heard. Some days later, in my own home, when my heart was very heavy, I said prayerfully: "If it is true that Christ saves and brings peace, I want Him to come and give it to me." And He did. From that moment, the doubts that had troubled me, and all the spiritual darkness vanished, and the peace and tranquility, hitherto unknown to me, came into my heart.



**"THE VOICE OF THE ANDES"
(HCJB)**

World-wide broadcasting station in Quito, Ecuador, S. A., which carries the Gospel message in fourteen different languages to all parts of the world.

Working For Him

I do not know how the Evangelic Mission of South America, which carries on a work in various South American republics, learned what had happened to me, and that I was disposed to go to work for Christ amongst Spanish-speaking peoples. But when they asked me to go to Peru to proclaim the Gospel, I accepted gladly. To do this work, however, I needed the solid grounding in the Word of God that I was lacking, so I was sent to the Bible Training Institute in Glasgow, Scotland, where I spent the happiest months of my life in the company and under the direction of the saintly Dr. David McIntyre, whose godly influence remains still fresh in my heart.

My first sphere of labor for the Lord was Lima, Peru, where I was engaged for twelve years in the publication and circulation of Spanish Gospel literature in Spanish America. During my stay there, I was sent by the British and Foreign Bible Society on an evangelistic trip throughout the republic of Columbia

and Ecuador. While making this trip, I came to Quito, Ecuador where the pioneer missionary broadcaster, "The Voice of the Andes," had started the preaching of the Gospel by radio to the Spanish-speaking countries. I must confess that at first I had not much faith in the effectiveness of such radio preaching, but when Mr. Clarence W. Jones, founder of the station, invited me to give some Gospel messages, and I felt the immediate reaction to them in the listeners from the phone calls and letters received, I changed my mind. I realized that Roman Catholics, who are so difficult to reach on account of prejudices and church prohibitions, listen to the Gospel in their homes, if it is presented to them without bitterness and in a dignified manner. This conviction became more deeply rooted in my heart as the years went by.

Now I see that in it all was the hand of God, who had been in a wonderful and mysterious way preparing me for such a wide Gospel ministry.

The Gospel On The Air

When Mr. Clarence W. Jones, some years later, invited me to join him in Quito to take charge of the Spanish Gospel programs at "The Voice of the Andes", I could not refuse, for I felt at it was the Lord's call. Soon I went Quito to start what has become a Continental Gospel ministry. At first, "The Voice of the Andes" could not reach much farther than the limits of the city of Quito, but God has been increasing its power, until today, with its five wavelengths on the air for simultaneous Gospel broadcasting, it reaches to the uttermost parts of the earth through fourteen different languages in fulfillment of the Word of God: "Their sound went into all the earth, and their words unto the ends of the world" (Rom. 10:18).

Many of those who have listened for the first time to the Gospel through the instrumentality of "The Voice of the Andes" have accepted the Lord as their Saviour. The many letters received in Quito and the testimony of missionaries all over South America bear witness to this fact.

It has been my privilege to preach the Gospel in Spanish from the microphone of HCJB, "The Voice of the Andes," for six continuous years morning and evening. Someone has said that I have preached the Gospel to more Spanish-speaking people than any other person who has ever lived on this earth.

I shudder at the responsibility that this privilege lays upon my soul. The prayers of all the people of God will be very much appreciated for the faithful discharge of this responsibility toward my Lord.

(Headquarters of “The Voice of the Andes” are at 156 Fifth Ave., New York 10, N. Y. Copies of “The Radio Missionary Log” may be had from there on request.)

Dr. Adama’s new book, entitled, “From Priest to Radio Minister,” is now available. Price is \$1.00.

The Jesuit Order (Society of Jesus)

The Secret Power Of The Jesuits By J. J. Murphy

[*The facts in the following article are fully substantiated and are not intended to scare anyone beyond their factual import.*]

JESUITISM is the offspring of the peculiar Catholicism of Spain, that was shaped by centuries of Moorish rule and entirely cut off from the beneficial effects of the Protestant Reformation. Unless one understands this proud, intransigent Catholicism with its blind belief, fanatic intolerance, and contempt for Christian morals, he will never understand the Jesuit order to which it gave birth. As for Spain's religious intolerance, one has only to think of the Spanish Inquisition that continued into the last century. As to its moral corruption, sufficient insight is given by a single fact recorded by the historian, Gerald Brenan, in his book, *The Spanish Labyrinth* (P. 49).

“It was an established custom, permitted by the bishops, for Spanish priests to have concubines. They wore a special dress and had special rights and were called *barraganas*. When the Council of Trent forbade this practice to continue, the Spanish clergy protested. And in fact they never paid much attention to the prohibition, for they continue to have ‘house-keepers’ and ‘nieces’ to this day. Their parishioners, far from being shocked, prefer them to live in concubinage, as otherwise they would not always care to let their womenfolk confess to them.”

Ignatius Loyola, founder of the Jesuits, was a Spaniard to the marrow of his soul. Terrorized during an illness with fear of death, he suddenly felt himself inspired to become the armed defender of the church who would bludgeon its enemies into submission by fair means or foul. He demanded the most servile obedience from his followers; they must obey *sicut cadaver*, ‘with the passivity of a corpse.’ Blind submission to the church even to a

point where it becomes irrational and immoral was likewise demanded. “Ignatius gives it as a rule of orthodoxy to be ready to say that black is white, if the Church says so.” (*Encyclopaedia Britannica*, XV, 340.)

Speaking of Ignatius Loyola, Dr. John A. Mackay, of Princeton declares: “His ideal as stated by himself, was to ‘rule in a cemetery.’ When the world became transformed into a moral graveyard, the Kingdom of God would have arrived. Towards that sepulchral goal the whole world policy of the Jesuit Order was directed.”¹

In even stronger language the great thinker and historian Carlyle says of Loyola: “There was in this Jesuit Ignatius an apotheosis of falsity, a kind of subtle quintessence and deadly virus of lying, the like of which has never been seen before. Measure it if you can. Men had served the devil, and men had imperfectly served God, but to think that God could be served more perfectly by taking the devil into partnership, this was the novelty of St. Ignatius.”²

If anyone thinks Carlyle was exaggerating he only needs to read the present-day writings of the Jesuits, who keep repeating that ‘it is allowed to do evil to prevent a greater evil.’

On these grounds of safeguarding the interests of their church they justify, for instance, the Vatican concordats with Mussolini and Hitler. Their former pupil, Pope Pius XI, openly stated that he “would make, a deal with the Devil himself” to attain certain goals. The Jesuit practice that “the end justifies the means” has become the accepted policy of the whole Roman Catholic church.

The Jesuit System

The ruthless, militant organization that ex-soldier Ignatius founded for the purpose of destroying Protestantism and reestablishing the political Catholicism of the Middle Ages was essentially a dictatorship. It is not surprising that Hitler openly admired it, especially its daring intolerance, and based his Nazi system directly on it. The leader of this so-called Society of Jesus is given the military title of General. The *Schaff-Herzog Encyclopedia of Religious Knowledge* says of him; “He holds in his hands the whole administration, jurisdiction, and government. He appoints the Provincials and all other officials. He can give dispensation from the rules just as he sees fit. His

power is absolute. He is to the Order what the Pope is to the Church, the representative of God.”³

In the Jesuit Order the will of the General is supreme. The members under him must strip themselves of all personal conviction and the slightest trace of individualism. He appoints the local superior of every house of the Order and gives him direct orders. This crushing out of individuality and conscience is and is meant to be a spiritual emasculation. The Schaff-Herzog quotation, partly given in the preceding paragraph, puts it this way:

“Indeed the cement which holds the whole fabric of the Jesuit Order together is implicit obedience.” To the inferior the superior is Christ, before whose commands he must cancel his own will, his own natural mode of feeling. Every trace of individuality must be obliterated, unless the superior chooses to develop and use it, for purposes of the Order.”

The same point is made by the *Encyclopaedia Britannica* (XV, 341) in demonstrating that the Jesuits are so many “cultured mediocrities” or robots. It speaks of “the destructive process of scooping out the will of the Jesuit novice to replace it with that of the superior, as a watchmaker might fit a new movement in a case, and thereby tending in most instances to annihilate those subtle qualities of individuality and originality that are essential to genius. Men of the higher stamp will either refuse to submit to the process and leave the Society, or run the danger of coming forth from the mill with their finest qualities pulverized and useless.”

This immoral annihilation of one’s personality and the slavish obedience that follows become even more vicious in view of the fact that this submission has no limits or standards except the will of the superior. If an individual Jesuit remonstrates with a superior who commands him to do something sinful, he is reminded that he has vowed blind obedience and that it is not for him to decide whether a thing is right or wrong when he does not know the full circumstances or even why the order is given. This perverting of the subject’s conscience becomes all the easier, since he has sworn obedience to the will of the superior who acts under secret rules that have never been disclosed to the average Jesuit.

This subtle means of forcing Jesuit inferiors to do evil to advance the power of the church was condemned by the famous Bishop of Angelopolis, Mexico, in his well-known letter to Pope Innocent X:⁴

“But among the Jesuits there are even some of the professed members, i.e., those who have taken vows, who do not know the statutes, privileges, and even the rules of the Society, although they are pledged to observe them. Therefore they are not governed by their Superiors according to the rules of the Church, but according to certain concealed statutes known by the Superiors alone...”

The Jesuit system, however, is much too cynical to trust itself to the mere obedience of its subjects. It functions principally through an intricate system of ‘informers’ who spy on one another and report their findings to the superior. In this way fear motivates those who might otherwise relax at times from the rigid code of corpse-like obedience. All Jesuits are made aware from the beginning of their novitiate of this system of mutual spying. Repulsive as it is, it is no more repulsive than slavish obedience. It is sold to new members as a means of attaining humility and ‘Christian self-annihilation’ for Christ’s sake. The *Encyclopaedia Britannica* (XV, 340) refers to this system, when it says: “By a minute and frequent system of official and private reports the General is informed of the doings and progress of every member of the Society and everything that concerns it throughout the world.”

The Inner Circle Of Jesuitism

It is not to be expected that within Jesuitism, the most secret organization in the world, the average member would share its esoteric doctrines. And the fact is that he doesn’t. After years of probation the Jesuit takes his three final vows. Years later, of the many who make these three vows, a small and highly select minority are allowed to take a fourth vow. This inner circle is initiated into secrets of which the others know nothing. A still more select circle is made up of ‘Provincials’ appointed by the General. The *Encyclopaedia Britannica* (XV, 339) makes mention of the two types of professed Jesuits:

“The highest class, who constitute the real core of the Society, whence all its chief officers are taken, are the professed of four vows. This grade... involves a probation of 31 years in the case of those who have entered this novitiate at the earliest legal age. The number of these select members is small in comparison to the whole Society.”

Provincials of the Jesuits make a point of not appearing in the public eye. Best known of the four-vow Jesuits in the United States are Fathers Daniel Lord, Robert I. Gannon, Coleman Nevils, F. X. Talbot, M. J. Ahem, and last but not least the ace political intriguer, Boston-born Edmund A. Walsh.

Throughout Europe the existence of “lay Jesuits” is a matter of common knowledge among the better-educated classes. The membership of such laymen in the Jesuit Order is kept in the deepest secrecy. They are frequently prominent members of the political, legal, or financial world, but no one has the slightest suspicion that they belong to the Jesuits or that such a thing is even possible in this country. They are usually known, however, as prominent Catholics, and, oftener than not, very articulate ones.

While forced to admit that there were lay Jesuits in the earlier days, of their Order and that there could be some today, if the Society so wished, the Jesuits deny that there are any. A so-called lay Jesuit or Jesuit *in voto* is not necessarily unmarried, for his one vow is obedience to the dictates of the Society; out of deference to the Jesuits’ distrust of women, many lay Jesuits do not marry, however. Nor is the “lay Jesuit” necessarily a layman. He may be a secular priest, like Msgr. Fulton J. Sheen, and still be a Jesuit *in voto* or a “lay Jesuit” because he has sworn obedience to the Society and obliges himself to confess regularly to a Jesuit appointed for that purpose. Two essentials of a lay Jesuit are that he occupy a key position in his profession, whatever it may, and that he adhere strictly to the reactionary ideology of the Jesuits. Thus, for example, Supreme Court Justice Frank Murphy, though a devout Catholic and a celibate like Senator David I. (for Ignatius) Walsh, could not be a lay Jesuit because he is a liberal who frequently has opposed Jesuit policies.

It can be said with the greatest likelihood that in the United States the following are lay Jesuits: Father Charles E. Coughlin; Msgr. Fulton J. Sheen; Senator David I. Walsh, head of the U. S. Senate Naval Committee; William T. Walsh, author; Robert Murphy, ambassador of the U. S. Department of State in Germany; Francis X. Woodlock, recently deceased financier and leading investment broker for Jesuit interests in Wall Street. It is more than probable that Louis F. Budenz, recently resigned editor of the *Daily Worker*, is a lay Jesuit who was “planted” in the Communist party. This is an old Jesuit stratagem.⁵

Regarding lay Jesuits, the *Encyclopaedia Britannica* (XV, 339) says, “There are clauses in the Jesuits’ constitutions which make the creation of

such a class perfectly feasible, if thought expedient.” In fact the first General Congregation of the Jesuits readily admitted that laymen “may be admitted into our Order, although not making their profession in our Society.”

The distinguished scholar, Saint Simon, in his *Memoirs* (XII, 164) authoritatively stated:

“The Jesuits always have lay members in all the professions. This is a positive fact. Doubtless Noyers, King Louis XIII’s secretary, belonged to them, also many others. These ‘affiliates’ take the same vows as the Jesuits so far as their position allows, i.e., the vow of absolute obedience to the General and the superiors of the Order. They are to substitute for the vows of poverty and chastity the service rendered and protection afforded the Society, and especially unlimited submission to the superiors and their Jesuit confessor. Politics thus come within the Jesuits’ scope through the certain help of these secret allies.”

Secret Instructions Of The Jesuits

Chief among the Jesuit secrets are the policies, rules and other doctrines that are known only to the highest of the initiate. What the Jesuits have printed as “our constitutions and rules” are naturally only what they want to be known. No one but top Jesuits have ever had access to the original documents or the first drafts and editions of their constitutions. Nor have these ever said, “These are our complete constitutions.” Even to their members they give only a “Summary of the Constitutions” and “Common Rules” which adhere together so loosely that copious omissions are more than evident. It should also be noted that, although the Order has published countless volumes on its history, it has never published even for its members the complete minutes of even one of the 25 or more General Congregations that it has held.

In fact in the *Institutes of the Jesuit Order* (II, 86) mention is made of the secret statutes of the Order which exist only in manuscript form. Among the duties of the *Socius* of the Provincial it is stated. “He must take care of the separate archives of the Province of the Order, inasmuch as they contain manuscripts that are especially important for the direction of the Province... the book which contains the unprinted regulations by the Generals of the Order binding on the whole Society, and the book which contains another kind of unprinted circulars of the Generals.”

Roman Catholic Bishop de Palafox, in the letter to Pope Innocent X quoted above, says:

“What other Order has constitutions which are not allowed to be seen, privileges which it conceals, and secret rules, and everything else relating to the arrangement of the Order behind a curtain?”

A copy of the *Monita Secreta* or *Secret Instructions of the Jesuits* was first published in 1612, in all probability by the Polish ex-Jesuit Zahorowski. Since then, on the suppression of Jesuit houses in mid-Europe, various copies have been found hidden in the rooms of Jesuit superiors. The Jesuits naturally deny that the *Monita Secreta* are authentic, as is to be expected, and say that the copies found hidden in their houses prove nothing since they are only copies of Zahorowski's work. They build up their case on the grounds that these were not discovered until some time after that work was published.

But there was one copy of the *Monita Secreta* found hidden in a Jesuit superior's room in Prague that in all probability was there before Zahorowski gave his copy to the world. The evidence is so convincing that the German historian Friedrich (*Beitrag*, p. 8) accepts it without question. But other authorities in general are naively impressed by the denial of the Jesuits and refuse to accept the *Monita Secreta* as genuine until someone can invincibly prove that a copy existed previous to 1612.

The whole controversy is much ado about nothing. Actually the *Secret Instructions of the Jesuits* are not at all startling. They merely direct the Jesuits to do what everyone knows they have always done: play up to the rich and powerful to get all they can from them in money or influence. Everyone knows, for instance, how the Jesuits played up to the widow of Catholic multi-millionaire Nicholas Brady. She gave them two million dollars outright for their seminary in Maryland and, in spite of her second marriage, she willed them her sumptuous Long Island estate. It seems to matter little whether they do this through natural avariciousness or because they have been directed by their secret rules.

History is so filled with the hypocrisies and treacheries of the Jesuits that there is scarcely need of other proof of the existence of such secret and immoral rules. The ex-Jesuit Count Paul von Hoensbroech in his book, *Fourteen Years a Jesuit*, (II, 8), is willing to admit that possibly the actual form of these rules is the work of Zahorowski, but he goes on to say: “Of the genuineness of the contents, that is, that the *Monita Secreta* contain regulations in harmony with the spirit of the Order... I am as positive as of the existence of secret instructions of the Order.”

Of the supreme secrecy of the Jesuit Order in general there can be no question, Equally certain is the fact that there would be no need for such secrecy unless there was something that needed to be hid. Just how secret the inner workings of the Order are cannot be more tellingly expressed than in the words of the Spanish Jesuit Miranda, a Provincial of the Order, who was made assistant to the General in Rome. In a letter written to a friend and later published by Jesuit Father Ibanez in his report on the Jesuit government in Paraguay, he says:

“Until I came to Rome, where I first obtained accurate information about everything, I did not comprehend what our Society is. Its government is a special study which not even the Provincials understand. Only one who fills the office which I now occupy can even begin to understand it.”

The Goal Of Jesuitism

Such is the secrecy of the Jesuit Order. It makes clear how and why its members can be deceived into doing evil for the welfare of their church. Just how evil the Order was can be seen in the bull of Pope Clement XIY, *Domimus ac Redemptor Noster*, which decreed the abolishment of the Order on July 21, 1773. It tells of their defiance of their printed constitution and rules, of their political intrigues, of their stooping to pagan practices, and of their ruination of souls.

The dire fact is that the suppressed Jesuit Order has turned the tables on the Catholic church. Pope Clement XIV was apparently poisoned. The Jesuits refused to dissolve the organization, and within a generation forced the papacy to officially reestablish it. Since then, especially since the pontificate of Pope Pius IX, the Jesuits have become absolute masters of the Vatican and through it of the worldwide Roman Catholic church, which they have now centralized in Rome to an extent that was never before dreamed of. (cf. *Encyclopaedia Britannica*, XV, 347, eleventh edition.)

Now that the whole Catholic church has become a tool in the hands of its Jesuit masters, what do they propose to do? They intend to continue their struggle for world power with the Catholic religion as a front for their ambitions. Their purpose as expressed by the *Schaff-Herzog Encyclopedia* (II, 1167) is “the rehabilitation of medieval Catholicism and the establishment of the reign of the Church over the State.” This means death to democracy.

Pierre van Paassen succinctly analyzes the aim of the Jesuit Counter-Reformation, when he says in his book, *Days of Our Years*, p. 539: “It sees decay and error and pestilence in everything that has been gained since the Protestant Reformation and the French Revolution, including the Declaration of the Rights of Man, the Bills of Rights, equal suffrage, the nonsectarian school — in fact all democratic institutions.”

This fanatical hatred of the Jesuits for democracy is best expressed in their own words. In the May 17, 1941, issue of their policy-setting magazine *America*, they said:

“How we Catholics have loathed and despised this Lucifer civilization... This civilization is now called democracy... Today American Catholics are being asked to shed their blood for that particular kind of secularist civilization which they have been heroically repudiating for four centuries.”

It would be difficult to find a more appropriate ending than the words of one of the founders of this country, the great and scholarly John Adams, former President of the United States. In the Official Monticello edition of *The Writings of Thomas Jefferson* (XV, 64) there is a letter of Adams to Jefferson in which he said:

“My history of the Jesuits is not eloquently written, but it is supported by unquestionable authorities, is very particular and very horrible. Their restoration is indeed a step toward darkness, cruelty, perfidy, despotism, death. I wish we were out of ‘danger of bigotry and Jesuitism.’”

[This article will be followed next month by another on “Jesuit Influence on Morals and Education.”]

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1. *The Other Spanish Christ*, by John A. Mackay, president of the Princeton University School of Theology, page 56.↩
 2. Quoted from *The Jesuits*, by Rev. F. A. Lillingston, former vicar of St. James, London, page 10.↩
 3. Vol. 11 p. 1166. This celebrated and authoritative work was edited by Dr. Philip Schaff of Union Theological Seminary in New York City. The quotations in this article are taken from the revised edition of

- 1891, published by Funk and Wagnalls Co. The article on the Jesuits was written by the German scholar, Dr. George El. Steitz, Konsistorialrath at Frankfort-am-Main, Germany. This English encyclopedia is based on the *Real-Encyclopadie* of Herzog, Plitt and Hauck. ↩
4. Bishop Don Juan de Palafox's Letters to Pope Innocent X, page 116. ↩
 5. In France, lay Jesuits are called "Jesuits of the Shorter Robe." Women at times also have been used as lay Jesuits, especially those susceptible to psychic influence. ↩

The Enigma Of The Jesuits By J. J. Murphy

ROMAN CATHOLICS will not believe how much their own church has been opposed to the Jesuits, and think that anti-Jesuitism is the product of Protestant intolerance. They do not know that the Jesuits are a faction in their church that has sought for centuries, against the bitterest opposition from Catholics, to completely dominate the policies and practices of Roman Catholicism. Precisely because the Jesuits today have practically succeeded in their aim, the evils they created and fostered in society are now pooh-pooed as mere inventions of prejudiced Protestants.

Entirely overlooked is the mine of incriminating evidence against the perversities of Jesuitism to be found in the writings of unimpeachable Catholic authors. Among them is the devout Catholic genius Blaise Pascal, whose integrity has never been questioned. His famous Provincial Letters are a sample, and were written in 1656, when the last and unsuccessful attempt to stave off the lax moral practices of the Jesuits was being made in France.

The greatest of all Catholic authorities, the infallible Pope of Rome, condemned and abolished the Jesuit Order in terms that leave no doubt concerning the immoral principles it practiced. They can be read today in historical works just as they appeared in the famous papal Brief penned by Pope Clement XIV in 1773.

Speaking of this Brief the *Encyclopaedia Britannica* (XV,346) gives this summary of it:

"Finally on the 21st of July, 1773, the famous Brief *Dominus ac Redemptor*, appeared suppressing the Society of Jesus. This remarkable document... briefly sketches the objects and history of the Jesuits themselves. It speaks of their defiance of their own Constitution, expressly revived by Pope Paul V, forbidding them to meddle in politics; of the great ruin to souls... their condescension to heathen usages in the East...

“Seeing that the Catholic sovereigns had been forced to expel them, that many bishops and other eminent persons demanded their extinction, and that the Society had ceased to fulfill the intention of its institute, the Pope declared it necessary... that it should be suppressed, extinguished, abolished and abrogated forever with its houses, colleges, and schools... It has been necessary to cite these captions of the Brief because the apologists of the Society allege that no motive influenced the Pope save the desire of peace at any price, and that he did not believe in the culpability of the Fathers. The categorical charges made in the document rebut this plea.”

John Adams, early and distinguished President of the United States, in a letter to Thomas Jefferson on May 6, 1816, made an accurate prediction of the power the Jesuits would come to wield in this country. How truly prophetic this was may be seen from newspaper pictures of President Truman, accompanied by Jesuit Father Gannon, walking in procession behind two cardinals to receive an honorary degree from the Jesuit University of Fordham, in May of this year 1946. It was something that fifty or even twenty-five years ago could not have been conceived of as possible.

Following is what John Adams had to say. It is quoted from volume six, page 604, of the official edition of the writings of Thomas Jefferson:

I do not like the late resurrection of the Jesuits. They have a general now in Russia, in correspondence with the Jesuits in the United States, who are more numerous than anybody knows. Shall we not have swarms of them here? In the shape of printers, editors, writers, schoolmasters, etc.?"

At that time the Jesuits were contriving by every means to defeat the ban of the Pope. They managed to deceive the church itself and remained organized in Russia, the United States, and elsewhere under the pretext that the papal decree of suppression had not been promulgated in those particular territories and therefore did not bind them in those countries. This is another instance of the juggling of legalisms in which the Jesuits specialize. They have made a science of using one phase of the law to defeat another.

In spite of their definite and solemn suppression by the supreme authority of their church, the Jesuits not only survived but came back into power. This time, they decided that they would get control of the Vatican, the supreme power of the church itself, so that never again could they be suppressed. In addition, this precaution would also open up to them the surest and easiest way to dominate the whole church. This was the strategy they planned and successfully carried through: to get control of the Vatican

court, then to glamorize the papacy as a means to centralize in it supreme authority over every phase of the world-wide church. The dogma of the infallibility of the pope in 1870 fulfilled their greatest ambition. From then on their power over the universal church was rapidly consolidated.

Dr. William Walker Rockwell of Union Theological Seminary wrote years ago of the Jesuit march to power. But what they had attained at that time was only the groundwork of the triumphs they are reaping today when they have succeeded in rallying Western Europe, Protestant England and the United States, into a budding crusade of holy war against Soviet Russia.

In the July, 1914, issue of the *Harvard Theological Review*, Dr. Rockwell wrote as follows of the Jesuit Order:

"The 19th century saw the dead rise. And the 20th sees it at the right hand of power in the Church of Rome. The outstanding political fact in the history of the Catholic Church is the risorgimento of the Jesuits. Called back from suppression and repudiation precisely a century ago, on August 7, 1814, they have worked their way to such influence in the game of ecclesiastical politics, as played under Pius IX and Pius X... that the Jesuits are trumps.

"Certainly the definition of the dogma of the Immaculate Conception in 1854, the Syllabus in 1864, the definition of papal infallibility and absolute sovereignty in 1870, the condemnation of Modernism in 1907, and at this very moment the codification of canon law by the centralized authority of a papal autocracy based on divine right — these are monuments to the principles for which the Jesuits have contended on their march to power."

The historian, Robert M. Johnson, in his book, *Roman Theocracy and the Republic* (p. 17), describes the Jesuits and their policies as follows:

"A veiled and secret power that had for many centuries sucked into its own dark vortex all the directing force, intelligence, and purposeness of the Catholic Church — that of the Jesuits and their allies. Deep and devious was their way, nearly undistinguishable their track... Unmarked by any badge or distinctive dress, with lay associates as well as clerical, they were to be found in every rank of life, generally intelligent, frequently ambitious, without exception zealous, disciplined, and yielding unquestioned obedience to the General of the Order... The secrecy and centralization of their activity combined to make of the Jesuits a force greater and more enduring than that of kings and emperors, greater than that of the Head of the Catholic church itself... Secret in their ways, more anxious to disappear behind the pomp of the throne than to obscure it by the announcement of their achievements, striving more to bring new splendor and strength to the Papacy...

Here in the United States, as they did in Europe, the Jesuits use their schools to get control of the future leaders of the country. In Italy, they con-

centrate on the sons of the nobility, in France on the sons of the military, while in democratic America they choose leaders from the ranks of the ordinary people and push them into positions of political prominence. Our Federal government now has Catholics in countless key positions. The Jesuit School for Foreign Service at Georgetown, established in 1919, has worked hundreds of its protégés into our State Department.

Recognizing the growing power of labor, the Jesuits have also established labor schools to train their carefully chosen candidates for leadership in the AFL and the CIO. Philip Murray, head of the CIO, is a Roman Catholic, and also Matthew Woll, vice-president of AFL. Many others are prominent in the Labor movement.

The Secret Order Of Jacques-Cartier By Senator T. D. Bouchard

By courtesy of 'Magazine Digest' of Toronto we reprint below the complete text of a startling article by Canadian Senator T. D. Bouchard of Quebec. It confirms all that THE CONVERTED CATHOLIC MAGAZINE has published during the past five years concerning the international policy of the Vatican. In a foreword to the article in its November, 1944, issue, 'Magazine Digest' declared:

“T. D. Bouchard, one of Canada’s senior Senators, and himself a Roman-Catholic, recently proclaimed to his Parliamentary colleagues that there exists in the Province of Quebec a secret Fascist organization, supported by the Catholic clergy... and that the Jacques-Cartier Order in Quebec is but a cell in an international underground movement to overthrow democracy and establish a Catholic Corporate State.”

THE OFFICES of the political newspaper which I had owned for many years, and to which I still contribute, were situated in the downtown district of my native city — St. Hyacinthe, Quebec — of which I had been mayor for over two decades. One day in 1937, I was notified that in a building opposite this shop, a cell of the Fascist party was meeting. As first magistrate, responsible for public safety, I gave instructions that this suspicious house be watched.

On Christmas morning I learned that a platoon of Fascists in one of our leading clerical centers of learning — the Sacred Heart College — had attended a midnight mass in a body. They had marched in military formation, dressed in the regulation navy-blue uniforms decreed by the Christian National Social Party. Two or three girls were in this seemingly military group; everyone carried a large missal in lieu of a prayer book.

At that time I was unaware of the existence of the Order of Jacques-Cartier.

This demonstration in a Roman Catholic chapel, on one of the most solemn feast days of the Church, set me thinking. How could such a bold demonstration, especially in a democratic country, have taken place if the religious authorities were antagonistic to the Fascist cause?

On the night of January 19, a terrible conflagration caused by the explosion of gas escaping from the furnaces completely destroyed the building in which this ceremony had taken place — claiming 44 victims.

As parliamentary leader of the liberal party (then in opposition) I was delivering a series of fairly violent attacks against the Mussolini-like government which, for two years, had held sway in the province of Quebec. This dictatorial administration employed detectives and ordered an investigation in an endeavor to throw all the blame possible on me.

As mayor, I was morally responsible for the efficiency of our fire-protection service. But no negligence could be charged to our fire brigade. The flames had not been discovered until about 20 minutes after the explosion rocked the building. Had an alarm been sounded immediately after the detonation, the firemen could have arrived in time to save most of the victims.

The Fascist-minded National Union Government had been elected in 1936 through the gathering together of, all antiliberal and antidemocratic elements of Quebec, after a campaign of vituperation such as had never been seen in our country. Their Gestapo-like detectives discovered nothing to incriminate the mayor or the city council. Nevertheless, there was launched against me a rumor campaign, particularly throughout rural districts where some people are still willing to believe and publish the most absurd calumnies, especially if, by so doing, they serve their religious prejudices or narrow partisanship.

I was actually accused of having engineered this tragic conflagration in order to revenge myself because a squad of uniformed Fascists had attended midnight mass! So widespread was this accusation throughout my electoral campaign of 1939 that, to prove its falsehood, some of my lieutenants in rural parishes insisted on my taking an action for defamation before the criminal court.

Puzzled by my opponents' insistence in trying to incriminate the municipal council, and by the connection they sought to establish between the fire and the strange Fascist manifestation, I determined to have a careful investi-

gation made. I felt convinced that the origin of this agitation was not unrelated to certain underground activities and to the open fight previously carried on against liberalism and democracy in our Roman Catholic province.

My investigators soon informed me that one of the Brothers of the destroyed college was the chaplain of a strange secret society in existence in St. Hyacinthe. This association did not seem to have a regular meeting place. Clandestine reunions were held in public schools, religious halls, or similar buildings. Its followers would come in the evening, singly or in twos and threes. The gatherings were never very large, but members apparently were recruited from among the leading minds of every social class.

Subsequent investigation led me to conclude that this St. Hyacinthe organization was but one branch of a vast network of secret international societies. During my travels in Spain and in Mexico, I had been told of underground politico-religious associations, the heads of which dreamed of creating a world-wide movement to establish, first in all Roman Catholic countries, then throughout the world, a system of government dominated by religious leaders.

Within the past century, one of the heads of Roman Catholicism had advocated a form of devotion to the Divine Founder of the Christian religion, that of *Christus Rex* (Christ the King, for the faithful of English tongue; *El Cristo Rey*, for those of Spanish tongue; and *le Christ-Roi*, for those of French tongue). Those who desire the intervention of clergymen in temporal matters have falsely interpreted this devotion as meaning that the followers of their doctrine must, in one way or another, seize political power. The old formula: "Render unto Caesar that which is Caesar's and unto God that which is God's" does not seem to have currency with them any longer.

When I finally secured a printed copy of the principles and regulations of the great secret order implanted in our Roman Catholic and French province, was astonished to note that the frontispiece carried the picture of Christ with the legend Christ the King. Evidently this society had been placed under the aegis of the Divine Master, but His designation implied rather His terrestrial sovereignty than His celestial supremacy. I understood then that *Les Commandeurs de l'Ordre Jacques-Cartier* were a politico-religious association similar to those existing in Spain and in Mexico.

In delivering before the Canadian Senate the speech which had such reverberations in Canada, and echoes in the United States, I affirmed that this secret society had been founded with the approval of the Roman Catholic

clergy. This affirmation, which aroused the ire of that society's members, has not been and cannot be denied. Supposedly born and nurtured under the aegis of *Christ the King* as claimed on the frontispiece of its regulations, His protection is further invoked by article 9 which reads as follows:

9. PROTECTOR: Christ the King.

The following article, from its regulations, is proof that the *Ordre des Commandeurs Jacques-Cartier*, is essentially Roman Catholic:

10. RELIGIOUS PATRONS: The Blessed Virgin Mary, St. John the Baptist, St. Francis of Assisi, and the Holy Canadian Martyrs.

Any doubt regarding its racial and religious character disappears upon reading the two articles dealing with the qualifications essential to membership:

12. LAY MEMBERS: Any practicing Roman Catholic, of French tongue, accepted by the CX (Chancellery) or the XC (Commanderies) and received into the Order in conformity with the Ritual and the Regulations.

13. ECCLESIASTICAL MEMBERS: They are accepted into the Order upon the recommendation of the Chaplain of an XC (Commandery) with the approval of the Chaplain General, or upon the sole recommendation of the latter. They are exempt from the entrance fee and assessment. They are free of all initiation tests but they pledge themselves to secrecy as do the lay members.

Proof that, ecclesiastically, the Jacques-Cartier Order is absolutely subordinated to the Roman Catholic hierarchy, may be found in article 71 of Regulations, dealing with the nomination of the Commandery Chaplain. It thus decrees:

71. COMMANDERY CHAPLAIN: The Commandery Chaplain is not elected by the XC (Commandery); he is designated by his Ordinary (Catholic Bishop of the diocese) upon recommendation of the Chaplain General.

How, in justice, can those who were acquainted with this relationship of the clergy to the *Commandeurs de Jacques-Cartier* censure my statement in the Senate or deny my right, as a Roman Catholic, to blame our clergymen who

belong to the organization for tying the cause of religion to a secret society having some purely political objectives? I condemn this merger of religion and politics as a citizen of French tongue and origin, as a plain Canadian, as an inhabitant of America, and as a partisan of a more human ideology.

If its aims are above all suspicion, why has the Order of Jacques-Cartier been organized as a secret society, this principle of secrecy having until now been condemned by our Roman Catholic hierarchy in general?

That this society be secret is formally decreed by article 4:

4. CHARACTER: Secret society. Discretion derives from prudence; it is at the basis of success. The adversary is on the watch; walls have ears. One must padlock one's lips; wall up one's secrets. An ounce of discretion is worth a pound of wit. Secrecy is a force; you have sworn to preserve it. Its violation entails expulsion.

Secrecy is also mentioned as a principal weapon of the Order in the preface to its Regulations. Under the title *Let Us Develop a Sense of Discretion*, one may read the following:

“Discretion is the key to success; it is the shield which wards off the blows of the adversary. Prudence dictates its practice. Let us learn to observe it completely. Let us maintain the most complete reserve, the most perfect secrecy, on all matters pertaining to the Order; its membership, its officers, its program, its works. On everything let us be silent as the grave. Thus will be insured victories. Towards triumph, through discretion.”

This “triumph” they hope to attain through undercover methods is nothing short of the establishment in North America of a Catholic Corporate State fashioned after the government of Salazar in Portugal and that of Francisco Franco in Spain.

It is for having pointed it out to my compatriots, from my senatorial seat in the Upper Chamber of my country, that I have been drenched with insults from the pulpit of the cathedral of my diocese by His Eminence Cardinal Yilleneuve, Primate of the Canadian Church; disparaged in several Catholic pulpits of my province, insulted by public speakers seeking political capital; and dismissed from my post as president of Quebec-Hydro.

Apparently, it is because I quoted the words spoken in 1937 by Monsignor Mozzoni, then attaché to the Papal Legation in Ottawa, that all this tempest has been raised in the hope of forcing me to keep quiet and of destroying me as a public man. But the authenticity of those words, clearly re-

vealing the goal sought by the Order of Jacques- Cartier, has not been challenged. His Excellency the Cardinal contented himself with stating that I “had interpreted them unintelligently if not perfidiously.”

Here is this excerpt, quoted from the statement of Monsignor Mozzoni:

“The Politicians Can Talk on the Greatness and the Prosperity of the Country Under Such and Such a Form of Government; This Concerns Us but Indirectly. What We Do Want, and What We Shall Work to Attain by All Our Means, Is a State Completely Catholic, Because Such a Country Only Can Represent the Ideal of Human Progress, and Because a Catholic People Has the Right and the Duty to Organize Itself Socially and Politically, According to the Tenets of Its Faith.”

If this does not mean that there exists in our province a group seeking to establish on the American continent an entirely Roman Catholic state, then evidently I am wrong in thinking that the purpose of spoken and written languages is to convey thought.

Furthermore, the hope expressed by Monsignor Mozzoni that we might one day have a state patterned after Fascist models, has been made clearer still, for later in the same speech he said:

“It goes without saying that the cooperative system will flourish and bear fruit if it is backed by a vast syndicalist movement; better still, if it is inset and finds its complete realization in a Corporate State.”

From the beginning, through speeches and letters to his clergy, His Excellency Cardinal Villeneuve has encouraged the war effort. But chiefs of the Jacques-Cartier Order have done everything they could to destroy his influence in this respect. Through the medium of would-be national or religious societies which they control, they have rendered inoperative certain laws adopted by our governments to stimulate French-Canadian patriotism. They have bitterly criticized every restrictive measure, and have missed no opportunity to arouse the people against public authorities throughout Canada.

Some have gone so far as to preach revolution openly, in public meetings; some have insulted the English soldier. In *La Boussole*, one of the Order’s organs, military officers have been accused of whipping recruits like dogs. Governmental authorities have not seen fit to check such subversive incitations to revolt. In defense of their inaction, the departments have said that to repress these abuses would but give birth to a greater evil.

The most efficacious means of combating secret organizations is to bare their underground work to the general public. That is what I have done, knowing well what might befall.

I am inflexibly on the side of freedom; fully determined to combat reaction unto its last bastion. For nearly half a century, a group of Canadians of French origin have been working insidiously to separate us politically from our compatriots of another tongue. Knowing that their ultimate aim is to isolate us from the democratic nations of this continent, so as to force upon us a politico-religious dictatorship, I have accepted all the risks of the task which I have undertaken to promote the better interests of my people.

While there is yet time, I seek to prevent the horrors of politico-religious civil wars, such as we saw not long ago in Spain and in Mexico, fomented by visionaries who thought they could conquer the universe. They had forgotten that Christ, when accused with having styled himself "King of the Jews," simply answered to Pilate: "My kingdom is not of this world."

Under a flood of insults, many have tried to make people forget that my affirmations could not be denied, as they have sought to prevent all those sympathizing with me from expressing their views by showing them clearly the sad fate in store for them if they dared speak as I have done. The magnitude of the reprisals directed against me is in itself simple proof of the formidable influence gained in our Roman Catholic province by *L'Ordre des Commandeurs Jacques-Cartier* in the 18 years of its existence.

When I spoke in the Senate, I was convinced that the time had come to turn the searchlight on the underground work of those who, in this world, would restore the politico-religious government of the Middle Ages.

Roman Catholic Anti-Semitism

The Root Of Anti-Semitism

IT HAS BEEN ESTIMATED that after the war the Jewish people in Europe, as a result of wholesale slaughter by the Nazi-Fascists, will be so reduced in numbers that they will never recover from their losses. Germany, even if it loses 20 percent of its population, can make up for its losses in another generation. But not the Jews.

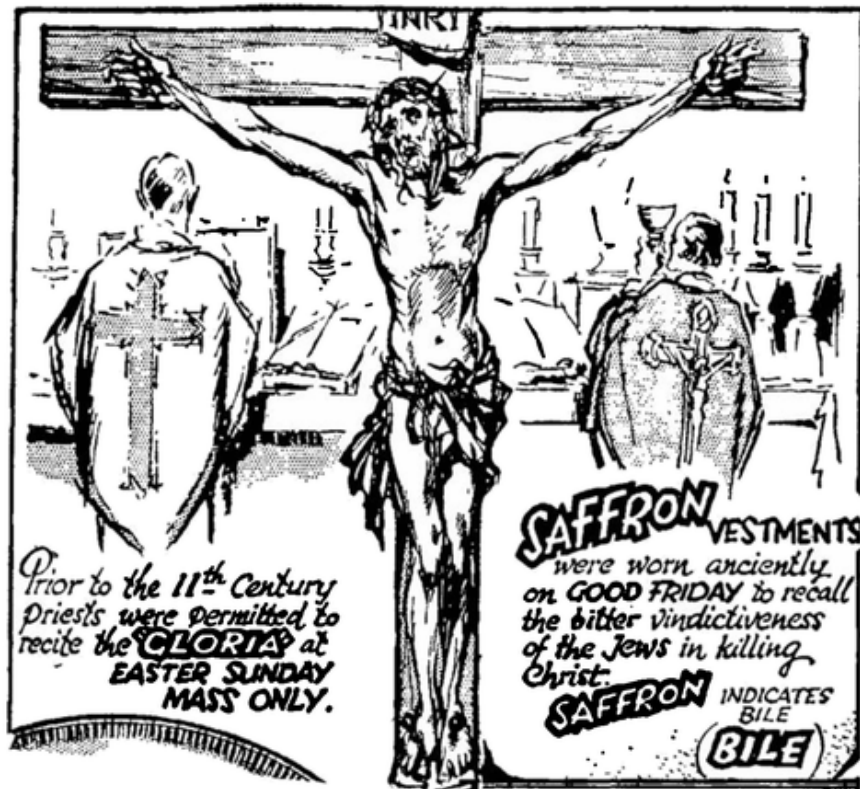
This wholesale extermination of a people in the twentieth century, simply because of their religious background, is something that both Protestants and Catholics have much to be concerned about. For anti-Semitism is a religious problem, intimately bound up with the most fundamental belief of Christians. It stems from the death of Christ, the central and essential point of Christian soteriology. It is only in Protestant countries since the Reformation that Jews have ceased to be regarded as the 'scapegoat' for the responsibility and blame in connection with the crucifixion of Jesus Christ. Even in the United States, while the ruthless slaughter of Jews has been taking place in Europe, the Catholic press has kept up this accusation that the Jews killed Christ — as the picture on the opposite page, syndicated by the American Catholic hierarchy's official N.C.W.C. News Service, shows. Implicit in this false accusation is an "explanation" of the horrors being meted out to Jews in Nazi-occupied Europe at that time.

STRANGE BUT TRUE

Little-Known Facts for Catholics

By M. J. MURRAY

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EASTER MESSAGE, 1942 — ROMAN CATHOLIC STYLE

This anti-Semitic way of picturing the death of Jesus Christ belongs to the Middle Ages. The Catholic press revived it for Holy Week in America, 1942. Although the above is reproduced from the *Catholic Tablet* of Brooklyn, it will be noted that it was syndicated by the N.C.W.C., the National Catholic Welfare Conference in Washington, official organization of the Roman Catholic hierarchy in the United States, which has its own world-wide news service.

It is both untrue and unscriptural that the Jews killed Christ. But this has been the Catholic cry against the Jews all through the centuries. Note also the stress on the meaning of the word "saffron" as "bile."

It must seem impossible to Jews, and to Christians themselves if they give time to consider it, that the same death of Christ on the cross could bring the inestimable gift of salvation to one section of the human race, and at the same time be made the curse of another. Yet it has been officially pronounced by the Popes of Rome for centuries that the death of Christ forever made the Jews ac-

tual slaves of Christians whom the death of Christ made free. Here is how the great Pope Innocent III, and other popes for centuries after him, put it:¹

“Although Christian piety tolerates the Jews, whose own fault commits them to perpetual slavery... they must not be allowed to remain ungrateful to us in such a way as to repay us with contumely for favors and contempt for our familiarity... As they are reprobate slaves of the Lord, in whose death they evilly conspired (at least by the effect of the deed), let them acknowledge themselves as slaves of those whom the death of Christ made free.”

It must first be asked, is this true Christian teaching? Did Christ so plan that one part of the human race would be saved and made free and another part be made the slaves of those thus freed — all by one and the same act of his saving work? This teaching was dogmatized into the history of Europe by the Popes of Rome up till the time of the Protestant Reformation, and is the root cause of the slaughter of millions of innocent Jewish people that has taken place under Nazi-Fascist domination of Europe during the past five years. It must further be remembered that this ruthless slaughter was carried out by the Nazi-Fascist regimes to which the Vatican allied itself by solemn concordats — and to which it remains allied to this date. But it is not, and could never be, true Christian teaching.

The Protestant Reformation, out of which came democratic freedoms and equality before God of all human beings, put an end to this Roman Catholic teaching and established it so that the Jews, even while remaining Jews by race and religion, are the equal of Christians in their right to life, liberty and the pursuit of happiness. It is thus that Jesus Christ himself would have it, so that by justice, equality, love and kindness, the Jews might eventually be led to accept Jesus Christ as their Savior. Christ himself was born a Jew and all his apostles and followers were Jews. He was put to death by Roman soldiers after sentence by a Roman judge. The priests of the Jewish religion — who played politics with the officials of the Roman government over the heads of their people, much as the Vatican does today — conspired to have Jesus put to death by the Romans. “It is not lawful for us to put any man to death,” they told Pilate (John 18:31). But the Jewish people had no more to do with it than the Roman Catholic people in America have had to do with the political intrigues of the Vatican with Hitler, Mussolini, Franco and other Fascist dictators.

Saint Paul was a Jew, though he claimed Roman citizenship. He taught no such doctrine that Jews were the slaves of Christians because they conspired in the death of Christ. In his desire to bring all to Christ he declared (Gal. 3:28): “There is neither Jew nor Greek, there is neither bond nor free, there is neither

male nor female: for ye are all one in Christ Jesus.” But that was before the Romans took over control of the Christian church and established their juridical concepts of ‘interdict’, ‘delict,’ and hierarchical authority.

Jesus Christ died to save all who truly accept him as Savior. He died to set all men free, and by his death could have enslaved no one. No true Christian, grateful for having been made free himself by the death of Christ, could ever bring himself to believe that the act that made him free made his Jewish neighbor his slave. But it is only in predominantly Protestant countries that Jews have been able to exercise their equal rights with Christians before the law.

The solution of the problem of anti-Semitism awaits official recognition of similar rights for Jews from the Roman Catholic church and governments of Roman Catholic countries.

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1. cf. Migne, *Patrologia*, Vol. 27, p. 1291. For other decrees of the Popes against the Jews, see our pamphlet: “*How the Popes Treated the Jews.*” [Available from LutheranLibrary.org —Ed]↩

Catholic Anti-Semitism By J. J. Murphy

EVEN A PROMINENT Catholic layman like Dr. George N. Shuster of Hunter College could not deny that the anti-Semitism of his church, rooted in paper pronouncements of the past, is much in evidence in this country. He rightly added, however, that it is “seldom voiced above a whisper.”¹

A good illustration of how a Catholic whispering campaign works is found in the book *Under Cover* (p. 453) where the author quotes Irish-Catholic Francis P. Moran, Boston Christian Front leader:

“The only thing you can do now, of course, is to talk about Communism and the Jews... A whispering campaign is the best thing now. Mrs. Murphy tells Mrs. Duffy, and she tells Mrs. O’Toole, who tells it to Mrs. Smith... by the time they end up, they’ve got something which everybody believes.”

The Roman Catholic hierarchy is, of course, much too shrewd to come out openly in favor of anti-Semitism. It can work much more safely and effectively behind such stooges as Fathers Coughlin, Curran, Brophy and Duffee. For years these priests and their organizations have carried on anti-Semitic campaigns with the full but tacit approval of the hierarchy, without whose permission they could neither write for publication nor speak in public.

In the re-editing of the Roman Catholic New Testament in English, two years ago, a footnote to Revelation 2:9 was inserted by the American bishops that did not appear in the previous edition that had been in use for many generations. It said that “the Jews are the Synagogue of Satan.” A clearer example of the anti-Semitic policy of the Catholic church is scarcely needed.

Pierre Laval was well aware of this historical and unchanging attitude of the Roman church. Speaking to a group of journalists on September 13,

1942, he justified the anti-Semitism of the Vichy regime as follows: “I am only applying to the Jews the same treatment prescribed centuries ago by the Catholic Church.” To realize how true this statement of Laval is one has only to read “How the Popes Treated the Jews.”²

The spurious anti-Jewish *Protocols of the Elders of Zion*, that depict Jewry as the essence of evil and the Catholic church as the essence of virtue, have been spread throughout the country by the followers of Father Coughlin and other Fascist priests. But the Catholic hierarchy never protested against this mass calumny organized within their own church. If they were at all interested in stopping this defamation of Jews they could have used their 332 publications to ridicule these vicious *Protocols* out of existence. They prefer instead to pretend that they know nothing about this libelous Catholic campaign.

As if there were not enough anti-Semitism in this country, several Catholic bishops invited leaders of Catholic Fascism in Mexico, known as SINARQUISTS, to come to the United States to lecture. Chicago was one of the several episcopal sees that sponsored the series of talks. The newspaper *PM* of last January 3 said:

“In an exclusive interview in Sunday’s *PM*, J. Ovrum Tapper, a director of the CHICAGO CIVIL LIBERTIES COMMITTEE, said that representatives of the *Sinarquist* movement spoke in Chicago just before outbreaks against Jews there by Mexicans and Italians. The SINARQUISTS are a Coughlin-endorsed subsidiary of the Spanish Fascist FALANGE and the Mexican equivalent of the CHRISTIAN FRONT.”

A Catholic layman, Emmanuel Chapman, founded in 1939 a layman’s COMMITTEE OF CATHOLICS TO COMBAT ANTI-SEMITISM. Before it got thoroughly organized, a little over a year after its foundation, it was suddenly disbanded — a thing that often happens to “false front” organizations in the Catholic church if they start to become really effective. Similar repression overtakes Catholic laymen, who start to fight strenuously against Fascism or anti-Semitism, as the recent case of Professor McMahan illustrates.

Irish-Catholic Boston has been one of the worst centers of anti-Jewish terrorism. As in New York the Catholic police force looked on with indifference. Sworn affidavits are on record in Boston where the policemen even arrested Jewish boys for defending themselves against young Coughlinites. Boston newspapers, notorious for their subservience to Clerical pressure, made no mention of these outrages. Finally, this past winter, a New York

liberal newspaper forced Governor Saltonstall, an appeaser of Cardinal O'Connell, to reverse his stand and order a State investigation. Irish-Catholic Police Commissioner Timilty was made whipping-boy and forced to resign, though the rest of the police force and higher politicians were as guilty as he was. Such hypocrisy promises little or no permanent relief from a disastrous un-American situation.

Anti-Jewish terrorism has occurred only in cities that are centers of Roman Catholicism, such as Boston, New York, Chicago, Providence, Bridgeport, Hartford, etc. In New York during recent months liberal newspapers exposed many hotbeds of anti-Jewish sadism. Everyone of them was a Roman Catholic neighborhood. Not only synagogues were defaced, but also several Protestant churches. No Catholic was molested, of course. New York City Commissioner of Investigation Herlands made a 170-page report on 52 anti-Semitic cases he investigated. It showed that all but three of the culprits attended church, and that all came from areas where Father Coughlin's CHRISTIAN FRONT had flourished.³

The Rev. Allan E. Claxton of the Protestant Broadway Temple in New York City, which had been desecrated by Catholic youths, was quoted in the *New York Post* of last December 30 as follows:

“We had a certain amount of vandalism at our church. If Protestant children were desecrating Catholic churches, the Protestant ministers would certainly teach them differently.”

In the same newspaper in the issue of the preceding day, the Rev. Kenneth MacKenzie of the United Presbyterian Church in the Washington Heights district of New York City said in an interview:

“For some time there has been evidence of vandalism around the property of Protestant churches in this neighborhood.”

After describing the desecration of his own church, the Rev. Mr. MacKenzie went on to say of the perpetrators of these crimes: “I assume they are Roman Catholics because the section is predominantly Catholic.”

The same issue of the *N. Y. Post* quoted the following affidavit of an 11-year-old Jewish boy who was attacked by Roman Catholic ruffians, who betrayed their parochial school training by their familiarity with Roman Catholic doctrine. We quote it in part:

"Then about 12 boys came, first little ones and then big ones. They asked if I am Jewish, and I said I'm not, 'cause once before some different boys started up with me when I told them I was Jewish.

"They began to ask me questions about the Catholic religion. I said I didn't know the answers because I didn't go to church... they jumped on me and my friend and began to hit us..."

The most anti-Semitic district in New York City is Police Precinct No. 40, in the Bronx, where only 8 percent of the inhabitants are Jewish. In this district 333 public Coughlinites meetings were held within less than a two-year period, many of them in the open, according to Herlands' report. There are four parochial schools in this small district. Catholic police captain John Collins, in charge of this precinct, "estimated that 85 to 90 percent of the people there are Catholics," according to the *N. Y. Post* of January 11, 1944. The Herlands report observed that this mile-and-a-half area, constituting the 40th Precinct, has 279 bars and taverns and a very high rate of child delinquency.

No lasting security against anti-Semitic terrorism in New York City can be expected as long as Roman Catholics continue to monopolize the police force, especially its key positions. A showy spurt of self-interested activity against street hoodlumism first began among police officers after recent newspaper publicity. It can be expected to last only as long as the publicity campaign that occasioned it.

Algernon B. Black, well-known head of the New York ETHICAL CULTURE SOCIETY, in a broadcast over station WHN on January 2 said:

"But to speak plainly, there are Coughlinites among the police, too. A few years ago it was estimated that there might be as many as 3,000 CHRISTIAN FRONTERS among the police of this city."

Mayor La Guardia, an inveterate politician, is extremely responsive to Catholic political pressure. He refused for months to make public the report of Commissioner of Investigation Herlands until forced to do so under threat of a City Council investigation. He did nothing about information given him a few years ago by J. Edgar Hoover of the FBI concerning the presence of 1,500 CHRISTIAN FRONTERS that were already on the New York police force at that time.

Catholic Lewis J. Valentine is Commissioner of Police in New York City and a member of Our Lady of Guadalupe parish in Brooklyn. Coughlinitic policemen have always been able to rely on him for protection. Last year unquestionable evidence was brought before him to show that Catholic patrolman John Drew was a fellow-traveler of the CHRISTIAN FRONT, and active anti-Semite and a contributor to four organizations now under Federal indictment for sedition. Valentine, after a departmental hearing, dismissed all charges against Drew, and restored him to active service with back pay without even giving him a reprimand. The following day Commissioner of Investigation Herlands publicly denounced Valentine's action as "contrary to the evidence and to sound public policy." But Catholic political power, which stood behind Valentine and the CHRISTIAN FRONTERS, never allowed the proceedings of the Drew trial to be published. It was able to laugh at the protests of Jews and liberals. As late as January 16, it "persuaded" Mayor La Guardia to have Drew on the City radio program as his "guest star" to tell the public what a broad-minded fellow he is.

The Catholic hierarchy countered recent protests over anti-Semitism by indulging in the ballyhoo that is usually featured on such occasions. Even Bishop Molloy of Brooklyn, superior over the ill-famed *Brooklyn Tablet* as well as over anti-Semitic Fathers Curran and Brophy, had the nerve to make an airy protest against anti-Semites! No practical move, of course, was made to remedy conditions through the Catholic press and parochial schools.

The most foreboding fact in American anti-Semitism is that prominent and wealthy Jews, as well as the Jewish organizations they dominate, contribute heavily to organizations that make a deliberate policy of appeasing political Catholicism. THE NATIONAL CONFERENCE OF CHRISTIANS AND JEWS, with its back-slapping interfaith conferences, from which the Catholic church is the sole gainer, is just such an organization.⁴

A Disease With Many Symptoms by Bernard Heller

It is very difficult for a non-Jew to realize the insecurity and the anguish which American Jews experienced after one of Hitler's anti-Jewish harangues preceding the Nazi invasion of Poland. The American Jew attended

to his mercantile or professional duties, strove to give his children ample opportunities for education. rejoiced when they selected desirable life mates. After the Fuehrer's vindictive address, however, all his strivings and aspirations seemed unavailing. Life became despair.

The recent recurrent outbreaks of hoodlumism in the United States aroused similar emotions. Incidents of hoodlum attacks on Jewish youngsters and adults in New York City appear in a report of former Commissioner William B. Herlands. Reading the Herlands report, alarmed Jews regarded the attacks as omens of a gathering storm — and possible harbingers of the fate which befell their co-religionists in Germany.

Their thoughts can be summarized in words such as the following:

The fiendish course of the Nazis began with acts of hoodlumism against Jewish persons and small Jewish stores. Hitler had come to power and was anxious not to alienate world opinion from his regime. On March 10, 1933, he ordered his followers not to molest Jewish individuals or disturb their businesses. Apparently this order was only for...

From *The Humanist*, Autumn, 1944

1. "The Conflicts Among Catholics" by George N. Shuster in the Winter 1940 issue of the Phi Beta Kappa quarterly, *The American Scholar*. ↩
2. A pamphlet published by The Converted Catholic Magazine giving lengthy quotations of papal decrees against the Jews that served as a blueprint for Hitler's anti-Semitism. 15c a copy. 229 W. 48th St., N. Y. 9. N. Y. [Also included in this present volume. —Ed.] ↩
3. Mr. Kenneth Leslie. Editor of *The Protestant*, speaking to more than 100 Protestant ministers in New York City recently branded as sinister the attempt to whitewash the CHRISTIAN FRONT elements in the New York Police Department. Also, for a pointed distinction opposing the anti-Semitism of Catholics and being anti-Catholic see Mr. Leslie's editorial "Is *The Protestant* Anti-Catholic" in the January issue of his publication. ↩
4. Joseph Brainin in "The American Jewish Committee Betrays Democracy." (*The Pratestant*, January and March, 1944, 521 Fifth Ave, N. Y.). examines the record of appeasement of that organization in articles that support Dr. Murphy's contended — Editor. ↩

Cardinal Hlond And Polish Anti-Semitism

BLAME for Poland's rising anti-Semitism, especially for the July 4 pogrom at Kielce in which 41 Jews were killed, was placed upon Jews themselves by Cardinal Hlond, according to a dispatch from Warsaw in the *N.Y. Times* of last July 12. The Cardinal, in a formal statement to the press, declared:

“The fact that this condition is deteriorating is to a great degree due to Jews who occupy the leading positions in Poland's government and endeavor to introduce a governmental structure that a majority of the people do not desire.”

Cardinal Hlond is ‘Primate’ — the highest church dignitary — of Poland, a Catholic country traditionally known for its bitter anti-Semitism. He is here using the same excuse made by Hitler and his henchmen to cover up their inhuman treatment of Jews and other minorities in order to establish themselves in power.

The above statement was made by the Cardinal to newspaper correspondents because of the charge of the present left-wing Government that the Catholic church has not been sufficiently active in condemning anti-Semitism in Poland. He admitted to the newspaper men that “he had been asked by American Jews recently to issue an appeal for an end of anti-Semitism, but he had decided not to do so because the facts did not justify such a proclamation by the church.”

This is not the first time that Cardinal Hlond has figured in anti-Semitic pronouncements. In connection with the pogroms against the Jews in Poland in 1936, he wrote a Pastoral Letter to the clergy and people of Poland from which we quote the following (from *New Poland and the Jews*, by Simon Segal):

“A Jewish question exists, and there will be one as long as the Jew’s remain Jews. It is an actual fact that the Jews fight against the Catholic church, they are freethinkers, and constitute the vanguard of atheism, Bolshevism and revolution. The Jewish influence upon morals is fatal, and their publishers spread pornographic literature. It is also true that the Jews are committing frauds, practicing usury, and dealing in white slavery. It is true that in the schools, the Jewish youth is having an evil influence, from an ethical and religious point of view, upon the Catholic youth...”

The present Polish Government is doing all it can to put an end to anti-Semitism in Catholic Poland, and nine of those implicated in the Kielce pogrom of July 4 were sentenced to death on July 11. But violence broke out again on July 12, and 22 more Jews were killed.

It is surely not too much to ask and expect an official pronouncement from the Catholic church in Poland that would help to eradicate forever the virus of anti-Semitism in Poland. Yet, in the words of Cardinal Hlond, “The facts do not justify such a proclamation by the church.”

Nuns Helped Hitler's Murders

THE FOLLOWING *Reuter* dispatch from Kaufbeuren in Bavaria was published in the *N. Y. Times* of July 5, 1945:

"A wholesale extermination plant in which hundreds of men, women and children — all German — allegedly mentally defective or physically deformed, were killed by intramuscular injections or slow starvation was operating here until two days ago, it was disclosed today... The plant functioned in this town, sixty miles southeast of Munich, and virtually every inhabitant of Kaufbeuren was aware of the fact that human beings were being used as guinea pigs and systematically butchered.

"The perpetrators or passive collaborators were... Germans who were not Nazi party members. Some were Catholic sisters and nurses. The chief nurse confessed that she had murdered approximately 210 children... Another sister confessed with a stony grin that she had poisoned 'at least thirty to forty persons.'"

Catholic Bavaria was the home of Nazism and Hitler's headquarters were in its principal city of Munich. Munich is also the See of Cardinal Faulhaber who, according to Karl Heiden in *Der Fuehrer*, made possible the continuance of Hitler's main propaganda organ, the daily newspaper *Der Voelkischer Beobachter*.

Vatican Deaf To Jews' Appeal re: Poland

AMERICAN JEWS sent an urgent appeal to President Truman last July 16 to call on Pope Pius XII to intercede with the Catholic people of Poland on behalf of the Jews there who "have been subjected to terror and pogroms."

This was after a like appeal to Cardinal Hlond of Poland had failed. The appeal asked Mr. Truman "that the intercession be made through Myron G. Taylor, United States representative to the Vatican," and took exception to Cardinal Hlond's statement that the recent anti-Jewish terror in Poland was due to a great degree to Jews themselves. The *N. Y. Times* of July 17 quoted from this appeal to President Truman as follows:

"Murder because of opposition to some Government officials can never be condoned, and exposing to persecution and terror an entire group, because of the politics of some individuals acting entirely on their own, is contrary to all principles of humanity and religion.

"We therefore respectfully ask that you urge upon His Holiness the Pope, through your representative at the Vatican or by any other means that you may deem appropriate, that he make it known to the adherents of the Catholic Church of Poland that the politics of some individuals cannot possibly justify persecution and terror against innocent men, women and children."

Here is one instance in which the presence of Mr. Taylor at the Vatican could have been of merciful help. But so far, nothing has been done.

The *Jewish Telegraph Agency* of July 19 reported that Cardinal Hlond's declaration was followed by a statement in the unofficial Vatican Newsletter *Ari* agreeing with the Cardinal's declaration that the Kielce riot, in which 41 Jews and four Poles died "resulted exclusively from political passions provoked by measures adopted by responsible Jewish authorities."

Jesuit Anti-Semitism In 1945

ALL WHO DESIRE confirmation of Catholic traditional anti-Semitism and its relation to Nazi-Fascist treatment of the Jews in our time, should read the article in the official Jesuit monthly publication, *The Catholic Mind*, for January, 1945, entitled “Anti-Semitism Prior to 1500.” It is reprinted from *The Pilot*, official weekly of the Roman Catholic Archdiocese of Boston.

Confirmation in this lengthy treatise (of 21 pages) in *The Catholic Mind* of our pamphlet “How the Popes Treated the Jews,” is sad proof that Catholic teaching will never cease its war on Judaism, and, what is more terrible still, that there will be no cessation of anti-Semitism and its dire consequences, in Europe or America, after Hitler, Mussolini and their puppets disappear from the scene. For here we have clearly and unequivocally set down for us, in this Jesuit publication in 1945, the unalterable position of the Catholic church toward the Jews. It states (p. 47):

“The position of the Catholic Church with regard to the Jews has been and still is that the Jewish religion, as existing, represents the direct antithesis and contradiction of Catholicism. For that reason and for that reason alone She has striven to preserve Catholics from such contact with Jews as might cause harm to the purity of their Catholic faith.”

And again (p. 47):

“The Church knows beyond any shadow of doubt that She is the true religion, divinely founded and divinely protected. Hence She can, without malice, call all other religions false. Far from being a conflict between mutually opposed sects between whom no real choice can be made, the opposition is between a Church, guaranteed by God to be in full and complete possession of religious truth, and the Jewish faith which continues to reject the truths which have been divinely revealed.”

Under four headings, the article outlines the official legislation of the Catholic church against the Jews. Some of these punitive measures were enacted by Councils of the church and others by direct decrees of the Popes.

The actual wording of most of them may be seen in our pamphlet "How the Popes Treated the Jews." But both from the mere summary of them given in this article in *The Catholic Mind* and from their fuller quotation in our pamphlet, anyone can see that Hitler copied them almost word for word into his Nuremberg Laws. We take the liberty of quoting the following summary of them given on pages 48 and 49 of *The Catholic Mind* as follows:

"(1) Measures of direct protection of the faith of Catholics:

"These include the prohibition of marriages between Jews and Christians, the interdiction of Jews from political, civil or professional positions which exercise authority over Christians, the prohibition of circumcision of Christian slaves by Jewish owners and at times even the retention of such slaves, the destruction of the Talmud and the severe prohibition against reading that collection and the prohibition of Jewish interference with converts from Judaism to Christianity.

"(2) Measures separating the social life of the Jews from that of Christians:

"These include laws requiring the wearing of distinctive clothing, separation into given districts, interdiction from partial or complete exercise of certain professions or trades, prohibition of ownership of real estate, interdiction from appearing on the streets during the last three days of Holy Week, and protective rules concerning usury.

"(3) Measures circumscribing the religious life of the Jews:

"These include the penalty of heresy against converts to Judaism from Christianity, the restriction of the number, the ornamentation and size of synagogues and the prohibition against erection of new ones, the destruction of the Talmud, and enforced attendance at conversational sermons.

"(4) Measures of protection for the Jews:

“These include the recognition of their religion under law, the prohibition of baptism by force, the guarantee of safe return to Judaism of forced converts therefrom, the protection of the synagogues or the restoration thereof if they had been willfully damaged by Christians, and the defense of the Jews against such calumnies as ritual murder, ritual profanation of consecrated hosts and the poisoning of wells at the time of the Black Death.”

In defense of these anti-Semitic laws of the Catholic church, this *Catholic Mind* article sets it forth that:

“Full freedom to non-believers must be restricted when their activities interfere with Catholic worship or tend in some degree to contaminate Catholic truth.”

It continues this defense as follows:

“It is important to note here that such legislation follows inevitably from the relationship between Judaism and Christianity, and is independent of the moral character or actual practice of Jews individually or collectively... To the interdiction from certain professions and to the order for the destruction of the Talmud, much objection has been raised on the grounds that these were unnecessary and unwarranted. Keeping in mind the Church’s position, we see that the Church acted consistently in saying to the Jews: ‘YOU ARE AN ALIEN IN A COMPLETELY CHRISTIAN FRAMEWORK; IF YOU STAY, IT IS ON OUR TERMS; IF YOU FEEL THAT YOUR CULTURAL DEVELOPMENT IS IMPEDED, YOU MAY EITHER BE BAPTIZED OR LEAVE; BUT THESE RESTRICTIONS ARE FOR THE SAFEGUARD OF THE MAJORITY AND MUST BE ENFORCED.’”

Are these not the exact words of Hitler and all Nazi-Fascists in their ruthless war of extermination against the Jews of Europe in our time? They have been repeated by Catholic church authorities down the centuries, and here we have them republished in Boston and New York in this year of 1945.

This article in the Jesuit *Catholic Mind* then proceeds to justify the burning of Jewish books by orders of the Catholic church as follows:

“To the destruction of the Talmud more serious objection is raised because this was definitely denying the Jew even his religious books. When the condemned blasphemies and the anti-Christian utterances were deleted, the Talmud was allowed to be used by the Jews. History shows, then, that the Church placed definite restrictions upon Jewish activity whenever it constituted a danger for Catholics. These restrictions, in essence, were entirely logical and reasonable.”

Notwithstanding this article's full endorsement of the Catholic church's ruthless legislation against the Jews as "entirely logical and reasonable," an ingenious attempt is made throughout to save the church from the accusation of anti-Semitism! It is even stated that the church's anti-Jewish legislation was "abrogated" by the new Code of Canon Law in 1918 — for which no substantiation is given. Nowhere in the Canon Law is there any such abrogation of the decrees of Popes and Councils against the Jews.¹ And the entire treatment of the question in *The Catholic Mind* definitely refers to the present as well as the past, and repeats the Catholic church's legislation against the Jews as justifying "the position of the Catholic Church with regard to the Jews" which "has been and still is that the Jewish religion, as existing, represents the direct antithesis and contradiction of Catholicism." It further clearly states that "the opposition is between a Church, guaranteed by God to be in full and complete possession of religious truth, and the Jewish faith which continues to reject the truths which have been divinely revealed."

Thus the age-old problem of anti-Semitism with all its terrible consequences has come to roost, straight from the Catholic church through Hitler's now vanquished 'new order' in Europe, right on our doorstep in New York, Boston and other large centers in America in this year 1945.

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1. The older codes of Canon Law containing these violent anti-Semitic decrees are called "Sources of Canon Law" (*Fontes Juris Canonici*) and are the norms of interpretation for the new code of 1918. They are nowhere abrogated except in so far as they cannot be put into effect in Protestant democratic countries. ←

The Pope's Apology for the Vatican's Concordat With Hitler

THE PITIFUL EXCUSES for the Vatican's concordat with Hitler, made by Pope Pius XII in his speech to the College of Cardinals last June 2, scarcely call for comment. Never was the head of the Roman Catholic church placed in such an embarrassing position. With Mussolini dead in the streets of Milan, and Hitler's corpse fairly certainly charred out of recognition underneath his blasted chancellery in Berlin and his regime smashed to bits by the conquering armies of the United States, Britain, and Russia, Pope Pius XII found it expedient and safe to condemn National Socialism by name for the first time. Even a child could see that he was frantically mending very broken fences.

The Pope's speech merits consideration, however, for the following reasons:

[1] HIS ADMISSION of the Vatican's collaboration with Hitler by means of the concordat, which he himself signed jointly with the despicable Von Papen. He had lived in Germany "for over twelve years — twelve of the best of our mature years —," he said. He was there when Hitler first published *Mein Kampf*, and was known as "the best informed yuan in the Reich," according to Viscount d'Abernon, Britain's first ambassador to the Weimar Republic. "We were personally in close contact with its [Germany's] most representative men," the Pope admitted. The Vatican's negotiations with the Weimar Republic, he explained, did not give "adequate guarantee or assurance" for the Catholic church's "faith, rights or liberty of action." Then he continued: "In such conditions the guarantees could not be secured except through a settlement having the solemn form of a concordat with the central government of the [Nazi] Reich." In other words, he admitted that the Vatican from the beginning favored Hitler's Nazi regime rather than the constitutional government of the German Republic. He signed the concordat with Hitler less than six months after he came to power and never made any

move to revoke it. The Pope also admitted that he knew of all the cruelties and atrocities carried on up till the very end by Hitler's henchmen. Yet he never uttered a word by way of reproach or condemnation until Hitler was reported safely dead.

[2] *His failure* to say anything in condemnation of Mussolini's Fascism in Italy and his atrocities against the helpless Ethiopians. Nor did he utter any pious outcry against Franco's Fascism in Spain where an estimated 400,000 Loyalist prisoners are still kept in concentration camps. If the Pope were really sincere in his condemnation of Fascist barbarities, why does he not, even at this late date, place the Catholic church on our side against similar barbarities being continued against us by the Japanese? He still retains General Ken Harada in the Vatican as the Ambassador of the Emperor of Japan.

We can expect that the Pope will also wait until Japan has been completely defeated before he will tell us that he is against the banditry of Japan. If Nazism was wrong after its defeat, it was equally wrong when the Pope signed the Vatican's concordat with Hitler. The crimes of Japan and Franco's Spain likewise are as wrong today as they will be after those countries have been freed from Fascist domination.

Romanism

How The Papacy Came To Power

By L. H. Lehmann

"Remember ye not, that, when I was yet with you, I told you these things? ...And Him shall that wicked one be revealed whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of His coming:

"Even him, whose coming is after the working of Satan with all power and lying wonders,

“And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.”

Much of the mystery of the spectacular power of the church of Rome can be explained by knowing its true nature and origins. To explain fully about these would take more space than we can afford. In two short articles, however, we hope to supply enough to whet the appetite of those who want to study further to find a satisfactory answer to all the questions involved. In such short articles we prefer the factual to the prophetic approach to the problem of the Roman Papacy. Following is the first of this series of two articles: [Both articles are included —Ed.]

THE WHOLE STRUCTURE of the Roman Catholic church is rooted in the fact that it is the legal successor of the old Roman empire of the Caesars. By its union with the Roman State, the church of Rome partook of its policy — world conquest by force of arms. Just as the old Roman empire was the universal dominating power of the then known world with its central seat of government in Rome, so the church of Rome was declared to be the universal church and “Mother of Christendom,” and the Bishop of Rome soon became the King of Bishops. Likewise, since the authority of Rome was the universal law of all nations, so the law of the church of Rome became the universal and authoritarian law for all the churches of Christendom.

Romanization Of The Christian Church

But the church of Rome not only carried forward the policy, authority and law of the old Roman empire; it also absorbed the beliefs, the ritual and the institutions of the religion of pagan Rome. Whatever may have been the hopes to the contrary, the union of the church of Rome with the Roman State did not Christianize the State; instead it Romanized the Christian church, leaving to it in the end little more than the mere label of Christian. Contrary to the belief of most people today, the pagan Romans did not in effect become Christians after the Emperor Constantine proclaimed Christianity as the State religion of Rome. They became Christians in name, but incorporated their former officers, rites, ceremonies, festivals and doctrines into the church of Rome. With some slight changes in the old heathen traditions, the Christian religion in Rome became identical with the pagan religion of ancient Rome. Roman Catholic apologists today do not attempt to conceal this. They even boast of the fact that Roman Catholicism veered away from primitive Christianity and has not only borrowed its dogmas, morals, laws and worship from pagan religions in the past, but will continue to do so in the centuries to come. Dr. Karl Adam, Roman Catholic priest-professor at the University of Tuebingen, Germany, for instance, in his authoritative Catholic work, *The Spirit of Catholicism*,¹ frankly declares:

“We Catholics acknowledge readily, without any shame, nay with pride, that Catholicism cannot be identified simply and wholly with primitive Christianity, nor even with the Gospel of Christ, in the same way that the great oak cannot be identified with the tiny acorn. There is no mechanical identity, but on organic identity. And we go further and say that thousands of years hence Catholicism will probably be even richer, more luxuriant, more manifold in dogma, morals, law and worship, than the Catholicism of the present day. A religious historian of the fifth millennium A.D. will without difficulty discover in Catholicism conceptions and forms and practices which will derive from India, China and Japan, and he will have to recognize a far more obvious ‘complex of opposites.’”

To what extent the rites, beliefs, worship and customs of Roman paganism were taken into the church of Rome may be seen from the following:

1. The ‘Pontifex Maximus’

The high priest of ancient Rome, the *Pontifex Maximus* surrounded by his senate of seventy *flamines*, became the Pope, with the same title of *Pontifex Max-*

imus (which he retains to this day) and his college of seventy cardinals. Just as the distinguishing sign of the pagan *flamen* was a hat, so the distinguishing sign of a Roman cardinal to this day is a hat. The tiara of the pagan high priest of Rome also became the head-dress of the Pope. The *lituus* of the Roman augurs became the crosier or pastoral staff of the Pope and bishops of the church of Rome. When Julius Caesar became the high priest or *Pontifex Maximus*, he compelled Pompey to kiss his foot, a custom followed, also by his successors Caligula and Heliogabulus. The Popes also took over the custom.



**POPE PIUS XII, 'PONTIFEX MAXIMUS'
OF THE ROMAN CATHOLIC CHURCH,
WEARING HIS BEJEWELED TIARA,
OR TRIPLE CROWN, SYMBOLIZING
HIS CLAIM TO BE**

**"THE FATHER OF PRINCES AND
KINGS, RULER OF THE WORLD AND
VICAR OF JESUS CHRIST."**

**This is the official pronouncement used
at the coronation of every pope.**

The custom of paying abject reverence to the Pope and hierarchy of the Roman church has an even more ancient origin. It originated with the Egyptians who deified and worshipped monkeys. It was an artful and refined stroke of policy on the part of the Egyptians to single out so ridiculous an animal as a monkey for reverence and deification, and it suited the policy of the priesthood

of both the pagan religion in Rome and its 'Christian' successor to rationalize and apply like reverence and deification to the Roman *Pontifex*. The Egyptians did so to show that even the most despicable person was entitled to reverence and worship, not because of any intrinsic worth in the person himself, but because of the high office conferred upon him. Thus, Roman Catholic apologists today, when faced with the objection that so many Popes were arch-criminals, murderers, adulterers, even unbelievers, answer by saying that it is the high office that elevates a man, and that the man himself does not either enhance or degrade his office. The Knights of Columbus' magazine *Columbia* (which claims to be "the largest Catholic magazine in the world"), in its issue for August 1938, dramatically explains how the power of the Roman priest depends solely on the legal authorization of his office, and has nothing to do with the man himself, his morals or his beliefs, as follows:

"A priest's existence would be justified if he never did anything but give us the infinite boon of the Mass. If he said it on an old crate in a ramshackle barn, in the most barbarous Latin, with no music but the cackling of hens and the mooing of cows; If he paused after the gospel to preach the purest balderdash, mingled with constant appeals and demands for money, or the dullest observations on the weather; if he were ugly, ignorant, dirty, tactless, profane, greedy, cantankerous, intolerant, even immoral — if all these conditions existed, and the man was properly authorized to say Mass, and said it, he would be conferring on his parishioners a favor so great that they ought to be glad to crawl for miles on hands and knees, if necessary, to receive it."



THE POPE'S TIARA

—Made of cloth of gold and comprises
3 crowns with 252 pearls, 220 diamonds,
32 rubies, 19 emeralds and 11 sapphires



A LARGE PANCAKE HAT SYMBOLIZES THE POWER OF THE ROMAN CATHOLIC HIERARCHY SURROUNDING THE POPE AS IT DID THE POWER OF THE 'FLAMINES' ATTACHED TO THE 'PONTIFEX MAXIMUS' OF THE PAGAN RELIGION OF ROME.

2. The Mass And Other Rituals

The victim of the Roman pagan ritual became the daily “Sacrifice of the Mass” in the Roman Catholic church. The circular consecrated wafer used by Roman priests to this day is identical with the round consecrated cakes used by the ancient Romans — and farther back by all the Oriental religions — as a

symbol of the Sun-God. When exposed in the “monstrance” at Benediction service in a Roman Catholic church, the rays of the sun may be seen surrounding the circular wafer. The candles kept constantly burning in Roman Catholic churches are similar to the fires constantly replenished in the sanctuary of Jupiter Ammon in the Capitol in Rome and in the temple of Hercules at Tyre. The “Holy Water” or *aspersio*, and the incense used in ancient Roman temples were taken over completely and have remained without alteration in the church of Rome.

The long list of patron saints in the Roman Catholic church, with their alleged power over every possible contingency in the life of man, are but the Roman *Divi*, the minor tutelary gods invented by the ancient Romans to protect the various vocations of men. Their names alone were changed. Likewise the deification of a Roman hero became the canonization of a saint. The ancient monuments and statues of the Goddess of the Year nursing the good Day, and the pictures of Isis giving suck to the hoy Horus, were also reproduced by the church of Rome in the statues and pictures that abound in Roman Catholic churches of the Madonna and Child. In these it can be seen that the Virgin’s head is circled by a crescent light and the child’s by luminous rays, the former symbolizing the new moon sacred to Isis, and the latter the sun of which Horus was the offspring.

Clearest of all is the identification of the Goddess Venus with the Virgin Mary. The title of both. “Queen of Heaven,” is the same.

3. Cult Of The Dead And Other Corruptions

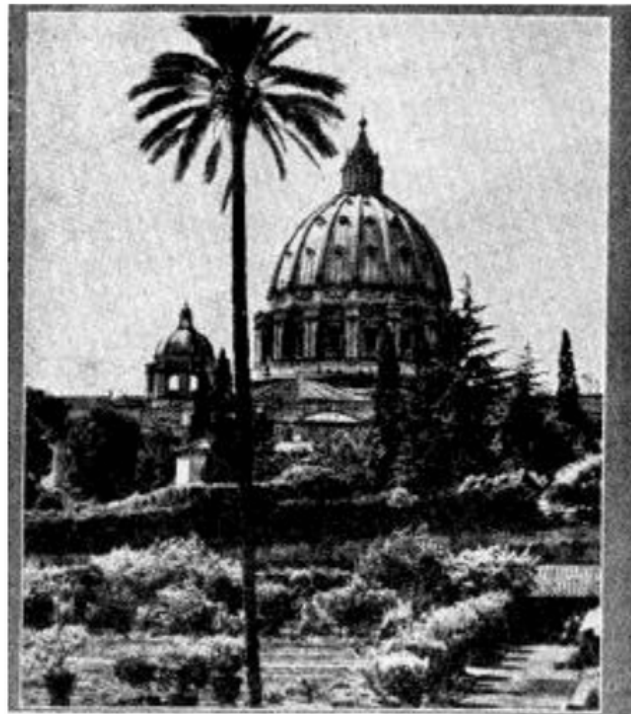
The Roman art of governing has always been dictatorial and laid particular stress on plans for the subjection of the people, which is clearly evident to this day in the Roman Catholic church. Fear of death and the contemplation of the gruesome contents of the grave have thus always played an important part in the ritual of both the ancient religion of Rome and the religion of the Popes. Public and spectacular interment of the dead was compelled by law in ancient Rome, and this has been carried on in the solemn and pompous funeral rites in the church of Rome to this day. Common to the ancient Egyptians, Romans and the Catholic church today is the teaching that the deceased cannot obtain eternal rest in the next world without the help of funeral rites and prayers.

The Roman Catholic doctrine of Purgatory stems from the teaching of the philosophers of Alexandria that there is a fire in which the souls of men after death must be purified. This doctrine of Purgatory was added to the list of dog-

mas, binding under pain of eternal damnation, at the Fourth Council of the Lateran in 1215.

The mendicant monks or “begging friars” of the Roman Catholic church are the lineal descendants of the lazy pagan priests of heathen Rome against whom Cicero protested in his *Book of Laws*. He described them as traveling from house to house with sacks on their backs, and which they filled with eatables given by their superstitious hosts.

The church of Rome also fixed the birthday of Jesus Christ to coincide with the birthday of the Sun-God Mithra on December 25. Likewise the observation of the Sabbath or seventh day of the week (Saturday) as commanded by the fourth commandment of God, was changed by the church of Rome to Sunday, the first day of the week, which the ancient Romans named after and dedicated to their great Sun-God Sol.



**ST. PETER'S AND THE POPE'S
GARDEN IN ROME.**



INSIDE THE VATICAN

Cardinal Newman recorded for posterity his insight into the way in which the true teaching of Christ was covered over with the paganism of old Rome by the Roman Catholic church. In one of his *Tracts for the Times*, written in 1883, he declared:

“The spirit of old Rome has risen again in its former place, and has evidenced its identity by its works. It has possessed the Church there planted, as an evil spirit might seize the demoniacs of primitive times, and makes her speak words which are not her own. In the corrupt papal system we have the very cruelty, the craft and the ambition of the [Roman] Republic; its cruelty in its unsparing sacrifice of the happiness and virtue of individuals to a phantom of public expediency, in its forced celibacy within, and its persecutions without; Its craft in its falsehoods, its deceitful deeds and lying wonders; and its grasping ambition in the very structure of its polity, in its assumption of universal dominion: old Rome is still alive; nowhere have its eagles lighted, but it still claims the sovereignty under another pretense. The Roman church I will not blame, but pity — she is, as I have said, spell-bound, as if by an evil spirit; she is in thralldom.”

(How this Romanizing of Christianity was made the groundwork of the dictatorial power of the church of Rome in both religious and political affairs, as we see it today, will be explained in a second article in next month's issue.)
[Included below —Ed]



Above picture, from the Catholic Brooklyn 'Tablet,' of November 3, 1913, falsely shows the priest as 'Alter Christus,' 'Another Christ.'

Rise Of The Power Of The Priesthood

Instead of filling the earth with light and joy, according to the express declaration of Christ that the Kingdom of Heaven is at hand, the church of Rome soon after its union with the Roman State began to teach that the present life is to be given over to the preparation of the soul for death, under the exclusive direction of the Roman Catholic priesthood. The power of the world was thus placed in the hands of the hierarchy of the church of Rome.

Protestant Americans, in seeking to determine the secret of the power of the Roman Catholic church, focus all their attention on the political and social activities of its organization. Because of their love of religious toleration, they avoid investigation into its religious aspect and thus arrive at a very one-sided view of the whole Catholic question. They fail to realize that the religious teaching of the church of Rome is the pivot on which its whole organization revolves. Were it not for their submission to the spiritual power of their priests, Roman Catholic people would never become blindly obedient followers of their church's secular policies. It is easy to see that, even in a democratic country like the United States, if millions of people are made dependent upon men for forgiveness of their sins and for their hope of eternal happiness after death, those millions will tend to accept without question what their priests and bishops plan in political and social matters.

The power of the Roman priesthood therefore is rooted in the conviction of the people that they cannot get to heaven without the ministrations of their priests.

It was the universal establishment of this spiritual power in the hands of bishops and priests that made the church of Rome absolute dictator even in politics soon after its union with the Roman State. The power of the Emperor over the bodies of men and the power of the Pope over their souls were fused into a dual sovereignty — with the power of the Pope superior to that of the Emperor, since the things of the soul are believed to be far superior to those of the body. Thus the Pope was likened to the sun and the Emperor to the moon, and, it was argued and accepted, that “since the earth is seven times greater than the moon, and the sun eight times greater than the earth, so the Pope's authority is fifty-six times greater than the power of the Emperor and all State authority.”

This contest for power between the Pope and the Emperor came to a head in the year 730 over the worship of images. The Emperor forbade their worship as idolatrous, but the Pope opposed him and aroused Rome and Italy to a

successful rebellion against him. As a result of the Pope's victory the Romans saluted him as their lord and took an oath of allegiance to him as their supreme ruler.

“Donation Of Constantine”

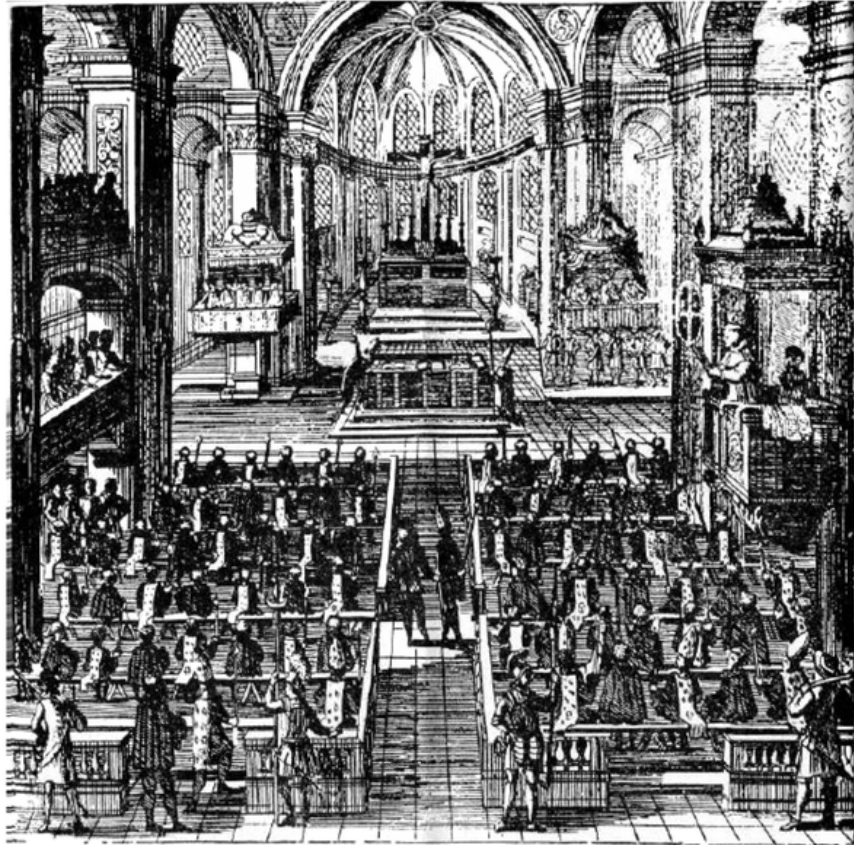
Soon afterwards, about the middle of the eighth century, the document known as “The Donation of Constantine The Great to the Roman Church” was forged. It alleged that the Emperor Constantine conferred upon Saints Peter and Paul the imperial rights, all of Central Italy (which later became the Papal States), the lands of Judea, Greece, Thrace, Asia and Africa and various islands in the Mediterranean to be disposed of by Pope Sylvester and his successors forever.²

With the equally notorious “Decretals of Isidore” which purported to substantiate the forgery, this document was used and believed for over a thousand years to sustain the absolute dictatorship of the Popes of Rome, in political as well as religious matters, over the nations of Europe. Because of the undeniable refutation of these claims by Protestant scholars, the best Roman Catholic historians were finally forced to admit that the “Donation of Constantine” was a forgery and the “Isidorean Decretals” utterly false. Yet, to this day, the whole foundation of the Roman papacy's temporal dominion rests upon these two admittedly false props.

Origin Of The Inquisition

Like everything else in the Roman church, its fearful Inquisition laws were taken over from the pagan religion of ancient Rome, where they existed for the repression and punishment of dissidents from the national creed. They continued right down to the last century even in our own Western Hemisphere, when the official Inquisition of the Roman church in Mexico was abolished in 1816. It was enforced in Spain even after that date. But the Inquisition arose again in our time in Rome and throughout Europe under the form of the Fascist *Ovra* and the Nazi Gestapo, which functioned as repressive instruments against all dissidents who dared express opposition to the united authority of State and Church. Himmler, speaking for Hitler in his latest proclamation last November 13, fulminated his desperate threats against all free, democratic “parties, petty parties, groups, estates, vocations, organizations, classes and finally those religious confessions most likely to derive benefit from our internal disunity...”

The Pope signed a solemn concordat with the Nazi regime less than six months after it came to power.



PRISONERS OF THE INQUISITION IN THE CHURCH OF SAINT FRANCIS AT GOA DURING AN AUTO-DA-FE

(From Dellon's 'Relation de l'Inquisition de Goa,' 1688)

As early as 529, the Justinian Code made it a crime to believe or speak in any way against the teaching of the church of Rome, and all who did so were condemned as heretics. Both Emperors Theodosius and Justinian appointed officials called “Inquisitors” whose special duty it was to ferret out and prosecute such offenders. So much did the religion of the church of Rome become a part of the law of the Empire, that the bishop or his representative sat side by side with the civil judge on the bench in court. There was no crime in the civil court calendar that did not include a breach also of the laws of the church. In the later Middle Ages, the civil power yielded complete jurisdiction in Inquisitorial cases to the bishops, the victims to be handed over to the ‘secular arm’ for execution or other punishment.

In this way the policy of the church of Rome became in every way similar to that of the Roman State — the subjection of the whole world to its spiritual and temporal dominion. Faith and holiness were made secondary to its quest for authority and power. Its primary aim was no longer to save souls, but to gather the whole human race under the sceptre of Rome. Blinded by lust for absolute world-dominion, the Roman church (like its imitators and co-partners, the Axis dictators in our day) was forced to use the cruel weapon of the Inquisition in its attempt to attain it. It was a machine for inquiring into a man's thoughts and beliefs, and for burning him if they were not in accord with the external beliefs and rites of the church. It arrested on suspicion, tortured the victim till he confessed, and then punished with fire. Even as late as the sixteenth century, when the Church of Rome was faced with the rising tide of protest from within its own membership, it did not change its way. Given a chance to reform, it chose to continue, as it does to this day, in pursuing its aim for world dominion. H. G. Wells, in his latest book, *Crux Ansata* (p. 50), has the following to say on this point:

“By the dawn of the sixteenth century, the Church, blindly and rashly, had come to the parting of the ways. The force of protest, that is to say of Protestantism, was gathering against it, and the alternatives, whether it would modernize or whether it would dogmatize and fight, were before it. It chose to fight and tyrannize.”

But like the modern Axis dictators, the church of Rome will find from now on that ruthless persecution of dissent from its reactionary creed is not an effective weapon to subdue the enlightened will of the masses.



PROCESSION FROM THE INQUISITION TO AN AUTO-DA-FE IN GOA
(From Dellon's *Relation de l'Inquisition de Goa*, 1698)

Betrayal Of The Christian Idea

The thrust of the church of Rome for world-power, as could be expected, destroyed the bond that joined all true Christian believers together in the Christian Church, and all of them together, in turn, with Christ as its head. That real bond of unity was a living faith in the heart of every believer. In the days of the Apostles, the invisible and spiritual church was identical with the visible and outward community. But after the union of the church of Rome with the Roman State, the outward shell of an external, authoritarian organization was substituted for the internal and spiritual unity which alone makes for religion proceeding from God. Faith in the heart no longer knit together the members

of the church of Rome and its dependent churches throughout Christendom. Fanciful ties were instituted — bishops, archbishops, popes, miters, elaborate rites and ceremonies, and intricacies of canon law. These built up a huge, spectacular organization of laws, dogmas and external pomp, cemented together by cruel repression, fear and superstition. On one side there arose a priestly caste that usurped the name of Christian church and claimed peculiar privileges in the sight of the Lord. On the other side were the timid and fearful masses of the people reduced to a blind and passive submission, gagged, silenced and delivered over to a proud caste of all-powerful priests. Jesus Christ had come on earth to free all men and make them sons of God; the Roman church in time made them slaves of men.

What Of Salvation?

Again we must return to the religious aspect of the church of Rome. Not only is its power based upon its peculiar teaching about salvation of men's souls, but, as to be expected, its lust for that power destroyed the true saving principle of salvation in Christian teaching. That great principle is that grace — eternal pardon — is a free gift of God. "By grace are ye saved through faith," St. Paul tells us (Eph. 2:8)... "it is the gift of God." The church of Rome, in order to sustain its human organization, soon invented its very profitable dogmatic teaching that the sinner can only be saved by works, by outward conformance to its network of man-made laws, legal observances and penances.

According to true Christian teaching, on the other hand, the disciple is saved by apprehending Christ through faith, by means of which Christ becomes all filings to the disciple. He receives from Christ a new life, a life of divine power that regenerates him and sets him free from the power of self, sin and of human tyranny. The Roman church has taken the power of salvation out of the hands of God and placed it in the hands of its priests who barter it for works of penances, indulgences, and money payments. It boldly asserts that the Roman Catholic priest is the mediator between the sinner and God, and claims that this priest has the power to forgive sins and to offer sacrifice for the sins of men.

The result of all this is an amazing mixture in priests and people of the Roman church of ambition and devotedness, of superstition and piety, of cunning and zeal; a mixture of a theoretical belief in absolute ethical values on the one hand, and at the same time provision for their destruction on the other. It thus

becomes a mere counterfeit of the good. Those who hold that it is Satan's work have much to substantiate their charge. For it is difficult to see how the human mind alone could have conceived what the Roman church essentially and actually is — a clever contrivance to sustain in unrighteousness the semblance of truth.

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1. p. 2. This work was published in English by The Macmillan Co. in New York in 1928, and bears the *Nihil obstat* of the Board of Censors of the Archdiocese of New York and the *Imprimatur* of the late Cardinal Hayes.↩
 2. The alleged disposition of these lands by Constantine is not without significance in regard to Mussolini's disastrous attempt to reestablish them as part of a revived Roman Empire in alliance with the Pope in 1929.↩

The Pope And World Peace By J. J. Murphy

[The ultimate aim of the Roman Catholic church is to reestablish its dominion over all nations, and efforts to this end will be intensified now that we are on the threshold of a new age of atomic power. Msgr. Robert Hugh Benson has dramatized its successful attainment in his futuristic novel, "Lord of the World," in which the Pope, after a cataclysmic war, is triumphantly conveyed by a fleet of airplanes from Rome to London to dictate peace terms for all the world. A similar vision of the ultimate "triumph of the Catholic Church" is painted in an official Catholic propaganda booklet entitled, "Great European Monarch and World Peace" now being published in great numbers by "Our Sunday Visitor Press."

Still another such Catholic propaganda book recently published is "John Smith, Emperor," in which it is recounted how, by means of a secret weapon that paralyzes those who refuse to conform, the aims of the Catholic church are made to triumph throughout the world.

Even the secular press in America is filled with the Catholic claim that no lasting peace can be made without the Pope. In the following article. Dr. Murphy shows what conditions were like in the past when the Popes of Rome exercised dominion over the nations of Europe. He backs all his statements with the testimony of historians of the highest repute, with particular stress on the "Cambridge Modern History," compiled under the direction of Catholic Lord Acton, and recognized even in Catholic circles as most reliable and impartial.]

SPOKESMEN of the Catholic church look upon the Pope as the representative of the Prince of Peace and declare that without the guidance of the Vatican no lasting peace can be established. Dr. Leo F. Stock of the Carnegie Institute in Washington, D. C., has boldly proclaimed this sectarian conviction as follows:

"That the chances for a just and enduring peace would be more likely to succeed, if the Pope should be invited to sit at the peace table, cannot be questioned.

Behind this Catholic conviction lie the dogmas of papal infallibility and salvation only through "the one true church" of Rome. This infallibility pertains not only to questions of faith but also, under the guise of morals, to principles of government and social welfare. Jesuit Father Joseph Husslein in his book, *The Catholic's Work in the World*, page 200, arrogantly declares, "Catholics, therefore, have the only absolutely true, universal and perfect social program." Pope Pius XI, in his encyclical, *Quadragesimo Anno*, teaches the same thing:¹

"We lay down the principle, long since clearly established by Leo XIII, that it is Our right and Our duty to deal authoritatively with social and economic problems."

So much for Catholic propaganda. When we turn to the record of past centuries, we find that the "perfect social program" of Catholicism is an historical farce. Far from ruling medieval Europe justly and efficiently, the Papacy was a corrupt and grasping institution, indulging its lust for power at the expense of the ignorant, deluded masses. In nature and purpose it was essentially a political system that aimed to carry on the world dominion of the Roman empire from which it sprang. The great English philosopher, Thomas Hobbes, said:

"If a man considers the origin of this great ecclesiastical dominion, he will easily perceive that the Papacy is no other than the ghost of the deceased Roman empire, sitting crowned on the grave thereof. For so did the Papacy start up on a sudden out of the ruins of that heathen power."

The theocratic aim of Catholicism, to conquer and rule the world in the name of God and religion, is clear from the formula used at the crowning of a Pope:²

"Receive the tiara adorned with three crowns and know that thou art Father of Princes and kings, Ruler of the world, Vicar of our Savior, Jesus Christ."

Just what kind of a hand the Pope would play at a present-day peace conference can best be judged by the way the Popes have always acted when powers of government lay in their hands. A glance at conditions in Catholic Europe of the Middle Ages, when the Vatican was the maker of kings and governments, will suffice.

Church Government In Medieval Europe

The most striking aspect of the Papacy's attitude toward secular government was its contempt for it. Beyond the dictatorship of the Pope it knew no law and willingly tolerated no independent government. This has been emphasized by the renowned Lord Acton, a Roman Catholic and former Regius professor of modern history at Cambridge University. On page 27 of a book entitled *Lord Acton on the States of the Church* he says:

“The notion of the superiority of the ecclesiastical power ripened into the notion of the worthlessness of the civil power and the derivation of its authority from the Church.”

In medieval Europe the Papacy owned “fully one-third” of all land and property according to the *Cambridge Modern History* (I, 662). Where it did not rule through subservient kings and princes, it at least constituted a “state within a state.” Even Father William Barry, writing in the *Cambridge Modern History* (I, 621), says of the Papacy: “It kept its jurisdiction intact, its clergy exempt, and held its own Courts all over Christendom... It had revenues far exceeding the resources of kings, to which it was continually adding by fresh taxation.”

In the same volume of this work, page 672, it is rightly pointed out that “Rome had become a center of corruption whence infection was radiated through Christendom... In 1490 Rome numbered 6,000 public women — an enormous proportion for a [total] population not exceeding 100,000.” Quoting from the Diary of Burchard, which it terms “unimpeachable,” it goes on to say:

“The public marriage of the daughters of Pope Innocent VIII and Pope Alexander VI set the fashion for the clergy to have children, and they diligently followed it; for all, from the highest to the lowest, kept concubines, while the monasteries were brothels.”

In those days of Catholic political supremacy the Pope himself was usually a tool in the hands of stronger relatives. Of Pope Innocent X the *Cambridge Modern History* (IV, 687) says:

“Of this Pope it must be said that instead of ruling he was ruled, and that by his sister-in-law, Donna Olimpia Maldachini.”

The Papacy itself was purely a political machine. No king or feudal noble was deceived by its religious trappings. The *Cambridge Modern History* (I, 644) pointedly observes:

“Papal history, in fact, as soon as the Holy See had vindicated its supremacy over general councils, becomes purely a political history of diplomatic intrigues, of alliances made and broken, of military enterprises. In following it no one would conclude, from internal evidence, that the Papacy represented interests higher than those of any other petty Italian prince, or that it claimed to be the incarnation of a faith divinely revealed to insure peace on earth... Universal distrust was the rule between the States, and the Papacy was merely a State whose pretensions to care for the general welfare of Christendom were recognized as diplomatic hypocrisy.”

In the late Middle Ages Europe seethed with disgust at Papal abuses and tyranny. Then came the Protestant Reformation. Later, in 1648, the Treaty of Westphalia put a legal end to religious intolerance, which was the groundwork of the Pope’s political power. Pope Innocent X, mentioned above for his subservience to his sister-in-law, was infuriated at this threat to Catholic domination, for he knew that it could not withstand open competition. He penned an “apostolic denunciation” that is best described in the words of the *Cambridge Modern History* (I, 688):

“On November 20, 1648, Pope Innocent X published the memorable bull, *Zelo Domus Dei*, in which he declared the Peace of Westphalia to be ‘null and void, accursed and without any influence or result for the past, the present, or the future;’ and he expressly added that no one, even if he had promised on oath to observe this peace, was bound to keep the oath. The Pope was filled with the deepest grief because in the treaty of peace the free exercise of religion and the right of admission to offices was granted to Protestants.”

Some may discount the historical facts recorded above and fall back on the old Catholic alibi that the Popes of the Middle Ages were forced into these abuses by the evil influence of unscrupulous kings and nobles. They may argue that, where the Popes were unimpeded by secular powers, their rule was a model of justice and of efficient administration. A study of the Papal States, where the Roman pontiffs were sole and sovereign rulers, shows how poorly this Catholic defense stands up under factual analysis.

Origin Of Papal States

The origin of the Papal States lies in deceit and forgery. Catholic Lord Acton in the opening pages of his above-quoted book admits that the Roman church

started out by concentrating on increasing its wealth and property “even under the pagan emperors, when the Church, not being recognized by law, was not legally entitled to hold property... and at the close of the 6th century we find the Popes the richest landowners in Italy.”

But this early deceit of the Roman church is only a shadow of the brazen frauds it perpetrated after it became more paganized. Professor Cadoux, in his book on *Catholicism and Christianity*, p. 482, well summarizes the forgeries on which the Papacy’s political power was built:³

“The growing accumulation and centralization of power in the hands of the medieval Popes was in large measure facilitated by the production and unsuspecting acceptance of an extraordinary series of forged documents: The earliest of these dates from the pontificate of Symmachus; a number of others appear in the *Liber Pontificalis* of the 6th century: the notorious ‘Donation of Constantine,’ according to which that emperor bestowed on Pope Sylvester spiritual supremacy over the other patriarchs and temporal dominion over Italy and the western provinces, was apparently composed at Rome about 775 A. D. About 850 there was compiled in the province of Tours the great collection now known as ‘the false Decretals,’ consisting of fabricated letters ascribed to various Popes of the first six centuries and interspersed with a certain number of genuine documents. These forgeries were accepted by all as genuine down to about the middle of the 15th century. In the course of the next two centuries, largely by dint of Protestant criticism, their falsity was completely proved, but not before the unsuspecting belief in them during the Middle Ages had again and again contributed to the legalization and consolidation of Papal prerogatives. The forgery was admitted, ‘but the system built upon the forgery abides still,’ as Pusey declared. Well might the Catholic Lord Acton say: ‘The passage from the Catholicism of the Fathers to that of the modern Popes was accomplished by willful falsehood; and the whole structure of traditions, law’s, and doctrines that support the theory of infallibility, and the practical despotism of the Popes, stands on a basis of fraud.’”

Speaking of the false ‘Donation of Constantine,’ the most daring of these gigantic frauds, perpetrated by the Papacy 400 years after the death of the emperor Constantine, Gibbon in his celebrated work, *Rise and Fall of the Roman Empire* (ch. IV, p. 740) makes this penetrating observation:

“The Popes themselves have indulged a smile at the credulity of the vulgar [common people]; but a false and obsolete title still sanctifies their reign; and, by the same fortune which has attended the Decretals and the Sibylline Oracles, the edifice has subsisted after the foundations have been undermined,”

Development Of Papal States

With its Temporal Power firmly established on the forged signatures of personages dead for hundreds of years, the Papacy used wars and further trickery

to consolidate and expand its territorial gains and political power, especially the Papal States that were sanctimoniously known as the ‘Patrimony of Saint Peter.’ The *Cambridge Modern History* (I, 220) says:

“The conduct of the Popes in incorporating petty independent or semi-independent principalities with the ‘Patrimony of St. Peter’ did not materially differ from the line of action adopted by Kings Louis or Henry toward their overpowerful vassals.”

The Papacy not only seized neighboring duchies and states but also the wealth and property of individuals, under one pretext or another. The most revolting of the methods used for this purpose was to lay hands on everything that belonged to a person who had been arrested and condemned without trial by the Inquisition, even when this meant, as it invariably did, that his wife, family and descendants would be reduced to beggary. It is unnecessary to point out how the loot received was an impetus to further condemnations, or how the racket was promoted by giving a ‘cut-in’ to those who informed against others, even their own relatives.

Lord Acton, on page 26 of his book mentioned above, says of the Popes that “the unity of their States was completed by force of arms, first by Cardinal Albornoz and at last by Caesar Borgia, illegitimate son of Pope Alexander VI, who made him a cardinal at the age of 18, and Pope Julius II.”

Papal States Of The Last Century

The ideals and policies of Papal government are best studied by examining in detail the rule of the States of the Church in the last century, a period of democratic progress and general enlightenment in the rest of Europe.

The Papal States were entirely dominated by clerics. Every office of any importance was in charge of a cleric or prelate, from Secretary of War to chief of police. “Cardinal Rivarola remarked that in the States of the Church the laity should be only ‘tolerated by the generosity of the Clerics.’”⁴

A passport to go to a foreign country could not be obtained without permission of one’s parish priest.

René Fulop-Miller calls the Papal States “an artificially preserved remnant of the Middle Ages” and in his book, *Leo XIII and Our Times*, p. 45, describes them in this way:

“In this theocracy the Pope was also temporal sovereign, and priests filled practically all administrative offices. From the Holy Father downward, a hierarchy of officials functioned in cassocks: the diplomats were Clerics as were the provincial governors, the judges and the tax-collectors. Thus the whole life of persons who belonged to the Patrimony of St. Peter was passed from the cradle to the grave under the determining influence of the priesthood.”

Papal Tyranny

So reactionary and absolute was Papal rule in the States of the Church that even the severe program of Cardinal Consalvi was considered so liberal that not long afterwards Cardinal Antonelli revoked it.⁵

“The *motu proprio* of July 6, 1816, proclaimed the program of Cardinal Consalvi for the centralization of the government... the customs, laws, and the privileges of towns and provinces were abolished. The Papal territory was subdivided into 21 ‘legations’ under cardinals... To them the Governors, who were selected from the prelacy, were subject, and only exercised inferior jurisdiction. Over all were the ordinary courts, the court of appeal, and last the Rota Romano, and the Vatican congregations... Cardinal Consalvi agreed that every province should have a council of laymen, but even these were nominated at Rome. They had no executive power, and could only give advice on prescribed topics. Consequently the whole bureaucratic system rested upon the priesthood and the prelacy.

Better known to people of today is Pope Pius IX who ruled over the Papal States during the last 22 years of their existence. After he became Pope-King in 1848, he fled to Naples for fear of assassination. The eleventh edition of the *Encyclopaedia Britannica* (XX,715) says:

“When French arms had made feasible his restoration to Rome in 1850 he returned in a temper of stubborn resistance to all reform... took his inspiration from Cardinal Antonelli and the Jesuits... set his name in 1864 to the famous *Syllabus*, which was in effect a declaration of war by the Papacy against the leading principles of modern civilization.”

Robert M. Johnston in his book, *Roman Theocracy and the Republic*, p. 198, says of Pope Pius IX that he was “entrapped in the Jesuit toils more and more closely spun about him by the indefatigable and crafty Cardinal Antonelli.”

Cardinal Antonelli’s character is well analyzed in *The Roman Question*, a book by Edmond F. About, p. 107:

“Cardinal Antonelli has been compared to Cardinal Mazzarin of France. They have in common: fear of death, inordinate love of money, a strong family feeling, utter indifference to the people’s welfare, contempt for mankind.”

Antonelli was widely suspected of being a lay Jesuit, that is, a member of the Jesuit order who pretended to be an ordinary layman with no relationship at all to the Jesuits. Although a cardinal and Secretary of State under Pope Pius IX, Antonelli did not admit that he was a priest and was generally considered a layman.



POPE PIUS IX
Ruled as Pope-King for 32 years
"... was insensible to any cry of mercy."
De Cesare's "Last Days of Papal Rome."



CARDINAL ANTONELLI
Secretary of State to Pius IX

Maladministration

The Patrimony of St. Peter was synonymous with maladministration. De Cesare says that Rome vied with Naples as the filthiest city of Italy. The streets overflowed with beggars, Clerical and lay. Edmond de Pressense in his book, *Rome and Italy at the Opening of the Ecumenical Council*, p. 115, relates the state of affairs:

"Begging has its third estate at Rome; it is recognized and patented; every mendicant wear a medal from the government and goes with a nasal whine to church doors as though he fulfilled some state function."

The laws of the Papal States were so ill conceived that they were a laughing-stock. Respect for all law was killed by absurd regulations such as one made by Msgr. Antonio Matteucci, Director-General of the Police, which prohibited encores in the theaters. A picture of the utter inefficiency of Papal rule is given in De Cesare's book, mentioned above. For instance, on page 43 he notes:

“There were no State registers... no statistics, no census, not even minutes of the rare meetings of the Council which always sat in secret...”

A glimpse of the utter collapse of government functions in the Papal States is given by Luigi Farini in his book, *Roman State*, which was translated into English by the British Prime Minister W. E. Gladstone. On page 328 he says:

"The clergy alone have supreme administration of all that relates to instruction, charity, diplomacy, justice, censorship and the police. The finances are ruined, commerce and traffic are at the very lowest ebb, smuggling has sprung to life again; all the immunities, ail the jurisdiction of the clergy are restored. Taxes are imposed in abundance, without rule or measure. There is neither public nor private safety; no moral authority, no real army, no railroads, no telegraph. Studies are neglected. There is not a breath of liberty, not a hope of tranquil life... atrocious acts of revenge, factions rising, universal discontent. Such is the Papal Government..."

De Cesare tells that under Pope Pius IX in 1851 postage stamps were used for the first time in the States of the Church. Government employees sold sheets of stamps at half price, pocketing the money. Others in the post offices instead of canceling the stamps, tore them off the letters and resold them. “It was three years before a Superintendent of Post Offices introduced a canceling machine.”

Robert M. Johnston, on page 23 of his book referred to above, reveals that “though the country was poor enough, the leaders of the clergy were comparatively rich, and viewed change and improvement with dislike and fear. Manufactures were all but non-existent, trade restricted in every way, and but one prosperous form of business was known, that of smuggling.”

Bandits overran the Papal States with little opposition from Government forces so that all traveling was extremely dangerous. *Cambridge Modern History* (X, 138) informs us:

“Laws were unable to stop organized brigandage... The bandits even drew recruits from the ranks of the Papal soldiery and police. The police itself was untrustworthy...”

Flouting Of Justice

Order is dependent on just laws wisely interpreted by the courts. In the Papal States law and order were in disrepute. The *Cambridge Modern History* (X, 138) summarizes these chaotic conditions as follows:

“The suggested rules of legal procedure were never enforced; the separation of juridical from administrative functions was never carried out. The Cardinal Legates encroached upon the domain of justice by arbitrary intervention... the clergy appealed to episcopal courts.”

Robert M. Johnston, p. 20, adds:

“Young Monsignors administered such justice as ambition, prejudice or pecuniary interest prompted. Away from Rome, provincial governors ruled with Oriental supremacy.”

Luigi Farini (*Roman State*, p. 323) tells of youths who were sentenced to twenty years in the galleys because Papal revenue on tobacco had fallen off as a result of a prank on the part of young men who had stopped smoking to annoy the government. They were accused and sentenced for the crime of “coalition against the use of tobacco,” though at the time of their abstinence from tobacco no such law or ‘crime’ had ever been heard of.

Of course the Inquisition flourished in the Papal States and condemned individuals to death even in the 19th century. It frequently hounded the Carbonari who worked for a free, united Italy. The *Cambridge Modern History* (X, 135) says:

“Cardinal Pacca had obtained in 1814 the condemnation of the Freemasons and the Carbonari... But by Cardinal Pacca and those who shared his views, all sovereigns and statesmen... the Protestant Bible Societies, the liberals, everybody in fact who did not hold their opinions were stamped as Freemasons.”

Fascists, whether of the 19th or the 20th century, vent their hatred of religious liberty by oppressing and persecuting the poor Jewish minority. It should surprise no one to read that even in the enlightened 19th century tyrannical Popes indulged their hatred of Jews. The *Jewish Encyclopedia* (X, 458) says:

“Shortly afterward, however, with the fall of Napoleon, the Castle of Sant’ Angelo was returned to the pope, and the gates of the ghetto in Rome were closed. The Inquisition was reintroduced, Jewish trading privileges were limited to the ghetto, and the Jews’ franchise was revoked. Conditions became still worse under Leo XII (1823- 29) and Pius VIII (1829-31), when all the medieval edicts and bulls were renewed... they were compelled to listen to conversionist sermons... In October, 1849, the houses of all Roman Jews were searched... Ornaments which bore no satisfactory marks of ownership, including even such as belonged to the synagogue, were not returned to them. Compulsory baptisms took place, as in Sinigaglia and Ancona... Even in the Sixties coercive baptisms occurred in large numbers.”

Conclusion

To the modern mind, life under the rule of the Popes, even in the Papal States, was a veritable chamber of horrors. Nothing could be less democratic, or more thoroughly Fascist.

It is unnecessary to labor the point that such a politically corrupt institution has nothing to offer toward a better and more lasting peace. The honeyed words of Catholic propagandists about peace, order, justice and democracy sound seductive until one realizes that they were never taken seriously even by the Catholic church itself. But it is a monument to the impertinence of the Catholic church and a keynote to its policy that, with 15 centuries of sordid political rule behind it, it dares to present itself to the world as the great champion of liberty and the only reliable architect of the democratic world of tomorrow.

THE ORTHODOX CHURCH, which has been a rival of the Roman church for nearly a thousand years, despite unscriptural additions and an overload of ritual, has the following scripture points in its favor:

1. Its priests may marry;
 2. Communion in both kinds is allowed to the people;
 3. Confession is in public;
 4. It does not teach Purgatory;
 5. It allows no “Pope,” and teaches that the Holy Spirit alone is the Vicar of Jesus Christ on earth.
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1. Quoted from the translation of this encyclical on p. 294 of *The Christian Social Manifesto* by Jesuit Father Joseph Husslein.↵
2. Quoted from the official *National Catholic Almanac* for 1942, p. 171.↵
3. Further treatment of the false 'Donation of Constantine' is found in Bryce's monumental work, *Holy Roman Empire*, Ch. VII, p. 97; Joseph Wheless' *Forgery in Christianity*, p. 257; *Catholic Encyclopedia*, V, il8ff.↵
4. *The Last Days of Papal Rome, 1850-1870*, page 17, by Raffaele De Cesare, distinguished Italian historian, author of *Fin di Un Regno* and other works.↵
5. *Cambridge Modern History*, vol. X, page 135.↵

The Nature Of Roman Catholicism By L. H. Lehmann

This is the first of a series of articles which we believe will reveal aspects of the Catholic church never before publicized. Subsequent articles will detail the "hierarchical" and "cosmic" structure of the church, its attitude towards economics, education, medicine, its peculiar 'moral' code and finally, its relation to the concept of Anti-Christ. When the series is concluded, these articles will be published in one pamphlet under the general title of "The True Nature and Structure of Roman Catholicism."

THE FAILURE OF AMERICANS to arrive at a clear and accurate estimate of the nature and structure of Roman Catholicism springs from two wrong conceptions: (1) that of certain anti-Catholics who regard the church of Rome as consciously sinister and evil, and (2) that of the over-tolerant liberals who regard its reactionary, authoritarian activities merely as an outdated carry-over from its medieval heritage. The former are convinced that Roman Catholicism is anti-Christian, anti-democratic and immoral by deliberate, diabolical intent. The latter consider it essentially good, but with a tendency to side always with the forces that are an obstacle to modern progress and human betterment.

The correct estimate is that the Roman Catholic church as an institution is inherently evil, but not known or recognized as such even by those who direct its policies. It is the world's great religious "delusion," which was foretold by St. Paul (2 Thess. 2:9), by which men would be so deceived "that they should believe a lie." The present writer, who faithfully served the Roman Catholic church as a priest in trusted positions for eight years, firmly convinced that its authoritarian, antidemocratic and medieval teachings were the only salvation for the ills of the world, is a witness to this fact.

Not only have these two groups failed to correctly evaluate and check the aims and activities of the Roman Catholic church in America; they have also

added further to the general confusion that has played into the hands of the church and enabled it to exercise a growing control over almost every phase of life in the United States. It is because of this confusion, for instance, that the true relationship of Roman Catholicism and Fascism has never been fully understood in this country. The extreme anti-Catholics have never doubted the identity between them, because they regard both as consciously and wholly evil. The liberals condemn Fascism as evil by nature but, because of their over-tolerant attitude toward all religions, cannot go so far as to identify Fascism with any church organization.

European View Of Catholicism

European writers, on the other hand, many of whom are Roman Catholic but anti-Clerical, are more accurate in analyzing the connection between the Roman Catholic church and Fascism. They know at first hand the long history of Roman Catholic political intrigues in Europe. Among them may be mentioned the following eminent authors: Professors Salvemini, La Piana, and Borgese; Conrad Heiden and Count Carlo Sforza.¹ But not even these have ever been fully convinced of a fundamental affinity between Roman Catholicism and Fascism. Count Kalergi-Coudenove, on the other hand, an ardent Catholic whose crusade for Pan-Europe is pleasing to the Jesuits, comes very near to defining the true nature of Roman Catholicism when he categorically states Catholicism is the Fascist form of Christianity. The Catholic hierarchy rests fully and securely on the leadership principle with an infallible Pope in supreme command for a lifetime."²

Catholic-Fascist Identity

The fault common to all these opponents of Roman Catholicism — the liberals, violent anti-Catholics, as well as European Catholic anti-Clericals — lies in the fact that none of them realizes that neither Fascism nor Roman Catholicism is evil by sinister intent.

We know now that Fascism did not originate with Mussolini or Hitler; and that it did not cease to exist with their spectacular exit. We must also recognize that it had “moral” forces behind it. Fascism is simply the secular expression of an ideology or world philosophy which is common to both Fascist politicians and the Roman hierarchy, and which has its roots in the concept of the

“perfect order,” an hierarchal, integrated, inflexible society, permanently stratified and not to be disturbed by social change. Its aim is to establish an authoritarian society of iron-bound classes, ignorant masses and a small select upper class of clergy and nobles. This has been clearly put by Pope Leo XIII in his encyclical *Humanum Genus*:

“Just as a perfect condition of the body results from the conjunction and composition of its various members, which though differing in form and purpose, make, by their union and the distribution of each one to its proper place, a combination beautiful to behold, firm in strength, and necessary for use; so, in the commonwealth, there is an almost infinite dissimilarity of men, as parts of the whole. If they are to be all equal, and each is to follow his own will, the State will appear most deformed; but if, with a distinction of degrees of dignity, of pursuits and employments, all aptly conspire for the common good, they will present a natural image of a well-constituted State.”

Fascism’s ‘Moral’ Code

All forms of Fascism, like the Catholic church, are based upon a “moral code” which is believed by its advocates to be a glorious heritage. Its leaders regard themselves, and are believed by their followers, to be sent by Providence. “In combating the Jews,” said Hitler, in *Mein Kampf*, “I am fighting the battle of the Lord.” Pope Pius XI hailed Mussolini as “a man sent by Providence.”³ Even the late, English Cardinal Hinsley, who was regarded as pro-democratic, openly stated: “If Fascism goes under, God’s cause goes with it.” To its advocates and followers, Fascism remains the only true moral order, and democracy the opposite — disintegrative and corrupting, confused and chaotic, destructive of order, discipline and morality.

The evidence of history shows the need of people for security, both in property and person. This need has always resulted in the establishment of some system of law and order. Even in what we regard as the most cruel and depraved of societies, certain ethical, moral and legal standards were set up and maintained. In the pirate colonies of the West Indies and the Mediterranean, for instance, people bought and sold, married and reared children, cared for the old and sick, and in general obeyed the local laws and customs as though the economy of the islands was not based purely on plunder. It was a case of using every means for a supposedly good end, and the evil was mitigated and sanctioned by the ethical standards applicable within the group.

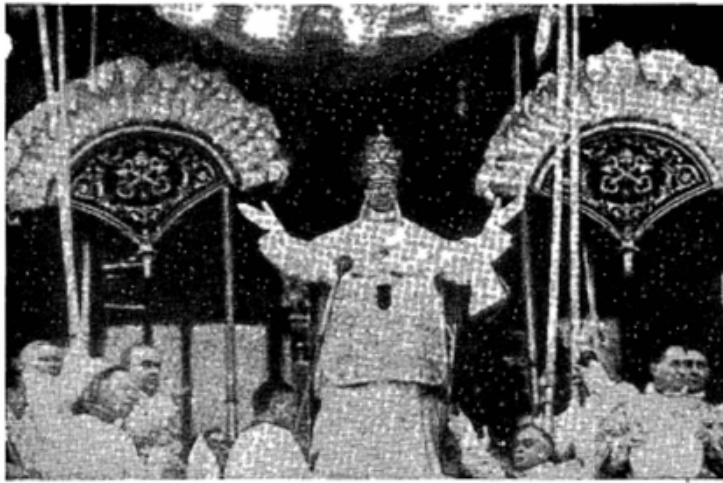
Japan to us is a bandit nation whose complete annihilation seemed the only solution of its wickedness. Yet Japan, like the Roman Catholic church, has its

very strict and precise code of “morals.” Carl Crow, an authority on Japan, in an article entitled “*The Jap Emperor Must Go*,” in the June, 1945, issue of *Digest and Review*, explains how the Japanese are indoctrinated with their “moral” code and subjected to what he calls a “very highly organized system of thought control.” He goes on to say:

“Anything that will add to the glory of the emperor or to the strength and power of the state is justified, whether it be murder, theft or betrayal of a personal friend... This so-called ‘code of the samurai’ which condones everything done for the glory of the emperor is not the code of anyone particular party or clique. It is not, as a great many Americans appear to believe, a code of the fanatical military party... It is taught in all of the schools where it is given much more emphasis than is accorded to purely academic subjects... The period of compulsory education lasts but a few years and is succeeded by a system of highly restricted education unlike that of any other country in the world... the principal part of the instruction is devoted to what is called ‘morals.’”

No nation or sizable human institution can be created and maintained as a band of pirates or gangsters purely for mutual gain. And for this reason alone, it can easily be seen that an institution of the immensity and cultural grandeur of the Roman Catholic church, with its centuries of philosophical continuity, its educational and charitable institutions, cannot be based upon a consciousness of evil. Excess of corruption and abuses may bring it to the verge of destruction, as happened at the time of the Reformation in the sixteenth century. But its ideology was not thereby impaired, as has been proved by its continuity in Latin-European and Latin-American countries, as well as by its rise to power even in Protestant democratic America. Likewise Mussoliniism and Hitlerism have suffered defeat in Italy and Germany, but not the ideology of Fascism which existed before them. At the very moment when their regimes were toppling to destruction under the terrific blows of the combined military might of America, Britain’ and Russia, Fascism under other names continued to flourish in Catholic countries such as Spain and Portugal and sprang up to full bloom next door to us in Argentina. In an uncensored dispatch transmitted by underground channels from Buenos Aires last May 30, by Arnaldo Cortesi and published in the *New York Times* June 1, 1945, we are told that “things have happened in Buenos Aires recently that exceed anything that this correspondent can remember in his seventeen years’ experience in fascist Italy.”

That was only a few weeks after the United States and Britain had welcomed Argentina as a member of the United Nations Conference in San Francisco.



POPE PIUS XII

The *Fronts* Magazine, an official Roman Catholic magazine published by the press of Propaganda Fide in Rome, in its article under "Pope," states:

"The Pope is of so great dignity and so exalted that he is not a mere man, but, as it were, God, and the Vicar of Christ. The Pope is of such lofty dignity that, properly speaking, he has not been established in any rank of dignity, but rather has been placed upon the very summit of all ranks of dignity.

"He is likewise the Divine Monarch and Supreme Emperor, and King of Kings. The Pope is of so great authority and power that he can modify, explain or interpret even divine laws."

The idea of the Japanese Emperor as God is of quite recent manufacture. After Perry opened up the gates of Japan, emissaries were sent to America and Europe to see up what was good in their systems. American democracy did not appeal to them. They admired Germany and copied its military and education systems. They re-made their God-Emperor after the Pope of Rome as the politico-religious link between earth and heaven.



He claims to be "The Son of Heaven" and Meiji to mean as God.

The ideology of Clerical Fascism and anti-Semitism was rampant in parts of the United States 200 years before Hitler and Mussolini. How similar its practical application then was to what the Axis dictators put into effect in our day may be seen, for example, in the early French-Catholic history of Louisiana. Describing "The Black Code" promulgated in New Orleans by Governor Bienville in 1724, Herbert Asbury in his book, *The French Quarter*, tells us (p. 25):

“The first article of the original Black Code ordered the expulsion of all Jews from the province; and the succeeding four articles prohibited any form of worship except the Roman Catholic, made it imperative upon masters to impart (Catholic) religious instruction to their slaves, and provided for the confiscation of Blacks placed under the supervision of any person not a Catholic.”

It would be the most fatal error of all that have been made so far by the opponents of Fascism to write it off now as nothing more than an attempt of a group of bandits and murderers to control the world. Yet this error is very widespread, as can be seen in the following excerpt from an editorial in the *New York Times* of June 21, 1945:

“A few years ago the Nazis appeared to be people with ideas — bad ideas, stupid ideas, cruel ideas, but still ideas. Hitler’s masterpiece, ‘*Mein Kampf*,’ implied as much... Now with the collapse of their power even this last rag is gone.”

It would be similar to the error of the extreme anti-Catholics who regard the church of Rome as purposefully established and consciously maintained for the destruction of all human progress and betterment. The reactionary medieval and authoritarian structure of the Roman Catholic church is indeed purposefully intended, but, from its point of view, with the best of motives. Its leaders and the millions of their followers have been convinced, in fact, that it was thus established by command of God, that its structure and ideology were blueprinted in the courts of heaven by Almighty God himself, and its charter delivered on earth to the first apostles by Jesus Christ in person. The Pope is believed to be the vicar of Jesus Christ and God’s mouthpiece on earth. The Japanese likewise believe their emperor to be of Divine origin and his commands as those of God. It is a blasphemy both in the eyes of a loyal Japanese and a faithful Roman Catholic even to think that anything in the teaching and practices of their respective institutions is anything but good and divinely ordained.

It should also be apparent that the attitude of the over-tolerant liberals in America toward the Catholic church is equally erroneous. Their opinion that the Vatican’s cooperation with Fascism, the backwardness, the cultural lag, the superstitious and reactionary activities of the church of Rome are merely incidental and curable in time by persuasion and education, is as fallacious as that of the Catholic-haters who view everything connected with the Roman church to be plotted for sinister purposes.

Means And Ends

There is nothing incidental or accidental about the aims and activities of the Roman Catholic church. It uses expediency to gain its ultimate aims while biding its time to entrench itself in a democratic country like the United States. Pope Leo XIII set forth this expedient policy in his instructions sent to the bishops of the United States in 1888:

"Although on account of the extraordinary political condition today it may happen that the Church in certain modern countries acquiesces in certain modern liberties, not because she prefers them in themselves, but because she judges it expedient that they should be permitted, she would in happier times resume her own liberty..."

The "liberty" here intended is the traditional power of the Catholic church to impose its dogmatic authority upon the entire world. Again, in his encyclical *Longinqua Oceani* (Jan. 6, 1895), Pope Leo warned the bishops of America as follows:

"It is necessary to destroy the error of those who might believe, perhaps, that the status of the Church in America is a desirable one, and also the error that in imitation of this sort of thing the separation of Church and State is legal and even convenient."

In order to carry its ideological principles into action, the Catholic church asserts its right to use force, if feasible, when persuasion fails. Its Inquisition lasted into the nineteenth century and was revived in all its horrors under the Nazi-Fascist dictatorships. Its right to execute heretics is officially proclaimed even in present-day America.⁴

The Catholic Ideal

In order to understand the ideal concept underlying Catholic action, and how intelligent men can consider it valid, it is necessary to know the "frame of reference" set up in the mind, say, of a cardinal, a bishop or priest of the Catholic church.

That frame of reference is formed of certain fixed notions, the first of which is that this is not and never will be a perfect world, but that it must be governed and controlled by a "perfect society," with a supreme authority or-

dained by God, permanently established for all time, infallible in its pronouncements, and never hindered or inhibited by the clashing interests of parties or factions among the people.

In his book, *Papal Supremacy and Infallibility*, published by the Paulist Press in New York (p. 10), the Jesuit Father Sidney F. Smith quotes Bossuet as follows:

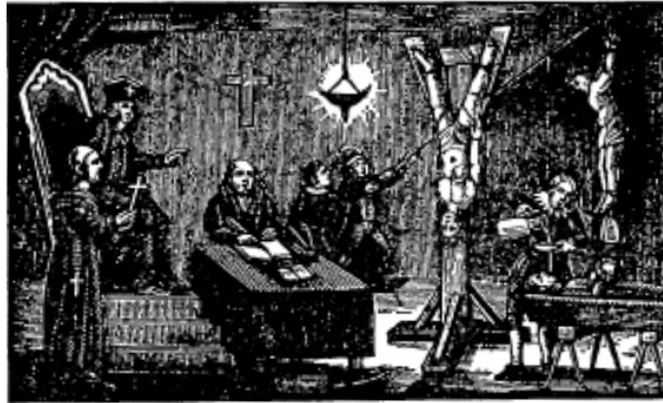
“Power given to several carries its restrictions in its division, whilst power given to one alone, and over all, and without exception, carries with it plenitude, and, not having to be divided with any other, it has no bounds save those which its terms convey.”

Such a mind cannot conceive of a satisfactory government of religion or society that has to work through democratic systems of government. Although a major plan is desired, there is no authority to command its perfect execution. The plan is torn to shreds by opposing interests, and when it emerges from the democratic mill it has lost its original form and is often scrapped for another that is less perfect. Such a process, the Catholic church holds, in common with Fascism, must necessarily fail in efficiency and integration. If a plan is necessary, good and desired, they say, it should not be impeded or whittled down by the personal interests of petty people.

There should be an authority (they hold) who is supreme and in a position to ignore the demands of all groups, factions and interests in matters which, in the opinion of the authority, are above such concerns. It is the authority that matters, not discussion. If the governing authority is perfect, not only will there be no need for discussion of a plan, but the plan itself will be perfectly executed.

Implicit in this is the idea that the people, as such, are incapable of acting for the interests of society as a whole. In his book, *Petit Manuel des Questions Contemporaines*, translated by Henry R. Burke, and published by the Paulist Press in New York in 1939, Cardinal Verdier, Archbishop of Paris, has the following:

“When parties come into power they must remember that their programs, and the promises which they made to the voter, can and ought to be carried out only in so far as they contribute to the common good.”



ORIGINATOR OF THE INQUISITION

The Catholic church has never favored the giving of power to the masses of the people. Only last March 11, Pope Pius XII warned the world of the danger in what he called “the overwhelming strength of organized masses,” which, he went on to say, “use their power to the detriment of justice and the rights of others.”

The supreme authority in the Catholic church is the Pope, who is above all question. He is chosen by God and speaks for God. All he does, therefore, is of God. His control of all moral action and principles is supreme and universal for all men, everywhere and for all time. Discussion of what he desires and plans is useless. It is destructive of 'good, disruptive of God's will, and cannot produce necessary discipline, order and efficiency. The same Jesuit Father Smith in his above-mentioned book (p. 7) says:

“A ruler's office is well described as that of holding together the social organization: remove him, and the parts disintegrate into fragments. To a ruler again belongs the power to admit into and to banish from the kingdom, as also that of making laws for those who are admitted.”

This is the basic Fascist principle of “authority tied to a leader.”



THE CROSS AND THE SWORD—SYMBOL OF THE INQUIRY AGAINST HERESY.

“Veritas”—Catholic “Truth” — which must be accepted under pain of death, is engraved on the sword surmounted by the cross, behind which is the un-god communion water. This is an emblem of the Dominican Order, the heavy-hunters of Inquisition times, and signifies that Roman Catholic belief and social discipline must be enforced even at the point of the sword.

Hierarchical Structure

The essential characteristics of the Catholic church's plan for world government is its hierarchical structure, which is blueprinted not merely for this earth, but is projected into eternity. In fact, its cosmic aspect is more important, since the Catholic church claims exclusive control over all traffic in souls from this earth to heaven and hell. Everything in its teaching is referred to as *sub specie aeternitatis* ("under the aspect of eternity"). In this Catholic scheme of things the individual counts only as a soul, not as a person. It is his citizenship in the next life, not in this, that matters. Cardinal Newman puts it thus:

"The Catholic Church holds it is better for the sun and moon to drop from heaven, for the earth to fall, and for the many millions on it to die of starvation in extreme agony, as far as temporal affliction goes, than that one soul, I will not say should he lost, but should commit one single venial sin, should tell one willful untruth, or should steal one poor farthing without excuse."

The Pope and his bishops and priests are engrossed completely in the machinery of the church's hierarchical government. It is the project that counts. There is no concern for the ages of human suffering and misery on earth that have resulted from keeping the machinery running. As the late Pope Pius XI declared, "the Catholic church is prepared to make a deal with the devil himself if it helps its interests."

[The next article of this series will give a detailed description of the hierarchical structure of the Catholic church and how it is projected into eternity .]

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1. See Salvemini-La Piana's "*What To Do With Italy*;" Heiden's "*Der Fuehrer*;" Sforza's "*Contemporary Italy*;"↩
 2. *Crusade for Pan-Europe*, by Kalergi-Coudenove, p. 173.↩
 3. This statement of Pope Pius XI hailing Mussolini as "sent by Providence," is confirmed by Don Luigi Sturzo, liberal Catholic priest-leader who is obviously not anticlerical. It may be seen in his book, *Italy and the New World Order*, 1943, page 158.↩
 4. See the *Catholic Brooklyn Tablet* for Nov. 5, 1938.↩

The Hierarchical Structure Of Roman Catholicism By L. H. Lehmann

[*This is the second of a series of articles on “The True Nature and Structure of Roman Catholicism.”*]

THE TERM HIERARCHY means “priest-rule,” and is applied nowadays to forms of authoritarian government, where all the actions of a subject group are regulated by the decrees of a small ruling caste. It is the antithesis of democracy, which is “rule by the people.” Fascist regimes are hierarchical, and, like the government of the Catholic church, rule by absolute decree issued by the “Leader” *Fuehrer, Duce, Caudillo, Poglovar* — and put into execution by the various “hierarchs” who hold positions of power descending by steps from the supreme power of the leader at the top.

The fundamental concept of order and authority in the Roman Catholic church is rooted in its hierarchical structure, which is as coherent and immutable as a pyramid. Other institutions outside it may come and go; but the table of basic values of the church of Rome never changes or evolves. At times during its history, the Catholic church has been subjected to very rude shocks; in temporal matters it has even made concessions, for the sake of expediency, to changing values around it. But it does not, and cannot, admit absolute progress. For the continuity of these absolute values, its fixed, hierarchical structure is essential. Hitler, who also aimed to set up a similar millennial structure of Nazism, ordered his followers to model their organization after that of the Roman Catholic church. In his *Mein Kampf* (page 882), he says:

"Here, too, one can learn from the Catholic church. Although its structure of doctrines in many instances collides, quite unnecessarily, with exact science and research, yet it is unwilling to sacrifice even one little syllable of its dogmas. It has rightly recognized that, its resistibility does not lie in a more or less great adjustment to the scientific results of the moment, which in reality are always changing, but rather in a strict adherence to dogmas, once laid down, and which alone give the entire structure the character of creed.

“Today, therefore, the Catholic church stands firmer than ever. One can prophesy that in the same measure in which appearances vanish, the Church itself, as the resting pole in the flight of appearances, will gain more and more blind adherents.”

However, the Catholic church is hierarchical not only in its own organized earthly structure, but also in its spiritual and racial concepts. In its view, especially as expounded by the Jesuits, the whole cosmos is one great hierarchical structure. The church and this world of men and things are but a microscopic reflection of the greater cosmos with God at its pinnacle. On this earth, as Pope Leo XIII declared, the Pope takes the place of God. He is the supreme head of the entire earthly structure, the *Summus Pontifex* — the highest priest and absolute hierarch, whose decree is unchanging and unchangeable law.

Spiritual-Racial Hierarchy

So intertwined are the spiritual and racial concepts in Roman Catholic ideology, that it is difficult to explain one without the other. According to Jesuit teaching a man is in some way actually born into his fixed place in the spiritual world. If he is born a Jew, for instance, then even if he becomes a Roman Catholic he can never become a “good Catholic” — in the sense that he cannot be trusted with the direction of the policy of the church. It is for this reason that the *Constitutions* of the Jesuit Order itself make Jewish descent, up to the fifth generation, an impediment to membership. This was confirmed in the Fifth General Congregation of the Order in 1593, since Jews and Moors (Negroes) were held to be “infamous” (*infamies habentur*).¹ If, by special dispensation, a converted Jew is admitted, this rule prevents his “radiation” in the higher degrees of the Order. Polanco, a friend and coworker of Ignatius Loyola, the founder of the Jesuits, was of Jewish descent and for this reason was barred from the generalship of the Order.

For the same reason, boys born of Protestant parents can only enter the Roman Catholic priesthood by special dispensation, and are never entrusted with confidential positions in the priesthood or hierarchy. But not only race and heretical taint are obstacles to the reception of certain spiritual benefits in the Catholic church. Sex, too, makes a difference. Women are definitely excluded from the priesthood — the first requirement of which is the male sex. The reason given is that the spiritual “power” of the priesthood, along with the choice privileges and high honors that go with it in the spiritual hierarchy, in this world and the next, does not “take” in a woman.

The Jesuit Order is itself constituted on the same authoritarian, hierarchical basis as the greater organization of the Catholic church which it controls. The Jesuits for this reason for centuries have bitterly opposed other Orders in the church, such as the Benedictines, because their constitutions are too democratic. In modern times, however, religious orders like the Benedictines, whose abbots are elected by all the members, have lost their primitive democratic set-up and have been whipped into the church's authoritarian scheme by Jesuit overlordship. Some latitude providing opportunity for dissent and free action existed in the Catholic church before the Jesuits came. Now, because of their intense centralization of power and their dogma of papal infallibility, the Jesuits have made the structure of the Catholic church more hierarchical than even that of their own Order.

Jesuit Racial Concept

In the Jesuit view of mankind, the races constitute the rungs of an hierarchical ladder in a vast cosmic system that stretches from hell to heaven, with earth between as a testing ground. Each one is fixed from eternity in his "natural" place in this cosmic pyramid. He is predestined to it and cannot leave it, even though he may make efforts and appear to do so in this earthly life. The Fifth General Congregation of the Order declared: "Though we may be satisfied with a man as to himself, still he may be disagreeable to us on account of what he has inherited from his fathers."²

In their view, any effort to serve God in ways different to those taught by the Roman Catholic church is called "heresy," a crime in Catholic teaching that is punishable by death. Any attempt to serve God according to one's individual conscience is regarded as a rebellion against, being fixed in one's "natural" place in the great cosmic scheme of God's universe. It is useless, however, to try to change one's place in this cosmic scheme, and all heresies, whether by individuals, or movements such as the Protestant Reformation, are looked upon as mere temporary disturbances. Thus, when a Roman Catholic becomes a Protestant, he is regarded by the Catholic church as merely attempting to stray, in the flesh, from his natural place in the fixed cosmic sphere. It is taken as a foregone conclusion that he will come back — if not in his own life, then by a kind of reincarnation process in the person of his descendants. A Roman Catholic priest today by the name of Father Paul Luther; a direct descendant of Martin Luther, is given as an example of how Catholics who break away from

the church of Rome “always come back to the church.” Likewise, the Catholic church had a priest (he was killed in the war) by the name of Father George Washington, who is claimed to have been descended from the first President of the United States, and who is pointed to as proof that George Washington has, through this descendant, come back to the Roman Catholic church.

In fact, every “convert” from Protestantism to Roman Catholicism today is looked upon as merely, returning to the “faith of his fathers,” thus making up for the temporary upset caused by his ancestors in the cosmic structure of the spiritual universe as conceived by the Catholic church. The Jesuits were specially founded in the sixteenth century for this work of “counter-Reformation,” and the whole machinery of the post-Reformation Catholic church is geared for this task of undoing the work of the Reformation — in the social as well as the spiritual order — and of restoring the balance that was upset in the cosmic sphere by the Protestant Reformation of Martin Luther and his associates in the sixteenth century. The first Protestants were all Roman Catholics, and it is the boast of Catholic propagandists today that it will not be long till the last vestiges of Protestantism will be wiped out and the descendants of the first Protestant heretics will return to the Roman Catholic church.



**POPE PIUS XII, 'PONTIFEX MAXIMUS'
OF THE ROMAN CATHOLIC CHURCH,
WEARING HIS BEJEWELLED TIARA,
OR TRIPLE CROWN, SYMBOLIZING
HIS CLAIM TO BE**

**"THE FATHER OF PRINCES AND
KINGS, RULER OF THE WORLD AND
VICAR OF JESUS CHRIST."**

**This is the official pronouncement used at
the coronation of every pope.**

Not only the spiritual position of individuals and races is fixed in this Jesuit hierarchical pyramid, but also their economic standing. Pope Leo XIII, in his much-vaunted Encyclical on Labor (*Rerum Novarum*), categorically states:

“Let it be laid down, in the first place, that humanity must remain as it is... unequal fortune is a result of inequality in condition.”

The late Pope Pius XI, in his encyclical *Quadragesimo Anno* (“Forty Years After”) implemented Pope Leo XIII’s encyclical on Labor and subtitled it “*On the Reconstruction of the Social Order*,” to make it conform — to Mussolini’s Fascist teachings on the corporative State. Stressing the need of doing away with democracy and of reestablishing the hierarchical order of things, he says:

“Let those in power, therefore, be convinced that the more faithfully this principle be followed, and a graded, hierarchical order exist between the various subsidiary organizations, the more excellent will be both the authority and efficiency of the social organization as a whole, and the happier and more prosperous the condition of the State.”

The influential Jesuit magazine *America*, in its issue of April 13, 1940, when the Axis dictators were crushing out democracy from all of Europe, also sounded the call for “a return to an integral social order, the principles of which are still preserved in our languid memory of the great medieval experiment.” In the introduction, to his textbook on the encyclical “*Quadragesimo Anno*,” published by the Paulist Press in New York, the Jesuit Father Gerald C. Treacy states: “There was a real social order in the days when Europe was Catholic. Everyone believed in God and His Church.”

There is no way out, therefore, in Catholic teaching for absolute progress for mankind on this earth, whether in the spiritual, racial or economic spheres. Everything is fixed for us in these three fields in the cosmic scheme of things.

Heretical ‘Disharmony’

The outstanding exponent of the Catholic church’s spiritual-racial teachings is the well-known German Jesuit Hermann Muckermann, formerly director of the Kaiser Wilhelm Institute for the study of anthropology, heredity and eugenics at Berlin-Dahlem. It was he, in fact, who supplied Hitler with his Nazi ‘master-race’ theories, which were carried to their terrible extremes in the ruthless annihilation of Jews and other “slave races” in the horror camps of Nazi-occupied Europe. Father Muckermann’s voluminous works expounding these spiritual-racial theories are to be found in the larger libraries of the United States. Chief among them is his textbook on racial eugenics, entitled *Volkstum, Staat und Nation — Eugenisch Gesehen* (“The People, the State and

the Nation — from the Eugenic Viewpoint”). Next in importance is his Catholic theological work entitled, *Die Siebeh Sakramente* (“The Seven Sacraments”), in which he applies to the seven sacraments of the Roman Catholic ritual his theories of race and heredity. This work shows realistically that the Jesuits have been endeavoring to elevate their teachings on racism to the position of a religious dogma. The Swiss Catholic magazine *Vaterland*, in its issue of July 17, 1936, praised this latest work of Muckermann as “both original and justified.”³

The Jesuit teaching on race, according to Muckermann, centers around the principle that mixture of races produces “disharmony” among their descendants, who evidence great difficulty in integrating themselves in the totality of a nation, or the church. It is well known that strong individualities result from the mixture of races, and the Jesuit fear of the “disharmony” which such mixtures cause can easily be understood. Such “disharmony” makes for disturbance in society and heresy in religion. The Catholic church, in order to gain its ends, works for a static condition of society similar to that of the Fascist corporative State. It cannot countenance society as a living, vibrant unity of autonomous individualities forever progressing in spiritual and physical matters. Society according to the Catholic church should be a physical and spiritual organism already completely fixed and static, in which each one, like a cell in a body, has his “organic place,” which is determined for him at the moment of his birth. No one can change this place for another, no more than a cell can abandon the place it occupies in a body. This is the way the Jesuit Father Muckermann explains it in his above-mentioned book, *Volkstum, Staat und Nation*, page 36 and following. He says:

“The position of the cells is determined by their natural aptitudes and their natural position in the entire body, and not from any other point of view. Happy is the State which in this way resembles an organism. Happy the citizens who integrate themselves in such a State in a manner so perfect that they find their own place, in keeping with their particular aptitudes, where they will be able to serve the group. No plowman or factory worker, fulfilling his own particular and irreplaceable functions, can suddenly, like a brain cell, take over the supreme governing of a people.”

This Jesuit teaching is also applied to the various groupings of professional and other workers in the State. These are also likened to organic groups of cells, which reproduce themselves apart from the others, and the fruits of whose labors must be applied entirely to the group to which they belong. Races must follow the same pattern, and are regarded also as groups of cells in a superior organism. Thus humanity as a whole, as Pope Leo XIII decreed,

“must remain as it is,” with no changeover from one class to another. Each individual is forbidden to abandon his “natural place,” in which he has been fixed by birth and race. States, likewise, have each their own niche in the cosmic scale, and perpetuate themselves by “endogamy,” that is, the descendants of the various racial groups must not intermarry but remain fixed in their organic place. Muckermann explains this in detail as follows (p. 37):

“The cells of the skin cannot be transplanted to the brain and the cells of the brain can serve no purpose by being grafted on to the muscles, if the harmony of the entire body is to be maintained. Similarly, it is not desirable that the workers in a State become part of the brain cell of its government. For the same reason, the cellular groups of different races cannot be allowed to mix in with one another.”

It can thus be easily seen how, in the Jesuit cosmic scheme, each individual, each profession, and each race forms a rank in the hierarchical pyramid, each in its own place, and each with its own particular value. Certain individuals, therefore, are destined to rule over others; certain races also are destined to hold others in subjection. All in turn are topped and bound together by the spiritual power of the Roman Catholic religion. The “mystic” seven sacraments of the Roman Catholic church are taught to be the only channels through which this power of grace flows down through all the steps of this cosmic pyramid. As the Catholic catechism teaches, only priests, properly ordained by the church of Rome, are the dispensers of this grace upon which the whole society of mankind depends.

Describing this hierarchical set-up in heaven, in the church and in civil society, Pope Leo XIII, in his encyclical, *Quod Apostolici Muneris*, says:

“As the Almighty willed that in the heavenly kingdom itself the choirs of angels should be of different ranks, subordinated the one to the other; and as in the Church, God has established different grades of orders with diversity of function, so also He has established in Civil Society many orders of varying dignity, right and power. And this to the end that the State, like the Church, should form one body comprising many members, some excelling others in rank and importance, but all alike necessary to one another and solicitous for the common good.”

It is only in the light of the importance, in the Jesuit-Catholic view, of this scheme of things, that a non-Catholic can understand, for instance, how the death penalty for “heresy” is justified. The “heretic” is one who deliberately creates “disharmony” in this cosmic scheme of God. The Catholic *Brooklyn Tablet* of November 5, 1938, explains Catholic teaching on the point, as follows:

“Heresy is an awful crime, and those who start a heresy are more guilty than they who are traitors to the civil government.”

It was in this light that the Nazi-Fascist hierarchs, standing trial at Nuremberg as this is being written, justified the ruthless extermination of Jews and others who dared to create “disharmony” in the organic, static system of society that Hitler vowed to set up for the next thousand years.

From the above it can be seen at a glance how this spiritual and racial scheme of things as outlined by the Jesuits differs from, the Protestant conception of equality and freedom in religion, race and sex. Led by Luther and Calvin, the Protestant Reformation swept away the foundations of Roman Catholic authoritarianism and placed all men in direct contact with God. Their interpretation of the Christian teaching made unnecessary the hierarchical steps of a cosmic pyramid, and made the grace of full salvation available to all races and grades of society, and equally attainable by both sexes. Their Evangelical teaching made it imperative to reject the folly of racism, since the Gospel teaches that all may become the children of God. True Protestantism must defend for all, in order to safeguard equality and liberty for itself, the same equality and liberty for all others. A priest, in the Protestant concept, is as much a sinner needing salvation as the rest of mankind. It does not admit any special privileges in the order of sanctification, nor endow any ruler, in church or State, with power that is not delegated by the general body of believers.

This democratic view of religion and the social order that Protestantism brought into being by the Reformation led to the sovereignty of the people. It gave Jews, for the first time in history, equal rights with Christians in the social order, and paved the way for the “four freedoms” now held to be the hope of the world. But this democratic scheme of things is violently attacked by the Catholic church as the breeder of Godlessness in education, of secularization of the State, of the revolt of the masses against feudal labor conditions, of disregard for hierarchical authority, and of Freemasonry. All of this, in the eyes of the Roman Catholic church, is the direct result of the appalling heresy of Protestantism which destroyed the organic, hierarchic, static, integralist society of the Middle Ages, and paved the way for the disintegralist, but dynamic, free, democratic society, in defense of which World War II was fought at the expense of a tremendous outpouring of blood and money.

In his very first encyclical (*Summi Pontificatus*), the present Pope Pius XII laid the blame for all the ills of modern society on the Protestant revolt against the hierarchical power of the Roman Catholic church. “The denial of the fun-

damentals of morality,” he declared, “had its origin in Europe in the abandonment of that Christian teaching, of which the Chair of Peter is the sole depository and exponent.” That was in October, 1939, a month after World War II began, and on November 16, Cardinal Villeneuve of Canada came to Washington, D. C., and repeated the same accusation in a speech before the National Press Club. According to the Catholic Register of November 30, 1939, he said:

“When four centuries ago, certain nations in the North and West of Europe had rejected the authority of the Catholic Church as a divine teacher, they immediately began to examine the human evidence upon which the doctrines of Christianity reposed... One can see no hope for the Christian civilization of the world, unless men turn back again to the true foundation of Christian society and acknowledge that this dark and bitter period of wars and rumor of wars has sprung from a rising against the authority of the Church of God.”

This turning back to an hierarchical society would mean the abandonment of the sovereignty of the people, the democratic principle of authority, which Pope Leo XIII openly condemns in his encyclical *Immortale Dei* as follows:

“The sovereignty of the people, however, and this without any reference to God, is held to reside in the multitude; which is doubtless a doctrine exceedingly well calculated to flatter and inflame many passions, but which lacks all reasonable proof, and all power of insuring public safety and preserving order. Indeed, from the prevalence of this teaching, things have come to such a pass that many hold as an axiom of civil jurisprudence that seditions may be rightfully fostered. For the opinion prevails that princes are nothing more than delegates chosen to carry out the will of the people; whence it necessarily follows that all things are as changeable as the will of the people, so that risk of public disturbance is hanging over our heads.”

HIERARCHICAL MAT



A LARGE PANCAKE HAT SYMBOLIZES THE POWER OF THE ROMAN CATHOLIC HIERARCHY SURROUNDING THE POPE AS IT DID THE POWER OF THE 'FLAMINES' ATTACHED TO THE 'PONTIFEX MAXIMUS' OF THE PAGAN RELIGION OF ROME.

The Catholic church now goes further in its accusation and states that socialism and communism are the logical and inevitable end results of the Protestant heresy. In this, Catholic thought parallels the Marxist theory that Protestantism and democracy bear within themselves the seeds of their own destruction; that individual autonomy is just a passing phase. With both, the hope is father to the thought that, after the Protestant democratic way of life has disappeared, their particular form of collectivism will inherit the earth.

But Protestant Americans should not be frightened into believing that the only choice now is between Clerical-Fascism and Marxian Communism.

[Further articles of this series will reveal the full significance of Catholic plans to reconstruct religion and the social order after the pattern of its “great medieval experiment.”]

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1. “Qui etiam juxta Constitutiones titulo infamiae admitti non possunt.” Cf. Steinmetz’ *History of the Jesuits*, Vol. II, p. 19. See also E. Boyd Barrett, *The Jesuit Enigma*, p. 42.↵
 2. Cf. Steinmetz, op. cit., Vol. II, p. 140.↵
 3. After the collapse of Nazi Germany last summer, the Catholic *Brooklyn Tablet* of September 18, 1945, reported in an official N.G.W.O. dispatch from Berlin of August 20, 1945, that: “Rev. Hermann Muckermann, S.J., one of Europe’s most eminent Catholic scholars and former head of the Imperial Institute of Biology here is safe in his home.”↵

The Catholic Church And Economics By L. H. Lehmann

[This is the third of a series of articles on “The True Nature and Structure of Roman Catholicism.”]

THE GREATEST ENIGMA among all of the Catholic church’s aims and activities in its attitude toward economics. The confusion thus created tends, on the one hand, to make American businessmen regard the Catholic church as a “conservative” force; on the other, to foster the widespread notion in Labor circles that the Catholic church is a staunch — almost radical — friend of the working man.

Naturally, the Catholic church is not anxious to resolve this confusion, since it serves its interests by preventing its opponents on both sides in the economic struggle today from forming a united front against it. Most of its literature on economic matters, while giving definite indications of its real objectives, is written with an eye to the particular group to which it is directed. Papal encyclicals, for instance, on economics are so cleverly worded that they excel all others in the use of what is traditionally known as ‘pontifical circumlocutions.’ Like the ancient Oracles of Delphi, they have a satisfactory answer for every side, and leave the desired impression that the Catholic church is all things to all men.

In order to discover what the real aims of the Roman Catholic church are in the field of economics, it is first necessary to examine its historical background and compare it with its present teachings; then fit them in with its concept of a “perfect order” of government.

Historical Background

Early Christian doctrine did not encourage the amassing of wealth by individuals. However, the manner in which the Roman Catholic church later incorporated this doctrine into its thinking is a sample of one of the weirdest twists of

its moral and social outlook. By a convenient and subtly self-justifying distinction, the Catholic church turned thumbs down in horror against the accumulation of wealth in the form of money and goods, but approved and supported wealth in the form of land and slaves. To the Protestant mind it is impossible to conceive how Jesus Christ could ever have approved of such a distinction. Yet this outlandish distinction continues to dominate the economic thinking of the Catholic church today.

In Jesus' day there was no such cleavage between land and other forms of wealth such as was evident in the later Middle Ages. The Roman Empire was highly commercialized. Land was bought and sold perhaps as freely as at present in capitalist countries. H. G. Wells (*Outline of History*, vol. 2, pp. 459-60) tells us:

“In the third and second century B.C., this release, this untethering of wealth, began to tell upon the general economic life of the Roman and Hellenized world. People began to buy land and the like not for use, but to sell again at a profit; people borrowed to buy, speculation developed... Everyone was developing property. Farmers were giving up corn and cattle, borrowing money, buying slaves, and starting the more intensive cultivation of oil and wine.”

The Catholic church's principle that conceived of a feudal baron as being moral and a businessman immoral could not, therefore, have come from either the teachings of Jesus or the early Christians. But it is easy enough to see how the Catholic church acquired this 'split personality' on the question of wealth. It came about by the pressure of two influences cutting toward the center of the church's moral tenets. The first was the gradual increase of the properties of the church itself. The second, the erosion of the old Roman Empire, with its decline of commerce and the closing in of the feudal period, during which the properties of the church acquired the character of feudal fiefs. It is a fact of history that the beginnings of serfdom and the power of the Catholic church both occurred under the Emperor Constantine, who according to H. G. Wells (op. cit., p. 551):

“tried to make a caste of the peasants and small cultivators, and to restrict them from moving from their holdings. In fact, he sought to make them serfs. The supply of slave labor had fallen off because the empire was no longer an invading but an invaded power; he turned to serfdom as the remedy.”

In another century the Dark Ages descended on Europe. The passing of the Roman military power made all life and property insecure, and accelerated the formation of the feudal system under which each person became the serf or

vassal of a powerful “protector.” Bishops became feudal lords; the church became indissolubly wedded to the status quo, and thus the dichotomy was complete. It was an easy matter for the theologians to conceive of landed wealth and serfdom as something moral, good and noble, but commercial and other forms of wealth — which had virtually disappeared from the European scene — as immoral, ignoble and destructive of the social order. The early Christian prejudice against wealth in any form was thus conveniently watered down to a condemnation only of the commercial and outward manifestations of wealth. The substance of wealth — the possession of land and the labor of serfs — was given the approval of the church. It was easy to find metaphysical proof that such an economic system was in keeping with what Papal encyclicals today constantly refer to as the “order of nature.”

If anyone thinks that the Catholic church today has abandoned its aim to bring the world back to the feudal conditions of the Middle Ages, he either has been deceived by the oracular nature of pontifical pronouncements on economics, or has failed to read correctly the writings of the Catholic church’s outstanding economists in America. The late Msgr. John A. Ryan, for instance, whom some of the severest critics of the Catholic church regard as one of the greatest champions of Catholic liberalism, has the following to say in his official textbook, *Catholic Principles of Politics* (p. 167):

“After all, the liberal economic views of Pope Leo’s Encyclical on Labor, the Bishops’ Program of Social Reconstruction, and the statement of the Archbishops and Bishops of the Administrative Board of the N.C. W.C. are more conservative than the views and politics to which they are opposed, for they go back in spirit and essence to the Middle Ages.”

Furthermore, no matter how much it may be disliked or denied, the collaboration of the Vatican with the Axis dictators, Catholic spokesmen’s open condemnation of modern capitalism that went with it, the approval of the Corporative State in Pope Pius XI’s well-known Encyclical *Quadragesimo Anno*, the advocacy of the Corporative State by the Catholic hierarchy of America in their pronouncement on “*The Church and the Social Order*” in 1940, when the Axis dictators were having everything their own way, were all a part of the aim of the Catholic church to help restore the economic “order of nature” that existed in the Middle Ages. It was at that time also, in April, 1940, that the influential Jesuit magazine *America* sounded the call for “a return to an integral social order, the principles of which are still preserved in our languid memory of the great medieval experiment Hitler’s whole idea, according to the Father

Edmund A. Walsh, the Jesuit geopolitician of Georgetown University, was also to restore the Holy Roman Empire of medieval times.

The virtue which the Catholic church saw in the program of Fascism was its determination to overthrow the capitalistic system of the “plutocratic democracies” which Catholic spokesmen have always condemned as the child of Calvin and the Protestant Reformation.

The influential Jesuit magazine, *America*, of May 17, 1941, (six months before Pearl Harbor) put it this way:

“How we Catholics have loathed and despised this Lucifer civilization, this nationalist creation of those little men who refused to bend the knee or bow the head in submission to a higher authority... Today, American Catholics are being asked to shed their blood for that particular kind of secularist civilization which they have been heroically repudiating for four centuries. This civilization is now called democracy, and the suggestion is being made that we send the Yanks to Europe again to defend it... All the Yanks in America will not save it from disintegration. Unless a miracle occurs, it is doomed... finally and irrevocably doomed.”

The Catholic view of the superiority of the thirteenth century over our twentieth is pungently expressed by the Jesuit Father Robert Gannon, President of Fordham University, when he was asked his opinion on the atom bomb:

“Our savage generation cannot be trusted with it. Such power of destruction would have been a social hazard even in the civilized thirteenth century.”

Thomas Aquinas

The feudal system of economics was in keeping with the Catholic church’s hierarchical concept of authority. The king was on the top rung of the earthly ladder and was absolute ruler of all material things. All land belonged to him; others held land merely in fief to the king. In fact, none but the king could own land outright.¹

In spiritual matters the Pope was the undisputed head, but since the spiritual order is regarded as superior to anything in the material order, the Pope included the king and all material things also under his dominion.

The thirteenth century found the Catholic church in full dominance of the Western world, controlling one-third of all the land in Europe.² Up till then, in spite of endless struggles between the Papacy and the temporal rulers, Europe was completely frozen economically into the feudal mold. Everything was static. There was little trade or commerce as we know it today; no progress of

any kind in material things. This “static” state of society well suited the Catholic church’s ideology, since revolutionary change of any kind brings new ideas in religion and government and is therefore always feared by the church’s rulers.

But in the thirteenth century began an expansion of trade and increased use of money, the first stirrings of what later became known as the industrial revolution. The church was then faced with the necessity of reconciling itself in some way to the change and at the same time of controlling this new force. The man that effected this reconciliation and temporarily saved the structure of the church was Thomas Aquinas, the Catholic church’s greatest theologian. What Aquinas did was, on the one hand, to adjust Catholic moral and ethical principles under which buying and selling would be justified; on the other, to control the revolutionary possibilities of the new commercial idea so that it would not change substantially anything in the religious dogmas of the church or in its hierarchical system of authority. In fact, he fixed in even more rigid molds than before both the dogmas of the church and the principles of civil government. These ethical-economic concepts of Aquinas, enforced by the church and by the kings acting under its dominion, controlled the economic and social life of Europe till the Reformation in the sixteenth century swept away most of them as obstructions to real spiritual and industrial progress.

The need for this change of the Church’s economic outlook in the thirteenth century is clearly explained by John W. McConnell, in his work, *The Basic Teachings of the Great Economists* (p. 176) as follows: “But in the very century in which Aquinas lived, the Thirteenth, commerce and trade with their demands for money and credit were swinging into a rapid tempo. In spite of the toll houses, the laws against trade, the opposition of the church and the arbitrary restrictions of feudal lords, the small band of traders which moved across Europe during the Middle Ages now swelled into a mighty throng of merchants.”

To meet this demand, Aquinas admitted the need of accepting the idea of wealth and private property, with the provision that they must be used for “social good.” He put forward the idea of a “just price,” as against competitive market prices arrived at independently of moral pressure or based as before upon the privileges that gave kings and their favorites monopolies in the distribution of goods. He also admitted some exceptions to the church’s previous outright condemnation of interest for money loaned.

Although Aquinas’ reformulation of Catholic economic doctrine could not stem the tide of technological and social progress and the revolt of the masses,

his ideas are still used by the Catholic church to this day. They have been made into a philosophical foundation on which the Catholic church hopes to reconstruct the social order after the expected collapse of democracy and capitalism. It is Aquinas who speaks today through every Catholic book or pamphlet which touches on economic questions.

The Catholic Church And Capitalism

Catholic literature is replete with defenses of private property and attacks on Socialism and Communism. But it also contains such violent denunciations of capitalism that are equaled only by those of the wildest radicals.

Following are a few examples:³

“Behold a leper has come in the midst of us and has touched us and our children with its rotting hand... our Holy Mother the Church, who from the beginning, until now, tried to shield her children from the grasp of this hand, is now being accused of being the mistress of this same evil — Capitalism.”

Columbia, official organ of the Knights of Columbus, in its issue for June, 1945, says:

“Capitalism, which Dean Inge and all other competent analysts cannot help deriving from Calvinism, has wrought such havoc, has evoked such storms and protests, has engendered such tensions that the final results of the drama cannot be foreseen.”

This opposition of the Catholic church to capitalism has its roots in the Catholic consciousness of the fact that the feudal hegemony of the Catholic church was broken up by the combined power of capitalism and the Protestant Reformation. There is a further recognition of the fact that Catholic socioeconomic ideas are incompatible with a progressive, competitive mobile society. Father Benjamin L. Masse, S.J., outstanding Jesuit exponent of Catholic economic ideology, openly recognizes this incompatibility. Identifying Roman Catholic hegemony with the “natural law” and the “law of Christ,” he stresses the contradiction between the two systems as follows:

"But Pope Leo was not content with edifying generalities. With scant regard for the Captains of industry and the Lords of Finance... he struck down, in the name of natural law and the law of Christ, three basic heresies of the Liberal credo — free competition, freedom of contract and the stultification of the State.⁴

Is the Catholic church, then, the uncompromising friend of the working man?

The Catholic Church And Labor

The strategy of the Catholic church in wooing the laboring classes to its side is in keeping with that of all “conservative” and Fascist movements, clearly exemplified right now in the successful plan of Argentina’s dictator Peron to win the working-class people to his side. The skillful manner in which it is carried out gives the impression of a reformist rather than a revolutionary movement. The Catholic church today is trying to repeat what Thomas Aquinas did for it in the thirteenth century — to reconcile itself as much as it dares to change within the framework of its hierarchical and authoritarian principles for the government of the world. Its strategical and tactical position is best summed up by Harold E. Fey. in a recent series of eight articles in *The Christian Century*, entitled “Can Catholicism Win America?” It deserves to be quoted in full:

“The Catholic plan for changing the industrial order has three objectives; security, ownership and partnership. It is no accident that stability is its first requisite. Ownership for workers gives them a stake in society and partnership a share in the control of the industrial process. This plan is a composite created from the encyclicals of Leo XIII, Pius XI and Pius XII, supported by the American bishops’ “Program for Social Reconstruction” of 1919. Its nearest parallel in modern economic organization is that provided by the plan adopted but never put fully into effect by Benito Mussolini in Italy as the ‘Corporative State.’ Catholics deny that this plan as conceived by the Popes and the American hierarchy is Fascism. Rather, they maintain that it will set up beside the mechanism of political democracy a method of achieving economic democracy. The Catholic plan for a modern industrial society is not often stated simply. The most succinct description this writer has heard was given at a ‘Catholic Conference on Industrial Problems’ held recently in Chicago. There the Most Rev. Francis J. Haas, former head of the Fair Employment Practices Committee and more recently Bishop of Grand Rapids, outlined it in these words:

'Under this system all employers, workers, professional persons — all would be organized. They would elect representatives from their respective industry or profession to deal for them, and these representatives with government representatives guiding them but not dictating to them would in actual practice operate the industry or profession. Thus the direction of the system would be tripartite. The representatives would be chosen from each of three categories — management, workers, and government. '

"The defects of this proposal should not obscure its points of

strength, not the least of which is its recognition of the necessity of organization and its consequent strength as a propaganda device for use among the American working people."

It must be remembered that the Catholic church's attitude in America on many issues is often different from, sometimes seemingly opposed to, its attitude and teaching on the same issues in Europe. That it seems to take the side of the working man in the United States should not be surprising. Most of the Catholic population arrived here as penniless immigrants when Protestant settlers were already prosperous and well-established. Most of the church's wealth in the United States has come from the contributions of successful working-class people. They say that St. Patrick's Cathedral in New York was built by the contributions of Irish servant girls. In the poverty stricken countries of Europe, on the other hand, the church owes all it has to vast landed properties and its alliance with and support of rich landowners and aristocratic families. There it has not shown the least desire to ameliorate the conditions of abysmal poverty, squalor and ignorance that are the lot of the masses of the common people.

That the Catholic church's attitude toward the working population in Europe is in keeping with its real teachings can be judged from its official pronouncements as follows:

On Wages: Pope Pius XI, in his much vaunted encyclical *Quadragesima Anno*, in support of Mussolini's Corporative State, puts the working man in his place as follows:

"Let the working man and employer make free agreements, and in particular let them agree freely as to wages; nevertheless, there underlies a dictate of natural justice more imperious and ancient than any bargain between man and man, namely, that wages ought not be insufficient to support a frugal and well-behaved wage-earner."

Without belittling the sincerity of the Pope's intentions, it is evident that his ambitions for the working man are not too high.

On Living Conditions: Pope Leo XIII, in his encyclical *Rerum Novarum*, publicized the world over as "Labor's Charter of Liberty," emphasizes the natural inequality that must always exist between the classes, as follows:

"Let it be laid down, in the first place, that humanity must remain as it is... Unequal fortune is a necessary result of inequality of condition... To suffer and endure is therefore the lot of humanity; let men try as they may, no strength and no artifice will ever succeed in banishing from human life the troubles that beset it."

On Popular Sovereignty: Pope Leo XIII condemns representative governments of the people in his encyclical *Immortale Dei*, and makes it clear that the masses of the common people cannot be conceived as self-governing, law-abiding citizens, but only as dangerous disturbers of the peace. (See our February issue, p. 46)

The Real Economic Aims Of The Catholic Church

Despite what appears to be a barrage of double-talk in official Catholic pronouncements, for property, against capital, for labor, against liberty, and so forth, it would be strategically dangerous and unjust to impute a lack of sincerity on the part of the Catholic church in its effort to change the world to suit its plans. It cannot be too often repeated that an organization of the size and power of the Roman Catholic church cannot be held together by a conscious tissue of lies. Such power and grandeur grow only out of dogmatic conviction of absolute right and justice. To understand how this conviction is formed, it is necessary to piece together the seemingly contradictory aspects of Catholic philosophy until the true pattern and its ultimate goal appear.

In the two preceding articles of this series, the medieval political and social structure of Roman Catholicism has been outlined. If this is kept clearly in mind, it is easy to see that there is really no contradiction between the Catholic church's defense of private property and its antagonism to capitalism.

The policy-makers of the Catholic church realize that an exact duplication of medieval economic relations is not possible under present technological conditions. They know, for instance, that in medieval times, although the king held title to all land, the Catholic church's control of things was not thereby impaired — was, in fact, more firmly entrenched. They also know that today, when socialist governments take "title" to land and industry, as in Russia, they also take over complete political control and reject all juridical dominance of the Catholic church. Furthermore, they observe the tendency of all-powerful collectivist movements — communist, socialist and others to the left of center — to become secular and anticlerical. This happens even in the most Catholic of countries. In Poland, for instance, the present Provisional Government, almost immediately after it took over from the Catholic-supported Polish Government in Exile, renounced Pilsudski's Polish Vatican Concordat, and decreed that all marriages be performed by civil registrars (though not prohibiting

church ceremonies). These decrees favored nationalizing all basic industries employing more than 50 persons per shift. In Catholic Spain the same thing would have happened if Franco had not crushed the Republic of 1931.

Therefore, although government ownership would not be theoretically incompatible with Catholic ideology — provided that an hierarchal social structure could be maintained within such a system — Catholic spokesmen realize that the modern trend to economic collectivism threatens the entire structure of their church's organization. It is for this reason that the Catholic church insists on the defense of private property.

Capitalism, on the other hand, is as much a danger to the church's structure as economic collectivism. The American proverb, "From shirt sleeves to shirt sleeves in three generations," contradicts the kind of social caste system that the Catholic church requires to maintain dominance. The history of Protestant countries since the Reformation proves that the Catholic church loses control over the working class when its intelligent members rise in the economic and social scale to become doctors, lawyers, scientists and successful business men. Nor can it, on the other hand, retain the former support of the upper classes, many of whose members, as a consequence of equality of opportunity, sink to the lower levels of society. The entire body politic is thus changed around and becomes uncontrollable in the Catholic hierarchical scheme. This is the main reason why Catholic spokesmen condemn our present civilization in America as chaotic, splintered, Godless and unwilling to Lend the knee to constituted authority.

The Formula

However, Catholic policy-makers are not without a formula to meet the dangerously-tangled situation they see in the world today. Since Communism or Socialism would entirely exclude the Catholic hegemony, they fall back on a simple modernization of the plan of Thomas Aquinas in the thirteenth century, when the church was faced with a like difficulty. This formula to save Catholic interests in this changing technological age is simply: defense of private property under regulation of governments pledged to protect the Catholic religion. The late Msgr. John A. Ryan puts it concisely as follows in his hook. *Catholic Principles of Politics* (p. 157):

“Between these two extremes there is a ‘via media’ completely consistent with Christian morality and with sound economic principles. It is manifestly impossible to expect good economic order if wages, prices, working conditions and the public good are left to chance or to the haphazard methods of so called free enterprise.”

This is a powerful formula, because it coincides with natural economic tendencies. It is also a dangerous formula, because it coincides, to a great degree, with the economic thinking of many liberals, and for which reason it gives the Catholic church a standing in some liberal circles where it has no place whatever. It is this formula that has brought about an unholy alliance between two natural enemies — the Catholic church and democratic liberalism, with near-disaster to the latter. It is also a formula that must inevitably lead to the Corporative State of Fascism.

A disastrous example of this unholy alliance was the support given to Franco during the Spanish civil war by the New Deal’s foreign policy, in order to obtain the Catholic church’s support for Roosevelt’s domestic policy at that time in the United States. The direct results of this shameful compromise were the overthrow of the Spanish Republic, the Axis encirclement of France, the increase of Nazi-Fascist prestige throughout the world and the necessity, in the end, of the greatest war in history to repair the initial error.

It is clear that there was neither contradiction nor hypocrisy in the Catholic church’s support of the New Deal’s domestic economic policies, and its opposition to Roosevelt’s foreign policies, with the sole exception of the Spanish Civil War, in which our policy was dictated by Catholic pressure.

The New Deal not only conformed theoretically with objective Catholic interests. The Catholic population of the United States is largely concentrated in the cities, where the effects of unemployment were most deeply felt, and relief and work projects were of immense practical benefit to the church. In foreign policy, except for the Spanish incident, the situation was the exact reverse. Here the Roosevelt administration was supporting Protestant England against a Europe which was not only Catholic-dominated, but which had gone far toward implementing, under Fascism, the socio-economic ideals of the church, and approaching its “ultimate vision.”

The ultimate ends of this formula that is more or less common to Roman Catholicism and democratic liberalism are, of course, diametrically opposed. What the democratic liberals want is simply government intervention for the purpose of guaranteeing employment and social security for all. What the Catholic church wants is the Corporative State, of which the Axis dictatorships have been experimental examples. In such a State, monopoly is solidified and

cartelized, workers are regimented, economic opportunity becomes limited and eventually non-existent, freedom for all religions is denied and the Catholic church is made the religion of the State and is alone protected by the State. Worse than all, there is no social mobility, no rising and falling of individuals from one class to another, as became evident early in Mussolini's Italy and Hitler's Germany and later became permanent by decrees against the alienation of farms and decrees curbing the right of workers to change jobs.

Such a state conforms to the integralist, organic State, where everyone, like a cell in a body, is fixed in his "natural place," as explained in the previous article of this series.

Neither is there any essential contradiction between the Catholic church's declarations that the worker must remain poor and in subjection, and its declarations that the worker must not be oppressed and should receive a living wage. The Catholic church does not want the poor oppressed; it simply wants the poor to remain poor; that is, to remain in their own class. The Catholic church has elevated, almost to an article of faith, a perverted meaning of the saying of Jesus "The poor ye have always with you." No Protestant takes those words as anything but a literal statement of fact concerning time and place: never as a mandate from Jesus Christ that a class of poor must always be maintained. Yet, Pope Leo XIII, in his so-called "Labor's Charter of Liberty," starts out by laying this down as a basic principle for all time, "that humanity must remain as it is."

Thus, the Catholic church's magic formula boils down to advocating not the kind of economic security that would abolish poverty, but rather a kind of "security in poverty," somewhat similar to the condition of a serf in a well-managed estate. The working man must be taken care of and, above all, given every encouragement, even money bonuses, to raise a large family. No matter how highly industrialized the ideal Catholic State would be, the benefits as far as the working man is concerned, would eventually be nullified by overpopulation fostered as a matter of doctrinal principle by the Catholic church.

The Ultimate Vision

The contrast between the ultimate aim of democratic liberalism and the Roman Catholic plan for the governing of the world is brought out in the writings of Msgr. Robert Hugh Benson. His novel, *The Lord of the World*, has been republished in this country last year and the publishers state that "its timeliness

makes the novel of immediate concern to Christians and particularly to Catholics whose spiritual leadership in the world has become the chief antagonism of this new way of living.” The story projects itself into the future and depicts a world in which enlightenment and social, scientific progress, under democratic governments, have eliminated most human ills and established a high standard of living — except in Rome, which is given over to the full sovereignty of the Pope. Life under Papal sovereignty is described on page 127 as follows:

“Then he had set about ruling his city: he had said that on the whole the latter day discoveries of man tended to distract immortal souls from a contemplation of eternal verities... So he had removed the trams, the volors, the laboratories, the manufactories. Then he had divided the city into national quarters... Rents had instantly begun to rise, so he had legislated against that by reserving in each quarter a number of streets at fixed prices... The rest were abandoned to the millionaires. Then he had restored Capital Punishment; and he had added to the crime of murder, the crimes of adultery, idolatry, and apostasy.”

On page 139, the contrast between the aristocracy and the lower classes, which seems to be necessary wherever the church rules, is described as follows:

“The true Romans possessed a multitude of their own churches, they were allowed to revel in narrow, dark streets and hold their markets... The Easterners resembled the Latins; their streets were as narrow and dark, their smells as overwhelming, their churches as dirty and as homely.”

Then, on page 143, is the following apotheosis of the Pope as the Lord of the "World:

“Far ahead... moved the canopy beneath which sat the Lord of the World, and between him and the priest... swayed the gorgeous procession — Protonotaries Apostolic, Generals of Religious Orders and the rest — making its way along with white, gold, scarlet and silver foam between the living banks on either side...”

Here is brought out the Catholic vision of economic society which, like its view of society as a whole, is one of visible contrasts: bishops in scarlet silk, workers in homespun; proud lady and humble servant girl; kings on high, obedient subjects beneath; lords in castles, peasants in huts. It is in effect a romanticized conception of medieval life — which was anything but romantic to the common people. To this vision, social equality is anathema, a well-dressed working man or woman unethical; social and political equality of all classes and creeds anarchy.

Benson's description of ideal world conditions under universal Papal sovereignty has been brought up to date by a recent imaginative Catholic novel entitled, *John Smith Emperor*. It describes how the world is brought under the control of the Pope by means of a secret weapon which is kept in the Vatican. The Pope comes to New York to crown the Emperor in the presence of the kings of the seven "confederations" into which the world is divided — after all the nations have submitted to the Roman Catholic church:

"The press and radio announced that the coronation of the Premier as Emperor would take place in New York, the future capital of the world. The monarchs of the seven confederations and the governors and representatives of all the nationalities were officially invited.

"The program would consist of a Pontifical Mass which would be celebrated by the Cardinal-Archbishop of New York. The Pope would assist from his throne, and he would solemnly anoint the new Emperor and place the crown on his head."

(Next month this series will be continued with an article on the important subject of "Catholicism's Moral Code.")

INVISE APPROVAL FOR FRANCO'S DICTATORSHIP



THE CATHOLIC HIERARCHY AND CLERGY OF SPAIN ARE SHOWN IN THE TOP PICTURE ABOVE GIVING THE FRANCO-FASCIST SALUTE. BOTTOM PICTURE SHOWS SOME OF THE VICTIMS OF FRANCO'S RUTHLESS WAR ON THE SPANISH REPUBLIC.

THE AXE DICTATORS STARTED WORLD WAR II IN SPAIN

1. From this we get our word “real” estate, from *reale* or “kingly;” that is, in democratic countries the ordinary citizen can own land outright, which formerly was not possible since all lands were owned by the king. ↪
2. *Cambridge Modern History*, I, 662. ↪
3. From *The Torch*, official publication of the Dominican Fathers, May, 1944. ↪
4. *Economic Liberalism and Free Enterprise*, by Benjamin L. Masse, S. J., *America* ↪

Catholicism's Moral Code By J. J. Murphy

[This is the fourth of a series of articles on "The True Nature and, Structure of Roman Catholicism," which began with, our issue of January, 1946. Next month's article will treat of "The Catholic Church and Women."]

A THOROUGH UNDERSTANDING of Roman Catholicism is not possible without a grasp of the peculiar structure of its system of moral theology. It is the key to its world wide political power. It not only furnishes a pretext for invading every phase of social and political life, but is also the means, by which the church holds in check its millions of adherents and dominates their aims and purposes. It is a moral system that has to be ingenious. On the one hand, it must fly the colors of abstract virtue, and, on the other, maintain for political purposes the powerful support both of those who ignore religion and those who condemn it.

The Catholic moral system as it exists today has been fashioned by the Jesuits in the war against Protestantism for which they were founded. It has two direct aims: first, to counteract the Protestant glorification of the individual conscience by establishing a moral system that will subject consciences to the guidance and dictates of a supreme and highly centralized church authority; second, to grasp and hold the allegiance both of the masses and its corrupt political leaders without either castigating their consciences, or giving open approval to their immoralities. This system can be described in two words: confession and casuistry¹ Confession is the means of dictating to consciences by, a centralized authority. Casuistry is an intricate system of hairsplitting morality out of existence.

To assure a strictly objective treatment of this study of the development and nature of the moral code of the Catholic church, the writer, will not draw upon his personal experiences, as a priest, but will call upon, the evidence of unimpeachable authorities in the field of moral theology.

The Power Of The Confessional

Power over the human heart and the most secret of human emotions means power over the mind and will of man. This the Jesuits realize. They know too that it is in the confessional, where the soul lays bear its most intimate emotions, that control of the Catholic conscience must be obtained. Without this moral control the centralization of the church and dominance of the Vatican would be worthless.

The well-known theologian and historian, Dr. William K. Rockwell of Union Theological Seminary in New York, has expressed in the *Harvard Theological Review* the all-importance of emotionalism in Catholicism and the fact that the Jesuits made capital of it. Speaking of the extreme difficulty of the Protestant to understand the terror of Catholic emotionalism, he says:²

“Has the thought of hell mad him shiver, and the consecrated wafer made him thrill? He who cannot realistically imagine these experiences does not know the abc’s of Catholicism, in the mastery whereof lies the deepest secret of the power of the Jesuits; for their ascendancy is rooted in their hold on the fears and aspirations of Catholic piety as directed in the confessional.”

How the confessional opens the way to utter passivity on the part of the penitent and to complete dominance on the part of the confessor is well put by the *Encyclopaedia Britannica* (V, 486, 11th ed.) in its article on casuistry:

“The medieval mind was only too prone to look on morality as a highly technical art... What could wayfaring men possibly do but cling to their priest with a blind and unexpressed faith? Catholicism increasingly took for granted that a man imperiled his soul by thinking for himself.”

The Jesuits rightly reasoned that the only way to get crucial control over the use of confessionals everywhere was by making the practice of the confessional into a theological science sponsored and dominated by their Order. This they accomplished, and the new ‘science’ became known as casuistry or moral theology. After creating moral theology and managing to monopolize its teaching, they likewise succeeded in the further ‘task’ of imposing it on the whole church and making it the sole guide of all priests in the hearing, of confessions. Count Paul von Hoensbroech, former Jesuit priest and distinguished German scholar, emphasizes the extent and meaning of this Jesuit masterstroke when he writes:

“There is no domain in which Jesuitism has succeeded so completely in forcing its domination on Catholicism as that of moral theology... The domination of the private and public life of Catholics by means of the confessional... has been mainly brought about by the moral theologians of the Jesuit Order. The present-day Catholic morality is penetrated throughout with Jesuit morality,”

It would, not have mattered particularly who controlled the Catholic confessional, were it not for the fact that it not only lowered Catholic morality but was strategically used for just that purpose. This formal misuse of the confessional arose with the Jesuits. A brief historical picture of just how it came about is given in the *Cambridge Modern History* (V, .81):

"But a Church, ridden by the spirit of efficiency, is likely to end in frank utilitarianism, and during the 17th century there was a continually smoldering contest between the Jesuits and divines of a less worldly school as to exactly how far utility should be allowed to go. The great fight was over the confessional. Should priests pitch their standards high or low?"

“The Jesuits argued that severity scared many away altogether — a contingency the more to be regretted in the case of the rich and influential. Accordingly they began a campaign to force confessors to be lax. The famous doctrine of probabilism — first broached about the beginning of the 17th century — made it grave sin in the priest to refuse absolution, if there were any good reason for giving it. And to determine what such ‘good reason’ was fell to the Jesuit Escobar and the Casuists. These writers developed a whole system of expedients for protecting the penitent from a too-zealous confessor. The kind of question he might ask is carefully defined. He must not cast about for general information as to the penitent’s disposition, as would a physician... He must always lean toward the most ‘benign’ interpretation of the law; and for his guidance casuistry ran many an ingenious coach-and-four through inconvenient enactments.”

Emphasis on the magic power of confession and absolution grew in proportion to the increasing laxity of the penitents. If the penitent had no real sorrow or intention of reforming his life, it was only natural that the magic of absolution would come to be looked upon as the source of pardon and forgiveness. This demoralizing influence is pointed out by the *Encyclopaedia Britannica* (V, 487) when it says:

“The less the Church could expect from its penitents, the more it was driven to trust the miraculous efficiency of sacramental grace. Once get a sinner to confession, and the whole work was done. However bad his natural disposition, the magical words of absolution would make him a new man... Human nature seldom resists the charms of a fixed standard — least of all when it is applied by a live judge in a visible court... If the priest must be satisfied with so little, why be at the trouble of offering more?”

Origin And Nature Of Casuistry

Jesuit casuistry, known today simply as Catholic moral theology, is largely the creation of passionate Spanish Jesuits with the fire of the Inquisition still in their veins. Their plan was to find a way that would make it easy and attractive to be and remain a Catholic. This was very necessary in Spain where Catholicism was too corrupt to generate an Evangelical Reformation.

It was also necessary at that time to find a way out of the old system of Catholic laxity and moral corruption that prevailed up till the Reformation, and at the same time to resist, the influence of the Reformation started by Martin Luther in Germany and elsewhere. The task was to find a formula of morality as equally convenient as the old one, but so subtle and intricate that its laxity would not show through. This whole strategy behind the invention of casuistry, is well explained by the *Encyclopaedia Britannica* (V, 486), as follows:

"But the casuists were drawn, almost to a man, from Italy and Spain, the two, countries least alive to the spirit of the Reformation; and most of them, were Jesuits, the Order that set out to be nothing Protestantism was, and everything that Protestantism was not. Hence they were resolutely opposed to any idea of reform.

"On the other hand, they would certainly lose, their hold on the laity unless some sort of change were made; for many of the Church's rules were obsolete, and others far too severe to impose on the France of Montaigne or even the Spain of Cervantes. Thus caught between two fires the casuists developed a highly ingenious method for eviscerating the substance of a rule while leaving its shadow carefully intact,

"The next step was to force the confessors to accept their lax interpretation of the law; and this was accomplished by their famous theory of probabilism, first taught in Spain about 1580. This made it a grave sin for a priest to refuse absolution, whenever there was some good reason for giving it, even when there were other and better reasons for refusing it."

This practice of "probabilism" proved very effective in allowing the confessor to forgive any or all sins, regardless of the penitent's dispositions, especially when coupled with the 'companion' principle of the Jesuits that it is allowed to permit one evil in order to prevent a greater one. Working with such principles it was never difficult for a confessor to convince himself that he had to absolve the obviously, impenitent sinner for fear the sinner would leave the confessional in anger and commit the much greater evil of breaking with the church entirely — which in Catholic eyes is the greatest of all sins.

A practical example of the use of this Jesuit principle of ‘probabilism,’ in confession may be read in the recent Catholic propaganda novel, *The World, the Flesh and Father Smith*, by Bruce Marshal, a best-seller and selection of the Book-of-the-Month Club. On pages 16 to 22, the author describes how Father Smith forgives the sins of a dying sailor in a bawdy house: “He started off to tell the priest about all the women he had known in Buenos Aires and Hong Kong and said that he had liked the women in Hong Kong best.” When the priest rebuked him for talking this way on his deathbed about the tawdry Jezebels in foreign ports," the dying sailor spoke back and said “the women weren’t tawdry at all, especially the ones in China, who had gold on their fingernails and wore black satin slippers with high red heels, and that now that he came to think of it he wasn’t sorry for having known all these women at all,”since they had all been so beautiful and that he would like to know them again if he got the chance."

The old sailor had only a few minutes to live, so the author describes the priest as applying the Jesuit principle of ‘probabilism’ in the following way:

“In despair Father Smith asked the old sailor if he was sorry for not being sorry for having known all these women, and the old sailor said that yes he was sorry for not being sorry. Whereupon Father Smith said that he thought God would understand, and he absolved the old sailor from his sins, pouring the merits of Christ’s Passion over the old sailor’s forgetfulness of God and those long-ago dresses that had made such lovely sounds.”

The brilliant historian, John Addington Symonds, gives a keen analysis of the subtle process by which the Jesuit casuists are able in the Confessional to dissolve concrete sins and promote moral laxity, while at the same time glorifying abstract virtue in the pulpit. He explains it as clearly as any Jesuit in one of his volumes that is considered a classical reference work in all universities:³

"It was the Jesuit Order’s aim to control the conscience by direction and confession, and especially the consciences of princes, women, and youths in high position. To do so by plain speaking and honest dealing was clearly dangerous. The world had had enough of Dominican austerity. You must certainly tell people then that indulgence in sensuality, falsehood, fraud, violence, covetousness and tyrannical oppression is unconditionally wrong.

"Make no show of compromise with evil in the gross; but refine away the evil, by distinctions, reservations, hypothetical conditions, until it disappears. Explain how hard it is to know whether a sin is venial or mortal, and how many chances there are against its being in any strict sense a sin at all. Do not leave people to their own blunt sense of right and wrong, but let them admire the finer edge of your scalpel, while you shed up morsels they can hardly see. A ready way may thus be opened for the satisfaction of every human desire without falling into theological sins.

“The advantages are manifest. You will be able to absolve with a clear conscience. Your penitent will abound in gratitude... and be held secure... It was thus that the Jesuit labyrinth of casuistry, with its windings, turnings, secret chambers, whispering galleries, blind alleys, escape passages, came into existence.”



Present Day Casuistry

The main contest within the Catholic church between the Jesuit casuists and their opponents was fought in France, the intellectual battleground of Europe.

With the aid of the French monarchs and corrupt elements in the Roman Curia, the Jesuits after many years succeeded in triumphing over their enemies and getting them condemned as “heretics.” This bitter inter-church conflict is known as the “Jansenist” controversy.

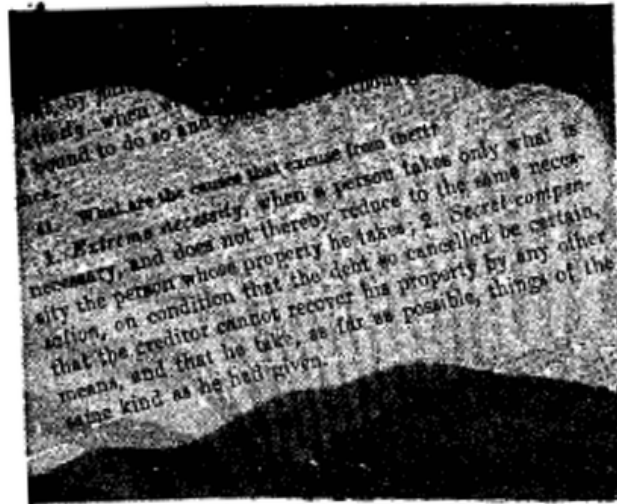
For a while the Jesuits had to hedge on some of the most extreme of their laxist views, even after their political victory. But in the middle of the 18th century, appeared a naive and fanatical Neapolitan priest by the name of Alphonsus Liguori; who took a psychopathic interest in casuistry as an escape from his own sexual obsessions. The Jesuits encouraged him, had him made a bishop; and after his death canonized as a saint and a Doctor of the Church. In so doing they won final and absolute approval for their system of moral casuistry. From then on their system of morals was gradually incorporated into Catholic theology as Official and infallible teaching.

Present-day Jesuits try to escape from the accusations leveled against their Order in these matters by stating that all of their immoral teachings in the past have been discarded. Actually, however, the entire system is taught today substantially as it was in the 17th century. A few crude opinions, such as the open approval of regicide and certain other forms of murder, have been discarded. Also the name “casuistry” has generally been changed into “moral theology.” For the rest the system remains unchanged. Paul Bert, distinguished French intellectual and government official, in his work, *La Morale de Jesuites*, has clearly proved with chapter and verse that modern textbooks of moral theology repeat the same evil principles that were taught by the 17th century casuists.

If any/additional proof were needed, it can be found in the following statement of Dr. Adolph Harnack of the University of Berlin, world-famous for his knowledge of church history. Speaking of Jesuit casuistry he says:⁴

“But the method has continued unchanged, and it exerts today its ruinous influence on dogmatics and ethics, on the consciences, of those who receive and of those who make confession, perhaps in a worse degree than in any period.”

WHEN IS IT NO SIN TO STEAL?



Here is a question and answer from the Roman Catholic catechism giving reasons that excuse from theft.

It is a facsimile photograph from page 297 of *The Catholic Manual of Christian Doctrine*, used in Catholic schools and colleges.

As an illustration of present-day Jesuits casuistry, the following extract is taken from the work of the Jesuit casuist Gury, published in Paris, in the eighth edition in 1892. Gury is the leading authority on modern casuistry and his works are quoted on nearly every page of the moral theologies of Noldin, Sabetti-Barrett and other Jesuit authors used today as textbooks in American Catholic seminaries. This “case” is given in a work for seminarians to teach them how to solve moral problems. There are hundreds of such cases given in Gury’s work or other similar volumes. This one is taken from Volume I, page 183, of his *Casus Conscientiae*:

"Anna had committed adultery; she replied first of all to her husband, who was suspicious and questioned her, that she had not broken her marriage bond, the second time she replied, after she had been absolved from her sin, 'I am not guilty of such a crime; finally, the third time, because her husband pressed her still further, she flatly denied the adultery and said, 'I have not committed it,' because she understood by this such adultery as I should be obliged to reveal', or 'I have not committed adultery which is to be revealed to you.' Is Anna to be Condemned?"

"Anna can, be justified from falsehood in the threefold case which has been mentioned. For, in the first case, she could say that she had not broken the marriage bond, because it was still in existence. In the second case, she could say that she was innocent of adultery, since her conscience was no longer burdened with it after confession and the receiving of absolution, because she had the moral certainty that this had been forgiven. Indeed she could make the assertion under oath, according to the general opinion of theologians, plus that of Liguori, Lessius, the Salmaticenses, and Suarez. In the third case, she could in the probable view still deny having committed adultery in the sense that she was obliged to reveal it to her husband.

Moral Degeneracy by Casuistry

Casuistry is demoralizing, not only to the layman who finds that he easily receives absolution regardless of his way of life, but also to the priest who soon learns to apply to his own conscience the methods he uses on others. The consequences become even worse, when we stop to realize that in reading moral theology, in the words of Symonds, "men vowed to celibacy, probe the foulest labyrinths of sexual impurity."

It is not surprising to find that casuistry has been denounced in the strongest terms by those who are able to read the treatises on moral theology that are written only in Latin. Catholics as well as Protestants join in the condemnation. The saintly Bishop de Palafox was one of these. So too was the great intellectual and liberal ecclesiastic, Paul Sarpi. In France Abbot de Ranee, founder of the Trappist Order, in his Letters (p. 358) says:⁵

"The morality of the Jesuits is so corrupt, their principles are so opposed to the sanctity of the Gospels... that nothing is more painful to me than to see how my name is used to give authority to opinions which I detest with my whole heart."

Johann Adam Moehler, a Catholic priest and celebrated Catholic theologian of the last century declared:⁶

“Casuistry is the atomism of Christian morality... and has had a poisonous effect on the innermost being of Christian life. Religious depth, stern and holy morality and strict Church discipline were undermined by it. And it was characteristic of the Jesuits to transform the inner being into mere externals that they also conceived of the Church primarily as a State.”

Lord Acton, a Catholic and father of the *Cambridge Modern History*, was one of the greatest historians of the last century. Speaking of the Jesuit Order he says:⁷

“It matters not what cause we take up, provided we defend it well — that is Jesuit Probabilism. It matters not what wrong we do in a good cause — that again is the maxim that the end justifies the means, which like Probabilism, was just then in the ascendancy. It matters not whether the cause for which we sin is religion or policy — even that is paralleled by the way in which the French, Jesuit’s supported Richelieu in his alliance with the Protestants in the Thirty Years’ War.”

The distinguished scholar, Dr. Adolph Harnack of the University of Berlin, on page 102 of the above quoted volume, excoriates casuistry. The *Encyclopaedia of Religion and Ethics* (III, 240) finds his words worth quoting and prefaces them with, the remark: “The decisive terms to which an authority so great as Harnack commits himself may serve to show why casuistry has disappeared from the Protestant world and from scientific ethics.” The words of Harnack himself are as follows:

"By the aid of Probabilism the Jesuit Order understood how in particular cases to transform almost all deadly sins into venial sins. It went on giving directions on how to wallow in filth, to confound conscience, and, in the confessional, to wipe out sin with sin. The comprehensive ethical handbooks of the Jesuits are in part monstrosities of abomination and storehouses of execrable sins and filthy habits, the description and treatment of which provoke an outcry of disgust.

"The most shocking things are here dealt with in a brazen-faced way by unwedded priests... often enough with the view of representing the most disgraceful things as pardonable, and of showing the most hardened transgressors a way in which they may still always obtain the peace of the Church...

“But all the greater appears the confusing influence of the religious system of which they were servants, when it was capable of producing such licentious subtleties and such a perverse estimate of moral principles... And all this too in the name of Christ... for one of the interests lying at the base of this system of immorality, no one can deny, was to maintain and strengthen the external grasp and power of ecclesiasticism.”

It is only an understanding of Catholic casuistry that enables us to realize how it is possible for Catholics to remain in excellent standing, sacramental and social, in their church, while habitually defying ‘church laws’ laid down as binding, under penalty of eternal damnation. A case in point that applies to most adult ‘Catholics’ in America is the church laws on birth control. According to church teaching, the practice of birth control is a mortal sin of a most heinous and unnatural kind. Whoever habitually practices it cannot obtain valid absolution or receive communion. That is Catholic theory before casuistry goes to work on it. Actually the figures of birth control clinics and other statistics show that nearly all Catholics practice birth control. Nonetheless they continue to receive absolution and communion regularly, enjoying excellent church standing. This is the presto-chango of Catholic morality... what is condemned in theory is lived out in practice. The church turns its head the other way and pretends not to notice it. It could reserve this ‘sin’ to the bishop, as it does marriage before a Protestant minister, making it embarrassing to confess it and difficult to obtain absolution for it. But it doesn’t. It knows that half the Catholics would leave the church if it enforced such a law, so the church nullifies its laws in practice committing one evil ‘to prevent a greater evil,’ in accordance with one of the principles of casuistry.

MAKING IT EASY TO PARDON SINS OF THEFT

request be granted unless special circumstances render the procedure inadvisable.

SUM FOR GRAVE THEFT

Question: What would be regarded nowadays as the absolute sum for grave theft in the United States?

Answer: By the absolute sum for grave theft is meant that amount of money, the stealing of which constitutes a mortal sin, irrespective of the financial status of the individual or corporation from whom it is taken, however wealthy they may be. Naturally this sum varies with the fluctuation of the value, or the purchasing power, of money. In a large country like ours it is quite possible that this sum might be different in different sections. To lay down a general norm, in view of actual conditions and the value of money, it would seem that the absolute sum for grave theft would be about \$40.

FRANCIS J. CONNELL, C.S.S.R.

Above is a sample of instruction to priests to guide them in judging how much money a person may steal without committing a mortal sin.

IT IS AN ACTUAL PHOTOSTAT FROM PAGES 68-9 OF THE JANUARY, 1945, ISSUE OF "THE AMERICAN ECCLESIASTICAL REVIEW," OFFICIAL MAGAZINE FOR PRIESTS PUBLISHED AT CATHOLIC UNIVERSITY, WASHINGTON, D. C.

Conclusion

The imposition of Jesuit morality upon the whole Catholic church loses much of its meaning if it is considered as an isolated fact. It was only part of the Jesuit master plan to centralize the Catholic church and thus obtain, through domination of the Papal curia, a whip hand over church dogma and morals, appointments, and politics. The Jesuit cavalcade is briefly described as follows in the above quoted article by Dr. Rockwell:

"Certainly the definition of the dogma of the Immaculate Conception in 1854, the Syllabus in 1864, the definition of papal infallibility and absolute sovereignty in 1870, the condemnation of Modernism in 1907, and at this very moment the codification of canon law by the centralized authority of a papal autocracy based on divine right — these are monuments to the principle for which the Jesuits have contended on their march to power."

That was in 1912. The power of the Jesuits over the worldwide Roman Catholic church has since become so absolute and unchallengeable that it has swept away Italian dominance of the College of cardinals, knowing that it now has over every Catholic country the same dominance that in former centuries it had over Italy alone.

But of all the corruptions the Jesuits practiced in their march to power that of casuistry was the most perverted and the most disastrous. Particularly applicable to them are the words that the distinguished President of the United States and international scholar, John Adams, wrote to Thomas Jefferson in condemnation of the priesthood:⁸

“My opinion is that there would never have been an infidel, if there had never been a priest. The artificial structures they have built on the purest of all moral systems for the purpose of deriving from it pence and power, revolt those who think for themselves and who read in that system only what is really there.”

But in this question of Catholicism’s moral code, as in all other aspects of its organization and activities, we must not rush to the conclusion that it is all arranged consciously for sinister purposes. To the Jesuit policy makers of the Catholic church the control of consciences is essential to sustain and increase the church’s dominance in the world. The manner in which morals are controlled matters little to them, since it is a necessary means to the attainment of what they consider the loftiest ideal in God’s whole creation.

In the words of Harnack quoted above, this glorious ideal is to maintain and strengthen the external grasp and power of ecclesiasticism."

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1. Subtle or specious reasoning intended to mislead. — Ed.↵
 2. *Harvard Theological Review*, July 1914, page 360. Dr. Rockwell’s distinguished career is given in *Who’s Who*.↵
 3. Vol. VI, part 1, p. 223, entitled “Catholic Reaction.” This is the sixth volume of his monumental 7 volume, work. *Renaissance in Italy*.↵
 4. *History of Dogma* by Dr. Adolph Harnack, vol. VII, page 102. English translation published by Williams and Norgate, Oxford, 1899.↵
 5. An English edition of Gury’s *Doctrines of the Jesuits* is now available and may be had from Agora Publishing Co. at \$3.00.↵
 6. Dr. Moehler was professor at Tuebingen University and author of the renowned defense of Catholicism, *Symbolism*. The above statement is

quoted from page 23 of Professor J. B. Leu's *Beitrag sur Wuerdigung Jesuitenordens*.↵

7. *Letters of Lord Acton to Mary Gladstone*, daughter of the Right Hon. W. E. Gladstone. page 114. Macmillan, London, 1913.↵
8. Letter of John Adams, written on August 9, 1816. Quoted from the official Congressional 'Monticello-edition' of the complete Works of Thomas Jefferson, volume XV, page 60.↵

The Catholic Church And Women By L. H. Lehmann

[This is the fifth of a series of articles on “The True Nature and Structure of Roman Catholicism.” It will be followed next month by an article on “The Catholic Church and Science.”]

ALL RELIGIOUS SYSTEMS ruled by priestcraft have subordinated women to a state inferior to that of men and used them as a means, to power. Woman, in their teachings, had no true soul, and was regarded as the mere material counterpart of man who alone was believed to ascend to the higher mental and spiritual planes. Man represented mind, woman the matter of the universe.

This pagan philosophy of the relationship of the sexes considered woman as evil, since all matter was taught as coming from the ‘world of darkness.’ It thus can easily be seen how this denial of spiritual rights to women served the double purpose of making women the mere plaything of men in sexual matters and labor slaves of them for economic ends.

Had the true teaching of Christ been persevered in, it would have put an end to this slave relationship of woman to man. But it was not, with the result that much of the pagan philosophy and practice of pre-Christian religions was carried over into the Christian church almost from the beginning. How much of it persists to this day in the Roman Catholic church, even in democratic America, may be judged from the following:

1. There is at present in the United States a vast unpaid army of more than 138,000 women in Roman Catholic convents. These, by the rules of the church, are denied the right of motherhood, are bound by unquestioning, “corpse” obedience to the dictates of superiors, are not allowed to possess money or property of their own, must dress in medieval garments, are known only by names different from that of their

- families, and the profit of their labor and learning goes exclusively to the up-building of the church's organization.
2. No woman in the Roman Catholic church is permitted to become a preacher or a priest, the first requisite of which is the 'male sex.' Women are thus deprived of the special benefits that are believed to accompany the priesthood.
 3. No woman, not even a nun, is allowed to take part in the rites and ceremonies within the sanctuary, or altar rails, of any Roman Catholic church.
 4. After childbirth a woman is regarded as unclean by the Roman Catholic church, and is forbidden entrance into a church until she is purified, or "churched," by a priest in the vestibule.¹
 5. The state of virginity is decreed in Roman Catholic theology as being superior to that of marriage. But virginity in a woman is never taken for granted and must always be proved. A man, on the other hand, is always presumed to be a virgin until he gets married.

Early Monastic Ideas Of Women

This Manichean teaching, that woman belongs to matter and the world of darkness, and man to the world of mind and light, was fostered to a fantastic extent by the early "Fathers" of the Christian church. Obsessed with sexual desire and yet determined to live a sexless life, they made hatred of woman almost a dogma. "The touch of a woman," St. Jerome wrote, "is as much to be dreaded as the bite of a mad dog." Yet he confesses, in his letter To Eustochium:²

"Oh how often, when I was living in the desert... did I fancy myself surrounded by the pleasures of Rome... I often found myself surrounded by bands of dancing girls."

Tertullian (*De Cultu Feminarum*, I, 1) writes:

"Do you know that each of you women is an Eve? The sentence of God on this sex of yours lives in this age; the guilt must necessarily live too. You are the devil's gateway; you are the temptress of the forbidden tree; you are the first deserter of the divine law."

St. Clement of Alexandria (*Paedagogica*, II) expresses a like opinion of women:

“To woman it brings shame even to reflect of what nature she is.”

St. Gregory Thaumaturgus (*Metaphrases in Ecclesiasten*, VII, 28), honored as “the miracle worker” by the Catholic church today, expresses his venom against women as follows:

“Moreover, among all women I sought for chastity proper to them, and I found it in none. In truth; a person may find one man chaste among a thousand, but a woman never.”

These early “Fathers” have contributed largely to the basic teachings and practices of the Roman Catholic church today. What they taught about women differs very little from what is preached by priests in twentieth-century America. The *N. Y. Times* of July 2, 1945, quoted a condemnation of women by Msgr. Flannelly of St. Patrick’s Cathedral in New York, that equals anything from St. Jerome or Tertullian. Headlining its column: “*Priest Bids Women Mend ‘Evil Ways;’ Wives Sharply Scolded; Lack ‘Slightest Conception of Sanctity of Married State,’ Churchman Declares,*” the *Times* went on to say:

"He charged married women with not having ‘the slightest conception of the seriousness and sanctity of the married state or of the solemn duty and privilege of motherhood,’ and then added: ‘But this is to be expected. Where there is lust before marriage, there is bound to be lust afterward.’

“Too many women, ‘ignoring the heinousness of sin,’ have degraded womanhood, he said, and continued: ‘Virtue, modesty, fidelity and maternal duty, they have simply dismissed as old-fashioned. Men will always be just as good as women want them to be.’”

Condemning democracy and woman suffrage, an article on “*Feminism*” by Father Lucian Johnston in *The Ecclesiastical Review*, a monthly magazine for priests published by the Catholic University of Washington, D. C., in its issue for December, 1916, rants as follows against democracy for giving women the right to vote:

“Democracy at present does not strike me as any too sane... It is toward Feminists’ treatment of marriage and the general philosophical bent of mind that at least the Catholic Church must and will take a hostile attitude.”

“So then you have the feminist moral principles stated unblushingly. They are frankly and brutally materialistic and anti-Christian... upon them every libidinous dog has ever fallen as an excuse for his lust... It is bolstered by the usual claptrap about race... So runs this slimy philosophy or ethics of the stable or stud-farm and pig-pen... Follow the majority, even when the majority is wrong. And do so in the name of ‘Woman.’ This is woman’s right.”

“But the female suffrage is far more than this. It is part and parcel of a movement which profoundly affects the very foundations of Christian society, the home, marriage, law, order, and the rest. Secondly, I think it is safe to say that the radicals are so far in control of the general movement.”

Woman In The “Ages Of Faith”

The Catholic talent for rewriting history to suit its purpose is at its best in depicting medieval life as the golden age of human existence, when everyone was religious, virtuous and gaily carefree. *The Thirteenth, Greatest of Centuries*, by James J. Walsh, has achieved sensational success, but is one of the greatest travesties of truth ever written. Thus it is taken for granted that the glorification of Mary and the development of chivalry raised womanhood to a pinnacle never before or since reached. An occasional educated woman of the wealthy class is made to represent all women in the Middle Ages. A flattering phrase by a far-seeing monk to a wealthy benefactress of the church is made to appear as proof of the church’s glorification of all women.

Historical truth paints the picture otherwise; and shows that contempt for women by a celibate priesthood increased in proportion to the growing dominance of the church of Rome. Lecky, in his *History of European Morals* (II, 49), tells us:

“In the 6th century the Catholic church council of Macon was actually discussing whether woman was a human being. This thesis was revised at a later date by Geddicus. According to Bayle in his *Philosophical Dictionary* the doctrine of Geddicus asserted that, ‘Nature, which ever aims at perfection, would always produce men, and that, when a woman is born, it is, as it were, a mistake and an error of nature, as when anyone is born blind or lame... Thus woman is an animal produced by accident.’”

This pathological attitude toward woman, borrowed from paganism and cultivated in the cloister, grew stronger with age. The celebrated historian, G. G. Coulton, in his work, *Ten Medieval Studies* (p. 51), puts it as follows:

“To the strict Franciscans, the other sex existed only as a temptation, permitted by God’s inscrutable providence... As Bernard of Besse remarks, after his warning against touching the hands of or kissing even a baby sister: ‘I can call that man neither chaste nor honorable who abhors not to touch a woman or to suffer her touch. How should it be lawful to touch that which it is not lawful even to look at?’”

Joseph McCabe, in his book, *The Religion of Women*, explains how the Catholic church withdrew the few privileges formerly granted to women:

“In the 5th century the Councils of the Church began to close the door of the ministry effectually against women. Few deaconesses can be found after that time. One by one the public functions were reserved for the male clergy. Women were forbidden, successively, to teach, to baptize, to preach, to take any ministerial order whatever. Councils of bishops began to dispose of women in a curious fashion... At the Council of Auxerre in 578 the bishops forbade women, on account of their ‘impurity,’ to take the sacrament in their hands as men did. On every side woman was forced to retire from the position she had won. The dignity which the pagan Stoics had at length granted her was flung to the winds.”

Resentment against the female sex went so far as to exclude women from singing in the choirs of the principal churches. Eunuchs were provided instead, and till recent times boys were castrated to supply soprano voices for the Sistine choir in the Vatican.³ No women are allowed to sing in choirs in St. Peter’s or other Roman Catholic cathedrals to this day.

Most degrading of medieval carriage customs was the “right of the first night” (*jus primae noctis*), by which a feudal lord was entitled to spend the first night with every newly married woman among his serfs. The sexual license enjoyed by the higher clergy, who were also feudal lords and therefore entitled to the “right of the first night,” was paralleled in the lower clergy by universal concubinage. These conditions are a frightful commentary of the claim of the Catholic church to have raised the standing of women in medieval Europe. *Cambridge Medieval History* (V.12) says: “By about the beginning of the 11th century, celibacy of the clergy was uncommon, and the laws enforcing it obsolete.” And Lecky (*Democracy and Liberty*, II, 179) observes that, “There was a time when clerical marriage was forbidden but when connections not formally legitimate were generally tol-

erated and recognized, and were sometimes even enforced by parishioners in the interests of public morals.”

The effect of clerical concubinage was to lessen the regard of laymen for the married state. Dr. James Donaldson, in his book on *Woman*, (p. 190) has this to say on the point:

“The less spiritual classes of the people, the laymen, being taught that marriage might be licentious, and that it implied an inferior state of sanctity, were rather inclined to neglect matrimony for more loose connections.”

Added to this was widespread and legalized prostitution, in which church organizations had a controlling interest.

Woman in Catholic Europe of the Middle Ages was a direct or indirect victim of church law. Her condition was degraded and far inferior to what it had been in pagan times. The *Encyclopaedia of the Social Sciences* (XV, 444) states:

"As Christianity became dominant throughout Europe, women were deprived of that freedom which they had attained in pagan Rome and had enjoyed to some extent under Anglo-Saxon law... women and especially wives occupied a position of abject dependence.

“A few exceptional women participated in the meager cultural activity and in philanthropic undertakings through their work in nunneries, but the position of women both in custom and in law was degraded.”

Encyclopaedia Britannica (XXVIII, 783) has this to say:

“Canon Law, looking with disfavor on the female independence prevailing in the later Roman law, tended rather in the opposite direction. The Decretum specially inculcated subjection of the . wife to the husband, and obedience to him in all things... In some court cases the evidence of women was not receivable.”

Lecky in his *History of European Morals* (II, 339) points out that, “Wherever Canon Law was made the basis of legislation, we find ‘laws of succession’ sacrificing the interests of daughters and wives, and a state of public opinion which has been formed and regulated by, these laws.”

The Virgin Mary And Chivalry

Catholic propagandists, have so ceaselessly repeated their contention that the veneration shown to Mary elevated woman to a new dignity, that it is now generally accepted as true. Overlooked is the fact that the virtual deification of the Virgin Mary in the Middle Ages made her a sexless being, utterly removed from earthly things, and left her nothing in common with ordinary women. To this day, she is prayed to for redemption and salvation, and there her practical relationship with ordinary women ends.

In fact, the cult of Mary has never been an obstacle in the Catholic church to contempt for women in general, and cruelty to wives in particular. In volume I, p. 174, of his *Five Centuries of Religion*, G. G. Coulton reports his findings on this topic as follows:

"The cult of the Virgin probably did a little indirectly to raise the status of women; but the claims usually made in this direction are not, so far as I know, borne out by any documentary evidence, and, on their very face, are grossly exaggerated... The Knight of Tour-Landry wrote in the heyday of Mary worship, and to him wife-beating was a matter of course even in good society.

"The woman-worship of the troubadours is admittedly leavened with pitiful unrealities, and, such as it is, it probably owes at least as much to imitation of the politer Arabs of Spain as to the cult of the Virgin. To chastise one's wife was not only customary, not only expressly permitted by the statutes of some towns, but even formally granted to the husband by Canon Law" (as in Gratian's *Decreta*).

After all, Madonna-Worship is not confined to Roman Catholicism. There was Maya, the virgin-mother of Buddha; and Isis, mother of the Egyptian god Horus, who was called "Our Lady" and "Queen of Heaven" the same as Mary is today in the Roman Catholic church. In Babylon there was Ishtar, described as "The Lady of the Heavenly Crown, the Mother of the Gods." These cults produced no betterment in the status of women. Why therefore expect any revolutionary changes because of a like cult in Roman Catholicism!

Likewise medieval chivalry is largely a lot of romantic nonsense. It is no proof, as Catholic propagandists would have us believe, of the dignity acquired by women under Catholic church control. No, army in history has a worse reputation for raping women than the Mary-worshiping knights who led the later crusades. In the third volume (p. 399) of his work on *Europe During the Middle Ages*, Prof. Hallam says:

“The morals of chivalry were not pure. In the amusing fiction that seems to have been the only popular reading in the Middle Ages there reigns a licentious spirit... indicating a general dissoluteness in the relation of the sexes. An accomplished knight seems to have enjoyed as undoubted prerogatives with women, by general consent of opinion, as were claimed by the corrupt courtiers of Louis XV.”

The Church And Women Today

Has the Catholic church in modern times changed its attitude toward women? In democratic countries, where the Catholic church is forced to compete with Protestant progress, it is obliged to tolerate the education of women, and their newly-won rights to vote and even administer high positions in government. Not so in countries where the Catholic church is dominant. As regards the education of women in the typically Catholic countries of Spain and Portugal, a report of the United States Education Bureau states:⁴

“The general consensus of opinion has been, in the Iberian peninsula, that an elementary education and certain accomplishments were about all that young girl’s need. Until a late date there have been no laws admitting women to university privileges in either Spain or Portugal.”

In Catholic countries of Eastern Europe conditions have been worse. In Latin America women not only lack higher education and the right to vote, but live in passive submission to the absolute rule of their husbands. The double standard of morality — one for men and one for women — is taken for granted, and prostitution is rampant. In the January 27 issue, of the Wilmington, Delaware, *Sunday Star* of this year, Mother Agatha, an Urse-line nun who writes a regular column in that newspaper, glamorizes the present status of woman in Latin-American countries as follows:

"She lives an entirely passive, receptive, emotional life, from which she draws a sense of security. Thus linked to man’s personality, destinies and prestige, woman is content to play a role secondary to his. Her life is completely subordinated to his... It is natural that the Colombian woman should shrug her shoulders at the American woman’s remark about feminism, voting, and the rest.

“The Latin-American woman is perfectly happy without the social and political rights enjoyed by American women.”

This paraphrases the dictum of the late Cardinal Verdier of Paris on the status of women in the Catholic church:

“By marriage a woman takes a place in an hierarchical society. In this society God, who established marriage, has willed that the husband shall be the head of the family, and that the wife shall be his companion, like to him indeed, but subject to him.”

In Catholic Quebec, Canada, much of the old French Civic Code on marriage remains. When a French-Canadian woman marries, she loses all legal status. Her property is placed at the arbitrary disposal of her husband; she cannot even collect on her own insurance policy without her husband's consent. Her husband, under the guidance of the church, has the sole right to say whether or not his wife shall undergo any surgical operation.

The coming of Fascism gave hope to the Roman Catholic church for the restoration of its traditional attitude toward women and its enforcement on society by dictatorial decrees. Pope Pius XI, in his encyclical “*On Christian Marriage*,” (1930), enthusiastically refers to and quotes from his recent Lateran Pact with Mussolini (in 1929) that, “in consonance with right order and entirely according to the law of Christ, in the solemn Concordat happily entered into between the Holy See and the Kingdom of Italy, also in matrimonial affairs a peaceful settlement and friendly cooperation has been obtained, such as befitted the glorious history of the Italian people, and its ancient and sacred traditions. These decrees are to be found in the Lateran Pact.”

In this same encyclical Pius XI quotes and endorses Pope Leo XIII on the subservience of woman to man, as follows: “The man is the ruler of the family, and the head of the woman; but because she is flesh of his flesh and bone of his bone, let her be subject and obedient to the man.”

Outstanding Catholic leaders, even those reputed as pro-democratic, such as the late English Cardinal Hinsley, praised Fascism for its “manly virtues” and its decrees relegating women again to the duties of “children, church and kitchen.”

It should surprise no one therefore, that the Catholic church in America is adamantly opposed to equal rights for women, and makes every effort in Washington to defeat the proposed “Equal Rights Amendment” to the Constitution. Following is a sample of the pressure exerted on Congress in this matter. It was written to Representative William T. Byrne by Charles J. To-

bin, secretary of the New York State *Catholic Welfare Committee*, on October 2, 1943, from its offices at 162 State Street, Albany, N. Y.:

"Bear Bill:

The National Catholic Welfare Council, speaking for the Catholic Bishops of the country, have protested the passage by Congress of the so-called 'Equal Rights for Women Proposal,' now before the Judiciary Committee, of the House.

His Excellency, Bishop Gibbons of this Diocese, asks your good offices to aid the National Catholic Welfare Council in their protest. '

Very sincerely,

(Signed) Charles J. Tobin, Secretary."

This letter caused the recipient and two other Catholic members of Congress to change their pledged votes in order to conform to the instructions of Bishop Gibbons.

Equal rights in the spiritual order, regardless of sex or condition, is a fundamental principle of true Christian teaching, and was re-introduced to the world at the time of the Protestant Reformation, according to Paul in Gal. 3:28: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."

God is no respecter of persons or sex differences. To each and all He offers His gift of salvation — free and full. From this spiritual principle of equality, as taught by all Protestant churches, flow equal rights in the social order for women and men alike, as is evidenced in countries where the Gospel of Christ has been freely preached.

Such equality, in spiritual and social matters, however, does not tend to sustain an ecclesiastical organization like the Roman Catholic church, whose hierarchical structure is essential for its maintenance, and whose choice privileges are reserved only for those of its administrative personnel — all of whom are men.

1. In the U. S. this ceremony is generally allowed inside the church proper.↵
2. See Letter XXII in *Select Letters of Saint Jerome*, p. 67, In the Loeb Classical Library.↵
3. Cf. *Christianity and Morals*, p. 339, by Prof. Edward 'A, Westermarck.↵
4. Report of the Commissioner of Education for 1894-95, Vol. I, Part I, p. 940.↵

The Catholic Church And Science By J. J. Murphy

[*This is one of a series of articles on “The True Nature and Structure of Roman Catholicism.”*]

SCIENCE and Roman Catholicism are essentially antagonistic. The former faces the untried future with experiment as its only tool and honesty to truth its only guide. Roman Catholicism fears the future, and is opposed to experiment and change as revolutionary and destructive of its fixed dogmas and religious practices.

Like Fascism and Nazism, Roman Catholicism will use science when, but only when, it suits its purposes. Just as its ‘leadership principle’ was the groundwork of Nazism — as Goering testified at the Nuremberg trials last March 14 — so too were its censorship and Inquisition methods, its book burnings and other means for the repression of individual thought and scientific progress. Hitler himself, in *Mein Kampf*, laid down the principle that, “The greatness of every powerful organization... is rooted in the religious fanaticism with which it intolerably enforces itself against everything else, fanatically convinced of its own right.” Further on in the same book (p. 882) he says:

“Here too one can learn from the Catholic church. Although its structure of doctrines in many instances collides, quite unnecessarily, with exact science and research, yet it is unwilling to sacrifice even one little syllable of its dogmas. It has rightly recognized that its irresistibility does not lie in a more or less great adjustment to the scientific results of the moment... but rather in a strict adherence to dogmas... Today therefore the Catholic church stands firmer than ever.”

Treatment of the Catholic church’s attitude to science in all its branches! — chemistry, physics, astronomy, geology, etc. — would be impossible in one short article. Its entire strategy against science and the tactics of its warfare? can best be surveyed from the viewpoint of one single science. Medical science, which relates directly to the welfare and everyday life of all of us, af-

fords the best vantage point from which to view the whole attitude of the Catholic church to science.

Catholicism And Medical Science

Back of the whole attitude of the Catholic church toward medicine are two primitive superstitions from Persia that crept into the Catholic world through the early Fathers. One of these is the teaching that all matter is evil and contemptible, from which it follows that freedom of the soul can be obtained only by neglect and abuse of the body. Sanctity and physical filthiness thus became synonyms, as in the case of Simon Stylites, and centuries later that of Saint Benedict Labre, whose claim to sainthood is that he lived his whole life in rags and covered with fleas. The second doctrine was that all diseases are caused by demons that are banished only by supernatural means. The priest therefore was the only doctor for the treatment of the ills of the body, mind and soul.

Thomas Aquinas, whose teachings are regarded today as the embodiment of the Catholic church's 'scientific' outlook and achievement, was particularly responsible for the lack of scientific progress till modern times. Dr. Andrew Dickson White, distinguished, American historian and late president of Cornell University says:¹

“It was Aquinas who finally made the great compromise which for ages subjected science entirely to theology... The first result of this great man's compromise was to close for ages that path in science which above all others leads to discoveries of value — the experimental method — and to reopen the old path of mixed theology and science which, as Hallam declares, ‘after 300 or 400 years had not untied a single knot or added one unequivocal truth to the domain of philosophy’ — the path which, as all modern history proves, has ever led only to delusion and evil.”

Modern medicine has established the fact that dirt and disease go hand in hand. The Catholic church, on the other hand, by glorifying dirt and the abuse of the body by ascetical practices, opened the way to disease and pestilence. Professor C. E. Winslow of Yale University, in the *Encyclopaedia of the Social Sciences* (XII, 647), reminds us that:

“Medieval Europe, in reaction from the emphasis of classical civilization upon bodily well-being, glorified through the early church uncleanness and disease as disciplines preparing the soul for eternal mansions. Greek hygiene and Roman sanitation were condemned or ignored, and vast epidemics swept across the face of Europe.”

Jerome, early Doctor of the Church, established the principle that, “The purity of the body and its garments means the impurity of the soul.” In the rules governing the religious orders of the Catholic church to this day, such as Benedictines, the Cistercians, and the Trappists, baths are forbidden. The Italian monastery of Monte Cassino (to save which during the war thousands of lives were sacrificed) has never had a single bathtub or shower. As Haverlock Ellis puts it: “The Church killed the bath.”

Instead of medicines, the church built up a system of ‘sacramentals’ — relics, charms, and amulets — as the sole means of curing bodily ailments and dispelling devils. Every Catholic country today is full of these amulets and charms, which differ in no way from those used in pagan countries from the beginning of history. Even in the United States rice paper images of St. Joseph, the Virgin Mary, St. Anthony and other saints, are eaten by devout Catholic people as a cure for disease. Scapulars, the ‘miraculous medal,’ tiny metal images of St. Anthony, Agnus Dei’s, and St. Christopher medals for automobiles, are worn or carried by Catholic people to ward off diseases and accidents.

Demon Origin Of Disease

The glorification of dirt was not only a cause of disease, but led to the exclusion of medical cures on the ground that all disease resulted from the supernatural powers of evil. St. Augustine, whose opinions later became medieval dogmas, declared that “all diseases are to be ascribed to demons.” Thus it was a natural and inevitable conclusion that these evil spirits could be overpowered and diseases cured only by the intervention of God’s coworkers, the saints. Dr. George F. Fort, distinguished medical historian, says in his work, *Medical Economy during the Middle Ages* (p. 276):

“Inasmuch as diseases during this period were attributed to Satanic origin... the principal and in many cases the only remedies were drawn from relics or from objects which the departed saints had used in daily occupation. Flowers reposing upon the tomb of a saint, when steeped in water, were regarded as endowed with wonderful curing powers.”

Whenever a grievous malady failed to yield under the ordinary invocation and magic of the church, the priestly authorities then proclaimed that the sufferer was possessed by the devil. So ingrained are these traditional superstitions that even in modern times refutation of such myths in no way jars the faith of the

deluded Catholic people. Dr. White, in his above-quoted work (vol. II, p. 29), states that, “When Professor Buckland, the eminent osteologist and geologist, discovered that the relics of Saint Rosalia at Palermo, Italy, which had for ages cured diseases and warded off epidemics, were the bones of a goat, this fact earned not the slightest diminution of their miraculous power.”

From these bones of goats and other relics, the Catholic church has always taken in countless millions of dollars by its monopoly of the curing business. In this regard Dr. White says: “Enormous revenues flowed into various monasteries and churches in all parts of Europe from relics noted for their healing powers.” More than \$50,000 worth of the medals, scapulars, rosary beads, etc., for instance, brought to Rome last February by Cardinal Spellman to be blessed by the Pope and to be laid on the tombs of Rome’s many saints, were stolen from his hotel.

The science of medicine owes what little advance was made in medieval times to the Arabs and Jews who were outside the jurisdiction of the Catholic church and therefore less subject to its strictures against experimental research. A medical faculty was established at the school of Montpellier in the 12th century by Jews, themselves educated in Moorish schools in Spain and imbued with the intellectual independence of the (Mohammedan) Averroists. “Montpellier,” says the *Encyclopaedia Britannica* (XVIII, 47) “became distinguished for the practical and empirical spirit of its medicine, as contrasted with the dogmatic and Scholastic teaching of Paris and other universities.” Also at Salerno, Italy; medicine was taught under Arabic influence during the medieval period as a separate branch of science in distinction to monastic medicine prevalent elsewhere.²

Some Catholic scholars made brave attempts to take up an experimental study of medicine, but in most cases were furiously repressed as sorcerers: Such was the fate of the medieval genius Roger Bacon, a Franciscan priest. Because he insisted that all science was experimental, Bacon incurred the enmity of the church and was imprisoned. Even his Catholic biographer, Dr. David Riesman, in his *Story of Medicine in the Middle Ages*, (p. 78) admits that because of his scientific principles Bacon spent altogether twenty-four years either in the prisons of his Order or under persecution. He was forced to write his notes in secret code. In the 17th century Paul Sarpi, the Venetian friar who was the first to discover the circulation of the blood and the iris of the eye, was obliged to dissect the bodies of birds and mice in the secrecy of his cell! He had to be protected against the Pope’s assassins by a special guard

when he walked through the city, but several times he was waylaid and left for dead.

SOME AMULETS USED BY CATHOLICS TO WARD OFF DISEASES

(Pictures through the courtesy of "Ciba Symposia," magazine of Ciba Pharmaceutical Products, Inc., Summit, N. J.)



'AGNUS DEI'

Contains wax used in the Sistine Chapel and other Roman churches.



These pictures of the Virgin of Einsiedeln are printed on rice paper and are swallowed for the prevention and cure of diseases.

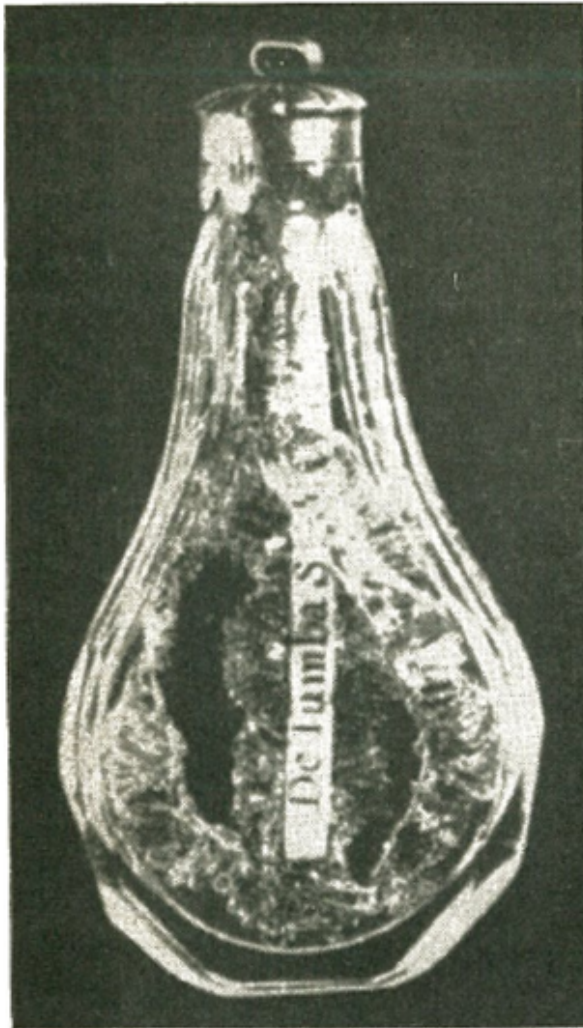


This is called a "CIMARRUTA" in Italian, and is a silver amulet against the 'evil eye.' It is made in the form of a rue with half-moon, key and 'figs'—a sexual symbol widely used in Italy and other Catholic countries with magical interpretations.



AGAINST THE 'EVIL EYE'

Italy abounds in amulets to ward off the 'evil eye'—the "jettatura"—one of the strongest and most persistent delusions of the human race. This one of ox-horn with frontal bone and painted face is used mostly as a house amulet. Peasants also tie them to the axles of their carts.



'BIRTHFLASK'

Inside is a relic of St. Aloysius, and is used to help women in childbirth. When held in the hand is supposed to make labor easier. ,



'THE SCAPULAR'

Used by Catholics all over the world
Made of two small woolen cushions con-
nected by ribbons and worn on the chest
and back. Inside the cushions are prayers
written on paper.

Medieval Surgery

Even more strict than the church's prohibitions against medical research in general was its opposition to surgery and dissection of the body, in life or death. As a result, the medical art of surgery, says Dr. Fort (p. 453), "was compared to the social degradation of barbers and bloodletters until the year 1406, when Wenceslaus, the emperor of Germany, by imperial rescript ordered that thenceforth this profession should be deemed honorable."

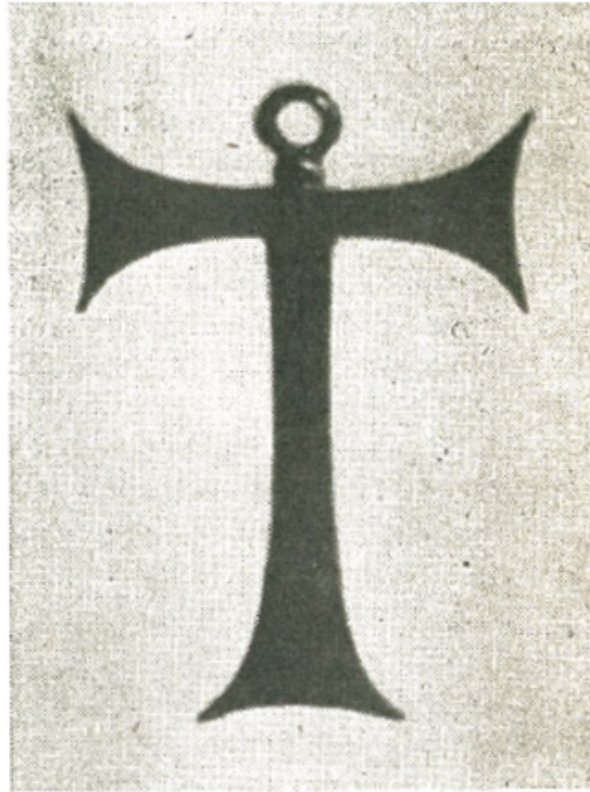
The reason for this unrelenting opposition to the art of surgery on part of the Catholic church was extraordinary teaching that there is in the human body an incorruptible and incombustible bone that will be the nucleus of the future resurrection the body. It was to keep this myth from being exposed that the vigorous prohibitions against all dissection of body was mainly due. These same restrictions protected other medieval myths as well, such as the lesser number of ribs in a man than in a woman. Pope Innocent III, in 1215, anathematized the practice of surgery, giving as excuse that "the Church abhorred all cruel and bloody practices," and especially forbade priests to have anything to do with it. The absurdity of this excuse can be readily seen in the fact that at that very time the papal Inquisition was shedding blood all over Europe. The exclusion of priests from the study and practice of surgery by this papal decree was practically the same as forbidding it all together.

Church's Control Of Insanity

The revival of the science of medicine that came after the Renaissance of learning threatened to take out of the hands of the church the profitable profession of treating disease of which she had long held the monopoly. Thereafter only one class of diseases remained exclusively hers — those which were still admitted to be due to the direct influence of Satan. Foremost among these was insanity. The cruel treatment of lunatics was simply the direct punishment of the devil, since insanity was held to be possession by the devil. Often the type of cure, such as the promotion of great religious processions, only aggravated and spread the disease. "Troops of men and women, crying, howling, imploring saints, and beating themselves with whips," says Dr. White, "visited various sacred shrines, images, and places in the hope of driving off the powers of evil. The only result was an increase in the numbers of the diseased."³

Exorcism was the main weapon of the church against insanity. By this means the 'indwelling Satan' was adjured in the most blasphemous and obscene language to depart from the afflicted person. The Jesuit Fathers in Vi-

enna in 1583, according to Dr. White, “gloried in the fact that in such a contest of exorcism they had cast out 12,652 living devils.” Every Roman Catholic priest today who performs the rite of baptism has to exorcise the devil who is believed to reside in the child as a result of birth. After putting salt into the child’s mouth, rubbing spittle from his own mouth on the child’s nose and ears, and blowing his breath in the child’s face, the priest directly commands the devil as follows: “Depart, thou damned devil, out of this child!”



'TAU CROSS'

This amulet was used much during the epidemics of the 17th century, and has always been believed to be a powerful prophylactic against skin disease and plague. Though formed to represent the Greek letter 'Tau,' it was formerly a sacred sex symbol of ancient Egypt.

Catholicism And Modern Medicine

Roman Catholic doctors and surgeons today in modern America are caught between the many restrictions of their church on medicine and surgery and the ethical rules of their profession. It is counted as murder, for instance, by the

Catholic church to remove a fetus that is the result of an ectopic gestation, although a surgeon by law is bound to do so because it means certain death for the mother.

The writer once asked a prominent Catholic surgeon of New York City what he would do if he were operating on a woman for appendicitis and discovered an ectopic gestation. By the rule of his church he would have to leave it there and sew the woman up again; otherwise he would have to go to confession, accuse himself of committing murder and promise never to do it again. By way of answer he superstitiously knocked on the wood of his desk and said: "Thank God, I haven't yet come across such a case!" Craniotomy is also forbidden by the Catholic church unless the child can first be baptized in the mother's womb. The general rule of the Catholic church in childbirth is that the mother life must be sacrificed to assure the baptism of the child.

In Catholic countries where the church of Rome dominates, the priest is a self-appointed doctor providing quack medicines and superstitious remedies for all diseases. This is especially the case in Ireland, parts of Italy, Spain, and elsewhere. But it is even more so in Latin-American countries where the Catholic church has lorded it over the people for four centuries. Health conditions there are what they would be everywhere if the matter were left in the hands of the Catholic church.

An article in *Harper's* magazine for July, 1942, points out that 50 of the 120 millions in Latin American are ill with everything "from sprue to leprosy," especially with diseases reduced to a minimum in the United States. The most authoritative book so far issued on economic and social conditions in Latin America, entitled *Latin America in the Future World* (p. 4) states that, "One half of the Latin-American population is suffering from infections or deficiency diseases."

The tuberculosis rate in New York is 52. In Santiago, Chile, it is 430; in Lima, Peru, 435; in Callao, Peru, 503; in Guayaquil, Ecuador, it is 693.

A person born and living in the United States has a life expectancy of 62 years and five months, as of 1940. If he were to live in Latin America, his life expectancy would range from a high of 47 years in the more fortunate' areas to a low of less than 32 in Peru. Thus in Rio de Janeiro, Brazil, more than one half of the men who reach working age die before they are 29 years old. Any or all of these figures can be documented in the work just mentioned which has the approval of the respective governments of every Latin-American country.

Catholic propagandists would like to explain the dismal health conditions of Latin America in terms of climatic conditions. Such pretexts are not worthy of serious consideration, for similar conditions obtain in all Latin-Catholic countries despite the great variations in climate between one and another. Catholic Europe tells the same sad story.

Far from tropical Latin America, among the French-Canadians of frigid Quebec, a province completely controlled by the Catholic clergy, the same conditions of disease follow in the steps of the same poverty, ignorance, and superstition. Quebec City, the site of the much-frequented shrine of Saint Cine still has the highest diphtheria mortality rate in the world (41.7 per 100,000). The city of Three Rivers with an infant mortality rate of 297 per 1,000 live births is in this respect behind the backward cities of Bombay and Madras, India.

It is the rule in French cities of Quebec that their health records improve in direct proportion to the number of Protestants. A typical case of this is found in the contrast between Montreal and Verdun, two neighboring cities separated only by a narrow canal. The first of these twin cities is overwhelmingly French-Catholic, the other predominantly Protestant. In Montreal the mortality rate through infectious diseases, according to the figures of a few years ago which we have on hand, is 68.8 in contrast to a figure of 26.6 for Verdun. Similarly in the tuberculosis mortality rate the figure for Montreal is 87.7, in contrast to 38.6 for Verdun.

English and Canadian newspapers of 1885 tell an interesting case of Catholic-church opposition to inoculation and the resultant ravages among the Catholics of Montreal during an epidemic of smallpox. The fullest account is given in the *New York Evening Post* of September and October of that year. After noting that the Catholic theological faculty of the Sorbonne in Paris had condemned all inoculation against disease as undue interference with divinely inflicted chastisement, Dr. White (II, 60) summarizes the history of the epidemic in Montreal as follows:

"But in 1885 a record was made by Catholic theology. In that year smallpox broke out with great virulence in Montreal. The Protestant population escaped almost entirely by vaccination, but multitudes of their Catholic fellow citizens, under some vague survival of the old orthodox ideas, refused vaccination and suffered fearfully... An effort was made to enforce compulsory vaccination. The result was that large numbers of the Catholic working population resisted and even threatened bloodshed.

"The Catholic clergy at first tolerated and even encouraged this conduct. The Abbe Filiatrault, priest, of St. James' church, declared in a sermon that 'if we are afflicted with smallpox, it is because we had a carnival last winter, feasting the flesh, which has offended the Lord... It is to punish our pride that God has sent smallpox!' The Clerical press went further: the *Etendard* exhorted the faithful to take up arms rather than submit to vaccination... The Board of Health struggled against this superstition and addressed a circular to the Catholic clergy imploring them to recommend vaccination. But, though two or three complied with this request, the great majority were either silent or openly hostile. The Oblate Fathers, whose church was situated in the heart of the infected district, continued to denounce vaccination; the faithful were exhorted to rely on devotional exercises of various sorts.

"Meantime the disease, which had nearly died out among the Protestants, raged with ever-increasing virulence among the Catholics. The truth becoming more and more clear even to the most devout, proper measures were at last enforced and the plague was stayed, though not until there had been a fearful waste of life among the simple-hearted believers."

Catholic reaction to medical progress still shows traces of its true colors even here in the United States at the present time. In 1944 the Catholic *Legion of Decency* forced the United States Public Health Service to withdraw its sponsorship of a restrained educational movie on venereal disease. The picture as a result was barred from the movie houses of the whole country. This in spite of the fact that the picture was made at public expense and endorsed by the "War Activities Committee" of the Federal Government as a necessary health measure, especially in war time.

Catholic teaching also opposes premarital physical examination to prevent venereally diseased persons from marrying. Father Francis J. Connell in an article in the *Catholic Mind* of January 22, 1939, justified this position, saying: "All the physical afflictions that can ensue from the marriage of a diseased person, both to the healthy consort and to the offspring, are an immeasurably lesser evil than one mortal sin which the marriage could avert."

Nor is Catholic obstruction in the field of medicine confined to giving the green light to venereal diseases, which it still likes to think of as a divine punishment for sin. It is also fighting social medicine. On February 28th, 1944, the National Catholic Welfare Conference, political sounding board of the Catholic hierarchy, declared its opposition to a bill with social medicine provisions, adding that "the mere fact that social legislation meets the social needs and responds to social demands is of itself not a strong enough reason to merit the support of a Catholic.

Back of the whole attitude of the Roman Catholic church to medical and scientific progress is its aim for totalitarian control of the bodies and souls of all men. It claims control over the body because it regards the body as merely

the container for the soul, and over soul of all men the church of Rome is adamant in claiming absolute dictatorship. It is true that the Vatican today has its "Papal Academy of Sciences." But this is purely an informative body that keeps the church up to date in knowledge of scientific advances. From information thus obtained, the Pope issues decrees that assure the protection of the church's teachings against new discoveries and practices of science in all fields.

Like Fascism and Nazism, the Catholic church encourages scientific progress, but only in so far as it serves its purposes. Everything harmful to its interests is sacrificed, no matter what its benefits may be to humanity in other ways.

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1. *History of the Warfare of Science with Theology*, vol. I, p. 379.↩
 2. Cf. *Mystery, Magic, and Medicine*, by Dr. Howard W. Haggard of Yale, p. 43.↩
 3. *Op. cit.*, vol. II, pp. 105-112.↩

The Roman Catholic Church And The Bible

1. The Bible And The People

THE OFFICIAL ATTITUDE of the Roman Catholic Church, concerning the Bible is a puzzle to most people and needs clarification for all fair-minded Christians. This attitude is so hesitant and contradictory that, even on the face of it, one cannot help concluding at once that the Roman church would be very much more at ease if the Bible never existed at all. Certainly, it would make things easier for the Roman Catholic church in our day if the Bible could still be kept from the people as it was in the Middle Ages.

But the Church of Rome is now faced with the fact that no other book in the world is so easy of access to everyone. Since the Protestant Reformation the Bible has been translated into every known language, and has flooded every nation on the face of the earth. This world-wide distribution of the Bible, however, has been exclusively the work of Protestants, and meets with actual opposition from the Roman Catholic church in Roman Catholic countries. The Gideons alone have freely distributed as many Bibles as would reach, if placed end to end, from Albany to New York City.

2. Effect On Protestants Who Become Catholics

Every Protestant, clergyman or layman, who joins the Roman church, must solemnly swear to God, with his hand upon the very Bible itself, as follows¹

"I, N. N., having before me the holy Gospels which I touch with my hand, and knowing that no one can be saved without that faith which the Holy, Catholic, Apostolic, Roman Church holds, believes and teaches, and against which I grieve that I have greatly erred... I now with sorrow and contrition for my past errors, profess that I believe the Holy Catholic, Apostolic, Roman Church to be the only true Church established on earth by Jesus Christ, to which I submit myself with my whole soul. I reject and condemn all that she rejects and condemns, and I am ready to observe all that she commands me..."

"I believe in the authority of the Apostolic and Ecclesiastical Traditions, and of the Holy Scriptures, which we must interpret and understand only in the sense which our holy mother the Catholic church has held and does hold..."

In other words, in order to become a Roman Catholic, you must not only repudiate the true Gospel message, but you also must doubt the very book of the Gospel itself. On the other hand, Catholics who become Protestants can do so only by full acceptance both of the Gospels themselves and the message of salvation therein contained.

3. No Protestant Has Ever Confessed That He Has Become A Catholic Through The Bible.

Mr. John Moody (founder of Moody's Investors Service), a layman who became a Catholic, declared in a review of his book ("The Long Read Home") in the *N. Y. Herald Tribune*, Sept. 3, 1932:

"It was through the writings of St. Thomas Aquinas that I found the way... Then I made what was for me the surprising discovery that the Catholic Church alone of all Christian bodies had been teaching for 19 hundred years, and is still teaching, the only interpretation of the Bible and of the life of Christ that makes sense."

On page 78 of his book he confesses that, as a young man, he put his Bible on a shelf where it remained unopened ever after.

It is the same with other Protestants of note who have yielded with fanfare to the authority of the Pope in preference to the authority of the Word of God. In the writings of Cardinal Newman, G. K. Chesterton, Arnold Lunn, Rev. Seldon Delaney and others who have been used so aggressively

by the Roman Church in America to propagandize its teachings, you will find that the Bible was never their guide to Rome.

On the other hand:

Every Catholic priest and layman who is converted to Protestantism confesses that he found the way through the Bible.

Such, for instance, was the case with Rev. Charles Chiniquy, the famous French Canadian priest who left the Roman Church after 25 years of honest effort to teach Christ. He brought his entire congregation with him into the light of Evangelical Christianity, and for 40 more years after labored with great zeal and brought tens of thousands of Roman Catholics to accept Christ through the Bible and to renounce the unwarranted claims of the Pope of Rome.

In fact, Father Chiniquy and his congregation broke with the church of Rome expressly because of its attitude towards the Bible. In the name of his congregation he drew up, as a test, an act of submission to the Bishop of Hlinois, conditioned only on the truth of the Bible and the Commandments of God, as follows:

"My Lord Bishop Smith:

We, French Canadians of Hlinois, want to live and die in the Holy Catholic Church, out of which there is no salvation; and to prove this to your Lordship, we promise to obey the authority of the Church according to the Word and Commandments of God as we find them expressed in the Gospel of Christ."

The Bishop refused to accept this form of submission. "Take away," he said, "the words, *Word of God* and *Gospel of Christ*, or I will punish you as a rebel." Upon the refusal of Father Chiniquy to do so, the Bishop replied: "You can therefore no longer be a Catholic priest." (See *Forty Years in the Church of Christ*, p. 44, by Father Chiniquy). He had committed the unpardonable sin of judging the Church by the Bible and not the Bible by the Church.

The Rev. James A. O'Connor, also a former priest, labored in New York City after his conversion as a teacher of New Testament Christianity. He founded Christ's Mission and led over 150 priests and thousands of

Catholic lay people to renounce the errors of Rome and to accept Christ at his Word as found in the Gospel. Protestants, after they become Catholics, do not bother about the Bible but teach and preach the dogmas of Rome about transubstantiation, indulgences, purgatory, papal infallibility, worship of the saints and the Virgin Mary — none of which are to be found in the Bible.

4. Contradictions

It will be noted in the first place, that the Roman Church has actually decreed as an article of faith, that the Bible — from Genesis to Revelation — is the actual Word of God. Yet, the individual is made to swear, on the Bible itself, that he will not take God at His Word! He is blasphemously made to swear that he will take the word of a man instead!

Furthermore, according to the Decrees of the Council of Trent, a Catholic is solemnly bound to interpret the Bible only according to the unanimous consent of the Fathers. Now, if you are too ignorant, too unintelligent, to understand the plain wording of Matthew, Mark, Luke and John when they speak directly for Jesus Christ, how can you be expected to understand Tertullian, Jerome, Augustine, etc., who had no contact with Jesus Christ, and who are far more obscure than the Evangelists? But even apart from this, there is no such thing as “the unanimous consent of the Fathers.” They all differed greatly in their interpretations of the texts of the Gospel, and their writings fill more than 200 large volumes!

5. Harmful Mixture Of Roman Catholic Tradition With Scripture

This “tradition” is nothing else but the shameful process by means of which the Papacy built up its great power over the nations of Europe. This poisonous concoction, however, comes first in everything Catholics are forced to believe and practice. None of it — the mass, indulgences, purgatory, mariolatry, fish in place of lamb chops on Fridays — is found in the New Testament. But a Catholic is condemned to hell if he does not believe and practice them all, whereas there is no need for him to know and believe in

Jesus Christ as the sole mediator between God and Man. He is taught to believe instead, that the priest is the mediator between God and man.

Recently, in America particularly, Roman Catholics boast of the “permission” allowed them to read the Bible (i.e. only the approved Roman Catholic version). This has been forced upon the Catholic church, in democratic countries, by the outcry of Protestants against the historical denial of the Bible in the Catholic church down through the centuries. But like so many other seemingly Protestant innovations in the Roman church, this reading of the Bible is only “tolerated” and for the time being. Even this “permission” is limited. Catholics must read only a Papal version of God’s word, and give it only the convenient interpretation which is explained for them in the footnotes! It is like handing a thirsty person a glass of fresh water into which has been poured a poisonous concoction.

The grasp of the Bible and its distortion by the Roman church have been the means by which the Papacy attained its unwarranted power over peoples and nations. By this means it has subdued its people and kept them ignorant. It guarantees absolute obedience of the people to the priests and hierarchy. As the extravagant Romanist Bloy bluntly puts it:

“My first duty is obedience. But Jesus has told me to obey the Pope, and that is enough for me.”

The true Christian takes Christ at his word when he says:

“Come unto Me all ye that labor and are heavy laden, and I will give you rest... Take My yoke upon you and learn of Me...”

And it was Peter — whom Roman Catholics claim was their first Pope, — speaking for the other apostles, who assured his Master:

“To whom shall we go? Thou hast the words of eternal life.” — John 6:68.

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1. From the *Rituale Romanum* — official Roman ritual-book used by priests in administering the sacraments.↩

Facts Of Catholic Church Intolerance by James J. Murphy

ACTIONS speak louder than words. If we wish to know whether the Roman Catholic church of today is tolerant, the fair thing to do is to look at its contemporary record.

The fact is that the Catholic church does not practice or respect freedom of the press. It has been repeatedly shown that it uses its boycott power over newspapers and magazines to keep from the public facts that it has a right to know. Its, muzzling of Harold Callender of the *New York Times*, its attempted intimidation of Lawrence Fernsworth, a Catholic reporter who wanted to tell the truth, are only two of many instances.¹ It prevents factual publications like THE CONVERTED CATHOLIC MAGAZINE from being publicly advertised and even from being sold on newsstands.

Freedom of thought is withheld from all Catholics. They are forbidden under the direct penalties of excommunication and eternal damnation to read anything that might disclose errors in their belief or expose the intrigues of the Vatican.

It contemns *academic freedom*: "The Holy Office [a governmental bureau of the Vatican]"still refuses all direct access to its Roman archives and... the best sources of information, even though many have perished, are thereby withheld from students."²

In regard to *freedom of religion*: Even in this the freest of countries the Catholic church has never stopped harassing the Jehovah witnesses, a minority group. It forced them off the radio in Philadelphia and elsewhere. In many Catholic communities they have been hounded and persecuted with an intolerance that reminds one of the heyday of Catholicism.

Bible burning is ordered and carried out in Catholic countries such as Spain and even in Catholic provinces of non-Catholic countries, such as Quebec.³ This was in accord with the decree of Pius VII in 1816 which termed Bible societies a "fiendish instrument for the undermining of the

foundation of religion.”⁴ Cardinal Villeneuve of Quebec gave out similar rulings a few months ago.⁵

Even today ‘heretics’ are being persecuted and slaughtered because of their doctrinal differences with Rome.⁶

Freedom of conscience is denied all Catholics. The church inflicts even today a sentence of damnation on all who give up the Catholic religion, even though they do so in good faith and according to the dictates of their conscience. If they are priests they are subjected, in addition, to character assassination and economic persecution. In Italy the Lateran Concordat with Mussolini forbids the State to employ any former priest or member of a religious order or even to grant them public relief.⁷ Even in this country the church will not hesitate to violate State laws to wreak vengeance on the head of a dissenter, as in the discharge of Professor Fleischer from the Jesuit University of St. Louis or in the Marquette University case recorded elsewhere in this issue.⁸

Freedom of assembly is allowed by all liberal States. Though the Catholic church is violently opposed to granting such freedom to heretics, the best it can do in this country to evade the law and enforce its own prejudices is to urge police interference under false pretenses. Such police raids are a common obstruction to Protestant missionary work in Latin America, as any Protestant missionary from those lands can testify. Similar tactics were used here in the Lehman case at Philadelphia.⁹

The *Catholic Encyclopedia* (XIV, 772) shows that in the mind of the church toleration is a mere matter of opportunism. It cites the doctrine of St. Thomas Aquinas (II;II, q. X, a. 11) and Catholic theologians in general that “tolerance might be always exercised whenever its refusal would cause more harm than good, or, vice versa, whenever the granting of it ensured greater advantage than disadvantages.” It might have added that its obvious standard of good and harm is the well-being of the Roman church.

Since toleration in the mind of the Catholic church is only a temporary device for turning unavoidable evils to the advantage of Catholicism, it follows that the real and permanent doctrine of the church is that of intolerance which is to be carried out whenever there is a chance to use it advantageously. As the *Catholic Encyclopedia* teaches, intolerance is not an evil, but a natural law of self-preservation.¹⁰

What the Catholic church thinks of tolerance and its inherent liberties is well expressed in a letter written by Cardinal Pacca in the name of Gregory

XVI to Father De Lamennais of France whose democratic “errors” had just been condemned in Gregory’s encyclical *Mirari Vos*:¹¹

“The Pope recalled the doctrine of Pius VI who said that absolute liberty of conscience, thought, speech and press were ‘a monstrous right that appears to the Constituent Assembly to flow from the natural equality and freedom of mankind.’”

Though a small minority in this country, not more than 13,000,000 adults, the Catholic church by its noisy intolerance is able to impose its will on the majority of our 130,000,000 citizens over whom it has no right or authority. Its success in safeguarding its artificial reputation and in imposing censorship on an unorganized majority is evidenced by the current history of stage and screen, radio and press, as well as in the suppression of birth control clinics.

Roman Catholic Doctrine On Tolerance

When the Catholic church speaks of “tolerance,” it means by that word something entirely different from the ordinary usage of the word, for it recognizes no inalienable right in the persons whom it tolerates. What the church tolerates is, by that very fact, an evil in the eyes of the church. The Catholic church’s idea of tolerance is conniving at an evil for the sake of the advantage to be gained from it.

The *Catholic Encyclopedia* (XIV, 763) says that “akin to tolerance is connivance which means the deliberate closing of one’s eyes to evil conditions, so as not to be obliged to take measures against them. The distinction between connivance and toleration lies in the fact that the latter not only closes its eyes to the tolerated evil, but also openly concedes it complete liberty of action and freedom to spread.”

The Catholic doctrine of tolerance is based on the principle of casuistry that one may passively cooperate in doing evil, if he is seeking something good that results from the evil.

Intolerance is partly founded on the church’s illusion that it is the living Truth and partly in its discredited conviction that matters of religious opinion rest on a scientific basis and are as readily discernible as the principles of mathematics:¹²

“Just as there can be no alternative multiplication tables, so there can be but a single religion, which, by the very fact of its existence, protests against all other religions as false.”

Intolerance, however, is more specifically founded in the Catholic church’s belief in exclusive salvation for Roman Catholics:¹³

“To this day religious intolerance finds its firmest foundation in the belief that there is no salvation outside the Church. Where this belief is sincerely held, intolerance haunts it as its shadow, though circumstances may determine its method and its degree. In the eyes of the theocratic hierarchy heresy is rebellion, and rebellion of a peculiarly heinous character, being directly against God... Heretics are more mischievous than ordinary criminals and to rid the earth of them is a just, beneficent and necessary work.”

Since, as the *Catholic Encyclopedia* (XIV, 766) so well puts it, the church “regards dogmatic intolerance not alone as her incontestable right, but also as a sacred duty,” it naturally follows that the church condemns disbelief in her teachings as a crime worse than treason that must be stamped out by penal measures that aim not only to prevent but to punish.¹⁴

The Catholic church considers it perfectly right and logical to take advantage of toleration in Protestant countries but to deny this same toleration to Protestants in Catholic countries. This peculiar twist in the church’s outlook can be traced to its fixed idea that it is right and everyone else is wrong. Louis Veuillot, whom Leo XIII called “Lay Father of the Church,” puts it this way:¹⁵

“When you are masters, we claim perfect liberty for ourselves, in accordance with your principles. When we are masters, in accordance with our principles, we will refuse it to you.”

The *Catholic Encyclopedia* (XII, 499) calls Protestantism “a kind of fool’s paradise” and a “virulent” heresy, an “enemy at the gate of the Catholic Church” aiming “at nothing less than the destruction of Christianity.” It has absolutely no right to exist, as the, late General of the Jesuits declared in his highly authoritative treatise on canon law:

“As concerns the relations of the Catholic Church with other religious associations, there is no doubt that all religious associations of unbelievers and all Christian sects are regarded by the Catholic Church as entirely illegitimate and devoid of all right of existence.”¹⁶

The Catholic church can claim no credit for discontinuance of Inquisitional torture. Even the *Catholic Encyclopedia* (V, 679) is forced to admit that “the use of censures as a means of coercion has grown constantly rarer, the more so as it is hardly ever possible for the Church to obtain from the civil power the execution of such penalties.”

Cardinal Billet, a Jesuit, whose works are today a textbook in many seminaries, says:¹⁷

“God not only permits the Church to use force, but definitely prescribes it to her. There are no efficacious remedies against heresies but medieval laws.”

The Inquisition Never Stopped

As late as 1823 the church restored the Inquisition in Spain. “In 1826 a Jew was burnt and a Quaker hanged for relapsings into heresy.”¹⁸

“Toward the close of Pius IX’s pontificate, a book suggesting certain church reforms was sent to him by its author, Fra Andrea d’Atagene, for approval. d’Atagene was in consequence sentenced to twelve years’ imprisonment, but after serving three years was released through the efforts of the French government.”¹⁹

In January 1895 there appeared in the *Analecta Ecclesiastica*, a clerical journal published in Rome, an article by a Franciscan priest glorifying the Inquisition of earlier days:

“O blessed flames of the pyres whereby through the removal of a very few creatures — and those the most crafty — hundreds and hundreds of legions of souls were snatched from the jaws of error... O illustrious and venerable memory of Thomas Torquemada!”

A similar glorification of the Inquisition and implication that Torquemada must have been a saint are found in William T. Walsh’s book *Characters of the Inquisition*, published in this country last year.

In 1898 Jesuit Father Mariano De Luca, professor of canon law in Rome, published a large work entitled, *Praeleotiones Juris Canonici*. In it he justified the death penalty for heretics. Three years later he published his *Institutiones Juris Ecclesiastici Publici* in which he teaches that heresy is to be punished. He makes no distinction between “formal” heretics and “mate-

rial” heretics. He even teaches that born heretics are punishable if they are “portinacious.” Father De Luca was warmly congratulated by Leo XIII on the publication of each of these’ works.

Jesuit Evasions

Roman Catholicism has; as we see, an unbroken tradition of intolerance springing from its deep seated obsession that it is the living Truth. How then has the Catholic church been able, in the face of historical facts, to convince the world at large that it is tolerant and always has been? To attain this end, it has used many different means.

One of the principal means used by the church to confuse its doctrine on tolerance has been the invention of meaningless, theoretical distinctions. Forced into self-defense by the rise of liberalism, the Jesuits, skilled in casuistry, indulged in hair-splitting heresy into “formal heresy” and “material heresy,” in distinguishing the “soul” from the “body” of the church.

In regard to “formal” and “material” heresy, Cadoux wisely points out:²⁰

“It is exactly the kind of concession which exempted no one so long as the Church was strong enough to punish, but which can be conceded to almost anyone now that the Church, being weaker, wants a legal excuse for not punishing and for not threatening to punish so ruthlessly in the future.”

According to these new Jesuit distinctions heretics are of two kinds: There is the willful, deliberate type (formal heretics) who are outside the church, doomed to eternal damnation in the next life and subject to church punishment here below. Then there is the type that is born into ‘invisible ignorance’ and is in ‘good faith’ (material heretics) who belong to ‘the soul of the Church.’ They may be saved, but with only the greatest of difficulty for they are “cut off from God’s appointed means of grace.” The church has the power to punish them but chooses not to use it.²¹

These Jesuit distinctions were first invented as an antidote to liberalism at the end of the eighteenth century.²²

They contradict both the doctrine and practice of previous centuries when all were persecuted without distinction. It was not until fairly recently that this distinction about “material heretics” came into general acceptance. At first it was applied only to baptized non-Catholics, but during the past

forty years has gradually come to be applied to all non-Catholics through a new interpretation of “baptism of desire.” Real theologians know that this distinction is entirely unsound and without historical foundation. It was for this reason that De Luca, mentioned above, ignores it entirely. The docile Catholic laity, however, have been deceived into behaving that such a distinction existed in the Middle Ages:

“In every age the Church has drawn a fundamental distinction... between formal and merely material heretics and her penal legislation was directed solely against the former category.” (*Catholic Encyclopedia*, XIV, 767.)

Jesuit View Of The Future

By the American doctrine of tolerance the Catholic church has every right to exist. But as Americans we can and should object to its political designs to Catholicize America and apply here its doctrine of intolerance.

The Jesuits themselves have thrown down the gauntlet:²³

“The most unreasonable of all attitudes toward the Papacy is that of neutrality. The Pope is either the supreme head of Christendom, the infallible teacher of spiritual truth, the successor of Saint Peter and the Vicar of Christ on earth, or he is an importer with whom no respectable person should have dealings. You can no more be neutral toward the Pope than you can be neutral toward Christ...”

Jesuit Catholicism has no intention of standing by to let America passively work out its destiny:²⁴

"The old Protestant culture is about at the end of its rope. The first settlers of our country established this distinctly Protestant culture... For 150 years the Protestant element was strongest, and we admit it.

“This Christian culture is a wave receding, and we Catholics are living in a most important day, with one culture vanishing, another gaining strength. Why can't we raise a tidal wave that will bring Catholic culture into the United States? Why can't we make the United States Catholic in legislation, Catholic in justice, aims and ideals?”

The work of undermining Americanism is now going on:²⁵

“The aims of fascism are most deeply in conflict with those of a free republic like that of the United States. In this effort, the Catholic church has been plainly no conservator of tradition; it has been an ally — a potent ally — of the forces of destruction.”

What Protestant America could expect, should Roman Catholicism attain the power it is trying to get, can best be expressed in the words of the latest Catholic magazine and those of a prominent priest-leader:²⁶

“Nor can we be permitted to dabble with Heresies, nor harbor the fantastic distortion that it does not make any difference what a man believes as long as he ‘does good.’ It is the obligation of every Catholic to believe that those differences should be eliminated by Catholic Truth and not be prolonged by Tolerance.”

In 1901 Father Barney speaking in New Jersey on Protestant errors said:²⁷

“I do not doubt, if they were strong enough, that the Catholic people would hinder, even by death if necessary, the spread of such errors through the people, And I say, ‘rightly so.’”

Unlike Father Harney, we are convinced that the Catholic people of this country are at present too American to advocate persecution of heretics. But we realize, too, that, if the hierarchy continues to grasp more and more power in the United States, it can and will rouse them into a frenzy of intolerance and persecution as it is doing today in Spain and Croatia.

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1. Callender case: See our issues of last November and December. Fernsworth case: See our issue of May, 1940.↔
 2. Jesuit Father Herbert Thurston in Hastings’ *Encyclopedia of Religion and Ethics*, IX. 4033.↔
 3. Spain: See our issue of January 1941. pp. 15-118. Quebec: See our issue of June 1942. p. 153.↔
 4. Hastings, *op. cit.* IX. 765. Newman, II., 446↔
 5. See our issue of June 1942, p. 163.↔
 6. See p. 178 of this issue, “Death to Heretics in 1942.”↔
 7. See THE CONVERTED CATHOLIC MAGAZINE. Feb. 1940, p. 16.↔
 8. Fleischer case: See the February 1940 issue of this magazine. Schwartz case in Milwaukee: See pp. 174-6 of this issue.↔

9. See p. 189 of this issue.↵
10. Cf. *Catholic Encyclopedia*, VII, 259; VIII, 36; XIV. 763.↵
11. *Tu Es Petrus*, Encyclopédie Populaire de la Papauté, Paris, 1934, p. 964. (Preface by the Rt. Rev. Beguin, Bishop of Bailey.)↵
12. *Catholic Encyclopedia*, XIV, 766.↵
13. Hastings, op. cit. IX, 751.↵
14. *Catholic Encyclopedia*, VIII, 36.↵
15. Lecky, *Democracy and Liberty*, II. p. 25.↵
16. Wernz. *Jus Decretalium*, vol. I, p. 13.↵
17. G. G. Coulton. *The Death Penalty for Heresy from. 1184 to 1921*, p. 88. [LutheranLibrary.org edition available.]↵
18. C. J. Cadoux, *Catholicism and Christianity*, p. 576.↵
19. John A. Bain, *The New Reformation: Recent Evangelical Movements in the Roman Catholic Church*. p. 271.↵
20. Cadoux, op. cit. p. 687.↵
21. "*Catholic Encyclopedia*, III. 753; 767: XI, 703.↵
22. Cadoux, op. cit. pp. 58-60.↵
23. Jesuit magazine *America*, issue of April 27, 1940.↵
24. Jesuit Father Francis X. Talbot. *New York World*. Dec. 14. 1930.↵
25. Lewis Mumford, *Faith for Living*.↵
26. Opening issue of *The Catholic International*. June 1942. p. 81.↵
27. *New York Herald*, May 7. 1901, p. 5, col. 3.↵

The Popes And The Bible By J. J. Murphy

CARDINAL GIBBONS in his much published book *Faith of Our Fathers* says: "The Catholic Church the enemy of the Bible? As well might you accuse the Virgin Mother of trying to crush the Infant Saviour to her breast, as to accuse the Church, our mother, of attempting to crush the existence of the Word of God."

How the cardinal could have made such a statement is a matter that lies between his conscience and God. The fact remains, however, that in Catholic countries; especially in the Latin countries of Europe and America, the Bible has been always withheld from the people. At best the Catholic Bible was spoken of as a dangerous book, even an evil book. The Protestant Bible was always condemned as a tissue of lies.

In democratic countries like the United States, the competition of Protestantism has forced the Catholic church to adopt a different policy toward the Bible. Here it does not forbid Catholics to read it. In fact at times it superficially urges them to do so, knowing that they have been so conditioned that they will not read it anyway. All this was explained at length in a four-page article in the May 1942 issue of *The Converted Catholic Magazine*.

In Catholic countries opposition to the Bible and especially to Bible Societies is as vehement and intolerant as ever. Four years ago, Cardinal Villeneuve of Quebec lashed out at Protestant Bibles in a pastoral letter read in all the churches of Quebec. From a copy of it printed in *La Presse* of Montreal on April 2, 1942, the following quotations are taken:

"On several occasions we have already denounced the heretical propaganda carried on among Catholics by an agency known as 'The Bible and Tract Depot' or more commonly known as the 'Bureau of Life and Freedom'... The priests are therefore requested to put the faithful on their guard with the greatest insistence each time that a campaign of this nature is brought to their attention.

“Priests will insist particularly on the danger, to which those who glance through this heretical literature expose the precious treasure of their faith. They will recall that this sort of literature can neither be read, kept, nor given to others in good conscience, and the best thing to do if we are insulted by having these writings sent to us is to throw them into the fire.”

What Cardinal Villeneuve prescribed in Canada is infallible Catholic doctrine taught down through the ages by pope and council from the time of the Reformation, when Bibles first began to be widely spread among the people. The Council of Trent in its fourth article denounced reading of the Bible as hurtful and decreed penalties against whoever dares to read or possess a Bible without written permission. The usual condemnation then and in later times was of “the Bible in the vernacular,” since if it were not in the vernacular it could not be read by the people. The Latin Bibles were not a source of worry to the Catholic church, for they were comparatively scarce and could be read by only a few of the more learned of the clergy under the direct supervision of the church.

Typical of official Catholic condemnations of Bible societies is that of Pope Gregory XVI issued as an encyclical under the name of *Inter Praecipuas* on May 8, 1844. From it we quote the opening paragraphs and other excerpts referring by name to the *Christian Alliance*:

"Among the chief machinations by which in our times non-Catholics of various denominations try to ensnare Catholic believers and turn their minds away from the holiness of their Faith, a prominent place is held by the Bible Societies. These societies, first instituted in England and since extended far and wide, we now behold in battle array, conspiring to translate the books of divine Scripture into all the popular languages, to issue immense numbers of copies, to spread them indiscriminately among Christians and heathen, and to entice every individual to read them without any guidance.

“To those societies, however, it matters, little or nothing into what errors the persons who read the vernacular Bible may fall, provided they are gradually accustomed to claim for themselves free judgment of the sense of Scripture...”

“From information and documents received, we learned that several persons of different denominations met last year in New York City in America and on the 12th of June formed a new society called *The Christian Alliance*... whose common purpose shall be to bring religious liberty — that and pursuit of religious indifference — to the Romans and other Italians, not realizing that for several centuries... there has been no great achievement in the world that did not begin in the Holy City.”

“Having, therefore, taken into consultation several cardinals of the Holy Roman Church... we again condemn with our Apostolic authority all Bible Societies censured by our predecessors, and by the same authority of our Supreme Apostolate we reprobate by name and condemn the above-mentioned *Christian Alliance*, founded last year in New York, and other societies of the same sort.”

“Be it known that all that lend their names or their help to such societies will be guilty of a grave crime before God and Church. Moreover we confirm and by our Apostolic authority renew the commands already given against the publication, distribution, reading and keeping of Scripture translated into the vernacular... At the same time it will be your duty to snatch out of the hands of the faithful, not only Bibles translated into the people’s language, but also forbidden or injurious books of every sort, and thus provide that the faithful may learn from your warnings and authority what sort of pasture they should consider good for themselves and what sort is harmful and deadly.”

The Pope then continued:

“For it is clear and proved by repeated experience of past ages, that there is no easier way to withdraw people from their adherence and obedience to their royal princes than by that religious indifference which is spread under the name of religions liberty. Nor is this unknown to the new society called “Christian Alliance;” though it professes itself opposed to civil revolution, it admits that from the right interpretation of the Scriptures (claimed by them for even the lowest classes) and from the complete freedom of conscience which they would spread among Italians, the political liberty of Italy would naturally follow.”

This frantic appeal against the Bible and the freedom to which it gives rise is the same thing that other pontiffs have proclaimed. Pope Pius VII denounced circulation of the Bible as “a crafty device,” and “a pestilence,” as well as “a nefarious scheme threatening everlasting ruin.” Pope Leo XII condemned Bible societies as “strutting with effrontery through the world.” Pope Pius IX in one of his encyclicals spoke of the Holy Scriptures in the people’s tongue as “an old device of heretics.”

These fulminations of the Popes against the Bible have not stopped its circulation. April 4, 1945, the American Bible Society announced that in 1944 — exactly 100 years after Pope Gregory XVI’s condemnation of Protestant Bible societies — 12,403,541 copies of the Scriptures were circulated.

Peculiarities of Irish Catholicism by James J. Murphy

PECULIARITIES is used here in no disparaging sense. The peculiarities of Irish Catholicism are its individual characteristics that mold and fashion it into something distinct from the national Catholicism of other races.

Roman Catholicism is fond of nourishing the fiction that it is one and the same throughout the world. This is true only in the sense that as an international political institution working through its hierarchy it has everywhere the same purposes and goals. In every other sense, particularly in matters of religion, there is only the remotest resemblance between the Catholicism of different countries — for instance, between the religious consciousness and outlook of an Italian and that of an Irishman. The easy-going, carefree Catholicism of Italy that makes light of Friday abstinence and Sunday mass stands in stark contrast to the grim Irish Catholicism that makes of these two observances the basic fiber of its public belief. Irish Catholics, even in the United States, consider Italians Catholic in name only. Italian Catholics, on the other hand, think Irish Catholicism a mere veneer, lacking the foundation of true Catholic culture and morality.¹ They point in derision at the falling birth rate of Irish-American Catholics. Italian Catholicism and Irish Catholicism differ as profoundly as the lax Roman paganism and the rigorous Irish druidism on which they are respectively founded.

Catholicism, the religion of mass appeal, is not nearly so rigid as Protestants imagine. In a true if unflattering sense it can be compared to a large, parasitic mass that seeps gradually into the mold of a newly-converted race. It adapts itself to the needs, weaknesses and peculiarities of the race while at the same time absorbing and making use for its own growth of the native strength, talent and genius of the people. This is why Catholicism becomes so nationalistic in each country and differs from country to country. This, too, is the reason why Catholicism was able to take on the superstitions, the laws, the organizational genius of ancient Rome. For this very same reason

it could, in the event of a Hitler victory, adapt itself to the needs and aspirations of Pan-Germanism. All that would be needed is the right formula — this the Jesuits would take care of.

Chief characteristic of Irish Catholicism is its identification of race and religion. The Irish Catholic thinks of every Irishman as a Catholic² and thinks the only honest-to-goodness Catholics are the Irish. In the eyes of the Irish, a Catholic who “gives up the faith” and turns Protestant is disowned as an Irishman and branded as a disgrace to the race. The Irish shrug off the idea of an Italian or “foreign” priest giving up the priesthood, but the idea of an Irishman “forsaking the cloth” makes the Irish think the lowest pit of hell too good for him for “bringing shame on his own blood and race”.

This peculiar and perfect fusion of race and religion is the result of centuries of Irish persecution. A parallel case is that of the Poles. Catholicism in these cases was the one unifying force that brought and kept together a people deprived of statehood or even a government of its own. It also became a tangible belief and a badge of honor that widened the cleavage between them and their enemies. In the case of the Irish, a man’s Catholicism as well as his patriotism came to be measured by his hatred of Protestant England.

Because church organization in Ireland, during centuries of persecution, was that of a missionary country lacking prelacies and religious pageantry, the eyes of Irish Catholics turned instinctively to Rome. The Irish became more papal than the pope. Veneration of the pope and allegiance to the Roman See became the highlight of Irish Catholicism. This was in marked contrast to the widespread distrust of the Italian papacy so characteristic of continental Catholicism, particularly of France whose clerics still speak of the Roman monsignori as “*les rats du Vatican*”.

A second peculiarity of the Irish version of Catholicism is its extreme veneration for its clergy. The Irish consider their priests virtually impeccable. They carry out in practice the legendary saying attributed to Francis of Assisi that if he were confronted by a priest and an angel he would offer his respects first to the priest. Reliable reports of clerical lapses from celibacy fall on deaf ears and are dismissed as idle gossip.

The Irish glorification of their clergy is embodied in the title of “Father”. The name implies the intimate trust, love and respect the Irishman has for a “man of the cloth”. Through Irish influence in English-speaking countries this same title of address is used for all priests. But in no Catholic country

in the world were parish priests ever called “Father”. In France, for instance, they are simply entitled “monsieur”; in Italy they are called *Zio* (“Uncle”) or *Zi’ prete* (“Uncle priest”) and addressed as “*Don*”.

The lofty position of the Irish clergy opened the way to their domination of the social and political life of the country. In learning and culture they stood above the Irish masses who had been deprived of all education. Partly out of a desire to serve and partly out of self-complacency the priest became the would-be lawyer, doctor, justice of the peace and matrimonial match-maker to all and sundry within his parish. As the political organization of the country evolved in the last century, priests and prelates became more and more embroiled in politics. In the present century laymen belonging to this or that political organization were excommunicated by the bishop of one diocese and honored by his prelatial confrere across the border line. Terrence McSweeney, famed Irish patriot and hunger-striker, was refused Christian burial in one diocese; his body was transported a short distance to another diocese where he was buried with the highest of church honors in a funeral attended by hundreds of clergymen and many bishops and other prelates.

Today the clergy and hierarchy of Ireland are more active than ever on the political front stirring up hatred and distrust of England and the democracies because they are Protestant.³

Externalism is one of the earmarks of Irish Catholicity. Public profession of Catholicism and public attendance at church are of the essence of Irish Catholicism. An Irishman may be notorious for political thievery or immoral living but he is still considered a Catholic as long as he goes to mass on Sundays. But once an Irishman stops giving this external subservience and financial support to the hierarchy and its regulations he ceases to be a “Catholic”, regardless of his belief in the essential dogmas of Catholicism and a blameless life.

This over-emphasis on mere externals is unknown in Catholic countries, apart from Ireland. Abstinence from meat on Fridays and attendance at mass on Sundays are considered trivial matters in Italy, France and Spain. They are the exceptions, rather than the rule, especially in the case of men.

Grim, repressive rigorism has been a mark of the church in Ireland. It went hand-in-hand with the damp, depressing climate and the church’s emphasis on externalism. This rigorism of the church in Ireland can be traced to the deep-rooted Jansenism of France where most of the Irish clergy used

to be trained. There the young seminarians were indoctrinated with over-emphasis on the evils of sex, the horrors of hell fire and the burden of life in this “vale of tears”⁴ On their return to France, the Irish priests with a holier-than-thou attitude harangued incessantly against the harmless levity of young people. Even in recent years they scathingly denounced from the pulpit modern dances, public amusements, sleeveless dresses, shortened skirts, bobbed hair, lipstick and rouge. Those who indulged in such “deceits of the devil” were publicly berated. Nowadays, as the Irish church continues its losing battle against modern mores, the hatreds and obsessions of Irish rigorism are left more and more to rankle within the minds of their authors without being breathed into words. Fear of losing parishioners is the reason. Only in backward country districts where the priest still rules supreme does he dare to unbridle his tongue and rant against the innocent mirth of youth and the trifling vanities of the fairer sex.

The Catholicism of the Irish has become the backbone of the Roman Catholic church throughout the English-speaking world. But the Catholicism of the descendants of Irish immigrants to democratic countries has undergone great changes. Here in America, for example, the Irish Catholics of today have taken on the ways and customs of democratic Protestantism. They have a newfound tolerance of all creeds and freedom from the political domination of clerics. The Irish-American clergy itself has lost its air of hell-and-damnation and its forbidding rigorism.

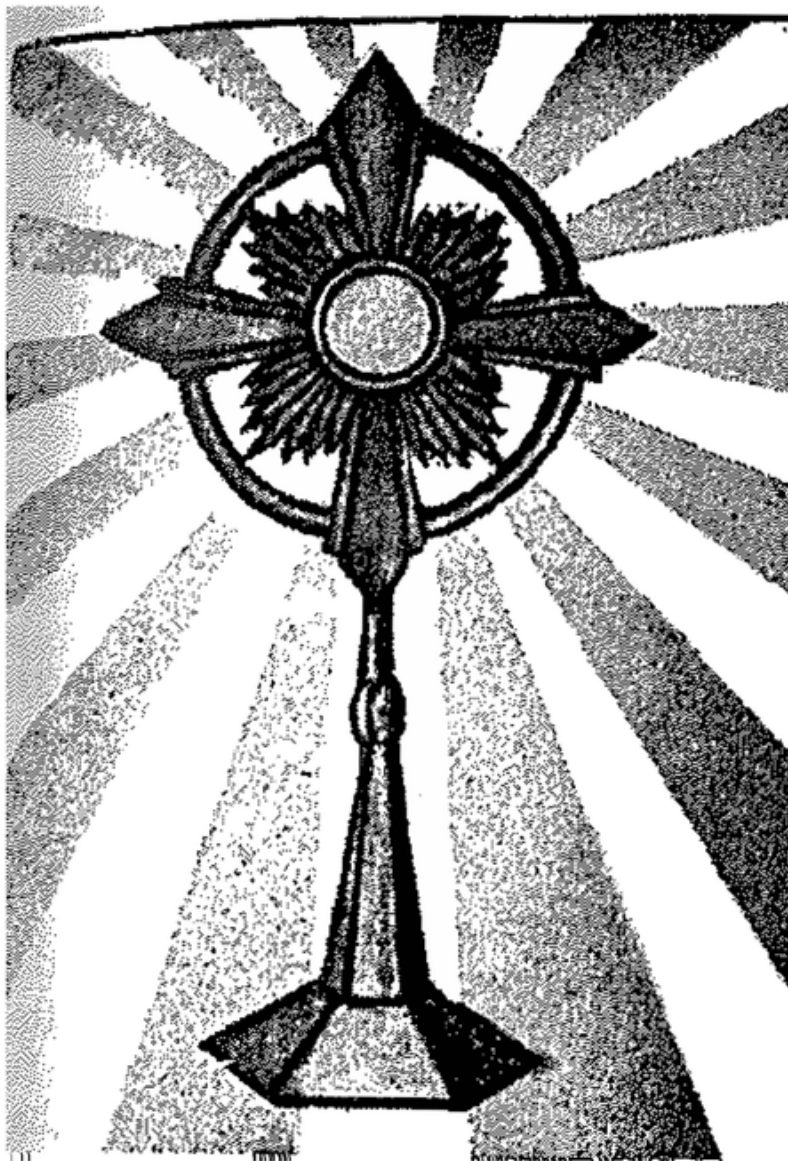
The hold of Roman Catholicism on the American Irish decreases with each generation. Widespread leakage and birth control, as well as the increasing laxity of the clergy, foredoom the future of Irish Catholicism in this country. Irish-American Catholics believe in birth control and practice it freely, although they are forbidden to do so under pain of mortal sin. This open flouting of Catholic belief and practice leads first to conflicts of conscience within the believer and then, little by little, to distrust of Catholic “infallible” doctrines and finally to loss of faith. Once faith in the church is weakened, external adherence and conformity linger for a while and eventually cease. Fallen-away Catholics usually lapse into agnosticism.

Birth control is the Achilles’ heel of Catholicism. On this issue the Catholic church is caught in an impasse where there is no retreat. The exit door of Catholicism is beginning to swing open. The future belongs to Protestantism, if it is aggressive enough to seize the opportunity.

1. The writer heard Archbishop Paul Marella, Apostolic Delegate to Japan, make this statement when he was secretary to Cardinal Fumasoni-Biondi at that time Apostolic Delegate to the United States.↵
2. This obsession recently led even the Catholic press into the error of hailing (Protestant) Captain Colin Kelly as a proof of Catholic patriotism.↵
3. On the arrival of the AEF in Ulster in January, the political leaders of Eire, whose careers can be made or unmade by ecclesiastical *fiat*, called Americans Quislingites and even said that they would rather have on their soil [hated] English troops than Americans.↵
4. Well-known Catholic expression popularized in the prayer to Mary entitled "Hail, Holy Queen!".↵

The Monstrance and Sun Worship

BELOW is a picture of the “Monstrance” used in Roman Catholic churches for the adoration of the consecrated wafer of bread which is believed to be the flesh and blood of Jesus Christ. The round wafer is placed in the center of this “monstrance,” which is a gold or gilt stand, often encrusted with precious stones, from which sun-rays pour out from the center. When exposed above the altar, the people are obliged to genuflect on both knees before it in full adoration.



There is no doubt that this had its origin in the Egyptian sun-worship of the goddess 'Ceres' (corn), whose son was thus adored as the Sun-divinity incarnate who was symbolized as the "bread of God." In Egypt, the disk of the sun was likewise represented in the temples, and the king and his wife and children were represented as bowing down and adoring it. From Egypt it was brought to Rome where it was first copied by pagan, and later by papal, Rome. (cf. *The Two Babylons*, by Alexander Hislop, pp. 161-163)



This is a copy of a representation of a sacrifice to the sun, where two priests are seen worshiping the sun's image. It was discovered in Babain, in Upper Egypt. A like scene may be witnessed in Roman Catholic churches today where priests offer 'sacrifice' of bread and wine on an altar with the round

wafer of bread set in the center of a gold disk from which shoot out on all sides the golden rays of the sun.

Fake Relics And Miracles

THE STRENGTH of the Roman Catholic church lies in the power it has exercised for centuries over the illiterate semi-Christian masses of Eastern Europe and the Latin countries. It has grown fat on their credulity. Even in the modern world it has dared to defy science and historical facts just as if it were in the Middle Ages. This defiance and intolerance aroused great admiration on the part of Hitler. In fact the Nazism that he founded is only an adaptation to politics of the means and principles by which Catholicism grew strong: the Inquisition, condemnation and burning of books, mass pageants, and an hierarchical order with one sole leader who is an infallible demi-god who lays down the law to his underlings.

In *Mein Kampf*, the Bible of Nazism, Hitler outlined and praised the principles of Catholic organization. Basic among these principles was the dogmatism of the Catholic church and its defiance of known facts. On page 882 of the unexpurgated edition of his book he expressed his admiration for this attitude in the following words:

“Here, too, one can learn from the Catholic Church. Although its structure of doctrines in many instances collides, quite unnecessarily, with exact science and research, yet it is unwilling to sacrifice even one little syllable of its dogmas.”

Among the teachings of Catholicism that conflict “quite unnecessarily with exact science and research” are its countless ‘pious lies’ that masquerade as facts. For the sake of the record we will narrate a few of them here. Hundreds of them are listed in such scholarly works as Karl von Hase’s *Handbook to the Controversy with Rome* and *Five Centuries of Religion* by G. G. Coulton of the University of Cambridge. Those who want to explore the unlimited credulity of ignorant and prejudiced minds are referred to these sources, which in turn quote from Catholic authors.

In Rome a set of 28 stone steps, covered with wood, have for hundreds of years been venerated as the very steps of Pilate’s palace in Jerusalem up which Jesus walked. They are described as having been brought to Rome by Helena,

the mother of the Emperor Constantine. A notice posted at the foot of these stairs informs the public that Pope Pius VII, during the 19th century, granted nine years of indulgences for every step of them that a person prayerfully climbs without getting off his knees. In 1909 Pope Pius X 'raised the ante' by granting to everyone who completed the performance on his knees full forgiveness of all his venial sins and the Purgatorial punishment that might still be due on mortal sins. Tens of thousands of simple believers go through this act every year, and contribute generously to collections taken on the spot, as a sort of double-check on getting the prize indulgences.

In 1903 the Congregation of the Holy Office of the Inquisition in Rome formed the Archbishop of San Jago in Chile, in answer to his inquiry, that it was permissible to swallow little paper pictures of the Virgin Mary in order to recover health. Similar pictures of Joseph and St. Anthony are swallowed by devout Catholics in this country. Franciscan churches, like the one near Pennsylvania Station in New York City, give them out for a money "offering".



THESE are pictures of religious stamps made to be eaten. These are St. Joseph stamps printed in French from Quebec, Canada, but St. Anthony stamps printed in English can be bought in New York from the Franciscan Fathers. They are printed on rice paper so that they can be ground up and placed in food. They are recommended for various purposes, especially as a remedy for all kinds of stomach ailments. Some Catholics insert them in the food of Protestants and of "heretics and infidels" whose conversion to Roman Catholicism is desired. If St. Joseph stamps, like those above, are found to be effective, other brands—St. Francis, St. Dominic, Little Flower—can be tried.

To our former Roman Catholic brethren, deluded by such superstitions even in nineteenth-century America, we say with Paul "O foolish Galatians, who hath bewitched you, that ye should not obey the truth . . .?"

One of the world-famous fictions of Catholicism concerns Saint Januarius, Bishop who is supposed to have been martyred in 305 A.D. His body for centuries has been entombed in Naples, Italy, in a church erected in His honor. Since the end of the 14th century his body is preserved in two small phials. It is normally solid, but three times a year (in May, September and December) it liquefies and bubbles when placed near a silver bust said to contain the saint's head. Catholics stoutly maintain that no law of science can explain this phenomenon.

Just how this miracle happens was explained in the October, 1921, issue of the scholarly theological quarterly, *The Hibbert Journal*, by Dr. Frederic N. Williams, L.S.A., L.R.C.P., a fellow of the Linnaean Society:

"When at Naples several years ago, I visited the municipal hospital; and after going round called at the hospital dispensary to have a talk with the American pharmacist under whose superintendence the department was. While there, a young acolyte from the Cathedrale di San Gennajo (St. Januarius) came in and asked the pharmacist for the usual mixture for use at the feast which was to take place the next day, the first Saturday in May. With a smile and a few words of banter, the pharmacist prepared a mixture of ox-bile and crystals of Glauber's salt (sulphate of soda), and, keeping the written message, handed it to the messenger to take back to the cathedral sacristy.

"After thus dismissing the acolyte, the practical pharmacist simply remarked to me that miracles took place nowadays, and this one was prepared in a hospital pharmacy with very satisfactory results. The next morning the pharmacist and I sat in a café and watched the solemn procession of the liquefied blood from the church of Santa ta Chiara on its way to the cathedral. Thanks to my genial companion, the 'miracle' was quite successful. He also explained that at the second celebration, which takes places on the 16th of December in the cathedral only (without a procession), the liquefaction is slower on account of the cooler weather."

Laughable as these fake miracles are to people of unbiased reason, still funnier ones received wide acceptance in medieval times. In the days of the Crusaders such alleged relics as the swaddling clothes of Jesus, (he tears he shed at Lazarus's grave and the like, were brought to Europe. The crib of the Christ Child is still publicly venerated in Rome at Saint Mary Major's, one of Rome's principal basilicas. Incredible though it seems, Dr. Cecil Cadoux in *Catholicism and Christianity*, p. 486, vouches for the fact on historical evidence that "things like a rung of Jacob's ladder, Moses' horns, Jesse's root, and a feather from Michael the archangel's wings, enjoyed in the Middle Ages a transitory veneration." Anyone familiar with Europe knows that the Benedictine abbey of Monte Vergine, south of Naples, exhibits, as a relic, milk of the Virgin Mary. Seven other churches in Europe make similar claims. To encourage devotion to the shrine at Monte Vergine Mussolini built a road up to the mountain-top where the abbey is located.

Little wonder that Lord Acton, well-known Roman Catholic and historian, father of the *Cambridge Modern History*, wrote to Mary Gladstone, daughter of England's famous Prime Minister, about Vatican Catholicism: "It not only promotes, it inculcates, distinct mendacity and untruthfulness. In certain cases it is made a duty to lie."

St. Paul (in II Thess. 2:9-11) warned of this "working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in those that perish... And for this cause God shall send them strong delusion, that they should believe a lie."

Christ - The Only One [a Refutation Of The Further Deification Of Mary]

[A refutation of the further deification of Mary by the proposed new dogma of her bodily “Assumption” into heaven.]

THE PERSON AND WORK of the Lord Jesus Christ are characterized by such words as “one” “once,” and “only.” The promises were not made to Abraham’s seed as of many, writes St. Paul, but as of one, which is Christ.

This unique exclusiveness of the Lord is nowhere more emphasized than in the words of David in the Psalm: “Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.” The identity of him concerning whom the Psalmist spoke, and that he was referring to only one, are fully defined by the apostles Peter and Paul in Acts 2 and 13, both affirming that the Holy One who passed the portals of death and rose again without seeing corruption, to die no more, is the Saviour, Jesus Christ. Though He tasted death for every man, it was impossible for death to hold Him. In Him was life! Only Christ could say: “I am He that liveth, and was dead; and behold I am alive forevermore.”

All true Christians are called saints (holy ones), having been made righteous and holy through the offering of the body of Jesus Christ once for all; for by one offering He has perfected forever the sanctified. However, the Lord is the only One inherently holy in His being — the Holy One. “Thou only art holy” is part of the song of the triumphant throng glorifying the Lord, that St. John heard while on the Isle of Patmos. Hence to admit that another Holy One has gone into death and, without returning to corruption, has bodily ascended glorified into Heaven, is to accept strong delusion and a counterfeit from the realm of darkness.

Yet the Roman Catholic church would have us believe such a cunningly devised fable concerning Mary, the mother of Jesus. To deny the “Assump-

tion of Mary” say they, is impious and blasphemous.

Well did St. Paul warn us that, as Eve was beguiled through subtlety, so our minds should be corrupted from the simplicity (singleness) that is in Christ. The technique of Satan is duplicity (double-dealing), and blind guides and idol shepherds fall into his snare to promote another Holy One. He takes the coarse and the base, or the refined and sublime, even the tenderness of mother-love so attractive to our nature — whatever furthers his undeviating purpose — to obstruct man’s view of the Lord, and to keep his mind and heart detached from the Person of Christ.

By a masterstroke in spiritual wickedness the name of Mary has been seized upon, and multitudes are kept in bondage charmed and fascinated by a fable.

Meager indeed is the Scripture record of this blessed woman. Nothing is told concerning her after the first chapter of Acts. She is not once mentioned by St. Paul, the teacher of the Gentiles in faith and truth. Does not this silence reprove any curious probing and intruding into the sacredness of God’s individual intimacies? He Who knows what is in man and discerns the thoughts and intents of the heart, understands well our frailties, and has given us all the record we should have of Mary. She who was overshadowed by the power of the Highest, God has been pleased to hide until the time of her exaltation in due season — but every man in his own order: Christ the firstfruits, afterward they that are Christ’s at His coming.

The maze of confusion which is tradition is not in agreement as to Mary’s death and burial. Some suppose these events took place at Ephesus, others that they occurred in Jerusalem or Bethlehem. What matters it! The single eye is on the Lord! The attuned ear hears but His voice, and His call is plain: “Follow thou Me.” Thus was Peter rebuked when he sought to determine what should befall John and what should be John’s lot. This undue curiosity and over-solicitude in the Lord’s dealing with another caused the “turning about” of Peter — away from the Lord to better observe John. The eye, no longer single, is turned from the Creator to the creature. How complete is the falsehood of Romanism that the worship of Mary honors the Lord. To this malicious invention from the ‘father of lies’ our Lord has answered: “Thou shalt worship the Lord thy God, and Him only shalt thou serve.” Again says the Psalmist: “I have set the Lord always before me,” and our jealous God will not permit of another — He is the only One. What

became of Mary, the blessed mother of Jesus? To truly honor the Lord is to heed His rebuke to Peter — “What is that to thee? Follow thou Me”

The Lord Jesus Christ quickeneth all things for He only has immortality, the only wise God, incorruptible, invisible, dwelling in the light which no man can approach unto, and in His times He shall show Who is the blessed and only Potentate, the King of kings and Lord of lords.

“Purgatory — Suburb Of Hell”

OUR SUNDAY VISITOR, leading Catholic weekly newspaper with a circulation of more than a million, in its issue for last November 26, headlined the Catholic teaching about Purgatory as follows:

“PURGATORY IS REAL —
A SUBURB OF HELL.”

Continuing the comparison in the article, it stated:

“Every Catholic may not know what is taught by good authority, namely, that the sense pains of Purgatory equal those of hell. Which means, the temperature is about the same in both regions.”

It is by such fear-inspiring teaching that Roman Catholics are kept in bondage to their priests who they believe have the power to forgive their sins and shorten their time of punishment in the “suburbs of hell.” Only by taking the courage to listen to Jesus Christ instead will Catholic people learn the truth that will make them completely free from such fear and slavery to men.

Is The Catholic Confessional A Cause Of Crime? By Joseph Zaccello

MANY WERE STARTLED by the statistics from official Catholic sources in *The Converted Catholic Magazine* for January showing the abnormally high percentage of Roman Catholics in our jails and penitentiaries, as well as the disproportionate number of Catholics among young people arrested in New York as juvenile delinquents. Persistent Catholic propaganda by radio, press and pulpit had almost convinced Protestant Americans that all the crime in America was the result of our “Godless” American public schools, and that few, if any, Roman Catholics ever went to jail.

It is too much to expect that Catholic propagandists will publicize their own crime statistics and allow their Catholic people to find out who or what is responsible for the abnormally high rate of crime among Catholics.

There are priests in the Catholic church who place the blame on the fact that nuns are made the moral teachers of youth in Catholic schools. Nuns, they say, because of their self-repressive, ascetic training are not fitted to teach and prepare Catholic children to face the real facts of life. Nuns regard every thought of sex, for example, as a mortal sin and feel guilty themselves even when they look at the nude image of Christ on the crucifix. But these days, when children have so many ways of discovering the facts of sex for themselves outside school, the influence of the nuns in this regard may be largely discounted.

In the January issue of *The Converted Catholic Magazine*, Mr. Lehmann points to the unethical teaching of the Catholic Church on theft and robbery as a possible cause of the high rate of crime among Catholics. This teaching, which gives the reasons that excuse from theft, should not be underestimated since, as he proves on good authority, more than 50% of all crimes among youth are connected with thievery. But such explanations are merely partial and still leave us to find some underlying cause in the Catholic church's whole

moral system of the alarming rate of crime among Catholics. This root cause is the Catholic practice of confession, one of the seven 'sacraments' or foundation-stones upon which the entire superstructure of Roman Catholicism is built.

Protestants oppose the Roman Catholic confessional because it is a purely Roman invention, is contrary to scripture teaching, and was never taught or practiced by Christ or his apostles. But few, if any, have ever brought to light its evil effects in social and moral matters. These evil consequences flow from the fact that Roman Catholics are taught to believe that the priest, a mere man, has the power to absolve them from their sins, on the simple condition that they tell their sins in secrecy to him in the confession-box, and promise to perform a simple 'penance' that he imposes. The following should be noted with regard to the practice of confession:

1. The priest is a real judge.
2. He himself can forgive, or withhold forgiveness, of every kind, degree and number of crimes at his own discretion;
3. There are no witnesses;
4. The sinner is his own accuser;
5. No record of the proceedings is kept; a guarantee in fact is given the sinner that absolute secrecy will be observed;
6. No public jail sentence or fine is imposed, only a few minutes of prayers and a verbal promise of reform;
7. By this procedure all effects of the crimes confessed are destroyed and the criminal instantly made "holy" and a good citizen again.
8. This secret process of forgiveness and hiding of crimes may be accomplished again and again as long as the sinner conforms to the regulations set forth above and as laid down in Catholic Canon Law.

Canon 888 says:

"The priest has to remember that in hearing confessions he is a judge."

Again Canon 872:

"For the hearing of confessions there is required in the priest not only the power of orders [the priesthood] but also a juridical investment."

As to the power of the priest as judge in confession, Canon 870 says:

“In the confessional the minister has the power to forgive all crimes committed after baptism.”

The Council of Trent (Sess. VL. Chap. 7.D.B. 799) decreed that the priest not only forgives sins in confession, but has power to destroy them and thus make of the criminal a perfect citizen and a saint: “The crimes are not only forgiven but destroyed and the criminal made as a new person — a saint”. To obtain pardon it is not necessary to be sorry for crimes committed because they are offenses against society or God, but it is sufficient if the criminal is sorry for fear he will go to hell forever if he does not confess them and obtain the forgiveness from the priest in confession. On this point the Council of Trent (Sess. 14, C.H.) says of the sinner: “It is sufficient if he is sorry for fear of otherwise burning in hell for all eternity.”

All the decrees of the Council of Trent are binding on Catholics under pain of anathema and excommunication.

Anyone can understand that this practice of the Catholic confession is no deterrent to crime, and can easily, in fact, be made an excuse for continuing in it. Big-time criminals and racketeers, especially, generally can find ways to circumvent the civil law and its penalties. If they are Roman Catholics and believe in confession, they have assurance of an easy way of also escaping punishment in the next life.



THE CONFESSORIAL.

This picture of a 'Confession Box' is from an old print. In the United States a door or curtain hides the penitent.

Examples are plentiful of such big-time Catholic criminals and racketeers continuing in crime without any qualms of conscience. 'Big Tom' Prendergast of Kansas City who died recently after release from Federal penitentiary was one of them. Under his rule, Kansas City was a menace to the morals of young and old... Brothels flourished openly and criminal gangs enforced his dictates. Gambling houses were as commonplace as grocery stores, and he himself was the biggest gambler of his age. Political corruption abounded and Prendergast,

as boss of it all, grew fabulously rich from the wealth that flowed into his pockets from this underground traffic in crime. Yet, when he died last January 26, Monsignor Thomas B. McDonald who preached his funeral sermon after solemn high mass, publicly proclaimed him “a man with a noble heart and a true friend,” because “he went to mass every morning at 7:30 for 30 years.”

Tom Prendergast, and other Catholic criminals like him, did not fear the penalties of the civil law, because he could escape them by bribing and corrupting judges and officers of the law whom he himself had appointed. As a Catholic, however, he feared the tortures of hell in the next life. But he was assured by his church’s teaching that he could also escape God’s punishment as long as he went to confession regularly, told his crimes to the priest and said he was sorry merely because he was afraid of going to hell. He was further assured that he could continue his life of crime with impunity as long as he made sure of having a priest to absolve him before he died and to say masses afterwards for his soul in Purgatory. Mayor Hague of Jersey City is another of many examples of ‘devout’ Catholic political bosses and racketeers who escape the punishment of the civil law by bribery and corruption, and at the same time have the assurance from their church’s teaching that they can also escape God’s punishment in the next life by obtaining pardon regularly from their priests in confession.

Why then should Catholic parents wonder if their wayward children, trained to confession in a Catholic school, refuse to heed their admonitions? Forgiveness may be had in confession without any expression of sorrow to their parents. Nor should a Catholic wife wonder how her husband can remain unfaithful, even after going many times to the priest to tell him the details of his unfaithfulness. Each time his sin is blotted out and he again becomes the ideal husband — all by merely confessing to the priest and saying a few ‘Hail Mary’s’ as a ‘penance.’

Should we wonder why there are so many Catholic criminals? Perhaps we should wonder why there are not many more. That there are not many more may be due to the fact that not all ‘judges’ sit in confession-boxes, but on criminal court benches and send criminals to jail and penitentiaries, and even to the electric chair.

We former priests now know what true forgiveness of sins means in Christian teaching: that God alone forgives sins and with forgiveness comes a complete change of life. The Catholic practice of confession is merely a recital to a man of sins committed, with no guarantee of pardon from God, and nothing to prevent the repetition of the same sins over and over again. In true Christian

teaching, forgiveness of sins is not just the wiping off of old sins from the soul and then going forth to soil it again with more of the same sins. It means the gift of a whole new soul, the rebirth to a new life for the sinner to whom sin becomes abhorrent and who remains sanctified and a true child of God thereafter. Then the sinner is really saved. He becomes not only a saint, but also a good citizen. Only this kind of religious teaching is a real deterrent to crime.

Has The Catholic Church The Right To Kill Heretics?

AMERICAN PROTESTANTS are very reluctant to believe that the Roman Catholic church could still hold to its claim to have the right to kill heretics. In their tolerant outlook, they wishfully think that the Roman Catholic church has renounced this claim, and although admitting that the right to kill heretics was used in the past, they think that no Catholic in America today would admit such claim still exists.

In order to convince the American people that this is not so, we have several times reproduced a restatement of this teaching of the Roman Catholic church from the *Brooklyn Tablet* of November 5, 1938. We consider this undeniable proof that the Roman Catholic church today, in twentieth-century America, still holds to this medieval claim, and would put it into operation if it had the power to do so. *The Tablet* is the official Roman Catholic newspaper of the diocese of Brooklyn, the largest Catholic diocese in the United States. It carried this statement in the issue mentioned above as an answer to a question on the use of capital punishment against heretics by the Catholic church in the Middle Ages. Here is the part of the statement that we quoted:

“Heresy is an awful crime... and those who start a heresy are more guilty than they who are traitors to the civil government. If the State has the right to punish treason with death, the principle is the same that concedes to the spiritual authority the power of life and death over the arch-traitor to truth and Divine revelation... A perfect society has the right to its existence... and the power of capital punishment is acknowledged for every perfect society. Now... the Catholic church is a perfect society, and as such has the right and power to take means to safeguard its existence.”

So startling had this evidence appeared to some of our readers that they took it upon themselves to check with the *Tablet* to find out if this quotation is genuine. And here is a photostatic copy of the answer to this inquiry from Patrick Scanlan, Managing Editor of the *Tablet*, to one of our readers.

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February 18, 1946

[REDACTED]

Dear [REDACTED]:

The quotation as you submit it never appeared in THE TABLET. We did carry some material on the subject but the person copying it dropped entire lines, substituted words and misinterpreted the writer's meaning.

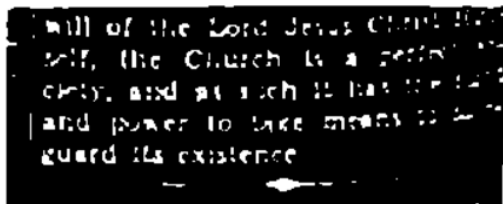
Very truly yours,

In view of this denial, which was followed also by a refusal to supply a transcript of the statement, efforts were made by us to see a copy in the files of the *Tablet* office. This was also refused. Furthermore, a search at the New York Public Library revealed that this particular issue of the *Tablet* was unavailable. A further search was made by us throughout the country and finally photostatic copies of this statement as it appeared in the *Tablet* of November 5, 1938, were secured from the Library of the University of Illinois, at Urbana, Illinois. We therefore have the satisfaction of being able to reproduce below photostatic evidence that this statement was published in that issue of the *Tablet*. Owing to the length of the article and many irrelevant passages, it is impossible for us to reproduce the entire page of the *Tablet* in which this appeared, but we consider it sufficient to publish the pertinent statements in full. As anyone can see, the words omitted in our original quotation (as indicated by three dots), do not in any way lessen or distort the meaning of the quotation. Copies of the complete statement may be had from the Library of the University of Illinois.

Here is the photostatic copy:

... was in there, ...
 ... was not safe there-
 fore from the judgment of God?
 Heresy is an awful crime against
 God, and those who start a heresy
 are more guilty than they who are
 traitors to the civil government. If
 the state has the right to punish
 treason with death, the principle is
 the same that concedes to the spir-
 itual authority the power of life and
 death over the arch-traitor to truth
 and to divine revelation, and law,
 and government. And a principle
 which today may remain as a prin-
 ciple, may at the same time be lack-

a law against swearing written in
 its statutes, and the enforcement of
 the law may never be called for.
 Today those who are heretics are
 descendants of those who long ago
 left the Church. The strength of
 the Church's arm is not directed
 against them; she desires only that
 they may learn the truth and live.
 But she was justified in the strong-
 est proceedings against the origi-
 nators of heresies; and the spirit
 of the age, and the necessities of
 the times, and the conditions of so-
 ciety, and the duty of advancing
 civilization all united in commenda-
 tion of her course. Put yourself in
 that period of time, breathe its
 atmosphere, live its life, and then
 estimate in the time itself. That
 must be done in the study of history
 aright. Yet, after all, the Church
 but seldom used her power in its
 extremity. Her general course was
 leniency and mercy. She had and
 she has the right and the power
 to guard her interests and her life.
 An attack on faith is a blow at her
 heart. Self defense implies the
 right to take another's life, when
 this is necessary to preserve one's
 own life. Only in such necessity
 has the Church acted, and she has
 done only what self-defense re-
 quired. But where individual Bish-
 ops or sectional tribunals or civil
 governments have acted, the Church
 universal must not be held re-
 sponsible. History attests that she
 often gave a practical reversal to
 such stern judgments, by affording
 in Rome itself an asylum to many
 condemned in other lands.
 But to recur to the principle: A
 perfect society has the right to its
 existence, to the fulfillment of its
 destiny, and to the defense against
 all enemies, internal as well as ex-
 ternal. The very seeking of its end
 includes the right to use means to
 the end. And the power of capital
 punishment is acknowledged for



Note the passage above which restates the Catholic church's claim to the right to exercise this power of life and death even today:

"She [the church] had and she has the right and the power to guard her interests and her life. Self defense implies the right to take another's life.

Apart from all this, anyone who knows Roman Catholic teaching will recognize and admit immediately that this claim as enunciated above, and the reasons given therefor, are in accord with official Roman Catholic teaching.

If Roman Catholics have any doubt about the matter, it would be very easy for them to call upon their church authorities to make public pronouncement that the Roman Catholic church has renounced this teaching today. If this is denied, then the American public in general should take some action to have the matter investigated in order to secure a decision whether or not this teaching is subversive of our most fundamental American, constitutional provisions.

Dishonesty Of The Crucifix

BETWEEN the two great declarations of the Lord's death and resurrection is the explicit statement: "*He was buried.*" From then on we know not Christ after the flesh — "Yea, though we have known Christ after the flesh," says Paul, "yet now henceforth know we Him no more." The importance of this is that, if Christ must still be contemplated on the cross, and still in his place of sacrifice, then our sins also remain upon us; Christ's work is unfinished.

This is what the Roman Catholic church would have us believe, since an unfinished work of Christ is the only excuse for the continuance of its priesthood and the baneful control it exerts over the souls of millions. Priests and the sacrifice they falsely offer daily for the sins of men, it teaches, are necessary to make up for the imperfectness of the redemptive work of Christ. For, if the saving work of Christ is perfect and complete, then the Roman priesthood has no reason for existence.

But the Gospel fact is that He was buried. The body of death is thus forever put out of sight, and with that body of death went all our sins. Only profane and impious men would dare make the sign of death the adored symbol of salvation and life.

How dishonest is the crucifix! It has become an idol and a snare to millions, a fetish and a relic of an apostate Christendom, diverting men's minds from light to darkness, from life to death. So it happened to the serpent of brass that Moses once lifted up as a promise in the wilderness, but which the great King Hezekiah long after was forced to break in pieces because it, too, had become an idol and a snare to his people.

Christ in glory is the only object of the true Christian's contemplation, adoration and affection — the victorious, life-giving, all-powerful Saviour and only High Priest: "Who needeth not daily, as those other priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself." (Heb. 7:27)

By beholding and contemplating, not a dead or dying Christ, but this powerful, living Saviour, we are changed into the same image of Him, from glory unto glory.

The Pope And The Devil

Two of the most important utterances of the late Pope Pius XI were: 1) “To save souls I would even make a pact with the devil;” and 2) that Mussolini was “a man sent to us by Providence.”

The latter statement was made after Pope Pius XI signed the Lateran Pact with Mussolini on February 11, 1929, and was a clear statement of approval of Mussolini and his regime, especially because of the solemn treaty and concordat just concluded with him. Much publicity was given to this ‘divine’ approval of Mussolini, and the phrase ‘*L’Uomo della Provvidenza*,’ became a commonplace expression on the lips of the people of Italy to designate Mussolini and to prove God’s special intervention in sending him to save Italy. The Pope had said so, and the people therefore did not doubt it.

The Pope’s statement that he would make a pact with the devil, was made to a group of American newspapermen after the signing of the concordat between the Vatican and Hitler, less than six months after he came to power in 1933. It was tantamount to telling these inquisitive American reporters to mind their own business and that the Catholic church would make a pact with anyone that suited its policies.

Now that Mussolini and Hitler are dead and execrated by all decent men, the Catholic church has been trying to explain away these incriminating statements of the Pope who negotiated with them in the heyday of their glory. For a while it was even denied by Catholic propagandists in America that the above statements were ever made at all by Pope Pius XI. Now it is admitted by the Vatican newspaper *Osservatore Romano* that he made both statements, but an attempt is made to twist their meaning. The occasion of the *Osservatore Romano*’s admission was in answering the charges of the Russian newspaper *Pravda* last January, as reported in a Rome dispatch in the Catholic weekly, *The Register*, of January 6.

The Vatican newspaper frankly admits that Pope Pius XI declared: “To save souls I would even make a pact with the devil.” The interpretation given this statement, however, is that the Pope knew Mussolini and Hitler to be devils, and negotiated with them in order to save souls. On the other hand, it denies

that the actual words of the Pope's other statement praising Mussolini were that he was "a man sent by Providence." It gives its version of the Pope's words as follows: "What was said is this: 'Perhaps even a man such as the one that Providence has us meet was needed.'"

The statement was made by Pope Pius XI in an address to the College of Cardinals on February 13, 1929, just two days after the signing of the Lateral Pact. The Jesuit *Civiltà Cattolica* of Rome published it on March 2, 1929, (p. 467) and put the Pope's phrase thus: "And perhaps there was need of a man like him [Mussolini] whom Providence has allowed us to meet." Don Luigi Sturzo, noted Italian priest-leader of the *Partito Popolare*, in his most recent book, "*Italy and the Coming World*," (p. 127), translates it as, "the man sent to us by Providence."

Even admitting the *Osservatore Romano*'s wording to be the correct version of the Pope's Italian phrase, the reader can judge for himself if there is any difference in saying that Mussolini was "a man sent by Providence," and that he was "a man that Providence has allowed us to meet." Pope Pius XI was referring to his recent meeting between himself and Mussolini shortly after the signing of the Lateran Pact between them. The distinct meaning of his words was that God had sent Mussolini to meet with him to sign the Lateran Pact.

Putting the two statements of the Pope together — as this official Vatican newspaper quotes and interprets them — the Pope, on the one hand, declared that God had arranged for him to meet and sign a pact with a man whom he (the Pope) knew was little better than a devil! If he knew Mussolini was such an evil man, why did he make a pact with him? And how did it happen that Providence arranged and willed that the Pope, the so-called "Vicar of Jesus Christ," should sign agreements with two men, Mussolini and Hitler, who were little better than devils!

The New Testament tells us that the devil once appeared to Jesus Christ in order to induce him to negotiate an agreement, in return for which the devil promised him power over "all the kingdoms of the world." As recorded in Matt. 4:10, Jesus contemptuously rejected the devil in one short phrase: "Get thee hence!" — or as we would say in our language: "Get out!"

**ANOTHER FORMER PRIEST
ON OUR STAFF**



REV. WILLIAM E. BURKE

Former priest of the diocese of Scranton, Pa., now associated with us at Christ's Mission.

Answering The Answer Man On Luther

MARTIN LUTHER is anathema to Roman Catholics and in countries where the Catholic church predominates they are taught that Luther and Judas occupy the lowest pit in hell. But in a Protestant country like the United States where Luther and Lutherans are held in high esteem by non-Catholics, an attempt is even made to convince Protestants that Luther remained all his life and died a Roman Catholic. It was not so surprising to us, therefore, when we heard Albert Mitchell, known as “The Answer Man” on radio station WOR, ask and answer the following question last September 26:

Q. “Why, in a way, was Luther a Roman Catholic when he died?”

A. “Because he had never been excommunicated by the Roman Catholic Church.”

Rev. Robert A. Biegner, alert Lutheran minister of Mount Vernon, N. Y., wrote Mr. Mitchell reminding him of the Bull of excommunication (“*Deed Romanum Pontificum*” — “Condemnation and Excommunication of Martin Luther, the Heretic, and of his Followers”) issued against Luther by Pope Leo X on Jan. 4, 1521. “The Answer Man” immediately rushed to the Chancery Office of the Archdiocese of New York to find out how he could defend his answer. Here is what he wrote in reply to Rev. Mr. Biegner:

"Dear Friend:

Thank you very much for your letter of September 28.

You are right in saying that Martin Luther was excommunicated by the Bull of Excommunication dated June 15, 1520.¹

However, as the Archdiocese of the Catholic Church has pointed out to me, although Luther was excommunicated, the grace that was bestowed upon him while a priest in the Catholic Church could never have been removed by anyone on earth.

In the strict and technical interpretation of the dogma of the Catholic Church, if Luther had chosen later on in his life to return to the Catholic faith by repentance, he would have been permitted to do so. This was the intended implication of my answer.

Sincerely,

THE ANSWER MAN."

The late Al Smith coined a good American phrase which can very aptly be used to describe "official" (phony) explanations of this kind by which the Catholic church deceives Protestant Americans: No matter how you slice, cook or serve it, it still remains "baloney."

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1. He refers here to the Bull "Exurge Domine."↩

Must Catholics Accept the Syllabus by James J. Murphy

VITAL IMPORTANCE is a proper understanding of the degree of authority employed by the Catholic church to enforce its teaching respecting its claims to control the conduct of civil affairs. That teaching is embodied in a most succinct way in what is known as “The Syllabus of Errors of Pope Pius IX”, appended to his most reactionary encyclical, *Quanta Cura*, of 1864 when liberal, democratic principles in state and church were hopefully taking root in Europe. The present destruction of democracy there by the forces of world Fascism is in line with the traditional demands of the Catholic church as dogmatized into modern Catholic teaching by this Syllabus of Errors of Pius IX. It is therefore necessary to be aware of the effect that this same Catholic teaching may have in the crisis also facing us in this country from the growing threat of world Fascism in the Western Hemisphere.

When the Syllabus of Errors was first promulgated, it was at once clear to the casual reader, untainted by casuistry, that it contained an infallible declaration of doctrines to be held as matters of faith throughout the Catholic church. *Curia* and Jesuit theologians confirmed its infallibility. Only a minority of liberal theologians living outside Italy ventured to even question how it was defined.

Many years later, however, when its frank confession of doctrines appeared increasingly indiscreet, Catholic apologists began to soft-pedal its importance and infallibility. With their well-practiced sleight-of-hand they started to stress the escape clauses of the Syllabus until they had convinced the outside world that it was not an infallible, irrefragable declaration of Catholic dogma but only the private opinion of Pius IX, which they whisperingly admitted was exaggerated and outmoded.

This masterpiece of camouflage would not have succeeded had not the way been paved by two previous misrepresentations: First, the world out-

side the Catholic church had already been convinced that a papal declaration of doctrine was not infallible unless it was an *ex cathedra* pronouncement. Secondly, the non-Catholic world has been persuaded that the only doctrines that Catholics are obliged to believe as matters of faith are those that have been defined either by an Ecumenical Council or by an infallible pronouncement of a pope.

While each of the two basic misrepresentations just mentioned needs to be refuted, this article will concentrate chiefly on the first of them, inasmuch as it relates more directly to the present question of the infallibility of the Syllabus.

The *Syllabus Errorum* (Syllabus or Catalogue of Errors) published by Pius the IX was not a new declaration of doctrines. It was meant to be a solemn, official promulgation to the universal since each of the documents [*Quanta Cura* and *The Syllabus*] have been confirmed by the universal authority of the Church, this fact makes both documents certain and infallible doctrines of faith."¹

Not only was the Syllabus accepted and promulgated as official church doctrine by all the bishops of the church, but it was also formally approved in Rome by three hundred bishops from Various countries, previous to its publication: "In 1862 when the [Pontifical] Commission had completed the work ordered by Pius IX and submitted a list of sixty-one propositions... they were submitted to the examination of three hundred bishops gathered together in Rome who, by a large majority, approved of their condemnation."²

In ending its long article on the infallibility of the Syllabus with its detailed discussion of many slightly varying opinions, the *Dictionnaire Apologétique* gives its own highly authoritative conclusion:³

"In short, even if it could not be said with absolute certitude that the Syllabus is an *ex cathedra* definition or even that its every particular is guaranteed by the infallibility of the Church, one still has to admit that, without the shadow of a doubt, it is an act of the Sovereign Pontiff, a doctrinal decision of the Pope, authoritatively binding throughout the whole Church, which consequently all the Faithful must respect and obey. 'Rome has spoken, the case is settled'. Such is the rule and practice of all true Catholics."

So much for the Syllabus of Errors as such and the fact that all Catholics are bound to accept and believe what it teaches. One additional and more generic point remains to be proved: that the pope does not need to "infalli-

bly define” a doctrine but merely to teach it in the course of his ordinary teaching duties as sovereign pontiff of the church in order to transform it into a doctrine of faith to be believed by all Catholics. On this point the *Dictionnaire Apologétique* states: “The Pope, as a matter of fact, can impose his will on the whole Church without having to bother each time to use his sovereign power to its utmost degree, that is, by using his charisma of infallibility. A point of doctrine can be imposed under strict obligation, binding on the entire Church, without its being absolutely infallible and the Faithful are bound in conscience to submit to it exteriorly and interiorly” (i.e., not only by not publicly opposing it but also by positively accepting and believing it in the innermost heart, soul and mind).⁴ Papal teachings in encyclicals such as the *Casti Connubii* of the late Pope Pius XI in 1931, against birth control, are binding on Catholics under pain of eternal damnation.

Speaking on this same subject, the *Dictionnaire de Théologie Catholique*⁵ has the following:

“Leo XIII in his encyclical *Immortale Dei* says: ‘Whatever the Roman Pontiffs have handed down or will later hand down is to be held with unwavering belief and publicly professed as often as circumstances demand’. This is something that needs particularly to be observed in the questions or modern liberties, in which ‘one must cling fast to the decision of the Apostolic See and think as the See thinks’. Such orders [as of Leo XIII] demand, beyond question, assent and adherence of mind even if they are not infallibly defined.”

Cardinal Lépicier, former professor of dogma in the Roman College of Propaganda and later ranking theologian of the Curia up to his recent death, declares with full Vatican approval: “Therefore there can be no doubt in anyone’s mind but that papal teachings contained in encyclical letters are matters of faith fully as much as more solemn definitions.”⁶

Catholic apologists may continue to distort and camouflage the embarrassing doctrines of the Syllabus to suit the occasion; the fact remains, however, that they are taught today in all Catholic seminaries and must be believed as matters of faith and put into practice by all Catholics, regardless of whether or not Pius IX fully intended his Syllabus to be accepted as an *ex cathedra* declaration.

While the idea of an infallible man is in itself ridiculous in this day and age, it becomes even more so when, after he unburdens himself of a solemn

declaration to the entire world, neither he nor anyone else knows whether he has used his infallible teaching power or not. More ludicrous still is the fact that you are supposed to believe what he said anyway, under threat of eternal damnation, whether he did use it or not.

1. P. Frins, *Kirchlexicon*, voc. *Syllabus*, col. 1021.↩
2. *Dictionnaire Apologétique de la Fat Catholique*, Vol. IV, col. 1672.↩
3. Op. cit. col. 1677.↩
4. 'Op. cit, col. 1576. This is not a mere theological opinion but the formal and official stand of the authoritative *Dictionnaire Apologétique* itself.↩
5. Vol. VII (2). col. 1711.↩
6. *De Stabilitate et Progressu Dogmatis*, p. 39.↩

Crime And Religion

CRIMINOLOGISTS and sociologists have not yet allowed themselves to consider religious teaching as anything but a deterrent against crime. They seem to have omitted from their calculations the possibility that certain religious teachings, far from helping to lessen crime in youths and adults, and among nations, may actually foster it.

Entirely forgotten are the facts of history which prove that more crime has been committed in the name of religion and as a result of the teachings of certain religious systems than under any other pretext. In the nearly 2,000 years of Christianity itself, the most cruel wars, the brutal assassination and torture of millions of innocent people, the degradation and weakening of the moral fiber of countless millions of others, may be attributed directly to corrupt teachings that have been dogmatically taught as consistent with the teachings of Jesus Christ.

Even Hitler used religion as excuse for his atrocities against the Jews. "In combatting the Jews," he piously wrote in *Mein Kampf*, "I am doing the work of the Lord."

This has been recently called to our attention by an attempt of an assistant professor of sociology at Catholic University in Washington, D. C., to explain away our statistical and factual analysis of this important matter as contained in our pamphlet, *Religious Education and Crime*. This pamphlet of ours seeks to explain the fact, which no one can deny, that Roman Catholics proportionately exceed those of other religions in our jails and penitentiaries.

We hold that this warrants serious consideration of the fact that not all religious teachings may be conducive to the moral health of human society. The mere suggestion of it, however, seems to have amazed this Catholic sociologist.

The attempt to explain away the facts and figures contained in our pamphlet, *Religious Education and Crime*, was made by Dr. Mary E. Walsh, assistant professor of sociology at Catholic University, in a paper submitted to

the Senate committee during its hearings in April and May, 1945, on S-717, a bill which would have authorized Federal funds for the support of Catholic parochial schools. More than two pages (925-927) of volume 2 of the printed hearings before the Senate committee are devoted to quotations from the above-mentioned pamphlet of ours, while three and a half pages (928-931) contain Dr. Walsh's rebuttal, under the significant title "*A Novel Theory of Crime.*" She says in part:¹

"Mr. Lehmann's theory is, I must admit, one that is quite startling, as well as original. The trend of his article is to the effect that religious education, specifically Catholic religious education, is the cause of crime. This theory is one that no doubt will cause consternation to many of his readers. For it is the generally held opinion among constituents of religious groups, whether Catholic, Protestant, or Jewish, that religious teaching is a powerful influence toward good citizenship and right acting...

"Certainly any right-minded citizen; who is anxious to help his country in the matter of so disturbing a problem as crime would be willing to read Mr. Lehman's theory in a spirit of fair inquiry. For it may be that he has found an answer to the problem that has escaped the experts. Perhaps he has a solution which will be of great assistance to educators, administrators and social thinkers."

Although admitting that the facts and figures supplied by our pamphlet all from official Catholic sources, and that these statistics show an excessively large proportion of Roman Catholics committed to prisons in all large States, Dr. Walsh naturally does not intend to admit by the above that our "novel theory of crime" has any value. She tries to explain away the official Catholic figures which we quote of this excessive proportion of Catholics in jails by stating that, "there is a much higher registration of church affiliation among prisoners than among the general population." But surely these Catholic prison chaplains who supplied the information on Catholic prisoners would have taken care not to make the number of Roman Catholics in prison appear greater than it really is. That they used their own estimates, rather than figures from statistics of prison registration, can be seen from the fact that the number of Roman Catholics listed in Government reports is higher than that supplied by these Catholic prison chaplains.

Entirely overlooked in Dr. Walsh's criticism of our pamphlet are the proofs we show that Catholic moral teaching may become an incentive to crime, especially theft and robbery. No attempt is made to explain away the answer, of which we supply a photostatic copy, from the official Catholic-

school catechism, *Manual of Christian Doctrine*, that gives “causes that excuse from theft.” Nor is there any mention of official Catholic moral teaching that one may steal up to \$40.00 at one time without committing a mortal sin.

The world needs religious teaching today. Education of youth is incomplete without it. But any old religion won't do! It must be a religion that strengthens the moral fiber, that has power really to save, that truly sanctifies and consecrates the individual heart and is a proper guide to conscience. Of more harm than good is a religious moral code, like that of the Roman Catholic church, that merely supplies “reasons” to enable people to break the ten commandments without committing grievous sin.

One of the tests whether a religion is good or bad is its ability to support and propagate itself without an alliance with and special protection of the civil government. That the Founding Fathers of this great Republic knew and acted on this may be seen from the following declaration of Benjamin Franklin:

“When a religion is good I conceive that it will support itself, and when it cannot support itself and God does not take care to support it, so that its professors are obliged to call for help of the civil power, it is a sign, I apprehend, of its being a bad one.”

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1. *Hearings before the Committee on Education and Labor*, U. S. Senate, 79th Congress, U. S. Govt. Printing Office. 1945, Part 2. pp. 928-931.↩

Demon Worship In Italy

THEIR SAINTS AND MADONNAS having failed to help them win the war and save their country from devastation, Italians are now reported as turning for help to the devil. So widespread has devil-worship become that Cardinal Schuster of Milan has issued two pastoral letters in which he openly describes and condemns the blasphemous rites and practices of demonism carried on by groups and individuals. As quoted by *Time* magazine last August 5 [1946], he declared:

“There exist individuals and groups who are trying to get consecrated hosts, which they profane and use for unmentionable purposes during their meetings” “...A sect which sustains the part of Judas the Traitor is at work, and is all the more repulsive because... boys are abused.”

Demonism, or Satanism, has always existed alongside Roman Catholicism, and consists in the use of rituals that are the counterpart of rituals used in the Roman Catholic Mass. The ceremony in which its devotees participate is called the “Black Mass,” usually celebrated by a priest, but also carried out without a priest if a consecrated wafer (believed to have been changed into the body of Christ at a regular Mass) can be stolen from the altar in a Roman Catholic church, or carried away in the mouth of someone who receives it during Holy Communion with others. *Time* magazine of above date quotes the following horrible description of the ritual of a “Black Mass” from the book, *Witchcraft*, (published by Harcourt Brace in 1940):

“Before an altar surmounted by a crucifix turned upside down, and on which the girl who is a virgin lies naked, the black-robed priest intones parts of the true Mass ‘backward,’ in dog Latin, substituting the word ‘evil’ for ‘good’ and the word ‘Satan’ for ‘God.’ The prostitute, robed in scarlet, performs the duties of acolyte; the goblet of wine is placed between the breasts of the recumbent virgin and a part of the wine is spilled over her body. At the supreme moment, the sacrament, the consecrated wafer... is debased instead of elevated, and subsequently defiled.”

It should not be altogether surprising that Roman Catholic people would turn in this way for help from a “White Mass” to a “Black Mass,” and from the statues of their Madonnas and saints to the devil for power to help them. They are taught that their priests have the power to bring God into a piece of bread, so why shouldn’t they also believe that their priests can bring the devil also into a piece of bread by just reversing the process? The Pope and his priests claim the power to be able to bless and to curse as they wish — to bring the blessing of God or the curse of the devil upon whom they please. The words “benediction” and “malediction” are counterparts of one another. When the Pope, for instance, pronounces a dogma of Roman Catholic belief, such as the dogma of his own Infallibility or of the Immaculate Conception of the Virgin Mary, or of Purgatory, etc., he curses (“Let him be anathema”) anyone who disbelieves the dogma he defines.

The claim by men to be able to traffic in the power of the devil by the hands of a priest, is no more blasphemous than the claim to be able to manipulate God and his power in the same way. The two are to be found in all religions that set up priesthoods and claim for them special powers over good forces and evil forces, both of which are appeased and called upon for help as occasion demands.

“It Is Not Intolerance...”

METHODIST BISHOP G. BROMLEY OXNAM of the New York area of the Methodist church, and president of the Federal Council of Churches, caused quite a stir throughout the country by his fearless speech at a Protestant mass meeting of nearly 20,000 people in observance of Reformation Sunday last October 28 at St. Louis, Mo. He assailed the “politics” of the Roman Catholic church, its attempt to dominate this country, its efforts to stifle religious liberty, to boycott and control the press, the radio and the movies, its support of Franco, its demand for public support for its parochial schools, its Clerical-Fascism and its general principles of church and state. “Protestants,” he declared, “repudiate Roman Catholic theories of church and state which lead logically to a subservient state dominated by an absolute church.”

Appealing for understanding among Christian churches and pleading with Roman Catholics in America “to join hands with their Protestant brothers to establish a society in which the sacredness of every personality is recognized,” Bishop Oxnam nevertheless made it clear that free speech is necessary and that it must be frank. The following excerpts from his address, as published in the *St. Louis Globe-Democrat* of October 29, show how courageously frank and outspoken Protestants today can and must be with regard to the aims and activities of the Roman Catholic church in America and throughout the world:

"The Protestant pledges himself, to accept, and in humility calls upon his Roman Catholic fellow-Christian to practice, a very simple principle of religious liberty, 'Do unto others as ye would be done by.'

"Protestants have been subjected to serious misrepresentation in the Roman Catholic press. When Protestants have protested their protests have been called intolerance.

"IT IS NOT INTOLERANCE to protest against Roman Catholic activities that seek, through boycott, to threaten newspapers and therefore to control them in Roman Catholic interest. This is to endanger a free press and to destroy civil liberty.

"IT IS NOT INTOLERANCE to protest against actions of certain Roman Catholic leaders to deny Protestant ministers access to the radio, by threatening station owners with the loss of consumer support of products advertised.

"IT IS NOT INTOLERANCE to insist upon the separation of Church and State and therefore to object to the use of public funds for private and sectarian education.

"IT IS NOT INTOLERANCE to refuse to accept dictates that would deny Protestant churches the right to engage in missionary work in other lands at the very moment the Roman Catholic Church affirms its right to carry on missionary work in all lands.

"IT IS NOT INTOLERANCE to protest against Roman Catholic support for the Fascist regime of Franco Spain when our sons, die to destroy Fascism everywhere and to preserve Democracy for mankind.

"IT IS NOT INTOLERANCE to point out that Protestantism will oppose the Clericalism that has cursed other lands.

"IT IS NOT INTOLERANCE to insist that a church must be a church, that it cannot be both church and State. Protestants, therefore, oppose the establishment of diplomatic relations with the Vatican.

“IT IS NOT INTOLERANCE to point out the Roman Catholic position on religious liberty that in effect means a demand for religious liberty when the Roman Catholic is in the minority, but denies it in practice where the Roman Catholic is in the majority.”



**METHODIST BISHOP G. BROMLEY
OXNAM**
"It is not intolerance. . . ."

This outspoken presentation of facts concerning the Roman Catholic church should go a long way to clear the air and make all Americans aware how vitally important it is to the future of the world to face these facts squarely. It should also serve as a warning to the leaders of the Roman Catholic church that they cannot continue their un-Christian and un-American activities and expect to go on unchallenged and unanswered.

It is to be regretted, however, that in so boldly challenging the Roman Catholic church, Bishop Oxnam thought it necessary to soften his accusations by referring to Pope Pius XII as follows: "This is no lack of respect for the distinguished, devoted, brilliant and brotherly Christian who is the present Pope."

If proof were needed of Bishop Oxnam's charge concerning Catholic control of the press, it was supplied by the fact that his speech was completely suppressed by most of the important newspapers of the country. Bishop Ox-

nam spoke, as head of the Federation of Churches, before a gathering of nearly 20,000 people on a topic of vital importance to the country and the world. Yet, of the four newspapers in the nation's capital of Washington, D. C., three of them completely ignored even the fact that he made the speech, and the fourth, the *Post*, printed a few innocuous paragraphs released by the Associated Press that contained nothing of the important part of his address. Inquiry to the *Washington Evening Star* brought from B. M. McKelway, associate editor, the following letter explaining how even this was shelved by his paper:

"I am enclosing an exact copy of the Associated Press story from St. Louis on Bishop Oxnam's address. The story came into '*The Star*' some time on Sunday evening, when we have a man on the Copy Desk, but he does not remember seeing it, and apparently it was lost or misplaced... I think, frankly, that both the Associated Press and '*The Star*' are at fault in handling this address.

Yours sincerely,
B. M. McKelway,
Associate Editor"



**LATEST PORTRAIT OF POPE PIUS XII
ON HIS THRONE IN THE VATICAN**

"There is a gap. . ." (See page 2)

We are happy to hear that fifty Protestant clergymen and prominent laymen in Washington, D. C. signed a protest over the matter to Mr. Kent Cooper, General Manager of the Associated Press. Pointing to the fact that this was "the most important statement ever uttered by Bishop Oxnam or, for that matter, by any other prominent Protestant," they concluded by stating that "as citi-

zens of this great democracy, which prides itself on freedom of the press and religion, we do ask for an honest and honorable coverage of the news.”

The official answer from Alan J. Gould, Assistant General Manager of the Associated Press, admitting that its report of Bishop Oxnam’s speech was entirely inadequate, is as follows:

"Dear Sir:

You and your associates are quite right in stating that an Associated Press story transmitted from St. Louis, Oct. 28, on the speech delivered by Bishop Oxnam, lacked details of his expressed criticism of the Roman Catholic Church, as contained in a special dispatch to the ‘*New York Times*’ and as added to the A.P. account published by the ‘*Christian Science Monitor*.’ This is regretted.

Sincerely yours,

(signed) Alan J. Gould, Asst. General Manager, The Associated Press."

A Religious War

IT HAS LONG been our contention that this disastrous war is rooted in the religious conflict existing between Roman Catholicism and Protestantism since the Reformation. Mr. H. G. Wells, in his recent book, *Crux Ansata*, confirms this by pointing out that the Nazi-Fascist conspiracy was a part of the Jesuit plan of Counter-Reformation, the aim of which has been to restore the condition of things in religion and government that existed in pre-Reformation times. A moment's consideration of the aims of the Axis dictators makes this clear: one-man rule of the State, abolition of freedom of speech, freedom of the press and freedom of religion, together with reunion of the authoritarian state with only one authoritarian Church.

Americans did not see the war in this light until recently, and now that Fascism has raised its ugly head on this side of the Atlantic in Argentina, it is becoming more apparent to them that the fight is between two cultural and religious traditions — one Latin and Catholic, the other British-American and Protestant. The *N. Y. Times* of last October 6, brought this out in a dispatch from Mexico City concerning the pressure brought by Argentina to force Brazil into a "Latin-American bloc" to oppose United States Protestant influence in all of South America. Quoting Samuel Wainer, former editor of the Rio de Janeiro weekly newspaper *Diretrizes*, the dispatch reported that the pressure of Argentina on Brazilian military leaders was being applied to secure for Latin American countries "the continuity of Spanish and Portuguese cultural and religious traditions as opposed to United States Protestant Materialism."

Here we have very simply and clearly expressed the root cause of the head-on clash between Fascism and Democracy in the whole world today. It is an open fight between the forces that would restore church-controlled, Inquisition government and religion, and those that are ready to suffer and die again to keep open the way of decency and progress for mankind initiated by the Protestant Reformation four centuries ago.

“Make America Catholic”

FIFTY YEARS AGO the Catholic church of the Paulist Fathers on 59th Street, New York City, displayed over the sidewalk a huge banner in papal colors emblazoned with the words, ‘Make America Catholic.’ This is the same church that more recently furnished headquarters for the New York units of the *Christian Front*.

For reasons of discretion it was later decided by the Jesuit strategists of American Catholicism that it would be wiser for the church not to flaunt its intentions too brazenly but to work quietly toward the same end by first getting control of the press and key political positions. At the same time Catholics were not to be allowed to forget that their objective is “to make America Catholic.” Jesuit Father Talbot, editor of *America* and a brain-truster of the *Christian Front*, exhorted Catholics with the following appeal:

“Why can’t we raise a tidal wave that will bring Catholic culture into the United States? Why can’t we make the United States Catholic in legislation, Catholic in justice, aims and ideals?” (*N. Y. World*, Dec. 14, 1930.)

Today the national power of the Catholic church is an open secret. For twelve years it has had exclusive control of the patronage and political machine of our present Federal administration, through Farley, Flynn, Walker and Hannegan. Russia, an ally of our country, cannot even censure the Vatican for its Concordats with Fascist states without the press of this country decrying such criticism as “an insult to the United States.” Catholic propaganda is being served out by Hollywood in one film after another. Max Jordan, an aggressive clerical and friend of Franz von Papen, is the final authority of the NBC radio network in all matters of religion.

Even Catholic publications gloat over their new-found power. The Jesuit magazine *America* in its issue of last February 5 said:

“Our Catholic women today occupy one of the most advantageous positions in their history in America. Taken as a whole, their influence is amazing. Many of them hold places of importance in the professional, business and industrial world.”

But it is in the political sphere of this country that the Catholic church is strongest. It has retained exclusive control of the chairmanship of the National Democratic Committee. The president of the CIO union and the vice-president of AFL are both ardent Catholics. Msgr. Ryan, Bishop Haas, Fathers McGowan and Rice, as well as other priests, have been given prominent positions on governmental boards of bureaucratic Washington. In the State Department there are so many graduates of the Jesuit University of Georgetown that the *Catholic Digest* of last June boasted that Georgetown alumni in the State Department alone are now so numerous that they are “scattered over the five continents.” G. Howland Shaw, until recently Assistant Secretary of State, is president of one of the largest Catholic organizations in the country. Richard Pattee, head of the Latin-American Section of the State Department’s Division of Cultural Relations, is a fervent Catholic and regular contributor to the reactionary Jesuit magazine *America*. No alert student of the United States’ foreign policy needs to be told of the Catholic accomplishments of Ambassador Murphy in North Africa, friend of Darlan, Ambassador Hayes in Spain, friend of Franco, or Ambassador Caffrey in Brazil. Caffrey was decorated by the Catholic church in this country shortly after Brazil ruled against the sending of Protestant missionaries to the half of South America which it controls.

Strategic plans to ‘make America Catholic,’ are not confined to the United States alone. They include all North and South America. The rapidly increasing French-Canadians will before long make the Catholic church master of Canada. Catholics now number almost half of that country, with political power far in excess of what their numbers warrant. Exclusion of Protestant missionaries, from Brazil and other Latin American countries, dominance of clerical Fascism in Argentina (the twin colossus of South America), the rise of clerical Fascism in Mexico under the name of Sinarquism take care of the lower part of the pincers movement that aims to make all America Catholic.

"Father A. L. Danis, professor of social science in the Catholic University of Ottawa and a leading member of the Inter-American Institute of the Catholic church, made no secret of clerical intentions to make all America

into one Catholic bloc. He was quoted in the *Ottawa Journal* of January 19, 1942, as follows:

“With cooperation between the South American countries increasing, French and English Roman Catholics in this country [Canada] along with the Catholics of the United States and South America will be aide to establish an order based upon ideals and traditions of Christianity... In accordance with the doctrines of Pope Leo XIII and Pius XI.”

So conscious is the Catholic church in this country of its rapidly increasing power that it has decided to overhaul its entire machinery in order to consolidate its gains, improve its tactics and aim at new objectives. The *Christian Century* of November 24, 1943, drew attention to this re-organization with the following questions’:

“Do you know that the Catholic Church has been re-examining its whole set-up in the United States? How it has reorganized its overhead agencies? What new lines of approach it has opened to farmers and farm families? What new agencies it has set to work among Negroes? How it is dealing with the intensified industrial structure, and what it is doing to influence the policies of labor unions? How its legal department checks on and advises legislators?”

A cardinal point in the Catholic campaign to Catholicize the United States is to propagandize American Protestants and convert as many of them as possible. The Paulist order of priests gives itself directly to the preaching of Catholicism to non-Catholics. The diocese of Brooklyn has established five Instruction Centers for Non-Catholics. Catholic chapel cars tour the Protestant districts of the South. Everywhere in the country it is the same story. The strategy is that even where Catholic propaganda fails to convert Protestants it will demoralize their opposition to political Catholicism. By a similar technique Hitler succeeded in defeating France before he began his open aggression.

While the Catholic church has raised a cry against the attempts of Protestant missionaries to preach Gospel Christianity in the so-called Catholic countries of South America, it does not hesitate to proselyte Protestants in this country in spite of the fact that five out of six Americans are Protestants. Typical of the high-pressure campaigns to be undertaken throughout the country was the one conducted in Oklahoma City. It was described in a release of the National Catholic Welfare Conference News Ser-

vice in the following words, which are quoted from *The Tablet*, (January 15, 1944) official organ of the Brooklyn diocese:

"One of the first attempts in the United States at a blanket coverage of a city with printed Catholic literature was made here when 50,000 pamphlets were delivered to Oklahoma City homes. The 24-page pamphlet is entitled 'What You Should Know About Catholics'... It required three days for the distributing agency to place the pamphlets in every home, Catholic and non-Catholic, in Oklahoma City.

The text explains simply but briefly the Church itself. Its purpose, authority, etc. Those who wish to verify the statements in the booklet are furnished a list of references taken from the King James version of the Bible.

"Directly in the back of the pamphlet is printed a list of Oklahoma City churches with the names and phone numbers of the [Catholic] pastors, together with a list of Catholic radio programs locally available.

"A feature of the brochure is the back cover which is in the form of a post-card with pre-paid postage addressed to the Catholic Information Guild, 418 N. Robinson, Oklahoma City. On the reverse side of the postcard is printed checking space for, first, those who wish further information about the Church, second, for those who wish to take a correspondence course in Catholic beliefs.

"The distribution of the pamphlets to Oklahoma City was timed with the beginning of convert classes on Jan. 17 and 18, at all city churches. Non-Catholics who respond to the pamphlet will be invited to attend classes at the nearest Catholic Church."

In an attempt to preserve the heritage of the Reformation in this country and counteract the false claims of the Roman Catholic church, Christ's Mission stands alone as the only center for the conversion of Roman Catholics. Against the unlimited financial resources of the Catholic machine, we contend like David against Goliath. All who value the name of Luther, the things he stood for and the liberty he won for us, should not stand idly by while they are threatened with extinction.

The Catholic Church In The American Community By L. H. Lehmann

[This is an outline of a course of five lectures which the author has been giving at The Biblical Seminary in New York. He has prepared it for publication from a term paper presented by Mr. Merrill Graves, one of his students, as requirement of the course. It is hoped that it may serve as an example of the practical value of such a course of instruction for ministers and seminary students, and that it may encourage other seminaries and colleges throughout the country to institute a similar course, is contemplate.]

THE OBJECT of this course was to show a clear picture of the teachings of Evangelical Christianity as compared and contrasted with the teachings of Roman Catholicism. The five subjects treated were as follows:

I. ROMAN CATHOLIC SOTERIOLOGY (SALVATION)

II. ROMAN CATHOLIC MORAL CODE (SIN)

III. THE ROMAN CHURCH AND MARRIAGE

IV. THE ROMAN CHURCH AND POLITICS

V. A CONTRASTING SUMMARY OF ROMANISM AND PROTESTANTISM

As Ministers of the Gospel of Christ, it is our duty to know what is taking place in our community. We must know the institutions and organizations in the community and what are their aims and objectives. Of prime importance, however, is the positive proclamation of the Gospel of Christ. But as

Protestants we must also know the basic premises of our faith. This knowledge leads us to the discovery that the difference between Protestantism and Roman Catholicism is substantially the same today in our American communities as it was at the time of the Reformation when Roman Catholics began to protest against the errors of their Church.

I. Roman Catholic Soteriology

For four thousand years before Christ there was no saviour though there was a universal desire for one in the hearts of all men. During this period two common elements were found in all religions: a sacrificial priesthood and the teaching of an incomplete salvation. The priests were , looked to as mediators between God 'and man. Such an exalted position tended to corrupt them. They were regarded by the people as more than human and used their power over the souls of men for political purposes. They could not offer assurance of complete salvation after death. The best they could offer was continued existence of further expiation and suffering for sin under the general name of reincarnation.

But with the coming of Christ a completely new element was added to religion — salvation in Christ is complete — “to the uttermost,” This is what makes Christianity unique — the “Evangel,” the new message. Sacrifices by priests were no longer needed. Christ is the complete and perfect saviour and mediator between God and man.

It will be noted at once that Roman Catholicism has retained in its doctrine of salvation the basic teachings of pre-Christian religions:

First: a human priest is necessary for salvation. He is believed to be a mediator between God and man who must offer sacrifice daily for the sins of men and forgive them their sins continually in confession.

Second: The “sacrifice of the mass” offered by Roman Catholic priests is a denial of the completeness of Christ’s sacrifice on Calvary. The priest is said to complete the sacrifice of Christ (is even said “to add to and improve upon Calvary”), as if it were defective. Yet there is no assurance of full salvation after death. The possibility of salvation is offered, but only through the Church.

Yet despite this teaching of incomplete salvation — rather because of it — the Roman Church claims tremendous powers. Its pope is the mouth-

piece of God on earth; he is the “Vicar of Jesus Christ” to whom all power is given in earth and in heaven; he is “infallible,” and able to pardon sin, grant indulgences, etc. Yet he can assure no one of salvation after death. If the pope and his priests could assure people of salvation here and now, it would sweep away the entire foundations of the Roman Catholic Church as now constituted. Its whole structure is geared to function in accordance with its teaching of an incomplete salvation. It can thus be easily seen why the Church of Rome was so opposed to the reassertion of the Gospel teaching of full and complete salvation through Christ alone at the time of the Protestant Reformation. It is for this reason that it continues to use every means to destroy the effects of the Protestant Reformation today in our American communities.

The Gospel teaching dispenses entirely with the necessity of priest and pope (Heb. chs. 7 and 10). So destructive of Roman Catholic soteriology is this true Christian teaching, that it is made a mortal sin of ‘presumption’ in Roman Catholic teaching for anyone -to believe that Jesus Christ can completely justify by grace through faith. The decrees of the Council of Trent (Canons 9 to 14) anathematize (curse) all who believe “that by faith alone the sinner is justified” or “that men are justified either by the sole imputation of the justice of Christ or by the sole remission of sin”

Third: Basic in Roman Catholic teaching is its doctrine about purgatory, which is just another name for reincarnation. This is attractive to the human heart, for it offers a second chance in another life no matter how sinful you are in this one up till the moment of death. In spite of the suffering in this lake of fire and the teaching that “Purgatory is a suburb of hell”... and that “the temperature is about the same in both regions,” it has the following advantages: 1. It gives hardened sinners another chance after death, and there is the promise that priests and people on earth, by offering masses and prayers, can get them out in the end or shorten their stay there. 2. It leaves room for continued indulgence in sin, in view of the belief that expiation can be made after death. No Roman Catholic dares to hope that he will get to heaven direct after he dies. He is content to depend on the power of the priest to absolve him before he dies and so make him “not bad enough for hell yet not good enough for heaven.” This is the very best that a priest has to offer.

Roman Catholicism would seem therefore to be primarily a religion of expediency, arranged in such a way that everything done for sinners re-

dounds to the power and prestige of the Church and its priests. Nevertheless, it is a very popular religion, and appeals not only to the weakness of human nature in its own members, but also to that of the vast number of the unchurched and the unbelievers who are affected by the influence of its moral code in the large centers of population in America where Roman Catholics (and sin)¹ abound. Contrasting the Gospel way of salvation and that taught by the Roman Catholic Church, one can safely say they are diametrically opposed.

II. Roman Catholic Moral Code

In the previous section, we have seen that the business of the Roman Catholic Church, is not salvation, for it teaches and promises only incomplete salvation — which is a contradiction in terms, since no one can ever be at the same time saved and not saved. In Christ's teaching, you are either completely saved or completely lost. The real business of the Catholic Church, therefore, would seem to be to foster and specialize in sin. This is proved by an examination of its moral code, which consists mainly in a set of legalisms that multiplies sins by distinctions and divisions and thus creates many ways of committing sin. The corollary of this is that ways and means must be found to make it easy to forgive the multitude of sins thus created. The Jesuits, the ruling caste of priests in the Catholic Church, have specialized in this. Their system of 'probabilism' consists in finding as many reasons as possible for forgiving sins in confession. They go to the extreme of forgiving a person who says he is not really sorry for his sins, but is merely sorry because he can't be sorry, or because he is afraid that if he doesn't say he is sorry he will go to hell.

There are four main divisions of sin in the Roman Catholic Church: 1. Original sin, which is taken away only by Baptism; 2. Mortal sin, which must be confessed to a priest; 3. Venial sin, which need not be confessed and which may be taken away by penances and other means; 4. Sins against Church laws, which in turn may be either mortal or venial.

The Catholic moral theologians keep close watch on all classifications and divisions of sins and often add new ones. They may be said to be specialists in sin. Mortal sin is "deadly" and unless a person in mortal sin is forgiven by a priest before he dies, he goes to hell. But even if he obtains

the priest's absolution, a large but unknown amount of punishment remains to be expiated for in purgatory. Non-mortal sins need not be confessed to the priest, but the priest alone is the judge of what sins are mortal or venial.

The amount one may steal without committing a mortal sin depends upon the economic levels in different countries or sections of a country. In the United States it has been laid down that one may steal up to \$40.00 without committing a mortal sin.² Drinking, gambling and other habits considered as vices by Protestants are not counted as sins at all except when indulged in to excess — the point of excess being left to the confessor to determine. Specious ways are found by which one may break the Ten Commandments without committing sin.

If one is in extreme need of something, he can steal it from another if by doing so he does not reduce the other person to his state of need. Likewise, one may secretly compensate oneself for services or goods to which he considers he has a right. Some of the most deadly sins are those against the Church's own laws — missing mass on Sunday or eating meat on Friday. Joining in prayer with a Protestant, and, in some places even entering a Protestant church, is a mortal sin. It is more difficult, for instance, for a priest to obtain pardon for the sin of getting legally married than for the crime of murder.

This expedient regulating of sin and vice appeals to many who are not members of the Roman Catholic Church. It is very profitable for those engaged in the liquor business, gambling and other vices. It appeals to the weaknesses of human nature. Above all, it secures the Catholic Church's power over men, in this life and the next.

The Contrast

The Gospel

Sin is sin and only absolution for sin is through New Life (regeneration) in Christ.

Roman Catholicism

Sin is our business. Nothing is taught about ending sin. You cannot escape sin even in death.

III. The Roman Church And Marriage

Marriage in the Roman Church is considered a sacrament and as such the Church alone has complete authority over it. Neither the State nor Protestant Churches have any inherent right to legislate for the validity of marriage. Divorce is not recognized but is circumvented by means of annulments.

The Catholic Church has never relinquished this claim over marriages of all baptized persons — Protestant and Catholic. Before the Reformation it was not possible for any baptized person to be married outside the Roman Catholic Church, and after the Reformation all Protestant marriages were condemned. Not until the *Ne Temere* decree of 1908 were Protestant marriages recognized by the Roman Church as valid, and then only through the blanket dispensation contained in this decree. But even after 1908, the Church of Rome still refuses to recognize as valid any marriage of a baptized Roman Catholic and a Protestant (or two Catholics) contracted before a Protestant minister or a civil judge. Catholics married before a Protestant minister are also excommunicated.

Mixed marriages are permitted by the Catholic Church only by formal contract.³ Among the conditions in this contract are: the marriage must be performed only by an authorized Roman priest; all spiritual rights of the unborn children must be assigned completely to the Roman Catholic Church. Mixed marriages are also used as a means of proselyting. The Protestant party must take instructions in the Roman Catholic religion and the Catholic party is obliged to do everything possible to convert the Protestant party to the Roman Catholic faith.

Many and devious excuses are found to annul marriages of Catholics so as to permit another marriage. One is if the marriage was performed before a Protestant minister, or If there was a defect in the baptism of the Protestant party. One of the most fantastic was the reason given for annulling the marriage of Consuelo Vanderbilt to the Duke of Marlborough — both Protestants originally married in a Protestant Church. It was proved that she had been forced into the marriage by her mother. This, in the regular course of events, would have been a canonical cause for annulment, but it so happened that it was also proved that she had left her husband but went back to him of her own free will. This, again, according to Roman canon law,

would have made the marriage valid. But, in order to free the Duke to marry a Catholic girl, the Roman Rota decided that since she was a woman, she would not have known this provision of canon law, and therefore her marriage was not automatically validated when she voluntarily consented to go back and live with her husband. It was further stated that even if she did know this provision of canon law, “such knowledge was not to be presumed in a woman.”

A solution to the problem of mixed marriages still needs to be found by Protestants, and it is necessary that Protestant congregations and their pastors get together to devise ways and means of preventing their members from marrying Roman Catholics and signing away the spiritual rights of their unborn children.

IV. Nature And Structure Of Roman Catholicism

Roman Catholicism claims exclusive right to divine existence. It is the only Church chartered by God. Almighty God gave the charter to Peter through Christ. Thus it is the only Church that has a right to exist. The Roman Church is the sole caretaker of the spiritual life of all people.

Since the things of the spirit are above material things, the Roman Church also claims superior control over all other institutions of human life — education, marriage, charitable works, cultural activities, (movies, radio, hospitals, press and theater), politics and economics. As an absolute power under God, the Roman Church claims absolute power in everything that affects mankind. It claims to be a “perfect society” independent of and superior to the civil State, which is also a “perfect society” but only as regards the material aspect of things. In the United States the Roman Church is not recognized as such, but only as a ‘hierarchy.’ The nature of this ecclesiastical hierarchy of the Roman Catholic Church is totalitarian, with the pope as indisputable dictator. Protestant Churches in America after 1776 adapted themselves to the democratic ideology which has been characteristic of the United States from that time till now. It is the admitted aim of the Roman Catholic hierarchy in America today to supplant that Protestant democratic culture, that has lasted for 150 years, with the Roman Catholic authoritar-

ian brand of culture. This would completely change the nature of all American institutions listed above.

Since the Roman Catholic Church is not recognized in American law as an independent juristic entity, it incorporates its dioceses and institutions only in those few states which have Church incorporation laws that suit its purpose and enable it to function as an authoritarian government without any democratic control by its members. In many States it does not incorporate at all, and the bishops hold all property in their names. Thus the source of all its power is kept in line with its Canon Law #1518 that: “The Roman Pontiff is the supreme administrator and dispenser of all the Church’s goods and properties.”

There is no tolerance in Roman Catholic countries for “heretics,” yet complete freedom to teach and propagate its own teachings is claimed as a right in non-Catholic countries like the United States.

V. Summary Contrasting Romanism And Protestantism

Romanism

1. Necessity of a sacrificial priesthood. Incomplete salvation.
2. You cannot escape sin, even after death. Your only hope, which is not sure, is in the Church, which controls sin.
3. Marriage is a sacrament and only the Roman Catholic Church has authority over it.
4. Claims jurisdiction over all institutions of life.

Protestantism

1. Priesthood of all believers, and high priesthood of Christ only. Complete and full salvation in Christ.
2. Sin is sin, and the only absolution from sin is through a New Life in Christ.
3. An honorable estate, personal under God and the State.

4. Institutions of life are the creation of the Spiritual Church in the hearts of believers who delegate authority to representatives of their choosing to order their functioning in the public forum.

Other Source References Used In This Course:

Romanism and the Gospel, by C. Anderson Scott (\$2.00)

Our Priceless Heritage, by Henry Woods (\$2.00)

The Catholic Church in a Democracy, by L. H. Lehmann (25¢)

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1. Bishop John F. Noll of Ft. Wayne, Ind., admitted last March 12 that: “Nearly all the evils of society prevail most where we [Catholics] live and not where Protestants live” as quoted in the *N. Y. Times* of March 13, 1947.↵
 2. For photographic proof, see *The Secret of Catholic Power*, by L. H. Lehmann.↵
 3. For photographic evidence of these contracts, see *Mixed Marriages in the Catholic Church*, by L. H. Lehmann.↵

Protestantism

A Kingly Priesthood [Peter's Doctrine]

THOSE WHO INSIST that Peter was the first Pope entirely disregard the fact that he felt in writing, as part of the Bible, instructions as to how the Christian church should be ruled. They read intently the encyclical letters of Pope Plus XII, but either ignore or are unaware of the letters of the Apostle Peter, which no Pope today would dare to emphasize.

For Peter preached and put into writing the principles of the real New Order of the Christian dispensation. He would have been untrue to his Master had he taught that one man could be an autocrat over other men, either in spiritual or political matters. "Ye are a chosen generation," he told the early Christians, "a royal (kingly) priesthood." (I Peter 2:9). Peter's doctrine is that each one is his own king and his own priest. This is democracy with a vengeance! In civil government each one was to possess the highest governing power, and, as in our American democracy, merely delegate this power by election, for a limited time, to those he chooses to represent him in the work of governing.

Most important of all, Peter taught that in religious matters each one is his own priest, a member of "a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." (I Peter 2:5)

Peter furthermore expressly forbids the ministers of the Christian religion to lord it over the flock. He exhorts them as elders, as he himself is just an elder, not to use force in the ordering of things within the church. How then can the Pope of Rome, who claims to be Peter's successor, consider himself an autocratic king in temporal affairs and the sole mouthpiece of God on earth?

The history of the Popes is in direct contradiction to the teaching of Peter. Instead of following Peter, the Popes have imitated the Caesars of the Roman empire and the *Pontifex Maximus* of the pagan religion of Rome, whose title they appropriated. They have always supported tyrannical

monarchy and brutal dictators who oppressed the people, who are true priests and kings in the Christian sense. They have killed this right of the people by condemning it as “socialism” and “communism.” No doubt, if Peter were on earth today, the Pope would brand him too as a Communist—and a Jewish Communist at that.

Hierarchies and Heretics

FEW AMERICANS connect the Fascist tyranny with ritual and dogma. Yet it was by means of these that Mussolini, Hitler and their imitators put it over on the peoples of Europe.

Ritual divides people by establishing hierarchies of powers that lord it over the masses, and dogma makes heretics of all who do not conform to regimented beliefs. Side by side with hierarchies and heretics there is created the idea of a cruel God, the opposite from the God and Father of us all as taught by Jesus Christ.

The God that can salve the hurt soul of humanity today is that God and Father of us all, who is supremely concerned with human brotherhood, with the reign of justice and love on earth, not with the forms and rituals and the arbitrary dogmas of the Middle Ages.

Emphasis on the forms of worship as of divine origin and appointment has divided mankind into hostile, hating groups, and prevented combination and cooperation for the common good. The year 1945 should see the end forever of the uniformed hierarchs of the Nazi-Fascists and their plan of dividing and regimenting mankind. We hope it will also see the beginning of the Christian religion of universal brotherhood under the loving God and Father of us all.

Sabbath Observance

WE HAVE RECEIVED criticism from some because of the statement of historical fact on page 260 of our December issue that, “the observance of the Sabbath or seventh day of the week as commanded by the fourth commandment of God, was changed by the church of Rome to Sunday, the first day of the week...”

Most of our readers know the arguments pro and con in this controversial question. But no amount of argument can change *the historical fact* that the Council of Laodicea in 343, under the Emperor Constantine’s dictate, decreed as follows:

“Christians shall not Judaize and be idle on Saturday, but shall work on that day; but the Lord’s day they shall especially honor, and, as Christians, shall, if possible, do no work on that day.”

The following should be noted:

1. The Sabbath itself has never been changed. Even the Roman church ritual still calls Saturday *Dies Sabbati*.
2. The “observance” of Sunday, the first day of the week, was customary among the early Christians, as may be seen from Acts 20:7.
3. The decree making this observance of Sunday was commanded by the Council of Laodicea, and Roman Catholics to this day are bound under pain of eternal damnation to “keep Sunday holy” by going to mass.
4. Opposition to Judaism was the chief reason for the change.
5. Jesus Christ did not change any of the Ten Commandments of God. The only justification of the change decreed by the Council of Laodicea was the custom or tradition of Christians previous to that time.
6. Salvation under the New Testament dispensation is by faith in Christ’s all-sufficient work of redemption, not by observance of days, forms and ceremonies.
7. Our aim is to present facts of objective truth, and to leave it to each one to act on them according to his conscience under the guidance of the Holy

Spirit.





Freedom And The Protestant Ethic

ROMAN CATHOLICS are not aware that the great fundamental principles of American freedom — equal rights in a free State, equal privileges in a free church, and equal opportunities in a free school — are the heritage of Protestantism.

Rev. Dr. Alfred G. Walton, speaking recently in the Baptist Church of the Redeemer, Brooklyn, N. Y., stressed this fact as follows:

"The founding of the American Colonies was an outgrowth of the spirit of the Protestant movement which began in the sixteenth century. The Pilgrims and the Puritans who settled in New England laid the foundations of a new freedom and a new government, the spirit of which was rooted in the religious freedom which they sought. Out of that conception came the ideal of democratic government. Protestantism exalted the individual and the individual's right to think for himself and to act for himself.

"Standing for self-government in the Church as over against the government of the State or ecclesiastical authority, there developed the idea of self-government in other fields.

"The whole life of America has been built around this ideal of freedom. It has elaborated itself in a multitude of ways, in freedom of speech, freedom of assembly, freedom of the press and freedom of conscience... Whenever we acknowledge any form of freedom, we are sharing in the heritage of the Protestant movement."

Cauterizing The Conscience By L. H. Lehmann

ST. PAUL (I. Tim. 4:2) warns against those “speaking lies in hypocrisy; having their conscience scored, with a hot iron,” thus depriving it of the power of making moral distinctions.

It was against this crime in the theological system of the Roman Catholic church that the Protestant reformers particularly protested — the same system that is practiced in the Roman Catholic church today. The demand for reformation in the sixteenth century was primarily a moral one, and turned upon the conviction that the teaching and practice of the church of Rome were not in accordance with the moral law of God. In the Roman Catholic church the individual conscience is cauterized and robbed by the church’s theologians of its right to discern between truth and lying, between honesty and fraud.

The theologian has his place in religion, but his task is limited to instructing us in matters of doctrine, discipline and worship. The scholar, too, has his place in religion, which is to help us understand obscure sayings and difficult problems. But the really important factor in religion is the individual conscience.

In the Roman Catholic church the theologian has usurped all three of these, and the result has been on the one hand, the stultification of the moral conscience in the Roman Catholic people, and on the other, the twisting of morals by the theologians to serve the power and organization of the church. Thomas Carlyle, famous British author, has well said that the Jesuits have “poisoned the wellsprings of truth.” More horrifying still is the “moral theology” of Alphonsus Liguori, who is counted a saint and a “doctor” of the church — of equal rank with Augustine, Chrysostom and others — whose textbooks are standard on moral questions in all Roman Catholic seminaries. The “moral” teachings of Liguori, if they could be read in their original Latin, would fill every right-minded person with horror. For there

he outlines the ways in which falsehood can be used without really telling a lie: the ways in which the property of others can be taken without stealing; how the Ten Commandments can be broken without committing deadly sin. No one should wonder, then, that the proportion of Roman Catholic criminals in our jails and penitentiaries, and of juvenile delinquents, far exceeds the percentage of Roman Catholics in the United States. It is significant that the Protestant reformers insisted on the public recitation of the Ten Commandments by the minister and people in their church services. This is particularly evident still in the Sunday services of the Protestant Episcopal church and the Reformed churches in this country.

This important matter of the treatment of the conscience creates the pivotal point of difference between Roman Catholicism and Protestantism in religious affairs, and between Fascism and democracy in governmental matters. When a theological system goes out of its domain and assumes to itself even the consciences of men, it sets up a religious totalitarianism. Mussolini, Hitler and the other Fascist dictators did this same thing. They took away the right of the individual to follow his own conscience as to what is right and wrong in matters of government and made the "leader," the *Fuehrer*, *Duce*, *Caudillo*, the sole arbiter of right and wrong. By restoring the conscience to the individual, the Protestant Reformation not only checked the abuse of spiritual totalitarianism in the church, but also established the right of the individual to democratic freedoms in the State.

William L. Sullivan, the Irish-American priest of the Paulist order, who left the Catholic church, in his book, *Under Orders*, traces the whole failure of Roman Catholicism as a Christian church to its abandonment of the moral law and the fabrication by its theologians of "molds and forms that do violence to a man's inmost life, and which constitute an irksome artifice which falsifies him, rather than a joyous guidance which develops and fulfills him." He saw that the moral law of God "required of me that I should see evil as evil everywhere and in whomsoever, without respect of persons or station," and that evil does not cease to be evil when sprinkled with theological perfume.

The strength of the Roman Catholic church organization, which many foolish Protestants envy, lies in its authoritarian discipline and theological system. But these do not make true religion, which may and does co-exist with imperfect discipline and organization. True religion cannot be found where deliberate attempts are made to break down the strictness of the

moral law. For this reason, those who value true religion and appreciate its beneficial effects on society should not cease to protest against the church of Rome and its moral code which seems to be purposely framed with the design of cauterizing the conscience of its members, as foretold by the Apostle Paul in his Epistle to Timothy.

U. S. SENATOR MAKES OBEDIENCE



**CONNECTICUT'S SENATOR BRIEN
McMAHON KISSING THE HAND OF
ARCHBISHOP SPELLMAN OF NEW
YORK AFTER RECEIVING HONORARY
DEGREE OF DOCTOR OF LAWS FROM
JESUIT FORDHAM UNIVERSITY LAST
JUNE 12.**

*It is not the American way to bend
the knee before any man and kiss his
hand.*

Life Or Death

“He that hath the Son hath life and he that hath not the Son hath not life.” — I John 5:12

CHRISTIANITY differs from all other religions in that it does not deal in half measures. It is an ‘either-or’ religion. You are either saved or not saved; regenerate or unregenerate; spiritually alive or dead. You are either quickened in Christ Jesus, possessing the light of his spirit and the power to walk therein, or you are dependent on the natural heart in spiritual darkness and without divine power.

The reason is that Christianity is the only religion whose motive power is of an entirely different order than anything in the natural man. The power of God must always have an effect that is complete and perfect both in saving and condemning. The power of nature can accomplish what is only partially right. Thus the sanctification of believers, their union with Christ, their having died and having been together raised in Christ Jesus as their new covenant head — all these can only be accomplished by the saving power of Christ. When taken over by men, they are lowered down to suit the ways of the world.

This is what the Roman Catholic church has done. It teaches that, by its law and ritual, sins are forgiven in part; that by them a man may remain not good enough for heaven yet not bad enough for hell; that the spirit of God may be in men while they are yet dead in sin; that intercession of the Virgin Mary and of saints can make up for the lack of the redemptive power of Christ; that one can die half-saved and complete the work of his salvation in the fires of purgatory; that without the offering of sacrifice daily by priests for the sins of men, no one can be saved at all.

Against this Paul definitely states (Gal. 3:21): “If there had been a law given which could have given life, verily righteousness should have been

by the law...”

Nothing in the natural heart of man has the power to originate and maintain the grace of salvation or the light of truth. A lamp or window may be called a light, but only in the sense of communicating or transmitting it from its source. Thus the heart when quickened in Christ receives of his spirit the light, and power to walk therein.

Why wonder, then, that men today are helpless in face of the release of physical forces they cannot control? If they are not born of God, regenerate, fully alive in Christ, active transmitters of the power of his spirit, they are dead and their world will remain a nightmare. It is a cruel mockery to exhort men to obey God and love their neighbor until they have first received the life that can only be had through faith in Christ Jesus.

The Myth Of Catholic Apostolic Succession By Henry F. Brown

From *The Converted Catholic Magazine*, Oct. 1946

Unsuspecting Protestants are easily deceived by the bold but unsubstantiated claim of Roman Catholicism to an unbroken line of “apostolic succession” of its popes, bishops and priests. The claim is categorically stated as follows: Jesus ordained Peter, Peter his successor, who in turn ordained another, and so on down to the present pope. Thus “apostolicity” is exclusively claimed as certain for all popes, bishops and priests of the Roman Catholic church.

In the first place the entire claim rests on Peter’s being in Rome as pontiff — which never has been proved. It is stated that there must be “continuity with the church founded by Jesus Christ,” and that only the Roman Catholic church has maintained this “unbroken chain of successors.” — (*Catholic Encyclopedia*, Vol. 3, p. 642).

If it is true that Peter was the first bishop of Rome, how then could Paul be a legitimate apostle? For it is certain that he was not called by Peter and that he was not consecrated by Peter laying hands on him. He was called directly by Jesus (Acts 9:15), independently of Peter. He was baptized by Ananias, a disciple (Acts 9:17, 18).

When Paul attempted to associate himself with Peter and the rest of the apostles they refused to believe that he was not a spy. After being sponsored by Barnabas, a layman, the apostles tolerated him (Acts 9:26, 28). He was not accepted as an apostle by Peter and the others, and disappears from our view for a number of years (Acts 9:30.)

The laymen from the scattered church in Jerusalem preached the Gospel in Antioch (Acts 8:1, 4:11, 19), and raised up a church without the intervention of Peter. Barnabas, the reconciling layman, was sent to investigate the non-conformist church. He remembers Paul in Tarsus and goes to find him

(Acts 11:25, 26), and these two laymen preached the Gospel of Christ with such success that they were the first to be called “Christians.” Then the Holy Spirit instructed this unauthorized church — if to be authorized — they must have a permit from the pope — to consecrate Paul and Barnabas as apostles (Acts 13:1, 3).

Thus we see that Peter, if he were indeed the first Roman pope, refused to accept Paul, though Jesus himself had called him to a very definite task. This great apostle Paul was consecrated, not by the laying on of Peter’s hands, or of any of Peter’s agents, but was consecrated by unauthorized laymen in a non-conforming church!

Paul reviews the history of this experience. He says he received his Gospel from Christ and not from Peter (Gal. 1:11, 12). He denies that he communicated with the “hierarchy” (Gal. 1:17), but went instead to the desert to talk it over with God alone, and that his first visit to Jerusalem after his conversion was three years after that memorable event (Gal. 1:18). He remained but two weeks, and nothing apparently happened to authorize him to preach with any legitimacy. There was no “continuity with the church founded by Christ,” if the laying on of hands was required to obtain that.

Paul ignores completely his lack of apostolic ordination at the hands of Peter. He made thousands of converts to Christ, organized churches (Acts 14:23), consecrated elders or bishops (Acts 30:17), and sent men whom he had consecrated as bishops to consecrate others (Titus 1:5, 7). In other words, he built up a church that was entirely non-conforming, having no legitimate connection with Peter’s church.

Fourteen years later Paul, the non-conformist apostle, went to Jerusalem, and there the apostles reluctantly gave him the right hand of fellowship (Gal. 2:9). But there was no submission to Peter, no reconsecration of Paul. On the contrary, this intrepid, fearless, un-compromising apostle “withstood Peter to the face” (Gal. 2:11), and they divided the field between them (Gal. 2:9).

The Roman Catholic hierarchy faces here the dilemma either of rejecting its vital and basic doctrine of apostolic succession — the chain of Peter and consecrated priests — or of rejecting a specifically chosen messenger of heaven, St. Paul. If Paul were rejected — which the Roman church must do to be logical in its doctrine — with him goes a large portion of the New Testament, most of the Christian doctrine of the church, because it is

Pauline, and some of the greatest early churches, Antioch, Ephesus, Corinth, and Thessalonica, because these are the fruitage of this “illegally” consecrated non-conformist.

But Paul never considered himself unconsecrated nor less-authorized than any of the other apostles, though the hands of Peter were never placed on him (2 Cor. 11:5): “I regard myself as no wise inferior to the great apostles,” he says (New Revised Catholic New Testament).

The Roman Catholic church does not reject Paul, but by accepting him it rejects its own essential doctrine of apostolic succession. By accepting him as an apostle it furthermore destroys its claim to be the exclusive mouth-piece of the Holy Spirit. The Holy Spirit demonstrated in the choice of Paul that He alone is the Vicar of Christ and there is no need of a pope. By the same token John Wesley was the apostle of God to England, so was Whitfield, though these men were not in communion with Peter’s successor. Dwight L. Moody was Christ’s apostle, and so is every Christ-chosen minister of God.

Protestants reject absolutely the mechanical conception of apostolic succession through the long line of wicked popes of the Middle Ages. They follow, rather, the prophetic succession of the Hebrew prophets. When God wanted a messenger in the Old Testament He didn’t request the high priests for one, but simply called the man: “Whom shall I send, and who will go for us?” He asked Isaiah. That fine man of God responded, “Here am I, send me.” (Isa. 6:8). These were Spirit-chosen men, endowed and ordained by the Holy Spirit. Elijah was sitting by his sheep in Gilead when “the word of the Lord came unto Him” (1 Kings 17:2). Amos was a shepherd when God took him (Amos (7:14, 15). Jeremiah was called before his birth (Jer. 1:5).

Of all the prophets of the Hebrew succession we can think of none who was consecrated by the high priest of his time, or even by the prophet who went before him. Each man was chosen directly by God. That is the Spirit-governed prophetic succession versus the mechanical “apostolic succession” of Roman Catholicism. And that is the system of ministry that the Protestant church in its evangelical branches holds today.

Can Protestantism Survive The Pope's Bid For World Control? An Address By L. H. Lehmann

Delivered in Toronto, Lindsay, Brantford, London, and Hamilton, Ont., Canada, in connection with the Annual Meetings of The Canadian Protestant League, October 22 to 28, 1946.

THERE IS NO DOUBT that the time has come when Protestants must take definite action to defend the heritage of their faith against the aggressions of the Roman Catholic church. Protestant leaders are becoming aware of this fact, and warn of the need for definite action. Dr. W. W. Ayer, Pastor of Calvary Baptist Church, New York City, for example, in a recent series of articles on the future of Protestantism, declares:

“Protestantism, as a religious and social force in America is rapidly being driven into a corner, and soon will be fighting for its very life if the present trend will continue.”

Of Roman Catholicism in America, Dr. Ayer says:

“We have noted the growth of the Roman Catholic church — its powerful personnel, its ever-expanding institutions, its alertness and efficiency, its ability to get tremendous publicity for its causes and religious pageantry... all of which is shoving Protestant Christianity out of the publicity picture, making the religious public feel that the faith on which our nation was largely founded is now passé”

Dr. Ayer speaks truly when he points out:

“It was Protestantism largely that gave this world the greatest and freest country on earth. It was the centrality of Protestant belief and Protestant institutions that made for our greatness.”

Never before, in our times, has the Vatican made so clear its determination to seize world control. Pope Pius XII took advantage of the most solemn occasion last February 20, before his entire College of Cardinals gathered in Rome, to issue a call to the Catholic church throughout the world to mobilize for war. Herbert L. Matthews, noted *New York Times* correspondent, styled the Pope's speech "the mobilization of world Catholicism" and a call to "open war." He agreed with other correspondents in Rome that at last the Roman Catholic church had openly and officially declared its aims for worldwide political power. Even the conservative *New York Herald Tribune*, second largest of New York's morning newspapers, in an editorial on February 23, stated that "it is the deliberate intention of the Catholic church to move more actively into mundane affairs."

The Pope, himself, passionately declared:

"The church must reject, more emphatically than ever, that false and narrow concept of her spirituality, which would confine her, blind and mute, in the retirement of the sanctuary."

How much the secular press publicizes the Pope's bid for power, may be seen from the following quotation in the *Saturday Evening Post*, of September 21, which says:

"Under Pope Pius' leadership the Catholic church has emerged as the most successful force in politics this side of the 'iron curtain.'"

Roman Catholic newspapers have taken up the cue, and hail this open declaration of war by the Pope. The *Catholic Register*, popular Catholic paper published in 43 States, had banner headlines recently (Sept. 22): "Pope Pius XII World's Greatest Man." "Magazine Editor Sees Pius XII as Top Statesman and Church Leader in World Crisis."

Roman Catholic Bishop Henry J. Grimmelman, of Evansville, Ill., urging a group of Catholic businessmen "to active participation in politics," told them, according to the *Chicago Tribune* of last May 5: "The Pope wishes the clergy to enter politics, and not to confine themselves to the sanctuary. The idea that the church is not in politics is dangerous."

A sample of what the Roman Catholic church in America is doing to line up its forces under the banner of "militant Catholic action" was contained in a speech by Bishop John F. Noll, of Fort Wayne, Ind., before 1,000 delegates to the National Council of Catholic Women in Kansas City, Mo., last September

23. This Roman Catholic women's organization claims 5,000,000 members, and Bishop Noll's crusading speech, according to the *New York Times'* report, was intended to rally these 5,000,000 women to fight on every front in American life — “for militant action in professional, educational, trade union, and political fields.” Bishop Noll called upon the following for aggressive action: Catholic members of Congress, the thousands of Catholic industrialists, bankers, Catholic lawyers, physicians, and graduates of Catholic colleges. He also called upon Catholics in organized labor, claiming that Catholics constitute from forty to fifty percent of Labor Union memberships. In the field of politics, Bishop Noll declared:

“The time has arrived when Catholics should not be blind voters in keeping with their long-time Democratic or Republican faith. Before voting they should consider the candidate's fitness, and the measures he proposes to support.”

The strategy of the Catholic church therefore is obvious:

To cross all lines — in politics, business, religion, labor, and the professions — in order to gather under its banner every conceivable force in the Protestant democratic world. It will then be ready to launch us all into its frightful “holy war” against Russia.

The aim of the Vatican is to crush the English-speaking democratic countries by means of this annihilating war against Russia. And what should rouse us to action is the fact that in doing so, the Pope is merely carrying on where Hitler left off. The Pope first beat the war drums for Hitler; now he is beating the drums for war against Soviet Russia. Very few people were aware how much the Vatican was involved in the rise of Mussolini and Hitler to power. Even the keenest observers in the United States were not aware of this fact until it was almost too late. In 1940, when Hitler's legions had already broken through Belgium and the Netherlands, and were over-running France, and threatening England, American people were still unaware of the threat to their own safety, and totally ignorant of the part which the Vatican had played in the Nazi-Fascist war against Christian civilization. Louis Munford, noted author, wrote a book at that time entitled: *Faith for Living*, and on page 160 he says:

“Political interpreters have set various dates for the beginning of the Fascist uprising against civilization; but most of them go back no farther than 1931. This is a curious blindness; for the beginning of the betrayal of the Christian world, very plainly, took place in 1929, in the Concordat that was made between Mussolini and the Pope.”

The same was the case with regard to Hitler, who would have been a complete failure had it not been for the support given to him by the Vatican. In his book on Franz Von Papen, *Satan in Top Hat*, Tibor Koeves, (page 215), says of the Vatican's Concordat with Hitler which was signed by Pope Pius XII and Von Papen:

“The Concordat was a great victory for Hitler. It gave him the first moral support he received from the outer world, and this from the most exalted source. Upon Von Papen was conferred the highest papal decoration and... the man who caused the downfall of Bruening was now feted as Defender of the Faith.”

Having failed to establish world dominion in alliance with Mussolini and Hitler, the Vatican is now using their slogans to lead a crusade, under the guise of democracy, for a holy war against Russia, and thereby to force English-speaking Protestant democratic countries under its banner.

This places the great body of Protestant and non-Catholic people in a dilemma. Protestants of the United States, Canada and England, abhor the philosophy of Marxist Communism as much as they detest the teachings and intrigues of the Roman Catholic church. But the strategy of the Vatican is to try to force this great body of Protestant people to believe that they must take refuge under the Pope's cloak, as the only way to save their Christian faith. But is Communism more of a threat to us than Roman Catholicism? In the whole of the United States there are very few Communists.¹ They can scarcely muster 50,000 votes all told in a national election. The Roman Catholic church, however, has a voting bloc of many millions of votes in the United States alone. It claims close to 30,000,000 followers in Canada and United States combined. There are close to 6,000 well-trained Jesuits in the United States, the largest group of Jesuits in any country. England has over 4,000 of them. Already the Roman Catholic church, to a great extent, controls business, the movies, education, and influences politics in all the largest cities of the North American Continent. Local politicians in New York, for example, will never dare to undertake anything without consultation first with the “power house” — the Cardinal's residence on Madison Avenue. You have the same condition here in Canada, I expect. I will not mention South America, Argentina especially, and the treatment of Protestants in those countries where the Roman Catholic church has control of the Government. Nor will I mention Franco Spain, Salazar's Portugal, two definitely Fascist countries, completely under the sway of the Roman Catholic church, and where freedoms are un-

known — where Protestantism has no legal existence, where the masses of the people live in fear, ignorance and economic slavery.

There is no real, immediate danger of Communism getting control in the United States, Canada or the British Empire. But not only is there the danger of Roman Catholicism getting control; it already is firmly entrenched in all those countries. The Federal Council of Churches recently issued a statement regarding our relations with Russia, and wisely declared:

“War with Russia can be avoided, and it must be avoided, without compromise of basic convictions.”

Mr. Sumner Welles, speaking at Convocation Hall here in Toronto a few days ago, categorically declared:

“I regard it as a delusion, and a dangerous one, that democracy and communism cannot exist simultaneously in the same world.”

President Truman likewise, in his speech at the opening of the United Nations this week in New York, expressed himself in like manner. None of these top statesmen, however, will dare tell the public that it is the Roman Catholic church who is the war monger whom we must resist.

The real object of attack by the Catholic church is not Communism, but Protestantism. For the past 400 years, since the Reformation, the Jesuits and the Catholic church have tried every means to destroy the work of the Reformation — by fire and sword, by intrigue and political maneuvers. They look upon Communism, in fact, merely as a by-product of Protestantism, because it was Protestantism that first destroyed the political power of the Pope over all the nations of Europe in the 16th century. Its present attack on Russia is an oblique kind of blitzkrieg on Protestantism.

The result of this papal strategy is the fact that two totalitarian forces — Rome to the right of us, and Russia to the left of us — are rising up like two giants to battle for the possession of the great mass of Protestant and democratic nations in between. Most dangerous to us is the idea being propagated that we must choose either one or the other to rule us. An inferiority complex is being bred into Protestant people, that they no longer have the power themselves to find a way out of this dilemma, and that they must choose either to run for protection under the Pope’s coat tails, or allow themselves to be swallowed up by the Red Dragon of Russia. It all tends to make Protestants forget

that they have a greater power than that of Rome and Russia combined — the very power of God in the Gospel of Christ.

Protestants need scarcely be reminded of what happens when the Roman Catholic church gains dominion over any country. They would do well, however, to recall what happened in the past in England and Europe. I have only to mention the massacre of St. Bartholomew's night of August 24, 1572, and of the torture and killings in England under Bloody Mary. You know of the attempts of the Pope's agents to assassinate Queen Elizabeth even after the power of Rome was destroyed in England.

A recent edition of the *Saturday Review of Literature* (July 23, 1946), reviewing Evelyn Waugh's book on Edmund Campion, one of a band of Jesuit saboteurs who invaded England to stir up rebellion against the Queen, quotes the public orders of the Pope's Secretary of State to kill Queen Elizabeth as follows:

“Since that guilty woman of England rules over two such noble kingdoms of Christendom and is the cause of so much injury to the Catholic faith and loss of so many million souls, there is no doubt that whosoever sends her out of the world with the pious intention of doing God service, does not sin but gains merit.”

The recent news of what happened in Yugoslavia is a sample of what must be expected when the Catholic church gets into power in any country. When Hitler and Mussolini, with the direct help of the Vatican, took over Yugoslavia, they set up the puppet regime of the assassin Ante Pavelitch, head of the Ustashi. The Duke of Spoleto, cousin of the King of Italy, was made King of Croatia and his appointment was confirmed by the Pope who received the new king in private audience in April, 1941. Pavelitch was also received in audience by the Pope the following day and then set out for Yugoslavia to carry out the plan of murder and forced conversion of the Serbians to the Roman Catholic church.

The part taken by Archbishop Stepinac in these murders and forced conversions is given in detail by Sime Balen in the *New York Times* last week (October 15, 1946). This Sime Balen is at present Counselor of the Yugoslav Embassy in Washington, D. C., and describes himself as “a Croat and a Catholic, and an eye-witness to the tragic events in Croatia from 1941 to 1945... The Ustashi torturers of the Pavelitch regime, with which Archbishop Stepinac was so closely allied under Hitler's protection” he says, murdered during those years approximately 50,000 Croatian and Bosnian Jews, or over two-thirds of Yugoslavia's pre-war population of 70,000.”

ARCHBISHOP STEPINAC GREETES THE ASSASSIN ANTE PAVELITCH



Archbishop Stepinac of Zagreb is here shown shaking hands with Pavelitch, head of the murderous Ustashi, on New Year's day, 1943. He is conveying to Pavelitch cordial good wishes for the New Year on behalf of Pope Pius XII, as recorded in N. Y. 'Herald Tribune' of February 21, 1948.

As to the murder and forced conversion of the two million Orthodox Serbs in Croatia, this Roman Catholic official and eye-witness declares:

“There were two million Serbs in Croatia when Hitler set up the Pavelitch puppet regime in April, 1941, and the policy then officially proclaimed was that a third of these were to be forcibly converted from the Orthodox to the Catholic faith, a third were to be driven back to Serbia, and a third were to be killed. Dr. Stepinac, a member of Pavelitch's parliament (Sabor), Apostolic Vicar in Pavelitch's army, and a member of the Committee for the Conversion of Serbs to Catholicism, made no effort to save these priests and did not even intervene on behalf of his colleague, Dr. Dositej, the Metropolitan of Zagreb who was barbarously tortured before being put to death... I am told that it is hard for Americans to comprehend the enormity of these crimes. For us who lived through them it is hard to forget.”

Remember, this is not taken from some medieval history, but is an eyewitness' account in the *New York Times* of last week.

As a result of the trial and conviction of Archbishop Stepinac, the Vatican solemnly excommunicated Marshal Tito and his government on October 14th. Herbert Matthews, the *New York Times*' reliable correspondent in Rome, called the following on that date:

“The Vatican’s step is without precedent in recent history, though communications even of royalty were not unknown as late as the last century. Although Adolf Hitler was a Catholic, he was not excommunicated for his persecution of religion.”

Here we have a proof that the Roman Catholic church has not changed its medieval method of destroying its enemies. When persuasion fails, it uses fire and sword to kill out all who will not forcibly be converted to Roman Catholic beliefs. Heads of governments are excommunicated if they dare to interfere in the cause of justice.

A solution must be found at once in order to extricate Protestants from the dilemma in which the Roman Catholics have placed them. The first thing to remember is that there is no need for Protestants to make a choice between Rome and Russia. They must remember that there is a third side to this question — the Protestant side. There is no need for Protestants to be stampeded into making a choice between the power of the Pope and the power of Communist Russia. Protestants have in their possession a power greater than both of these combined, namely, the very power of God in the Gospel of Jesus Christ. With St. Paul they must declare, “I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to them that believe.” Protestants will lose their freedoms only after they have first lost their religious convictions which have made their freedoms possible. Freedom, as we know it, came out of the Protestant Reformation. The basis of this freedom was deep religious conviction. If we are losing this freedom we had better ask ourselves are we not first of all losing the religious convictions of the early Protestants that made this freedom possible. The greatest need today is for a revival of the power of God in the hearts of true believers, and an outpouring of this spiritual power upon the world to counteract the destructive power of material inventions.

Military alliances, balances of power, leagues of nations, all in turn have failed. The problems facing us today, like all others in the past, have a spiritual basis. Today, as never before, is there need for a spiritual revival that will synchronize with the rapid advance in the destructive power of science. This revival must be of the spirit, if we are to save the flesh.

Incitement to war against Russia must be avoided. We must listen to the wise counsels of those who tell us that everything will be lost if we are stampeded into an unnecessary war with the Soviet power. Such a war would benefit only the Roman Catholic church, who would then have obtained its objective of so weakening the English-speaking Protestant Democratic nations that it would be an easy matter for the Church of Rome to take over world control.

Not Rome, not Russia, but Christ, must rule the world.

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1. The exact number of votes received by Earl Browder, Communist Presidential candidate in 1940, was 46,251.↩

Book Reviews

Book Review: *Crux Ansata— An Indictment Of The Roman Catholic Church*, By H. G. Wells

H. G. WELLS, world-known author and historian, gives us in this latest book his frank convictions about the meddling, reactionary policies of the Roman Catholic Church — from its first tie-up with the Emperor Constantine to its present unholy alliance with the Nazi-Fascist-Shinto Axis. He sums up his conclusions as follows:

“As this present world war goes on, and even if there is some sort of temporary half peace before it deepens into a tangle of minor wars, it will become plainer and plainer that it is no longer a geographically determined warfare of governments, nations and peoples, but the world-wide struggle of our species to release itself from the strangling octopus of the Catholic Church. Everywhere the Church extends its tentacles and fights to prolong the Martyrdom of Man.”

In his pointed style, Mr. Wells bluntly warns his countrymen in England in the following passage, which is even more applicable to the people of America:

“The over-confident liberalism of the early nineteenth century enfranchised this body of outlanders, believing it would in some mysterious manner play the game of mutual toleration which seemed so natural to the essentially skeptical and secular liberal mentality. Nothing of the sort ensued. Steadily, persistently, the Catholic Church has worked for the destruction of that very liberalism which restored it to political influence. Persecuting relentlessly where it was in the ascendant, and canting about individual liberty of conscience wherever it was faced by a modern organization of society, this mental cancer has spread itself back to destroy the health and hope of our modern world.”

Written in his usual striking and scholarly style, this latest work of the famous British author is like a breath of fresh air in a stuffy room, and should

be welcome ventilation of a subject that is generally taboo to the people of America.

***From Roman Priest To Radio Evangelist*, by Manuel Garrido Aldama**

114 pp., cloth bound, Zondervan Publishing House. Price \$1.00.

LIFE STORIES of converted priests are not only interesting but serve a very useful and practical purpose. They point up the contrast between the saving teaching of the Gospel and the erroneous teachings and practices of the religion of Rome. They tell of the “spiritual somersault” which changes a priest from his false position as “another Christ” into “another sinner saved by Christ.”

Of particular importance is this story by Dr. Aldama, a Spanish-born former priest whose voice has been heard around the globe as a radio minister of the Gospel in the Spanish language. The publication of his book is most timely just now when world councils of statesmen are seeking a way to liberate the Spanish people from the yoke of Catholic-Fascist oppression. That can best be accomplished by getting to the Spanish people everywhere the liberating message of the Gospel of Jesus Christ. Dr. Aldama is at present negotiating in Europe for the setting up of radio stations there that will carry that Gospel across the borders of Franco-dominated Spain.

Not only does Dr. Aldama tell of his own personal experiences as a Roman priest. He also imparts much valuable information about the teachings and practices of Roman Catholicism as contrasted with true Christian teaching as believed by Protestants. His book should be of help to both Protestants and Catholics alike.

Why Father Sullivan Left The Church: A Review of His Recent Book, "Under Orders". By J. J. Murphy

AFTER LEAVING THE PRIESTHOOD, Roman Catholic priests vary greatly in choosing their subsequent beliefs and way of life. In 1909, five priests of the Paulist Order in New York resigned. They were Thomas Healy, who became a lawyer; Daniel Carey, who chose to become a school teacher; Thomas Walsh, who went into business; William Walsh, who became pastor of St. Luke's Episcopal Church in New York; and William L. Sullivan, who later entered the ministry of the Unitarian Church.

The following appraisal of Dr. Sullivan's posthumous autobiography, recently published, under the title, "Under Orders" (by Richard R. Smith Co., New York, Price \$2.50), reveals how poignant is the soul-struggle every priest must undergo who is faced with the necessity of breaking with the Catholic church for conscience sake. It implies no endorsement of the author's denominational belief.

WHEN I WAS CURATE at Sacred Heart parish in Elizabeth, N. J., in 1938, a visiting Franciscan priest was talking one day about ex-Father Sullivan of Philadelphia, who had died three years previously. He said that "on his deathbed Dr. Sullivan called for a priest, but his wife refused to let him in and Sullivan died without the last rites." I had heard this story before. It had gained wide circulation among the Catholic clergy. Of course it was entirely unfounded. Invented by the Jesuits, it was similar to reports spread about every other former priest. It is a purposeful calumny meant to strike 'the fear of God' into the

Catholic clergy and confirm the old fiction that disbelief in Catholicism is never the real reason why ex-priests break with the church.

The resignation of Father Francis L. Sullivan from the Catholic priesthood in 1909, ten years after his ordination, caused a stir in the church. He had been one of the most outstanding men in the Catholic clergy as well as the leading preacher of the Paulist Order, and had taught theology to its students for the priesthood at Catholic University in Washington, D. C.

It is easy to understand that his resignation from the church was a severe physical and psychological strain on him. He spent “three lonely years, of illness and poverty” in the Midwest. Later he taught at the Ethical Culture School in New York City and came to enter the ministry of the Unitarian church. He became known as its “most honored and eloquent preacher.” He was awarded honorary degrees by Meadville Theological Seminary of Chicago University and later by Temple University. His death in 1935 in Philadelphia ended a distinguished career of twenty-three years in the Unitarian ministry. The Sullivan Memorial Chapel was erected in Germantown, Pa., in his honor. In its dedication tablet he is memorialized with the words: “Scholar, Preacher, Friend of All in Distress — He Forsook The Shelter Of Authority In The Perilous Search For Truth.”

A 200-page autobiography of Dr. Sullivan has just been released from the press. It is called *Under Orders*. It takes its title from a phrase of Dr. Sullivan that embodies his all-absorbing belief in God and His moral order: “The first article of my creed is that I am a moral personality under orders” from God.

Prejudicing The Child Mind

Even as a boy young Sullivan was well endowed in intellect and even better endowed with an unusually keen sensitivity in matters of morals. The opening chapters of this autobiography clearly depict the skill of the Roman church in imprinting on the impressionable sub-conscious mind of its children a sense of its power and alleged majesty. The pageantry of the Catholic church, its mystic ritual, its authoritative claim to awe-inspiring divinity cower and mold the minds of its children from their earliest years. Coupled with this is an emotional terrorism that lays the foundation of lifelong prejudices that hold its members in chains. Speaking of children Dr. Sullivan lays heavy stress on “the personality pattern” they have stamped upon them, the habits of thought, the loyalties and antipathies, the preformed outlook and the ready-made maxims.”

Referring to his own childhood he recalls his earliest impressions of the black magic of the Roman ritual:

“The dark doings of the ministrant at the altar, the darker words in an unknown tongue, and the bursts of singing in Latin from the choir spoke absolutely nothing to my childish mind; but an awe not far from terror and a solemnity that somehow spoke of love and tragedy brooded over the event... I got an impression of mighty wonder and the feeling that this worship possessed an awful and final authority... The final word was there, the ultimate safety, the highest excellence, all dim as if looming through vast clouds and dark...”

Dr. Sullivan writes too of the use of terrorism in the Catholic system of warping youthful minds. “I think I am correct in remembering that my chief notion of God was that He was first and foremost a dread Punisher of transgression.” He tells of sermons on hell-fire that “reached the highest pitch of diabolism.” He goes on to show that such terrors “are invoked to terrify reason and to pervert conscience. For, among the iniquities certain to thrust us into the furnaces below is doubting a single article of the Church’s creed or resisting a single exercise of her authority.”

“The Catholic is reared, not in loyalty to moral law directly and formally as such, but to the Church with whom alone the moral law is safe and clear; not in devotion to humanity, as an explicit and separate ideal, but again to the Church for by her alone can humanity reach its temporal and eternal end... On the threshold of my mind, therefore, stood the figure of the Church shutting off every other view, permitting nothing to pass which did not bear her seal and supercription.”

Parallel with the fear engendered in the soul of young Sullivan was an intense, fanatic loyalty to the Catholic church. The lesson had been deeply imprinted that his church was “God’s perfect work, Christ’s continued presence, the Holy Spirit’s commissioned agency, the ark of salvation, the teacher of nations, the pillar and ground of infallible truth.” To this church, as the embodiment of all that was pure and noble and supernatural, he was moved with fierce loyalty. Yielding his soul to saturation in the Catholic faith, the church became his “aristocracy and romantic love.” Here was the molding of an insoluble prejudice that made the welfare of the church preferable even to truth:

“I remember that when I was twelve or thirteen years old, I read of the sins of bad Popes and certain excesses of the Inquisition and I understood how heavy a reproach the Church suffered on these accounts, and I was very angry at the Church officials who had not destroyed the documentary evidence of these scandals but had left them for hostile eyes to read... Never in my life have I heard a Catholic sermon on truth, pure and simple, impartial and equitable; but on ‘Catholic truth’ and on the Church as the spotless guardian and infallible teacher of truth, I heard many... The welfare of the Church, her good name and her white shield were my dominant concern. Every gain to her was a gain to truth, and truth suffered if she did. There could hardly be a conscience more false nor one more inevitable.”

This was what Sullivan elsewhere names “*the python embrace of Roman orthodoxy.*”

Captivated by the strong, subtle indoctrination of Catholicism, young Sullivan felt an early attraction for the priesthood as an heroic calling to put aside the things of self to fight for the defense and glory of ‘Catholic truth’ — which is another term for the welfare of the church. He studied under the Jesuits in Boston, entered the diocesan seminary, later joined the Paulist Order and studied at Catholic University in Washington, D. C.



Dr. Francis L. Sullivan
As a Parochial priest in 1889

Reasons That Blasted Prejudice

Even more interesting than the genesis of Sullivan's vocation to the priesthood is the crisis of soul that made him sacrifice the comfortable haven of Catholic orthodoxy for a crucial search for truth. To understand this dark night of his soul, one must realize that he was not by nature given to solving his problems by pure reason. In his mature years Sullivan was essentially a moralist and a

mystic in his outlook on life. His prime purpose was “to find the ideal in the real.” The deepest conviction of his soul was that he was “a moral personality under orders” from God’s moral law. He tells us that “to be alone and still and thoughtful” contemplating God’s moral order and his obligation to fill conscientiously his assigned role “bestowed upon me the richest joy I knew.” To him may be applied the words he writes of the former priest George Tyrrell who left the Catholic church a few years before he did: “horizons are tinged for him with a Light that never rises to the sight of the muddy eye of flesh.”

Following his ordination to the priesthood, prolonged study opened Fr. Sullivan’s eyes to the real Catholic teaching against which he had been blinded by his early prejudices. The advanced studies that he had added to the customary indoctrination of the seminary revealed that the Catholic church, far from being “the pillar and foundation of truth,” was in reality a subtle conspiracy against the truth that aimed at holding its communicants in intellectual captivity by hiding and perverting facts of history that showed up its true origin and nature.

Little by little Dr. Sullivan began to see that he could not in conscience continue the sly evasion of any and all facts that embarrass the Catholic church and damage its claims. He found too that he could not agree with the basic Catholic dogma that faith is assent of the mind, that must be based not on rational evidence of the proposed doctrines but on the authority of the church backed with the emotional terrorism of threatened damnation. To him assent is essentially a rational act and must be based on evidence accessible to reason. In his own words he tells us:

’This principle leads one far. It became an impossibility to doctor history and to find in the Bible and in early Christianity what I was supposed to find there. It became intolerable to maintain that certain late dogmas were held in earlier ages, when I was certain that they were not held then but were repeatedly and without censure denied" [everywhere within the Catholic church.]

Outstanding among these “infallible” dogmas was that of the Immaculate Conception of Mary, which was unheard of for centuries after Christ and openly denied in the Middle Ages by Thomas Aquinas and other leading theologians of the church. Pope Pius X climaxed this preposterous myth when he said thirty years ago that “the Hebrew patriarchs in the solemn hours of their lives, let their thoughts rest upon the contemplation of Mary Immaculate”!



Dr. Sullivan in 1935
Shortly before his death

Another of these infallible absurdities was the doctrine of Papal infallibility itself, which was forced upon the browbeaten bishops of the Vatican Council of 1870 by an insidious campaign steeped in intrigue and bribery. Dr. Sullivan in his autobiography gives a sharply-etched picture of this Council that defied the historical facts of Catholic dogma and the traditional authority of the bishops, simply because it was controlled by Catholic reactionaries backed by ignorant bishops of Italy and other Latin countries. In a chapter entitled, "A Twelve-fold Challenge to the Council of the Vatican," he gives one of the best

refutations of Papal infallibility that can be found outside of primary historical sources.

But Dr. Sullivan's acutely moral nature was particularly outraged by Catholic dogmas that revolted his conscience and sense of decency. He emphasizes these moral reasons, saying: "The essence of my difficulty was not academic nor emotional but moral."

"Nothing I suppose struck deeper than that thousand years of teaching that babies dying unsprinkled were sentenced to hell, and its modern mitigation that they are in enmity to God and destined never to rise to the possession of Him as their Father. Guilt in one not guilty is a notion not merely abhorrent and absurd; it is besides, I deeply believe, most blasphemous, as its corollary is that the Infinite lays a curse and His curse upon the innocent, and His scourge for endless eternity upon those who have been forever helpless.

"For a thousand years Latin Christianity taught this thing, the classic phrasing of it being these words of the Confession of Faith imposed upon the Greek, Michael Palaeologus, by Pope Clement IV, in 1267: The souls of those who die in the state of mortal sin or that of original sin alone shall presently descend into hell, there to be punished with various torments."

To Dr. Sullivan, appalled at such superstition, the Popes, theologians and churchmen who imposed on the human conscience such repulsive beliefs "are the worst and most terrible of witnesses to the self-degradation of souls." In his judgment, "they extinguished and murdered themselves" by degeneration to such inhuman teachings. "They tore themselves loose from all reality. They separated themselves from Christ. They wore the mask of orthodoxy in order to blaspheme the Deity."

But such atrocious and immoral myths are not confined to medieval Catholicism. They are believed in and practiced by the Catholic church of this very day, as Dr. Sullivan reminds us:

"Today in the Latin rite of Roman Catholic baptism the clergyman directly addresses in the second person the devil who inhabits the body of the infant at the font. The devil owns that infant in a deeper sense than its parents own it or than God owns it... If any man heard for the first time of this devil-ownership and devil-possession of babies; if he had caught a rumor of such a dogma, from a report of Congo mythology, would he not abhor it and bestir himself to help convert to the Lord of Love and the Friend of children a tribe so sunk in darkness?"

As revolting to Dr. Sullivan as infant damnation was the sanctified sadism of the Papal Inquisition — and as fatal to the infallibility of the Pope:

“The worst feature of the hellish business was not the secrecy of the Inquisitional process, nor the concealing from the victim of the names of his accusers, nor even the primary motive of the judges, which was to force a confession of guilt even by torture. Horrible as these were, one thing was much more horrible... When we see legislation solemnly enacted by the very highest authority of the Church, providing that a son who will denounce his own father to the Inquisition shall receive a portion of the father’s confiscated estate while no other member of the family shall get any of it; when we read tractates ‘*De Tortura*’ in the works of eminent theologians; when we find these lights of holy learning debating at what age minors may be subjected to torture, and how many days after childbirth — fifteen or twenty or thirty — must elapse before a recent mother accused of heretical opinions may be tortured; then we are faced with wickedness that might cause a scruple to Satan himself... That became, and will forever remain to me, the awfullest mystery of corruption and perversion, the most terrible mask of heaven worn by hell, to which man’s mournful chronicle of evil bears witness.”

Almost equally unbearable to Dr. Sullivan were modern Catholic defenders of the Inquisition, “who furnish a variety of excuses and palliations for it — mostly, I felt, a mass of lies.” In his opinion too this immoral teaching of the Inquisition was death to the idea of a divinely-guided and infallible Catholic church: “Has not the perverting of human conscience by the officially approved Inquisition, an institution again and again empowered and approved, resting indeed upon the firm foundation of Papal letters and decrees, riddled the Catholic church’s fundamental prerogative?”

Shattered Hlusions

The ten years Dr. Sullivan spent in the priesthood enabled him to gradually grope his way toward the truth by deeper study of history and theology. But what is more they gave him a firsthand view of the inner workings of the church and its priesthood. It proved a bitter disillusionment. He found that outstanding priests, who were learned, intelligent, sincere and conscientious, were forced by conscience to break with Rome, only to expose themselves to vicious calumnies that the faithful willingly swallowed as an antidote to their personal doubts of faith. He tells in brief the story of a dozen or so ex-priests from Dr. Doellinger of Germany, whom the illustrious Sames Bryce called “that glory of Catholic learning,” to Father David Buel, the Jesuit, who had been president of Georgetown University and courageously left the church at the age of sixty. He gives a telling explanation of why they and others left:

“The fundamental reason for the departure of a reasonably mature person from a system like Catholicism is not intellectual difficulty taken by itself. A man can easily juggle intellectual difficulties into some play of conformity, once he learns that low art. But there is one thing he cannot do. He cannot open his inward eye on the divine and sovereign Truth and Right and imagine that he can serve this Glory by practicing deceit or approving wrong.”

More shattering to Dr. Sullivan than learned priests’ “secession from the ancient shelter,” was his awakening to the fact that priests in high office, within the church, heads of Catholic seminaries and university professors, were led and encouraged by the Roman system to profess publicly dogmas that they disbelieved and ridiculed in private. This was hypocrisy, corruption and immorality, all in one. Worse than the cynical attitude of these skeptics was their deliberate willingness to close their eyes to the truth rather than endanger their comfortable position of security and prestige. Usually without mention of names, Dr. Sullivan parades the immoral wraiths of these men who knew their duty and failed to do it. He mentions one concrete case after another, from Archbishop Purcell of Cincinnati, who knew the deceit and trickery of the Vatican Council but was intimidated from keeping his resolution to reveal it publicly, to the seminary president who said he could pray to a triangle as easily as to the Trinity, but led his students in the singing of the Nicene creed the following day and the rest of his life.

Revolt was the word for Dr. Sullivan’s reaction to this hypocrisy in high priests and the church’s complacency in it. He well analyzes the depths of this debasement of many of the more intelligent priests, when he says:

“But when a human being puts on a mask; when he mutilates himself, when he abdicates selfhood so as to be an echo, an anonymous phantom, an automaton who has obliterated the distinction between belief and make-belief, he can profess anything and consent to anything. When a man lives by words which his lips speak but to which the deep soul gives no resonance, he is capable of advocating and apologizing for any enormity and styling it the truth of God.”

Anguish Of Decision

Those who have never been Catholic priests and never gone through the ordeal of breaking with an institution and ideal long identified with God will never know the agony and desolation of soul that accompany this shattering experience. Born into the truth and sound standards of judgment they will fail to understand the years of hesitation and doubt, the intellectual mist and obscurity,

that precede the ultimate break with what had been the supreme and divine authority in life.

Dr. Sullivan went through this bitter experience that “cut his life in two.” He knew and wrote that a search for religious truth “is a lonely labor — a flight over an ocean or a desert.” Intimately he describes the struggle, when he says:

"The Individual is then at war with his world, and not only with his world in general, but with his most intimate, most endeared, most imposing and authoritative world — that world of his which has given him his world-view, his deepest thoughts, his characteristic standards of judgment and turns of mind. The conflict is all the more acute and painful because he is a lonely little atom and his system is great and powerful.

“Worse still: his affections have gone deep into the soil of his spiritual home and spread themselves about its structure like ivy upon an ancient tower, and these affections, rise up in protest against conscience which in its protest is so mercilessly severe. There is an inner war, that is to say, as well as an outward. He has to fight not only against an organization visible and set in array but against principalities and powers unseen and unremitting, and the leader of the attack that he has to bear is none other than himself — himself in his fixed habits and old loyalties, in his inheritance that runs in the very current of his veins, in his comradeship with those past and present who have laid a commission upon his heart and delivered a torch into his hands. This is his battle: to this consolidated pressure he must stand opposed — and alone. What wonder that as he endures the shock he finds his will growing more hesitant, even as his new intellectual light grows more clear... So he casts up the pros and contras for a weary while, trying desperately to take his artificial self for the true one and to dismiss the true one as a usurper or a tempter. In this state of indecisiveness many a man spends his life or wastes it.”

Of his own change of soul in the light of new knowledge and increasing disillusion, Dr. Sullivan says: “What actually was happening to me, though I knew it not, was that I was beginning to change the whole map of my inner life. The Church had been my Absolute. Now the moral law was becoming my Absolute.” Knowingly he adds elsewhere: “The creation of an independent moral personality, after an indoctrination so profound, is an agonizing labor which cannot but leave a lifelong scar upon one’s soul.”

Appraisal Of The Book

Under Orders is a sincere self-portrait of a religious soul seeking God. Like most books in a field as controversial as theology it contains statements with which many will disagree. Some will object to occasional Modernist beliefs to which he gives expression. Liberals will not assent to his occasional carping at

the modern world, its psychology and its education — nor to his elevation of a moral Imperative above human reason.

I personally differ from Dr. Sullivan on many points and find particularly what I consider serious shortcomings in his treatment of the Roman Catholic church. Worst of these is his apparent ignorance of the fact that the Catholic church is primarily a political institution that will discard any dogma or moral principle that stands in the way of its political progress. Perhaps the fact that Dr. Sullivan knew intimately only the Roman Catholic church in America helps account for this oversight.

Nor do I approve his liberal ‘blow hot, blow cold’ policy of interlarding his criticism of the Catholic church with praise of some of its grandiose concepts. I can find nothing inspiring in an institution that has blocked human progress and fostered ignorance and superstition for centuries, even to the point of using the most immoral political means to that end. I still think that a good tree does not bear evil fruit. What good I see in the Catholic church is on the part of individuals, who would be equally good or better if they were not Catholics. What is more, I find it overshadowed by the Roman political system that uses these good deeds as a mask for its reactionary designs and intrigues.

But however much one may disagree with Dr. Sullivan’s autobiography in minor details, no tolerant American would want to forego the privilege of reading this profound and intimate life story. Our only regret is that it closes, as it were, at the end of the second act. Death stayed the hand of the author just when his self-description reached the point where he was about to leave the Catholic church. Deep as human interest would be in the sufferings and privations that followed his resignation from the church, we can be profoundly grateful that he was able to cover the most essential part, the reasons why he left.

Dr. Sullivan died as he had lived, in defiance of the tyranny and intellectual slavery of Roman Catholicism. He fought the good fight.

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How Can You Find Peace With God?

The most important thing to grasp is that no one is made right with God by the good things he or she might do. Justification is by faith only, and that faith resting on what Jesus Christ did. It is by believing and trusting in His one-time *substitutionary* death for your sins.

Read your Bible steadily. God works His power in human beings through His Word. Where the Word is, God the Holy Spirit is always present.

Suggested Reading: [New Testament Conversions](#) by Pastor George Gerberding

Benediction

Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, To the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen. (Jude 1:24-25)

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