

# Voice of Freedom

An undenominational, nonsectarian publication devoted to telling the truth, the whole truth, and nothing but the truth, about the threat to our freedom from Catholicism and Communism.

*"Streams of water run down mine eyes,  
Because they observe not thy law." Psalm  
119: 136.*

*"Ye shall know the truth, and the truth  
shall make you free." John 8: 32.*

*"Through thy precepts I get understanding:  
Therefore I hate every false way." Psalm  
119: 104.*

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## The Catholics and the Bible

Catholic propaganda advertisements and the free booklets and pamphlets that they distribute make vehement denial of the charge that the Catholics are opposed to the Bible and to its free circulation among the people. They call this a slander, and they then profess that they love the Bible, that they have preserved the Bible, that we are dependent upon them for our Bible, and that they teach the Bible and teach people to read it, believe it, and obey it! These claims are made repeatedly, and the denial of the charge that they are enemies of the word of God is not only loud, but it is lugubrious. The following clipping, however, from the newspapers, which is a United Press report, indicates that the Catholics do not want the Bible distributed among school children, and the courts of New Jersey have ruled in favor of the Catholics and the Jews. Here is the report:

**"COURT OUTLAWS GIDEON BIBLES FOR STUDENTS**  
**"TRENTON, N. J., Dec. 7—(UP)—**The distribution of Bibles in public schools was ruled unconstitutional by the New Jersey Supreme Court Monday in the first test case challenging the Gideon Society's nationwide evangelical program for school children.

"It appeared likely the case would be taken to the United States Supreme Court for a final decision on the suit filed by the parents of two Rutherford, N. J., school children.

"The State Supreme Court voted unanimously to upset a lower court decision that had favored the Gideons, despite what the trial judge called a 'bad policy.'

"The Supreme Court ruled the Bible Program was a violation of the principle of separation of church and state. The decision granted a permanent injunction barring the Gideons from giving away pocket-size Bibles to students in public schools.

"The Gideons, an international Bible distributing agency, had arranged the program with the cooperation of the Rutherford school board. It had planned to give children volumes containing the King Jan-

Version of the New Testament and the Old Testament books of Psalms and Proverbs.

"The Bibles were to have been given to children whose parents requested them in writing.

"As soon as the program was announced in December, 1951, Roman Catholics and Jews protested, Bernard Tudor, a Jewish parent, and Ralph Le Coque, a Catholic parent, obtained a temporary injunction in January, 1952, barring distribution of the Bibles. The volumes then were impounded pending a final decision in the case.

"Mr. Tudor and Mr. Le Coque, charging the program was discriminatory, then filed last March for a permanent injunction. Mr. Le Coque withdrew from the case when he transferred his child from a public to a parochial school, but his name remained on the official complaint."

### Observations

Some readers seem to think that the Gideon Bible is a different Bible from others and that this special ruling is against that special Bible. The Bibles distributed by the Gideons are usually nothing more than the King James translation, printed in cheap binding in order that they may be distributed free. Occasionally they bring out an edition of the American Standard Revised Version, but both these are just translations of the Bible, and the King James translation has been in circulation nearly 400 years, and the American Standard Revised Version has been in circulation for about half a century. Both of these translations are recognized standard versions. The New Testament is exactly the same New Testament that the Catholics accept and translate.

### Catholic Contradictions

There is a booklet of some twenty-four pages, published with ecclesiastical authority by the Catholic Truth Society of 2066 Southwest 6th Avenue, Portland, Oregon, which is entitled *"Catholicism Proved by Protestant Bible."* This is also distributed by the Catholic Information Bureau, 4422 Lindell Boulevard, St. Louis, Missouri. This tract pur-

ports to prove the Catholic teaching concerning the Church and its authority, the Pope and his infallibility, and all the other claims of the Roman Catholic Church by the Protestant Bible! On the cover page of the booklet we have in "boxed" type these words:

### FROM TEXTS USUALLY IGNORED BY BIBLE READERS

Now the point of this observation is if the Protestant New Testament so plainly teaches the Roman Catholic religion,

1. How does it come to pass that the Roman Catholic Church is so vehemently opposed to having the Protestant New Testament distributed among the students of any school?

2. Why do the Catholics continue to repeat and to cry from the housetops that the Protestant Bible is incorrect and misleading and that Protestants do not have the truth and will be led away from the Catholic Church if they read only the Protestant Bible?

3. Why is a book that plainly teaches and proves the Catholic religion proscribed by the Catholic Church and its circulation prohibited among Catholic people?

### Another Point for Both Catholics and Protestants to Ponder

It is a well known fact that the Catholics teach against the idea of "private interpretation"; that is, they do not believe that private individuals should read and undertake to understand the teaching of the Bible for themselves, even if they read only the Catholic version—the approved Catholic Bible. They think the word of God has to be interpreted by the Church, which means, of course, that even if you should read a passage of scripture and understand its plain meaning, you would be forced to admit that you could not accept that as the meaning of the scripture until the Church "declares" that to be the meaning, and if the Church should "declare" that it does not mean what it says,

(Continued on page 16)

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G. C. BREWER, Editor

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### Pith and Point

The year 1954 is designated by the Roman Catholic Church the Marian Year. This year is to be devoted to Mary, the mother of Jesus, and special honors are to be paid to her.

Why should the year 1954 be devoted to Mary any more than any other year? The answer to this is that 100 years ago, in 1854, the doctrine of Immaculate Conception was proclaimed by the Catholic Church under Pope Pius IX. The Catholics had been telling of this doctrine or legend for several hundred years, but it became canon law or a necessary item of belief with the Catholics in 1854.

Likewise, the Catholics for a good many years have believed that Mary's body did not decay in the grave but that she was taken in her body to heaven and that she is there now, the *Queen of Heaven*. This doctrine, however, was not "declared" or "pronounced" and made a canon law until November 1, 1950, just three years ago.

The fact that these two doctrines are of only recent date might cause some students to inquire as to when special honors and miraculous powers began to be bestowed upon Mary and attributed to her. A few points in answer to this inquiry are to be made in these paragraphs.

Every student of the New Testament well knows that there is no honor, authority, wisdom, or power, such as the Roman Catholics give to Mary now, ascribed to her in the New Testament. Mary is given no place in the spiritual kingdom of Christ. She was the mother of Christ's body, but all fleshly relationships are discounted and discontinued after Christ began his spiritual reign. (2 Cor. 5: 14; Phil. 3: 7-8). In the kingdom of Christ there is neither Jew nor Greek, bond nor free, male nor female. (Gal. 3: 28). Mary is never mentioned after the Holy Spirit came on the Day of Pentecost announcing that Christ was now upon his throne made Lord and Christ. That day Christ's spiritual reign began, and there is not the slightest intimation that Mary had any part or any position in this spiritual reign. She is mentioned for the last time in Acts 1.

A long article on Mary in Smith's Bible Dictionary has this to say: "In a word, so far as St. Mary is portrayed to us in the scripture, she is, as we should have expected, the most tender, the most faithful humble, patient, and loving of women, but

a woman still." Then, in the next paragraph this author (Smith's Bible Dictionary) says, "We do not enter into the theological bearings of the worship of Mary; but we shall have left our task incomplete if we do not add a short historical sketch of the origin, progress, and present state of the devotion to her. What was its origin? Certainly not in the Bible. There is not a word there from which it could be inferred; nor in the creeds; nor in the Fathers of the first five centuries. Whence, then, did it arise? There is not a shadow of doubt that the origin of the worship of St. Mary is to be found in the apocryphal legends of her birth and death. There we find the germ of what afterward expanded into its present portentous proportions."

### Collyridians

The word, *collyridae*, means "cakes," and because certain persons insisted on offering cakes to Mary, they were called Collyridians. It was in the fourth century that the Collyridians introduced the worship of Mary. They "judged it necessary to appease her anger, and seek her favor and protection, by libations, sacrifices, oblations of cakes, and the like services."

In the fifth century there were many sects and schisms, and the worship of Mary and new terms applied to her arose from these divisions and sects. "The sacred and venerable simplicity of primitive times, which required no more than a true faith in the Word of God, and a sincere obedience to his holy laws, appeared little better than rusticity and ignorance to the subtle doctors of this quibbling age."

### Nestorius

It was in the fifth century that Nestorius was elected Patriarch of Constantinople. He was the author of what is known as the Nestorian controversy. He objected to the title, "Mother of God," as applied to Mary, the mother of Jesus. This brought bitter persecution upon Nestorius, and he was finally excommunicated. The council which was called for the purpose of condemning this man was conducted in such a lawless and boisterous manner that when Theodosius was called on to dismiss the meeting, he did so in the following words: "God is my witness that I am not the author of this confusion; his Providence will discern and punish the guilty; return to your provinces and may your private virtues repair the mischief and scandal of your meeting."

All the doctrines and practices of the present Roman Catholic Church have come up gradually through the centuries, for the Roman Church itself arose out of an apostasy from the New Testament church. It is an apostate church. Its doctrines today are based upon legends, fictions, and fables that have been made into laws by Councils and Popes.

In the eighth century the Emperor Leo ordered all images except the crucifix to be removed from the churches. Civil war resulted. In the year 786, the Empress Irene assumed the reins of government and summoned a Council at Nice called

"The Second Nicene Council." In this Council the worship of images was restored "and severe punishment pronounced against such that maintained that God was the only object of religious adoration."

### Adelphos and Adelphoe

There is no better illustration of how completely an "article of faith" controls the minds of Catholics, even leading them to change a word from its normal meaning to suit the "article of faith," than the following:

The Catholic New Testament printed by the Macmillan Company in 1945, which translation was made by Francis Aloysius Spencer and approved by the Church, is, as a whole, a good translation, but wherever a point of Catholic doctrine is involved, we see that the translation is affected and usually there is a footnote of justification for any change. In this version, Matt. 13: 54-57 reads as follows:

"And he came into his own country and taught them in their synagogue; so that they were struck with astonishment, and said, 'Where did this Man acquire this wisdom and these powers? Is he not the son of the carpenter? Is not his mother called Mary? and his kinsmen James, Joseph, Simon and Jude? And his kinswomen—are they not all with us? Where, then, did this Man acquire all this?' And they took umbrage at him. Jesus, however, said to them, 'A prophet is not without honor except in his own country, and in his own house.' And he did not work many miracles there, because of their unbelief."

Then at the bottom of the page we have this footnote:

"'And his kinsmen.' In Hebrew phraseology cousins were called brothers and sisters. As the perpetual virginity of the Mother of God is an article of faith which follows from Luke 1. 34, and is supposed in John 19. 26, 27, it would be heresy to say that the persons mentioned in the text were the natural brothers and sisters of Our Lord. It is commonly supposed that they were the children of Mary, the wife of Alphaeus (or Clopas), and cousin, or possibly sister, or sister-in-law of the Blessed Virgin."

Here the word for "brothers" is the plural of *adelphos*, and the word for "sisters" is *adelphoe*. These words occur many times in the New Testament, and at all other places even this Catholic translation renders the words "brothers" and "sisters." But here, if the word were allowed its natural meaning, the meaning that this translator gives it everywhere else, it might be susceptible of being construed as a conflict with an "article of faith" and this would be *heresy*. In other words, it is heresy to tell the truth in the Catholic view. Hence, "Kinsmen!"

This same Catholic translation again makes its rendering of the Greek words conform to Catholic view in Luke 11: 27-28. It reads as follows:

"Now as he was saying these things a certain woman from among the crowd raising her voice cried to him, 'Blessed is the womb that bore thee, and the breasts which thou didst suck!' 'Yes, indeed,' was his reply; 'blessed are they who listen to the Word of God, and observe it!'"

The words "Yes, indeed" occur only in the Catholic rendering. The King James

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Version has "Yea, rather"; the R. S. V. says, "Blessed, rather"; Moffatt says, "Blessed, rather"; Weymouth says, "Nay, rather"; Goodspeed renders it "You might better say"; the Twentieth Century New Testament renders it "Rather, happy are those who listen to God's message and keep it."

All of these renderings show that Jesus discouraged giving honor to the mother of his flesh and gives honor to those who hear the word of the Lord and obey it. But this would conflict with a Catholic "article of faith" and, therefore, the Catholic New Testament makes the Lord say, "Yes, indeed, my mother is blessed." Catholic faith and the teaching of the word of God are as far apart as Nader from Zenith, but it does seem that intelligent and scholarly men would not force the word of God to support a fable. However, if that were not done, there could be no Roman Catholic Church.

In the study of church history we see a merry-go-round, except there isn't anything merry about it. The emperors called the Councils; the Councils made the Pope; the Pope deposed the emperors. The Council made the Pope infallible; the infallible Pope robbed the Councils of their power. One infallible Pope revokes the acts of another infallible Pope, but millions of people still bow to the authority of the Pope and worship as he directs and think of him as the Vicar of the Son of God. Pope Pius IX declared Mary immaculately conceived; Pope Pius XII declared the Assumption of Mary, and now Pope Pius XII has declared the hundredth anniversary of the other Pius' declaration as *Marian Year!*

## "Did the Communists Infiltrate the Methodist Church?"

Copied.

Testimony under oath. Note: Other Protestant denominations.

Write for these books.

"Mr. Kunzig: Did the Communists infiltrate the Methodist Church?"

"Mr. Gitlow: In the infiltration of the Methodist Church, the Communists were highly successful. To detail the extent of the Communist infiltration of the Methodist Church, the people who served the Communists in the church consciously and those who were its stooges would take several hundred pages of testimony." (Underlining and capitals added.)

"Mr. Kunzig: Who were the principal individuals involved in Communist infiltration of the Methodist Church?"

"Mr. Gitlow: The principal individuals involved in the Communist conspiracy to subvert the Methodist Church for Communist purposes are: Dr. Harry F. Ward, Rev. Jack R. McMichael, Rev. Charles C. Webber, Rev. Alson J. Smith, Dr. Willard Uphaus, Margaret Forsyth, Rev. Lee H. Ball, and Prof. Walter Rautenstrauch."

"Mr. Kunzig: What organization, in your opinion, played the most important part

in the *Communist infiltration of religion?*"

"Mr. Gitlow: In my opinion the *METHODIST FEDERATION FOR SOCIAL ACTION*. First, it set the pattern for the setting up of similar organizations in other *PROTESTANT DENOMINATIONS*. It, in fact, assumed the leadership of the so-called *SOCIAL ACTION MOVEMENT* in the *CHRISTIAN CHURCHES*, and greatly influenced their ideas and the programs they adopted and their activities. It maintained the closest relations with all of them and often collaborated with them. In addition, the *METHODIST FEDERATION FOR SOCIAL SERVICE* officially affiliated with some of the most important *COMMUNIST - FRONTS ORGANIZATIONS*. Those with which the *METHODIST FEDERATION FOR SOCIAL ACTION* did not officially affiliate, the organization usually endorsed, sponsored or supported through its *SOCIAL QUESTION BULLETINS* or through the recognized leaders of the *FEDERATION*." (From pp. 2092-2093, 2094-2095, part 6 of "Investigation of Communist Activities in New York Area." Write today for parts 5-6-7-8.)

"Mr. Kunzig: Did the *METHODIST FEDERATION FOR SOCIAL ACTION* serve the Communists in this purpose?"

"Mr. Gitlow: The record proves that the *METHODIST FEDERATION FOR SOCIAL ACTION* served the *COMMUNISTS IDEALLY* in this diabolic scheme (Meaning undermining the American system, subverting the religious spirit on the basis of *SOCIAL-ECONOMIC CREEDS* and seditious politics.)"

"An examination of the finding of congressional investigations, research reports, and available historical data disclosed that over 300 *METHODIST CLERGYMEN* from all parts of the country, including some of the *CHURCH'S MOST PROMINENT BISHOPS*, participated in Communist-front organizations, collaborated with Communist Party leaders and with Communists who were leaders in these front organizations."

"The record proves how effective the *METHODIST FEDERATION FOR SOCIAL ACTION* was in the *METHODIST CHURCH*."

Pass this on to someone else.

Note: "*SOCIAL ACTION MOVEMENT* in the *CHRISTIAN CHURCHES*."

"In other *PROTESTANT DENOMINATIONS*."

"Communist infiltration of Religion."

What leaders in our churches allowed this to take place?

Write your congressman today for parts 6-7-8 and 9. Rush before all copies are gone. Sent with their compliments.

## This Crazy World

Poor President Eisenhower goes before the United Nations assembly and proposes that we share all of our secrets about atomic energy and hydrogen bombs, etc., with the other nations represented in the United Nations and that we form an international committee to control these

deadly weapons and this miraculous power and turn its use into peaceful practices. But there is every evidence that the Communists will not accept this proposition and if they claim to accept it and got on the committee, they would lie and deceive the rest of the world and continue to prepare and arm with all this deadly power that the other nations had voluntarily surrendered. If the world would recognize the Communists for what they are, we would be further along toward solving our problems. If we had never recognized them as truthful and honorable men with whom we can carry on negotiations and maintain diplomatic relations, the world would not be in the pitiable plight in which it now finds itself. They are sworn enemies of all nations that are not under Communist control; their whole philosophy of life is a philosophy of deceit, fraud, and falsehood; their methods are methods of cruelty, torture, and horror.

President Eisenhower admits that the Soviets have all the secrets our scientists have discovered and are today equal with us in the knowledge of these forces of nature, but it must be remembered that they would not have these secrets if we had not had traitors in our government and if the men that we elected to places of power in the United States had not coddled the Communists, appointed them to high positions, entrusted them with the resources of the United States and the very lives of our people. Communists have governed us for the last twenty years! This does not mean that all the men we elected were Communists themselves, but it does mean that they refused to believe that Communism is a conspiracy and the Communists are our enemies. These, our elected servants, have thought much more of the Communists than they have of American citizens who warned against the Communists. These, our elected servants, promoted Communists and demoted and defeated wherever they could any man that opposed the Communists. These are facts that can not be denied!

We not only became allies of the Communists and fought with them, we did much more—we fought their war for them. General Patton was ready to take Prague, but his superiors in Washington forbade him to do it and allowed the Russians to come in and take over an innocent country. Patton was encamped on the Elbe River for some three months before Berlin was occupied. The Germans were begging to surrender to him, but Washington held him back and let the Russians come in and take Berlin. General Eisenhower himself retreated over 200 miles of territory that was won by the valor, the blood, and the sacrifice of our men and gave this hard-won territory over to the Communists.

The Communists then blockaded our forces and all the Germans on the western side, and we only kept our people alive by the Air Lifts, which cost many millions of dollars and, of course, caused us to have to submit to an insult that the United States, when it was a self-respecting na-

tion, independent of the control of foreign mandates, would never have endured.

More than 1,400 Communists and suspected Communist spies and traitors have been put off the government payroll, that is, put out of government service, and there is plenty reason to believe that they are not all out yet. It is small wonder that our government gave to the Communists the atomic secrets, gave to them victories that our boys had won, and placed 600,000,000 helpless people behind the Iron Curtain without their consent!

There is bound to be something wrong with a crazy world that would hang Tojo for war crimes and glorify Tito, who, among other war crimes, murdered our friend, Mihajlovich.

Beria has "confessed" (?) to treason, and the next step is to shoot him. No one doubted that he would "confess" and no one doubted that he would be shot; but the "pinks," "fellow travelers," "crack pots," and "lame brains" of the United States will raise a great hue and cry if a Congressional Committee dares to ask a man who is in a position to betray the United States whether or not he is a Communist and would betray us if he had a chance! Yet these same people, who raise all this hubbub and furor about the Congressional Committee and its investigation, will justify and defend Moscow for forcing Beria to "confess" to something of which he was never guilty and then kill him without a trial. Any "trial" held in Russia is a travesty, but, of course, it is justice in the eyes of our "egg heads." Is there anybody ready to deny that this world is crazy?

The treatment that Beria and all such Russian officials receive at the hands of the one in power is more severe, but it is of the same type of treatment that was accorded to the enemies of Roosevelt and Truman in the United States. Roosevelt attempted to "purge" Senator George and Senator Cotton Ed Smith. And when the Supreme Court didn't rule to please him, he undertook to change the whole Court and started the ridicule of the "nine old men." Truman "purged" General MacArthur. Dictators are the same in all countries and in all ages of the world.

If the Communists had not infiltrated our government, our churches, our schools, our picture shows, newspapers and magazines, then we would not today be in a position where we would have to play the part of a whimpering coward when we enter into negotiations with the Communist powers. If we had kept our secrets and not shared them with our enemies by employing traitors in strategic positions, we would not now allow the Communists to imprison and torture American citizens, to insult and ridicule us; we would be in a position to tell the Communists to liberate our citizens and the prisoners of war and to cease to force innocent governments to come behind their Iron Curtain.

But we are still crazy enough to think that the men who thus betrayed the United States, or allowed it to be betrayed, are our benefactors. Many of us will whoop

for them in political campaigns and even vote for them at the polls. We will join in with the whispering campaign and the smear tactics that attempt to discredit any Congressman or Senator who will expose traitors and try to protect us from the power that has sworn to enslave us.

Preachers and professors have become inoculated with this virus of insanity. Among the papers that come to us in exchange for the VOICE OF FREEDOM is *United Evangelical Action*, of which James DeForest Murch is editor. Editor Murch has been doing some excellent writing on this subject. He recently published a long editorial entitled "Anti-Anti-Communism in the Churches." In this he showed that the "liberals" in the churches and the schools are much more vehemently opposed to those who oppose Communism than they are to Communism itself. Anyone who is a student of our times well knows that this is true and it has been true for the last thirty years. Anybody who opposes Communism has been considered an enemy by all New Dealers, "pinks," fellow travelers, and modernistic preachers. In *Action*, December 15, 1953, Editor Murch has another splendid editorial upon the letter that was sent out by the General Council of the Presbyterian Church, U. S. A., entitled "This Nation Under God." This letter, put out by the Presbyterians, has been approved heartily by the *Christian Century* and the *Communist Daily Worker*. The letter defends Communism and speaks of Congressional investigations and any effort on the part of an American citizen to expose Communism as engaging in "Satanic conspiracy" that may "shatter the structure of American society", and yet there may be some reader of the VOICE OF FREEDOM who is not yet convinced that the world is crazy!

Commenting upon what this Presbyterian letter said about the United Nations, Editor Murch made the following well-seasoned remarks:

"Furthermore, the Letter characterizes the United Nations as an organization 'in harmony with the principles of God's moral government.' The UN undoubtedly has its proper uses, but the characterizations we deny. The Moslems, Hindus, Confucians, Roman Catholics, and infidels far outnumber the Protestant representatives in all UN bodies and what little moral or religious atmosphere the UN has is far removed from New Testament Christianity. Of course, God was not invoked when the UN was formed and its whole structure, principle, and procedure are without benefit of religion. Politically, the UN is foreign to our American way of life. Its Asiatic and South American representatives are accustomed to arbitrary government control. Its European delegates are predominantly Socialist or Communist. They have never known freedom or the competitive system as it exists in the United States. These men assume that nothing can be accomplished save through government regulations and regimentation."

In harmony with this sentiment expressed by the Presbyterians and the general sentiment expressed by those who have taken the Communists upon the mountain

and given them the earth without asking them to bow down and worship us, those who have employed traitors and those who defend men who promoted traitors—we say, consistent with the sentiment of all these are the speeches of Mr. Adlai Stevenson, who goes about playing politics, wise-cracking and making flippant remarks about a "government of fear" and the "Bill of Frights." It was charged when Adlai was put up as the Democratic nominee that he was sympathetic to the Communists and had had alliances with organizations that were promoting Communists, and yet most of us wanted to disbelieve that and think of it purely as political folderol. But Adlai's silly remarks, in view of the gravity of our present situation, do not entitle him to the respect of serious-minded citizens.

That our attitude may not appear to be wholly negative or that our philosophy a defeatist philosophy, we beg here to submit what Editor Murch gave as "Constructive Suggestions" in the close of his comments upon the Presbyterian letter:

#### "Constructive Suggestions"

"There is far more that we could say about the Council's interpretations of the national situation and their prescriptions for its ills, but we wish to take the remainder of our space to state constructively our own views.

"If we are to apply properly to our modern life and time the three Biblical principles stated in the Letter, we suggest—

"1. That America have as her prime concern a moral and spiritual revival in which she will seek to know God and his will as revealed in the Bible and to do that will in all of life.

"2. That America come (a) to realize that in this hour her greatest ideological and political enemy is Communism and (b) to deal with it realistically and without compromise. The spirit and technique involved should be synonymous with that manifested by the apostolic church toward the anti-Christ of its time.

"3. That America continually review her anti-Communist policies in the light of the laws of God and of the land to insure the perpetuation of her own moral integrity and the freedoms of her citizens.

"4. That America be sure to retain the separation of Church and State as indicated by our Lord when he said, 'Render unto Caesar the things that are Caesar's and unto God the things that are God's,' and as set forth in the First Amendment of our National Constitution.

"5. That America seek international cooperation, peace and goodwill through every available organization, but refuse to give up her national sovereignty under God or to compromise in any way the freedoms, rights, and privileges which her citizens now enjoy under the Constitution.

"6. That the Church in America major in preaching the Gospel and saving the lost, but at the same time seek to formulate a philosophy of social and governmental action based on an orthodox theology. Such a testimony will give America a Biblical perspective of the needs of humanity and suggest a Christian approach to their solution.

"7. That the Church in America refuse to associate itself with any attack upon Capital or Labor as such, or *per se* upon any class, culture, race, or institution essential to the American Way of Life. It is the business of the Church to deal rather with the nature of the people who compose these social digits and to release in



their lives the spirit and the doctrines which will enable them to keep our society in harmony with the everlasting principles of God's moral government.

"Finally, we sincerely join with our Christian friends in the Presbyterian Church in the closing prayer of their Letter: 'May God give us the wisdom and the courage to think and act in accordance with his will.'"

How many subscriptions can you send us in 1954?

## Anglican Paper Assails Pope's Prayer to Mary

London, Dec. 18 (AP)—The Church of England Newspaper today accused the Pope of "extravagant devotion to the Virgin Mary at the expense even of the Holy Trinity." The paper called it heresy.

The weekly publication is run by laymen but usually hews to the official line of the Anglican church.

It said devotion to Mary "is what might be expected of a church under the domination of a celibate hierarchy" and added:

"The normal development of their personality through family life is forbidden then, they must perforce find a substitute to occupy the place a wife should have in their imagination."

The article cited the special prayer to the Virgin Mary composed by the Pope for the Marian Year. It prays for her to "convert the wicked, dry the tears of the afflicted and oppressed, comfort the poor and the humble, quench hatreds, sweeten harshness, safeguard the flower of purity of youth, protect the holy church."

### QUESTIONS PRAYER'S EFFECT

Commented the Church of England Newspaper:

"In a speech on the occasion when he first recited this prayer the Pope spoke of the world-wide conspiracy 'to root out of men's souls faith in Christ.'"

"It is revelant to ask in reply what he himself is doing by this prayer?"

"What room is there for Christ if the Virgin Mary is to be the converter of souls, the protector of the church, the envoy and comforter?"

"This prayer transplants faith from Christ to the Virgin Mary. And what, we may legitimately ask, is left for the Holy Spirit? The Virgin Mary, apparently, displaces the third person of the Trinity as well as the second."

The article concluded that "in its implications this is rank heresy."

*The Louisville Times.*

## The Genocide Treaty

EXTENSION OF REMARKS OF HON. HARRY P. CAIN OF WASHINGTON IN THE SENATE OF THE UNITED STATES, WEDNESDAY, SEPTEMBER, 5, 1951.

Mr. CAIN. Mr. President, the United Nations Assembly at its Paris meeting in December 1948 adopted the Genocide Con-

vention. On June 16, 1949, the Genocide Convention was submitted by the President of the United States to the Senate for ratification, and was referred to the Foreign Relations Committee.

In the August 1951 issue of the *Rotarian*, I read an article by Mr. Frank E. Holman on the subject: Should the United States Ratify the Genocide Treaty? Because the Genocide Treaty may be reported by the Foreign Relations Committee to the Senate at some future date, I believe that the written observations by Mr. Holman will be of real interest to every Member of the Senate and to every reader of the Congressional Record.

Mr. Frank E. Holman is a past president of the American Bar Association, and is presently a member of the Commission for Peace and Law Through United Nations. Mr. Holman is a respected and prominent resident in Seattle, Wash. He is an outstanding American. I am deeply pleased to offer his views on an important question to my colleagues. I ask unanimous consent that the article by Mr. Holman be printed in the Appendix of the Record.

There being no objection, the article was ordered to be printed in the Record, as follows:

SHOULD THE UNITED STATES RATIFY THE GENOCIDE TREATY?—NO; IT IS A LEGAL BRAMBLE, SAYS FRANK E. HOLMAN.

In 1946 a Human Rights Commission was appointed as a subagency of the Economic and Social Council of the United Nations. Mrs. Eleanor Roosevelt was made its Chairman. Early in 1947 this Commission announced that it proposed to draft a Declaration of Human Rights and a Covenant on Human Rights. A little later it took up the matter of formulating a genocide convention.

What is "genocide"? The word was coined by a Yale professor, a Polish refugee. Translated into simple Anglo-Saxon, it means "race killing." It goes without saying that all decent men and women are opposed to any program, official or otherwise, which contemplates the destruction of a racial group in whole or in part. But out of this generality of the term "genocide" a whole new class of individual crimes is to be created. Acts are made punishable which are not only purely domestic in character, but public officials as well as private citizens are to be made amenable to *international tribunals* for a variety of ill-defined and ambiguous so-called acts of genocide—to the extent that the causing of mental harm to a member of a group, or complicity in so doing, is an act of genocide.

The United Nations Assembly at its Paris meeting in December, 1948, adopted a Universal Declaration of Human Rights. In the dying hours of the same session of the Assembly, at which the declaration was passed, the Genocide Convention was hurriedly adopted. At the time little or no publicity was given the matter by the United States Department of State. On June 16, 1949, the Genocide Convention was submit-

ted by the President to the United States Senate for ratification and referred to the Foreign Relations Committee.

At a hearing in January, 1950, before a subcommittee of the Senate Foreign Relations Committee members of the American Bar Association committee on peace and law through United Nations appeared and submitted reasons and arguments against its ratification, pointing out the serious loopholes in its content, the failure of its language to include "genocide" committed by governments—as, for example, the liquidation of political groups in Russia and Russian satellite countries—and the dangerous effect of the document on basic American rights if ratified by the United States as a treaty.

It should be kept in mind that in nearly all nations except the United States, even after the ratification of a treaty, each particular government may decide when and to what extent, if at all, it is ready to implement the treaty by the passage of national legislation, even though the signatories have agreed generally to enact such legislation. The United States is the only important country (except France and Mexico to some extent) that faces the peculiar legal situation that when a treaty is ratified by our constitutional process (to wit, by the Senate) its provisions become a part of the supreme law of the land without either State or national legislation.

Article VI of the United States Constitution provides that a treaty when ratified becomes "the supreme law of the land"—"anything in the constitution or laws of any State to the contrary notwithstanding." In this very fundamental respect the American Constitution is unique.

Unfortunately, those in charge of attempting to "sell" the United Nations human-rights program, including the Genocide Convention, to the American people have chosen to disregard this distinction. They persist in discussing treaty obligations as though the effect of a treaty were the same in America as in other countries.

They undertake to clinch their position by pointing out that certain proposed treaties, like the Genocide Convention, contain a provision binding the parties "to enact in accordance with their respective constitutions necessary legislation to give effect to the treaty," and they argue that this leaves each signatory country free to put the treaty provisions in effect or not, as each country may determine. Such a clause does not and cannot operate that way in the United States. The position taken by certain lawyers in the State Department with respect to this matter is legally fallacious, because no such treaty provision can unwrite the self-executing effect of article VI of our Constitution, under which no legislation is necessary to put a treaty into effect.

Hence, if an international agreement like the Genocide Convention is ratified as a treaty, it will supersede every city ordinance, every county ordinance, every State law, and every State constitution, as well as every Federal statute on the same subject. This has been specifically decided in

such a recent case as the California alien land case *Jujii v. State of California* (217 Pac. 2d 481). See also *Perez v. Lippold* (198 Pac. 2d 17), in which case the Supreme Court of California overruled the long-established law in that State against mixed marriages. Of course, no decent person can quarrel with the announced objective of the Genocide Convention—to wit, the outlawing of mass murder of groups of people—but the present document is so drawn that it does not apply to liquidating political groups as “enemies of the state.” Hence, it does not apply to genocide as practiced by Stalin in Russia or in the Russian satellite countries. In drafting article II of the convention and in order to appease the Russians, genocide was limited to “national, ethical, racial, or religious groups.” The political group was omitted. Under the Russian technique of attacking political groups as “enemies of the state,” genocide occurs and will continue to occur on the theory that such liquidation is not for the purpose of destroying “national, ethical, racial, or religious groups.”

Hence, dictators can sign the Genocide Convention with complete immunity. All they need to do is to classify a particular group as “enemies of the state.” George A. Finch, of Washington, a member of the Committee on Peace and Law through United Nations of the American Bar Association and editor in chief of the *American Journal of International Law*, testified before the Senate Foreign Relations subcommittee in January 1950:

“The Genocide Convention is an outstanding example of an international agreement upon which the public has been and is being misinformed. As genocide is defined in the convention, it does not apply to the mass killings and destruction of peoples by totalitarian governments, but appeases such governments by making it possible for them to continue, as they are doing today behind the iron curtain, the monstrous treatment of thousands of human beings whom those governments regard as enemies of the Communist states. \* \* \* There is not a word in the convention which denounces as genocide the mass killing and destruction of peoples by governments.”

Article I of the Convention commits all signatory nations “to prevent and to punish” genocide “committed in time of peace or in time of war.” Therefore, if the United States ratifies the Convention, it will be committed to go to war to prevent genocide in some distant country, as, for example, India, Iran, Russia, Argentina, or elsewhere. The definite obligation is to prevent and punish genocide wherever it appears in the world—whether in civil, racial, and religious wars, or in national and ideological struggles. This would require a procedure of interference in the internal affairs of other nations, and in the case of countries able to defend themselves, such as Russia, would mean war.

The Convention invades the field of domestic law and changes and nullifies do-

mestic law. In his letter of transmittal to President Truman, James E. Webb, Acting Secretary of State, quoted the United States representative on the United Nations Legal Committee as agreeing that—

“If an individual is murdered by another individual, or by a group, whether composed of private citizens or Government officials, as part of a plan or with the intent to destroy one of the groups enumerated in article II, the international legal crime of genocide is committed as well as the municipal-law crime of homicide.”

What does “intent to destroy” mean? Was it absent from the race riots in Detroit and Harlem? In lynchings in Georgia? Was it absent in the civil war in China? In border conflicts between India and Pakistan? Are we to be committed to stop genocide wherever it occurs in the world and have a series of experiences like that in Korea?

Again, George A. Finch testified before the Senate Foreign Relations Subcommittee in January on “intent to destroy” and “mental harm” as follows:

“Can it be successfully denied that segregation laws are susceptible of being denounced as causing mental harm to all members of the group against which such laws discriminate? Minority groups in this country are vigorously seeking to have such discrimination abolished by Federal legislation. Can there be any reasonable doubt that if Congress fails to enact the civil-rights laws now being urged upon it and if this Convention is ratified as submitted, members of the affected groups will be in a position to seek legal relief on the ground that this so-called Genocide Convention has superseded all State legislation?”

When is “mental harm” serious, when is it harmful, and when is it only mental? No American judge or jury will be the last arbiter of that question. It will be answered finally by the International Court of Justice if the United States Senate ratifies this convention as a treaty. Thus, the International Court of Justice is in a position to determine when an American citizen should be punished—a prerogative up till now reserved exclusively to our own laws and our own courts.

The Genocide Convention, if ratified, constitutes a threat to freedom of speech in the United States, for article III sets forth “that incitement to genocide” and “complicity in genocide” is punishable as genocide. As to this, the American Bar Association committee on peace and law, through United Nations, made the following observation:

“This was adopted in spite of repeated objections of the United States representative that it was a plain infringement of freedom of speech and freedom of the press. Who shall judge if political speeches are incitement to genocide? (An international court.)

“Who shall judge as to freedom of the press? As a prevention of genocide, shall censors be provided by the State? Representatives of many countries insisted that as between genocide and freedom of speech and freedom of the press, the latter must

give way. The position of our representatives seemed to be incomprehensible to many of them. The representative of the United States boldly said that genocide should stop where freedom of speech begins. He warned the other nations more than once that inclusion of incitement to genocide would present an obstacle to the ratification of the convention by his country. (Nevertheless, this provision was retained to appease the views of other countries.)

“If the effort to promote human rights in the world is to mean anything, it would seem to be essential that freedom of speech and freedom of the press be preserved, and that no treaty, no matter what its purpose, which seeks to deny those rights, should be considered by the Senate of the United States.”

Under article VI a specific provision is made for the trial of American citizens in courts in other countries, and under article VII for extradition to a foreign jurisdiction. If the United States ratifies this treaty, it will mean that we have agreed to set up the machinery for extraditing Americans charged with genocide and for shipping them overseas to be tried for acts committed in their own home towns, and this, it has been pointed out, may be for as little as having been charged with inflicting “mental harm” on a “national, ethnical, racial, or religious group.” It may even mean that the telling of a story reflecting on the characteristics of a particular racial group may be treated as inflicting “mental harm” or as “incitement to genocide.”

The Genocide Convention may be briefly characterized as follows:

First, it fails as to its primary purpose of preventing genocide committed by Government and hence is a document of appeasement as far as Russia and other dictator nations are concerned.

Second, it commits the United States to go to war, if necessary, to prevent genocide in any distant part of the world where the members of any “national, ethnical, racial, or religious group” are being killed.

Third, it invades, changes, and nullifies American law as heretofore exclusively determined by our own Congress, our own State legislatures, and our own courts.

Fourth, it threatens the American concept of freedom of speech and of press as guaranteed by our Bill of Rights.

Fifth, it denies Americans the right to be tried in their own courts and the right to invoke such safeguards as trial by jury and presumption of innocence until proved guilty.

Because of the foregoing considerations, the Genocide Convention is an outstanding example of emotional internationalism and loose and hurried draftsmanship. As pointed out by the American Bar Association, it should certainly not be ratified by the United States Senate.

*From Congressional Record*

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## The Roman Church Is the Most Perfectist Church!

### Mainly for Non-Catholics and Converts

## Catholic Church Is Essentially Different from All Others

No matter what the church in which you have held membership hitherto, you will find that the Catholic Church is essentially different. It is not only the oldest, the most universal Christian Church, the Mother Church to which all your remote ancestors belonged, but is far different for the following reasons:

(1) It had Christ, Who was God, as its immediate Founder, while all others are of human origin, as every historian of note concedes.

(2) It possesses *supernatural* aids to salvation—and these are necessary since the

destiny of man is *supernatural*—life everlasting with God, Who lives in a supernatural, divine, and *not* in a human order.

(3) These supernatural things are dependent on clergy, who can trace their ministry back to the Apostles, and hence to Christ. He empowered and commissioned only the Apostles and their legitimate successors to produce and administer things supernatural, with the one exception of Baptism.

(4) The Catholic Church is not merely a religious organization, like all others, but a divine organism. It is a living thing,

whose body was formed by Christ, and whose soul is the Holy Spirit, infused into it ten days after Christ returned to Heaven.

(5) It has a divinely-instituted official form of worship, through which the Holy Trinity is infinitely honored and glorified every day in every country of the world. No religion of human origin can claim that.

(6) It is the only *Biblical* religion, despite the claims of other religions that they are built on the Bible. The Church had sole possession of the Bible for 1,600 years, was its translator and preserver.

—(From *Our Sunday Visitor*, September 27, 1953.)

#### COMMENT

The above confident assertions from Bishop Noll's paper provokes the following questions:

1. "How Are You Fixed" for Grammar? "You Better Look." This writer compares the Roman Church with other "Christian Churches." The second sentence says, "It is not only the oldest . . . Christian Church, . . . but," etc. Here he implies that there are several "Christian Churches," but he says the Roman Church is the oldest! That is one of the essential differences between the Roman Church and all other churches. The writer speaks of other churches as "Christian Churches" and compares the Roman Church, which is just one of the "Christian Churches," with others. Of course, he makes the Roman Church the mother of the others and gives it points of superiority in other respects. But the fact that he represents the other churches as "Christian" contradicts the other points he attempts to make in these statements. He contends that Christ established the Roman Church but that all the other churches are of human origin. This would mean that only the Catholic Church was established by Christ—the other churches were established by human beings who had no authority for starting any church. The contradiction here must be apparent. If these other churches originated in the minds of uninspired men and were founded and organized by men, then pray why does this Catholic call them "Christian"? Protestant denominations as a rule agree that Christ founded only one church, and it would be a rare thing to find any denomination that would claim to be that one church. They claim that the church that Christ founded is a spiritual body and that it is composed of all persons who have experienced a spiritual birth: that the denominations are just separate groups of God's children, organized according to certain orders; that all these groups or organizations together compose the one church. If we allow that their assumption is true, then they can consistently speak of all the churches as "Christian Church-

es." The Romanists, however, do not allow this assumption; they contend that Christ is in no sense the founder and head of any church other than the Roman Catholic Church. This makes clear that the priest who wrote the above assertions is in contradiction of himself.

It must be noted, however, that the writer is even more ungrammatical and inconsistent when he speaks of the Roman Church as "the most universal Christian Church." Perhaps this priest could tell us how a word that is itself superlative could be *most* superlative. Can a thing that is universal become *more* universal and continue to grow until it becomes *most* universal? Do Catholic writers think because they can claim exemption from requirements of veracity, they can also have exemption from laws of language? There seems to be no accounting for what Catholic controversialists will say. One might expect them to say what is said in their Church laws, but one will soon learn by experience that this would be a false expectation. They will deny what they teach until they find it convenient to teach this doctrine. Then they will teach it to one who is ready to accept it, but when one challenges it, they will deny that they teach it! Instead of being "the most universal Christian Church," the Roman Catholic organization is a most monstrous unchristian machine!

2. *Your Arrogance Is Showing.* The six enumerated claims made in the above clipping from Bishop Noll's paper are not new or strange to anyone who reads Catholic propaganda. However, the arrogance of these assertions is astonishing even to one who is acquainted with the impudent assumptions of Roman Catholics! No proof whatever is offered for any statement made. These are simply assertions made with all the arrogance that these usurpers habitually manifest. There is so much difference between the church that Christ founded, about which we read in the New Testament, and the Roman Catholic Church that no one who reads the word of the Lord would ever be expected to suspect any

relationship between the two. There is a difference in nomenclature, in doctrine, in organization, in practice and in spirit. The contrast between Christ and his simple teaching and the pope and his assumptions, mysticisms, superstitions, and demonology is greater than there was between Christ and the Pharisees of the New Testament day. Yet the writer of the above assertions claims that all historians of note concede that Christ founded the Roman Catholic Church. The difference between this statement and the truth is the same difference between Christ and Beelzebub. No historians, except Catholic writers, concede that the present Roman Catholic Church is the church that our Lord Jesus Christ built. Even Roman Catholic historians have to depend upon forged papers and fables and fantastic fiction in order to make a semblance of a showing toward proving that there has been a succession of popes. But then the Catholics have power to make a falsehood true, according to their belief, and we cannot censure a man who has been told that God spoke to a man and told a man the tale that the Catholics believe; we can only pity him.

3. *Your Contradictions Increase.* The second statement affirms that the Roman Church possesses "supernatural aids to salvation." Thus, he would imply that the matter of being saved is a spiritual thing and that it is effected by spiritual power. This is the truth. Man's spirit must be born of the Holy Spirit before the man has the rebirth that entitles him to be a citizen of the kingdom of God. The Holy Spirit reaches the spirit of man through the gospel of Christ. Man's spirit being reached with a knowledge of sin and convicted of the guilt of sin, responds to the offered mercy and accepts the salvation which is offered upon the terms of the gospel. Here is a point that the Protestants and all non-Catholics accept and emphasize, but the Roman Catholic ruins the point with his next claim. He says that "these supernatural things are dependent on the clergy." This point is really em-

braced in his second statement, because he there asserted that the "supernatural aids" belong to and can be offered by the Roman Catholic Church. Here he emphatically states it. Now what is the conclusion? The conclusion is that man must have "supernatural" aid in becoming a Christian. This "supernatural aid" can be offered only by the Roman Catholic priests. Therefore, the Roman Catholic priests become the saviors of men. They alone can extend the necessary "supernatural aid." Therefore, no soul can be saved without the help of a priest. Yet the Catholics want to deny that they teach that salvation is found only in the Catholic Church and Leonard Feeney got himself excommunicated because he refused to lie to Protestants and lead them to believe that Catholics teach that people can be saved outside the Roman Church, without the benefit of clergy and, therefore, of course, without any "supernatural aid." Such salvation, according to the assertions made by *Our Sunday Visitor*, would simply be human salvation attained by human effort and without any divine or supernatural operation or intervention. The Catholics cannot state their doctrine without contradicting their assertions concerning their doctrine.

4. *Your Claim Is Too Loud.* The third of the above enumerated assertions claims that the clergy "can trace their ministry back to the apostles, hence to Christ." We have already indicated that this "tracing" of lines is a false claim and rests upon bald assertions and forged papers. The Roman Catholic clergy could not trace their ministry (this means their ceremonies and religious performances) very far back through the ages. Even if there had been a line of Christian servants extending all the way from the apostles up to the present day, we would not find any of these servants of Christ claiming the authority and performing the ceremonies and going through the forms in which the Roman Catholic priests engage today. The writer says Christ "empowered and commissioned only the apostles and their legitimate successors to produce and administer things supernatural, with the one exception of baptism." If we turned to the New Testament to find where the Lord commissioned his apostles and sent them out to make disciples and to teach these disciples to observe his will to the end of time, we will not find where he told these apostles that they could give "supernatural aid" to men or that they would have the power to save men or damn them, except through the preaching of the gospel to them. This commission is found in Matt. 28: 16-20; Mark 16: 14-20; Luke 24: 46-50; John 20: 19-24; Acts 1: 1-8; 10: 39-43. If any reader will carefully read all these passages of scripture, he will see what it was the Lord authorized the apostles to do, and the only one thing which he specified for them to administer to those whom they had taught and convinced is baptism. If, therefore, there is anything at all which only the apostles and their successors are

authorized to administer, it is baptism. Yet this one thing about which we read in the Bible is the one that the priest claims was not limited to the apostles! Others than the apostles or their successors can administer baptism, the priest says. But, then, the things about which the Bible says nothing, the priest claims belong *only* to the clergy who are the successors of the apostles! This is another illustration of the fact that when the Catholics undertake to fabricate something, they fabricate it out of material wholly foreign to the word of the Lord.

Here again we can see the unbelievable inconsistency of Rome's teaching. The point is here made that only the priests have power to give "supernatural aid" in saving men; that this "supernatural aid" is necessary for salvation. Yet the writer teaches that baptism, which the Roman Church believes actually saves a soul, can be administered by those who cannot give "supernatural aid." Therefore, a dying person or an infant or an embryo is baptized by a nurse or a doctor who are not successors of the apostles, who cannot offer "supernatural aid" and this soul is saved by human hands and without any "supernatural aid"!

We have shown above that the Catholic clergymen are not successors of the apostles, and we are prepared to deny that the apostles ever had any successors in the sense in which the Catholics teach succession.

5. *Your Audacity Runs Out of Bounds.* It would be difficult to say which statement made in the assertions that we are reviewing is the most audacious and impudent. All of the statements are as false as Satan, and they are made with as much brazen assurance as any human being could well assume. It is easy to answer an argument when an argument is made, but there is a great difference in arguing for a point and in just baldly asserting a point. An argument is supposed to be the offering of evidence or the process of reasoning, but the article from *Our Sunday Visitor* does not reason, it offers no argument, it cites no proof, it makes no effort to persuade or convince. We shall content ourselves, therefore, with a simple denial of all these statements and not attempt to give attention to each one by number. They are all false and unfounded, and we pass on now to the last one, upon which we shall make a few remarks.

The writer says that the Roman Catholic religion is the only Biblical religion in existence. Yet he recognized in his first statements other churches as "Christian." Does he mean to use "church" and "religion" as synonymous terms? This would be true if we were talking in the language of inspiration, but when we talk in the language of denominations, and especially of the Catholic sect, the word "church" is one thing and "religion" is another thing. In this sense the word "church" indicates an organization and "religion" indicates a life, a principle, or a teaching, which

individuals accept and practice. Can there be more than one Christian religion? Then in the Bible sense, there can be no more than one Christian church.

But the claim that the Roman Church is Biblical is so absurd that it cannot be taken seriously. If it is Biblical, then we could read some of the names or terms, offices, ceremonies and practices, feasts, fasts, etc., etc., of the Roman Church in the New Testament, but since you cannot read of any of these things in that book, it seems unbelievable that any man would expect intelligent people to believe that the Roman Church is Biblical. The writer then says that although other religions claim to be Biblical, the Catholic Church had sole possession of the Bible for 1,600 years. This false statement has been answered in the pages of the *VOICE OF FREEDOM* many times; it will again be refuted and exposed as time goes on. At present we simply brand it as false and deny that we are dependent upon the Roman Church for our Bible at all. But suppose the Catholic Church had possession of the Bible; would that prove that the Catholic Church is Biblical? We know that the Roman Church now has the Bible, and we also know that they could not read anything in the Bible that justifies the doctrines and practices, the organization and offices of that Church. In the Old Testament we read that the enemies of God, the Philistines, for a time possessed the ark of God. Did the possession of this ark of God constitute the Philistines the people of God? We know that it did not, and we know that the ark was out of place when in the hands of the Philistines. It gave them trouble and caused them to be confused and fearful. Just so, the word of the Lord, although it is now accessible to Catholics, always causes them trouble, confusion and fear and, therefore, the priests try to get laws enacted to keep the Bible from being read in public schools. They tell their people that they could not understand the Bible if they read it, and they try to contend with Protestants that the Bible is not our sole guide. They must discredit the Bible in order to justify the perversions, corruptions, assumptions, and blasphemies of the Roman Catholic Church.

6. *What Are You Going to Do Now That Your Assertions Are Challenged and Denied?* When this review of the above statements from *Our Sunday Visitor* appears in the *VOICE OF FREEDOM*, what will Bishop Noll and his writers do about it? What do they usually do when they come into direct contact with an opponent? This depends upon the nature of the contact. If they have opportunity, they will close the mouth of the opponent by law, by boycott, or by any other means available to them. Then they will spread so much literature asserting their doctrines, denouncing their opponents, pleading for sympathy, playing the martyr, etc., that they will try to drown out all the challenges and denials that are hurled at them.

About sixty-five years ago, a Catholic



paper agreed to carry on a discussion with a Baptist paper. The name of the Catholic paper was *Church Progress*, and the editor was Priest Enright. The Baptist paper was *The American Baptist*, and the editor was D. B. Ray. In the first affirmative article, the Catholic paper engaged to prove that the Catholic Church is the true church of God. The proof offered in this first affirmative was forty-three assertions similar to the assertions we have quoted and partially reviewed from *Our Sunday Visitor*. The Baptist editor answered these assertions and continued to call for proof from the priest. The priest went on with the discussion through a few more issues of his paper, but after his assertions were worn threadbare and his proof failed to materialize, he quit the field ingloriously, left the Baptist paper to continue to deny and challenge, refute and expose Roman Catholic error. So we may make a confident assertion of our own in concluding this article: Romanists are good on assertions, but when proof is demanded, priests discover that discretion is the better part of valor.

### U. S. Protestants Petition Against Italian Action

Two Evangelical Protestant churches in the United States, the church of Christ and the Assemblies of God, filed petitions in September, 1953, with the United States Department of State against exorbitant and unjust taxes levied by the Government of Italy on their church properties in Italy. The tax levy in one instance was \$8,000 annually on property valued at \$30,000—the tax being 26 2/3 per cent; in the other case, on a \$45,000 edifice the annual tax was \$23,000 or more than fifty-one per cent.

The complainants were represented by Rev. Dr. Noel Perkin for the Assemblies of God and the Rev. Sam P. Durance for the church of Christ. They were heard by Homer M. Byington, Jr., director of the Office of Western European Affairs. These churches also complained that the Italian Government had discriminated against their ministers and had refused entry visas to them.

The late Monsignor John A. Ryan, in his book *Catholic Principles in Politics* (originally published in 1922 under the title of *The State and the Church* in collaboration with M. F. X. Millar), stated that one way of handling churches that dissent, when and if Roman Catholicism takes over in the U. S. A., would be to deprive them of tax exemption while the Roman Catholic Church would retain such exemption. When the peace treaty with Italy was concluded in the spring of 1952 (Russia did not vote on it), *The Christian Century* of Chicago called attention to the probability that trouble for Italian Protestants would result from the dropping of the guarantees of religious liberty. That trouble has now materialized.

Signor Gasperi, then Premier, contended that, as long as the Italian Constitution

guaranteed religious liberty, additional safeguards were not needed. Recent events in Italy, however, show that in a Roman Catholic Action government the Minister of the Interior determines which denominations are accorded religious liberty and which are denied it.

The great differences in the meaning of religious liberty as it is understood in Protestant and Roman Catholic countries can have but one result, namely, the destruction of all hope for genuine concord and friendship among nations of divergent creeds. When our Congress gives consideration to further appropriations for aid to Italy and Spain, a well-defined agreement should be reached, before payment is made, that will assure just and equal treatment for Protestant minorities. Without such agreement in full, containing appropriate guarantees, it is useless to hope for any change in the attitude of the Roman Catholic hierarchy. S. W.

(From the *New Age* for November 1953, page 647. Used by permission)

### Oh Ho,—Here We Go!

Monsignor J. D. Conway does not believe that he should contend earnestly for that which was delivered unto St. Bridget! But then Bridget was not a "Saint" when the picture of our Lord spoke to her; and then she lived fourteen hundred years after "Saint Jude" had exhorted Christians to contend for the faith which had, prior to Jude's writing, been "once for all delivered unto the saints"! So we cannot find it in our hearts to be too severe on the prelate for his aberration, nor on our Catholic friends for allowing St. Bridget's "revelations" to become "little known today," although Bridget was made a "Saint" because of these "revelations" and they were long ago published under an "Imprimatur"!

The Monsignor will have to pardon our perplexity, however. Catholics are inconsistent and contradictory; O yes, that can be established! But we are perplexed to know if the prelate has moments of lucidity or whether this really is an aberration in a sense other than to deviate from the usual line! If St. Bridget does not "mind" his doubting the verity of her revelations, perhaps he will not "mind" our questioning the consonance of his deductions with Catholic superstitions!

"The Catholic Messenger," "Official Diocesan Paper" of Davenport, Iowa, has a department which in "boxed" headlines is called "The Question Box" conducted by Msgr. J. D. Conway, and the "box" also contains a picture of the Monsignor. And, believe it or not, he is a good looking guy! So perhaps we are going to have to ascribe to him both looks and lucidity! "Do you mind?"

In their issue of December 3, 1953, page 14, we have the following question and answer:

"Q. I have been saying these prayers—the fifteen prayers revealed by Our Lord to St. Bridget. Now I hear that they are condemned. Is it true?

"A. The prayers are published with 'Imprimatur,' and there seems to be no reason why they should be condemned. They are based on the revelations and promises which St. Bridget of Sweden believed that Our Lord made to her, in the fourteenth century. These revelations were very popular in the middle ages, but they are little known today.

"The promises are a bit fantastic, with the number 15 in striking prominence. There are 15 prayers to be said each day, with 15 Our Fathers and 15 Hail Marys. If they are said every day for a year, the total of each will be 5,480—equal to the number of blows Our Lord told her that he had received during the scourging. If anyone said them faithfully each day for a year, Our Lord promised to 'liberate 15 of this person's relatives (15 souls of his lineage) from Purgatory—confirm 15 of his relatives in grace—convert 15 sinners amongst his relatives—let him receive Communion 15 days before his death—give him deep contrition for his sins 15 days before his death, etc., etc.'

"The one promise which seems completely out of line, to me, is the promise of 100 days indulgence every time the prayers are said. I doubt that Our Lord ever made any such promise to Bridget. Indulgences are granted only by proper authority in the Church—not by pious women, even great saints—not even if a picture of Our Lord spoke to these saints and said they were granted. If Our Lord had wanted an indulgence granted at that time, he would have spoken to Pope Clement VI about it, not to St. Bridget, even though Clement was in Avignon and Bridget in Rome. For Clement was Christ's own vicar, endowed by him with the power of binding and loosing. Bridget was probably much closer to Our Lord spiritually than Clement was; and she was probably doing the Lord's work in trying to get Clement to come back to Rome. But she was not the successor to Peter; she had no authority in the Church, and she could not grant indulgences.

"Since you have not given me a return address, I have thrown your little booklet of prayers in the wastebasket. St. Bridget, pray for me, a skeptic. I believe everything our Lord taught—everything his Church teaches—but not everything his picture is supposed to have said to you. Do you mind?"

### COMMENT

If Monsignor Conway thinks that some of the things the Lord said to St. Bridget are "out of line," which does he think was guilty of deviating—St. Bridget or the Lord? Is the Lord bound? The apostle Paul tells us the word of the Lord is not bound (2 Tim. 2: 9), but seemingly our Lord is bound if he speaks today—to speak through the Pope—especially if he makes certain promises to those who abide by the "revelation" that he is making to any Catholic child or woman. If it was St. Bridget who was "out of line," then why are any of her "revelations" believed? Why was she made a Saint? Why were these prayers with promises connected published under the Imprimatur? These are some of the questions to which we poor "heretics" cannot see any logical answer.

If the Monsignor is justified in disbelieving the things that Bridget reports that the Lord said to her, how can any Catholic blame us for disbelieving the "revelations" made to Bernadette or the children at Fatima or any of the other supposed miraculous appearances and "fantastic" demon-

strations, etc.? How are the Catholics going to blame us for disbelieving such apparitions and classing them as coming from immature minds when a Catholic official himself doubts, disbelieves and attempts to prove illegal and unlawful that which St. Bridget gave to the world?

### "FANTASTIC," INDEED!

Monsignor Conway says that what the Lord said to Bridget seems "fantastic" because of the great number of 15's and because of the promises made corresponding in number to the prayers said, etc. Also, it will be noted that if one says these 15 prayers every day in the year, he will have repeated the two prayers—one to Mary, one to God—5,480 times each, and Bridget said that the Lord told her that this is the exact number of stripes he received or blows that were inflicted upon him in his scourging. We have no idea of trying to mitigate the shame or cruelty of the scourging that our Lord received, but this would be a "fantastic" story. Allowing a blow for each second, it would take more than an hour and a half to inflict such a scourging, and if we have any true idea of the type of blows that were struck with the thongs that the soldiers used, we know that no being could have endured 5,480 such blows and then lived to carry his cross even a part of the way to the place of crucifixion. We again must say that we do not censure the Monsignor for doubting this story and calling it "fantastic," and this seems to be a good time to remind this prelate with all other Catholics that the whole Catholic fabric is a fiction, a fable, and is "fantastic" to people who have not been taught these tales from childhood.

### Pope Clement VI

Monsignor Conway insists that had the Lord wanted to grant indulgences, he would have spoken to the Pope and would not have told Bridget that indulgences would be given upon certain conditions. The point again rises, if the Lord has a "vicar," a representative upon earth through whom he makes known his will to his disciples, why would he even appear to any other than this official representative? Why does not Monsignor Conway see that all their apparitions and "revelations" are inconsistent with their doctrine concerning the Pope and his power? If the Lord speaks to others and makes "revelations" to them, is he doing it for their individual good or is he doing it in order to reveal things to others which will result in a blessing to them? If he is revealing things to the individual for the individual's sake alone, then why does this individual lay down rules, name prayers, give predictions, etc.? It is reported that Mary "revealed" to the children at Fatima that Russia is to be converted and, therefore, some Catholics are speculating now that the next Pope will be a Russian! It seems that they have a Cardinal who is of Russian birth, and these "revelations," made to the children at Fatima are certainly being used to promote this Russian Cardinal. Our

question is, why does the Lord ignore his "vicar" and make "revelations" like this to others, or if he does speak through others, even causing miracles to attend the vision, why does he not then go and speak to his "vicar" and tell that "vicar" that he has made these things known to some woman or to some children and then let the "vicar" "pronounce" upon this and not leave such men as Monsignor Conway doubting and questioning the "revelations" that have been accepted for hundreds of years, repeated many millions of times, and published under an Imprimatur? It seems that the Lord should not by-pass his official spokesman. But perhaps the Lord Who is the same yesterday, today, and forever is following the same course today and observing the same principle by which he governed his "revelations" in times past. In the Old Testament when God had prophets through whom he spoke to the people, he strictly required the people to observe what the prophets said. He also gave them rules by which they were to judge a false prophet. *But when the Lord's recognized prophets became wicked men, the Lord ceased to speak to them.* (1 Sam. 3: 1; Lam. 2: 9.) But Monsignor Conway thinks the Lord should continue to speak through the Pope, regardless of how wicked the Pope is. He says Clement VI, one of the French Popes, was reigning when Bridget received her "revelations," and he implies that Clement was a wicked man. He thinks perhaps Bridget was much nearer to the Lord than was Clement. But he thinks Clement would have been respected by the Lord had the Lord wanted to speak and grant indulgences. If the Lord speaks to the Pope and grants indulgences, how does Monsignor Conway know that the Lord had not granted Clement VI indulgences and, therefore, permitted him to commit all the sins and crimes of which he was guilty? As the sins of God's people hide the face of God from them (Isa. 59: 1-2), why do not the sins of a Pope hide God's face from him? But the Catholics still think that a monster of iniquity is *Our Lord God the Pope* and that God will speak to and through him.

Concerning this Pope, through whom *The Catholic Messenger* question answerer thinks the Lord should have spoken, we have the following history:

### "CLEMENT VI. 1342 to 1352

"Another French cardinal was chosen at this time. His reputation had been scandalous in the extreme, and he gloried in his shame. His conduct as Pope was equally infamous.

"At this time the nobility of Rome were sorely oppressing the people. A deliverer arose in the person of Nicholas Rienzi, who, supported by the populace, declared Rome a republic, and Rienzi was chosen 'Tribune and Liberator.' He was more popular than any man of the country, but Pope Clement feared his increasing power, and issued a bull against him. Papal gold, scattered profusely, soon compelled Rienzi to flee from the city, and he put himself under the protection of King Charles of Bohemia, who surrendered him to the Pope; but a terrible plague breaking out at this time, Rienzi was forgotten, and thus saved his life. The plague is known

in history as 'The Black Death,' said to be the worst ever known, killing nearly all the royal family of France, and almost completely depopulating many cities in every part of Europe. Avignon lost three-fourths of its population, but the Pope escaped by surrounding himself with fires.

"Clement was seized with a fever, and the day before his death he received the following letter, 'written in characters of fire on black vellum':—

"Beelzebub, prince of darkness, to Pope Clement his vicar:—Your mother, Pride, salutes you; your sisters, Knavery, Avarice, and Shamelessness—and your brothers, Incest, Robbery, and Murder, thank you for having caused them to prosper. Given from the centre of Hell, amid the acclamations of a troop of demons, and in the presence of two hundred damned popes, who wait your presence with impatience."

"It is said that the bishop of Milan, who bitterly hated Clement, was the author of this letter."

### THE VICAR OF THE DEVIL

According to the bit of history which we have just quoted, it appears that the Bishop of Milan regarded Clement VI as the vicar of Beelzebub. But Monsignor Conway thinks he was still the "vicar" of the Son of God and that our Lord should not have by-passed him to speak to St. Bridget. This shows that a man who is otherwise reasonable is so bound by an "article of faith" or a "doctrine of his Church" that he can believe any kind of an absurdity or blasphemy. As for us, we would take Bridget's "fantastic" tales in preference to anything that was or should have been said by Clement VI, the vicar of the devil.

## The Knights of Columbus and the Catholic Mass

ANICETO M. SPARAGNA

In one of their latest advertisements the Knights of Columbus present a very important subject which constitutes the central act of the Roman Catholic worship, namely, the Mass. With the boastfulness and audacity that seem to be the main pride of their Church, they make a number of gratuitous and peremptory statements in order to trap the good faith of very many simple and religiously ignorant people. The ad bears this title: "YES, CHRIST GAVE US THE CATHOLIC MASS." As you see, from the very beginning they are falsifying the truth, twisting the Scriptures, and distorting the meaning of the most clear facts of the gospel. To say that Jesus Christ instituted the Mass is an effrontery which cannot be overlooked; to affirm that he intended it to be a continuing sacrifice is a lie which cannot be forgiven. And yet they are asserting these and other absurdities in such an ambiguous way that even the most alert persons can be caught in their trap. That is why it is needful to answer them with charity, but also with firmness, because the truth must be defended at all costs, showing the falsity of their erroneous statements. We shall discuss their arguments one after another in the light of the New Testament, the only source which is really divine and infallible.



### Meaning of the Mass

To begin with, it is necessary to know what the Roman Catholics truly mean and believe in their central act of the worship called the Mass. According to some theologians the derivation of the word "Mass" comes from the Hebrew term "Missach" (Deut. 16), which means a free offering. But according to the majority of Catholic scholars it is derived from *missio*, meaning dismissal, and has reference to the dismissal of the catechumens, public penitents, and energumens (demoniacs) before the offertory, and that of the faithful at the end when the priest says: "*Ite Missa est.*" (*Go, the Mass is over*). Before the sixth century the Mass was called *oblato* (offering), *sacrificium* (sacrifice), *mysterium* (mystery), etc. "There are four distinct types of the celebration of Mass, each one of which is an equally true and proper offering of the sacrifice; they are Pontifical Mass, High or Solemn Mass, Sung Mass, and Low Mass." *The Catholic Encyclopedia Dictionary*, p. 330, New York, 1945.)

"The liturgy or rite of the Mass ordinarily consists of the following parts: *introit* or preparation, *collects* or prayers, *epistle*, *gospel*, *Nicene Creed*, *offertory* of bread and wine, *washing of hands*, *secret*, *preface*, *consecration* of the elements, *communion* of the celebrant and then of the people, *ablutions*, *post-communion prayers*, *dismissal*, *blessing*, *last gospel*." (*The Roman Missal*, p. 86, New York, 1947.)

As far as the doctrine is concerned, the Mass is considered to be the sacrifice of the New Law and is generally defined: "The consecration of the bread and wine into the body and blood of Christ, and the oblation of this body and blood to God, by the ministry of the Priest, for a perpetual memorial of Christ's sacrifice on the cross. The sacrifice of the Mass is identical with that of the cross, both having the same victim and High Priest, Jesus Christ." (*The Faith of Our Fathers*, Gibbons, Baltimore, p. 311.)

The Council of Trent, Sess. 22, cap. 2, declares that only the manner of offering is different, "In the Mass the same Christ is present and immolated in an unbloody manner while on the altar of the cross he once for all offered himself in a bloody manner." On the cross he purchased our ransom, and in the Eucharistic Sacrifice the price of that ransom is applied to the soul. Hence all the efficacy of the Mass is derived from the sacrifice of Calvary. Thus the Mass gives supreme honour and glory to God and offers him thanks for his benefits, both in an infinite degree; moreover, it begs and obtains God's pardon for our sins and is effective in obtaining further graces and blessings, to an extent dependent on the worthiness and devotion of the priest saying the Mass, of the faithful assisting, and of the whole Church on earth." (*Catholic Dictionary*, p. 468, New York, 1945)

Now, the Knights of Columbus claim that Jesus Christ did really institute this complicated and highly developed religious

ceremony called the Mass, and that the apostles taught it and left it to the future Christian generations. Of course, nothing could be further from the truth. Neither Jesus Christ nor the apostles ever knew about the Catholic Mass and therefore they could not institute or celebrate it as the Roman Catholics pretend. As a matter of fact, it came into being only late in the history of the Church and was an evolution of the Lord's Supper mixed with pagan rites and Jewish ceremonies. In the New Testament there does not even occur the word "Mass" by which the "Eucharistic Sacrifice" is meant. Before Gregory the Great (590-604) there was no peculiar liturgy for the celebration of the Mass, whose name was taken from an old ceremony common among pagan Roman priests, who, when their devotions were concluded, discharged the throng with the words: "*Ite Missio est.*" This, by gradual corruption, passed into *Missa*. In this respect, Polydore Virgil, a Catholic scholar, says: "When the Mass is ended, the deacon, turning to the people, sayeth, '*Ite Missa est,*' which words are borrowed from the rite of the pagans, and signifies that then their company may be dismissed. It was used in the sacrifice of Isis, that when the observances were duly and fully performed and accomplished, then the minister of religion should give warning or a watchword what time they should lawfully depart. And of this springs our custom of singing *Ite Missa est* for a certain signification that the full service was finished." (Book 5, C. 9, p. 110) How then can the Knights of Columbus assert that the Catholic Mass was instituted by Jesus Christ? Are their minds completely darkened?

Jesus Christ did not institute anything except the Lord's Supper which is a perennial memorial of his sacrifice upon the cross. In commemorating his precious death we have fellowship and communion with our Lord who is spiritually present in a singular way at the Table when we partake of both elements of bread and wine. For many centuries before the institution of the Mass Christians had no other understanding of the Lord's Supper than that expressed in the New Testament with such a beautiful simplicity and spiritual meaning. In Cor. 11: 23 ff., Paul emphasized the necessity of being pure and clean without spot in receiving the communion with the body and blood of Jesus Christ, after having given a complete account of the holy ceremony practiced by all in the same way he received it: "For I have received of the Lord that which also I delivered unto you." From the Acts we know that upon the first day of the week the disciples used to meet together not to celebrate the Mass, but to break bread, and that is to have the Lord's Supper. The Knights do not offer us any scriptural evidence to substantiate their claim, because the Biblical references they quote are exclusively related to the Lord's Supper and not to the Catholic Mass.

Furthermore, it is affirmed in the ad that Jesus Christ instituting the Mass intended

it to be a continuing sacrifice, expressing Christian adoration, praise, contrition, and petition. This is another false assumption of the Roman Catholic Church which not only cannot be justified by the Bible but directly contradicts it. In fact, in the letter to the Hebrews it is said very clearly that Christ, once for all, suffered and died on the cross for the salvation of mankind (9: 25-26); that there remains no more reason for further sacrifice as far as Christ is concerned (10: 26); that he is "our passover," having been sacrificed for us, and no further sacrifice prevails (1 Cor. 5: 7). And indeed, in this one, perfect and sufficient sacrifice on Calvary, Christ offered perfect obedience to the Father in atonement for the sins of the whole world. This was an act of expiation made once and for all and is not repeatable (7: 27; 9: 27-28). Christians were commanded, not to offer unbloody sacrifices as that of the Catholic Mass, in which Christ mystically is offered and immolated again, but spiritual sacrifices as Peter said: "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." (1 Pet. 2: 5.) These spiritual sacrifices offered by a symbolic priesthood of all true believers gradually developed into real sacrifices. Elders, called presbyters or priests, became sacrificing mediators between God and men, and the new Sacrifice of the Mass became a cure-all for spiritual and physical ills.

Melchior Canus, a great Roman Catholic theologian of the sixteenth century, explains how step by step the Lord's Supper was changed into a sacrifice: "When the word sacrifice was used by the Fathers, it was not in the sense in which it is now used; and this is evident from the fact that they used the same term as applied to 'baptism.' Truly, because in baptism we die together with Christ, and by this sacrament the sacrifice of the cross is applied unto us to the full remission of sin, hence they call baptism metaphorically a sacrifice. And for the same purpose did they call the sacrament of the Lord's Supper a sacrifice, metaphorically being a memorial of the sacrifice of the cross." (Theol. vol. 12, pp. 424-426, London, 1569.)

### Transubstantiation

The heart and core of the Mass, according to the Knights, is in the changing of the bread and wine into the body and blood of Jesus Christ, which action or miracle is called with a technical term, a "transubstantiation." This big word was coined by the theologians at the end of the eleventh century and was officially approved in the Lateran Council of 1215. It comes from the Latin "*trans*" (beyond) and "*substantia*" (substance) and is defined by the Council of Trent as "the wonderful and singular conversion of the whole substance of the bread into the Body of Christ and of the whole substance of the wine into the Blood, the species of bread and wine remaining." (Sess. 13, Can. 2.) This means that both the matter and form of

the bread and wine cease to be; that the Body and Blood begin to be in a new way; and that the common bond between these two pairs of terms is the species. (Catholic Dictionary, p. 528, New York, 1945)

After the words of the consecration by the priest, through an alleged miracle Jesus Christ becomes present in both elements with his body, his blood, his soul, and his divinity. However, not in a corporeal or fleshly way, as many could be inclined to believe, but in a mystical (spiritual reality) way. According to Aristotle, from whom Thomas Aquinas borrowed his doctrine on transubstantiation, substance is the essence or nature of a thing; that in which qualities inhere; that which constitutes anything what it is, and therefore it cannot be but a spiritual reality. Now, in transubstantiation this spiritual reality (substance) of bread and wine is changed into the spiritual reality (substance) of Jesus Christ. Nevertheless, even this is a miracle which has no ground in the Bible. When Jesus Christ said: "This is my body, this is my blood," he meant that he would be really present in the elements without changing their substance, which would constitute a useless miracle. In other words, he would be with the communicants' souls while they are eating bread and wine, symbolizing his body and blood, rather than be in the material elements only. Likewise the expression "this do in remembrance of me" is not exclusively referred to the elements, but to the whole service as a commemoration of his sacrifice on the cross.

This is the way in which the Lord's Supper always has been considered in all ages even by the Roman Catholic Church before the doctrine of transubstantiation was introduced. In fact, Gelasius, bishop of Rome in 492 A.D., made a dictum concerning the "eucharist" which is in complete contradiction with the decree of the Council of Trent quoted above. He said: "Certainly the sacrament of the body and blood of our Lord, which we receive, is a divine thing; because by these we are made partakers of the divine nature. Nevertheless, the *substance or nature of the bread and wine cease not to exist*; and, assuredly, the *image and similitude* of the body and blood of Christ are celebrated in the action of the mysteries." We wonder if the Fathers of the Council of Trent ever read Gelasius' statement which shows such a striking contrast with theirs. We wonder also if, during the definition of the papal infallibility, the fathers of the Vatican Council did notice the contradiction between the decree of Pope Gelasius and that of Trent. Anyway, we hope that the Knights of Columbus will understand at least the difficulty involved in their statements and be stimulated to study the matter better before presenting to the public, as a source of faith and truth, the false tenets of their Church.

In conclusion, we may say that Jesus Christ did not institute the Catholic Mass, which was a gradual evolution and transformation of the Lord's Supper produced

within the Roman Church; that he did not intend any other sacrifice except his own made once for all for the salvation of sinners, and, finally, that the central act of Christian worship is not the priestly Mass expressed in the transubstantiation, but the one mentioned in the New Testament which commands participation of the Lord's Table upon the first day of every week. The Knights of Columbus should read these beautiful words of Latimer: "Let us trust upon Christ's only death and look for none other sacrifice propitiatory than the same bloody sacrifice, the lively sacrifice, not the dry sacrifice but a bloody sacrifice. Christ, our passover, is offered, so that the thing is done and Christ hath done it once and for all and it was a bloody sacrifice."

### Dr. Elliott on Transubstantiation No. V

Dr. Turton, late Regius Professor of Divinity in the University of Cambridge, and now Dean of Westminster, in his controversy with Dr. Wiseman on the subject of the "Real Presence," has most triumphantly driven the Romanists from the station which they had assumed in their interpretation of this passage, by completely refuting every argument which had been brought forward in support of it. As the work of Dr. Turton is deservedly esteemed one of the most valuable on the Popish controversy, we give the following view of the position which the Right Reverend Nicholas Wiseman, D.D., Bishop of Melipotamus, President of St. Mary's College, Oscott, Coadjutor Bishop-Vicar General and Dean *ex officio* of the Roman Catholic Central District, endeavours to maintain, and the argument which is pursued by the Protestant Divine:—

"Although Dr. Wiseman, at the outset of his Second Lecture, professed to be showing that 'the phrases which occur in the first part of our Lord's discourse *were calculated to convey* the idea of listening to the doctrines of our Lord and believing in him'—he thinks himself 'authorized to conclude' that 'those who heard him *could not possibly misunderstand* that portion, nor give any other interpretation to the figure there used, than that of being spiritually nourished by the doctrines which he brought down from heaven.' (Dr. Wiseman's Lectures on the Real Presence of the Body and Blood of our Lord Jesus Christ in the blessed Eucharist, p. 55.) My hope is, that I 'cannot possibly misunderstand' the learned author, when I supposed him thus to affirm, that the Jews actually did give a spiritual interpretation to the first part. Such then is Dr. Wiseman's plan of operation. He enunciates one proposition, as about to be established; and, at the end of the process, he enunciates another, as actually proved. The discourse 'was calculated' to produce a certain effect upon the Jews—therefore it *did* produce that effect; on the principle, I suppose, that to point out, in any case, what ought

to have been the conduct of men, is only another method of ascertaining what it really was. A strange principle this, under any circumstances; but above all strange, when applied to the occurrences which attended our Lord's earthly existence. Whatever Dr. Wiseman may imagine, as to the impossibility of misunderstanding the purport of our Lord's discourse; the people undoubtedly did misunderstand it, from first to last. Their thoughts and expectations were wholly carnal throughout. They recollected that they had eaten of the loaves and had been filled; and were intent upon similar manifestations of power in their favour. I cannot imagine any intelligent person reading the chapter, without perceiving that such were their feelings. What is their language?—"What sign shonest thou then, that we may see, and believe thee? What dost thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat."—And when our Lord informed them that 'the bread of God is that which cometh down from heaven, and giveth life unto the world'—their reply—(verse 34) 'Lord, evermore give us this bread (The Greek words are given here—Ed. VOICE OF FREEDOM)—as surely indicates temporal views, as did the reply of the Samaritan woman in the fourth chapter, (verse 15,)—"Sir, give me this water, that I thirst not, neither come hither to draw.' The same gross views were still present to their minds, when they afterwards (verse 41) 'murmured at him, because he said, I am the bread which came down from heaven;' and their disappointment and discontent were roused to the uttermost when (verse 52) they 'strove among themselves, saying, How can this man give us his flesh to eat?' For my own part, I cannot discover the slightest intimation of a single idea, in their minds, save that of obtaining a supply of food, similar to that of the preceding day. . . . On this part of the subject, it would be useless to add more than a single concluding remark—which is this: To commence an investigation, with a division of discourse, at once opposed to reason and disapproved by everything that can be deemed authority—subsequently to engage in the hopeless attempt to prove a *fact*, not by evidence but by argument—such, so far as we have yet had an opportunity to observe, are the peculiar characteristics of Dr. Wiseman's undertaking.

"On proceeding to Dr. Wiseman's remarks on the latter portion of the discourse,—that is, from verse 48 to the end,—we find him asserting, 'that if we accurately consider the phraseology of this portion of the chapter, according to the only manner in which it could possibly be understood by the Jews whom Christ addressed, we must conclude that they would necessarily infer a change of topic in it, and be convinced that the doctrine now delivered was of a real eating of the flesh and drinking of the blood of him who addressed them. (Dr. Wiseman's Lectures on the Real Presence of the Body and Blood of



our Lord Jesus Christ in the blessed Eucharist, p. 56.) That the Jews understood the latter part of the discourse, as they had understood the former, in the very grossest sense which the words admitted—there can be no doubt; but whether they ought so to have understood it, is another matter, the consideration of which will chiefly occupy the remainder of this section. To that consideration I shall request the reader's attention, after a few words on that total change of subject, so strenuously insisted upon by the learned author.

"In verse 48, we find, 'I am the bread of life (Greek words are given here—Ed.)'—and in verse 31, we have the identical words. In verse 49, we find, 'Your fathers did eat manna in the wilderness, and are dead'—referring to what the Jews had said, verse 31, 'Our fathers did eat manna in the desert.' In verse 50, we find, 'This is the bread which cometh down from heaven, that a man may eat thereof and not die'—reminding them of his former reply to them, (verse 32.) 'My father giveth you the true bread from heaven.' In verse 51, we find, 'I am the living bread; if any man eat of this bread, he shall live forever'—corresponding to verse 35, 'I am the bread of life—he that cometh to me shall never hunger, and he that believeth on me shall never thirst.' Even in the latter part of verse 51, where our Lord first mentions *his flesh*, no one can fail to remark how closely he connects it—identifies it, indeed—with *the bread of life*, on which he had so largely expatiated: 'And *the bread* that I will give is *my flesh*, which I will give for the life of the world.' And finally, after dwelling upon eating his flesh, and drinking his blood, observe how carefully (verses 57, 58) the subject is connected with all that had preceded: 'As the living Father hath sent me, and I live by the Father: so, he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth this bread shall live forever.' If what has thus been brought together is not a full proof of unity of subject—of continuity of purpose on the part of the speaker—from the beginning of the discourse to the end, I utterly despair of finding unity of design in any ancient writing whatever. Identified moreover, as we perceive the eating of the flesh of Christ and the drinking of his blood to be, with eating the bread of life, which is on all hands allowed to be a spiritual act—I must acknowledge myself to be incapable of drawing an inference at all, before I can hesitate to believe that the eating of the flesh and the drinking of the blood (however it may be interpreted) must likewise be essentially a spiritual act. In fine, my real opinion is, that, if the latter part of this discourse be referred to the eucharist, it entirely subverts the Roman Catholic doctrine of our Lord's corporal presence—and of the carnal eating and drinking of his body and blood—in that sacrament.

"I now proceed to Dr. Wiseman's speculations on the latter part of the discourse; with regard to the phraseology of which, he enumerates various peculiarities, which, as he states, 'oblige us to consider the topic on which it treats, as totally distinct from that which occupies the former portion of the chapter.' The first peculiarity is involved in obscurity:—whether because it contains something too vague for language to convey, or too absurd for the writer to have attempted to express clearly—let the reader judge.

"1. We have seen above, that after our Saviour, in consequence of difficulties found by the Jews, had commenced, at verse 35, to explain his sentiments literally, he never turns again to the figurative expression, until after he closes that section at verse 47. If we suppose him to continue the same topic after this verse, we must believe him, after having spent thirteen verses in doing away with the obscurity of his parabolic expressions, and in giving the explanation of its figures, to return again to his obscure phrases, and to take up once more the use of the same parable which he had so long abandoned for its literal interpretation.' (P. 57.)

"The position here taken, I strongly suspect, is this: An instructor having, in the course of his observations, employed certain figurative terms, the intended import of which he subsequently takes care to explain, we are not to suppose that he will resume the said figurative expressions in the same sense. Now, in reality, is it not clear, to the commonest apprehension, that the explanation previously given of such terms is the very best warrant for recurring to them in that sense? Nay, more, after such explanation, would not the use of the same terms, *in another sense*, infallibly lead into error? And yet this, if I mistake not, is what Dr. Wiseman has attributed to our Lord, in the present discourse. In the beginning of the discourse, mention is made of a heavenly gift, under the similitude of *the bread of life*. Faith is then declared to be the medium by which the gift is received and the benefit realized. This, according to Dr. Wiseman, is the doctrine enforced to the end of the 47th verse. When our Lord, after that verse, reverts to his original similitude of the bread of life, he cannot, according to the learned author, be thought to employ the similitude in the same sense. The bread from heaven must no longer be held to represent those divine truths which our Saviour came to reveal; nor must faith be deemed the means of receiving them. Now, if an interpreter of Scripture is allowed to divide a discourse where he pleases, as Dr. Wiseman has done—without the concurrence of a single commentator, good, bad, or indifferent; and without a single reason, which he ought not to have been ashamed to produce—if such an interpreter is then allowed to decide that the word, on which the import of the discourse mainly depends, has one signification above the line of division, and another signification below it—what, I ask, is such a process, but

the means of extracting, from the pages of holy writ, any doctrine that may be the most agreeable to the fancy of the individual? When such modes of interpretation are connected in our minds with the hermeneutical principles laid down by the learned author, the entire plan of operation cannot but be considered as one of the most extraordinary moral phenomena which have been exhibited in modern times.

"The second peculiarity alleged by Dr. Wiseman has already (p. 69) been stated; and is again recorded in this place partly to show the kind of argument of which a learned controversialist can twice condescend to avail himself; and partly for the purpose of offering a few observations on the subject.

"2. We have seen likewise how carefully our Lord avoids, throughout the first part, the harsh expression to *eat him*, even where the turn of his phrase seemed to invite him to use it; on the contrary in the latter section, he employs it without scruple, and even repeats it again and again. This is a remarkable difference of phraseology between the two sections.' (Pp. 57, 58.)

"Dr Wiseman, when before adverting to this subject, observed—with reference to the words of Isaiah and Jeremiah (which I have twice quoted, pp. 65, 70)—'These examples demonstrate that to the Jews it was no unusual image, no harsh phrase, to speak of doctrines under the form of bread or food. But the figure could not be pushed farther than that: Jeremiah or Isaiah could not have been represented in the passage quoted from them, as saying, *Come and eat me*.' (Dr. Wiseman's Lectures on the Real Presence of the Body and Blood of Our Lord Jesus Christ in the Blessed Eucharist, p. 53.) Very true: and neither could Isaiah, nor yet Jeremiah, be represented, as saying, 'He that *believeth on me* hath everlasting life.' These are, to the intelligent, among the marks which distinguish the subordinate functions even of those Prophets, great as they were, from the paramount authority of THE SON OF GOD. In such considerations, indeed, there is high matter—upon which, did my limits allow, I should be glad to expatiate; but enough has been stated, to demonstrate the extreme rashness with which a phrase, that might or might not have suited one of the old Prophets, has been made a test of the language of the Messiah himself. . . . Farther: 'Throughout the first part,' says Dr. Wiseman, 'our Lord carefully avoids the expression to *eat him*'; but, 'in the latter section, he employs it without scruple, and even repeats it again and again.' Here is another instance of the recklessness of this learned writer. Our Lord has used the expression, *to eat him, once*; that is, in the 57th verse:—but so far was he from 'repeating it again and again,' that he has never used it *except that once*. In whatever point of view such misrepresentations are beheld, what confidence can possibly be placed in the individual who has thus presented

them to the world? It can be to no avail, to Dr. Wiseman, to allege that, by the expression, to *eat him*, he meant to *eat his flesh*, or to eat the *bread of life*; for he has separately treated of these latter expressions. My fear is that he intended to write what he did write; and that, by what he wrote, he also intended to produce a considerable effect. But, in truth, so much has been previously said by our Lord, to identify *himself* with the bread of life—such a constant reference had been made to faith in himself, as the great principle required on the part of his hearers—that, even if, in the latter section of the discourse, he had used that expression ‘again and again,’ there would have been nothing, so gradual was the change of phraseology, in the least inconsistent with the most complete unity of subject. And although, for reasons sufficiently apparent, we should not expect the expression ‘he that *eateth me*,’ from Isaiah or Jeremiah—yet there are considerations, furnished by the learned author himself, which may well reconcile us to the use of it by our Saviour. In the 24th chapter of Ecclesiasticus, Wisdom is personified, and represented as addressing the children of men. Among other declarations, there is (verse 21) the following: ‘They that eat me shall yet be hungry, and they that drink me shall yet be thirsty’: where eating and drinking signify hearing and receiving instruction. If, then, Wisdom may, in this sense use the expression ‘they that eat me’—why may we not understand our Saviour, ‘the Word and Wisdom of the Father’—when *identifying himself with his doctrines* (to adopt Dr. Wiseman’s language)—as employing a similar expression in a similar sense? . . . But, the learned author objects, ‘Wisdom is speaking as an abstract personage, an allegorical being, to whom imaginary life is given; and consequently to whom the terms could not, by possibility, be literally applied.’ (Dr. Wiseman’s Lectures on the Real Presence of the Body and Blood of Our Lord Jesus Christ in the Blessed Eucharist, p. 53.) Is, then, the literal sense of expressions always to be adhered to, unless it cannot ‘by possibility’ be maintained? Is there no attention to be paid to the context? For example, in the midst of a discourse, in which our Lord has all along been *identifying HIMSELF with his doctrines*, shall we understand *one phrase* relating to himself literally—although forbidden by every feeling that is creditable to our nature—although forbidden by that common sense, which commands us to take care that we interpret not any portion of such discourse, so as to place an entire section of it in contradiction to the rest?—The learned author advances a second objection—from which it appears that ‘this ideal person (Wisdom) speaks of herself under the image of a plant—a vine’; but after various attempts to ascertain in what way this objection can be brought to bear upon the subject before us, I have desisted from the undertaking, in despair. I should have thought the notion favourable to my own views. As, however, I

have nothing but conjectures to offer, it may be advisable to lose no time, in deriving all the advantage we can, from the learned author’s subsequent lucubrations.

“The third peculiarity, mentioned by Dr. Wiseman, is couched in the following terms:—

“‘3. So long as Christ speaks of himself as the object of faith, under the image of a spiritual food, he represents this food as given by *the Father*; (verses 32, 33, 39, 40, 44); but after verse 47, he speaks of the food, which he now describes, as to be given by *himself*. (Verses 52, 53.) This marked difference in the *giver* of the two communications, proposed in the two divisions of the discourse, points out that a different *gift* is likewise promised. If faith is the gift in both, there is no ground for the distinction made in them; if there is a transition to a real eating, the whole is clear.’ (P. 58.)

“Dr. Wiseman’s distinction—representing God as the giver in the former part of the discourse, and *our Lord himself* as the giver in the latter part—is a mistake; not the greatest which has been made, but the greatest which the case admits. When our Lord (verse 27) first recommended this spiritual food to his hearers, he used the following terms: ‘Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which *THE SON OF MAN* shall give unto you.’ It appears, then, that *our Lord* is the giver of the spiritual food, as well as *the Father*—no less in the former part of the discourse, than in the latter. If, therefore, according to Dr. Wiseman’s views, a diversity of givers implies a diversity of gifts—an identity of givers in the two parts of the discourse indicates an identity of gifts in those parts. And this is all that I shall offer in reply to the learned lecturer’s notable distinction.

“Dr. Wiseman’s fourth peculiarity, occupying more than two pages, is too long for transcription. My object therefore must be, to give its meaning without diminution of its force:—‘In the first part of the discourse, our Lord speaks of *coming unto him*; (verses 35, 36, 44, 45); which implies a principle of *faith*. (Matt. xi. 28; Luke vi. 47; John v. 40; vii. 37.) In the second part, he speaks of *abiding in him*; (verses 56, 57;) which indicates an internal principle of *love* or *charity*. (John xiv. 23; xv. 4-9; 1 John ii. 24; iv. 16, 17.) So that the effects of the doctrine inculcated after the 48th verse are quite different from those before rehearsed; and as the latter apply to *faith*, so these are such as describe a union with Christ through *love*. Something, therefore, is here delivered or instituted, which tends to nourish and perfect this virtue, and not faith; the topic, therefore, is changed, and a transition has taken place.’ (Dr. Wiseman’s Lectures on the Real Presence of the Body and Blood of Our Lord Jesus Christ in the Blessed Eucharist, pp. 58-60.) . . . Most assuredly, the distinction here drawn, between the internal principle appropriate to the first part and that peculiar to the second,

is as visionary as the division of the discourse itself at the 47th verse—as the notion of different givers—or the notion of different gifts—before and after that division. When, for instance, in verse 29, our Lord said, ‘This is the work of God, that ye believe on him whom he hath sent’—can anyone suppose that he did not mean a continuance of believe—an abiding in him? When again, in verse 35, he declared, ‘He that cometh to me shall never hunger, and he that believeth on me shall never thirst’—does not the very turn of expression imply, as before, an abiding with him? In these expressions, which occur before the 47th verse, the principle of love is as strongly implied, as in some of those which are found subsequently to that verse: When it is said, verse 50, ‘This is the bread which cometh down from heaven, that a man may eat thereof and not die’—and in verse 51, ‘If any man eat of this bread, he shall live forever’—we must not imagine that the eating here mentioned is an act once for all—but an habitual act of faith; of a faith which cannot exist without a principle of love. The distinction of principle, therefore, is, as I have said, altogether visionary; although the abiding in Christ may be more clearly inculcated in the latter part, than in the former. But if Dr. Wiseman supposes that, in this, there is anything tending to confirm his own interpretation, more than that of the Protestant who differs from him the most widely—I know not in what terms to express my opinion of his misconceptions on the subject. The truth is, that arguments of this kind are of so attenuated a texture, that they almost elude the touch. . . . With reference to the topic just discussed, it is worthy of remark that, *after* the discourse to the people, our Lord’s conversation with his disciples, still turned upon faith: ‘There are some of you that believe not.’ And thus, Peter’s final avowal for himself and his brethren, was—a belief in him, as ‘the Christ, the Son of the living God.’ This circumstance affords a strong confirmation of the opinion, that faith, in our Lord and his doctrines, was the grand principle inculcated throughout the discourse.

“The preceding argument of the learned author, although but little entitled to regard, is far superior to his fifth peculiarity, which now claims attention. To myself there is, I confess, something mortifying in the thought, that—in a formal treatise, by a grave divine, on an important subject—there should be an attempt to influence the reader’s mind by such means as I am about to point out. . . . Dr. Wiseman, after making a few observations which do not require notice, allows, for a moment, that ‘the bread of life, which our Lord identifies with himself, is to be eaten: in other words, that he is our food; and that by this is signified, that we must believe in him.’ Then comes the objection:—

“‘5. But if to feed on Christ means to believe in Christ, then, to eat the flesh of Christ (if the phrase has to be considered parallel) must signify to believe in *the*



flesh of Christ. This is absurd: for the flesh and blood of Christ was not an object of faith to those who really sinned by believing him too literally to be only a man; nor can our belief in them be the source of eternal life. Protestants say, that, as to feed on Christ signifies to believe in him, so, to eat his flesh and drink his blood, means to believe in his passion. But they do not bring a single argument to show that such a phrase was in use, or would have been intelligible to his hearers. The expressions, therefore, used in the second part of our Lord's discourse are in no wise parallel to those of the first, nor can they bear the same meaning. In fact, the only one they can bear is the literal signification.' (Pp. 61, 62.)

"The reasoning, in the outset of the foregoing extract, which makes eating the flesh of Christ to signify believing in his flesh, because eating him signifies believing in him—is that which I alluded to, as mortifying to behold, in the well-considered production of a learned writer. If, according to the supposition, eating the flesh of Christ be equivalent to eating him—and if by eating him is meant believing in him—then must eating the flesh of Christ also signify believing in him. . . . But as Dr. Wiseman, in commenting on the inference—"to believe in the flesh of Christ"—which he thought proper to draw, has ventured to pronounce, 'this is absurd'—I will also venture to take a word with the learned lecturer on the subject; and the result may be, to show that the discredit, inevitably attaching to the procedure, is not the only thing to be considered, when a man has recourse to so wretched a perversion of words, as that just witnessed. There will, I trust, be readers of these pages, who scarcely need to be reminded how strenuously the Apostle St. John, in particular, has dwelt upon the reality of our Lord's human nature. Such readers will be aware of the prevalence, in the early ages, of tenets directly opposed to that reality; and will justly be surprised at the strange treatment which a belief in the flesh of Christ has received at Dr. Wiseman's hands. Are we, they will be disposed to ask, warranted in thinking the belief, of the real humanity of Christ, a point of little consequence, because some persons erroneously maintain the doctrine of his mere humanity? What then, in addition to the declarations of holy writ, mean those very remarkable enumerations, of the particulars of his earthly existence, which are found in the Apostles' Creed and in the Nicene Creed? Why is the perfect human nature of Christ so carefully dwelt upon, by the ablest Christian writers of ancient times? Has Dr. Wiseman forgotten that, in the fifth century, Pope Gelasius wrote a book to establish the reality of the two natures of Christ—in opposition to the widely-spread opinion, that the humanity was absorbed in the divinity—and consequently lost? Readers, moreover, such as I have imagined, might refer him to the sentiments of his own Church upon the subject—even in later

times. In the Rhemish Testament, for instance, they might suggest that there is the following note on John i. 14, 'THE WORD WAS MADE FLESH:'

"This is the high and divine testimony of Christ's incarnation, and that he vouchsafed to become man; for the acknowledging of which inexplicable benefit and giving humble thanks for the same, all Christian people in the world, by tradition of the Fathers, prostrate themselves or kneel down, when they hear it sung or said at the holy Mass, either in this Gospel, or in the Creed, by these words, ET HOMO FACTUS EST."

"The same readers might also deem the note, in the same work, on 1 John iv. 2, 'EVERY SPIRIT THAT CONFESSETH THAT JESUS CHRIST IS COME IN THE FLESH IS OF GOD'—worthy of attention; although they might think the commentator too much disposed to restrict the application of the sentiment, in the first part of the note—and too much inclined to enact the controversialist, in the latter part:—

"The Apostle speaketh according to that time, and for that part of Christian doctrine which then was specifically to be confessed, taught, and maintained, against certain wicked heretics, Cerinthus, Ebion, and the like, that taught wickedly and against the person and both natures of Christ Jesus. The Apostle therefore giveth the faithful people this token to know the true teachers of those days from the false. Not that this mark would serve for all times, or in case of all other false doctrines, but that it was then a necessary note. As if a good Catholic writer, Pastor, or parents would warn all theirs now in these days, to give ear only to such teachers as acknowledge Christ our Saviour to be really present and sacrificed in the B. Mass; and that all such are true preachers and of God, the rest to be of the devil, or to be counted the spirit of Antichrist. Which spirit of Antichrist (he saith) was come even then, and is no doubt much more now in all heretics; all being precursors of that great Antichrist which shall come towards the latter end."

"The reality of our Lord's passion depends upon the reality of his human nature; and it is singular enough that language such as Dr. Wiseman has employed, respecting a belief in the flesh of Christ, should have come from ROME. What renders this language the more strange is, that it was adopted after some reflection. 'To believe in the flesh of Christ,' says Dr. Wiseman, 'is absurd; for the flesh and blood of Christ was not an object of faith to those who really sinned by believing him too literally only a man; nor can our belief in them be the source of eternal life.' There is, in all this, a disregard of TRADITION as well as of SCRIPTURE, not easy to be found in any other volume than that of Dr. Wiseman.

"In the course of the last paragraph from the learned author, there are these sentences:—"Protestants say, that, as to feed on Christ signifies to believe in him, so, to eat his flesh and drink his blood

means to believe in his passion. But they do not bring a single argument to show that such a phrase was in use, or would have been intelligible to his hearers.' The phrase which the Protestants alluded to apply to our Lord's passion, not then undergone—Dr. Wiseman applies to the eucharist, not then instituted. And 'he does not bring a single argument to show that such a phrase was in use, or would have been intelligible to the hearers.' I have never yet known an instance, in which excessive subtilty did not entail disastrous consequences upon a controversial writer. . . . Various remarks, on the last paragraph, might still be added; but the topics already brought forward are, as we learn, 'mere *præ ludia* to the real and decisive examination of the point which yet remains.' To the sixth, and final, argument, then, let us proceed without delay.

"Dr. Wiseman having, by means of much learning, proved that *bread*, or *food*, was, in ancient times, used figuratively for *doctrine*, concluded that *the bread*, mentioned in the former part of our Lord's discourse, could not but have been so understood. While, acknowledging that it ought to have been so understood, I showed that it was not. The learned writer now occupies many of the last twenty pages of his second lecture in proving, by similar means, that the phrase of *eating the flesh* was, in ancient times, used figuratively, in a sense excluded by the circumstances of the case; and concludes that this expression, in the latter part of the discourse, could not but have been understood literally. I grant that it was understood literally; but contend that it ought not to have been so understood. In this portion of his lecture, Dr. Wiseman certainly exhibits passages from the Old Testament, the Arabic, the Syriac, the Rabbins, the Greek and the Latin, in which some expressions of the kind now under review indicate an injury either to person or to character—in short, an evil intention. The ordinary meaning of *eating the flesh* of a person, when taken figuratively, appears to be, *to calumniate* him. Whether other significations may be occasionally involved in such expressions, I will not inquire; the inquiry, according to my view of the matter, being of no consequence. To say the truth, Dr. Wiseman, while discussing this topic, writes like a man who is convinced that his argument is invulnerable; nevertheless, there will be no great difficulty in discovering its weak points. After the learned author had employed almost twenty pages in proving that *to eat the flesh* of anyone is used *metaphorically* in a bad sense, so that, when interpreting John vi., the metaphorical meaning must be discarded—he ought, by all means, to have added a few pages, to show that *to eat the flesh* of anyone is used *literally* in a good sense, so that there was a positive reason for maintaining the literal meaning in opposition to the figurative. If extraneous usage is to be the test in one case, we are justified in expecting that it should be produced in another. Dr. Wiseman holds that, in John

vi., love, or charity, is the internal principle implied in *eating the flesh* of Christ, according to his own literal sense: he ought, then, to follow up his own plan; and make out, by citations from the Old Testament, the Arabic, the Syriac, the Greek and so on, that the literal eating of the flesh of a person, with a feeling of love and charity, admits of exemplification. Whatever difficulty, in this point of view, may stand in the way of the figurative interpretation, I will venture to say, that much greater must be removed before the literal interpretation can be admitted; and I assert, without fear of contradiction, that he has no right to assume the truth of the literal meaning, till he has removed the objections to which it is exposed by the operation of his own principles.

"On looking over the passages cited by Dr. Wiseman—to prove that *to eat the flesh*, in its figurative sense, meant, according to ancient usage, *to calumniate*—I have observed nothing, in a literary point of view, requiring notice; unless it be that the quotation from Martial—

'Non deerunt tamen hac in urbe forsan  
Unus, vel duo, tresve, quatuorve,

Pellem rodere qui *velint* caninam'—

would have been rendered exact in metre, truly grammatical, and in accordance with the printed editions, if it had been thus exhibited—

'Non deerunt tamen hac in urbe forsan  
Unus, vel duo, tresve, quatuorve,  
Pellem rodere qui *velint* caninam.'

Lib. v., Ep. 60., verse 8.

By way of conclusion, therefore, to the present section, I can now lay before the reader a few remarks upon the literal interpretation affixed by the Jews to our Lord's phrase, of *eating his flesh*; an interpretation vindicated by Dr. Wiseman, as embodying the sense intended at the time.

"What, then, did the Jews really understand by *eating the flesh* of Christ? Beyond all doubt, they understood it to signify the actual eating of the natural flesh of the individual whom they beheld. But, in order that there may be no mistake in this matter—which is of great consequence in the present inquiry—I shall here produce statements on the subject by writers of the highest estimation in the Church of Rome. In the first place, I present the words of the famous annotator in the Rhemish Testament:—

"This carnality of theirs (the Jews) stood in two points specially: First, that they imagined that he would kill himself, and cut and mangle his flesh into parts, and so give it to them raw or roast to be eaten among them. Which could not be meant, saith S. Augustine, for that had contained an heinous and barbarous fact; and therefore they might, and should have been assured, that he would command no such thing: but some other sweet sense to be of his hard, mystical, or figurative words; and to be fulfilled in a sacrament, mystery, and a marvelous divine sort, otherwise than they could comprehend. Secondly, they did err touching his flesh, in that they took it to be the flesh of a

mere man, and of a dead man also, when it should come to be eaten.' (From the note on John vi. 63.)

"Such, in the judgment of this acute and learned commentator, were the thoroughly gross conceptions of the Jews—the grossest certainly that could possibly be entertained—on the subject. Let us now attend to the account of the same matter, given by a no less strenuous advocate, for the tenets of the Church of Rome, than Estius; who after observing that there are four modes of eating the flesh of Christ, and drinking his blood—namely, carnally, cruelly, sacramentally, and spiritually—thus proceeds:—

"*'Carnalem modum manducandi et bibendi corpus et sanguinem Christi, scriptura quidem non tradit, sed ex Christi verbis Joan. 6 male intellexerunt Capharnaitae, putantes a Christo promitti carnem ejus manducandam, more carnum animalium occisorum, quae laniatae aut dissectae in partes vel crudae vorantur a bestiis, vel coctae manducantur ab hominibus: et de sanguine similiter. Hunc modum et Dominus in evangelio tanquam carnalem reprobatur, et Patres tanquam barbarum et flagitiosum explodunt et condemnant, nominatim Augustinus, lib. iii., de Doctrina Christiana, c. xvi.'* (In lib. Sent. iv., 9, 1, p. 110.)

"Here we find Estius, as well as the Rhemish commentator, attributing to the Jews the grossest conceptions of eating the flesh of Christ:—conceptions which he declares to have been condemned by our Lord, as carnal—and rejected by the Fathers, as barbarous and flagitious. To the same effect writes Dr. Wetham, a Roman Catholic Professor at Douay—the editor of an English Testament, with annotations, published in 1730. In a note on verse 63 he denounces 'the gross and carnal imaginations of those Capharnaites, that our Lord meant to give them his body and blood to eat, in a visible and bloody manner, *as flesh*, says St. Augustine, *is sold in the market and in the shambles.*' . . . On entering upon the consideration of this point, I naturally wished to put the reader in possession of the sentiments of Roman Catholic divines, in relation to it; and having done so, by means of two or three instances, I need only state in addition, that, so far as I know, there is, among Protestant commentators, a perfect agreement with them in opinion upon the subject. The case, indeed, is too clear for dispute. Such, then, was the Jewish interpretation of our Lord's expression; and that was the strictly literal interpretation. Now a large portion of Dr. Wiseman's Lectures on John vi. is employed in arguing against all figurative means, in the case, as prohibited by the very nature of the phrases themselves: in vindicating the rigorously literal meaning of those phrases: in proving that they could not but be understood literally—that they were understood literally—and that they ought to be understood literally—that, in short, the Jews were perfectly right in their views of the matter. (To be continued)

## THE CATHOLICS AND THE BIBLE

(Continued from page 1)

that you cannot understand it, then you will have to say you can't understand this passage! What it means to you is not what it *should* mean to you. It must be understood in harmony with what the Catholic Church says you must believe. The Bible is subordinate to the Catholic Church, is only an authority in the hands of the Catholic Church, and, therefore, it is useless in the hands of any but an ecclesiastical official.

### Now We Are Ready for Another Observation

Does this booklet that gives these "unusual texts" mean to say that if people will read these texts without any interpretation from a priest they will understand these passages and will know that the Protestant Bible teaches the Catholic religion? Where is the consistency here? If the Protestant Bible may be understood and privately interpreted to teach the Catholic religion, then not only are the Catholics inconsistent in forbidding this version to be distributed and widely read, but they are in direct divergence from their doctrine which declares *against* private interpretation.

Let us look at this booklet. Does it consist only in Bible quotations? Are there no comments upon the passages quoted? Does the author of the tract make no effort to interpret the scriptures quoted? One glance at the booklet will show that all these questions get a negative answer. The book is divided into sections, with large blackface type announcing what is to be proved by the scripture quoted and then, as a preface to the quotation, we have a statement from the author telling what the text will prove; then following the quotations of the text, we have the author's comment telling what the text has proved! On page 6 the capital letter headline says, "*The Pope.*" Then come the prefatory remarks, then two or three quotations, then a *comment*. Now everybody knows that the term "Pope" is not in the Bible, and, of course, when the "Pope" is put in the Bible, it has to be put there by someone other than the inspired writer. In trying to prove that there is authority for the Pope, the quotation is from the "*ignored*" (?) text, Matt. 16: 18, on which the Catholic false assumptions have been exposed probably a million times.

This certainly should cause any intelligent person to see that the Catholic claims concerning the Bible are not only fallacious, they are false, and such tracts as the one to which reference is here made, instead of proving the Catholic religion, prove that the teachers of the Catholic religion are deceivers and manipulators of the word of God who would beguile innocent souls into believing that the Bible teaches something that is entirely foreign to and a perversion of the teaching of the word of God.



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# Voice of Freedom

An undenominational, nonsectarian publication devoted to telling the truth, the whole truth, and nothing but the truth, about the threat to our freedom from Catholicism and Communism.

"Streams of water run down mine eyes,  
Because they observe not thy law." Psalm  
119: 136.

"Ye shall know the truth, and the truth  
shall make you free." John 8: 32.

"Through thy precepts I get understanding:  
Therefore I hate every false way." Psalm  
119: 104.

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## "Roger Williams Still Lives" But the Catholics Are Rapidly Gaining on Him

From the same issue of the *Western Recorder*, from which this issue of the VOICE OF FREEDOM has quoted another pope (December 3, 1953), we take the following clipping:

### CIVIL GOVERNMENT

BRUCE H. PRICE  
NEWPORT NEWS, VIRGINIA

On a visit to old St. John's Church, Richmond, Va., my wife and I stood by the pew where Patrick Henry shouted his battle cry, "Give me liberty or give me death." These words continue to express the feeling of true Americans. But as a recent writer has said, "We often get both; we win liberty and then work our own death by means of it." Freedom without responsibility and loyal devotion to the principles of Christ is dangerous.

Christians are citizens of two worlds and have a twofold obligation. Jesus expressed the duties of this dual citizenship in the words, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." (Matt. 22: 21.)

There is no danger of conflict between our loyalties to God and country as long as we have a free church in a free state. But when the government seeks to restrain and control churches, or when a denomination attempts to dominate the affairs of the state, here arises a violent collision of loyalties. This condition never arises where there is no organic relation of Christian church and civil government. The two institutions should complement each other in the service of humanity by each doing its own work and respecting the other.

President Eisenhower's appointment of Dr. James B. Conant to the office of high commissioner of Germany provoked an attack on Conant by the Catholic Standard of Washington. In the address of Dr. Conant which aroused resentment he had stated

that to support both public and parochial schools out of tax funds is contrary to the Constitution, and utterly divisive.

During the consideration of the charges by the Senate Foreign Relations Committee, Senator Tobey observed that there might be fifty-seven varieties of Baptists, but on the principle of separation of church and state all Baptist groups agree. Then he stated, "Roger Williams still lives!"

### Comment

Yes, Roger Williams still lives in the sense that there are yet millions of people who believe in the separation of church and state for which Roger Williams contended. Since Roger Williams was the founder of the Baptist Church in the United States, the Baptists are inclined to claim a monopoly upon the doctrine of separation of church and state. We are all happy that all the varieties of Baptists do agree on this principle and that they still contend fearlessly for this idea of religious freedom. We must remind the Baptists, however, that all other non-Catholics in the United States, at least, believe in the separation of church and state, and some of them are just as outspoken and aggressive in their contention for this principle as are any of the varieties of the Baptists. We are glad, however, to count the Baptists as our colleagues in this battle, and we feel that the Baptists should be fair enough and liberal enough to acknowledge other non-Catholics as their colleagues in the fight for the separation of church and state.

Notwithstanding the fact that in this sense Roger Williams still lives, it must be seen from what is reported in the above clipping from the *Western Recorder* that the Catholics are more bold and outspoken in their opposition to this principle than they formerly were. They have denied always that the Roman Church is un-American in its teaching. They have contended always that Catholics are in favor of the Constitution of the United States and that they believe in the religious liberty that is guaranteed by that Constitution, and in the days of Roger Williams

and for many years after he had gone from the earth, the Catholics did not boldly assert their doctrine of the union of church and state. In fact, they have been known to deny that they do believe that, or that they believe that there should be a union in the United States. But now we see that in their publications they contend for the union of church and state and announce that this is a cardinal principle with the Roman Church. Why is it that, if Roger Williams still lives, those who would not speak out against him in his day are vocal and vociferous in their opposition to him now? The conclusion must be that they know that they are much stronger now in the United States than they ever have been before and it is not necessary for them longer to disguise their teaching and deceive the public. They are gaining on Roger Williams' and it is the purpose of the VOICE OF FREEDOM to do all within its power to bring the public to an awareness of this fact. Will Roger Williams' followers help us to alert the public on this point?

## The Vatican Reports It

The following *International News Service* report, which was sent out from Vatican City with date line of January 7, was clipped from *The Memphis Commercial Appeal*. Read it and especially notice the headline:

### "Bible Consoled Beria

"VATICAN CITY, Jan. 7.—(INS)—The Vatican Radio broadcast a report Thursday that former Soviet Deputy Premier Lavrenti P. Beria re-embraced Christianity before he was executed by firing squad Christmas week."

We assume that someone in *The Commercial Appeal* office wrote that headline, "Bible Consoled Beria," for there is no mention of, or allusion to, the Bible in the report from Vatican City. It says Beria re-embraced Christianity, which would imply that Beria was once a believer before he became the chief murder agent of

(Continued on page 32)

## Voice of Freedom

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### Among Ourselves

This February issue of the VOICE OF FREEDOM will be seen to contain about eighteen different items and all of them, with the exception of the installment on "Transubstantiation," are briefer than the articles usually carried by this paper. It has been suggested by some of our readers from the first that we should have a greater variety of subjects and a briefer treatment of these subjects than we customarily have in the VOICE OF FREEDOM. This issue will, therefore, be an effort to test the merit of this suggestion and to note the interest that may be aroused by this make-up of our paper. None of the articles carried in this issue is to be preserved for tract, with the exception of "Transubstantiation."

\* \* \*

It will be observed by our readers that several of the items quoted in this paper are borrowed from other papers. This is done, first, because of the merit of the articles; secondly, because we know that all our readers will not have seen these in the original publications; and, thirdly, because we have had few contributed manuscripts for this issue, nor do we very often have manuscripts contributed. About everything in the paper, therefore, except the articles copied from other publications, has been written by the editor of the VOICE OF FREEDOM. This is not unusual. To a great degree, this has been true of every issue of our paper. All the tracts that we are distributing, with the exception of two, were written by the editor.

\* \* \*

It has been suggested, also, that we should have an editorial staff and that each staff writer should contribute to every issue of the paper. This would, indeed, make the task of bringing out the paper much easier upon the editor and, no doubt, it would improve the quality of our paper. There is one little essential fact, however, that those who make this suggestion seem to overlook. Freedom Press, Incorporated, is a non-profit organization; the editor and the other members of the corporation receive no remuneration whatever for their labors. Writers usually expect pay for their work, and if we had a staff, we would have to have resources for the maintenance of that staff and the bringing out of the paper. If our readers think that this is essential to the success of the paper, then we shall be happy to make such an arrangement when they supply the means: By whatever method the paper is con-

tinued, we must depend upon our friends and supporters for the necessary expense. We are ready for wider circulation and greater improvement when our friends will supply the "wherewithal."

\* \* \*

Our subscribers have been renewing since the first of the year, some new subscribers are being enrolled, and some donations have come to our treasury. For all this we are extremely grateful, and we pray that every subscriber will renew by the time his subscription expires. Would it not be easy for each subscriber either to pay for the subscription of one other person or to induce, at least, one other person to take the paper? With just this little effort, our circulation could be doubled.

\* \* \*

The strongest effort of the VOICE OF FREEDOM is to stay on an even keel, not to swing to any extreme, not to be motivated by prejudice in any case, to be fair with every opponent, to be logical in our reasoning, to be scriptural in every conclusion, and to tell the truth, the whole truth, and nothing but the truth about any person, or any issue, or any institution that ever may be mentioned in its pages. If our readers can see any evidence of success in this endeavor, it will be encouraging to us to hear from them to this effect and helpful to our effort for them to speak of this spirit to others.

\* \* \*

In this issue of our paper will be seen some efforts to call attention to illogical thinking, fallacious conclusions and, perhaps, unjustified suspicions that are seen even in some of our non-Catholic and anti-Catholic comrades. If our reasoning is correct, then some of us are in danger of making mistakes. Also, if our reasoning is correct, then even the court of Kentucky made a mistake in its decision with reference to turning state schools over to the Catholic Church. We believe that the things published in this issue of the paper relative to this effort to be fair and logical and Constitutional, and our thinking and conclusions should be brought to the attention of men in high places. Who will mark a copy of this paper and send it to the Kentucky state officials and to men and papers who may have been overlooking some of the points here emphasized?

\* \* \*

The question may arise as to whether or not we can now do anything to change or to rescind the action of the court in the State of Kentucky. The editor of the VOICE OF FREEDOM does not know the answer to that question. He is not endeavoring to appeal from that decision or to have any part in that case. His hope is only to call attention to a point involved in this discussion that seems to have been overlooked in Kentucky, and he hopes, thereby, that this point will not be overlooked where this question may arise in other states, or counties, or cities.

\* \* \*

There certainly must be a difference in

allowing a member of the Roman Church to teach secular subjects in a state school as a teacher employed and paid by the state and in turning a state school over to the Catholic Church to be operated by a staff of servants of the Church, who do not teach as a matter of livelihood, but who are serving the Church as a matter of religious devotion.

\* \* \*

Will you help us straighten out the thinking of this "crazy world"? Will you help us teach the truth which will make men free from prejudice and passion and sin and all the miscellaneous entanglements of Satan? Do you believe in Americanism and Christianity? Do you think these things are worth preserving for your children and grandchildren? Do you regard freedom as precious? Have you ever made any sacrifice to show your gratitude to God and to men for the freedom that you now enjoy? What do you think of the status of the world today with reference to freedom? Would you be willing to venture a prognostication with reference to the freedom of the next generation? You may claim no power to be a prophet, but we remind you that your pocketbook can prophesy very articulately.

\* \* \*

The March issue of the VOICE OF FREEDOM will carry one article, which will then be brought out in tract form and numbered among the pamphlets that are used for free distribution by Freedom Press, Incorporated. This tract will be largely made up of quotations from the word of God. It will be given in answer to the protest made by the Catholics that the Lord did not commission the apostles to write, but only to preach his word; that these apostles were to have successors who would continue to reveal God's word to men and that, therefore, the Bible is not our standard of authority; the revelations made in the New Testament are not adequate for our needs and are not even necessary for our knowledge of God and salvation. They claim that hundreds of thousands of Christians lived and died without ever seeing a Bible; therefore, millions of people today can live and serve the Lord under the instruction of the Church and never necessarily see a Bible. The Bible is not, therefore, our standard of authority, or the standard of measurement, or the rule of faith and morals for Christians. The answer to this will probably be entitled "The Roman Reiteration Refuted" or "The Chief Catholic Contention Confuted," or if a better title for the tract can be suggested or thought of, it will be used. This, however, will be the content of that tract and the purpose of that effort. Look for it in the March issue of the VOICE OF FREEDOM. Then spread this literature as widely as possible.

\* \* \*

Be sure to read "Yale and the Public Schools" in this issue, and also take particular notice of "Prejudice Cannot Prevail."



Why not allow that McCarthy wants to "oust" Reds, not because he is a Catholic, but because they are Reds? Is that not reason enough?

\* \* \*

Those Yale professors seem to argue that it is good for children to have drunkards for parents because drunken parents will drive their children out of doors, and out-of-door life is good for kids! Aren't modern college professors smart?

\* \* \*

Ernest Gordon shows that the textbooks used in Europe teach the truth about alcohol, while our textbooks endorsed by the Yale committee hide facts, pervert the truth, encourage drinking, and defend drunkenness!

"Why fo'?" The answer is easy. They never had prohibition in Europe! Our scientists (?) are so prejudiced against prohibition that they cannot state facts of science when these facts indicate dangers in the use of alcohol.

\* \* \*

Have you renewed your subscription to VOICE OF FREEDOM?

## "Kentucky Defends Catholic Nuns' Right to Teach in Public Schools"

"FRANKFORT, Ky., Jan. 8—(AP)—Kentucky today defended Roman Catholic nuns' teaching in public schools in denominational garb. To bar them, declared the state, would be unconstitutional.

"The state's contention was made in its formal answer filed in Franklin Circuit Court to charges brought in the highly controversial case over nuns' teaching in six counties' schools.

### "Ask Suits Dismissed"

"If the nuns were barred, as sought in the lawsuit, the state contended, their constitutionally-guaranteed rights, privileges, and immunities would be abridged.

"And, if such action could be taken legally against them, the state said, it could be extended to deny other people's rights.

"With this main pleading, the state's attorneys argued the court should dismiss the suit. They filed the answer in behalf of defendant Wendell P. Butler, state superintendent of public instruction.

"Attorneys for the defendant education boards of Marion, Washington, Grayson, Casey, Nelson and Meade counties joined in this plea. In addition to the constitutional grounds, the boards also cited, in asking for dismissal of the complaint against them, they claim it did not show cause for action against them.

"In effect, the state's attorneys launched a counter-attack by hurling the charge 'unconstitutional' against those seeking to bar the nuns' teaching.

"For the suit charged it violated another constitutional principle, that of separation of church and state.

"This was the main ground upon which the suit asked the court to declare the

practice illegal. The suit asked for an injunction to prevent Supt. Butler from sending state funds to public school districts employing nuns or using educational tax money to defray transportation expenses of parochial schools.

"Replying in Butler's behalf, Atty. Gen. J. D. Buchman, Jr., and his assistants, Jo M. Ferguson and M. B. Holifield, declared:

"The injunction sought would violate Kentucky's constitution because it 'would deny to Kentucky citizens who happen to be members of the Roman Catholic Church, to individual nuns, and to orthodox Jewish persons and others wearing distinctive raiment or insignia, the right to earn their livelihood in the teaching profession and the right of worshiping God according to the dictates of their consciences, all of which is a deprivation and diminution of civil rights . . .'

### "Filed By Minister"

"The complaint was filed last Oct. 13 in behalf of the Rev. J. C. Rawlings, 79, Bradfordsville. He is a retired Methodist minister and president of the Kentucky Free Public School Committee.

"Eugene Siler, Williamsburg attorney moderator of the General Association of Kentucky Baptists, former appellate judge and 1951 unsuccessful Republican candidate for governor, filed the suit in the Rev. Rawlings' behalf.

"The state's attorneys contended Butler couldn't take action demanded by the Rev. Rawlings because it 'would abridge the privileges and immunities of citizens of the United States to wit, the nuns now teaching, would deprive them the equal protection of the laws and would prohibit the free exercise of religion, all of which is contrary to the United States Constitution.'

### Comment on the Kentucky Decision

The Associated Press dispatch, which is carried in this issue of the VOICE OF FREEDOM, was copied from the *Evansville Courier*. It tells of the decision by the Kentucky court that Catholic nuns should be allowed to teach in the state schools. These nuns, of course, wear their professional religious garb while teaching in the state schools. The court contended that to bar these nuns from teaching in the schools would be to abridge their religious privileges and, therefore, to violate the Constitutional principle that grants religious freedom in the United States.

It seems that about six counties in Kentucky were represented in this contention. The school board of each of these six counties acted as defendant in the court. The charge was made by a plaintiff that in allowing the nuns to teach in the state schools these boards had violated the principle of separation of church and state and had favored a religious group and permitted denominationalism, or Catholicism, to be taught in the public schools. The boards insisted that, instead of violating the Constitutional freedoms, those who

would bar the nuns from teaching were the ones guilty of such a violation, and the court ruled in favor of the boards, and the nuns will continue to teach in the state schools in six counties of the great state of Kentucky.

This decision by the court in Kentucky is another example of the illogical thinking of the people of our day and of the confusion that exists in the minds of even the "intelligentsia." It seems that principles that were formerly well established, by universal consent, are today questioned by many and disputed outright by some. This confusion is seen in such simple and elementary things as truthfulness, honesty, loyalty, and patriotism. Anyone today who teaches such principles as were taught by Benjamin Franklin in his "Poor Richard's Almanac," or by McGuffey in his textbooks, is dismissed as one who is simply stating "platitudes" by these "superior" "teachers" and "thinkers" of our time. Patriotism was denounced by Marx, Lenin, and Stalin as chauvinism, and it comes to pass, therefore, that even if we should admit that some of these ABC principles are platitudes, that is no reason for rejecting them as untrue, unworthy and even as basic elements that go into the composition of character. But with the confused thinking of our people, even truth is of no value, honesty is not a virtue, a lie is legitimate, and treachery and traitorism are to be commended if such behavior advances "liberalism" and "modernism" and gives advantage to the self-called "intelligentsia." The "liberal" of today simply wants to be free from historic principles in either politics or religion. He wants to announce his freedom from and opposition to creeds and established laws and principles. He, however, believes in regimentation and control in both religion and politics. This is a reversal of the meaning of "liberalism" as it would be defined in the lexicons.

This confusion is shown by the reasoning that was used in the Kentucky case. *In this case the court claimed to decide in favor of religious liberty, but really its decision favored control in religion!* The state schools are turned over to the church; the church operates its schools with its professional staff—a staff of individuals who are not teaching merely as a job, but who are teaching as servants of the church. No nun would ever apply for a job as a teacher in a state school. She does not have to have a job to support herself; she is the servant of the church.

Let us consider the point that is involved in the case of the nuns' teaching in state schools. Would there really be an abridgment of their religious privileges and a violation of the Constitution of the United States to rule that nuns should be barred from teaching in state schools? It must be emphasized that there would be a wide difference in barring a Catholic teacher from our schools simply because he is a Catholic and in barring the Church, as such, from controlling and conducting schools with its own professional staff. It

seems that this point was not brought out in the Kentucky court.

We have teachers in many of the public schools and, perhaps, in the schools in every large city of the United States who belong to the Catholic Church. These teachers are not members of any group that has taken "sacred orders," or that has dedicated its services to the church and, therefore, wears insignia and paraphernalia that announce to every person that such a consecration has taken place and that the wearer of such insignia is devoted to such a purpose. To bar a teacher from the public schools because he belongs to the Catholic church would, indeed, be to discriminate against one because of one's religious conviction. This would be contrary to our principles of religious freedom and, therefore, there is no record of any case where a Catholic teacher has been put out of a school because he belonged to the Catholic Church.

According to the understanding of the VOICE OF FREEDOM, nuns teach in parochial schools without any salary at all. They are servants of the church, the church gives them home and shelter, and food and raiment, and medical attention, or whatever else may come in the classification of the bare necessities of life. They receive no salary, but their whole life is devoted to the service of the church. Now when a school board turns over any school to the Roman Church, this Roman Church has a staff ready to operate the school. Whatever profit, therefore, comes from the school goes to the church, not to the teachers and, therefore, when nuns are teaching in a state school, they are not serving the state—they are serving the church. If this is not combining church and state and using state-supported institutions for the advantage and advancement of the Roman Church, then what would be to the advantage and advancement of that church?

When the Roman Catholic Church builds a hospital and operates that hospital, it may be said that they are doing this in order to offer service to humanity and to relieve suffering. We may grant that this is the purpose of the hospital, but if the church does not believe that such service to humanity rendered by Catholics will advance Catholicism, then why do they point to the number of hospitals that they are operating, the number of orphanages that they have built and all other such humanitarian enterprises in order to exalt the church and to claim the attention and admiration of people for the church? Surely it cannot be doubted that the church believes that it wields an influence and advances its interests through all such institutions as orphanages, hospitals, and parochial schools.

The question comes back again, and it is one that the Kentucky court evidently made no attempt to answer, and it is, therefore, still crying for an answer—the question is, when the church, with its professional, unpaid staff, operates a state school and receives money from the state for the school, which money is not paid

to the teachers, but to the institution, then why have we not agreed to the principle of the union of church and state? Why has not the state surrendered its authority and allowed its institutions to pass under the control of another authority?

### "Wipe Them Out With Fire"

The October 5th issue of *Time* carried a short paragraph in its Religion Department concerning developments in the South American country of Colombia. The report said in part: "The *News Bulletin* of the Evangelical Confederation of Colombia published a summary of the persecution of Protestants there during the past five years. Items: 42 church buildings destroyed by fire and dynamite, 31 damaged, 10 confiscated; 110 Protestant primary schools closed, 54 of them by government order, the rest by violence; 51 Protestant men, women, and children killed; \$148,000 lost in buildings destroyed, damaged, or confiscated."

As I occasionally comment on articles in *Time* to their editors, I wrote the following letter the day after publication of the issue: "Sir: Like anyone born and reared in freedom, I detest persecution of religious groups; but I shall be more inclined to feel sorry for Catholics behind the Iron Curtain when the Vatican has put forward some honest efforts to stop persecution of Protestant and non-Catholic groups in Italy and Colombia. After all, I see little difference between 42 churches destroyed by Catholic fire and dynamite and the same number destroyed by dynamite manufactured under the Five-Year Plan."

"*Time* is to be commended for printing the summary of *The News Bulletin* in spite of the obvious pain it will cause to Catholic prestige and propaganda."

A few days later I received a letter written on the part of the editors, stating that *Time* was publishing a portion of my letter. "We felt that you raised a vital point" was their statement. In the October issue there appeared the last sentence from the first paragraph.

As is the policy in such letters, *Time* rarely gives the full address of those who have written the editors. However, the name of the church and Orleans, France, were connected with my name. I expected to hear no more from it. But I underestimated the determination and zeal of American Catholics. No less than five letters came to the Army Chaplain's Office at Orleans addressed simply in the name of the church. The most of these letters were not worth considering—and only one was honest enough to give his address (for which I was grateful), but his letter was the most revealing of all. I quote in totality what he wrote me:

"Dear Mr. Daugherty:

"Lack of facts and lack of logic define the bigot and the fool. Your asinine comments in *Time* toss you into both genera of subhumans."

"How can any unprejudiced man not see the distinction between church razing by Catholics and by Commu-

nists? It's the motive that differs. It's the motive that matters. Communists destroy churches because they're God's enemies; Catholics destroy churches because they're God's friends."

"Can God be honored by churches which men founded whereas he founded but one? If churches which God himself did not found insult him by their existence, can members of God's own church tolerate their existence? Luthur (his spelling, not mine, D.D.), Calvin, Knox, Zwingli, founded Protestant churches. We know that each of them was only a man and that each founded his church by his own human authority. In so doing, they acted in defiance of Christ, the God-Man, who founded by the clearest evidence of history and by supernatural marvel of miracles one church. God, therefore, made Peter and his successors the head of that church and the guardian of its teachings. What need was there of any other church than the Catholic Church? If God founded more than one, he would have been guilty of madness and folly. Since God would to save all mankind, he would not have allowed mere men to arrange the saving of that mankind. God, for man's own good and his eternal salvation, could not entrust that saving good to fallible, weak, and passionate men. The new movie, 'Martin Luther,' certainly attests to Luthur's fallibility, weakness, and passionate nature. Yet you Protestants honor Luthur as the founder of a church which you claim saves men eternally."

"Against such men-founded churches that vilify and slander the God-founded, the Catholic Church, Catholics in Latin America should arise and wipe them out with fire."

"May God help you to rise and to shake the blinds of bigotry from your eyes!"

The writer, not understanding the position of the churches of Christ, of course, accused me of many things which are not true. In a return letter, I explained that I agreed with him that the Lord established but one church—but as to the nature and organization of that church, it was he who had his facts and logic confused. But the important thing is to see the Catholic mass-mind as fostered by that church. If it be replied that the writer (I do not know if he is an ecclesiastic or not) was not in any position to state the official attitude of the Catholic Church, let them prove that this is not the official attitude. The Catholic hierarchy is quite adept at denying one thing and leaving the impression that it is the fact under consideration that is being denied. The question is not as to whether or not the writer of the letter was authorized to say what he did—but DID HE STATE OFFICIAL CATHOLIC ATTITUDES, AND CORRECTLY THEIR POSITION? There is the question at stake.

There is not one Catholic scholar or authority in the world who can deny that this letter is in reality the Catholic position on non-Roman religious bodies. He knows that both the pronouncements and history of his church would deny every one of his allegations. If it is not a statement of Catholic policy, let one of their recognized spokesmen step forward and deny it. It's time we heard from their "infallible head" on the subject.



Perhaps America will wake up to the threat of a militant Catholicism. What irony that she who had become the refuge of freedom should become the temporal arm to wield the sword of Rome. God help us to see the problem as it is!

Donald Daugherty  
56, Rue de l'Argonne  
Orleans (Loiret)  
France

## An Explanation of the "Wipe Them Out With Fire" Article

Elsewhere in this issue of the *VOICE OF FREEDOM* will be found a letter from Donald Daugherty of Orleans, France. Brother Daugherty includes in his letter a letter which he received from a Roman Catholic who thinks that the Protestants in Latin America should be "wiped out with fire." In other words, he defends the persecution of Protestants in Latin America. Of course, he thinks that these Protestants are slandering and vilifying the Roman Catholic Church, but that is what all Catholics think about Protestants. The very fact that non-Catholics disbelieve Catholic claims or protest against Catholic assumptions and false doctrines is enough to convince a loyal Catholic that we are slandering and persecuting the Catholic Church. If we should say that any Catholic on earth believes that non-Catholics should be "wiped out with fire," probably all Catholics would resent the statement and declare that no Catholic living thinks that such punishment should be inflicted, even upon their enemies. But here we have a Catholic making that statement and then, when he is given an opportunity to retract or to confess that he made an unwise or intemperate remark, he declined to do this and reiterated his statement.

It will be noted that Donald Daugherty did not give the name of the author of this letter. Therefore, when this communication came to the *VOICE OF FREEDOM*, the editor at once declined to print it until he could contact Daugherty and learn who the author of the letter is. The editor knows that frequent letters are written and a forged name is put to them. Then, if we publish the letter as having been written by a Catholic, the Catholics will deny that any Catholic wrote such a letter, and when we begin to try to locate the one whose name is signed to the letter, we find that no such person exists. This is true concerning the O'Brien letter, which has been published by some of our colleagues in the fight against Catholicism. Priest O'Brien was supposed to live at Rochester, New York, but the Roman Catholics deny that there is any such priest by that name in the Rochester Diocese, and Protestants who live in Rochester have verified the fact that there is no Catholic priest in that city by the name of O'Brien. Some years ago the church at Brownfield, Texas, received a very ugly and denunciatory letter, and later it was learned that this letter had a forged name signed to it. There was

never any chance to locate the author of the letter.

The *VOICE OF FREEDOM* did not want to be caught in such a trap as this, nor did it want Donald Daugherty to be embarrassed. Therefore, the editor waited to receive from Daugherty the name and address that was attached to the letter which he had copied in his article. When the name and address came to our office, the editor sent a registered letter, which required a return card signed by the addressee, to the man whose name Daugherty had supplied. The card came back and also an answer to the editor's letter.

The gentleman who wrote the letter is Mr. John J. Overlander, 119 East Vernon Avenue, Northfield, New Jersey. He wrote that he could not acknowledge being the author of a letter when he had not seen the letter. The editor did not enclose a copy of the letter sent by Donald Daugherty, as he was only trying to find if such a person as John J. Overlander exists. Of course, Mr. Overlander's statement here was logical and right. He could not say that he was the author of a letter which the editor possesses unless he had seen the letter. The editor, therefore, sent him a copy of the letter just as it is published in this issue under the heading "Wipe Them Out With Fire." The editor, however, told Mr. Overlander if he now desired to retract any of the statements, or if he felt that he had been rash and intemperate in writing the letter, we would forgive him, forget the matter, and not even publish his letter. This seemed to us to be a fair proposition. We know human nature well enough to realize that sometimes on an impulse men will say things that they afterward regret, but Mr. Overlander replied to this with a reiteration of his statements. He did not retract a single syllable. He stands right where he stood when he wrote the letter. It, therefore, must not be an impulse but a fixed conviction that those who oppose the Catholic Church should be "wiped out with fire."

Perhaps it is because the Catholics have men who hold convictions such as Mr. Overlander avows that some people are afraid to oppose the Catholics. If the Catholics sincerely believe that those who oppose them should be "liquidated" or "wiped out," then it would be no surprise if some such Catholic should some day, moved by a religious fanaticism, "wipe out" such men as the editor of the *VOICE OF FREEDOM* and others who openly point out Catholic error. We shall, however, "stand by our guns," also, and continue to expose Catholic fanaticism, refute Catholic claims, and inform people as to the Catholic spirit.

## Roger's Tolerance "Mystical"(!)?

The following clipping from the *Western Recorder* (Baptist) of December 3, 1953, gives us an example of the way Catholics deal with historical principles and persons: of how they try to oppose the principle of separation of church and state

by finding fault with one man who advocated that principle. Here is the clipping with its quotation from the Catholic editor:

### "Catholic Editor Ridicules Roger Williams and The Baptists"

"In the August 30 issue of *The Register* (Denver), the editor-in-chief, Matthew Smith, stated, in part, as quoted by Dr. J. M. Dawson in the October issue of *Report From the Capital*:

"The separation of church and state has been stressed by Baptists for years, probably owing to the influence of Roger Williams, and all Americans owe him a debt for his insistence that the state must not control the church. This notion, however, was not new in him, for the papacy has always promoted the principle of freedom of religion from political control.

"Many sectarians today who shout for separation of church and state have no hesitance, however, in using all sorts of political twists and courses to sway political power for their own ends and to the detriment of Catholics and others. This was John Calvin's method. It is the constant program of the Baptist Joint Committee on Public Affairs in Washington.

"Roger Williams was not truly a tolerant man. He was . . . a contentious fellow, never happy except when he was quarreling with somebody. . . .

"He characterized the Catholic Church as a Romanish wolf gorged with huge bowls of the blood of the saints; hence Catholics, instead of going to his supposedly tolerant colony, avoided it.

"The fine tolerance of Roger Williams and his successors is mystical. He had some general ideas that were an improvement on the bluenose Puritanism of early Massachusetts, but it is simple nonsense to hold him up as the apostle of tolerance who led to the First Amendment."

"Concerning Editor Smith's statement, Dr. J. M. Dawson asked, 'What will *The Register* say about thousands of years of Catholic persecution of dissenters in Europe and current persecutions of non-Catholics in Italy, Spain, and Latin America?'"

### Comment

It is the common cry of Romanists that men who oppose the Roman Church like Martin Luther, Roger Williams, and all the others were not faultless men. They point out things that either existed in these men or that have long been reported to be characteristic of them and hope, by telling of these faults, to discredit the work of the Reformers. Protestants do not have any men that they regard as infallible and have never had such men. They know that all men are imperfect, and they realize that these Reformers may have had personal faults and may have made some serious mistakes. (The charge of the clipping that we are reviewing is that Roger Williams was not tolerant. It is stated that his tolerance was "mystical," but this must be a typographical error. The Catholic probably said "mythical.") It is generally

admitted that John Calvin made a very grievous mistake in the matter of the death of Servetus, and probably none of the historians would endeavor to hide any faults in Martin Luther or Roger Williams. It should be remembered, however, that these men are not worshiped by their followers and are not looked upon as gods, nor are they thought of as vicars of Jesus Christ. They were servants of God and men who were willing to sacrifice for the truth. Whatever truth, therefore, these men contended for should be received and held by all lovers of truth and of freedom, regardless of how many faults the men, who first brought this truth to our attention, may have had; also, regardless of what prejudice they may have manifested toward those who opposed them. Paul rejoiced because Christ was preached, even when those who preached Christ were moved by enmity toward Paul and were animated by the hope that they would increase the persecution that was inflicted upon the apostle.

Even if all who contend for religious freedom are imperfect men, this still does not destroy the principle for which they contend and if a man, in his personal dealing with his fellow men, is intolerant, that still would not justify a system of intolerance or excuse a rule of tyranny. If the president of some labor union is arbitrary and intolerant, should we, therefore, contend that organized labor should be outlawed and that the Constitution of the United States should be so changed as to prohibit laborers from organizing for their protection and benefit? If a denominational leader in religion is intolerant and will not fellowship in his denomination with persons who do not agree with him, this may be greatly to the discredit of that leader and to the detriment of that denomination, but it should not be used as an argument against the freedom of men to belong to that denomination, or to withdraw from it and associate with a more liberal denomination, or to serve the Lord without any denominational affiliation at all. This man who has an intolerant disposition and a very strict denominational law may, at the same time, believe that all religious matters should be adjusted on the basis of religion and not regulated by civil law. So if we grant that Roger Williams was an intolerant man, so far as his religious views were concerned, we would still have no reason to condemn him for contending that this is a matter to be settled among religious people and not to be decided by legislation, by civil law, or by a decree issued from one man who assumes to be God on earth.

It may be a surprise to some people who have been taught that Catholic priests and Catholic editors and teachers are intelligent and highly educated men to find that they are very illogical in their thinking. This, however, should not be any surprise, since men who are under authority are taught that they cannot depend upon their reasoning powers or upon their sense or study, or their analysis and discrimination.

Everything is already settled for them, and they are not even allowed to voice a protest against the decision that is handed down. All they can do is to use all the powers they possess to excuse and justify this authority and the decisions made by such authority. However ingenious may be such men, their arguments will have to be disingenious because there is never any consistent way to excuse and justify falsehood or to make such presumptuous assumption of power appear beautiful or reasonable, to say nothing of scriptural.

To show that a man was personally intolerant does not justify the *papal system*. It only proves that he would have made a good Pope had he believed in the *papal system*!

## It Happened in Italy

WYNDAL HUDSON

Last month France saw the most lavish costume ball that had ever before been staged. The place was in Biarritz, and it was reported that the "blow-out" cost \$36-75 thousand, which joined in fancy fun 2,000 guests, 2,000 bottles of champagne, 80 white sheep, 5 orchestras, 2 princes, 12 counts, 15 dukes, 38 pedigreed and 17 non-pedigreed dogs, some floating temples of love, a ballet troupe and a couple of unemployed kings.

Naturally such a party could not go unnoticed by the Roman Catholic Church which makes its remarks through its own newspaper, *L'Asservatore Romane*. Said *L'Osservatore*, in an acerbic, biting column, written by its tireless, battling director, Giuseppe Dalla Torre, a count of Sanguinette: "... a vain ostentation, a demonstration of moral decadence, an abuse of money gained one does not know how ... an immoral, pagan, barbarous orgy ..."

Now the party giver, the Marquis de Cuevas, saw his character being dishonored. There was the "MONEY" charge and the "IMMORAL" charge which hurt the Marquis since he is married to a granddaughter of the late John D. Rockefeller. So he sent his lawyer to sue for "symbolic" damages of one franc. But his lawyer has found in Rome one difficult job. He says it is like "shadow boxing against smoke," adding he finds it amazing "that a newspaper can circulate around the world and still appear to be above any legal consequences." Evidently our lawyer friend does not realize that the newspaper is owned and operated by the Vatican, and the Vatican is a miniature city-state of 38 acres which is the capital of the religious world for 350 million souls. Perhaps our lawyer friend is fast finding out the difficulties he will continue to encounter in bringing charges against "His Holiness the Pope."

First of all, Vatican courts are authorized to deal only with ecclesiastical matters and not questions of morality. The only office which can pass on this is the "Holy See" itself, and here he has to appeal before the Pope. This is further indicated by rules of the constitution within the state, accord-

ing to a report in *L'Europee*, which states that the final person responsible for the Vatican paper is not its director, but the Pope himself.

But try and sue the Pope. According to common law, he cannot be tried before any court. Next in line within the "Holy See" would be the Secretary of State. But this post is officially vacant. Around and below this post are several cardinals who can either be present or not, as the Vatican wishes. When will the world learn that Roman Catholicism can do, say, or perform in any manner she so desires, not only in Europe, but in all the world. Let Christians rally to support the preaching of the gospel in this heathen nation, let us take Italy for Christ—Pray for us daily. When the gospel is preached, Catholicism will crumble and fall. How important then is our task in evangelizing Catholic stronghold Italy?

(Brother Hudson is supported by the Glenwood Church of Christ, 808 Hamvas Lane, Tyler, Texas. His address in Italy is: Via Grande 27, Scala A—Int. 10, Leghorn, Italy.)—*Firm Foundation*, Jan. 5, 1954.

## Those Christmas Scenes

It is now a custom to make beautiful displays with electric lights of various and variegated colors during the Christmas season. Also, many other clever devices lighted and operated by electricity are used by those who enter this competition in display. In Memphis prizes are offered by the city—and perhaps by those who sell electrical devices—to those who can design and put on the most elaborate display.

The motif of all the displays around Protestant homes is Santa Claus with reindeer, sleigh and a huge bag of toys and goodies. Sometimes there is the chimney with the well-known elfish figure descending it; or there is the inside scene of a fireplace and mantel shelf and the hanging stocking. But all this has as the motif the myth of Santa Claus. However, around Roman Churches and, perhaps, around Roman Catholic homes we always have some suggestion of the Madonna and the Babe—usually there are the images of both. Statues, or dolls, representing the Mother and the Child are nearly always there, and in the minds of many Catholics, these images are not only sacred, they can know and understand what you are doing, or saying, to them and before them. They can see and appreciate your offering, they would enjoy a ride in your automobile, and sometimes they visibly manifest emotion in response to your adoration—they smile or they weep! O, yes, the good Catholics can quote many "Saints" on these points.

The stable scene, with Mother and Infant, donkeys and oxen, manger and hay, wise men and star, is a famous display with our Roman neighbors. During the Christmas season just past, this was seen at many places in Memphis. The city al-



lowed one such display to be put on in our famous Court Square. This caused newspaper reporters to investigate the origin of this manger scene and to write about it. They tell us that this is not merely precious because it depicts visibly and graphically things that are recorded in the New Testament, *but this scene is hallowed by a wealth of tradition!* Saint Francis Assisi did something and felt and saw a response from the image! Ah, yes, and, therefore, *Franciscans* emphasize this tradition and celebrate this scene more than do the Jesuits and other orders! For so it is with Catholics.

The following was clipped from *The Memphis Commercial Appeal*, and it will confirm the above statements and tell the rest of this story:

#### "Christmas Crib In Court Square

"The Christmas crib has made its appearance in Court Square again this year, put up by the men of St. Mary's Catholic Church. It is located near the Santa Claus house.

"St. Mary's Church is staffed by Franciscan priests whose founder, St. Francis of Assisi, is credited with establishing the creche, or manger scene, in 1223 in Greccio, Italy. The 'little poor man of Assisi' directed one of his followers to arrange the Nativity scene in a rock cave in the woods near the monastery. When completed, St. Francis and his brothers marched with lighted torches to the cave to celebrate mass. In Jorgensen's 'Life of St. Francis' it is told that when St. Francis tenderly lifted the doll which represented the infant Jesus, the baby smiled at him and touched his rough brown robe."

### Sainthood Decreed For Pope Pius X

#### Vatican Ceremony Set for May 29

By Associated Press

VATICAN CITY.—The Vatican announced today that the late Pope Pius X will be elevated to sainthood, the Roman Catholic Church's highest honor, at a great outdoor ceremony May 29 in St. Peter's Square.

He will be the first Pope canonized in 241 years. The honor will come to him less than forty years after his death on August 20, 1914.

Hundreds of thousands are expected to throng St. Peter's giant square for the May rites at which Pope Pius XII will officiate. The crowd will include bishops and priests from many lands and pilgrims here for the Marian Year now in progress.

Long known as "Papa Santo"—the pope saint—Pius X was elected to succeed Pope Leo XIII in 1903. At that time he was Cardinal Giuseppe Sarto, Archbishop of Venice. Known for his humility, he protested he was not worthy of the church's highest office.—*From the Memphis Press Scimitar.*

## Does Estes Favor Anything Except His Own Candidacy?

### "KEFAUVER READIES FIGHT

#### Will Oppose Amendment

#### To Treaty Powers

"WASHINGTON, Jan 6—Senator Estes Kefauver (D., Tenn.) plunged into preparations for a vigorous fight against the Bricker amendment Wednesday after Senate Republican leaders scheduled the proposal for consideration Monday.

"The proposed constitutional amendment, which would limit the President's powers to make treaties and commitments with other nations, is opposed by President Eisenhower but has strong support in the Senate.

"Senator Kefauver wrote a minority opinion opposing the proposal last summer when the Senate Judiciary Committee approved it over the protest of opponents.—*The Memphis Commercial Appeal*, January 6, 1954.

#### Comment

The above clipping from the *Memphis Commercial Appeal* tells us that our Tennessee Senator, Estes Kefauver, is going to fight the Bricker amendment. In fact, it seems that he is not merely going to vote against this amendment, but he is going to lead the fight in the Senate against it. If he succeeds, the amendment will never be submitted to the states, and, therefore, we will not have the Bricker amendment which would safeguard us against treaties that the President of the United States might make with foreign powers without the consent of Congress and without the knowledge or the consent of the people of the United States.

It should not be a surprise to anyone that Estes would fight against this amendment. It should be remembered that Estes always voted against the Committee on Un-American Activities, and it is almost certain that he has no sympathy for the work done by the Jenner Committee, the Velde Committee, or the McCarthy Committee. It seems that Estes is a "left winger" and certainly a New Dealer, and if he has ever done anything to help get traitors out of government offices and to increase the security of the United States against the treachery of Communism, it would relieve the minds of some people in Tennessee and increase their admiration for Estes if he or some of his friends would point out what it is that he has done in this line. Perhaps he thinks that anything that would even slant toward anti-Communism would be hurtful to the Democratic party. This was the position taken by Franklin D. Roosevelt, and the VOICE OF FREEDOM could publish a photostatic copy of a letter written by President Roosevelt to Congressman Martin Dies to the effect that any fight against Communists would hurt the Democratic party. If he was correct in this, then the Democratic party should not only be hurt, it should be definitely killed, and maybe it was this attitude on the part of some of the leaders in the Democratic party

that caused Tennessee, Texas, and some other Democratic states to vote for a Republican candidate in the past Presidential election.

Estes once headed a committee of his own and attempted to expose some corruption, but if all reports were correct, Harry Truman did not appreciate even the work of Estes Kefauver in this respect, and Estes resigned from this position just as soon as he got favorable attention from all the United States for the work he attempted to do. He was a good enough politician to know that his committee would soon go into disfavor with all those who were condemned by its revelations and exposures.

The VOICE OF FREEDOM believes the Bricker amendment is a necessity. Bricker is a Republican, but an amendment to the Constitution of the United States should never be considered as a partisan measure. Neither should anything that involves the welfare of the whole American people ever be regarded in the light of politics or party.

How do such Democratic Senators as Byrd, and George, and Russell stand on the Bricker amendment? If it is ever submitted to the states, we will know that it was done by a two-thirds majority of both houses, and that will mean that it is not a partisan issue. Neither party—no party—has a two-thirds majority in either House.

Left wingers will not favor the amendment now, nor will they respect it after it is duly added to the Constitution. They have no respect for the Constitution, and they will not help in any effort to preserve it.

The VOICE OF FREEDOM is pleading for a preservation of our freedom, and it realizes that the Constitution is the guarantee of our freedom. It could not favor a man who even has Red on his toothbrush!

Elsewhere we quote an editorial from the *Dallas Morning News* on the Bricker amendment.

### Bricker Amendment's Foes (From the Dallas Morning News)

It would be unjust to paraphrase for the Bricker Amendment the old compliment to Grover Cleveland. ("We love him for the enemies he has made.") For the effort to safeguard the Constitution has developed very formidable and respectable opposition.

The new "Committee for Defense of the Constitution by Preserving the Treaty Power" is headed by John W. Davis and Gen. Lucius Clay. (The former has long enjoyed a high reputation as a constitutional lawyer.) Glancing down the list of sponsors, you see, among others, Texas' own Will Clayton and resigning University Chancellor James P. Hart, Palmer Hoyt of Denver, retired Supreme Court Justice Owen J. Roberts, Elihu Root, Jr. and the League of Women Voters' Anna Lord Strauss.

So what you have is two completely different schools of thought:

1. Those, among whom is The News, who want to defend the Constitution by safeguarding it against the treaty-making power.

2. Those who want to safeguard the Constitution by preserving the treaty-making power.

Certainly both are entirely conscientious in their beliefs. Both believe the Constitution is in danger, oddly enough each being convinced that it is in danger from the other. A situation in which two groups, including some of the best legal thinking in the United States, can disagree so completely about a constitutional point creates a predicament for the plain citizen. But it should be noted that for all the eminent legal standing of John W. Davis and some of his sponsor associates, the heavy majority of the American Bar Association has gone on record for the need of the Bricker Amendment. The dissent in ABA membership is quite limited.

Both groups are on record that the Constitution is paramount to treaty. There lies the rub. John W. Davis' group contends that the Bricker Amendment is unnecessary, that no treaty will ever set aside the plain provisions of our Constitution, despite the statement that a treaty is the supreme law of the land.

Yet as former president Frank Holman of ABA has pointed out, three out of nine Supreme Court justices tried to justify President Truman's steel seizure on the treaty by which we entered United Nations. The shift of two justices would have had that treaty supersede the Constitution and the judgment would have prevailed.

The News reiterates its firm belief in the necessity of the Bricker Amendment.

Quoted in *Memphis Commercial Appeal* from *Dallas Morning News*.

### Prejudice Will Not Prevail— Only Truth Will Triumph

Prejudice is an evil wherever it is found, whether in politics, religion, or business, or personal relationships, or social life, yet prejudice is a very common fault in human beings. It appears that some people cannot even oppose an evil without becoming prejudiced against that evil and, therefore, using fallacious arguments and unfair methods in their opposition. Also, people who favor certain things that some of us consider evil cannot give credit to any logical argument or just complaint or even legal condemnation of the thing they favor. Because of their prejudice against those who oppose their ideas and in behalf of the things to which they are committed, they cannot even see a point or tell the truth. Methods that stem from prejudice can never avail permanently. People will finally see the motive, either in behalf of the contention or against it. When honest men see that the motive is prejudice or envy, they will not only discredit the people who are moved by prejudice, but they will discredit the proposition for which they are fighting, or if it is from the other side, they will think favorably of the proposition which

prejudice has been perverting and attempting to destroy.

In the battle against Communism and Catholicism, it cannot be denied that prejudice plays a large part. Roman Catholics are prejudiced not only against Communism, but also against Protestantism. This prejudice is deeply rooted in the hearts of the Catholics not only by the authoritative condemnation of heretics, but also by the teaching that Catholics have received from infancy that Protestants have inaugurated a campaign of misrepresentation and slander of Catholics. On the other hand, many non-Catholics are prejudiced against the Catholics because of the history of their treatment of non-Catholics and because of their condemnation of all of us as heretics. In the eyes of either group the truth is not a strong enough instrument to be used in the fight against the other. Because of this prejudice, motives are misjudged and opponents are misrepresented and facts are sometimes exaggerated, and then in the eyes of those who are prejudiced, the man who engages in this type of warfare is a hero with the one side and a villain with the other side.

The VOICE OF FREEDOM believes that we should, as far as is humanly possible, be free from prejudice of every kind. It believes that we should state facts and tell the truth in every case. It believes that error carries its own condemnation and that a falsehood will eventually fall to earth because of its own weight. It believes that evil, when simply set forth in its own true light, will be sufficiently condemned and repudiated in the minds of honest people.

At this time we see what seems to us as an example of prejudice in the discussion of what is now generally known as "McCarthyism." Senator Joe McCarthy is the head of a committee, duly authorized by Congress, to ferret out and expose Communists who are in the employ of the United States government and who, because of their positions, could jeopardize the security of the United States. McCarthy has succeeded, according to his report, in getting more than 1,400 persons discharged because of their questionable loyalty to our government and because they are security risks.

Now it is a known and admitted fact that McCarthy is a member of the Roman Catholic Church. It would be natural, therefore, for Communists to try to discredit him and his fight against Communism on this ground alone, as Communists and Communist sympathizers not only fight, ridicule, denounce and "smear" the McCarthy committee, they are also just as industriously engaged in doing this for the Velde committee, the Jenner committee, and they did it for Martin Dies and his committee, for Hamilton Fish and his committee and for every other committee or individual, preacher, lecturer, writer, editor, or whoever, or whatever opposed Communism. Not only have Communists engaged in this nefarious work, but millions of other people have been deceived

into a bitter sentiment against "Red baiters," "witch hunters," "professional anti-Communists," etc. This is the most shameful and pathetic thing connected with all public issues of our day.

These opponents of the effort to expose and outlaw Communism are not slow to use the advantage that they have in the fact that Joe McCarthy is a member of the Roman Catholic Church. This fact's being publicized and emphasized has led many, who could not justly be called sympathizers with Communism, or even who have not been guilty of engaging in anti-anti-Communist propaganda, to fear that McCarthy is working for the advantage of the Roman Catholic Church. Some colleagues of the VOICE OF FREEDOM are articulate with this fear, and some are saying that McCarthy is endeavoring to "oust" Protestants and to "replace" them with Catholics in government service. The question with the VOICE OF FREEDOM now is, Is this fear well founded and should we lend encouragement to this report in opposition to McCarthy?

1. Answering these questions, let us first say it is not in McCarthy's power to "oust" men nor to "replace" them on his own decision or by an arbitrary action. It is his work to expose men who are traitors or who are disloyal in any sense to our government. Men in certain positions of power have to be appointed by the President and then the appointment has to be confirmed by the Congress. These men, thus appointed and confirmed, may then themselves employ, without the consent of Congress, other persons in their departments. As these men were employed by the head of the department without the consent of Congress, they will have to be discharged by the same head of the department, and this does not have to be done at the request of a committee, and certainly not of one member of a committee. McCarthy has complained that all those who should be discharged have not been discharged. This alone would prove that McCarthy does not and cannot do the "ousting." Neither can he do the "replacing." So in our opposition to Senator McCarthy, we should not attribute to him powers that he does not possess or even claim.

2. If McCarthy proves his charges against any man who is suspected or investigated by his committee, then there is just reason why the man should be not only discharged, but, perhaps, convicted and sentenced to prison. This "ousting" would not be done because the man is a non-Catholic and because the head of the committee, who found out the truth about him and revealed it, is a Catholic, *but it is done because the man was a traitor—a member of that which is now universally admitted to be a conspiracy.* Is this not ground enough to discharge a man from government employ? Should, then, the religious affiliation of the man who prosecutes a criminal be thought of as just ground for acquittal for the guilty? Surely somebody is doing some unsound thinking in this matter.



3. If it is a fact that the 1,400 persons who have been discharged through the McCarthy revelations have been replaced by Roman Catholics, then this matter should be considered in a light that, so far, has not been seen in this discussion. As shown above, McCarthy did not do this "replacing"; then somebody other than a Catholic has had part in the decision to employ these Catholics. If, further, in looking for safe men for government positions, we find that only those who are members of the Catholic Church are unquestionably loyal, then the fault is not with the Catholic Church, but rather this weighs heavy in behalf of that church and this would be of great propaganda value for the Roman Church. So when we point this out and emphasize it in the hope of discrediting McCarthy, it might turn out that we are adding strength to the Catholic position. If, therefore, non-Catholics will approve the efforts of McCarthy to safeguard our government and to "oust" Reds on the ground that this is a patriotic work and a commendable effort even though it is done by a Catholic, *then some of us might be thought of as qualified to fill the places from which Reds have been "ousted"*! But if we oppose good and patriotic service, even though our fear is that it is being done to the advantage of the Catholic Church, then we lay ourselves open to suspicion of favoring conspirators and traitors in government. We justify the idea that none but Catholics are safe security risks. Surely, in this the good colleagues of the VOICE OF FREEDOM are not acting as wisely as a serpent, nor exhibiting the harmlessness of a dove.

4. In thinking of Catholicism as an enemy of American freedom and in speaking of it in the same breath with the conspiracy of Communism, we need again to use wisdom and to make a distinction when such a distinction in truth exists. The VOICE OF FREEDOM believes that Catholicism is an authoritarian form of religion, and it continues to show that where Catholics are in power they abridge religious freedom and persecute non-Catholics. Communism is also a dictatorship or an authoritarian power. It limits religious freedom where it does not entirely destroy all religion. In this respect both of these authoritarian powers are un-American and are enemies of religious freedom. It must be noted, however, that even the Catholic authority, the hierarchy, approves religious freedom in the United States now. Also, it must not be questioned that citizens of the United States, who are members of the Roman Catholic Church, are loyal to our government and that thousands of them are now in our Armed Services and other thousands have already died fighting under our flag. It may be said that Communists also fought under our flag, but those who say this should also remember that Communists were "conscientious objectors," even served prison terms for refusing to take up arms in World War I, and they assumed this same attitude in World War

II until Hitler invaded Russia. Then the war changed from an imperialist's war to a people's war, and Communists did leave objectors' camps and go into the employ of the New Deal administration, and some of them into the Armed Services and even some of them, under Under-Secretary Patterson, were given Commissions in our Armed Services. They were not fighting, however, for the United States; *they were fighting the enemy of Russia*, and there is no doubt about this! It can be established in discussion with anybody who wants to deny it. The Catholics have, however, fought in all the wars in which America has participated; *they fought as American citizens*.

Furthermore, it must be admitted by all that Catholics can hold any office to which they may be elected in the United States. Our Constitution grants religious freedom, and we are not allowed to discriminate against a man because he is a member of the Roman Catholic Church. To do so is unconstitutional. The Catholics are correct when they say that their church is not opposed to our American Constitution and to our system of government. They are also correct when they say that the Roman Catholic Church is making no effort to put on a revolution in America and to change our economic system. They cannot deny, and probably would not deny, that the Roman Catholic Church is using every means available for purposes of propaganda and proselyting. They cannot deny that Catholics have announced that they wish to turn America into a Catholic country, or that the church has announced that it is well on its way toward converting Great Britain, and that they had the promise, in the supposed vision by the children at Fatima, from Mary that they would even convert Russia! When the Catholics get into the majority in the United States, they could destroy our religious freedom without even changing the Constitution of the United States. You may ask how this would be done, but you can have a demonstration by what is taking place in Italy. Also, you can have a demonstration by what is taking place now in certain sections of the United States, and the report concerning schools in Kentucky. The decision that the court has recently handed down in that case is published elsewhere in this issue of the paper. Catholics could claim that they are living in harmony with the Constitution of the United States and that those who were protesting against Catholic doctrine are the ones who are trying to destroy religious freedom and, thus, the freedom guaranteed us by the Constitution of the United States could be taken from us with a supposed application of the Constitution.

In view of the things herein said, the exhortation of the VOICE OF FREEDOM is to all—let us be thoughtful, let us be fair, let us be wise, let us be prayerful. Prejudice cannot prevail—truth alone can triumph. Let us spread the Truth!

## The Roman Catholic Church Teaches

Every quotation in this article is from a publication officially approved by the Roman Catholic Church. However, many American Catholics do not believe these things. Their trouble lies in the fact that they have no voice in what their church teaches but are completely subject to the dictates of a foreign power. The quotations below are just as they were written by Catholic officials.

### SALVATION:

"We must hold . . . that out of the Apostolic Roman Church there is no salvation." "Hence the age-old teaching . . . 'Outside the church there is no salvation' . . . is strictly true!" (Pope Pius IX.)

"The idea that ALL (these capitals are exactly as in the Catholic publication, WS) non-Catholics are headed for hell has its origin in the teachings of Christ." (*You Hear Strange Things About Catholics*, pp. 14.)

### TOLERANCE:

"How can a person be tolerant toward any other truth or church or way?" "But tolerance of untruth is not expected or possible." "Such tolerance is treason to God and to man. We can have no part in it." (*You Hear Strange Things About Catholics*, p. 13.)

### MARY:

"She is the mother of God." (*You Hear Strange Things About Catholics*, p. 11.)

"All obey the commands of Mary, even God himself." (St. Alfonso Liguori, *The Glories of Mary*, 202.)

"The soul cannot live without having recourse and commending itself to Mary." (St. Alfonso Liguori, *The Glories of Mary*, p. 93.)

### FREEDOM OF RELIGION:

"In some countries, Catholics will be obligated to ask full religious freedom for all, resigned at being forced to cohabit where they alone should rightfully be allowed to live." "As to other religions, the church will certainly never draw the sword (???WS), but she will require that by legitimate means they shall not be allowed to propagate false doctrine." (*The Christian Century*, June 23, 1948.)

### PUBLIC EDUCATION:

"The only school, whether it be a kindergarten or a university, which is fit for a Catholic is the school that is Catholic in its principles, its aims, its programs, its teachers, and in its submission to the direction and supervision of the Church." (Father Paul L. Blakely, S.J., *May an American Oppose the Public School*.)

"It would be absurd to say that the Pope approves of our public school system." (Father William J. McGucken, S.J., *The Catholic Way in Education*, p. 98.)—Submitted by Wendle Scott, Box 741, Ozona, Texas.

## Jack Webb and The Catholics on Television

It seems that the public in general is acquainted with Jack Webb and his television plays, in which he portrays the efforts of the police to apprehend and punish criminals. In these programs, Jack Webb is a member of the police force of Los Angeles, California, and is known as Sergeant Friday. His popularity is shown by the fact that he is now appearing not only in his first famous play entitled "Dragnet," but he is also playing under the title of "Badge 714." His popularity is known to those who keep up with the honors that are conferred upon men and women who win awards and honorable mention by the organizations that are involved in such enterprise and by the magazines and papers that are published in the interest of these things. The editor of the *VOICE OF FREEDOM* does not keep up with the fame and publicity that is won by the various celebrities, but he now and then hears others mention the honors that have been won by different individuals. He, himself, however, could testify that Jack Webb's fame has increased by the fact that he is imitated in advertisements and commercials, as well, perhaps, as in comedy. The imitations may be intended as burlesque, but they would not be used as commercials if there were not an element of popularity in the mannerisms and the tone that are being imitated.

Webb's plays are based upon, if not an accurate portrayal of, things that have actually taken place. The introduction to each program tells us that the things we are about to see are true. This being a fact, then even the Catholic scenes that are given on the screen are parts of the incidents or cases that are being shown. Objections, therefore, cannot be lodged against a portrayal of actual incidents. Such objections are not intended by this editorial. Nevertheless, it is here being brought to the attention of our readers that the parts the Catholics play in these programs do contribute to Catholic propaganda. If they do nothing more than familiarize the public with Catholic customs and Catholic teaching and Catholic interest in humanity, either to reclaim and save the criminal or to protect society from the criminal, they even then redound to Catholic interest. In this way, if in no other way, the Catholics have profited mightily through the use of the radio and television.

On January 18, 1954, Jack Webb's program told the pathetic story of the death of Ben Romero, who had served as the comrade of Sergeant Friday in all of his experiences. Frank Smith was then appointed to take the place of Ben and to assist Friday. The very day of Ben's death, these two policemen were given the task of apprehending some escaped convicts who were stealing cars, robbing stores, kidnapping an aged man and woman, collecting an arsenal, and threatening that they would not be taken alive. It was a desperate case, and all the law officers of that section, city and county and state, if not

Federal, were brought into the scene. The program was a good one—one of the best that this editor has seen.

In their effort to find these escaped convicts, Sergeant Friday and Frank went to visit a Catholic priest, since it seems the convicts, themselves, were known to the priest, their families and friends were also known, and the priest should have been, and, perhaps, was, of some help to the officers in establishing a clue or "getting a line" on the men that would lead to their capture. Catholic music was heard on the program, and a Catholic priest was presented in conversation with the officers, and then to show what might be of advantage in reaching the heart of these criminals and causing them not only to surrender to the law, but also to repent of their wrongs, the priest told the officers about "Saint Dismas." He explained that this was the name of the thief who died on the cross at one side of our Lord while he was being crucified. This thief first railed upon Christ, according to the account given in the Gospels, and if we confined our reading to Matthew, Mark and John, (John does not tell that he either railed or repented), we would never know that he did anything but rail upon the Lord. However, in Luke's account, this thief rebuked his fellow criminal for railing upon Christ and he, himself, turned to our Lord and said, "Remember me when thou comest into thy kingdom." Christ's reply was, "Today shalt thou be with me in paradise." Some commentators believe that even this language of the thief was spoken in irony, and by that method they harmonize Luke's account with the account given by the other evangelists, but the public in general believes that this thief was penitent and that after railing upon the Lord for a while, he changed his mind and also his tone and appealed to the Lord for mercy. The reply that the Lord made is assumed to be an assurance that mercy was granted. In this conclusion, the Catholics are not alone, but even the majority of non-Catholics consider this to be the true explanation of the story.

The Catholics, however, have given a name to this thief, which name they must have obtained from tradition, since there is no Bible mention of a name, and they have even canonized this "Good Thief" and now he is known as "Saint Dismas." A special day of the year has been set apart in his honor in the Catholic Church, and this day is known as "Good Thief's Day."

In the conversation with the officers, the priest made explanation about "Saint Dismas," and then they caused the statue of "Saint Dismas" to appear on the screen, and there he was, looking out upon us all and there we were, left to assume that the Roman Catholic Church not only has information concerning this man that no one else has, but they actually have a picture of the man and from this a statue has been made, and we can see his actual features, the expression of his eyes and become as well acquainted with the "Good Thief," or even better than we are with Luke, the

"Beloved Physician," who wrote about the thief's supposed appeal to Christ.

We have not yet seen the most erroneous impression that was made by this interview with the priest and this portrayal of "Saint Dismas." "Saint Dismas" was here represented as one who is interested in such criminals as he had been and as Sergeant Friday and Frank Smith were then striving to apprehend, and, therefore, prayers to "Saint Dismas" would probably avail or would certainly avail for the capture of the criminals because they would be led to surrender and, perhaps, to repent. "Saint Dismas," therefore, was brought in as an effective force in capturing and reclaiming these criminals. Their capture, after a gun battle, was brought about by their voluntary surrender. What could the viewers of this program conclude but that the prayers to "Saint Dismas" had been effective?

As said above, the picture was very interesting, the acting was excellent, and all the portrayal was impressive. This would be true if the whole thing could be thought of as fiction, but since it was intended to portray real incidents of life, then here is an actual example in the eyes of the unthinking of the help rendered to the living by an imaginary saint who is not living, at least, not living in the lives of men on earth. Even his conversion is not unquestioned, his name is legendary, his sainthood is a Catholic invention which is a blasphemous assumption of power, and to pray to this supposed "Saint" and this so-called "Good Thief" is nothing less than idolatry. "Should not a people seek unto their God? On behalf of the living should they seek unto the dead?" (Isa. 8:19, R.V.)

It is certainly right for officers to pray for help and protection in their dangerous and necessary work of protecting society and of bringing criminals to justice. Yes, and it is right for all Christians to pray for the officers at all times. (1 Tim. 2:1-4; Rom. 13; 1 Pet. 2:13-16.)

It is right and thoroughly Christian to pray that criminals should be brought to a sense of their sins, caused to repent, and to come into Christ for salvation.

*All prayers should be addressed to God in the name of Christ.*

"And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it." (John 14:13-14.)

"That whatsoever ye shall ask of the Father in my name, he may give it to you." (John 15:16b.)

"And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whosoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full." (John 16:23-24.)

"And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." (Col. 3:17.)



*There is no salvation out of Christ or in any other name:*

"Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14:6.)

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.)

"Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory." (2 Tim. 2:10.)

*But in him even a criminal will be made a new being and will be a child of God and clothed in Christ's character.*

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." (2 Cor. 5:17.)

"For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." (Gal. 3:26-27.)

## Yale and the Public Schools

BY ERNEST GORDON

The editor of *United Evangelical Action* has asked me to answer Miss Clark's courteous letter (issue November 15, 1953) regarding the Yale School of Alcohol Studies and its mystifications. Perhaps I can best begin by making the following observation.

Distinction should be made between the Yale of the *Quarterly Journal of Alcohol Studies* and the Yale of Messrs. McCarthy and Bacon. The first gives a wide summary of the current international literature of the alcohol question in each number and also prints unquestionably scientific articles. These, however, relate chiefly to the cure of alcoholism. Their bias lies in their almost exclusive occupation with this minor phase of the question. If one compares the Yale *Quarterly* with, for example, *La Revue de l'Alcoolisme*, the organ of French medicine on this subject, one is conscious of a world of difference. Here alcohol is treated as a polytoxia and the pathological reasons therefor appear throughout.

When one comes to the McCarthy-Bacon literature, on the other hand, one is justified in describing it as amateurish and without scientific value. Yet Mr. McCarthy's *Alcohol and Social Responsibility* is the official textbook which the Yale School presumes to issue for the school teachers of the country. It is indeed the best-bound book on the subject but between its covers is nothing of importance. The author seems to have no knowledge whatsoever of the rich European literature; at least there are no references to it. He depends almost exclusively on what is said and put forth at Yale. I have compared at length its assertions with the present-day authorized science of France, Switzerland, and Scandinavia (in *Wet Science Invades the Schools*).

Dr. Bacon is on the faculty of Yale and is touted in *United States News* as an im-

portant authority. But his childish statements in this publication would disgrace any university. His comparison of alcohol with mashed potato as a poison is on a par with that of another apologist of alcohol, Dr. Karl Pearson who, we may say in passing, was Dr. Jellinek's biometrist instructor. Pearson contended, in a survey by him, that children of drinking parents had better eyesight than those of abstinent ones. The reason? "Drunken parents drive children out of doors and out of door life is favorable for eyesight."

We may add that Dr. Bacon is son of Mr. Selden Bacon, a furious "Repealer" of the Prohibition twenties.

There can be no quarrel with the Yale of the *Quarterly Journal*. It can go on with its investigations and reports without any criticism beyond the confines of Hillhouse Avenue. But the McCarthy-Bacon clique are undertaking to modify the temperance teaching of the public schools of the nation. They carry with them the (tarnished) prestige of the name of Yale University. They have gone into the states with their propaganda. Dr. Bacon persistently denounces the present system as "unscientific" and "emotional," without specifying wherein this is so. I have recently gone through the textbooks used in nine Continental countries and have found them differing in no essential respect in their scientific teaching from that obtaining in our school books. And all have the best scientific endorsement.

The effrontery of this Yale group has gone so far that in Connecticut they have even used the Great Seal of the State of Connecticut on their official publication. They have also wangled large money grants from that state.

As to Mrs. Mann's foray into South Africa, here too one would make no objection if she had stuck to her last and dealt only with the treatment of alcoholics. But from Elizabeth (Cape Colony) I have received request for information concerning National Prohibition of which Mrs. Mann had given so dark pictures. Miss Clark declares her a total abstainer. She has to be. Her autobiography relates her horrible experiences as a former *alcoolique* in a way which would be useful in teaching young people. Mrs. Mann, too, is interested in changing instruction in our public schools. I think parents would prefer advice from other sources and of other background.

It all runs back, as far as one can judge, to the men who repealed the 18th Amendment. Flushed with their victory, they announced that the next move would be to "break the stranglehold which the Drys had on the public schools." They organized a committee of some sixty doctors to give scientific background; also a WCTE, a Women's Committee on Temperance Education, among whose leaders was Mrs. Pierre S. Dupont, the wife of the man who was primarily responsible for the immense disaster of Repeal.

Then suddenly, in the early forties, the announcement was made in the *New York Times* that the American Association for

the Advancement of Science had appointed a Committee for Alcohol Research. A magnificent battery of academic names was appended to the announcement. Dr. Jellinek of Yale was chosen as Vice President of the Scientific Section. At the same time also, under the auspices of the same Association for the Advancement of Science, appeared Haggard and Jellinek's *Alcohol Explored*, a book little creditable to the Association. It was chiefly the work of Prof. Jellinek and was full of irresponsible statements and even occasional misquotations (See *Alcohol Reaction at Yale*).

The Committee on Alcohol Research's administrative expenses, a sum of \$27,000 yearly, was paid by a group of distillers. It should be noted that a Du Pont bank, Bankers' Trust, 16 Wall Street, makes immense loans to distillers Schenley and Seagram.

At about the same time, the Yale *Quarterly Journal of Alcohol Studies* began publication. Its first editor was Prof. Yandell Henderson, whose evidence before a Congressional committee initiated the Congressional movement for Repeal of National Prohibition. Presently a Yale School of Alcohol Study was also opened. Temperance men were invited to participate and the Federal Council of Churches cooperated. "We plan to work with the Drys," remarked a leading member of the Distillers Institute to me. The idea was obviously to "join 'em when you can't beat 'em." Representatives of the distillers and liquor dealers have also attended the school in force during the past decade.

The strategy is obvious. Major on the cure of drunkards; that will gradually turn the whole current of public attention away from legislative action. Declare alcohol a food, not a poison. Insist that the basic cause of alcoholism is not alcohol but rather remote inherited degeneracies now expressing themselves.

Almost the first thing done was to appoint Dr. Anne Roe to make a survey of the school books used in temperance instruction in American common schools. She found nothing to please her. They were in this teaching unscientific, emotional, old-fashioned. Her scorn was illimitable. Dr. Rakieta was deputed to cover much the same ground. Dr. Jellinek, too, continues with the same "emotion" cant, not at all displeasing to liquor men with whom he is so ready to fraternize.

For ten years this preliminary spade work has been going on, often supported, incredible as it may seem, by Drys. Temperance leader, Doctor Cherrington, became an Associate Member of the Yale School sponsors and lectured at Federal Council Conferences on "the New Approach." Mr. Dunford, even up to 1953, has been an occasional Yale lecturer. Dr. Ewing has touted its literature in his Pennsylvania Summer School. The *Christian Century* printed five articles by Methodist minister Alson J. Smith, full of silly Yale paradoxes. Mr. Smith then turned about and joined the liquor dealers' propaganda film, "The Truth Shall Make You Free." Smith was

a member of the distiller finance Research Council on Alcohol. Even today, Mr. Clifford Earle of the Presbyterian Board of Christian Education lectures at Yale Summer School. The National Council of Churches finds its cooperation with Yale a convenient excuse for its utter failure to do anything for the cause of anti-alcohol enlightenment in the churches.

Dr. Selden Bacon's utterances in the *U. S. News* and in *Drinking in Colleges* may be fairly interpreted as a declaration of war on temperance education as given in American public schools. He is on the Yale faculty and Yale must bear its share of responsibility for releasing this anti-social movement. The results are what might be expected. Ohio has repealed its temperance school legislation; so have Kansas and Oregon. California is receiving demands from the liquor men that "moderation" be taught in the schools. An extensive campaign has been launched in Connecticut and out from Yale, and Yalemen have been active in Utah also.

Temperance organizations seem to be willing to let this fight go by default as they did National Prohibition in the earlier crisis. Nor do the church agencies realize their obligation to intervene in behalf of the nations, and especially the church's young people. All seem to be hypnotized by Yale's scientific Barnumiads. No doubt that was just what was intended.

But they should not be. As I have said, temperance education in European schools represents honest science and nothing could be more radically hostile to alcohol than that given in these schools. My report, *Temperance Education in Europe*, is on the press and will be out early in 1954. This material was an unsuspected revelation to the writer and will be to those who may read it.

Since working out this report, I have noticed the publication of a textbook on alcoholism by the Belgian government for use in instructing the Negro children of the Congo Free State. Its point of view can be understood from its title, *Alcohol the Enemy*. That is not the Yale note, far from it!

Are American children to be denied warning of the illimitable dangers to them from alcoholic drink, warning which is being given to the little Blacks of the Kasai and Ubangi?

As I write, Fulton Lewis, Jr., is recounting the ravages of alcoholism among the teen-agers of a single Maryland county. They bitterly need intelligent teaching. That Yale should intervene to break down this teaching is not only a stigma on its academic reputation, but a crime against the nation.—From *United Evangelical Action*—Used by Permission.

## Dr. Elliott on Transubstantiation No. VI

(Continued from last issue)

To avoid the risk of misrepresentation, I once more transcribe his own words. In the latter part of our Lord's dis-

course, there is, he writes, 'a totally different phraseology; which to his hearers could not possibly convey that (figurative) meaning (which prevails through the first part) or any other, save that of a real eating of his flesh, and drinking of his blood.' Here we have the Jewish interpretation distinctly stated; and we afterwards find it as stoutly maintained. This moreover is done, in opposition, not only to common sense and human feeling, but to the general sentiment of his own Church, as well as of the whole Christian world. On principles which we have already canvassed, he decides that the phrases do not admit of figurative meanings; and for reasons which will afterwards appear, he infers that, if the Jews had mistaken their import, our Lord would have corrected them. My conclusion from all this is, that imagination cannot conceive any man more heavily fettered to a particular tenet, than Dr. Wiseman here is to the Jewish interpretation. By what means, then, does he render that interpretation subservient to his own purposes? This I shall now endeavour to explain.

"The truth appears to be as follows: When Dr. Wiseman has fairly persuaded his readers that he is discussing the Jewish interpretation, he contrives—no one sees how or when, but with a dexterity which cannot be too much admired, and a disingenuousness which cannot be too severely reprobated—to substitute—as if it were the same thing—the sacrament of the eucharist. Now, this sacramental interpretation is not the same as the Jewish interpretation. No sane man has yet, I believe, ventured to say that the Jews were thinking of the sacrament. The unwarrantable substitution here pointed out is, apart from all other considerations, absolutely fatal to Dr. Wiseman's argument, as conducted by himself; but I hope to render some service, by tracing a few of the consequences flowing from the substitution.

"Dr. Wiseman holds that the phrases, in the second part of our Lord's discourse, are not susceptible of a figurative interpretation: but Dr. Wiseman interprets those phrases of the eucharist—which is a figurative interpretation:—therefore, Dr. Wiseman holds contradictory propositions—which cannot both be true. To prove that to interpret those phrases of the eucharist is to interpret them figuratively, although no proof is wanted, I appeal to the Rhemish annotator, as already quoted. He writes of a 'sweet sense' as existing in our Lord's 'hard, mystical, or figurative words'—'to be fulfilled in a sacrament, mystery, and a marvelous divine sort.' In fact, if the phrases be interpreted of the sacrament, they cannot but be interpreted figuratively. The phrases must either be understood literally or figuratively. The Jews understood them literally, and assigned to them the only literal meaning the words could possibly bear. For that meaning, no man, not even Dr. Wiseman himself, will really contend. The phrases, therefore, must be understood figuratively; however people may differ about the import to be attached

to them: some persons explaining them sacramentally, others spiritually, and others again, both sacramentally and spiritually. All these persons, however, adopt a figurative interpretation. It is sad work to have thus to revert to the most elementary considerations; but I have had recourse to the expedient, from an impression that I might, by such means, the most effectually dispel the darkness, in which Dr. Wiseman has contrived to involve the whole subject.

"The learned author, as we shall soon see, undertakes to prove, at great length, that if the literal interpretation of the Jews had not been right, it would have been corrected. Why, then, does he not himself adhere to the literal interpretation? Why adopt a figurative interpretation, of which the Jews could not possibly have had the slightest notion? The truth is, he would fain interpret the same phrase literally and figuratively, at the same time; and thus combine, for his own purposes, the significations peculiar to each method. Now, that is permitted to no one. Dr. Wiseman may take his choice between the two methods; but he cannot secure the advantages of them both. Should he decide in favour of the literal interpretation, the phrase cannot be applied to the eucharist—and the controversy respecting the sixth chapter of St. John is at an end. Should he prefer the sacramental interpretation, he must abandon the literal signification of the phrase; which must then be understood figuratively—that is, with reference solely to the sacrament. When an object is to be considered in a figurative sense, there is something so preposterous in the supposition, that the actual physical properties of that object are thereby transferred to that sense, that I would not beforehand do anyone the injustice to believe him capable of holding such an opinion. Yet such an opinion is held by those who apply the latter phrases of our Lord's discourse to the eucharist, and at the same time maintain, from the same expressions, that the actual flesh is to be eaten in that sacrament. The inference which ought to be drawn, by those who interpret that part of the discourse—of the eucharist, is—that the literal sense, of eating the flesh, is excluded by the mode of interpretation; and that the eucharistical sense can be decided by those parts of Scripture only, which expressly treat of that sacrament. Let me illustrate, by an example, what I have now advanced. Our Lord said to Nicodemus, 'Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.' (John iii. 3.) Nicodemus being perplexed by the literal meaning of this, our Lord gave him its figurative interpretation: 'Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.' Now, if, in expounding the nature of baptism, and interpreter were to insist upon the circumstances of the natural birth, instead of considering our Lord's explanation, and those other passages of Scripture in which that sacrament is mentioned, he



would not act more absurdly than do those, who, after applying our Lord's expressions in John vi., to the eucharist, determine its nature, by means of such expressions.

"When Dr. Wiseman, whether from some ambition of originality I know not, determined, in opposition to the most renowned Doctors of his own Church, to maintain the correctness of the Jewish interpretation of the closing expressions in our Lord's discourse, he could scarcely have calculated the consequences of his undertaking. He must have felt that the literal sense was not the sense he really meant to establish; and there was, at least, a possibility that the silent substitution, in the course of the argument, of a meaning not literal, instead of that literal meaning which he professed to support, might not pass without observation. Yet he does not seem to have made any provision against the contingency. Appearances, at present, are somewhat ridiculous. He had a leaning wall to support; and he has built his buttresses on the wrong side of it. The stronger are his reasonings, in defense of the literal interpretation of the Jews, the more fearfully do they press upon his sacramental interpretation. In fact, through the greater portion of his Lectures on this subject, he has exerted himself in adding weight to that which crushes his own hypothesis to atoms. I doubt whether a more surprising instance, of such a mode of proceeding, is to be found in the history of theological literature.

"These concluding remarks are of themselves destructive of Dr. Wiseman's system; but I shall examine his remaining Lectures on the subject, with similar care to that which I have already manifested. His explanations of Scripture furnish instruction of a very peculiar kind; and the reader, I trust, has still some remains of curiosity and patience. But before I proceed to the next lecture, I wish to point out how unwisely, in my opinion, the learned author has deviated from one of the ablest members of his own communion—and I could instance many others—in interpreting the sixth chapter of St. John.

"Estius, with the sanction, as he says, of Scripture and the Fathers, mentions four methods, as I have already stated, of eating and drinking the body and blood of Christ: that is, 1. Carnally, 2. Cruelly, (crudeliter), 3. Sacramentally, and, 4. Spiritually. The first method has been described . . . The second method approaches to that which Dr. Wiseman has given, as the *only* figurative method. David, according to Estius, prophetically personifying our Saviour, exclaims, 'When the wicked, even mine enemies and mine foes, came upon me to eat up my flesh, they stumbled and fell;' (Psalm xxvii. 2;) also, 'They gaped upon me with their mouths, as a ravening and a roaring lion;' (Psalm xxii. 13;) with reference to the events attending the crucifixion . . . The third (sacramental) method relates to the eating and drinking in the eucharist, where Estius, as a Roman Catholic, of course believes that the real body and blood exist under the appearance

of bread and wine . . . The fourth (spiritual) method is placed in several points of view; but I will mention only the first two: (1) To be incorporated with the mystical body of Christ, whether by baptism, the eucharist, or any other means, is to eat the flesh of Christ and to drink his blood. For this view of the matter, great authorities are quoted; namely, the *sixth chapter of St. John*, Augustine, the Master of the Sentences, Gratian, and (in Dr. Wiseman's estimation I should think) more than all, Pope Innocent I . . . (2) We eat and drink spiritually, through faith in the flesh of Christ consigned to the cross for us, and in his blood shed for us; which, induced by probable arguments, some think may be proved from our Lord's discourse in John vi. On this subject I cannot but quote the very words of Estius:

"*Secundo autem modo spiritualis manducatio intelligitur quae fit per fidem in carnem Christi traditam pro nobis in cruce, et sanguinem pro nobis effusum. Quem modum alii probabilibus argumentis moti putant proprie significatum esse a Domino in illo sermone quem habuit Joan 6. Quem et Augustinus tradit, cum ait in illis verbis, Nisi manducaveritis, etc., FIGURAM esse, qua praecipitur passioni Domini esse communicandum, et suaviter atque utiliter recondendum in memoria, quod pro nobis caro ejus crucifixa sit et vusnerata.*' (In Sent., lib. iv., 9, 1 p. 111.)

"In a scholar of the Roman Church, we naturally excuse a respect, even if it happens to border on veneration, for the general voice of antiquity. Now, there are two points, concerning which I should be surprised to find any difference of opinion, amongst Fathers, Schoolmen and Divines, from the age of the Apostles to our own—till Dr. Wiseman arose. One is, a belief that the Jewish literal interpretation of our Lord's expressions was wrong; another, that the expressions must be understood figuratively. The learned author appears to me, in this respect, very like a man rowing by himself, in his own small boat, in opposition to a mighty stream; and it is easy to predict the result." (Dean Turton's Roman Catholic Doctrine of the Eucharist Considered, in reply to Dr. Wiseman's Argument from Scripture, part i., sect. ii., pp. 72-104.)

Having shown the inconsistency of the Roman Catholic exposition, we shall now give such an interpretation of the passage as will avoid their absurdities, and agree with the general tenor of our Saviour's discourse.

It appears to us that our Lord has himself given a key to the passage, and in express words cautioned us against taking his language in a grossly literal sense, in the place of that which is mystical and spiritual. We are told (verse 60) that many of the disciples, when they heard this apparently harsh command to eat Christ's flesh and to drink his blood, (taking the words in a carnal sense, as the Roman Catholics now do,) "were much offended, and said, This is a hard saying, who can hear it?" When Jesus knew this in himself

that his disciples murmured at it, he said, "Doth this offend you?" (Verse 61.) In these words our Lord chides their dullness, and rectifies their mistake respecting that which he had spoken. And lest even this should not give them light sufficient to understand the allegory he had been pursuing, he further adds, "It is the Spirit that quickeneth the flesh, the flesh profiteth nothing." That is, "Though you could really eat my flesh, yet that would do you no good as to the spiritual life of your souls; for it is the Spirit of God that must quicken you." And then he concludes, by saying, "The words that I have spoken to you, they are spirit and they are life." (Ussher's Works, Answer to a Challenge Made by a Jesuit in Ireland.—Vol. iii., p. 52, *et seq.* 8 vo. edit.)

But what is that spiritual sense in which the expressions eating his body and drinking his blood are to be understood? To this we reply according to the light that is thrown upon the subject in the context. To eat the flesh of Christ and to drink his blood is to come to him, or to believe in him; for by these phrases it is explained in this chapter. Christ says, "This is the will of Him that sent me, that every one that believeth on the Son of man may have everlasting life, and I will raise him up at the last day." (Verse 40.) "No man can come unto me except the Father draw him, and I will raise him up at the last day." (Verse 44.) And in verse 54 he says, "Whosoever eateth my flesh and drinketh my blood hath everlasting life, and I will raise him up at the last day." So the same promise, in similar words, being made in the same discourse to all that "believe in Christ," to all that "come to him," and to all that "eat his flesh and drink his blood," is an undeniable argument, that both "coming to Christ" and "believing on him," and "eating and drinking his flesh and blood," are synonymous terms. This is a general exposition.

But more particularly. The chief design of Christ in the chapter is very obvious: the men that now followed Jesus were those who had partaken of those loaves and fishes which had been miraculously multiplied. Jesus took occasion to tell them, that, "they did not follow him for the sake of miracles, but for the loaves they had eaten;" (verse 26;) and from thence, as was his usual manner, exhorted them, "not to labour for the meat that perisheth, but for that which endureth to everlasting life." They then asked him "how they were to do that." He answered immediately, the way was "to believe on him." (Verse 29.) They asked him again, "what sign he would give, or what miracle he would work, that they should believe on him," (verse 30,) urging him to do as Moses did, that is, to give them bread from heaven. (Verses 31, 32.) He then compared himself with that manna which Moses gave the Israelites; showing how much he excelled it, (verses 49, 50,) which only continued for a short space, but by believing on him they might obtain eternal life. At this they murmured. He told them again, "He that believeth on

me hath everlasting life; I am that bread of life," (verses 47, 48,) that spiritual food, that will bring mankind to the full possession of its enjoyment. And lest they should be mistaken as to the kind of bread to which he refers, he explained himself still more fully: "The bread is the flesh which I shall give for the life of the world." (Verse 51.) That is, "I will lay down my life for the salvation of mankind, which my death shall procure for them; and this flesh of mine, thus crucified, shall be the procuring cause of spiritual food to all believers, that shall nourish their souls into everlasting life: whosoever shall eat this bread shall have everlasting life, and I will raise him up at the last day;" which is the same as to say, "Whosoever heartily believes on me, becomes my disciple, and obeys my commandments; to all such my death will procure eternal life, through the agency of the Holy Spirit, who shall raise him up at the last day. But, on the other hand, he that does not believe on me, and refuses to become my disciple, who tramples underfoot the Son of God, and rejects the provision which is made in the blood of atonement for the nourishment of the soul, hath no life in him, nor shall he be raised up at the last day."

This, as far as we can gather from the chapter, by comparing one part with another, is the true meaning. The text, therefore, is not to be interpreted in a gross and carnal sense, as though it were necessary to salvation that everyone should eat the natural flesh of Christ, and drink his blood. It is enough if he truly believe in him; that he become his disciple; and be made conformable to his death, by dying to sin and living to righteousness. This is feeding on Christ's body and blood. And though we do not deny that one means by which we eat Christ's flesh and drink his blood is the eucharist, it is by no means confined to that institution. Every sincere Christian who lives according to the Gospel, does, in every act of religion which he performs, eat the flesh of Christ and drink his blood; for he exercises faith and obedience, which are truly the eating and drinking mentioned in the chapter.

But the Church of Rome contends that Christ here speaks of a carnal eating his flesh and drinking his blood. This was the mistake of the Jews. They "strove among themselves, saying, How can this man give us his flesh to eat?" and said, "This is a hard saying; who can hear it?" And the Church of Rome holds and teaches at this day the very doctrine for which the carnal Jews were condemned. They maintain that, Christ, literally, gave his body to be eaten, and his blood to be drunk. They have adopted the construction of the depraved Jews, and maintain it most pertinaciously, though it is both impious and absurd.

Those who partake of the Lord's supper unworthily are said to "eat and drink damnation to themselves, not discerning the Lord's body;" (1 Cor. xi. 29;) from which some Roman Catholic writers triumphantly exclaim, "How can they discern the Lord's body if it be not there?" To this

it will be enough to reply, that it is there under the symbolical representation of the elements of bread and wine, which he appointed to signify his body in that holy ordinance. The believing Israelite discerned the Lord's body in the paschal Lamb, which prefigured the sacrifice of Christ; but no Jew ever imagined that the Lamb was the real Messiah; so everyone who eats the Lord's supper in faith discerns the Lord's body in the symbols which represent and commemorate his death; but it was reserved for the Church of Rome to excel in impiety and absurdity all that had been foolishly maintained by the Jews in times of the greatest apostasy and idolatry, by teaching that the symbols which represent the Saviour, are really the Saviour himself.

3. It is argued, from the secret discipline of the early Church, that the doctrine of transubstantiation was the chief mystery held in concealment from the catechumens. To this we answer, (1.) That so far was this from being the case, that the chief mysteries were the doctrines of the Trinity, the divinity of Christ, the incarnation, and others connected therewith. This appears from Cyril of Jerusalem, Jerome, Origen, and Augustine, who all refer to the doctrine of the Trinity, etc. (2.) The Catholic Church of the first five centuries recognized no change in the elements whatever; and a doctrine which had no existence in the early Church certainly could not be taught in its secret discipline. (3.) Moreover, Julian the Apostate, who had been baptized, and therefore initiated into all the mysteries of the Church, and who ridiculed the doctrines of the incarnation, divinity of Christ, etc., would not certainly have passed over so glaring an absurdity as transubstantiation, had any such doctrine been taught at that time. (4.) The primitive Christians, also, who were sometimes accused of eating human flesh, from misapprehensions arising from the figurative language used in the eucharist, uniformly deny the accusation; which they could not have done with any show of consistency, had they believed the Popish doctrine of the eucharist. (Faber's Difficulties of Romanism, pp. 95-129. Edit. 1826.)

4. From the language of ancient Liturgies, and from the phraseology of early ecclesiastical writers, Roman Catholics argue in favour of transubstantiation.

Some of the Christian Fathers express themselves respecting the sacrament of the eucharist in the same figurative style as that which the Jews were accustomed to adopt in their sacraments, and according to the emblematical style of Scripture. Hence some of their expressions, when detached from their natural connection, and interpreted according to the modern style, might seem to favour the notion of a real presence. But they were very far from expressing themselves accurately either on this, or on many other subjects. On the doctrine of the divinity of Christ, many of their expressions, rigidly interpreted and

detached from the context, require much qualification.

But when we make this concession, it must be observed, that they speak of the consecrated elements of this sacrament as symbols, figures, images, or types of the body and blood of Christ. This is a mode of expression which can never be consistent with transubstantiation; but with our views of this sacrament it entirely agrees. However, it is said, in order to shun this difficulty, that "a thing may be a symbol of another thing, and yet be the same identical thing which it is employed to symbolize." Then, according to this new mode of employing language, the serpent, which among the Egyptians was a symbol of the world, was the world itself. And Hagar, who allegorically represented Mt. Sinai, was really a mountain. And with equal propriety, the wine in the sacrament is both the symbol of Christ's blood, and his blood, at the same time. (See this argument, first adduced by the Bishop of Meaux, considered at large by Faber, *ut supra*, p. 131, et seq.)

5. They say this doctrine is no more mysterious than the doctrines of the Trinity, incarnation, etc.

When we urge that the doctrine of transubstantiation is absurd and contradictory, they attempt to awe us into silence, along with their deluded hearers, by language similar to the following:—"Will you be a Christian, or will you not? If you will, then you must be led by faith, and not by sense. You must believe what God hath said, and not what your own carnal fallible reason suggests. You cannot conceive how that which appears bread should be the real body of Christ which is in heaven. Your ideas of many of the Christian mysteries are equally obscure. Is not the incarnation of our Saviour, the manner how God and man can be one person, every whit as unaccountable? Are you not as much at a loss when you endeavour to reconcile the doctrine of the Trinity with your reason, as you are in the case you object against us? Can any man living give a more intelligible account of that mystery than we can give of transubstantiation? Will not the notion of three-in-one be eternally as great a contradiction, as the body of Christ should be in a thousand places at once? Leave, therefore, these sensual hankerings after reason, and believe whatever God says to be true, how impossible soever it may seem to us: it is not our business to dispute God's assertions, but to submit to them."

This, indeed, is said plausibly, and it is probable that the unwary may occasionally be deceived by it. But when it is duly weighed, the sophistry will be apparent; because there is a vast disparity between the doctrine of transubstantiation and those of the Trinity, incarnation, etc. We shall offer four considerations by which this disparity will be manifest.

(1.) The doctrine of the Trinity is so clearly revealed in Scripture, that we must reject the authority of divine revelation, if we deny it; and none, from Christ's time



till the present, ever renounced the doctrine of the Trinity, or of the incarnation, without incurring the charge of heresy. Whereas transubstantiation has no foundation in Scripture, but is directly opposed to it.

(2.) The doctrines of the Trinity and the incarnation were contained in the Apostles' Creed, and were taught assiduously by the primitive church. But transubstantiation was never in any of the ancient Creeds, nor taught by the Doctors in the church of Christ during the first eight centuries. Indeed it is a perfect novelty, first established by the Council of Lateran. So that it is most absurd to associate the doctrine of transubstantiation with that of the Trinity or of the incarnation.

(3.) Another difference between the doctrine of transubstantiation and those of the Trinity and of the incarnation is, that the first comes under the inspection of our senses, the others do not. It is no wonder we cannot fathom the depth of the Trinity because God is an infinite being, and our understanding is finite. God only knows his own nature, and we know no more of it than what he has been pleased to reveal; and though our reason cannot fully comprehend the nature of God, we know that there is an infinite disproportion between our faculties and the great object of our contemplation. Yet our not being able to fathom his nature proceeds from its incomprehensibility, and the weakness of our mental powers, rather than from anything inconsistent or unreasonable in the thing itself. But when we come to speak of transubstantiation it is quite different, this being an object of sense. If we can judge of the reality of anything in the world, we certainly are able to judge concerning a cup of wine or a piece of bread. We are undoubtedly competent judges of those things that fall under our senses, or we must suspend all opinion concerning things to the end of the world.

It is in vain, therefore, for Romanists to say, that our not being able to give an account of the Trinity in as much an argument against that mystery, as their not being able to give an account of transubstantiation is an argument against it. If the nature of God fell under our senses, and were to be judged by them, as all bodies are, they would argue right: but it is otherwise; for God is an infinite and incomprehensible Spirit, and therefore cannot be an object that the senses of man can comprehend, because they can only take cognizance of objects which are material and finite.

(4.) The Roman Catholics say that the doctrine of the Trinity is as absurd and contradictory as that of transubstantiation. This we deny, because we can refer every person of common sense to many impossibilities and contradictions in the latter, such as they cannot evade, notwithstanding their distinctions and subtleties. But they cannot show any such absurdities and contradictions in the doctrine of the Trinity, however mysterious it may appear; no, nor in any of the doctrines of Christianity.

Though we may not be able to prove every doctrine by reason, yet, if God has revealed it, we may safely certify that such revelation is not contrary to reason, although it may far surpass our intellectual powers to comprehend it fully.

It is the height of sophistry to represent the sublime mystery of the Trinity and the absurdity of transubstantiation as being equally improbable, or equally easy of comprehension. The sacred doctrine of the Trinity is, in fact, a partial revelation, and accommodated to the imperfection of our limited capacities. If the Gospel declared that there are three Persons in the Godhead, and that yet there is only one Person, we must necessarily reject it, as being founded on insufficient evidence. But the case is otherwise. "The Catholic faith is, that we worship one God in Trinity, and Trinity in unity, neither confounding the Persons nor dividing the substance." The unity of the Deity is essential. The Trinity of the Deity is personal. But in whatever the divine unity may consist, it does not consist in that of person; for we acknowledge a plurality of persons. How this plurality should agree with unity of essence we do not pretend to conceive, because we are ignorant of the nature of the divine essence. This truth is undoubtedly mysterious to the loftiest created intelligence. But we can readily conceive the difference between a mystery and a contradiction. It is one thing to believe a mystery, on the authority of divine revelation, though we cannot comprehend it; and another thing to believe a contradiction, no matter upon what authority, and which we are certain cannot but be false.

6. We are told that the doctrine of transubstantiation is a mystery. To this we answer, that it is not so, but is as plainly proved to be an error, as any other thing may be proved to be true; because it relates not to an infinite nature, as God, but to what is finite, namely, a piece of bread and a human body.

7. They say also, "God can do all things, and therefore there is nothing impossible to him in the doctrine of transubstantiation." But God will not do that which is naturally impossible to be done: will he make a thing to be this, and not to be this, or to be here and elsewhere, at the same time? This objection was fully met when we considered the gross impossibilities which accompanied this dogma.

8. Sometimes they pretend that this doctrine is wholly a speculative point; that our practice is not concerned in it; and although it be an error, it is not one of much importance, inasmuch as it is no obstacle to our salvation.

(1.) Supposing that it is a speculative error; they have made the reception of it an article of faith, absolutely necessary to salvation. It is one of the twelve articles which Pius IV, by order of the Council of Trent, affixed to the Apostles' Creed; so that wherever that Council is received, every priest is bound not only to subscribe, but to swear that he believes this, together with all the other additions. We say nothing

but what is true, as any man will be convinced who will take pains to read the Bull of that Pontiff, which may generally be found at the end of the Canons and Decrees of that Council, concerning the form of the oath respecting the profession of faith.

(2.) It is stated, that if it be an error, it is only a speculative one, and has no influence upon our practice. This is utterly false: for the belief of it involves the grossest idolatry. For what greater idolatry can there be than to worship and perform divine adoration to a piece of bread, as if it were Almighty God? The doctrine of transubstantiation necessarily implies divine worship; and if this doctrine be not true, the Papists are idolaters.

(3.) So far from being a matter of speculation, if the dogma be admitted, it entirely overthrows the evidences of Christianity, and renders it impossible that we should assure ourselves, or convince others, of the truth of the Christian system. This has been fully established.

IV. We next adduce the testimony of the ancient Fathers respecting the doctrine of transubstantiation, and assert, that it was not a doctrine of the primitive church.

1. Concerning this we have several things to premise.

(1.) It is unnecessary that we should furnish the testimony of all the Fathers on this head. Their unanimous consent may be necessary to support transubstantiation; but not to prove the doctrine non-Catholic or non-universal, as a proposition cannot be universal if there be one, or two, or more exceptions.

(2.) None of the Fathers condemn the sentiments of Protestants: their opinions frequently exclude the doctrine of the Church of Rome on this subject.

(3.) Those expressions of the Fathers which are general and unexpounded, give no decision on the point in question. Therefore, when the Fathers say, "The body and blood of Christ," "There is the body of the Lord," or the like, there is no other change intended than the change of condition, sanctification, or usage. On this account, therefore, most of the quotations alleged by the Roman Doctors prove nothing to their purpose.

(4.) When the Fathers, on this question, speak of the change of the symbols in the holy sacrament, they sometimes employ the terms "conversion," "mutation," "transition," "migration," "transfiguration," etc.; by which they understand a sacramental, and not a proper, natural, or substantial change. There is a vast difference between conversion and transubstantiation. The first is not denied, by which is meant a change of use, or sanctification; as, for instance, a table is changed into an altar, a house into a church, Matthew into an Apostle: but this proves nothing in favour of transubstantiation; in which there are three marvelous things: (i.) The natural being of bread and wine ceases. (ii.) The accidents of bread and wine remain without a subject. And, (iii.) The body and

blood of Christ are brought into the place of bread and wine, which are not changed into them, but are succeeded by them.

(5.) The Fathers also, and directly contrary to the doctrine of transubstantiation, make the bread and wine to be the sacrament, sign, type, and image of the body and blood of Christ. They, according to the Scripture, call the figure by the name of the thing figured.

(6.) These venerable men speak more than is allowed to be literally true by either side, and consequently compel us to receive an interpretation of their words different from that of the Roman Catholic Church. Such are the words of St. Chrysostom: "Thou seest him, thou touchest him, thou eatest him, and thy tongue is made bloody by this admirable blood; thy teeth are fastened in his flesh, thy teeth are made red with his blood." The author of the book *De Coena Domini*, generally attributed to St. Cyprian, also says, "We stick close to the cross, we suck his blood, and fasten our tongues between the very wounds of the Redeemer."

(7.) It is in vain to allege the words of the Fathers which speak of the conversion of bread into Christ's body or flesh, and of the wine into his blood; since they assert the very same thing of us, that we are turned into Christ's flesh and blood. So St. Chrysostom; "He reduces us into the same mass, and in very deed makes us to be his body." Many such instances might be given.

(8.) Whatever the Fathers say of the eucharist, they affirm of the other sacrament, and also of the rituals of the Church. Cyril of Alexandria says: "As the bread of the eucharist, after the invocation of the Holy Ghost, is no longer common bread, but the body of Christ, so this holy ointment is no longer mere and common ointment." St. Chrysostom says: "The table or altar is as the manger in which Christ was laid." St. Ambrose, speaking of the baptismal waters, affirms, "Naturam mutari per benedictionem." "The nature of them is changed by blessing." Austin asserts that "we are made partakers of the body and blood of Christ, when in baptism we are made members of Christ; and are not estranged from the fellowship of that bread and chalice, although we die before we eat that bread and drink that cup." And Tertullian says, "Tingimur in passione Domini." "We are baptized into the passion of our Lord."

The testimonies which we shall bring forward from the ancient Fathers against transubstantiation will be affirmative of the Protestant sense, and subversive of that of Rome.

(1.) St. Ignatius says: "Breaking one and the same bread, which is the medicine of immortality, our antidote that we should not die, but live forever in Christ Jesus." Again: "Wherefore, putting on meekness, renew yourselves in faith, that is, the flesh of the Lord; and in charity, that is, the blood of Jesus Christ." Here, certainly, there is no ground for transubstantiation.

Speaking of certain heretics, he says: "They abstain from the eucharist, and from the public offices, because they confess not the eucharist to be the flesh of our Saviour Jesus Christ, which suffered for our sins, and which the Father, of his goodness, raised again from the dead." These heretics denied the incarnation of Christ, therefore they thought it inconsistent to receive the sacrament of the eucharist. What they denied was the incarnation, not the real presence. From these quotations it is therefore evident that Ignatius had no idea that the body and blood, soul and divinity of our Lord Jesus Christ, existed under the appearances of bread and wine.

(2.) Irenaeus, in the second century, declares, "That cup, which is a creature, he confirmed to be his blood which was shed, whereby he increaseth our bodies. Therefore, when the mixed cup and the broken bread receive the word of God, it is made the eucharist of the blood and body of Christ, whereby the substance of our flesh is increased and doth consist." "The bread which is from the earth, receiving the divine invocation, is now no longer common bread, but the eucharist, consisting of two things; the one earthly, the other heavenly." He says that it is no longer common bread, because it is set apart for a heavenly use; but the expression implies that it is still bread, and nothing else.

(3.) Tertullian says: "The bread which he had taken and distributed to his disciples he made his body, by saying, 'This is my body;' that is, 'The figure of my body.'"

(4.) Justin Martyr declares, when writing against Trypho the Jew, "Figura fuit panis eucharistiae, quem in recordationem passionis facere praecipit." "The bread of the eucharist was figure, which Christ the Lord commanded to be celebrated in remembrance of his passion." Justin, in his second Apology, says: "We are taught that the sanctified food where with our blood and flesh are nourished by conversion, is the flesh and blood of Jesus incarnate." The conversion or change of bread and wine into our bodies can never agree with transubstantiation, unless our bodies be nourished by mere accidents, or by the real body and blood, soul and divinity of Christ; all of which is absurd and blasphemous.

(5.) Origen declares: "There is in the New Testament a letter which killeth him that does not understand spiritually the things there said. For if you take this according to the letter, 'Except ye eat my flesh and drink my blood,' this letter killeth." Again: "If, as the Marcionites say, Christ had neither flesh nor blood, of what flesh, or what blood did he, giving bread and the chalice as the images, command his disciples, by which they might make a remembrance of him?" In the dialogues against the Marcionites, collected out of Maximus, in the time of Commodus or Severus, or about A.D. 190, Origen is brought to speak as above. (Taylor's Works, vol. x., of the Real Presence, etc., sect. xii., p. 82. Heber's Edit.)

(To be continued)

## The Vatican Reports It

(Continued from page 17)

the bandit-rulers of Russia. The VOICE OF FREEDOM doubts everything in this report. (1) If Beria was ever in any way connected with any kind of religious organization, it was, no doubt, the old State Church of Russia, which was the Greek Church, and that would not require any individual knowledge of, faith in, or surrender to the Lord Jesus Christ. It was an inheritance, something done to him by a priest by the authority of and according with the teaching of a human institution. But Beria was very young when Lenin, Stalin, Trotsky, and the other atheists and Communist banditti took over Russia and murdered priests and nuns and banished the Church, outlawed all religions and turned religious buildings into cow barns. Beria went with the murdering mob and if he ever had any faith, he renounced it.

(2) We doubt that Beria renounced his atheism and accepted the *Extreme Unction* ceremony before his death. If he did, the priest was, no doubt, of the Greek Church and not the Roman Church.

It is doubtful that the Beria fellow-murderers who murdered him would allow him to have this "benefit of clergy." It is certain that Beria did not grant this "blessing" to all those who were executed by him in the days when it was a capital crime to mention the name of God in Russia and when children were taught to report on their parents if they prayed in their homes or gave thanks at the table! If Beria got to heaven and if any are there who "shuffled off their mortal coil" by his merciless order, they will forgive him—otherwise, they would not be qualified to be in heaven—but what of his murderous comrades and compatriots who *did not get to heaven*? Is it going to be part of their hell to know that Beria got to glory?

The VOICE OF FREEDOM freely admits that it cannot answer these questions, and it frankly confesses that it cannot and does not wish to be a judge in any such matters. The Great Jehovah must take care of these things.

But the VOICE OF FREEDOM doubts that Beria gave any thought to what would be after death, or that he claimed any comfort from religion. We believe that the report is a Roman Catholic fabrication.

(3) But if Beria did receive *Extreme Unction* from a Greek priest, or a priest of the Greek Church, that certainly would justify the headline which *The Commercial Appeal* used. The Bible was not used in that ceremony! The Bible knows nothing about such a ceremony, or such a Church to authorize it, or such an "official" priest to administer it.

"The Bible Consolated Beria"! Probably Beria never heard of the Bible! And it would be a safe guess that he never saw one. Catholics are enemies of the Bible.



JAN 55 56-54  
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# Voice of Freedom

An undenominational, nonsectarian publication devoted to telling the truth, the whole truth, and nothing but the truth, about the threat to our freedom from Catholicism and Communism.

"Streams of water run down mine eyes,  
Because they observe not thy law." Psalm  
119: 136.

"Ye shall know the truth, and the truth  
shall make you free." John 8: 32.

"Through thy precepts I get understanding:  
Therefore I hate every false way." Psalm  
119: 104.

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## The President Attends Mass

The newspapers carried the report of the Red Mass, which was held in Saint Matthew's cathedral in Washington, D. C., at 10 o'clock, January 31. The report also said that many high government officials, legislators and diplomats attended this special service. The reports tell us that the Mass gets its name from the color of the vestments that the officiating priests wear in the service. It is known formally as the "Votive Mass of the Holy Spirit." The service is held in behalf of the law courts that are opening for duty, or, at least, it is said that that is the origin of the service. The purpose is to ask God's guidance in the administration of justice.

Certainly, all Christian people should pray for our rulers and the rulers of all nations of the world (1 Tim. 2: 1-4), and there could be no wrong in holding a special service in any church to pray for the administration of justice. This being true, we might ask, why was the Catholic service given so much publicity, and why is such emphasis given to the fact that the President and Mrs. Eisenhower attended this special Catholic service? Our President and the First Lady are known to be members of the Presbyterian Church, but is it an event to be publicized that a member of the Presbyterian Church would attend service in some other denomination? Why, we ask again, was this considered such an item of news? The Associated Press carried the news, and many papers published it.

Perhaps, it will be thought by some non-Catholics and anti-Catholics, in attending this service the President showed a favor to the Roman Catholic Church and this publicity will give a favorable impression concerning the influence of the Roman Church in the United States.

But, we ask again, if the President and the First Lady of the land should attend a service held in a Baptist Church, would this create a feeling in the heart of anyone that the President was trying to favor the Baptists and that he is using the prominence of his position to advertise the Baptist Church and a Baptist service?

If anyone is wondering about what the answer to these questions is, the VOICE OF FREEDOM would like to suggest some things that would be implied in a truthful answer.

1. It must be noticed that this was not merely a religious service such as any denomination might hold—not just a prayer service in behalf of the President and other high officials. It was a Mass, and it must be remembered that only the Catholic Church celebrates Mass. Some other churches may have some similar services, but it could hardly be claimed that any other church does exactly what the Catholics claim to do in the service of Mass.

2. This service, then, was one which the Catholic Church alone claims to have the authority or the power to perform. This service, therefore, offered something to the government officials, according to the claim of the Catholics, that no other church on earth could offer or bestow.

3. In attending this service, therefore, President Eisenhower and the other officials gave recognition to this claim of the Roman Church and supposedly went to the service in the belief that through the mediation of the Catholic priest they could receive a blessing and a benefit that could be found nowhere else and bestowed by no one else on the earth. If the President does not believe, as a good Presbyterian should not believe, that these Catholic priests could perform a miracle and reach higher and bring down greater and more multitudinous blessings than anybody else on earth, then why did he go to this service?

4. Now, someone may ask, what is that these priests claim to do that no one else can do? The Mass means the sacrifice of our Lord Jesus Christ. Christ is offered on the altar; the *Host* is *Elevated* by the priest; the priest professes to change the bread into the literal, actual flesh of the Lord Jesus Christ and to change the fruit of the vine into the literal, actual blood of our Savior, and then those who participate in the service eat the flesh and drink the blood, *literal elements*, in this service.

5. Does the President of the United

States not know that the word of the living God declares that our Lord Jesus Christ was offered "*once for all*" and that when once we come into the benefit of this offering, our sins are cleansed forever—to be remembered no more—and that to ignore or disbelieve these facts is to treat the "*once for all*" offering of Christ as inadequate and to make the salvation of our souls depend on the mumbling pretensions of a Roman Catholic priest (Heb. 9: 24-28; Tit. 2: 13; 1 Pet. 2: 24; 2 Pet. 3: 12; 1 John 3: 5)?

6. No doubt, the President simply meant to show his respect for religion and to acknowledge his need of the prayers of our citizens in attending this service. This is commendable, and the VOICE OF FREEDOM rejoices that we have a man in the White House who has that much devotion and that much humility. However, the VOICE OF FREEDOM could not have given endorsement to a service which it knows is based on a blasphemous presumption and which it regards as vain worship. It is to be regretted that the President's influence should be used to make this type of service respectable.

"God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4: 24).

"For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh" (Phil. 3: 3).

## Synod Denies Sacraments to "Beauty" Girls

LAFAYETTE, La. — (NC) — A Catholic woman or girl in the Lafayette diocese who takes part in a "bathing beauty" contest will not be permitted to receive the Sacraments until she has, to the best of her ability, repaired the scandal given, according to a rule adopted at a Synod of the Lafayette diocese.

The rule further provides that she must give her pastor written authority to make a public apology to the congregation in her name at the principal Sunday Mass. If the

(Continued on page 48)

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### We Are Playing into the Hands of the Catholics

It is generally recognized that the Roman Catholics are making a giant effort to convert the world to Catholicism. They talk of converting Great Britain and even talk of converting Russia. They claim that the children who had the vision at Fatima were told that Russia would be converted. It is well known that they are trying to convert the United States, and they even have a timetable for this work. It is because they are endeavoring to turn us into a Catholic nation and because they are making progress in that direction that the VOICE OF FREEDOM has been founded and is being published. Other efforts are being made by Protestants to contain Catholicism and to counteract the propaganda of the Roman Catholics. Our efforts, however, are weakened by the attitude of non-Catholics on many points of Christian teaching. We are allowing the Catholics to gain prominence by their emphasis upon certain points of teaching that Protestants themselves should be stressing and pressing as we did in the years gone by. The breakdown of morals, the throwing away of sentiments in favor of chastity, sobriety, honesty and patriotism on the part of many non-Catholics is giving the Catholic Church the greatest opportunity that she has had in the history of the United States of becoming the champion of sentiments and even of standards that were once universally accepted by our people. If we do not recognize the advantage we are giving to the Catholics in this respect and begin preaching and practicing the principles of Christianity, we would as well give up the fight; the Catholics are sure to win.

The following points indicate the ram-parts that we should watch in this struggle:

1. *Communism.* It is already known that the impression has been made that there is no choice for people but to be either Communists or Catholics. These two ideologies are holding the attention of the wide world. The Communists control about 800,000,000 people, and the Catholics claim about 400,000,000 people. The idea has been spread abroad that these two isms stand in direct opposition to each other and that there is no middle ground. This, of course, is not true, but when modernistic preachers and college professors and politicians and "parlor pinks" show a sympathy for Communism and even defend Communists, and at the same time denounce anti-Communism and speak

of even a Congressional Committee that is endeavoring to get traitors out of strategic positions in the government as representing a "conspiracy for the destruction of freedom," then we cannot expect the unthinking multitudes to reach any conclusion but that those who are against Catholicism are in favor of Communism and vice versa. If we do not want the Catholics to be looked upon as the champion opponents of Communism in government and in all of life's relationships, then we are going to have to oppose Communism ourselves and denounce it as a conspiracy against not only the United States government, but against civilization.

2. *Secularism.* The widespread indifference to religion on the part of non-Catholics in contrast with the zeal and devotion and constant emphasis upon religion by the Catholics is sure to create the impression that to be religious, you must be a Catholic; to be a non-Catholic is to be an unbeliever in religion and even in God in our lives. The absence of the teaching of religion in the public schools is not of itself the chief cause of the favor that the Catholics are receiving for their schools and for their teaching in our schools. The mere absence of religious teaching is not so bad, since Christian homes are supposed to teach the principles of religion and leave the schools to teach secular branches of study, but the secularism that is in the schools today means that this teaching is anti-religious. The mere teaching of secular subjects, as such, without any reference to religion pro or con, is not at all to be disparaged, but the teaching of secular subjects as the whole need and philosophy of life, with a special emphasis upon the fact that religion is out of date and a superstition, is the thing that we have in our schools today. The philosophy of education is mechanistic. It is based upon a crass materialism that not only leaves out supernaturalism, but even ridicules the idea of supernaturalism. This secularism in our schools plays right into the hands of the Roman Catholic Church and underscores the teaching of that Church that our public education will result in universal atheism and, therefore, in the downfall of civilization.

3. *The Bible.* It is a well known fact that one of the basic points of difference between Catholics and non-Catholics is the source of authority. The Catholics claim that the Church is the authority; the Protestants say that "the Bible and the Bible alone is the religion of Protestants." But now modernists have torn the Bible to shreds, have denied its inspiration, rejected all of its miracles and ridiculed the idea that we should be limited in our religious beliefs and teachings by what is revealed in the Bible. Many people, who do not know what a modernist is, have been influenced by this teaching and, therefore, the attitude of the public in general today toward the Bible is one of ignorance and disbelief. This gives the Catholics an opportunity to state that the Catholic Church has preserved the Bible, has

translated the Bible, stands for the truth of the Bible, believes that it is the word of God, written by inspired men, etc. Therefore, modernism and a general disregard for the word of God, which has come from the teaching of modernists, are giving the Catholics an opportunity to become champions of the Bible, when, through all the centuries, they have been enemies of the word of God and have tried to destroy it from the earth. At least, they have tried to prevent its distribution among the common people.

4. *Morals.* The throwing away of our standards which has been mentioned already in this article, and the general approbation that is given to immoral behavior and the prominence and praise and adulation that is bestowed upon immoral men and women again gives the Roman Church an opportunity to come before the world as the last remaining force for righteousness. In this issue of our paper will be found an article from Lafayette, Louisiana, which shows that the Catholic Church refuses to give the Sacraments to girls who engage in beauty contests. It even refuses to allow the parents of such a girl to have communion if these parents approve the girl's participation in such a contest. Here is a condemnation of a practice that seems to have universal approval of all non-Catholics. Of course, there are individuals and probably groups that look upon this parade of nude girls in beauty contests as immoral, but these individuals and groups do not have the power of getting the attention of the world. The Roman Church does have such power and such a position and, therefore, she is left now as the only one whose voice can be heard against this shameless display of feminine form for the purpose of gratifying those who have "eyes full of adultery and cannot cease from sin."

The Roman Church also pronounces against birth control, artificial insemination, against "mercy killings" and other things that are today widely discussed, prominently placed in our papers and magazines and other literature and which have the approval of many non-Catholics who profess to be religious.

5. *Divorces.* The alarming increase in the divorce rate in the United States and the easy way of obtaining divorces in most of our states and the prominence given to the 3rd, 4th, 5th, 6th or even 10th marriage of celebrities again gives the Roman Church an opportunity to thunder against this evil. Here also the position and power of the Roman Church makes its voice heard around the world on this point, and the non-Catholic religionists who hold influential positions are either approving divorces or conniving at them. Here again the Catholics stand to gain the respect of right-thinking people and also to impress the world that they alone stand against divorce and broken homes, multiple marriages and legalized adultery.

6. *The Remedy.* It would hardly seem necessary to suggest a remedy for this condition. It would seem that all of us should



recognize the fact that we are going to have to begin to teach the truth of God upon all the points here mentioned and any other points upon which God's truth is being neglected or rejected. We must cease to connive at sin, to sanction secularism, to support atheism by having half-atheists as preachers in the pulpit and teachers in our schools; we must safeguard our children against the immoral teaching that fills the books and magazines and appears upon the screen and the television; we must emphasize the sacredness of the marriage relationship and the holiness of the home; we must preach, as did the apostle Paul to the governor, Felix, on righteousness, temperance and judgment to come; we must make that judgment seem so realistic and so terrible even men as wicked as Felix will tremble. If non-Catholics do not join their forces and put up a fight against the sins of this age, then our fight against Catholicism will prove futile.

## The Catholic Question Now and Thirty Years Ago

JOHN J. PIERCE

As it looks from here there is a great difference in the thinking now and thirty years ago in connection with the Catholic Church. Since there are people here in Washington (D. C.) from all over the United States, and even some from foreign countries, one can obtain a fairly accurate opinion of what is in the minds of the citizens throughout the country by talking to those who live here in this city. The writer came here in 1920 and this has held good with reference to political elections during the past years.

Twenty-five or thirty years ago there were only few people who were interested enough in the Catholic question to discuss it at any length. What most of them had to say was favorable toward Catholicism as they contended everybody had a right to his own religion and it made no difference so long as they were sincere, and to mention that the Roman Hierarchy was a danger to our American freedom was beyond the thoughts of most everyone. To see an article in the daily papers critical of the Catholic Church was a thing almost unheard of in those days. Now it is a different story, almost completely reversed. Everybody in general is talking about Rome and what they are saying is certainly not favorable. Besides this the daily papers are continually publishing articles that are critical of this religious organization, and very recently the "Martin Luther" show was at one of the city theaters for nine weeks. This picture was filmed by the Lutheran Church in Germany and is a great blow to the Roman Catholic Church.

On Monday night, September 29, 1952, the Revised Standard Version of the Bible was formally introduced here in Washington by a large meeting being held in the National Guard Armory Building, and this was one of the greatest blows to the Catholic Church of anything perhaps since the

day of Martin Luther and the Reformation. In this meeting and on a high platform was placed a large book, under a strong light, representing the Bible, and it was opened at "Ye shall know the truth." Speeches were made by certain dignitaries, including the then Secretary of State, Mr. Dean G. Acheson, and other persons of prominence, setting forth how our country had been built on and around the principles of freedom as taught in the Bible. The speech choir, made up of about fifty or seventy-five persons, representing every class of people in the country, such as nurses, doctors, lawyers, merchants, ministers, miners, farmers, etc., presented an "Interpretative Reading" on the subject "Here Is a Book Called the Bible" attesting to the fact that the Bible was for all classes of people regardless of their station in life. They went back to the days when some of those were persecuted and burned at the stake for translating the word of the Lord into the language of the common people.

The persons in this Speech Choir were lined up on either end of the high platform, the two lines being about ten feet apart, and one or more persons, dressed like and representing a particular class of people, would step out in the center between the lines and make a speech in favor of the Bible being for that class throughout the country. There could be no mistake about it, this Speech Choir was a tremendous blow to the teaching of Rome that the Bible is for only a selected few.

All the daily papers carried articles and pictures concerning this occasion. Catholic papers were filled with articles trying to make their people, and others, believe that the Catholic Church had preserved and defended the Bible throughout the ages. The Knights of Columbus, a mouthpiece for the Catholic Church, sponsored a large advertisement in the daily papers under the heading "Is the Bible a Catholic Book?" The churches of Christ in this area promptly sponsored an advertisement in one of the largest papers in the city, under date of October 18, 1952, which answered the question that formed the heading of the Catholic advertisement of October 4, 1952. Our article carried the caption, "The Bible Is Not a Roman Catholic Book." We received many letters from individuals, including Catholics, and some from large Protestant churches, including the First Baptist Church where President Truman attended, commending us for our effort to refute the false claims of the Catholic Church concerning the Bible.

A few years ago Cardinal Spellman of New York boldly criticized Mrs. Eleanor Roosevelt in regard to her loyalty to the American Government. The sentiment in favor for Mrs. Roosevelt rose so strong, and so high against Spellman that he went down and apologized to Mrs. Roosevelt, a thing that definitely would not happen in Catholic controlled countries. Not too long after this incident President Truman nominated General Mark Clark for Ambassador to the Vatican, but there was so much

opposition to this in non-Catholic circles that Mr. Truman withdrew the nomination from the U. S. Senate.

In foreign countries the Catholic Church is fast losing her power, and if it had not been for the influence of the United States Government in those countries, the Vatican would probably have been blown up long ago. Italy, wherein is located the headquarters of the Roman Hierarchy, is now largely dominated by Communists, but yet she claims to be the one and only answer to the prevention of the spreading of Communism. Truly, people, who have been dominated by Rome, have rebelled against such bondage and are now taking action. Perhaps this may be the case among Catholics here in America in the not too far distant future.

The idea of rebellion first originates in the mind, and when it becomes strong enough it produces action. Of course it is wrong to put people to death under such circumstances, but it will be a happy day in America when Catholicism is exposed and pictured in its true light just as Communism is being pictured today, for Rome is seeking to do the very same thing as she claims Russia is trying to do, namely, to conquer and rule the world with an iron hand. Thirty years ago this statement would have sounded so ridiculous that it would not have received any serious attention, but now, most all freedom loving people are thinking along this line and it is only reasonable to suppose that this thinking will produce actions, and then the saying, "Now we are getting somewhere" will be in order. Certainly, the Catholic Church has met with many defeats during the past decade, and my prediction is that "the half has not been told."

Gradually the way is opening for the preaching of the gospel of Christ in some of the Catholic countries, and many Catholics, some of which were priests, have been converted to the truth, and these in turn are teaching others the simplicity which is in Christ Jesus our Lord. One of the greatest voices against Rome today is that of ex-priests who really know what is going on in the inner circles of the Roman Catholic Hierarchy. Senator McCarthy, and others, have been making a great to-do over the ex-Communists who are testifying against Russia, and this information is quite strong, and so is the testimony of the ex-priests who are testifying against the Church of Rome.

On the night of January 21 the POAU held their annual meeting here in the Nation's Capital and Dr. Emmett McLoughlin, who is an ex-priest of the Catholic Church, made a speech in which he openly and publicly exposed the internal corruption of the Roman Catholic Hierarchy. Mr. McLoughlin was twelve years studying for the priesthood and had been an ordained priest for fourteen years when he left the Church of Rome. He can and does speak with authority. Other ex-priests are telling the same story. They are not all

wrong. If they were, surely Rome would prosecute them for libel.

Almost every day one can read in the papers, and hear over the radio and television, that Italy is falling into the hands of the Communists. In This Week Magazine, published by the Sunday Star of Washington, D. C., for January 24, 1954, there appeared an article under the caption, "Italy Is Going Communist!" In some countries Catholic prelates are being prosecuted and imprisoned for their crimes committed against the state. Catholic nuns and priests are being dragged through the streets in some places and eventually put to death. Could all this be taking place as the fulfillment of the prophecy recorded in chapters seventeen and eighteen of Revelation? In the eighteenth chapter, verses 1-8, we read:

"And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

"And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

"For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

"And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

"For her sins have reached unto heaven, and God hath remembered her iniquities.

"Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled, fill to her double.

"How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

"Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her."

Let us not forget that the Catholic Church is strong and powerful, and think the victory has already been won. Far from it. Rome is strong, and deceptive, and is working day and night. The battle is just getting under way, so let us keep pressing the fight by teaching the truth of the gospel of Jesus Christ, which is the greatest and most effective power ever used against the Roman Hierarchy or any other enemy of truth and righteousness. Let us expose error on every side and make room for the desire in the hearts of people for the saving grace of God, and maybe we shall soon see the fall of Babylon and the fulfillment of the promises of the Lord.

What will the next thirty years bring? We shall see.

## Two Elderly Men Bat the Ball

Our venerable Brother John Hayes, of Athens, Alabama, has been one of the most loyal friends the VOICE OF FREEDOM has had from the beginning of its life. He has been sending out our literature lavishly. He reads the Catholic papers and obtains names from them to which he sends tracts. It is an interesting coincidence that the first person who has written to Brother Hayes in reply to the literature seems to be a man who is in his own age bracket. We believe that the letters that have passed between them will be interesting to our readers. Here they are:

January 6, 1954

"Mr. John Hayes  
Route 4  
Athens, Alabama

"Dear John:

"Because I was not able to immediately understand the way in which you wrote your address to me some time last month, I have not written you. It has finally come to me that you live in the city of Athens, Alabama.

"The literature you sent me was filled with mere bigot-like individual opinions, misdirected and *unBiblical* quotations from Holy Scripture, all massed together against the Catholic Church. What amuses me most about the ridiculous pamphlets you sent me is that my PROTESTANT friends agree that they show ignorance and prove ABSOLUTELY NOTHING, except that they reflect fanaticism and bigotry against the Catholic Church.

"The pamphlets you seem to enjoy reading and believe in lack sound judgment, logic, and patient thought. To this my Protestant friends, as well as any other logical person, agree. I wish you would not condemn the Catholic Church by the so-called 'evidence' of Her enemies *alone*, John. It is by doing this that people, like you and I, forget that men once condemned Jesus Christ himself in this same manner.

"It would be a Christ-like and very wise move if the writers of such nonsense would ABSTAIN from their prejudices, private whims and fancies, and print the TRUTH, whether it be revealed by Holy Scripture or reliable historians.

"Our Lord established only ONE church. Read Matthew, XVI, 18: 'And I say to thee: That thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it.' Read this verse again and again in your own Bible or that of your church. You will notice, every time you read this verse, John, our Lord said church, not churches, as there exist even today in our own times. Our Lord, you will find, also said that the 'gates of hell' would not prevail or win over it. Christ also promised to be with His church 'even to the consummation of the world' (Matt. XXVIII, 20). I, as a Christian and Catholic, believe in ALL of Jesus Christ's words and promises, do you, John?

"Please write me and ask me any ques-

tions you or your family or friends might have about the Catholic Church. I will do my best to answer your questions and anything you do not understand about the VERY FIRST CHURCH OF CHRIST.

Sincerely yours in Christ,  
Frederick Matarazzo  
89 Terrace Avenue  
Hasbrouck Heights, N. J."  
Athens, Alabama, Route 4

January 20, 1954

"Mr. Frederick Matarazzo  
89 Terrace Avenue  
Hasbrouck Heights, N. J.  
Dear Sir:

"It seems to me that you do only two things in your letter: make unsupported assertions concerning the Catholic Church and unjustified charges against your friends who try to teach you the truth. You rave against the literature I sent you, charging that it is *illogical, unBiblical, fanatical, bigoted, ignorant* and other similar uncomplimentary epithets. You did not offer one iota of evidence to support your reckless assertions. You surely ought to know that an assertion is not proof!

"The best proof that Catholics know they have no defense for their purely human system is, that it is next to impossible to get a representative Catholic into a debate defending their ridiculous claim that the Roman Catholic Church is the church which the Lord built and described in the New Testament! If you know of a bishop or a cardinal who will dare defend it in a public debate, let me know immediately. But don't ask me to hold my breath until that happens!

"The authors of the literature I sent you are scholarly men, and there is not a one of them but would jump at the opportunity of substantiating every charge against the Roman Catholic Church, in debate. In fact, we have a hundred men, who, not only would be delighted to engage in such a discussion, but they also are abundantly able to do it. We know that the Roman Catholic Church is the most vulnerable, the most helpless institution in the world today, for everything wrong with it is admitted in their own literature. Furthermore, in order to encourage some of your bishops or cardinals to try to defend Catholicism, we will agree not to use any document that has not been gotten out by Catholics themselves. Do you not think that a fair proposition? That ought to be a complete answer to the oft-repeated charge of *prejudice* or that we are ignorant of real Catholic teaching. Be honest with yourself. Can you not see, when Catholic bishops and cardinals will not dare engage in such discussions, that there can be but one reason for such reluctance—fear of the consequences?

"I believe as much as you ever can that the Lord established but one church. The point that needs more than blatant assertion, is *proof* that the Roman Catholic Church is that church. The Roman Catholic Church differs from the Lord's church in every way it is possible to differ: a different name, a different creed, a different



system of government and different practice.

"Your bishops and cardinals will probably give you the same excuse they usually do, as to why they will not defend the Catholic Church for you: they do not believe in debating! I refer you to your own New Testament, which commands Christians to 'contend earnestly for the faith once for all delivered to the saints.' (Jude, verse 3.) Why will they not obey their own Bible? They may try to satisfy you that they are contending when they get off by themselves, *without an opponent*, and make a lot of assertions they cannot prove. But here I refer you again to your New Testament, which states clearly that Paul engaged in a continued discussion with all who wanted a discussion, for TWO YEARS AND THREE MONTHS, in one city! 'And entering into the synagogue, he spoke boldly for the space of three months, disputing and exhorting concerning the kingdom of God. But when some were hardened, and believed not, speaking evil of the way of the Lord before the multitude, departing from them, he separated the disciples, disputing daily in the school of Tyrannus. And this continued for the space of two years, so that all they who dwelt in Asia heard the word of the Lord, both Jews and Gentiles.' (Acts 19: 8-10.) Paul was not afraid to do it; why are Catholics afraid?"

"With reference to your charge of *bigotry*, why do you not ask your bishop or cardinal why, in Spain, Italy and any other place where the Catholics have enough power to do it, they deny others the right of free thought, free press, free speech and free worship, and at the same time make the charge of bigotry against Protestants who, here in the United States, allow the Catholic Church, a minority, all the freedom that anyone else enjoys? The Catholic Church is the most totalitarian, tyrannical, intolerant and bigoted institution on earth. We will be glad to prove that from her own writers. Will they accept the challenge?"

"For sixty years, in a humble way, I have preached the gospel, and during that time I have held a few debates with those who differ with me, but in all that time I never charged any man with teaching anything I could not read from his own books. I love everybody. I love Catholic people. My family doctor is a Catholic; so is one of my sons-in-law. Both are fine, sincere men, and I am convinced that they have simply been misled by false teachers.

"I challenge you to secure a copy of 'The Tablet' of September 13, 1952, a Catholic Diocesan newspaper published in Brooklyn, New York. On page 5 are these words in a large headline: 'PUBLISHED DOCUMENTS IN FATHER FEENEY CASE.' This is too long to quote in full, but it reveals clearly the hypocrisy of the Pope and the cardinals, who, to keep the American people from knowing real Catholic teaching at this time, condemn a man for teaching what, for centuries, has been one of the main contentions of the Roman Catholic

Church, that outside the Roman Catholic Church there is no salvation. They know if Protestant America knew that that was their teaching, they would lose respect for her, and it would not be so easy to make converts.

"When I hear from you again, I will answer the last paragraph of your letter.

"You and I, sir, will soon stand before God in judgment. What I have written comes from an honest heart. I am willing to meet you there.

Sincerely, your friend,  
/s/ John Hayes  
Route 4  
Athens, Alabama."

## The Loyalty of the Catholic

ELEANOR R. STENNERSON

Because I read and studied the Bible for a time, I could no longer remain a member of the Catholic Church. I am now standing outside this great and powerful organization, and I am not looking at her with awe, nor with wonder, nor with admiration. She is not to me, as she is to millions, a mystery.

The Catholic organization is the living, the constant and absolute proof that if a child is trained in the way one wishes it to go, it will not easily depart from that training. I knew for a certainty, after only a few weeks' study of the inspired word of God, that I was in grave error as a Catholic, yet almost two years elapsed before I could bring myself to sever connections with what I believed fervently and truly to be the Holy Mother Church. Why did I hesitate? I do not know. There is an intangible loyalty that holds a Catholic, although he no longer believes. It was not fear that stayed me, for I've never consciously known fear in any form. Perhaps my reluctance more nearly resembled that of a person who, on finding his mother to be not as he believed her to be, still stands loyally by her side, defiant and on the defensive.

When I first discovered that either the Roman Catholic organization was wrong or that the inspired word of God was wrong—that both could not be right—it was my natural assumption that the Catholic organization was wrong. I was, indeed, eager to tell my family and my friends of my discovery. I hastened to study, and, as the saying goes, "burnt the midnight oil" so that I could intelligently speak with them. It was such a tragedy, I thought, for so many people to be wrong through ignorance. But, I thought, I will tell as many as I can, and I will urge them to read their Bibles and observe for themselves the great truths; I will assist them to see the Way. And so I went to them, members of my family and my close friends. I was aghast to learn and to see with awful clarity that they were not interested! They either scorned me or were deeply sorry for me because I had become a heretic and a fanatic! I had turned my back on the Holy Church and was trying to betray her! I offered to sit

with them each evening and to study with them and give to them the benefit of all the research that I had done, but they were, without exception, coldly polite in their refusal. With a sinking heart and with surety, I knew that the lessons that they, as I, had learned in infancy and in youth, that one does not question the Mother Church and her decisions and that we laymen were not able to understand the Bible, had been forever stamped into their hearts and souls so deeply that change to truth would be doubtful.

Many Catholics, with whom I attempted to discuss the inspired word of God versus Catholicism, have said to me: "If the Catholic Church is so filled with error, why has she stood for 1,900 years?" First of all, let me state that history, both secular and religious, reveals, for the studying, that the Catholic Church has not been in existence for 1,900 years. The apostate church, which is Catholicism, came gradually into being in the third and fourth centuries. She has stood, first, because the word of God is divine and so devoid of mortal order that even in corrupt form, it stands. Even in its corrupt form, it has had the greatest impact on civilization of all Scripture ever presented to the world; even in its corrupt form, it still presents the perfect way of life, if man would grasp it. Second, it has existed and flourished because of those women, the nuns, who banded themselves together in the early centuries to teach and guide the young. It is my belief that just as Bibles lie unopened in thousands of Protestant homes, so is the Catholic home devoid of the teaching of things religious or things Catholic to its young. When I was a child, I was taught by my father that the Catholic Church was the only church, that it was instituted by Jesus Christ upon Peter and that all other churches or the denominations had sprung from her, the Mother Church, through disbelief of her doctrine or through disobedience to her commands. I was taught that Martin Luther was a criminal, a heretic and a thoroughly bad and immoral man. I knew the church's rituals, but I never learned their importance. My mother read a chapter from the Bible to us each night and held family prayers. She told us stories of the characters of the Bible, New Testament and Old, and she taught me to pray. My father, who frowned on my mother's reading of the Book to us and her making up of prayer from her own heart, knew that in order for us to be devout and learned Catholics, we must be immediately placed under the tutelage of the nuns. Since we did not live near a parochial school, my sisters and I were taken to a convent boarding school. I say, with all the force of my being, that because these women have dedicated their lives thus, the Catholic Church has grown and has become the strong opponent to New Testament Christianity that she is today. Do away with these teaching nuns, and you weaken Catholicism.

I have been a member of the body of

Christ for almost twelve years now, and I've never ceased to attempt to interest Catholics in New Testament Christianity and to point out to them, as intelligently as I can, the errors of Catholicism. Let me tell you of a few of these experiences.

During a recent summer vacation, I became acquainted with two Catholic girls who stayed at the same resort hotel as I. For two weeks we sat on the beach for a few hours each day, and I told them the story of Christianity and how it came into being. I pointed out the errors of Catholicism, one by one, tracing their origins and breaking them down. I read parts of the New Testament which pointed, by its very words, an accusing finger at Catholicism, condemning it as surely as she stands condemned before the true word of God. These two girls asked intelligent questions and seriously entered into the discussions, and at the end of our two weeks, they said, "We believe. We believe that you have found the true way. We know for a surety that Catholicism is wrong, that it is in grave error, as we have found in our study together. We thank you and we admire you. We are grateful to you for your interest in us and for the time you have taken, but we will never leave."

"But why not?" I exclaimed, astonished at this statement made by these intelligent young women. "If you know you're in error, you can't possibly not do something about it!"

They were both very solemn, very sincere in their reply. "We could never face our parish priest with what we have learned with you these two weeks; we could not hurt our parents, who are devout Catholics, nor do we have the courage to make the break."

An old school friend, who was my best friend then, visited here recently from a distant city. We talked for hours on end, I, telling her my story and she, listening with mounting interest. She said, when I had finished, "If it were any other Catholic but you, I would laugh her to scorn, but *you*, the most intelligent girl in school, the honor student, the president of class nearly every year, the president of the Sodality (the highest honor a student can bestow on a fellow student in a Catholic school), you—well, if you say Catholicism is error, then I believe you."

I said, "Don't just accept my word; here, read for yourself." And I gave her my Bible, the Douay Version, and my small outline of *Church History*.

She took them and because she has always been an avid reader, I knew she would read both books thoroughly and well. A few weeks later, she returned them to me with, "Here are your books, Eleanor. Don't give me any more to read, please. I do not wish to probe further. It is frightening, isn't it? My Catholic Church will not take probing. I do not wish to learn more, for I do not intend to change or leave the Church of my parents." Then she looked at me and said

quietly and firmly, "I've not the moral courage."

I work with an Italian, seemingly a devout Catholic. I have convinced him surely and finally that he is in grave error and he admits it. He has even told me of the dictatorship of the Roman Church in foreign countries and of the corrupt activity that I never dreamed existed, but at the end of our many, many discussions, he said, "Thank you, Eleanor. Our talks have been most interesting and extremely enlightening, but my wife—my family—my confessor—no, I've not the courage it takes to make the break with the Catholic Church." There have been more people and more answers of the same vein, but I've not space for more.

Is this freedom of religion? Of what are these people afraid? Of whom? Of the Catholic hierarchy or of their fellow Catholics? Is this happening in a country for whose freedom of speech and worship my husband gave his life? Is the Catholic not able to see that he is living under an absolute power, a dictatorship? Are the Protestants in our country without courage, also, that they allow this strangling false doctrine to get a foothold here and so assume the majority one day? God forbid that day come!

Recently in *Life* magazine, November 16, 1953, issue, there appeared a story with pictures of some school children in Philadelphia who claimed that they saw Mary, the mother of Jesus, in a vision. I wrote a letter of comment to the editor with facts and data, naming the "vision" as ridiculous and the product of overwrought imaginations. The letter was not published in the readers' forum, nor has *any* letter of comment been published to date. Is this freedom of speech? It can't happen here, you say. It is *happening* here, and we are without courage to put it down! There are those who will say, "So what! Catholics can't harm America—so why all the fuss?" Here is how America can be harmed by Catholicism. Catholicism is false worship. It is interesting to note that Europe, most of whose countries are bankrupt, economically and spiritually, has been Catholic for centuries. Catholicism has failed them miserably because she has suppressed the Bible—thus the inspired word of God, the Book that guides man to eternity and to earthly peace and happiness and contentment, is a lost book. How does a Catholic know that he is not in the Lord? He does not know. He can't know unless he searches the Scriptures, and he has been told since his infancy that he is not capable of reading the Bible, that it will only serve to confuse him. Let no Catholic tell you that he is free to read the Bible—where the mind has been discouraged and kept down, it is not free! The Catholic has never been forbidden outright to read and study the Bible, but he has been discouraged since he entered the Church in his mother's arms, and he has never seen the Bible in the hands of his catechism teachers! I was a Catholic, and I know. The only time I ever saw the

Bible in anyone's hands was when I saw it in the hands of my mother.

I believe that my greatest indignity against Catholicism is its failure to teach me the words of the holy Scripture, its withholding the Bible from me. Since I first opened its pages in 1939, I have found it to be of the greatest joy, and it has opened a new way of life for me. There comes a change over a person's thinking, attitude and mode of living when one feels God's guidance through the reading and studying of His Divine Word. "The Bible is the Book that comes with man." What a pity that the Catholic hierarchy has robbed man of his heritage and rule of life!

To my Catholic family and friends from whose spiritual fold I have departed, I would say, "Read your Bible. Study it closely, sincerely and always with a search for truth. You *can* understand the Bible, and let no one tell you differently. There are many things in it that no one understands, for they are the things of God, but the majority of the great truths, you will grasp. It will show you the Way and when you have found the Way, have the courage and the will to pursue it!"

To my brethren in Christ's church, of which I am a member, I would say, "God's church is on the march, and it is through you that its banners will unfurl. Don't speak in hatred of people who do not know God's word, but by precept and example, lead them. Don't waste your time by heaping abuse on Catholicism, but by your deeds and by your time and money, work diligently to spread the gospel to all nations and certainly to all States of our great country. We can do it and we must. The Catholic hierarchy sees a stumbling block in the church of Christ. A priest said to me, 'I am sorry that you have left the Catholic Church. You are lost. You have turned your back on Jesus Christ and the Mother Church, but, at least, you have attached yourself to a group that has something to offer.' The Catholic hierarchy has never feared denominational groups because they know that they have some of the same errors that they, themselves, possess, but it does fear the church of the New Testament. I see it in their weekly papers, to which I subscribe."

We must fight them, but we must fight them intelligently and with purpose. When they appear in public print with any of their false ideas of worship, we must come back at them and hit hard with facts and data. We must never lose an opportunity. It is slipping badly in Europe and is slipping here, in spite of their propaganda to the contrary. The stark truth is that it is losing ground in Europe and South America and gaining ground here, but not as rapidly as she would have the world to believe. I believe they still count me as one of their own! It will be put into oblivion only when all Protestantism unites under one banner, the church of the Lord Jesus! May that day come, and with God's blessing it will!



## Church of Christ Raided in Rome

### Name Chiseled Off Wall By Police

By Associated Press

ROME.—Italian police descended today upon Rome's church of Christ, chiseled its name off a wall and took a news cameraman of the Associated Press into custody for photographing them.

They vainly ordered an AP correspondent away from the scene.

The word "Christ" in six-inch-high letters, was the first word removed in this action against the Protestant religious organization, which has American financial backing.

The Roman police struck quickly after worshippers were forced to leave a church of Christ in Leghorn late last night.

AP Photographer Remo Nassi, an Italian citizen, was seized with his camera and hustled off in a police car. He was later released. AP Correspondent Allan Jacks, a U. S. citizen, was ordered to leave, but refused.

The police left as soon as the name had been removed from the wall.

The sign was removed on direct orders of the Rome questura, or police headquarters, which is under the Italian Ministry of Interior.

The new premier of Italy, Mario Scelba, is the Minister of the Interior as well as government chief.

The chief of the police party declined at first to give his name and identified himself as "Commendatore Pinko." This was an obvious jibe at church of Christ preachers, who in the past have been assailed by Italian critics as leftists. This they have always denied.

Later the officer apologized and identified himself as Commissario de Rusk.

In 1950 the Interior Ministry was headed by Scelba. He then criticized the church of Christ and other Protestant evangelical groups as "aiding communism in Italy."

Two days ago, the Vatican and the Italian government celebrated the 25th anniversary of the Lateran pacts. The pacts establish the Roman Catholic religion as the Italian state religion.

The new republican constitution says "all religious confessions are equal before the law."

## "Thus Saith the Lord"

Or

### The Roman Reiteration Refuted

The basic difference between Roman Catholics and non-Catholics is the question of *authority*. The Romanists claim that the *Church is the authority*. Non-Catholics claim that the Bible—the word of God—is the *authority*. The Romanists say that God revealed his will through chosen men—divinely appointed officials, such as Prophets and Apostles—and that when these men died, they had successors—divinely appointed—who continued and do still continue to speak for God. That, in order to know God's will, we

must hear these divinely appointed spokesmen: We are not to read it in a book. Moses had a successor—Joshua. Christ commanded his Apostles to *preach*; he did not command them to *write*. He did not say *read* the Scriptures. He said *hear* the church! (Matt. 18: 15-21.) Thousands of people became Christians and lived in the faith and died in hope before the Bible was *written*—and many more lived and died before the books of the Bible were compiled, say the Romanists.

But in the face of all these emphatic statements, when we ask the Romanists where they learn about the primacy of Peter and that he was to have a successor, etc., they immediately have recourse to the New Testament and begin citing passages which they rely upon to prove their claim! Thus, they try to establish the authority of the Church by the Bible and then use the Church as an authority to overthrow the authority of the Bible! This inconsistency alone is enough to refute their basic but blasphemous contention.

**I. But the word of God itself, uninterpreted, answers them conclusively and completely:**

"There are no such things done as thou sayest, but thou feignest them out of thine own heart." (Neh. 6: 8.)

"How long wilt thou speak these things? And how long shall the words of thy mouth be like a mighty wind?" (Job 8: 2.)

"Thou hast magnified thy word above all thy name." (Psalm 138: 2.)

"The Scripture cannot be broken." (John 10: 35.)

"For what saith the Scripture?" (Rom. 4: 3.)

"What is written in the law? how readest thou?" (Luke 10: 26.)

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." (Isa. 8: 20.)

**II. Moses wrote the book of the law, and it was to be preserved and read and obeyed in order that it might preserve the people.**

"And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying, Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee." (Deut. 31: 24-26.)

**III. Concerning their King, it was said:**

"And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests the Levites: and it shall be with him, and he shall read therein all the days of his life; that he may learn to fear the Lord his God, to keep all the words of this law and these statutes, to do them: that his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left; to the end that he may prolong his days in his kingdom, he, and his children, in the

midst of Israel." (Deut. 17: 18-20.)

**IV. The people lost the book of the law, and their sins brought ruin upon them. A King who was a reformer found the law and required repentance.**

"And Hilkiah the high priest said unto Shaphan the scribe, I have found the book of the law in the house of the Lord. And Hilkiah gave the book to Shaphan, and he read it. And Shaphan the scribe came to the king, and brought the king word again, and said, Thy servants have gathered the money that was found in the house, and have delivered it into the hand of them that do the work, that have the oversight of the house of the Lord. And Shaphan the scribe showed the king, saying, Hilkiah the priest hath delivered me a book. And Shaphan read it before the king. And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes. And the king commanded Hilkiah the priest, and Ahikam the son of Shaphan, and Achbor the son of Michaiah, and Shaphan the scribe, and Asahiah a servant of the king's, saying, Go ye, inquire of the Lord for me, and for the people, and for all Judah, concerning the words of this book that is found: for great is the wrath of the Lord that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us." (2 Kings 22: 8-13.)

**V. When the people returned from captivity, they had to be taught again the word of the Lord.**

"And all the people gathered themselves together as one man into the street that was before the water gate; and they spake unto Ezra the scribe to bring the book of the law of Moses, which the Lord had commanded to Israel. And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding, upon the first day of the seventh month. And he read therein before the street that was before the water gate, from the morning until midday, before the men and the women, and those that could understand; and the ears of all the people were attentive unto the book of the law. And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose; and beside him stood Mattithiah, and Shema, and Anaiah, and Urijah, and Hilkiah, and Maaseiah, on his right hand; and on his left hand, Pedaiah, and Mishael, and Malchiah, and Hashum, and Hashbadana, Zechariah, and Meshullam. And Ezra opened the book in the sight of all the people; (for he was above all the people;) and when he opened it, all the people stood up: and Ezra blessed the Lord, the great God. And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshipped the Lord with their faces to the ground. Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, caused the people to understand the law: and the people stood in their place. So they read

in the book, in the law of God distinctly, and gave the sense, and caused them to understand the reading." (Neh. 8: 1-8.)

**VI. When our Lord Jesus Christ was on earth, he appealed to the Scriptures: He answered the Tempter with a "Thus it is written"—He challenged his foes to measure him and his claim by the Scriptures.**

#### 1. His Claim.

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. (Matt. 5: 17-19.)

"Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." (John 5: 39.)

"Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." (Luke 24: 25-27.)

"And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things.

"And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." (Luke 24: 44-49.)

**2. He met Satan with a "Thus it is written"—quoting each time from the Pentateuch:**

"Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward ahungred. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy

God. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and, behold, angels came and ministered unto him." (Matt. 4: 1-11.)

#### 3. The claim of the Apostles concerning Him.

"But those things, which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled." (Acts 3: 18.)

"To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." (Acts 10: 43.)

"And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead: and he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people." (Acts 13: 29-31.)

"Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: and Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the Scriptures, opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ." (Acts 17: 1-3.)

"And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the Scriptures, came to Ephesus. . . . For he mightily convinced the Jews, and that publicly, showing by the Scriptures that Jesus was Christ." (Acts 18: 24, 28.)

#### 4. Christ's claim concerning his own word which had to be written in order to endure.

"Heaven and earth shall pass away, but my word shall not pass away." (Matt. 24: 35.)

"He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak." (John 12: 48-50.)

#### 5. He condemned the Jews because they did not believe the Scriptures:

"Ye do err, not knowing the Scriptures, nor the power of God." (Matt. 22: 29.)

"For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" (John 5: 46, 47.)

"Abraham saith unto him, They have

Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." (Luke 16: 29-31.)

**6. He commissioned the Apostles to teach, to preach, to testify or to bear witness, and he made the faith of all generations depend upon their testimony. And he sent the Holy Spirit to refresh their memories, to bear witness with them and further reveal his will to them. Would the means of producing faith be recalled or removed as long as faith is to be produced? Can a witness have a successor who did not "witness" the things to be established and believed?**

"Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth,

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." (Matt. 28: 16-20.)

"Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

"So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached everywhere, the Lord working with them and confirming the word with signs following. Amen." (Mark 16: 14-20.)

"And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things.

"And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem until ye be endued with power from on high." (Luke 24: 46-49.)

"Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: whosoever sins ye remit, they are remitted unto them; and whosoever sins



ye retain, they are retained." (John 20: 21-23.)

"These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 14: 25, 26.)

"Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you." (John 16: 7-15.)

"The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: To whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." (Acts 1: 1-8.)

"And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: Him God raised up the third day, and showed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his

name whosoever believeth in him shall receive remission of sins." (Acts 10: 39-43.)

"But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." (Acts 4: 19, 20.)

"Then Peter and the other apostles answered and said, We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him." (Acts 5: 29-32.)

"To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." (2 Cor. 5: 19, 20.)

"God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; . . .

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward; How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?" (Heb. 1: 1, 2; 2: 1-4.)

"Neither pray I for these alone, but for them also which shall believe on me through their word." (John 17: 20.)

"And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe." (Acts 15: 7.)

"So then faith cometh by hearing, and hearing by the word of God." (Rom. 10: 17.)

**VII. The Apostles and other Inspired Men wrote, and they expected their Written Word to be Read, Circulated, Believed, Remembered and Obeyed. Also by it as a standard we are all teachers and all teaching to be measured.**

1. "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." (John 20: 30.)

2. "This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true." (John 21: 24.)

3. "Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us. Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word; It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, That thou mightest know the certainty of these things, wherein thou hast been instructed." (Luke 1: 1-4.)

4. "As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication." (Acts 21: 25.)

5. "I write unto you in an epistle not to company with fornicators." (1 Cor. 5: 9.)

6. "And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is the joy of you all." (2 Cor. 2: 3.)

7. "Wherefore, though I wrote unto you, I did it not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you." (2 Cor. 7: 12.)

8. "For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, If ye have heard of the dispensation of the grace of God which is given me to you-ward: How that by revelation he made known unto me the mystery; (as I wrote afore in few words, Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)." (Eph. 3: 1-4.)

"And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another." (1 Cor. 4: 6.)

"For we can do nothing against the truth, but for the truth. For we are glad, when we are weak, and ye are strong: and this also we wish, even your perfection. Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction." (2 Cor. 13: 8-10.)

"If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." (1 Cor. 14: 37.)

"And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea." (Col. 4: 16.)

"Therefore, brethren, stand fast, and hold the traditions which ye have been

taught, whether by word, or our epistle." (2 Thess. 2: 15.)

"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. . . . And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed." (2 Thess. 3: 6, 14.)

"These things write I unto thee, hoping to come unto thee shortly: But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and the ground of the truth." (1 Tim. 3: 14, 15.)

"And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." (2 Tim. 2: 2.)

(This would include what Paul wrote in First Timothy.)

"Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me. Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance." (If Peter had only known he was going to have a successor (?) he could have left this matter with him.) "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honour and glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount." (2 Pet. 1: 12-18.)

"That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all." (1 John 1: 3, 4.)

"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of anti-christ, whereof ye have heard that it should come; and even now already is it in the world. Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world. They are of the world:

therefore speak they of the world, and the world heareth them. We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error." (1 John 4: 1-6.)

(How were they to know the Spirit of truth from the spirit of error? "He that knoweth God heareth us."—The Apostles.)

"I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church." (Third John, verses 9 and 10.)

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds." (Second John, verses 9, 10, and 11.)

**VIII. The Gospel which the Apostles preached, like all of the rest of the word of God, will abide forever, and Christians are exhorted to contend for it and to remember it always.**

"Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into." (1 Pet. 1: 10-12.)

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you." (1 Pet. 1: 23-25.)

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." (Jude, verse 3.)

"But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ." (Jude, verse 17.)

**IX. The word Scripture means something that is written, but the words "written" and "spoken" are sometimes used interchangeably; and the word "Hear" is sometimes equal to the word read and heed.**

"My tongue is the pen of a ready writer." (Psalm 45: 1.)

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." (2 Pet. 19: 21.)

(Notice, "Prophecy of scripture" or written prophecy, but holy men of God "spake," i.e., wrote.)

"He that hath an ear, let him hear what the Spirit saith unto the churches." (Rev. 2: 7.)

(What the spirit said to the churches was written in seven letters, but we are told to "hear," i.e., read and heed.)

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. 3: 16, 17.)

"And account that the long-suffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." (2 Pet. 3: 15, 16.)

(Note—Peter classed Paul's writings with "other scriptures" thus Peter called Paul's epistles "scriptures" thus inspired. But Peter's successor (?) declares that the scriptures do not furnish the man of God completely unto every good work!)

**X. Our Lord did not command them "to write," say the Romanists!!**

"What thou seest, write in a book, and send it unto the seven churches which are in Asia." (Rev. 1: 11.)

"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." (Rev. 14: 13.)

"And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God." (Rev. 19: 9.)

"And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful." (Rev. 21: 5.)

**XI. What is going to be visited upon the Romanists for adding to, taking from, perverting and contradicting God's word?**

"For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take



away his part out of the book of life, and out of the holy city, and from the things which are written in this book." (Rev. 22: 18, 19.)

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## Dr. Elliott on Transubstantiation No. VII

(Continued from last issue)

(6.) Clemens Alexandrinus, in the second century, says: "For be ye sure he also did drink wine, for he also was a man, and he blessed wine when he said, 'Take, drink; this is my blood,' the blood of the vine; for this expression ('shed for many for the remission of sins') signifies, *allegorically*, a holy stream of gladness; but that the thing which had been blessed was wine, he showed again, saying to his disciples, 'I will not drink of the fruit of this vine till I drink it new with you in my Father's kingdom.'"

(7.) In the third century Cyprian says: "Because his blood, by which we are redeemed and quickened, cannot *SEEM* to be in the cup, if the wine that represents the blood of Christ be not in the cup." Again: "Therefore our Lord, in his table in which he did partake his last banquet with his disciples, with his own hands gave bread and wine; but on the cross he gave to the soldiers his body to be wounded, that, in the Apostles, the sincere truth and the true sincerity being more secretly imprinted, he might expound to the Gentiles how wine and bread should be his flesh and blood, and by what reasons causes might agree with effects, and divers names and times might be reduced to one essence, and the signifying and the signified might be reckoned by the same words."

(8.) The words of Eusebius are very decisive in favour of the doctrine of Protestants: "He gave to his disciples the *SYMBOLS* of divine economy, commanding the *IMAGE* of his own body to be made." Again: "They received a command, according to the constitution of the New Testament, to make a memorial of this sacrifice upon the table, by the *SYMBOLS* of his body and healthful blood."

(9.) Ephrem, Patriarch of Constantinople, declares, "That no man having understanding could say that there was the same nature in that which could be handled, and in that which could not be handled, in that which was visible and in that which was invisible. And even thus the body of Christ, which is received by the faithful, departs not from his sensible substance, and is undivided from a spiritual grace; for even baptism being wholly made spiritual, and being that which is the same and proper of the sensible substance, I mean of water, saves, and that which is born doth not perish."

(10.) Macarius's words are sufficiently plain: "In the Church is offered bread and wine, the *ANTITYPE* of his flesh and blood;

and they that partake of the flesh that appears do spiritually eat the flesh of Christ." (Homily xxvii.)

(11.) Augustine plainly teaches contrary to the doctrine in question: "If a passage forbids something flagitious, or commands something good, it is not figurative. But if it seem either to command something flagitious, or to forbid something good, then such passage is *figurative*. Thus, for example, Christ says, 'Unless ye eat,' etc. In these words he apparently commands something horrible and flagitious. Therefore, according to the rule I have laid down, the passage is a figure. Hence it must only cate in the passion of our Lord, and as admonishing us to lay it up sweetly and usefully in our *memory*, because for us his flesh was crucified and wounded." Augustine brings in our Saviour speaking of this matter as follows: "Christ admitted Judas to that banquet, in which he commended and delivered unto his disciples the figure of his body and blood." Again: "The Lord did not doubt to say, 'This is my body,' when he gave the *SIGN* of his body." "You are not about to eat this body which you see, nor to drink that blood which they shall shed, who shall crucify me. I have recommended to you a certain sacrament, which, if spiritually understood, shall quicken you."

(12.) From Cyril of Jerusalem we select the following:—"With all assurance let us partake as of the body and blood of Christ. For under the *TYPE* of bread, his body is given unto thee; and under the *TYPE* of wine, his blood is given unto thee; that so thou mayest partake of the body and blood of Christ, being one body and one blood with him."

(13.) Jerome informs us that Christ "did not offer water, but wine, as a *TYPE* of his blood."

(14.) Gregory Nazianzen speaks as expressly on this subject as if he had undertaken to confute the doctrine of Trent: "Now we shall be partakers of the paschal supper, but still in a figure, though more clear than in the old law. For the legal passover was a more obscure figure of a figure."

(15.) Ambrose declares: "Make this ascribed oblation reasonable and acceptable, which is the figure of the body and blood of our Lord Jesus Christ."

(16.) The authority of Chrysostom is adduced by both parties. His rhetoric occasionally places him on the side of the Papists; but his divinity and sober judgment lead him to that of the Protestants. After stating that Christ is both God and man, and that he has *two natures* without mixture or confusion, he writes as follows:—"For as (in the eucharist) before the bread is consecrated we call it bread, but when the grace of God, by the Priest, has consecrated it, it is no longer called bread, but is esteemed worthy to be called the Lord's body, although the *nature* of bread still *remains* in it; and we do not say there be two bodies, but one body of the Son; so here, the divine nature being joined with the body, they both make up

but one Son, one person. Yet they must be confessed to remain without confusion, after an invisible manner, not in *one nature* only, but in two perfect natures."

(17.) Theodoret's testimony on this point is also decisive on the Protestant side. In his day the Eutychians denied that the two natures of Christ were united in one person, and maintained that his humanity was taken into the divinity after his ascension. To this heresy Theodoret replied in his Dialogues, in which he represented the Eutychians under the name of Eranistes, himself taking that of Orthodoxus. "Inasmuch as he who called his own natural body wheat and bread, and who farther bestowed upon himself the appellation of a vine; he also honoured the visible symbols with the name of his body and blood, not changing their nature, but adding grace to nature." (Theodoret, Oper., tom. v., Dial. i., p. 273, *et seq.* Fol. Paris, 1684.) Again: "The mystical symbols, after consecration, pass not out of their own nature, inasmuch as they still remain in their original substance, and form, and appearance; and they may be seen and touched, just as they were before consecration." (Theodoret, Oper., tom. v., Dial. ii., p. 297, *et seq.*)

(18.) Gelasius, Bishop of Rome, in the fifth century, writing against the same errors as Theodoret, says: "Certainly the sacraments of the body and blood of the Lord, which we receive, are a divine thing, because by these we are made partakers of the divine nature. Nevertheless, the substance or nature of bread and wine ceases not to exist; and assuredly the image and similitude of the body and blood of Christ are celebrated in the action of the mysteries." Baronius and Bellarmine endeavour to prove that this work is not that of Pope Gelasius, but of Gelasius Cyzicenus; the Roman Catholic historian, Du Pin, (Du Pin, Eccles. Hist., vol. i., p. 519, *et seq.*, Dublin, 1723), however, proves indisputably, that the treatise on the two Natures of Christ, is the production of Gelasius of Rome.

(19.) Facundus, in the sixth century, thus writes: "The sacrament of adoption may be called adoption; just as the sacrament of the body and blood of Christ, which is in the consecrated bread and wine, we are wont to call his body and blood. Not, indeed, that the bread is properly called his body, or that the wine is properly his blood, but because they contain the mystery of his body and blood within themselves. Hence it was that our Lord denominated the consecrated bread and wine, which he delivered to his disciples, his own body and blood."

3. Having adduced the preceding quotations from the Fathers, the number of which might be extended considerably, sufficient has been given to show that transubstantiation was not a doctrine of the early church. Those venerable men contradict the Church of Rome respecting the nature and properties of bodies; they deny that the accidents may exist without a subject, and that our senses can deceive

us. The primitive Christians never reserved what remained of the elements after the administration of the ordinance, nor held them up as objects of supreme worship, which is the practice of the Church of Rome. (Those who have not an opportunity of consulting the works of the Fathers will find them largely quoted in Bishop Taylor's Discourses on Popery, Usher's Answer to a Jesuit, Faber's Difficulties of Romanism, etc.) It must be, however, acknowledged, that the Fathers did not invariably speak on this subject in a manner consistent with Scripture or themselves.

V. It now remains for us to trace the rise, progress, and establishment of the doctrine of transubstantiation.

1. That the ancient Fathers did not believe this doctrine, is clear. That they made use of expressions which were easily accommodated to favour the dogma in after-times, is equally certain. Instead of interpreting the sublime and figurative language of Scripture according to the analogy of faith, writers of a fertile imagination went far beyond it. This gives rise to the idea of a physical change; and when once an opinion had taken root that seemed to exalt the sacrament so much, it speedily spread and prevailed; and, in those times of ignorance and superstition, the more easily on account of its extreme absurdity.

As illustrative of the foregoing remark, we refer to some ancient authorities. In the second century, Justin Martyr says: "We do not take (these elements) as common bread, and common wine. But as Jesus Christ our Saviour was made flesh by the Word of God, and had real flesh and blood for our salvation, so are we taught that this food, which the very same Word blessed by prayer and thanksgiving, is turned into the nourishment and substance of our flesh and blood, and is in some sense the flesh and blood of the incarnate Jesus." (Justin Martyr, *Apol. i.*, pp. 76, 77.)

In the fourth century, Cyril of Jerusalem taught the catechumens who had been recently baptized as follows:—"When Christ himself hath declared and spoken concerning the bread, 'This is my body,' who shall henceforth dare to hesitate? And when he hath peremptorily pronounced and asserted, 'This is my blood,' who shall venture to doubt, saying that it is not his blood? He once, at the marriage-feast in Cana of Galilee, changed the water into wine: shall we not then give him credit for changing the wine into blood? If, when called to a mere corporeal marriage, he wrought that great wonder, shall we not much rather confess that he hath given the fruition of his own body and blood to the sons of the bridegroom?" Cyril does not compare the one change with the other; but simply argues from the miracle performed at Cana, as he might from any other, that if the Lord could work miracles transcending the power of man, why should we doubt his power to change the bread and wine into his own body and blood? Such

is the *argument*, not the *comparison*; which leaves the matter still undecided. The preceding quotation from Cyril furnishes a specimen of the incautious and loose manner in which some of the primitive Fathers expressed themselves: at the first view of the passage, we might readily suppose that Cyril favoured the doctrine of transubstantiation, did we not meet in his writings with such expressions as the following:—"Ye are anointed with ointment, and ye have become partakers of Christ. But take care lest you deem that ointment to be mere ointment. For as the bread of the eucharist, after the invocation of the Holy Spirit, is no longer mere bread, but the body of Christ; so this consecrated ointment is no longer mere or common ointment, but the free gift of Christ, and the presence of the very Godhead of the Holy Spirit energetically produced."

"The change, wrought by consecration in the elements, thus stated by Cyril, is also described in a similar manner by Gregory of Nyssa, as being similar in nature to the change wrought by consecration in oil, or in an altar, or in a church, to the change wrought in our mortal bodies by their being made capable of immortality, to the change wrought in a layman by sacerdotal ordination, and to the change wrought in the unregenerate by the mighty efficacy of spiritual regeneration.

"This altar, before which we stand," says he, 'is physically mere common stone, differing nothing from the stones with which our houses are built: but, after it has been consecrated by benediction to the service of God, it becomes a holy table, a sanctified altar. In a similar manner, the eucharistic bread is originally mere common bread; but, when it has been consecrated in the holy mystery, it becomes, and is called, the body of Christ. Thus also the mystic oil and the wine, though of small value before the benediction, work wonders after their sanctification by the Spirit. The same power of consecration likewise imprints a new and honorable character upon a Priest, when by a new benediction he is separated from the laity. For he, who was previously nothing more than a common man, is suddenly transformed into a teacher of religion, and into a steward of the holy mysteries. Yet this great mutation is effected without any change in his body form and appearance. Externally, he is the same that he already was; but, internally, by an invisible and gracious operation, a mighty change is effected in his soul!

"So far as I can understand Gregory, whose language perfectly accords with that of Cyril and Irenaeus, and the ancient author of the Homily in Jerome, he seems to have acknowledged no change in the bread and wine by virtue of consecration, save such a change as that which is wrought in a layman when by virtue of consecration he becomes a Priest. Now, the only change in the layman, as indeed Gregory most carefully informs us, is a MORAL change. Therefore, the only change in the bread and wine, to which this change

in the layman is expressly compared, must clearly be a MORAL change also. No person, who held the doctrine of a PHYSICAL change in the elements, could possibly compare that PHYSICAL change to a variety of other changes, every one of which is purely MORAL. Hence it is evident, that the primitive Church acknowledged only a MORAL change in the elements; and hence nothing can be more nugatory than the conduct of the Roman controversialists, who perpetually quote the Fathers as speaking of a PHYSICAL change, when they most indubitably speak only of a MORAL change." (Faber's Difficulties of Romanism, Book i., chap. iv., on Transubstantiation, pp. 70-72.)

2. The doctrine of transubstantiation seems to have originated in the heresy of Eutyches, who believed that in Christ there was but one nature, namely, that of the incarnate word; and that the human nature was changed into the substance of the divine nature. Availing himself of the phraseology of the ancient liturgies, though abundantly explained as to their real meaning, he formed the premises of his doctrines, which are well expressed by Theodoret in the following declaration of Eranistes, the spokesman for the doctrine of Eutyches:—"As the symbols of the Lord's body and blood are one thing before their consecration by the Priest, but after their consecration are physically changed, and become quite another thing; so the material body of the Lord, after its assumption, was physically changed into the divine essence." (Theodoret. *Opera*, tom. v., Dial. ii., p. 297, *et seq.*) The heresy of Eutyches was refuted by Theodoret and Pope Gelasius in the fifth century, and by Ephrem of Antioch in the sixth.

3. The seventh General Council, held in Constantinople in the year 754, maintained that "Christ chose no other shape or type under heaven by which to represent his incarnation but the sacrament, which he delivered to his Ministers for a type and effectual commemoration; commanding the substance of bread to be offered, which did not in any way resemble the form of man, that no occasion might be given for bringing in idolatry." This Council decreed against images. But the second Council of Nice, held in 787, ordered that the sacrament is not the image or anti-type of Christ's body and blood but is properly his body and blood. So that the doctrine of the corporeal presence in the sacrament was first introduced to support image-worship. Still, however, though the doctrine received the sanction of a General Council, and that in direct contradiction of another General Council, it was in a rude and undigested state. The above refers to the introduction of the doctrine into the Greek Church.

4. In the ninth century a warm contest arose in the Church concerning the manner in which the body and blood of Christ were present in the sacrament. The sentiments of Christians on this point were various and contradictory, nor had any Council determined it with precision. Reason and



folly had hitherto been left free, nor had the establishment of any imperious mode of faith suspended the exercise of the one, or restrained the extravagance of the other.

In the year 831, Paschasius, a Benedictine monk, afterward Abbot of Corbey, in France, published a treatise, "Concerning the Body and Blood of Christ," which he presented fifteen years subsequently, carefully revised and augmented, to Charles the Bald. The doctrine advanced by Paschasius may be expressed by the following propositions:—First, That after the consecration of the bread and wine in the Lord's supper, nothing remained of these symbols but the outward figure, under which the body and blood of Christ were locally present. Secondly, That the body and blood of Christ, thus present in the eucharist, was the same body that was born of the Virgin, that suffered on the cross, and was raised from the dead. This new doctrine, especially that contained in the second proposition, excited the astonishment of many. It was accordingly opposed by Rabanus, Heribald, and others, though not in the same manner, or on the same principles. Charles the Bald ordered the famous Bertram and Johannes Scotus to draw up a clear and rational explication of that doctrine which Paschasius had so egregiously corrupted. In this controversy the parties were as much divided among themselves, as at variance with their adversaries. The opinions of Bertram are confused, although he maintained that bread and wine, as symbols or signs, represented the body and blood of Christ. Scotus maintained uniformly that the bread and wine were the signs and symbols of the absent body and blood of the Saviour. Other theologians seemed to have no fixed opinions on these points. One thing, however, is certain, that none of them were properly inducted into the doctrine of transubstantiation, then unknown, as the worship of the elements was not mentioned, much less contended for, by any of the disputants. This was an extravagance of superstition too gross even for the ninth century. Bertram and those who thought with him allowed no material, but only a sacramental, change in the elements. Christ's body and blood were present effectively and really, but not bodily, substantially, or transubstantially, as held by the Romanists: it is in this sense that Protestants hold the doctrine of the real presence of Christ in the sacrament, although they deny transubstantiation. At this period no one maintained that the soul and divinity of Christ were contained in the eucharist; which may be brought forward as another proof that the Roman novelty had not then any existence. The testimony of Raban Maurus, Archbishop of Mentz, in the year 847, is worthy of a place here, and is as follows:—"Some persons, of late, not entertaining a sound opinion respecting the sacrament of the body and blood of our Lord, have actually ventured to declare that this is the identical body and blood of our Lord Jesus Christ; the identical

body, to wit, which was born of the Virgin Mary, in which Christ suffered on the cross, and in which he arose from the dead. This error we have opposed with all our might." (Raban, Maur. Epist. ad Heribald., c. xxxiii.)

The question of Stercorianism arose immediately out of the disputes. Paschasius asserted, "that bread and wine in the sacrament are not under the same laws with our other food, as they pass into our flesh and substance without any evacuation." Bertram affirmed that "the bread and wine are under the same laws with all other food." Some supposed that the bread and wine were annihilated, or that they have a perpetual being or else are changed into flesh and blood, and not into humours or excrements to be voided. These, and various kindred questions and opinions, go to show that the doctrine of transubstantiation was only received in part, even by those who were on the side of Paschasius; while it is equally evident that by others it was entirely rejected. (See the above and more of the same kind in Du Pin's Eccles. Hist., cent. ix., chap. vii., vol. ii., pp. 84-86. Dublin Edit. 1724.)

5. During the tenth century there was little but controversy on the subject of the sacrament of the Lord's supper; opinion, however, seemed to fluctuate, maintaining about the same bounds as in the ninth century. Nevertheless, the dominance, in consequence of the profound ignorance of the times, appeared to be in favour of a crude system, which gradually advanced until the doctrine of transubstantiation became an article of faith.

"The contests concerning the eucharist, that had agitated the Church in the preceding century, were in this happily reduced to silence. This was owing to the mutual toleration that was practiced by the contending parties, who, as we learn from writers of undoubted credit, left it to each other's free choice to retain or to change their former opinions. Besides, the ignorance and stupidity of this degenerate age were ill-suited to such deep inquiries as these contests demanded; nor was there almost any curiosity among an illiterate multitude to know the opinions of the ancient Doctors concerning these and other knotty points of theology. Thus it happened, that the followers of Augustine and Pelagius flourish equally in this century; and that if there were many who maintained the corporeal presence of the body and blood of Christ in the holy sacrament, there were still more who either came to no fixed determination upon this point, or declared it publicly as their opinion, that the divine Saviour was really absent from the eucharistical sacrament, and was received only by a certain inward impulse of faith, and that in a manner wholly spiritual. ("It is certain that the Latin Doctors of this century differed much in their sentiments about the manner in which the body and blood of Christ were present in the eucharist: this is granted by such of the Roman Catholic writers as have been ingenuous enough to sacrifice the

spirit of party to the love of truth. That the doctrine of transubstantiation, as it is commonly called, was unknown to the English in this century, has been abundantly proved from the public Homilies, by Rapin de Thoyras, in his History of England, vol. i., p. 463. It is, however, to be confessed, on the other hand, that this absurd doctrine was already adopted by several French and German Divines. For a judicious account of the opinions of the Saxon-English Church concerning the eucharist, see Collier's Ecclesiastical History of Great Britain, vol. i., cent. x., pp. 481-485.") This mutual toleration, as it is easy to conclude from what has already been observed, must not be attributed either to the wisdom of virtue of an age which was almost totally destitute of both. The truth of the matter is, that the Divines of this century wanted both the capacity and the inclination to attack or defend any doctrine, whose refutation or defense required the smallest portion of learning or logic." (Mosheim's Ecclesiastical History, cent. x., part ii., chap. iii., seq. ii., pp. 418, 419.)

6. In the year 1045, Berenger, Principal of the public school at Tours, and Archdeacon of Angiers, openly avowed his opposition to transubstantiation. He was a man of profound learning and acuteness, but wanted moral courage to enable him to cling to his profession. He was condemned for heresy by several Councils. At a Council held at Verceil, in 1050, Berenger durst not appear in person; and two others whom he had sent to maintain his doctrine were forced into silence as soon as they had commenced his defense. At another Council, held in Paris in the same year, it was ordained that he and his adherents should be constrained to recant, under pain of being put to death. At neither of these Councils did he make his appearance, being apprehensive that his life would be forfeited; he was therefore condemned unheard. By threats, and not by argument or conviction, he was compelled, by a Council held in Tours in 1054, to abjure his opinions: he soon, however, gave proof that his abjuration was only nominal, and not real. At a Council, held in Rome, under Nicholas II., in the year 1058, he was again obliged to recant, in the following words, which were drawn up by Humbert, Cardinal Bishop of Blancheseaive; namely,—that "the bread and wine, after consecration, were not only a sacrament, but also the real body and blood of Jesus Christ; and that this body is handled and broken by the Priest, and bruised by the teeth of the faithful, (*fideliū dentibus atteri*), not only in the sacrament, but also in a sensible manner." This doctrine was so monstrous that no man could or ever did seriously believe it. It appears also that the Pope and his Council were not skillful enough to express themselves rightly on this matter; for the gloss upon the canon law says, "that unless we understand these words of Berenger in a sound sense, we shall fall into a greater heresy than that of Beren-

ger; for we do not make parts of the body of Christ." Berenger speedily returned to the inculcation of his former opinions on his return home, in which he was supported by many of the wisest men of the age. In the year 1078, under the popedom of Gregory VII., and in a Council held in Rome, Berenger was again called upon to draw up a new confession of his faith, and to renounce that which had been composed by Humbert, although that had been solemnly approved and confirmed by Nicholas II. and a Roman Council. In consequence of the threats of his enemies, Berenger ratified by an oath, "that the bread laid on the altar became, after consecration, the true body of Christ, which was born of the Virgin, suffered on the cross, and now sits on the right hand of the Father; and that the wine placed on the altar became, after consecration, the true blood which flowed from the side of Christ." In a Council held in Rome, A.D. 1079, the Pope had drawn up for Berenger, in consequence of further clamours of his enemies, a third confession, which he was required to confirm by oath. By this he professed to believe "that the bread and wine were, by the mysterious influence of the holy prayer, and the words of our Redeemer, substantially changed into the true, proper, and vivifying body and blood of Christ." Berenger had no sooner escaped out of the hands of his enemies than he once more maintained his true sentiments, wrote a book in their defense, retreated to the Isle of St. Cosme, near Tours, repenting bitterly of his former dissimulation and want of firmness, until death, in 1088, terminated his life and his persecutions together.

In the eleventh century the Roman Church had not decided concerning the nature and manner of Christ's presence in the eucharist. This appears evident from the three confessions of Berenger, signed by the order of three Councils, which confessions differed from each other, not only in the terms which were used, but also in the doctrines which they contained. Gregory was of opinion, that it was improper to pry too curiously into the mysteries of the eucharist, or into the manner in which Christ was said to be present there, and that it was more safe to adhere to the plain words of Scripture; and as this also was Berenger's opinion, the Pope pronounced him innocent; but he was evidently intimidated by the clamorous Council, and compelled to yield to their fury. Indeed, there is every reason to believe that the Pope was one in faith with Berenger on the very article for which the latter was condemned.

In the commencement of the eleventh century, Aelfric, Archbishop of Canterbury, in his Saxon Homily, also maintained the doctrine of Bertram, and nearly in his own words. In a letter to Wulfine, Bishop of Shyrburne, he says, "That housel" (that is, sacrament) "is Christ's body, not bodily, but spiritually; not the body which he suffered in, but the body of which he spake, when he blessed the bread and

wine to housel the night before his suffering, and said by the blessed bread, 'This is my body.' " And in writing to Wulfstane, the Archbishop of York, he said, 'The Lord halloweth daily, by the hand of the Priest, bread to his body, and wine to his blood, in spiritual mystery, as we read in books. And yet notwithstanding, that lively bread is not bodily so, nor the self-same body that Christ suffered in.' (Usher's Works, vol. iii., Answer to a Challenge, etc., etc., p. 88. 8vo. edit. Taylor's Works, vol. x., Of the Real Presence of Christ in the Holy Sacrament, sect. xii., p. 98. Heber's Edit.) From these quotations it is evident that at that period transubstantiation had made but little progress in England.

7. In the time of Peter Lombard, Master of the Sentences, A.D. 1160, it appears that transubstantiation was not fully established or understood. This will be manifest by the following quotation from his writings:—"If it be inquired what kind of conversation it is, whether it be formal or substantial, or of another kind, I am not able to determine: I only know that it is not formal, because the same accidents remain, the same colour and taste. To some it seems to be substantial: they say that the substance is changed into the substance, and that it is done essentially; to which the former authorities seem to consent. But to this sentence others oppose these things: If the substance of bread and wine be substantially converted into the body and blood of Christ, then every day some substance is made the body and blood of Christ, which before was not the body; and today something is Christ's body which yesterday was not; and every day Christ's body is increased, and is made of such matter of which it was not made in the conception." (Bishop Taylor's Works, vol. x., Dissuasive from Popery, chap. i., sect. iii., p. 156. 8 vo. edit.) These words, which were written about fifty years before the doctrine decreed in the Lateran Council, prove that it was then new, and not that of the Church. During the period in which Lombard flourished, four opinions appear to have been entertained and disputed. The first was that of consubstantiation; the second, that the substance of bread is made the flesh of Christ, but ceases not to be what it was; the third, that the substance of bread is not converted, but annihilated; and the fourth was the doctrine of transubstantiation, confusedly held, and variously defended and explained.

8. We have seen that the opinions of the Doctors of the Church concerning the manner in which the body and blood of Christ were present in the eucharist, were numerous and varied; and that the Church had not determined, by any clear and positive decree, her views concerning this doctrine. Pope Innocent III. pronounced the very opinion which is now embraced by the hierarchy of Rome. He summoned a Council, consisting of four hundred and twelve Bishops in person, about eight hundred Abbots and Priors, and a large

number of deputies of the absent Bishops and of the Chapters. The Council met in the church of St. Saviour de Lateran, November, 1215. The Pope read seventy canons or decrees, which he had prepared; and, without any deliberation, debate, or voting on the part of the Council, he caused these decrees to pass as the decisions of that body. To prove that we do not misrepresent the case, we quote the words of the Roman Catholic historian, Du Pin, in his record of this assembly: "It is certain," says he, "that these canons were not made by the Council, but by Innocent III., who presented them to the Council ready drawn up, and ordered them to be read; and that the Prelates did not enter into any debate upon them, but that their silence was taken for an approbation." (Du Pin's Ecclesiastical History, vol. ii., p. 449. Fol. edit., Dublin.)

The decree on transubstantiation is as follows:—"The body and blood of Christ are contained really in the sacrament of the altar, under the species of bread and wine; the bread being transubstantiated into the body of Jesus Christ, and the wine into his blood, by the power of God." A singular reason for this wonderful doctrine of transubstantiation has been assigned: "That we might receive of Christ's nature what he had received of ours." The word "transubstantiation" was first used by Stephen, Bishop of Augustodunum, about 1100; which so pleased Innocent, that he inserted it in the decrees which he proposed to the Council. These decrees or canons, though not ordained by that assembly, obtained authority by being inserted among the decretals of Gregory IX., which was done, not in the name of the Council, but in that of Pope Innocent. They were first published under the name of the Laternal Council in 1538, by John Cochlaeus. But the article on transubstantiation was determined in Rome by a conclave of fifty-four Bishops, thirty-six years after the nominal Council of Lateran. It was therefore the Council of Trent, in 1551, which authoritatively established the doctrine. (Cardinal Bellarmine grants that transubstantiation was not imposed as an article of faith until a Council of Rome, under Gregory VII., in the year 1073; (*de Euch.*, lib. iii., cap. 23;) which Council he concludes Duns Scotus had not read. But surely at that time this dogma could only have been a matter of private opinion amongst some few; for Peter Lombard, who lived sixty-seven years after Pope Gregory VII., and who was esteemed master of the Roman Schoolmen, when he had laboured to resolve all doubts, especially in this very question; namely, Whether the conversion were substantial or not; confesses plainly, as stated above, *definire non sufficio*, "I am not able to determine." (*Peter Lombard, Senten.*, lib. iv., *Distinct.* ii., Ed. 1477.) Hitherto, therefore, this article of faith was but in embryo, which obliged the learned and subtle Doctor, Duns Scotus, to fix its birth at a later period, and to affirm that the doctrine of transubstantiation was no article of faith



before the Council of Lateran, under Pope Innocent III., A.D. 1215; and, therefore, Bellarmine taxes the deeply-read and "acute" Scotus with "deficient reading." But the Jesuit Costerius, and Cardinal Terson, must be also as ignorant of ancient learning, or else they gave little credit to the Council under Gregory VII., cited by Bellarmine: for Costerius says in direct terms, that "the name of transubstantiation was used in the Council of Lateran for the more clear explanation of that wonderful matter; that Christians might understand the substance of bread converted into the substance of the body of Christ" (Coster. *Euch.*, cap. 8, sect. *De Transub.*) But Cardinal Perron more peremptorily concludes, that "if it had not been for the Council of Lateran it might be even now lawful to impugn it." (Cardinal Perron *en sa Harangue au Tiers Etats*, p. 33.) A plain acknowledgment that it was no article of faith previous to that Council, even as Scotus had before affirmed. But we will pursue this subject a little farther, and show that transubstantiation was not defined even in the Council of Lateran; for Platina tells us that many things were consulted upon in this Council, but that *nothing* was clearly determined, the Pope dying at Perugia. (Platina *in vita Innocent. III.*, Edit. Colon., 1479.) And when we add that the supposed acts of this Council were not published till more than two hundred years afterwards, it is no wonder that some of the most learned Schoolmen, amongst whom are Scotus and Byel, held "transubstantiation *not to be very ancient*." And the celebrated Breerly, whose opinion was of great credit with the Romanists in England, says, "Complete transubstantiation" (that is, both for *form* and *matter*) "was not determined until the last Council of Trent, in the year 1560."

Finally: "The direct tendency of the dogma of transubstantiation is to forward a design which is too obvious to be mistaken, and which seems to be inherent in all the main principles of the Popish Church—the exultation of the priesthood. It is easy to anticipate with what veneration those must be regarded whom it is believed God employs as the instruments of accomplishing, whenever they choose, one of the most awful and stupendous miracles. We do not say that we have in this the real origin of the dogma; but no one can deny that such a dogma is calculated to become an engine of tremendous power in the hands of an ambitious order of men. And can the fact be concealed that such it has actually been? Nay, it admits of no question, as a matter of history, that the dogma has been prostituted to worse than the purposes of ambition, and of worldly power; that it has been a tool in the hands of the grasping and the avaricious; and that the very mystery of the incarnation, and the very passion of the Redeemer, have been bought and sold for money!

"It has been said that Christianity needs some such dogma as this to form a cornerstone of glory to the system, and to con-

nect and to *unify* us with God. It is this dogma (we lately heard it declared from the pulpit of a Popish chapel (the Preacher was the Reverend Dr. Wiseman.) which wonderously renews that intercourse between the Creator and his creatures, which had been broken up by sin, and which incorporates us with God. And it may be granted, that, upon the supposition, Roman Catholics do indeed *incorporate* themselves with God, and that they do accomplish a union with God, but it is of a gross and material kind. It is not in harmony between the views and the affections of their minds, and the will and the heart of Christ; but it is a carnal and a monstrous union of their flesh and blood with the flesh and blood of Christ. Such a union we do not desire; and the very idea we hold to be not only absurd, but awfully blasphemous. But there is a glorious spiritual union between Christ in heaven and his people on earth, compared with which the mere *animal incorporation* of Roman Catholics is ineffably disgusting. There is a union of affection and of will,—an ardent love to Christ, on the one hand, and a delightful sense of His love to us on the other,—an intimate and endearing fellowship with Him in the exercise of religious affections by us, and in the communication of the tokens and expressions of love by Him! There is such a union and fellowship which is not only permitted, but which it is the very desire of Christ to establish. 'Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I WILL COME IN TO HIM, AND SUP WITH HIM, AND HE WITH ME.' " (Fletcher's Lectures on the chief Points in Controversy between Protestants and Roman Catholics, pp. 402-404.)

(Concluded)

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### Luther Film Banned in Quebec in Interest of "Social Peace"

*Martin Luther*, selected by motion picture groups, newspapers, and religious leaders, as one of the best films of 1953, has been banned from showing in the Province of Quebec, Canada. This announcement was made by Henry Endress, representative of Louis deRochemont Associates and Lutheran Church Productions, the Luther film distributors and producers, after a license for showing was rejected by the Quebec Board of Censors in Montreal.

*Martin Luther*, the dramatic story of the founder of Protestantism, has been selected by the National Board of Motion Pictures, the New York Times, and the Philadelphia Inquirer as one of the 10 best films of the year. Leaders of all denom-

inations have acclaimed it as one of the most deeply religious and stirring motion pictures ever produced.

Alexis Gagnon, chairman of the Quebec Board of Censors, told representatives of the International Film Distributors, Ltd., of Toronto, Luther film distributors in Canada, and the Rev. Fred Neudoerffer, president of the Montreal Ministerial Association, the film is being banned in the interests of "social peace." He did not explain which individuals or groups could be expected to disrupt "social peace" in the event of theatrical showings in Quebec.

Gagnon also told the Luther film representatives that no films of a controversial nature are ever licensed by his board. He cited *Oliver Twist* as a case in point.

Endress, the Executive Secretary of Lutheran Church Productions, speaking for both the church producers and Louis deRochemont Associates, issued the following statement:

"Every person interested in freedom of conscience and the free exchange of ideas, including people of all faiths everywhere, must be shocked by the decision of the Board of Censors at Montreal to refuse to license and, thereby, to ban from public showing the motion picture *Martin Luther* in the Province of Quebec, Canada.

"*Martin Luther*, acclaimed as a deep religious experience and a magnificently authentic film, is the dramatic story of the father of the Protestant Reformation. It was produced on the basis of careful research of original documents and works from the pens of both Roman Catholic and Protestant historians. This film has already been chosen by the National Board of Review of Motion Pictures, the *New York Times*, and by others, as one of the ten best films of the year and public acclaim has already made it one of the great smash hits of 1953-1954. Throughout the United States and Canada, as well as in Europe, Protestant church leaders have given *Martin Luther* unqualified endorsement. And it is considered a major contribution toward community understanding, which, in part, is dependent upon one neighbor understanding why another neighbor has deep religious convictions and how he got them.

"We believe that no board of Censors has the right to censor history. It has no right to keep from thousands of people an inspiring and most timely film about religious freedom. By its action, the Quebec Board of Censors is depriving, in Montreal alone, at least 400,000 persons of the Protestant tradition, as well as hundreds of thousands of others, of the right to see this motion picture dealing with sincere religious convictions. The distributors and producers, Louis deRochemont Associates, International Film Distributors, and Lutheran Church Productions, in appealing this case, will make fully known their convictions about the censorship of *Martin Luther*. They encourage everyone else to do likewise."—*The Churchman*, January 15, 1954.

## Won't Break Its Ties With Group, Says Free Public Schools Committee

### Catholic Paper Suggested Step

The Kentucky Free Public Schools Committee today said it "has no intention of repudiating its affiliation with the Protestants and Other Americans United for Separation of Church and States."

The Rev. John Boykin, vice-president of the K.F.P.S.C., made that statement in answer to an editorial suggestion carried today by *The Record*, official weekly newspaper of the Roman Catholic Archdiocese of Louisville.

"The K.F.P.S.C. reaffirms its devotion to the principle of separation of church and state and opposition to any group that threatens its devotion to these principles," said Mr. Boykin, pastor of the Shawnee Baptist Church.

The Catholic paper says a chapter of the national body—the P.O.A.U.—was invited to Kentucky to "help organize and advise on a campaign to bar Catholic sisters from teaching in public schools."

*The Record* adds that at an annual meeting of the P.O.A.U. in Washington January 21, Emmett McLoughlin, a Catholic priest who broke with the church, accused the Roman Catholic Church of a lack of charity, inconsistency on the race question, and a greed for money. He denounced Catholic teaching on birth control and clerical celibacy, *The Record* said.

"Our purposes and interests do not lie in the matters selected from the McLoughlin address by the Roman Catholic hierarchy," Mr. Boykin said. "We are not dealing with the charity of the Roman Catholic Church or the person of one of their former priests, but with the teaching of sectarian dogma in the public schools at public expense."—*The Louisville Times*, January 29, 1954.

## Voice of the Editor

### How to Help Other Peoples

Pointing out that the per capita yearly income in China is \$23, in India, \$43, in Indo-China, \$35, in Great Britain, \$600, and in the United States, \$1,669, the *Friends Intelligencer*, September 12, apparently joins in the widely held belief that the western nations are in some way to blame for low living conditions in the East, and comments: "The Orient will not tolerate (such conditions) much longer." Life expectancy in India is 26 years, and the *Intelligencer* says, accusingly, that people

"will no longer meekly subject themselves" to that sort of existence. (Italics ours.)

It is good news that the people of the Orient are not going to "tolerate" and "meekly subject themselves" to such conditions much longer. That the West is to blame for this situation, however, is an error.

We are in sympathy with improving living conditions everywhere, and especially in the Orient, but how can it be done?

We might share our wealth until living standards here were as low as in the Orient, but that would provide only slight and temporary improvement. If the Orient were desirous and able to seize our wealth, that would help little. Lend-Lease, Russian War Relief, UNRRA and all the wealth seized in eastern Europe and Germany has brought little if any improvement to living conditions in Russia. Continued robbing of eastern Europe does not appreciably help the Russian people.

The only way we can really help the East is to show them the methods that have been successful here. What are some of these?

First, observance of the spiritual principles underlying great religion. Even the indifferent practice of the Christian religion is a much greater factor in the achievement of western prosperity than is generally realized.

Second, capital formation is essential. The difference between a coolie carrying a load on his back and an American driving a truck, is mainly the truck—capital.

Third, more and better capital equipment requires saving. To encourage saving, it is necessary to reward the saver. This means security for private property and acceptance of the right of the owner to be rewarded for using it productively.

The most effective way we can help improve living conditions in other parts of the world is to export the system which emphasizes moral integrity, limited government, sound money, saving, capital accumulation and free enterprise which has succeeded so well here.—(*Christian Economics*, October 6, 1953.)

### COMMENT

Among the exchanges which come to our desk is a paper known as *Christian Economics*. It is published at 26 West 58th Street, New York 19, New York. Under the heading of the paper is printed a statement, granting permission to all and sundry to reprint and further use material that appears in this paper. On the first page of the issue for October 6, 1953, the above article appeared under the heading of "Voice of the Editor." We endorse this comment

and are glad to reprint it in the *VOICE OF FREEDOM* and allow these statements to become the "Voice of the Editor" of our paper also.

## Synod Denies Sacraments to "Beauty" Girls

(Continued from page 33)

girl is a minor, the rule provides that her parents shall be required, under penalty of being denied the Sacraments, to make the same reparation unless they had no knowledge of their daughter's participation in such a contest.

Another rule adopted provides that no person may lawfully abandon the communal residence of marriage without permission of the Ordinary, except in cases provided in the Code of Canon Law.

**The rule further provides that even in these cases no civil suit for separation or divorce may be instituted, under pain of excommunication, without permission of the Ordinary. A Catholic lawyer who accepts such a case of a Catholic in a valid marriage, without permission of the Ordinary, also will incur excommunication.**

In keeping with the predominantly rural nature of the diocese, the Synod recommended that the Feast of St. Isidore the Farmer, patron Saint of farmers, on March 22 be observed on that date or the following Sunday with an appropriate sermon and the blessings of fields and of rural homes.

Under another rule adopted both parties to a mixed marriage are required to receive four instructions on matrimony before the promises are signed and the dispensation requested.

Other rules provide: that the Confraternity of Christian Doctrine and the Confraternity of the Blessed Sacrament be established in each parish of the diocese and that a series of sermons on Christian Doctrine be preached by pastors and their assistants during the next five years; that priests to participate in radio and television activities must have approval from the diocesan office of radio and television and permission of the Ordinary; and music other than that on the White List of the Society of St. Gregory of America may be used for Church services only after consultation with the diocesan commission on music.

Bishop Jules B. Jeanmard of Lafayette presided at the Synod. The rules were published in the Lafayette edition of *Catholic Action* of the South, the diocese's newspaper.



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# Voice of Freedom

An undenominational, nonsectarian publication devoted to telling the truth, the whole truth, and nothing but the truth, about the threat to our freedom from Catholicism and Communism.

"Streams of water run down mine eyes,  
Because they observe not thy law." Psalm  
119: 136.

"Ye shall know the truth, and the truth  
shall make you free." John 8: 32.

Through thy precepts I get understanding.  
Therefore I hate every false way." Psalm  
119: 104.

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\$2.00 A YEAR, IN ADVANCE

## The Catholic Papers Attempt to Explain Their Persecution of Our Missionaries in Italy

Read the following:

"Church of Christ Sect Only Protestant Group in Difficulty in Italy.

"Rome.—The Church of Christ, an American-supported sect again in difficulty with Italian police, is the only non-Catholic sect that has clashed frequently with the police because of lack of proper legal authorization.

"Among the score of non-Catholic religious groups regularly authorized and functioning normally in the country are the Waldensians, Methodists, Seventh Day Adventists, Baptists, Anglicans, American Protestant Episcopalians, Scottish Church, Evangelical Lutheran, Russian and Greek Orthodox, and Italian Israelite communities.

"The Church of Christ is a strictly 'congregational' sect, with no 'general organization.' It has a tiny following in Italy, where non-Catholics number only .03 per cent of the population.

"The sect is said to make a practice of having newsmen on hand when difficulties are foreseen, in order to get publicity in the U. S. (Large ads on behalf of the sect were carried in Texas papers during a previous Italian clash, obviously to raise money.)"

(*The Register-National* edition, February 21, 1954.)

The careful reader will see at a glance that the above item taken from the Catholic paper is intended to show Catholics why they are persecuting anyone in Italy. Also, there is an oblique bid for favor with other denominations. Let us notice some inconsistencies in this statement.

1. The statement is made that only the Church of Christ is being interfered with in Italy.

2. The Church of Christ lacks proper legal authorization.

3. Only 3% of the population of Italy is non-Catholic.

4. Yet in Italy they have many Protestant denominations in addition to the Church

of Christ. The names: Waldensians, Methodists, Seventh Day Adventists, Baptists, Anglicans, American Protestant Episcopalians, Scottish Church, Evangelical Lutheran, Russian and Greek Orthodox and Italian Israelites.

Now, if we divide the 3% of the Catholic population among all these various sects, then we shall have to conclude that the Church of Christ is not the only small sect doing business in Italy.

The article further states that the Church of Christ is strictly congregational, that it has no general organization, that it is very small and pugnacious.

Shall we conclude that if the Church of Christ were a large denomination with a "general organization", it would not be persecuted in Italy? If so, then we have the Catholics avowing the principle of the majority persecuting the minority; the smaller the minority, the more vehement the persecution. The principle also shows that a big "power" will negotiate and form a concordat with another "power" that is big enough to threaten the destruction of the Roman Catholic Church, which in this case is the big "power". This principle has always been followed by the Roman Church, but, of course, the Roman Church would not openly avow such a principle. In the article just quoted from *The Register*, however, the principle is inadvertently avowed.

It is generally known that the Communists are about to take over Italy. It is also well known that many Communists in Italy are also Catholics, and here we have a demonstration of the fact that Catholicism is not the antidote for Communism, and just as surely as the sun shines, if the Communists should take over Italy, the Roman Catholic Church would form a pact with the Communist government, sign a concordat and go right along with Communism. The Communists are not "congregational"; they do have a "general organization"; their power is to be respected. Therefore, those who believe in "might makes right", "power must prevail", "force is our defense" will always respect power and force

in others and endeavor to concede and compromise and form a pact.

The above article states that the missionaries of the churches of Christ seek publicity and always manage to have a reporter present when the police interfere with their worship in Italy. It also states that they got great publicity in the Texas newspapers a few years ago.

Of course, this is all Catholic alibi and explanation, but the facts are these:

These young men, who are now missionaries in Italy, are from the state of Texas. Some of them served in the Armed Forces in World War II. Some of them actually engaged in the fighting on the Italian soil and, therefore, helped to defeat the Nazis in Italy. These boys are supported by congregations or local groups of Christian people in Texas. These missionaries know that they are not in Italy without legal authorization. They know that the new constitution grants religious freedom in Italy. They know also that the United States government is giving financial aid to the Italian government in its efforts to rebuild and rehabilitate the country that was ravaged by war. They, therefore, have not failed to make it known to the people of the United States and to the Congress of the United States that the Italian law officials, under the control of the Roman Catholic Church, are in violation of the agreements they signed, because of which they are given financial aid by the United States government.

A few years ago, many churches in the state of Texas held protest meetings against the treatment that was being accorded their missionaries in Italy. They swamped their Senators and Congressmen with letters and telegrams protesting that we should not give financial aid to people who were in violation of the very agreement that they signed in order to obtain such financial aid.

The Catholic hierarchy, however, is not going to let their people see and know the truth on this matter or any other matter and, therefore, whatever they read in Catholic papers will be a distortion of the truth.

## Voice of Freedom

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### Pith and Point

If our readers will give close attention to what they read in these pages, they will see that all of the charges we make against the Catholics are confirmed and established by statements made by the Catholics themselves. Individuals indicate that they are not free by stating that they can't speak "officially" and by asking us to withhold their names from arguments they submit. Catholic papers, in endeavoring to explain to their people why certain people are persecuted imply the admission that these persons are persecuted and endeavor to give a reason, which in the final analysis, is a betrayal of the principle that the "majority should rule", that "might makes right," etc.

By showing how the Catholics manage to put Catholic papers in the hands of every member of the Church, we also show why the average Catholic is informed on all matters relating to his Church or his hierarchy and he knows the answer that the hierarchy makes and the defense for the doctrine and the teaching of his Church. The average non-Catholic does not read religious papers, neither does he read the Bible, and he does not know the "why" and the "wherefores" connected with any religious issue about which he may hear. Since the VOICE OF FREEDOM does not represent any denomination or any organized group, it cannot force any number of people to read the paper or to pay the subscription price. It does not desire any such power, but it does earnestly endeavor to appeal to the intelligence of people and to warn them against all threats to religious freedom.

Senator Joe McCarthy and his committee continue to hold a place in the limelight of publicity, and it is amusing, if it were not so grave, to read and hear the unfounded, unbelievable and silly things that are given to the public in reference to McCarthy and his committee. It has finally got into the conscience of the public at large that McCarthy and his committee are trying to get traitors out of government positions and, therefore, to safeguard the security of our country. Since this has reached the public conscience, it is not uncommon to hear commentators and others, who are quoted, on the radio and in the papers, as saying that they are thoroughly in agreement with the objective of the McCarthy committee, but they just do not like Joe McCarthy's methods.

It must be remembered that these same spokesmen have never liked the methods of any committee that investigates subversive

activities and traitorism in our country. This same gentry does not have any more use for J. Edgar Hoover than they have for Joe McCarthy.

Our readers probably did not overlook the fact that the McCarthy committee was approved by the United States Senate by a vote of 86 to 1 and that the sum of \$214,000.00 was voted to the committee for the expense of its investigations and activities. The one lone vote against this approval and appropriation was cast by Senator William Fulbright of Arkansas. William may be "Ful-bright", but he evidently had his dimmers on when this vote was taken.

One of our correspondents has written that the editor of the VOICE OF FREEDOM must be deceived. He thinks the Velde Committee, the Jenner Committee, as well as the McCarthy Committee, are all performing sinister acts, they are endeavoring to persecute minorities, that they are all Catholic, etc. What makes this letter-writer imagine that he is better informed in these matters than is the editor of the VOICE OF FREEDOM? Does he not know that this editor can give the name of every member of each one of these committees and tell to what political party each one belongs and also with what religious denomination each one is affiliated, when they are affiliated at all? And if he only knew a little more of the experience of the editor, he would know that the editor would see in his letter exactly the same sentiment, the same tone, the same spirit, and the same feeling in every respect that he has been encountering for more than twenty years on the part of Communists, Communist sympathizers, Communist coddlers, spineless school teachers, etc?

It is because the editor of the VOICE OF FREEDOM has had experience in exposing Communists and informing the people about the conspiracy of Communism that he knows the "smear tactics" of all those who are today using their skill to discredit J. Edgar Hoover, Joe McCarthy, Velde, Jenner, Martin Dies, Hamilton Fish, Congressman Parnell Thomas and every other man who knows how vicious Communism is and is not afraid to tell his fellowmen about it.

The life of the editor of the VOICE OF FREEDOM has been threatened by both Communists and Catholics because he has never compromised with either one of these *isms* or any other *ism*. As is stated on the front page of this paper, he has always endeavored to tell the truth, the whole truth and nothing but the truth about both Communists and Catholics and about any other evil that he may undertake to expose. He would like to be regarded as not an enemy of any living human being, but as a friend of freedom and as a servant of the Lord.

That was a sensational shooting that those Puerto Ricans put on in the Congress of the United States. Such a thing, however, should not surprise anybody who is at all informed on the fanaticism that is rampant in the world today. Such fanaticism is just a little more inflamed and vehement than is the fanaticism that causes

all the squealing against McCarthy and any other effort that is made to expose and curb Communism. If the people of the United States were not too prejudiced or too stupid to recognize the conspiracy about which some of us try to tell them, they would never allow any person to go into the galleries of Congress without first being searched for arms. It would not surprise some of us if someday a Communist set off an atom bomb in the halls of Congress. These fanatics have our atom secrets. They were given away by Communists who stole into government positions for the purpose of destroying our government, just as these Puerto Rican fanatics slipped into the gallery of Congress for the purpose of shooting up the hall.

Our own Congressman, Clifford Davis, caught one of the bullets that was let loose in the fusillade. Fortunately, Cliff was not very seriously hurt, and we rejoice in that fact. Cliff, however should get a lesson from this. *This is what he gets for being on duty in Congress.* If he had been absent, he would not have got shot!

It will be seen from one of the letters published in this issue of the paper that a Catholic friend wants to come into our paper with some arguments supporting his doctrine, but he does not want his name made known. The implication here is pointed out in answer to his letter; however, he has been invited to write out his arguments. "Come on in, brother, the water is fine."

One gentleman, who has seen a bound volume of the 1953 VOICE OF FREEDOM, has written this sentiment: "I saw each issue of the paper as it came from the press last year. I must confess that I did not read all in every issue, and I cannot claim that I have now read all that is in the bound volume, but even a casual passing through the volume convinces me that this is a much more valuable work than I had realized and that this volume contains material that no well informed man should fail to appreciate and use."

Another well-wisher says that he finds himself regretting that our paper is a 16-page journal going to about 10,000 subscribers and wishing that it were about a 4-page journal going to 100,000 subscribers. Now, this brother's regret and wish may be sincere, but his logic is conspicuous for its absence. What is to hinder a 16-page volume from going to 100,000 subscribers and what would a 48-page volume look like after it is bound and put in your library? Who is to blame if the VOICE OF FREEDOM does not have 100,000 subscribers?

It is very gratifying to report that instead of losing subscribers when the year was out, our list of subscribers is increasing daily and the donations for free literature continue to come in. Our friends are loyal and helpful, and we are exceedingly thankful for this.

We must not neglect to mention that much of the material that is used in this paper is sent in to the editor by our readers.



He reads papers and magazines and endeavors to keep abreast of the times, and especially to keep up-to-date on all points connected with the controversy with Catholics and Communists. Many brief items contained in the papers might be overlooked by him, but when they are sent in by readers as a clipping from the papers, they cannot be overlooked. Our sincere thanks are hereby given to all those who send clippings and other material to the desk of the editor.

Our Senator Albert Gore thinks we should not grant statehood to Hawaii and Alaska. Perhaps he is right, but the reason he gives does not seem convincing. He puts it on a population basis. He says Hawaii does not have any more people than Memphis has. Alaska's population does not exceed that of Knoxville. Yet if we give statehood to these each one would have two Senators! What hurt or harm would that do? Tennessee has two Senators—or does it? At least it has the privilege of electing two Senators, and Tennessee's population is not greater than that of New York City! There are several cities in the United States that contain more people than the whole state of Arizona possesses, yet Arizona has two Senators! Could it be that there is some New Deal politics in Albert's opposition to statehood for Hawaii and Alaska? How does Estes stand on this issue? If we knew that, we could guess the answer to the other question.

While the vote for the McCarthy Committee was 85 to 1 that gives us only 86 votes. We have 96 Senators and we must conclude, therefore, that ten Senators were absent. Wonder if Albert and Estes of Tennessee were not two of the ten? Perhaps we would better find out about this before we vote for them again. It is unthinkable that any true American would not want Communists who are in government positions exposed and ousted!

We are not prepared to say that McCarthy is a wicked man—we know that he is a Republican and Roman Catholic—but even if someone could show that he is a demagogue and designing politician we would still say that he is rendering a worthy service to God and America in exposing Communists and in getting them out of positions where they might destroy us. God makes the wrath of men to praise him. He called Nebuchadnezzar his servant and spoke of Sennacherib as his battle-axe. (Isa. 10: 15, Jer. 51: 20.) Hundreds of millions of decent people of the world have been betrayed and sold into slavery by traitors and the day of God's wrath against such treachery and traitorism is certain to come. Let us be sure that we do not share in the guilt, for even though we are innocent we may have to share in the punishment to some extent. There is no way for any country to escape the consequence of the mistakes and crimes of its leaders. Surely no one can deny that we have had traitors in government positions.

## Quotable Quotes

LUTHER W. MARTIN

"HOLY DAY REGULATIONS—Friday, December 25, the Feast of Christmas, and Friday, January 1, the Feast of the Circumcision of Our Lord, are holy days of obligation on which Catholics are bound to attend Mass the same as on Sunday.

"The law of abstinence from meat is dispensed with on both these holy days, and all persons may eat meat as often as desired.

"Thursday, December 24, the vigil of Christmas is a day of fast and complete abstinence. Persons between 21 and 59, bound by the law of fast, may have but one full meal on that day. Two lighter meals are permitted. No one over seven is allowed to eat meat." (*St. Louis Register*, page 2, December 25, 1953)

((NOTE: "Now the Spirit speaketh expressly, that in latter times some shall depart from the faith . . . Speaking lies in hypocrisy. . . Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth," (1 Tim. 4: 1-4)

" . . . How turn ye again to the weak and beggarly elements, wherunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain." (Gal. 4: 9-11) L.W.M.))

"New York—The Knights of Columbus (Supreme Council) have bought the Yankee Stadium land and adjoining parking lots in a complicated arrangement that will eventually give the K. of C. ownership of the stadium buildings. . . ." (*St. Louis Register*, December 25, 1953)

"Washington, D. C.—The Fraternal Catholic Knights of Wisconsin have a stake in the Milwaukee Channel 12 television hearings before the Federal Communications Commission here.

The Knights hold 25 per cent interest in Kolero Telecasting Corporation, which has petitioned the FCC for a conditional grant of its application for the VHF channel. . . ." (*St. Louis Register*, December 25, 1953)

((NOTE: It is later than we think! L. W. M.))

"Fiji Islands—Kissing is a sin here, even when the object of veneration is sacred.

"Colomban Father Michael J. Cryan discovered that osculation is strictly taboo in the Fijis when after Mass he offered a first class relic of the Little Flower to be kissed by his congregation.

"How did the parishioners venerate the reliquary? By rubbing their noses against it, of course." (*St. Louis Register*, December 25, 1953)

((NOTE: "Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device." (Acts 17: 29) The Fijis are being turned from one superstition to another superstition. L. W. M.))

## Commending American Catholics

WENDLE SCOTT

Are you wondering why a writer for the VOICE OF FREEDOM would praise Catholics? One reason alone is sufficient; they *deserve* to be praised! We praise the American Catholic people on the following points:

### 1. Americanism

Catholic Americans have proven that they are Americans first and Catholics second. I mean by this that when their duties as American citizens conflict with the aims of their Roman-controlled priests, they will choose to do the former and disregard the latter. There are exceptions to this, of course, but the great majority of American Catholics love their country as much as other Americans and stand ready to defend our freedoms. Often they are unjustly suspected of treason.

### 2. Thinking for Themselves

American Catholics think for themselves even though this is not what the hierarchy desires. The *Catholic Almanac*, page 235, defines *Freedom of Thought* as "Liberty to think the truth. In our day the expression has come to mean liberty to think as one pleases; this is an error." And, of course, "truth," as used by priestly authors, means the "Church's" teaching. Thus the hierarchy's definition of freedom of thought defines away all freedom. To the hierarchy it means liberty to accept *without thought* what the "Church" proclaims to be truth. But to American Catholics "freedom of thought" means the privilege of weighing both sides of an issue, accepting one and rejecting the other on the basis of individual conviction.

### 3. Public Education

The official attitude of the hierarchy is here given in the words of Pope Pius XI: "We renew and confirm . . . the sacred canons in which the frequenting of non-Catholic schools, . . . is forbidden for Catholic children, and can at the most be tolerated on the approval of the Bishop alone." But this is not the voice of American Catholics. We hear their voice in their actions. They speak eloquently: the majority of their children attend the public schools.

### 4. Freedom of Religion

The *Christian Century*, June 23, 1948 says "The Roman Catholic Church . . . must demand the right of freedom for herself alone. . . . As to other religions . . . she will require that by legitimate means they shall not be allowed to propagate false doctrine." This is the voice of Rome. But if you want to hear the voice of American Catholics, listen not to Rome, but ask a Catholic layman. American Catholics have been born, educated and reared in freedom, they love freedom, for themselves and for others, too.

### Conclusion

American Catholics have suffered much because non-Catholics have placed responsibility for the ambitions and aims of the Roman-controlled hierarchy in the wrong

place. Let's clear our thinking and recognize the difference between a freedom-loving American and a priest who receive his orders from Rome. Laymen and clergy aren't the same, the layman ought not to suffer for the ambitions of clergy.

Any fair reading of this article will make plain that I am praising neither the Roman hierarchy nor the Catholic system. As an American, I abhor the aims of the hierarchy which would destroy our freedom. As a Christian, my heart is saddened to think of the multitudes which this system of religion has caused to die in ignorance of Christ's saving gospel. Thus, we cannot commend the Roman Catholic Church but to the people whom it holds we say, "Well done, good friends, you could not have done better and have remained Catholics. But great numbers of Catholics are completely throwing off the Roman yoke and standing forth as free men. Our hope and prayer is that you will soon join them."

### Questions by a Protestant, Answers by a Priest, Observations by the Voice of Freedom

Brother George A. Jenkins submitted twelve questions to the Catholic Information Bureau at St. Louis with the request that they supply him direct answers to these questions. He received in reply a letter, which was evidently a form letter to be sent to all such inquirers, and it was signed by a priest—"Reverend Edgar Ryan." Enclosed with the letter is a 4-page folder, giving each of the twelve questions exactly as Brother Jenkins had worded them and a printed reply. This reply was evidently composed in direct answer to the questions submitted by Brother Jenkins, but the folder indicates that this will be sent to any others who may ask one or more of these same questions. Brother Jenkins has sent the folder to the VOICE OF FREEDOM with the request that we give attention to the answers given. We are very happy to comply with this request, and we will publish the twelve questions now, and then, following this, we shall give the priest's answer to Number 1 and comment upon his answer. This will take up as much space as we can devote to these questions in this issue of the paper, but the questions and the answers will all be published in the VOICE OF FREEDOM and our comments upon the answers will be given to our readers. The twelve questions are given below:

1. Why do Catholics honor Mary?
2. Does the Catholic Church encourage Bible reading?
3. Why don't Priests marry?
4. Does it matter what a person believes, as long as he leads a good life?
5. Why does the Catholic Church oppose communism?
6. Does the Catholic Church engage in politics?

7. Why do Catholics confess their sins to a Priest?
8. Does the Catholic Church urge the union of Church and State in America?
9. Why does the Catholic Church insist on having its own schools?
10. Why does the Catholic Church oppose divorce, birth control, and mercy killing?
11. Why is the Catholic Church the friend of Labor and Capital?
12. Why does the Catholic Church condemn race prejudice?

The following order will be used: We shall give our readers the Questions, the Answers by the priest and the Observations by the VOICE OF FREEDOM. If our readers will keep their papers, they will have the entire series of questions and answers and observations before we have left off considering them. Here the order begins:

**Question:** 1. Why do Catholics honor Mary?

**Answer:** Because God Himself honored her by making her His Mother. Mary is really the Mother of God, for she is the Mother of Christ, Who is both God and Man.

We would not think of being disrespectful to the mother of a friend. We would honor her for the love we bear our friend. In honoring his mother we are honoring our friend. It is the same with Catholics in regard to Mary. We are friends of Jesus, so we honor His Mother, thereby honoring Jesus Himself.

Catholics do not claim that Mary is divine or equal to God. They do not give her the supreme honor of worship due to God alone. Despite her high dignity as the Mother of God, she is still a human being, and therefore, far below God.

Christ is our Mediator in the sense that He alone redeemed us from sin. But that does not prevent us from asking His Mother to intercede with Him for us. The Bible tells us that the saints in Heaven pray to God for us. We do not expect Mary to grant our request, for only God can do that. We simply ask her to speak to Jesus, Her Divine Son, on our behalf.

**Observation:** In the answer to Number 1, the priest definitely declares that the Catholics do not worship Mary, that they do not look upon her as Mediatrix, that they do not regard her as omnipotent, that they do not believe that she has any merit to offer in their behalf, that she has any power by which to save souls, etc., etc. This is what the Catholics always say when they are questioned about their worship of Mary. They disclaim everything that their Church has declared in reference to Mary. The VOICE OF FREEDOM distributes a tract which contrasts statements concerning Mary from Saint Liguori with statements quoted from the word of God. This tract is still available and may be had for the asking by anyone who would like to read it.

However, we are going to give some quotations that are found in that tract in reply to these statements of denial quoted

from the leaflet sent out by "Reverend Edgar Ryan." The quotations from Liguori are found in the book called *The Glories of Mary*. This book is still available, and Liguori has been made a Saint by the Catholic Church, and probably no writer in their history is depended upon by the Catholics more than Saint Alfonso Liguori. Here are his statements concerning Mary:

1

"If the assertion is true and incontrovertible as I believe it to be, and as I shall prove, in the fifth chapter of this book, that *all graces* are dispensed by the hand of *Mary alone*, and that *all those who are saved* are saved *solely* by means of this *divine mother*, it may be said, as a necessary consequence, that the salvation of all *depends upon preaching Mary*, and confidence in her intercession." (Page 19.)

2

"Let us hear what the Holy Spirit makes the blessed Virgin say in the sacred Canticles: I am, says Mary, the defense of those who have recourse to me, and my mercy is to them a tower of refuge; for this I have been appointed by my Lord as a *peacemaker between sinners and him*. Cardinal Hugo, on the same text, says that *Mary is the great peacemaker*, who obtains from God, and gives peace to enemies, *salvation to the lost, pardon to sinners*, and mercy to the despairing." (Page 228.)

3

"And there is no doubt that, on account of the merits of Jesus, the great privilege has been *granted to Mary* to be the *mediatrix of our salvation*; not, indeed, mediatrix of justice, but of *grace* and intercession, as she is called by St. Bonaventure. St. Lawrence Justinian also says: Can she be otherwise than full of grace, who has been made the *ladder of paradise, the gate of heaven, the most true mediatrix between God and man*?" (Pages 169, 170.)

4

"And to increase our confidence, St. Anselm adds, that when we have recourse to this *divine mother*, we may not only be sure of her protection, but that sometimes we shall be *sooner heard and saved* by invoking her *holy name* than that of *Jesus our Savior*. And he gives this reason: Because it belongs to *Christ* as our *judge* to *punish*, but to *Mary* as our *advocate* to *pity*. By this he would give us to understand that we *sooner find salvation by recurring to the mother than the Son*." (Page 149.)

5

"For this end, says St. John Chrysostom, the Virgin Mary was made mother of God, that those sinners who, by reason of their wicked life, *could not be saved according to the divine justice*, might obtain *salvation through her sweet compassion* and powerful intercession." (Page 224.)

6

"St. Germanus justly called the most holy Virgin the *breath of Christians*; because, as the body cannot live without breathing, so the soul cannot live without having re-



course and commending itself to Mary, through whose means the life of divine grace is obtained for us and preserved in us." (Page 93.)

7

"I invoke, then, thy aid, oh my great Advocate, my Refuge, my Hope, and my mother Mary. To thy hands I commit the cause of my eternal salvation. To thee I consign my soul; it was lost, but thou must save it." (Page 239.)

8

"Blessed are those that know thee, oh mother of God! For to know thee is the path to immortal life, and to publish thy virtues is the way to eternal salvation." (Page 279.)

9

"The Son has so great regard for the prayers of Mary, and so great a desire to please her, that when she prays she seems to command rather than request, and to be a mistress rather than a handmaid. . . . Thou art mother of God, omnipotent to save sinners, and needest no other recommendation with God, since thou art the mother of true life. St. Bernardine of Sienna does not hesitate to say that all obey the commands of Mary, even GOD HIMSELF." (Page 202.)

10

"I salute thee, oh great mediatrix of peace between men and God; oh mother of Jesus our Lord, the love of all men and of God; TO THEE be honor and blessing WITH THE FATHER and WITH THE HOLY SPIRIT. AMEN." (Page 781.)

"Oh immaculate and wholly pure Virgin Mary; mother of God, queen of the universe, our most excellent Lady, thou art superior to all the saints, thou art the only hope of the Fathers, and the joy of the blessed. By thee we have been reconciled to our God. Thou art the only advocate of sinners, the secure haven of the shipwrecked. Thou art the consolation of the world, the redemption of captives, the joy of the sick, the comfort of the afflicted, the refuge and salvation of the whole world. Oh great princess! mother of God! cover us with the wings of thy compassion; have pity on us. We have no hope but in thee, oh most pure Virgin." (Page 322.)

## Letters

Mr. G. C. Brewer, Editor  
The VOICE OF FREEDOM  
Box 5153  
Memphis, Tennessee  
Dear Brother Brewer:

I want to thank you for the time and effort which are put into the VOICE OF FREEDOM. This publication has been filled with good material which preachers and Bible students in general will want to file and keep for ready reference in fighting Catholicism. It would be possible for one, by saving various articles in the VOICE OF FREEDOM, to assemble much valuable material on Catholicism which otherwise might be overlooked. Any such publication is usually a "labor of love" since the

subscriptions do not pay for the printing. Yet good brethren must supply the means to see that such literature is produced. You are to be commended for the part which you have in this type of work.

Our work here in Murfreesboro continues to go well in every way. We will be most happy to see you when you are over this way.

Most cordially and sincerely,

GEORGE W. DeHOFF

Mr. G. C. Brewer  
2212 Jackson Avenue  
Memphis, Tennessee  
Dear Brother Brewer:

Enclosed is a copy of a letter that I sent to the Postmaster General. What do you think about the idea of putting a request in the VOICE OF FREEDOM for everybody, especially the preachers, to write to the Postmaster General requesting that he not spend the non-Catholic taxpayers' money to advertise some Catholic dogma?

I meant to see you in Nashville, but didn't get off on the trip.

I enjoy the VOICE OF FREEDOM very much.

Very faithfully,

W. L. TOTTY

Honorable Arthur Summerfield  
Postmaster General  
Washington, D. C.  
Dear Sir:

In the January 29th issue of *The Indiana Catholic and Record* a form letter was printed with a request that Catholics copy it or write one similar and send to you suggesting that a stamp be issued honoring Mary the mother of Christ. Also, in the February 21st issue of *The Register*, a Catholic paper printed at Denver, Colorado, there is a statement to the effect that Representative Louis C. Rabaut "suggested that the United States issue a special postage stamp during the 1954 Marian Year calling on its citizens to pray for world peace."

I am writing you this letter protesting the use of taxpayers' money to depict any dogma of the Catholic Church or any other religious order. The subtle manner in which the Catholic Church is trying to advertise its dogma of the "Assumption of Mary" at the expense of the taxpayers, I am sure, is repulsive to all non-Catholics in America.

I trust you will use your influence and power to help us maintain a separation of Church and State.

Very respectfully yours,

W. L. TOTTY

EDITOR'S NOTE—We agree in the protest expressed by Brother Totty and we endorse the suggestion that others write to the Postmaster General about the matter.

Instead of the "Assumption," however, this year is the one hundredth anniversary of the Proclamation of Mary's "Immaculate Conception."

## "Quoting a Roman Catholic"

LUTHER W. MARTIN, Rolla, Missouri

"If it is about the Catholics, ask a Catholic," is an expression which has been

used by those under Papal dominion. They seem to consider it unfair if some non-Catholic is quoted or referred to as a basis of some position or statement in the discussion of the Roman Church. Consequently, in this article, it is our intention to copy directly from a Catholic scholar concerning some issues upon which we do not agree.

First, may we remind our readers that it was on July 13, 1870, that the doctrine of Papal Infallibility was voted upon. Previous to this session there had been as many as 744 Council Members in attendance, but only 601 were present when it was brought to a vote. 451 voted 'yes,' 88 voted 'no,' 62 voted 'yes with amendments.' On July 16, 1870, an amendment was added to state that the Pope's infallibility did not rest upon nor issue from the consent of the church. On July 17, 1870, 56 bishops sent a written protest to the Pope. The evening of that same day, 116 bishops left Rome, rather than vote upon the question. On July 18, 1870, the final session of the Vatican Council met and voted upon the issue. Only 535 of the original 744 were present. 533 voted 'yes,' 2 voted 'no.'

From the above factual information, it is evident that there was considerable division and dissention in the ranks of the Vatican Council, and thus within the Roman Church herself, over the Papal Infallibility question. Objectively, the diverse views on the subject in 1870 might have been classified as follows: (1) Those who regarded the belief in Papal Infallibility as a necessity, and view anything to the contrary as heresy. (2) Those who desired the doctrine but who respected those who opposed it up to the time of its dogmatical definition as good Catholics. (3) Those who personally accepted the truth of the doctrine, but denied the opportuneness of declaring it as an article of faith. (4) This class comprised the immense majority of Catholics at that time, who had formed no personal opinion either for or against the doctrine. (5) This group was willing to submit to the doctrine although up to that time, had not been able to convince themselves of its truth. (6) Those who opposed the doctrine of Papal Infallibility to such an extent that they doubted the ecumenical character of any Council that might promulgate such a dogma. (7) The last group so opposed the idea of Papal Infallibility, that they also rejected the infallibility of the Roman Church itself, Council and all.

Among those Catholic subjects who were not willing to submit to the new doctrine of Papal Infallibility, was Dr. John Joseph Ignatius Dollinger, who was at the time, professor in the University of Munich. Dr. Dollinger had been a Roman Catholic Priest since the year 1822. The following spring of 1871, after the Vatican Council had disbanded, Dr. Dollinger was summoned by his bishop to give in his adhesion to the dogma of Papal Infallibility within ten days. He refused to accept the doctrine for the reason that it is irrec-

conciliable with the Scriptures as interpreted by the Fathers, and with the belief and tradition of churchmen in all ages; it is supported principally by forged, un-genuine documents; is contradicted by the doctrines published by two general councils and several popes in the 15th century; is incompatible with the constitution of Bavaria and several other European States; was enacted by a council which was not free; and tends to the repression of man's intellectual activity and to a temporal and spiritual terrorism. *Dr. Dollinger was, therefore, excommunicated.* He was no novice, he had been a Roman Catholic priest and scholar for almost a half-century. Consequently, when we quote from his writings, we are "Quoting A Catholic."

#### Dr. Dollinger on Forgeries

"... In the middle of the 9th century—about 845—arose the huge fabrication of the Isidorian decretals, which had results far beyond what its author contemplated, and gradually, but surely, changed the whole constitution and government of the Church. It would be difficult to find in all history a second instance of so successful, and yet so clumsy a forgery. For three centuries past it has been exposed, yet the principles it introduced and brought into practice have taken such deep root in the soil of the Church, and have so grown into her life, that the exposure of the fraud has produced no result in shaking the dominant system.

"About a hundred pretended decrees of the earliest Popes, together with certain spurious writings of other Church dignitaries and acts of Synods, were then fabricated in the west of Gaul, and eagerly seized upon by Pope Nicholas I. at Rome, to be used as genuine documents in support of the new claims put forward by himself and his successors. The immediate object of the compiler of this forgery was to protect bishops against their metropolitans and other authorities, so as to secure absolute impunity, and the exclusion of all influence of the secular power. This end was to be gained through such an immense extension of the Papal power, that, as these principles gradually penetrated the Church, and were followed out into their consequences, she necessarily assumed the form of an absolute monarchy subjected to the arbitrary power of a single individual, and the foundation of the edifice of Papal infallibility was already laid—first, by the principle that the decrees of every Council require Papal confirmation; secondly, by the assertion that the fulness of power, even in matters of faith, resides in the Pope alone, who is bishop of the universal Church, while the other bishops are his servants.

"Now, if the Pope is really the bishop of the whole Church, so that every other bishop is his servant, he, who is the sole and legitimate mouth of the Church, ought to be infallible. If the decrees of Councils are invalid without Papal confirmation, the divine attestation of a doctrine undeniably

rests in the last resort on the word of one man, and the notion of the absolute power of that one man over the whole Church includes that of his infallibility, as the shell contains the kernel. With perfect consistency, therefore, the Pseudo-Isidore makes his early Popes say: 'The Roman Church remains to the end free from stain of heresy.'

"Formerly all learned students of ecclesiastical antiquity and canon-law—men like De Marca, Baluze, Coustant, Gibert, Berardi, Zallwein, etc.—were agreed that the change introduced by the pseudo-Isidore was a substantial one, that it displaced the old system of Church government and brought in the new. Modern writers have maintained that the compiler of the forgery only meant to codify the existing state of things, and give it a formal status, and that the same development would have taken place without his trick. The truth is:—

"First, Before his fabrication many very efficacious forgeries had won a gradual recognition at Rome since the beginning of the sixth century; and on them was based the maxim that the Pope, as supreme in the Church, could be judged by no man.

"Secondly, The Isidorian doctrine contradicted itself, for it aimed at two things which were mutually incompatible,—the complete independence and impunity of bishops on the one hand, and the advancement of Papal power on the other. The first point it sought to effect by such strange and unpractical rules that they never attained any real vitality, while, on the contrary, the principles about the power of the Roman See worked their way, and became dominant under favorable circumstances, but with a result greatly opposed to the views of Isidore, by bringing the bishops into complete subjection to Rome. But that the pseudo-Isidorian principles eventually revolutionized the whole constitution of the Church, and introduced a new system in place of the old,—on that point there can be no controversy among candid historians.

"At the time when the forged decretals began to be widely known, the See of Rome was occupied by Nicholas I. (858-867), a Pope who exceeded all his predecessors in the audacity of his designs. Favored and protected by the break-up of the empire of Charles the Great, he met East and West alike with the firm resolution of pressing to the uttermost every claim of any one of his predecessors, and pushing the limits of the Roman supremacy to the point of absolute monarchy. By a bold but non-natural torturing of a single word against the sense of a whole code of law, he managed to give a turn to a canon of a General Council, excluding all appeals to Rome, as though it opened to the whole clergy in East and West a right of appeal to Rome, and made the Pope the supreme judge of all bishops and clergy of the whole world. (Canon 17 of Chalcedon, which speaks of appeals to the "primas dioceseos," i.e., one of the

Eastern patriarchs, not a civil ruler, as Baxmann thinks (*Politik der Pabste*, ii: 13) Nicholas said the singular meant the plural, "dioceseon," and that the "primate" meant the Pope,—a notion which would not seem worth a reply in Constantinople). He wrote this to the Eastern Emperor, to the Frankish King, Charles, and to all the Frankish bishops. And he referred the Orientals, and so sharp-sighted a man as Photius, to these fabrications fathered on Popes Silvester and Sixtus, which were thenceforth used for centuries, and gained the Roman Church the oft-repeated reproach from the Greeks, of being the native home of inventions and falsifications of documents. Soon after, receiving the new implements forged in the Isidorian workshop (about 863 or 864), Nicholas met the doubts of the Frankish bishops with the assurance that the Roman Church had long preserved all those documents with honor in her archives, and that every writing of a Pope, even if not part of the Dionysian collection of canons was binding on the whole Church. In a Synod at Rome in 863 he had accordingly anathematized all who should refuse to receive the teaching or ordinances of a Pope." (Pages 76-80, *The Pope and the Council*, written by Dr. J. J. I. Dollinger, under the pen name 'Janus.')

I know that Dr. Dollinger is accepted by Roman Catholic authorities, because Bertrand L. Conway, quoted from two of Dollinger's works in THE QUESTION BOX.

### Catholic Misrepresentations

BY HOWARD A. BLAZER, SR.

The following quotations is taken from an article which appeared in "The Catholic Messenger" Aug. 21, 1952, under the heading, "Ex-Klan Stronghold Becomes Fertile Land for Converts." This article concerns one James O. Mahoney, Dunlap, Tenn., who was converted to the Catholic faith and accounts for his conversion as follows: "Hearing of the Catholic church from his Marine son, Mr. Mahoney's first question was: 'But did Jesus Christ establish that Church?' In his search for this answer, Mr. Mahoney brought the Church of Christ preacher to dinner one evening, and across the dinner table asked the preacher point blank; 'Which is the Church which goes back to the time of Jesus Christ?' The preacher answered, 'Why everyone knows from history that it is the Catholic church, but . . . ' 'That's all I'm wanting to know,' the white-haired mill owner said."

This account has been reproduced repeatedly in Catholic papers, one of the more recent being "Our Sunday Visitor" Huntington, Ind., Sept. 13, 1953, under the heading, "Our Weekly Chat With You." I have a letter from the church of Christ minister at Dunlap, Brother B. J. Jones, dated Feb. 9th, informing me of this recent quotation, and that Mr. Mahoney tells him that I am the "Church of Christ preacher" that gave him this answer. Bro-



ther Jones requests that I make proper answer to the published falsehoods through our gospel papers.

The most deceptive of all lies are those embedded in some truth. I did appear in Mr. Mahoney's home for a meal about the middle of October 1950 while in a meeting in that section, and the subject under consideration was discussed. Also Mr. Mahoney asked the question as stated in the quotation, BUT THE ANSWER WAS NOT AS MR. MAHONEY SAYS. I was very careful to point out to Mr. Mahoney that the church of Christ is the only one that can offer complete and unadulterated New Testament Christianity. In discussing the question of continued church succession, I stated that among all the denominations of man, the Catholic church could go back further than any other false religion, for she is the "Mother of Harlots." At no time would any gospel preacher intimate that the Catholic church could trace her existence back to Jesus Christ, and I am of the firm conviction that Mr. Mahoney, and those who published his statements, were aware of this when they gave such false quotations. NO DOCTRINE THAT IS PECULIAR TO THE CATHOLIC CHURCH CAN BE PROVED TO ORIGINATE WITH JESUS CHRIST, HIS APOSTLES, OR ANY INSPIRED WRITER. My brethren and I stand ready to defend that statement, and I challenge any Catholic anywhere to dare attempt to deny such in public discussion.

"Our Sunday Visitor" goes further in giving Mr. Mahoney's reasoning by saying that "Since he knew that if the Catholic Church was the original Church of Christ, it must still be His Church, for a divine work could not possibly fail, or drift into error. In fact, Christ had made very solemn promises to be with the Church 'all days even unto the end of the world.' He had promised to that Church His Holy Spirit Who 'would abide with it forever.' He had said that 'the gates of hell will not prevail' against this Church." This statement contains four glaring misrepresentations of Bible truth.

1. "A divine work could not possibly fail, or drift into error." The Apostle Paul plainly states that the Lord will not come "except there come a falling away first, and that the man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God." (2 Thess. 2: 3, 4.) The true church not only did drift into error as this passage so clearly prophesied, but the Roman Catholic Church, as she is today, stands as indisputable evidence of this falling away." The seven churches of Asia as revealed in the second and third chapters of Revelation were divine in their work, but five of them drifted into error. Thus we see that a divine work can "fail, and drift into error."

2. Christ "promises to be with the Church always even unto the end of the world." Christ gave this promise upon

condition that they "observe all things whatsoever I have commanded you." (Matt. 28: 20.) When the church drifted into Roman Catholicism, she ceased to observe the Lord's commands. He is not with the church that will not do his will.

3. "He had promised that Church His Holy Spirit Who would abide with it forever." Again this promise is given upon condition that they "keep my commandments" (John 14: 15, 16). The Holy Spirit will not abide with the church that does not keep His commandments. (Rev. 2: 5.) When the church "fell away" into Roman Catholicism, she ceased to keep His commandments; thus, she DOES NOT HAVE THE SPIRIT TODAY.

4. "He said that the gates of hell shall not prevail against the Church." Jesus spake these words in Matt. 16: 18, "I will build my church; and the gates of hell shall not prevail against it." He states an avowed purpose of BUILDING His church, and that the Hadean realm shall not prevail against His accomplishment of that purpose. He later died and went into the Hadean realm, but "the gates of hell" could not hold Him. Thus He came forth and BUILT His church as He had purposed. We can see then that this is not a promise that "that the Church could not possibly drift into error."

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron; Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them that believe and know the truth." (1 Tim. 1-3.) Who will dare deny that the Roman Catholic Church fulfills to the letter this prophecy of the Holy Spirit?

## Correspondence With Catholics

VOICE OF FREEDOM

Box 128

Nashville, Tenn.

Dear Editor:

I read some recent issues of your paper. Some of the articles I had seen before in *Tracts* through which I became acquainted with the church of Christ.

After discussing the many so-called Bible doctrines of your church with a minister of your church, I have some comment to make.

By sticking to the Bible, you are much less likely to fall into the errors of denominationalism. It is good to see that you adhere to the proper form of baptism, for it is so necessary to salvation. I think most of your interpretations of the Bible are quite reasonable, especially if you limit yourself to the Bible only as a guide.

I am a Roman Catholic, and to me it is repulsive to read your articles that ridicule the *Mother of the Son of God* (Matt.). We Catholics have never honored her so much as did God himself. God chose her to become his mother. He made her the

"Queen of Angels," not the church. However, enough of this. When one does not recognize Christ, how can we expect him to recognize Christ's mother.

As you know, I cannot subscribe to your paper because I would be helping your cause. However, I would like to receive it. In addition, I would like to answer in your columns such arguments as you would like to present against the Roman Catholic Church.

I will do this provided that you do not mention my name or location in your columns, for I cannot represent my Church officially. Besides, I do not want to be bothered with letters from readers. If you can grant this, I will be happy to give you what I consider to be sincere, intelligent and critical argumentation that will, I hope, stimulate the readers and give them a clearer view of the Catholic position.

Thank you for your consideration. I am looking forward to your reply.

Very truly yours,

March 2, 1954

Dear Mr. :

Your letter of December 29, 1953, has probably been on my desk for some weeks. It has been covered up with other material and letters that come in to the *VOICE OF FREEDOM*, and that is the reason I have not given attention to it earlier.

Your letter is a little unusual, but I must say that it manifests a much better spirit than some other letters that I receive from Catholics. It is gratifying, at least, to know that Catholics are reading the *VOICE OF FREEDOM*, and your letter indicates that you credit us with more consistency and sincerity than many of the other Catholics seem to allow us.

You, however, accuse us of "ridiculing" the Mother of the Son of God. You are entirely wrong on this point; we do not "ridicule" the mother of the Son of God nor any other servant of God about whom we read in the Bible. We are perfectly willing to give Mary all the honor that Christ gave her, that God gave her and that the New Testament gives her. But I would like for you, in the articles you want to write for the *VOICE OF FREEDOM*, please to cite us the passages of scripture that tell about the Immaculate Conception, the Assumption, the "Queen of Angels" and cite the passage where she is ever called the Mother of God; also explain to us why Jesus tells us that anyone who does the will of God should be considered his brother or sister or mother. Does this not indicate that the mother of his flesh deserved no more honor than any other person who does the will of God? All such persons sustain the relationship to him of brother or sister or mother (Matt. 12: 50.)

You request the privilege of writing some arguments, that you think sustain Catholic doctrine, for the *VOICE OF FREEDOM*. You wish to have your name withheld and you admit that you cannot write for the Catholics in any official sense, and since you do not want your name known, you seem to be afraid that some of your

Catholic officials might censure or condemn you for daring to speak in behalf of your convictions. Does this not indicate to you that you are not a free man, that you are not allowed to hold convictions as an individual belief or conclusion and that, in stating your sincere feeling in reference to something, you run the risk of contravening Catholic contentions or Catholic deception and might, therefore, tell the truth about the Catholics which the hierarchy would rather not have told? Your letter and your request seem to indicate these things to us. We, naturally, wonder if you would not recognize this in your own position if you would think for a little while.

Now, as to your request, we are glad to grant you the privilege of doing the thing that you propose to do. We believe that you, as an individual, should have the right to search, to read, to reason, to think, to form your own convictions and then to express your views with all freedom. It is because we believe in this principle of freedom that we are willing to grant you space in our paper to make your arguments.

You must see, however, that this puts us at a disadvantage. Here is that point:

When we answer your arguments, we are conscious, all the while, that your church can discount our answers by saying that the views you expressed are not the official views of the Catholic Church, and, after we have refuted them completely in a way that might convince many Catholics that you are in error, your priest will tell these Catholics that we have not even touched the issue, that your views were not church views and the answer to your views was simply a refutation of your individual, but fallacious, statements.

This is where we are, brother, but, nevertheless, we accept this as an opportunity of reasoning with you and hoping that even you and many others will have courage enough to think for yourselves and not be completely controlled by the Roman Catholic hierarchy. Therefore, let your arguments come.

With all good wishes,

Faithfully yours,

G. C. Brewer

February 26, 1954

Dear Mr. Brewer:

Enclosed is a portion of "Our Sunday Visitor" which will give you a correct answer to your articles on Separation of Church and State and on Religious persecution by Catholics. Please read these carefully and learn the facts and the truth. I don't know exactly what church you mostly represent, but I suspect it is the church of Christ, so-called. If this be so, then I want you to reason within yourself and ask,—"If the church of Christ had the membership of the Catholic Church, and the Catholic Church had only the membership of the church of Christ, how would the Catholics fare?" Your malicious preachers and writers give the answer. By the false witness you bear against us now as a minority, a very small minority,

what would be the state of things if you held a large majority? I doubt not but that you would try to take the bread and wine away from us that we use in our Sacrifice and Sacrament.

Speaking of the Sacrament brings us to your article on Transubstantiation. Tell me, dear friend, if the Sacrament is not truly the Lord Jesus Christ how could Theresa Neumann have lived for twenty or more years on nothing else but the small Sacred Host once daily? As you know, this Host is no larger than a quarter. She lives on no other nourishment but loses no weight and works daily. A preacher down in your neck of the woods some fifteen-odd years ago tried to live on communion and you know what happened. He would have starved to death had he not been forcibly fed. Of course, not everyone can do as Theresa Neumann since only a person selected by the Lord has that privilege. The trouble with a lot of Non-Catholic preachers is that they arrogantly think they are God's elect when actually they are a pain-in-the-neck to Him. Theresa Neumann's miraculous life is not a hoax nor the work of the devil as you might like to believe due to your antagonism towards things Catholic. She has been closely watched by secular authorities. Each Friday she becomes, what one writer says, a living crucifix. For three hours every Friday afternoon she bears all the wounds on her body similar to the wounds that Christ bore at His death. She actually bleeds too, and apparently suffers greatly. A natural explanation for all this is absurd although I don't doubt that people of your ilk won't hesitate to try to find one.

Don't forget to read the article on tolerance and profit by it.

Hoping that some day soon you'll see what a big mistake you are, I remain

Sincerely,

Carl H. Schmidt

Batavia, O., R#3

Belfast Road.

March 3, 1954

Mr. Carl H. Schmidt

Route #3, Belfast Road

Batavia, Ohio

Dear Mr. Schmidt:

Your letter of the 26th ultimo, enclosing some clippings from *Our Sunday Visitor* concerning the separation of Church and State and persecution by the Catholics, has been received. We thank you very kindly for sending these clippings, and we shall use them, as well as your letter, in the *VOICE OF FREEDOM*. It is very gratifying to us to know that some Catholics are reading our paper. We are hearing from many of them, and we have evidence that even the hierarchy is giving attention to some things we say and some of the papers and priests have made reference to the *VOICE OF FREEDOM*, but so far we have not seen where any of them recognized it by name. That does not matter with us, and it does show that with the hierarchy discretion is the better part of valor. Naturally, they do not want to advertise a paper that is making arguments against their po-

sition that they feel called upon to attempt to refute.

It is also gratifying to notice that you say that you are unable to "know exactly what Church you mostly represent but I suspect it is the Church of Christ, so-called." Since the *VOICE OF FREEDOM* does not "mostly" or in any other way represent any denomination or any denominational views, we rejoice that you are not able to determine what denomination we represent. This indicates that we are, at least, in a measure successful in presenting an undenominational publication. Did you not notice this claim on the front page of the *VOICE OF FREEDOM*?

We do not belong to the "Church of Christ, so-called." We belong to the body of Christ, which is His church (Eph. 1: 22; Col. 1: 18). We belong to the church of the living God, which is the pillar and the ground of the truth (1 Tim. 3: 15). We, as Christians, compose the body of Christ and are severally members thereof (1 Cor. 12: 27). We belong to the church of the firstborn who are enrolled in heaven (Heb. 12: 23), and we, as living stones, constitute the spiritual house (1 Pet. 2: 5); and we are all a holy priesthood to offer up spiritual sacrifices unto God (1 Pet. 2: 5-6, 9).

You ask the question, "If the Church of Christ had the membership of the Catholic Church, and the Catholic Church had only the membership of the Church of Christ, how would the Catholics fare?" Then you answer your own question with this sentence: "Your malicious preachers and writers give the answer." You have a point in this matter that really deserves consideration by all free men. You indicate that sectarianism represents a spirit that would destroy freedom at any time. You imply that if a small sect could exchange places with a large sect, this small sect would then manifest the same spirit of authority and control and persecution that the large sect had formerly manifested. Do you not see that this implies that the Catholic Church, which is now the large sect, is persecuting what you regard as the small sect? You think, however, that the small sect would be guilty of the same sort of un-Christian behavior if the places were exchanged. *You are not wrong in this point.* The proof of your supposition is seen everywhere. Those who plead for liberty and cry out against oppression will destroy liberty and practice oppression when they get the power to do so. This is seen over and over in the various relationships of men.

But now here is a point for us to consider: The United States government was formed by men who had escaped from oppression and despotisms of both a religious and a political nature. They, therefore, endeavored to form a government and to write a Constitution that would safeguard the people against oppressions, against the centralization of power, therefore against authoritarianism, and would guarantee freedom to all the people. As long as the Constitution stands and as long as men



regard it with respect and honestly try to uphold its principles, we will have religious freedom in the United States and we will not have a persecution of the minority by the majority.

The Lord knew about this disposition on the part of men also. He knew what sectarianism would do. He knew how bitter a party spirit can become. He knew that ambitious, arrogant and presumptuous men are always ready to build an army, construct a machine or organize a society, a club, a union or a church and by these means to seize power and to conquer and control their fellowmen. Therefore, He did not give us organized religion or a kingdom of this world in which His servants use force and conquer, persecute and destroy, demand death for heretics and wipe out their enemies by fire. His body is a spiritual body; His people are a spiritual people who walk by faith and not by "fight." They are ruled by love and not by might!

As long, therefore, as men are simple Christians, children of God, sons and daughters of the Lord Almighty and are partakers of the divine nature and live according to the revealed will of God, which is given in the New Testament, and manifest the spirit of Christ, the Saviour and the Founder of the church, the head of His body, we will not have partisanism, sectarianism, and, therefore, we will not have the radical spirit that persecutes any man who exercises the right to search and to find, to read and to learn, to investigate and to know, to believe and to practice the will of the Lord.

This is why the VOICE OF FREEDOM pleads for the Constitution of the United States and all the principles of religious freedom that we enjoy here, and this is why it pleads especially for the Bible and the spiritual body of Christ, which is His church but which church is *not* a denomination, has no organized form larger than a congregation or local group, has no earthly head and no earthly headquarters, therefore has no man-made bylaws and constitution, no set of dogmas and ceremonies to fetter and to trammel free thinking and individual convictions and an individual union with Christ the Lord instead of submission to an institution formed by men, controlled by man's bylaws and upheld by persecution and crimes and other oppressive methods.

As to our "malicious preachers", you are badly in confusion. We represent no authoritative body that controls preachers, and we do not know of a Church of Christ denomination. Where is such a denomination located? What are its officials? Where could we obtain information concerning its doctrines and practices, its laws and officials, etc.? We have no desire to join this denomination, but we do like to have information concerning all religious bodies about which we hear. The word *malicious* is from the word *malice*. Christians, to say nothing of preachers, cannot bear malice or be malicious, Carl.

In the second paragraph of your letter you refer to the Sacrament and speak of

the articles we have been publishing on Transubstantiation. This discussion of transubstantiation is a very learned treatise on the subject, which has been taken from an old book written by Doctor Elliott 100 years ago. We do not believe that either you or any official of the Catholic Church can even begin to answer the arguments made by Doctor Elliott.

But you attempt to prove that the Host, or the bread, is the literal body of Christ by showing that Theresa Neumann has lived on this for 20 years. You claim that she lives without any other nourishment at all and yet does not lose any weight.

I am afraid, brother, that your Catholic hierarchy will reprimand you for this argument, for although they claim that the bread is changed into the literal body of Christ and that those who eat the smallest portion of it not only eat His body and drink His blood, but they devour the Christ entire, soul and divinity. They do not, however, claim that this is physical food to sustain the physical body. They try to claim that it is literal flesh but it is a spiritual feast, that it does not sustain the body but sustains the soul. Your argument, however, is more sensible; if it is literal flesh, it should be literal food and man's body, instead of his soul, should be benefited by the taking of literal food into his literal body.

Your argument, instead of proving your point, my dear Carl, gets you into more trouble than you can do penance for in a year. You are trying to prove that transubstantiation is a fact. You offer as proof the case of Theresa—she lives physically, does not lose physical poundage—on no food except Holy Communion, therefore Holy Communion is literal nourishment for the body! This being true, then why do not all Catholics live on this food only and escape the problem of the high cost of living?

If you say that the answer is that Theresa is more consecrated and spiritual and, therefore, derives more spiritual sustenance from the Host than do other Catholics, then you surrender your argument for the *literal flesh and blood*. You have now made it spiritual, and you have a physical body nourished and sustained by spiritual food—non-literal matter! Are you sure you are not a Christian Scientist?

If Theresa is kept in health and weight and perfect physical condition by eating only the Host, then she should never die! Or has she died? Could you send us some literature giving us the whole story about this Theresa Neumann? We can't afford to be ignorant of this case any longer. Help us out, Carl, please sir.

You, unlike another correspondent, did not request us to withhold your name. Therefore, when this letter is published, if your priest makes you do penance or if your Church excommunicates you, don't blame us. Perhaps it would convince you that you are not a free man.

At any rate, we are going to use the articles that you sent from *Our Sunday*

*Visitor*, and we think we can make good use of them.

Thanking you again and with all good wishes,  
Faithfully yours,  
G. C. Brewer

## The Way the Catholics Do It

### TO SUBSCRIBERS

Please remember that payment for your subscription to THE CATHOLIC MESSENGER should be sent to your pastor. Do not send it to the office of the newspaper unless payment is meant to cover an out-of-the-diocese subscription, or a subscription for a person living in an institution.

### DID YOU FORGET?

Last Sunday was "Catholic Messenger Sunday" in the diocese—time to renew your subscription to your diocesan newspaper.

If you were out of town last Sunday, or just forgot to put your \$3 in the subscription envelope for the "Messenger" collection, please do so this Sunday so that your pastor can complete his parish subscription list.

If you have recently moved into your parish, notify your pastor so that your name will be entered to receive your copy of "The Catholic Messenger" each week.

### WHY A CATHOLIC PAPER?

"In the world as it is today the Catholic press has become a necessity for every Catholic rather than a luxury or a good work worthy of our dutiful support.

"Every Catholic by reading the Catholic press regularly is kept in constant touch with the Holy Father and the Bishops and is adequately informed about events in their direct relevance to himself as an apostle. The Catholic press helps to enable the Catholic to share in the life of the whole Church and to fulfil his part in her teaching mission.

"Moreover, the Catholic papers report regularly upon various other influences constantly at work upon our daily life. The study of reputable Catholic views on these matters can be of great assistance to the faithful, not least to parents and teachers in a position to advise and influence those in their charge.

"Great is the responsibility of those who produce the Catholic press to ensure that their views are in accord with the teachings of the Church. Properly discharged their tasks can be an invaluable aid to Catholic education and to the training of the individual lay apostle in the modern world."

BERNARD CARDINAL GRIFFIN,  
Archbishop of Westminster.

—Catholic Messenger, Feb. 25, 1954

### Comment

These advertisements show clearly how the Catholics secure support for their papers. Every diocese has a paper—a large paper—and every parish priest must see to it that each member of his parish gets the diocesan paper and *pays the subscription price*. How convenient!

Not only do they have these diocesan papers, but also each group or order or organization in the Catholic Church has its publication—the Knights of Columbus, the Jesuits, the Ligorians, the Franciscans, the Dominicans, the Paulists are a few of the societies or orders that put out papers.

Through these papers every loyal Catholic in the world is informed of all that goes on in the Church and also all that goes on in reference to the Church. Anything that we see in the newspapers in reference to Catholics or Communists is explained in full for the Catholics in their diocesan paper. When Catholics close churches in Italy or burn churches in Colombia or murder Indians in Arizona, the diocesan papers explain fully why it all had to happen. But, of course, these papers explain that the reports of such things appearing in the non-Catholic newspapers were not accurate. The Catholics were slandered!

The busy and indifferent non-Catholic never hears about these things until the report becomes sensational. Then he may speak of it in a tone of uncertainty or even of protest to his Catholic neighbor, only to find that the neighbor knows all about it and has a ready explanation for it!

Then the non-Catholic knits his brows and thinks, "I wonder why people do continue to slander and to persecute the Catholics!"

Yes, the Catholics read their papers, and they are ready with an explanation and an argument, any time a non-Catholic approaches one of them.

Notice carefully the Cardinal's words in the advertisement published on this page. By reading the Catholic press, the Catholics keep in constant touch with the Holy Father and the Bishops!! They also learn about all that takes place that has relevance to the Holy Father! They share in the whole life of the Church! They get the "reputable Catholic views" about everything that is being said about and against the Church!

Yes, the average Catholic is a well-informed man in all that pertains to his Church. He is ready to come to the defense of his hierarchy, because he knows what the hierarchy says in defense of itself.

The average non-Catholic does not read any religious paper, nor does he read the Bible. He is, therefore, helpless before an informed Catholic.

### Yes, We Are Going to Have Air Bases in Spain

It is probably known to all of our readers that the United States government has entered into an agreement with the Franco government of Spain and that we are now

to have air bases in Franco's country. This strengthens our opposition to Communism and gives us another ally in case a World War should break out. We have been accustomed to speak of the "union of the free countries," but we will hardly be able to use this expression in speaking of Spain. The Franco government is a Catholic dictatorship, and there is no more religious freedom in Spain than there is in Russia, if as much.

The following article, taken from the *Air Force Times*, will set forth the problem of religious worship that is going to confront the AF men in Spain:

**Complex Rules Govern Off-Base Worship Religious Freedom Assured Protestant AF men In Spain**

*(Editor's Note: Because many AFmen soon to be assigned to USAF bases in Spain will face a bewildering complex of rules concerning worship and local customs, Air Force TIMES is "digging" for the full story. Two weeks ago we reported on living conditions in general. This report treats the touchy religious situation in predominantly Catholic Spain. As new data appear, the TIMES hopes to add further installments to the Spain story.)*

WASHINGTON.—The State Department has reassured Americans that there will be restrictions on religious activities for Air Force personnel based in Spain.

In a letter to Sen. Francis R. Case (R., S. Dak.), Assistant State Secretary Thurston B. Morton said "there is nothing in the agreements with Spain which contravenes the rights of American military personnel to worship freely a principle which the United States government defends everywhere." Non-Catholic USAF persons stationed in Spain who plan to worship off base may face a perplexing set of local regulations, however.

Headquarters spokesman told the *TIMES* this week that the Air Force will provide all the usual religious activities common to any base, as soon as personnel are assigned to Spain in numbers. Chapel, Sunday school, and religious education facilities will be provided and religious literature will be available to all who want it.

OFF-BASE and in the Spanish community, Americans will enter an unfamiliar religious atmosphere. The circumstances are being carefully explained to groups of key personnel going to that country and will continue to receive prime attention in the briefings of future assignees.

Despite rumors to the contrary, the Air Force will make no attempt to screen personnel by religious preference for assignment to Spain. Air Force population normally runs about 64 percent Protestant, 31 percent Catholic, and 5 percent Jewish. Presumably, about these proportions will obtain on assignments to Spain.

Because of the predominance of Catholicism as the State religion and the strong influence of church doctrine on civil law, all faiths will be asked to tread cautiously in the civilian community.

**Regulated by Spanish law are many matters which other countries normally leave to the individual conscience. Religious holidays for example are all state holidays. Blasphemy is punishable by civil law.**

Marriage laws, by which Americans will be bound if they marry in Spain, pose a real problem. Marriages between Americans and Spaniards will have to be church ceremonies, since civil marriages cannot be performed if one party is Catholic (more than 99 percent of the Spaniards are). A mixed marriage is permitted in the church if the non-Catholic partner agrees to the religious education (Catholic) of his children.

Civil ceremonies between American Protestant couples can be accomplished with a declaration of intention to marry published in their ZI states of residence. If either of the parties is Catholic, however, even though both are Americans, a church ceremony is required by Spanish law. In such a case, if either of the members is divorced, neither a church nor a civil marriage can be contracted in Spain. Similarly, Americans, including Protestants, cannot be divorced in Spain. They may receive U. S. decrees, but will not then be allowed to remarry in Spain.

LITERATURE may be yet another sore point in Spain for Americans. Some U. S. magazines may fall under the Spanish ban on socialist, communist, librarian and in general disuniting "literature."

Similarly, non-Catholic books and tracts, including the Protestant Bible, are barred from distribution among Spaniards by the Catholic Index of Prohibited Books.

**Though commercial books, magazines and religious literature will be available to U. S. personnel through normal mails, AF libraries, and chapels, and may be used in American homes, the Air Force will monitor such works closely to prevent their falling into the hands of Spanish civilians.**

Specifically, the distribution of non-Catholic or anti-Catholic religious writings is punishable by prison terms of as much as six years.

PROSELYTIZING by non-Catholic faiths may prove the most sensitive area in U. S.-Spanish relations. Both civil and church law forbids signs identifying Protestant chapels in Spanish cities (there are about 170 in Spain).

Services must be conducted in complete seclusion with no Catholics present. The Air Force traditionally does not label its chapels to denote any denomination but, as elsewhere, it will erect bulletin boards announcing services on-base in Spain. Chief precaution will be to guard against Spaniards either attending the Protestant services or picking up non-Catholic literature.

Still subject of question is the matter of Protestant open-air-burials, forbidden by Spanish law. The Air Force has not yet determined whether it will be allowed to conduct military funerals for non-Catholics in Spain or whether bodies will have to be returned to the ZI to be buried.



RELATIONS between U. S. troops and Spanish women are similarly a matter of question. Strict marriage laws will block some marriages, but Spanish law permits both cohabitation and prostitution. Air Force authorities definitely oppose condoning either practice. But officials feel it will be difficult to impose military restrictions counter to civil law.

—*Air Force Times*, February 20, 1954

#### Remarks by VOICE OF FREEDOM

There is little reason to discuss the points mentioned in the above article from the *Air Force Times*. It shows that non-Catholic places of worship cannot be advertised or even designated by any signboards or bulletins to identify them. It shows that while Protestant AF men may worship the Lord as they wish to worship Him, they will not be allowed to preach or teach in the name of the Lord and they will not be aided in finding any places of worship off the air base. The relationship with the people of Spain will be restrained and restricted on account of Catholic control and the lack of freedom granted the AF men.

In case some of our boys should desire to take wives from among the Spanish people, there will be other difficulties. This is pointed out by the *Air Force Times*. It also points out that cohabitation and prostitution are legal in Catholic Spain. Our troops could not give Spanish women copies of the Bible, but they might engage in sex intercourse outside of marriage with these women and be perfectly within the law of Catholic Spain. They cannot give these women Bibles, but they can give them babies. This, however, would only increase the Catholic population of Spain and work to the over-all advantage of the Roman Catholic Church.

We do not know just what distinction the law of Spain makes between cohabitation and prostitution, but probably "cohabitation" means union between one man and one woman, who may be in love with each other and "prostitution" would mean submitting to sexual relationships for commercial reasons.

If it seems strange to our readers that a Catholic country would legalize such conduct, let it be remembered that the Catholic Church itself does not regard concubinage as immoral! In proof of this point, we cite the following from the *Catholic Encyclopedia*:

#### Concubinage Approved!

"If a man has no wife, but a concubine instead of a wife, let him not be refused communion, only let him be content to be united to one woman, whether wife or concubine." (*Catholic Encyclopedia*, IV, 207.)

#### Concubinage Not Immoral!

"Permanent concubinage, though it lacked the ordinary legal forms and was not recognized by the civil law as a legal marriage, had in it no element of immorality." (*Catholic Encyclopedia*, IV, 207.)

## Newspaper Printing Corporation Rejects Ad Displaying Brewer's Subject on Catholicism at Jackson Park Church of Christ

BY PAUL TUCKER

Thursday night, February 18, 1954, G. C. Brewer, Editor of VOICE OF FREEDOM, and Minister of Jackson Avenue church of Christ, Memphis, spoke at the Jackson Park church of Christ, Nashville, on the subject, "IS CATHOLICISM AS GREAT A THREAT TO OUR FREEDOM AS COMMUNISM?" It was not possible to get this subject printed in a paid ad in the Nashville daily papers.

On Monday, February 15, I went to the Office of the Newspaper Printing Corporation, agents for *Nashville Tennessean* and *Nashville Banner* and presented material for an ad to be inserted in the paper February 17. Herewith is a copy of the ad as it was submitted.

Press reports in recent weeks Roman Catholic authorities have increased their criticism of Protestant activities in Italy.

Hear

G. C. Brewer

Speak on

"IS CATHOLICISM AS GREAT A THREAT TO OUR FREEDOM AS COMMUNISM?"

at

JACKSON PARK CHURCH  
OF CHRIST

4103 Gallatin Road, Nashville  
Thursday night, February 18, at  
8 o'clock

Mr. Brewer is Editor of VOICE OF  
FREEDOM and Minister, Jackson  
Avenue Church of Christ, Memphis  
The public is invited to hear  
this lecture

(Ad as submitted.)

Upon presentation at the desk, I was told by a young lady they could not print the ad, she thought "Because it mentions the Catholics." However, she did present the ad to Mr. Maxey Hewitt for consideration. I was then invited into his office to discuss the matter with him.

Mr. Hewitt informed me he did not think they could accept the ad. I asked why. I was told it was against the policy of the newspaper to mention in an ad the name of another religious group. I stated I was under the impression we had a free press, and the public could purchase space for advertising. Mr. Hewitt replied we do have a free press, but we could not get that ad in the paper. Mr. Hewitt was cordial but firm, and I tried to be just as cordial but firm. He did say he would advise with others, and then would call me later. Later he did call, and stated the ad would not be printed as submitted. The first three lines of the ad, and the subject were rejected, even though there was no

expression of opinion whatever in the ad.

The first three lines was simply a quotation from the *Nashville Tennessean* of Sunday, February 14. But this quotation was rejected. The subject of the lecture made no affirmation whatever, but simply asked a question. Still, it could not be accepted for publication in the ad.

A substitute ad was suggested, and accepted, because we thought it better to have this ad than no ad. Herewith is substitute ad as it appeared. This is the nearest to the copy originally submitted that we could get in the daily paper. We had in mind an appeal to many Protestants, not on the basis of who would speak, but the subject to be discussed. Also we wanted to let our Catholic neighbors know they were invited, through the public press. Of course, these purposes were defeated because the subject was not announced in the ad.

Hear

G. C. BREWER

Editor, Voice of Freedom, and  
Minister, Jackson Avenue  
Church of Christ, Memphis,  
Tennessee

SPEAK ON VITAL SUBJECT AT  
JACKSON PARK CHURCH  
OF CHRIST

4103 Gallatin Road

Thursday Night, Feb. 18th, 8 o'clock

(Ad as it appeared.)

It is not our purpose to be obnoxious, rabble-rousing, nor inflammatory. This is not an attack upon anything or anybody. In our letter to many Protestant ministers in Nashville announcing the meeting, it was stated, "This meeting is not designed to be sensational nor rabble-rousing in its effect. It is to be a deliberate study of facts in the case." We felt that the recent wave of opposition from Catholic authorities in Italy furnished an excellent occasion for a study of this sort. And so this article is simply a statement of facts which we consider warrant serious consideration. We are not impugning the motives of anyone. But either something is wrong, or I have a faulty conception of a free press. Frankly, we are wondering WHY this ad could not be published. The Catholics are flooding America with information favorable to them, and we do not believe the American public gets a complete picture from that source of information. And this is no attack upon our Catholic neighbors and friends, personally. It is not the people personally, but their doctrine we question, and our plea in this particular article is for what we believe as freedom of the press.

Usually newspapers are privately owned, and hence editors and publishers and owners dictate policy. We are neither. We do not claim the right to dictate policy. But that newspapers cater to and are swayed by public opinion cannot be doubted. And standing as a medium of

public expression, we are not convinced that they should arbitrarily close their advertising columns to public expression on such matters, even many of which may be regarded as inappropriate for news or editorial comment.

I am not a journalist, and do not know the policy of the majority of publishers in our country. But to show that publication of the ad as originally submitted would have been in line with the policy of at least two outstanding newspapers, the following information is submitted.

For several years the churches of Christ in Birmingham, Alabama, published weekly columns in the form of paid ads, in which factual references were made to different religious groups, including the Catholic Church. Herewith is quoted an article from the Birmingham Age-Herald, entitled "OPPOSITE VIEWPOINTS."

**EDITOR'S NOTE.**—The following letters were received by the editor of the *Birmingham News* and the *Birmingham Age-Herald* within a few hours of each other.

(These newspapers have no desire to encourage religious controversy in their columns—either news, editorial, or advertising. But neither do they desire arbitrarily to close their advertising columns to public expression on matters the editors regard as inappropriate for news or editorial treatment.)

Apart from religious considerations, the two letters in question present critical appraisal of advertising policy of these newspapers. As a measure of impartiality, therefore, the *Birmingham Age-Herald* publishes the two opposite viewpoints in parallel columns, with the hope that this will conclude the discussion.)

The Editor, "The Birmingham News":

We would like to draw the attention of "The Birmingham News" to the recent trend in the advertisements published under the "Churches of Christ" in the Birmingham area.

Granting their right to freedom of opinion and public expression in religious matters, we do not see how the tenor of such articles serves the cause of religion and public well-being.

We refer particularly to the advertisement in which Catholicism is branded as "Satanic in origin." We are appalled at the thought that any Christian group could so stigmatize their Catholic neighbors as to say that they are allied with Satan and are engaged in a work that is essentially evil.

We are reminded of the incident in Scripture where even Christ himself, the Son of God, faced the same accusation of being "Satanic in origin." His enemies charged that it was through the power of Beelzebub, "the prince of devils," that He did His works. (St. Luke 11: 14-15.)

In fine, it would seem that the advertisements are in bad taste, scurrilous, and insulting to the Chris-

tian integrity of our Catholic people.

In view of this, it is difficult to see how a paper, so noted for its high principles, unceasing fight against intolerance, and promotion of the public good as is "The Birmingham News," would give space in its advertising columns to such inflammatory and derogatory attacks so insulting to a great segment of our population.

RT. REV. WALTER J. TOBIN

RT. REV. FRANCIS J. McCORMACK

REV. FRANCIS J. FOLEY, Secretary

Catholic Priests Association of Jefferson County, Birmingham, Alabama

The *Birmingham News* and *Birmingham Age-Herald* published ads which stated very emphatic "opinions." The editors contended they had a right so to do. The material for an ad that was submitted to the Nashville dailies expressed no opinion, but merely quoted a statement found in a news column of the paper, and included a question asked, not a statement made, to be used as subject of a lecture.

Disregarding any discussion of the relative merits of the beliefs involved, from a religious viewpoint, it would seem to me that the policy of the two Birmingham papers mentioned is more nearly in line with the American policy of freedom of press. And be assured this is no attack upon any person or any thing, but an honest criticism of a policy, offered for constructive purposes, and offered in humility and sincerity.

PAUL M. TUCKER

1244 Plymouth Avenue  
Nashville 6, Tennessee

## Persecution U. S. A.

Upon this page will be seen a picture, which is advertising a film showing the persecution of Protestant Indians on the part of Catholics in some parts of the United States. This film may be obtained from the American Indian Liberation Crusade, 1049 South Hope Street, Los Angeles 15, California. It has sound and color. The picture is authentic, and the American Indian Liberation Crusade stands behind everything that is shown in the picture. Those who have projectors may order this film and use it before Bible classes or congregations or whatever other group may be interested in seeing it. The following is a description of the film and tells more about it than we even know to tell. This has been sent to the *VOICE OF FREEDOM* by the American Indian Liberation Crusade. Please read it carefully and then if you desire to use the film, you may communicate with the men at the address given. The following is from the Liberation Crusade:

### "INTRODUCTION FOR FILM 'PERSECUTION U. S. A.'"

"As a background to the film you are about to see, we would like to present the following information. There are two

in taking "Protestant ads."

Sincerely yours,  
HENRY GRUBE  
(Romans 8: 28)  
Pastor, Mobile Gospel  
Tabernacle, Mobile,  
Alabama.

major threats at work in the United States at this moment that could destroy our religious freedom. One is Communism and the other is Romanism. Both of these forces are totalitarian and imperialistic. Communism is not only a political system but is also a religious system. Only as we understand this, can we understand the fanaticism of its followers which has resulted in a phenomenal growth during the past 35 years. In these 35 years the system has grown from forty thousand followers to eight hundred million. This is an increase of more than three million percent. If those of us who know Christ and the forgiveness of sins are concerned about those with whom we move and walk each day, we should realize that the only effective way to immunize them against Communism, is to win them to the Lord Jesus Christ. To be pointed about it, to the extent that we refuse to win people for Christ, to that extent we are aiding and abetting the Communists.

THE TRAGIC STORY OF RELIGIOUS INTOLERANCE AMONG THE INDIANS OF THE SOUTH WEST

## Persecution USA

A FEATURE LENGTH  
FILM IN SOUND  
AND COLOR

This eyewitness account details physical and spiritual needs of the native Indians in the United States and Mexico, with the message... "It can happen here!"

Rome's power  
clearly defined.

PRODUCTION DIRECTION  
WILLIAM E. BRUBAKER  
WESTMINSTER FILMS

FILM AVAILABLE THROUGH THE AMERICAN INDIAN LIBERATION CRUSADE  
1049 S. HOPE STREET LOS ANGELES 15, CALIFORNIA

"Over against this cancerous system of Communism, is the system of Romanism. This, too, has been misunderstood because we have emphasized its religiosity, but behind it all is a totalitarian, imperialistic program of world dominion. These two forces are fighting to the death for the control of the souls and minds of men. We keep hearing in the press and elsewhere that Rome is our greatest bulwark against Communism, but we discover in the countries of Western Europe where Rome once held sway, with the exception of possibly two countries, all of the former Roman Catholic dominated countries are now under the heel of the Communists. Obviously this is a reaction against the Roman imperialistic system.

"Let us look at the two countries that remain definitely under the hand of Rome. In Italy Communism is growing faster than in almost any other country west of the Iron Curtain. More than 6,000 priests, we understand, have left the Roman Church, many of whom have joined the Communists to throw off the yoke of Roman



imperialism. In Spain where Rome had a chance to show her interest in moral good—and Spain can certainly be considered a Catholic state—the Church thru the military arm went thru-out all of Spain and slaughtered almost every Protestant they could find. It is stated that the only ones spared, were the American citizens, and possibly this was because they wanted to float another loan with the U. S. A.

"Now let us look at the situation in Colombia, South America, where up until four years ago this republic was the most democratic of all the South American countries. They had never known a revolution; and then Rome moved in. They took over the political life of that nation and in the past four years of their control more than 65,000 have been slaughtered because they refused to be Roman Catholics. It is as goddess for Rome to kill as it is for Communists to kill. You do not get real converts by the sword!

"Then, in Old Mexico we have heard of similar conditions. A year ago last February the Mexican edition of TIME Magazine came out with an article stating that there were 76 atrocities involving the slaughter of Protestants. The interesting thing about the article was that it named not only the priest who directed the slaughters but the people who were the object of the persecution, the place and the date. It was because of this article that Dr. Henry E. Hedrick, Chairman of the Crusade, went to Old Mexico to examine personally the evidence of this persecution, and came back with documented pictures which you will see included on the screen as this picture is shown to you. The reason this has been brought in is to show that where Rome has had control in Old Mexico for 400 years without organized protest, the result has been universal persecution. The same thing can happen in the United States if we do not stop now—Persecution in the U. S. A.

"You will therefore not be surprised to know that Dr. Hedrick received a telegram from Albuquerque some months ago inviting him to come to that area to investigate what was purported to be a persecution among the Indians of that area. The story was so fantastic that it was almost unbelievable, and Dr. Hedrick took two Christian business men with him as witnesses. They also appear in this moving picture. When they arrived in the area they discovered that some Roman Catholic priests were using the tribal council governors to call special council hearings before which they brought the Protestant Indians, asking them to renounce their faith, and ordering them to turn back to the old way. If they refused, they were threatened with the confiscation of their property and eviction from the reservation. In some instances they even resorted to whipping or scourging, and for other reasons in other areas they even placed them in dark rooms without food and water, hoping to force them to recant. Certainly persecution had come to the U. S. A.!

"This film, 'PERSECUTION U. S. A.,' has been produced to show the American people that as long as the freedom of any individual American is violated, none of us is safe. We hope, as a result of this film, to create such a wave of protest with correspondence going to the Department of Interior, to the Senators and Congressmen, and even to the President, that something may be done speedily to help these first Americans. With your help this can certainly be accomplished. . . . And now—the film: 'PERSECUTION U. S. A.'"

## In the News

### CHURCH VS. STATE

The touchy issue of church-and-state relations was very much on Congress' mind. The newest furore was over bills to aid clergymen. The Administration, for instance, wanted to give clergymen old age benefits and survivors' insurance, with their denominations' approval. But although the ministers would be classed as "self-employed," and pay the entire tax themselves, some Baptist and Lutheran groups suspected the bill would violate church independence.

An offer of cheap fifth-class mailing privileges to religious and other non-profit publications also caused some committee headaches, after a Baptist leader called it a subsidy, charged it would prevent his church from protesting any "breaching the wall separating church and state." The House Ways and Means Committee approved a bill to free clergymen from paying income tax on rental allowances given them by their churches. Proposed by Rep. Peter Mack, Jr. (D.-Ill.), a Roman Catholic, it will aid many Protestant clergy, but this too may run foul of "church-state" criticism.

### Good Intentions

More storm warnings flew over Sen. Ralph Flanders' (R.-Vt.) bill to "recognize the authority and law of Jesus Christ" in the Constitution. The religious *Signs of the Times* promptly blasted it. Still to be heard were reactions to other bills—to add "under God" to the pledge of allegiance—"one nation, under God, with liberty and justice for all"; to cancel all postage stamps with the words "In God We Trust," and to put those words on stamps and currency.—*Tempo News Weekly*, March 1, 1954.

### MSGR. SHEEHY—REAR ADMIRAL

The promotion to the rank of Rear Admiral of Rt. Rev. Maurice S. Sheehy, head of the department of religious education at the Catholic University of America, just announced by the Navy Department, marks the first time in naval history that a Catholic priest has been advanced to flag officer status.

Monsignor Sheehy held the rank of Captain in the naval chaplain corps during World War II. He received a leave of absence from the University in February, 1941, and served for over five years in active war theaters on the USS Mississippi

and the USS Saratoga. He is the author of "Dear Sara," a tribute to the Saratoga before she became an atom target at Bikini. He received one citation, six battle stars, and a bronze star for his service in the Pacific.

Msgr. Sheehy is the author of our serial story "Six O'Clock Mass."—*Our Sunday Visitor*, February 28, 1954.

### REIGN OF REVELRY FOR MARDI GRAS —FRENZY BUILDS UP IN NEW ORLEANS

By United Press

NEW ORLEANS.—Thousands of free-wheeling tourists are keeping the French Quarter cash register jingling as this lusty old city's famed Mardi Gras season roars toward its flaming climax with fantastic parades, exclusive balls and restless pageantry.

The million-dollar show, tagged the only one of its kind in the nation, ends at midnight next Tuesday as the tolling of bells in historic cathedrals signals the end of fun and frolic and the beginning of the 40-day Lenten season.

But the jammed-packed events of Mardi Gras day, which features the reign of Rex, Lord of Misrule, and the often-intoxicated rambling about town of the Zulu King, a Negro carnival association, are supposed to make Lenten repentance easy.

### PERU—R. C. CARDINAL FIGHTS U. S. PROTESTANT GROUPS

The Roman Catholic Primate of Peru has asked Catholics to fight two United States groups that he considers disguised Protestant missionary bodies. They are the Summer Linguistic Institute of the University of Oklahoma and the Le Tourneau colonization workers.

Juan Gauberto Cardinal Guevara, Archbishop of Lima, described the work of the Linguistic Institute, which studies Indian languages and teaches Indians Spanish, as "a constantly bolder and craftier form of Protestant proselytizing."

In a long message to members of Catholic Action in Peru, which is being circulated, the Cardinal lumped the work of these two groups among the evils to be fought by good Catholics, along with pornography and other forms of public immorality.—*The Churchman*, March 1, 1954.

### IN FRANCO'S FASCIST SPAIN

Protestant journals—as well as official organizations and individuals—which record persecutions by the Roman church are bound to be labeled by Romanists, and sadly enough many Protestants, as "bigoted" and "anti-Catholic." No doubt the Foreign Mission Board of the Southern Baptist Convention will have this experience because of its release to the press telling the story of the arrest and imprisonment in Franco's Spain of Senor Aurelio del Campo, a Spanish Baptist pastor. Here is the story:

Late last fall the little Baptist church of Navarres, about 40 miles from Valencia, called Senor del Campo as its pastor. He

accepted the call and, with his family, arrived in Navarres on December 16. Upon his arrival he was notified that he was to go to the mayor's office immediately. The mayor informed him that he was to have an interview with the governor of the Valencia Province the following day. The governor told Pastor del Campo that he was to leave Navarres at once and gave him the following "reasons": "Your presence in this village will infringe upon the unity of Catholicism. You have distributed unauthorized literature. You have committed public blasphemy." (According to the reports, the pastor had conducted no religious service in Navarres at the time of this interview with the governor.) Pastor del Campo asked the governor to put his demand in writing; but the governor refused to do so and angrily concluded the interview. Then the pastor was fined 3,000 pesetas on three general, "trumped-up" charges: (1) blaspheming the virgin Mary, (2) interfering with Catholic Unity in Spain, and (3) distributing unauthorized literature. The report continued: "Pastor del Campo said he did not feel that he should pay the fine or that he should leave Navarre since the people of that fanatical little village would look upon his going as an admission that he had done something wrong." On Tuesday, February 9, he was taken to the provincial jail.

A United Press story from Vatican City, dated December 21 last, said: "Pope Pius today conferred the Supreme Order of Christ on Generalissimo Francisco Franco of Spain." And Worldover Press reported: "Senator Pat McCarran of Nevada, who did so much to secure (United States) help for Spain, has received the Grand Cross of the Order of Isabel la Catolica. The Senator is reported to have had tears in his eyes as the award was granted."—*The Churchman*, March 1, 1954.

#### FARLEY ON POLITICS

Representative James J. Delaney (D.-N. Y.), himself a Roman Catholic, has inserted in the *Congressional Record* what he has termed a "fine address" by James A. Farley, formerly the U. S. Postmaster General and active in national politics and now president of the Coca Cola Export Corporation, a post that pays more than \$100,000 a year. The speech is entitled, "The Role of the Catholic in Politics."

Almost at the start of his speech, Mr. Farley makes a point we consider unsailable, and one that both religious leaders and politicians might stress more often: "It must be recognized that politics and morality are one and indivisible. Merit and good works are the end of men and they are the end of politics. Power to do good is the true and lawful end of political aspirations."

Continuing, on both politics and the Roman Catholic part in American politics, Mr. Farley asserts: "Let it suffice to say that as Catholics we should be most meticulous in observing the code of our religion in our public conduct, most especially we should not treat politics and

morality differently because once we attempt to differentiate we lose understanding and honor. . . . Unhappily, Catholics in power have been as prone to abuse their trust, if not more so than their non-Catholic brethren. . . . In recent scandals involving men in public life the identification of Catholics among the betrayers of trust came so often as to bring us a heavy sense of shame.

"We would be something less than honest if we did not recognize that many of the most notorious political machines in America have been built by Catholics and operated by Catholics."—*The Churchman*, March 1, 1954.

#### THE WORSHIP OF MARY

Now that the pope has proclaimed that 1954 is to be the "Marian Year," it is timely for every Christian to re-study the cause and meaning of Mariolatry. It was perhaps inevitable that the average Christian, when he found that the Man of Galilee was exalted as King of Kings and Lord of Lords, should turn to a mother for that tender affection and human sympathy which he did not find in the Lord who dwelt far off on a heavenly throne. Of course the thoughtful Christian has always found in God the Father all the qualities of motherhood. *Isaiah* 66: 13 suggests that even the stern Jahveh of the Hebrews comforts his people as a mother her children.

But we wonder whether we have always realized the serious moral danger in the worship of the Virgin. And it is worship, even though some Roman Catholics, without consulting the dictionary, believe they avoid it by using the word *adore*. The worship of Mary is a sentimental reverence for motherhood which involves no ethical challenge. This is a danger at every observance of Christmas, which may be no more than a pious reverence for a mother and a helpless baby, instead of a fresh pledge of allegiance to a Man with a battle to fight. Devotion to Mary does not offer any challenge to service, though the Gospels do record one command of hers: "Do whatever he tells you."

For a Christian bishop who claims infallibility in theological doctrine, the "rank heresy" of the pope—as the *Church of England Newspaper* truly calls it—is shocking. In his prayer to the Virgin he asks her to "convert the wicked, dry the tears of the afflicted and the oppressed, comfort the poor and humble, and protect the Holy Church." She "apparently displaces the Third Person of the Trinity as well as the Second."

But this periodical is not surprised that a celibate clergy, deprived of the "moral development of their personality through family life, must perforce find a substitute to occupy the place of a wife in their imagination."—*The Churchman*, January 15, 1954.

Withholding of U. S. aid to Spain "until freedom of public worship is granted to

all non-Roman Catholics" has been urged by the inter-bard commission on social and economic relations of the Methodist Church in Minnesota. The board's resolution was sent to President Eisenhower and Secretary of State Dulles. . . . In Great Britain, five Laborite Members of Parliament argued recently that any motion censuring the Polish Communist Government for anti-Catholic persecution should also censure the Spanish Government for anti-Protestant persecution.—*Church and State*.—*Western Recorder*, January 21, 1954.

#### PAPER URGES WAR TO SAVE VATICAN, ISRAEL

Boston, March 2 (U.P.)—The Boston Post, in a front page editorial, said today the United States should "go to war" to save the Vatican and the State of Israel from seizure by Russia.

Written by Publisher John Fox, the editorial said:

"The Vatican, the seat of the Roman Catholic Church, and the State of Israel will fall into Kremlin slavery together unless the so-called 'West' and by 'West' we mean the United States—no one else really counts—should, before it is too late, recognize what is facing us and, with a quality of courage which seems to be no longer an attribute of the once-great American people, go to war.

#### 'Entirely Justified'

"The war, which should be started by us, would be entirely justified because it would be waged in self-defense."

The editorial said the U. S. is suffering a "deceptively gentle decline" and traveling downhill on a road "which the Kremlin chose for us. . . ." It said the nation faces "at best death—in any event catastrophe—and to those who survive, worst of all, the Russian brand of slavery."

The editorial said new general elections in Italy will soon be forced, and will be won by the Communist Party.—*The Louisville Times*.

#### PRIEST WHO QUIT SAYS CHURCH LACKS CHARITY

Washington, Jan. 22 (AP)—A man who broke with the Roman Catholic Church after serving 15 years as a priest last night accused that church of "lack of charity" and "greed for money."

These were some of the things, said Emmett McLoughlin, superintendent of Memorial Hospital, Phoenix, that disillusioned him and caused him to leave the Catholic priesthood.

His remarks were made in an address to the annual meeting of Protestants and other Americans United for Separation of Church and State.

#### K. of C. Answers

His speaking appearance here prompted the District of Columbia Knights of Columbus, a Catholic lay organization, to issue a statement saying.

"This unfortunate man certainly is not representative of the more than 45,000



American Catholic priests, including his own brother, who are honorably living up to the obligations of their divine calling."

McLoughlin criticized Roman Catholicism for what he said was:

"1. The lack of charity within the church and its institutions, especially in the sisters' hospitals.

"2. The lack of consistency between the church's teachings and practice, especially on interracialism.

"3. The unnaturalness and harmfulness of the Catholic teachings on the celibacy of the clergy and birth control among the laity.

"4. The church's greed for money."

He claimed that "30 per cent of all Roman priests leave Rome" and that 75 per cent probably would quit the priesthood if it were not for various fears.

These fears, he said, include "fear of hell, fear of family, fear of the public, and fear of destitution, deprivation, and insecurity."

"I personally know approximately 100 ex-Roman Catholic priests," he said. "The number of priests quitting the priesthood is kept as secret as possible."—*The Louisville Times*.

#### FIRST SHIPMENT OF MILITARY AID FOR SPAIN SET

Washington, Jan. 22 (AP)—The first shipment of supplies under the military-aid agreement with Spain will leave New Orleans Monday, the Defense Department announced yesterday.

It will include artillery, tanks, tools, vehicles, and training equipment and is expected to reach Spain during the second week in February.

In addition, a minesweeper will be transferred to the Spanish Navy at San Diego February 16. A Spanish crew is now on the West Coast undergoing training in the operation of the vessel.

A few Lockheed T-33 jet trainers also will be delivered to Spain next month. They will be flown to Madrid.—*The Louisville Times*.

#### K. OF C. PUTS 10th OF INVESTMENTS IN REAL ESTATE

BY CARL F. BISSELL  
Associated Press Writer

NEW HAVEN, Conn. Feb. 20—A series of spectacular realty deals, dating back to August, 1952, has focused national attention on the investment program of the Knights of Columbus.

In the past year and a half, the national Catholic fraternity has spent \$5,785,000 in acquiring land on which stand such diversified enterprises as the Yankee Stadium in New York and a Bridgeport, Conn., rolling mill.

Supreme Knight Luke E. Hart, executive head of the order, regards the deals merely as "a routine operation in good business," involving only slightly more than 10 per cent of the fraternity's investment portfolio.

#### Bonds Are Swapped

"They certainly aren't evidence of any

intention to operate any of the businesses involved," he said.

What has been done, he explained, is to swap about 25 per cent of the organization's original \$16,000,000 holdings in United States Government bonds for higher income producers.

Since the Knights of Columbus is an insurance company as well as a fraternity, the move, suggested by Hart, was undertaken in support of the 3 per cent interest assumption called for in the policies.

Hart said the Knights of Columbus has \$435,000,000 insurance in force among the 325,000 insured of its 800,000-plus members. The realty investments were made to strengthen this phase of the K. of C. structure.

#### 55 Million in Securities

In the organization's portfolio of \$55,524,000 in securities United States bonds now total \$11,228,000.

The portfolio also includes \$7,222,000 in Dominion of Canada Victory Loan bonds; \$2,262,000 in debentures of the Provinces of Nova Scotia, Ontario and Quebec; \$4,788,000 in railroads; \$18,053,000 in public utilities and \$11,971,000 in industrials and miscellaneous securities.

The organization's latest realty purchases number seven, not including the former general office building here of the New Haven Railroad which cost \$450,000 and into which the fraternal headquarters were recently moved.

#### Quarters Outgrown

This structure, long known as the "Yellow Building," is now Knights of Columbus national headquarters, the order having outgrown its long-used Wall Street quarters in this city.

First of the Knights of Columbus realty purchases, made in August, 1952, gave the organization title to the Schrafft Building, in New York City, for \$850,000.

This was immediately leased back to the Shattuck Company, which operates the Schrafft candy-store and restaurant chain. The deal set the pattern for those which followed. The purchased properties were leased back for terms ranging from 20 to 99 years.

#### Stadium Land Bought

The Yankee Stadium deal involved an expenditure of \$2,500,000 in which the Knights of Columbus took title to the land on which the big baseball plant stands, together with adjacent parking lots. It is leased for 28 years to the Yankee organization, as is the stadium, itself, which was purchased by the Arnold Johnson Corporation, of Chicago for \$6,500,000.

Under the terms of a three-cornered arrangement, failure by Dan Topping and Del Webb of the Yankee organization to exercise an option to purchase the stadium will result in title to the stadium automatically merging with the title to the land, and the entire plant will become the property of the Knights of Columbus, Hart said.

#### Other Purchases

The other transactions:

A Crucible Steel Company warehouse in Detroit for \$435,000.

The Gilbert Hall of Science Building, New York City; sales and display rooms of the A. C. Gilbert Company, New Haven, for \$250,000.

Brunswick-Balke-Collander Company Building, Chicago, \$950,000.

The proposed new \$5,000,000 Sheraton Hotel, to be built here on the long-time site of K. of C. national headquarters, \$2,500,000.

A new steel tube mill at the Bridgeport Brass Company plant in Bridgeport, \$1,800,000.

#### Normal Interest Earned

The rentals, Hart said, are at such a rate as to produce a normal interest return and allow for amortization of the investment so that at the termination of the leases, the Knights of Columbus will own the properties.

Hart said these investments were but part of the organization's realty activity. The Knights of Columbus, he said, holds \$17,500,000 in mortgages on Roman Catholic churches and institutions.

"Over the years," he added, "we have had from \$300,000,000 to \$350,000,000 so invested and never lost a penny."

Hart, a director of the K. of C. for more than 30 years, is credited with the plan under which the realty investment program was started.

"Like other insurance companies," he said, "we were faced, when interest rates were reduced, with finding a means of earning our interest assumption."

Up to 20 years ago, he explained, most insurance policies were issued on an interest assumption of 4 per cent. With the tightening of the money market and the reduction of interest rates, it became necessary for all companies to reduce this assumption from 4 to 2 per cent.

With the easing of money, one company increased its rate to 2½ per cent, while the Knights of Columbus went to 3 per cent, he said. Many companies removed all Government securities from their portfolios.

#### Merely the Landlord

The Knights of Columbus, said Hart, decided to liquidate only part of its U. S. holdings, and to transfer what was realized into the outright purchase of income-producing properties.

The organization, said Hart, is in no wise interested in the operation of the businesses housed by its holdings. It will have no part in running the Yankees, the Schrafft chain or the Bridgeport rolling mill, nor does it wish to have.

It merely is landlord of income-producing properties which will yield a larger return than was possible from the same amount in United States Government securities.

"A routine operation in good business," is how Hart describes it.—*Louisville Courier Journal*, February 26, 1954.

## BOOKS

This is a list of outstanding books which deal with the various tenets of Catholicism. They should be in the library of every Bible student.

- |   |        |   |      |
|---|--------|---|------|
| American Freedom and Catholic Power—Paul Blanchard .....        | \$1.95 | Vatican Policy and World Affairs, W. F. Montano .....   | .50  |
| Communism, Democracy, and Catholic Power, Paul Blanchard .....  | 1.95   | The Church of Christ, Thomas W. Phillips .....  | 2.25 |
| Campbell-Purcell Debate on Roman Catholicism .....              | 3.00   | Stevens-Beevers Debate on Catholicism .....   | 2.50 |
| Infallibility of the Church, George Salmon .....                | 3.50   | Timmerman's Lectures on Catholicism ..  | 1.50 |
| The Bible vs. Romanism, A. N. Trice (Paper) .....               | 1.00   | Brewer's Sermons, a Collection of Sermons and Lectures by G. C. Brewer, Editor of <i>Voice of Freedom</i> . The Lecture on Evolution is a heavy blow against Communism and the Sermons on "Christ our Mediator" and "Christ the Christian's High Priest" expose certain phases of Catholicism ..... | 3.00 |
| Basic Errors of Catholicism, Paul Matthews .....                | 2.50   | Primer on Roman Catholicism for Protestants, Stanley I. Stuber .....  | 2.50 |
| The Two Babylons; or, the Papal Worship, Alexander Hislop ..... | 3.50   | The Popes and Their Church, Joseph McCabe .....   | 1.00 |
| Out of the Labyrinth, L. H. Lehmann ..                          | 3.00   | Crux Ansata, An Indictment of the Roman Catholic Church, H. G. Wells .....  | 1.00 |
| Was Peter Pope? James D. Bales .....                            | .25    | A Discussion Between a Preacher (Leroy Brownlow) and a Priest (Lawrence Defalco) .....  | 2.50 |
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# Voice of Freedom

An undenominational, nonsectarian publication devoted to telling the truth, the whole truth, and nothing but the truth, about the threat to our freedom from Catholicism and Communism.

"Streams of water run down mine eyes,  
Because they observe not thy law." Psalm  
119: 136.

"Ye shall know the truth, and the truth  
shall make you free." John 8: 32.

"Through thy precepts I get understanding:  
Therefore I hate every false way." Psalm  
119: 104.

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VOLUME II, No. 5

NASHVILLE, TENNESSEE, MAY, 1954

\$2.00 A YEAR, IN ADVANCE

## Texas "Missionaries" in Italy

"Recent press reports from Italy have given the impression that there is no religious freedom there. Before jumping to conclusions about the Italians or their governments, let's look at the record.

"A recent survey showed nineteen non-Catholic religious groups active in Italy. Among them are the Methodist Evangelicals with thirty ministers, the Church of England, the church of Scotland, the Presbyterian Church and the centuries-old Waldensians with fifty-eight ministers.

"A number of these sects have large churches in Rome. And on the Via Nazionale stands the zebra-striped Episcopal Church of St. Paul, built in 1879, with the noted mosaics of Burne-Jones. The new synagogue built in 1904 is just across from the Island of Tiber. The Methodists are on Via XX Settembre.

"This proves that Italy is carrying out Article 8 of the 'Fundamental Principles' of its 1948 constitution, which states that 'all religious confessions are equally free under the law.' If any group gets into trouble, the reason must be sought in special circumstances. One such circumstance might well be the way its members conduct themselves.

"The American Protestant Church of Christ, since it arrived in Italy in 1949, has had sporadic but serious difficulties with the Italian Government. These American evangelists, financed by congregations in Texas and other Southwestern states, have been conducting an objectionably aggressive campaign of proselytism throughout Italy for almost five years.

"In *Etudes* for February, the noted historian, Pere Robert Roquette, S.J., reveals the European reaction to the crudity of these American evangelists: 'With outstanding ignorance of European sensibility and sublime lack of tact, they have undertaken a violent anti-Catholic and anti-papal campaign. I have long defended, here and elsewhere, the widest tolerance. However, I must acknowledge that the proselytizing methods of the American ministers in Italy are simply odious.'

"The 'rain of dollars' to finance 'gross attacks' on the Papacy and on Catholicism gives rise in Italy to justifiable charges of American cultural imperialism—and of American boorishness and ignorance as well.

"Conversion by food package, employment of apostate priests, attacks on the prerogatives of the Mother of God, a campaign of defamation against the Roman Catholic hierarchy, misrepresentation of Catholic doctrine on the Holy Eucharist, the Mass, veneration of the saints—these are the methods the Texas Protestants use and Italian Catholics resent.

"Good manners are standard equipment for a missionary. However endowed they may be with American dollars, the Texas evangelists seem to have left their manners back home on the wide open spaces.

"Otherwise, they certainly would understand that in a land where the Papacy, the very heart of ages-old Catholicism, is situated, their uncouth methods are deeply offensive to popular sensibilities.

"The Texas Protestants would profit from a reading of the lesson in missionary psychology which Pope St. Gregory gave to St. Augustine at the end of the sixth century when he sent him off to evangelize England: Respect the history, traditions and customs of the people whom you seek to convert—that is the gist of the Gregorian admonition. It can be found in the second book, chapter two, of Edmund Burke's *An Abridgement of English History*.

"We heartily recommend this as a handbook on missionary manners which our friends from Texas might profitably consult." (*America*, March issue—a Catholic paper.)

## That Church Sign in Rome

GORDON J. PENNOCK

Newspaper dispatches are sometimes misleading unless one is acquainted with the facts related to them. This has been somewhat true regarding the recent removal of the sign from our church building in Rome.

Many people who are largely unac-

quainted with the church have concluded that we are a strange "cult" with little regard for civil laws. The Roman Catholic Church, in *Our Sunday Visitor*, virtually made this charge through its issue of October 12th, 1952. Of course, it just isn't so!

Realizing the situation, we prepared the following letter which was published in *The Bismarck Tribune*, February 27, 1954. We record it here for the benefit of those who may have failed to see it.

### EDITOR, TRIBUNE:

The *Bismarck Tribune* of Saturday, February 13, carried an AP dispatch from Rome, Italy, telling of the defacing of a church in that city by the police. The name "Church of Christ" was "chiseled" from the building. The dispatch further discloses that an AP correspondent was ordered away from the scene and an AP photographer, who photographed the action, was arrested. Thus, it appears that two basic democratic freedoms were violated by the Rome police, namely: freedom of religion and freedom of the press.

In fairness to the Church of Christ, against whom the action was primarily taken, the following facts should be known: (1) The name was displayed on a building owned by a church of Christ. (2) A license had been issued by the "Commune" of Rome authorizing the sign. And (3) the customary tax had been paid. Yet, in spite of this, the sign was removed on direct orders of the Rome "Questura," or police headquarters. Surely we have the right to wonder why?

The same dispatch mentions the dispersion of a congregation of worshippers in Leghorn. For some time, press and radio reports have appeared indicating that the rights of Protestants to freely practice their religion in Italy have been under attack. It has been pointed out upon many occasions that the instruments with which they have been harassed are certain laws which were passed during the days of Mussolini. The disputed question is this: Are these fascist laws still binding, or were they abrogated by the New Italian constitution, which became effective January 1, 1948?

Italy's highest court, the "cassazione," in the week of December 3, 1953, upheld a contention that article 19 of the new constitution is in force and that it abrogates all other previ-

(Continued on page 79)

## Voice of Freedom

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### Among Ourselves

A reader of our paper has inquired who it is that is included in the term "ourselves." He wonders if this means only members of the VOICE OF FREEDOM family, whether it means members of a particular church or just what would be the limits of the word. It could not be intended to include Catholics and Communists who may read our paper—and some of them do—and, therefore, our inquirer thinks it must have some limit, so he suggests that we name the limitations. It would be difficult to name everyone who is thought of when we use the term "ourselves" for the reason that the editor does not know all of those who feel an interest in what we are endeavoring to do and who are willing to help us accomplish the purpose that we have announced, but certainly we do not include our critics and our enemies in this term, but all those who are donating to the cause we represent, all who are praying for those of us who are doing the work and all who are helping to distribute the paper and the tracts that we produce—these, our cooperants and well-wishers, are thought of when we use the term "ourselves."

Probably no public man, whether he be editor, preacher, politician or simply a dog catcher, could expect to please everybody. For that reason the VOICE OF FREEDOM expects to be criticized, ostracized, condemned and denounced by some people into whose hand it may come. We are not surprised, therefore, at any letter we get, whether it is critical or commendatory. We welcome them all and give consideration to every one according as we have wisdom to see the extent to which consideration is due. We have been condemned, both by Catholics and by Communists, and this is to be expected since we are open and above board in our opposition to the threat to our American freedom that comes from both these "isms." When we get letters from either a Catholic or a Communist, we rejoice because we know that our paper has been read, at least, by a few of those whom we oppose or, at least whose philosophy we oppose, and who are, therefore, opposed to us. All the letters that come from the Catholics have not been ugly or harsh, but some of them have been. If we have one issue of the paper that does not have something about Communism in it, then the Catholic readers will write in to remind us that we are supposed to be opposing Communism, as well as Cathol-

icism, and they point out that not one thing was said about Communism in a certain article. On the other hand, we have letters from Communists reminding us that we are showing favoritism, that we defend Catholics but denounce Communists. Any unbiased reader will know that we are not guilty of either defending Catholics or denouncing Communists, except to denounce the ideology or theory of Communism or to denounce the crimes committed by Communists. Judging our fellow men and consigning souls to their eternal destiny is not within the province of this paper.

We have said that we get letters from both Catholics and Communists. This may need modification. The letters that have come in excoriating us for fighting Communism have not all been from Communists, but from Communist sympathizers. It is possible that no one who has ever written us is an avowed, card-carrying Communist. Certainly some of them are not, for some of them profess to be Christians and even some of them profess to be gospel preachers, and yet they are very sensitive about any suggestion that Communists have been "coddled" by some of our elected officials and that Communism has been favored by our government, but surely a man has to be totally blind not to know that this has been true. Surely also, any reader must be entirely unacquainted with present conditions among the "intelligentsia" of the United States not to know that we have people today who are much stronger against anti-Communists than they are against Communists. In fact, we seriously suspect that the letters that we receive come from anti-anti-Communists instead of from Communists. Regardless of who they are, what spirit motivates their manifestation or what action the writers may threaten to take, we are in the battle for the duration. We are unalterably opposed to both Catholicism and Communism, and we expect to tell the truth, the whole truth and nothing but the truth about these "isms" and about the people who espouse either one or who attempt to make defense of either evil. We have met people in years past who contended that they could be both Communists and Christians, but any man who makes that contention is not acquainted with either Communism or Christianity.

Truth is never a pleasant thing to hear when it runs counter to one's prejudices. Prejudice, however, is a characteristic of ignorance and of falsehood. It belongs in the category of that which is false and deceptive. Prejudice is not consistent with either intelligence or with Christianity. The word, according to its etymology, means to prejudge. Therefore, the word indicates that a conclusion has been formed before any thinking has been done or any investigation has been made. Prejudice, therefore, shuts out information and light and forestalls reasoning. If either partisanship or prejudice ever shows its ugly

visage in the VOICE OF FREEDOM, we sincerely hope that someone will point out this defect and help us to correct it.

Sometimes people mistake conviction for prejudice and firmness for dogmatism. Truth is uncompromising, and when anyone takes his stand upon truth, he should be firm and unmovable. Since, however, we are all fallible beings, no one should be so definitely certain that he has the truth that he will not listen to any objection to his conclusion or any reasoning in reference to his position. A definite statement of conviction and an uncompromising opposition to evil should not be looked upon as dogmatism and intolerance. William Z. Foster once wrote a letter to Woodrow Wilson, in which he stated in substance that if Wilson did not change his attitude upon some particular point, Foster could not support him for re-election to the Presidency. Woodrow Wilson wrote a reply to Foster in which he said, "I would consider it a definite honor to have you vote against me." (This is given from memory.) Some people even of that day criticized Wilson for this statement. They thought that he was manifesting an intolerant spirit and was imperious.

There may be as many "liberals," "fellow-travelers" and "Communist coddlers" among the Republicans as among the Democrats, but the Democrats were in power for a period of twenty years, and there is no way for them to escape the blame for what happened during those years. And some very tragic things did happen.

Even some Catholics criticize and condemn Senator McCarthy, we are reminded. Yes, and that is to the advantage of the Catholics. If all Catholics refused to recognize any weaknesses or faults that the man may have and any blunders that he may make and with one consent rushed as a body to his defense, they would be as foolish as the McCarthy enemies are when they fail to recognize the objectiveness of the McCarthy efforts and to commend any good acts that he may have performed. That degree of bitter opposition aligns these critics with the Communists. Just so, would wholesale and clamorous support of McCarthy by the Catholics identify his effort as a Catholic maneuver. All Americanism would be left out and we would have a battle royal—Catholicism versus Communism in the United States Senate. Perhaps there is no design in having a Catholic Bishop speak out against McCarthy, but, none the less, this redounds to the advantage of the Catholics.

When any party member, be he Republican or Democrat, feels that he must defend and support every act and utterance of an elected official just because the official is a member of the party, such a person is too much of a partisan to be a good American, to say nothing of a good Christian.



Frequently people ask about how our work is going. We can report that the paper is doing wonderfully well, that we receive compliments and commendations and that we do receive some material evidences of interest. Some people contribute money to the support of our effort. The paper can continue to go on its subscription price, and there seems to be no prospect that it is in danger of folding up. However, our purpose, as announced in the first issue of our paper, to produce free literature to be distributed all over our land, and even in foreign countries, has not been accomplished to the extent that we would like to see it succeed. We have produced literature, we have distributed thousands of pieces of literature, and we even gave out 60,000 copies of the first issue of our paper, but we proposed in that first issue to run or distribute up into the millions of pieces of literature. We suggested that we would like to have 1,000 individuals contribute \$100.00 a year to this purpose. Needless to say, we have not found those 1,000 individuals yet. Those who have responded have no reason to feel that their efforts have failed. We have evidence that our influence has been felt, our arguments have been heard and that there have been responses to our appeal.

Maybe it will not be out of place here to repeat a portion of an article that appeared in our Volume I, Number 1, which date was January, 1953.

"We can tell the amount of literature that has been distributed, but what good has been accomplished by any one piece of literature, we shall never be able to measure. Our investments, therefore, cannot be reckoned as investments in material things, and profits cannot be shown in dollars and cents. We are engaged in spiritual activity, and we cannot, therefore, measure success by material measurements.

"The names of our donors will not be published, and while we will send a personal receipt direct to each one and will give the financial report to each one, the donors will not even know each other, and the public will not know the name of any donor unless that donor gives out the information himself. We solicit donations from any friend of freedom, from any lover of truth, and from any person who wants to help in this fight but does not want to enlist by name as actively engaged in the combat.

"We have been assured by many people that they will support this effort, and upon such assurances and because of our faith in our principles, we are ready to launch this effort without even money enough in the treasury to pay a typist for getting out our first issue. We will have bills due when this paper is read by those into whose hands it may come.

"Now is the time for our friends to fulfill their promises. This is the moment when each friendly reader should send us his pledge. We want sustaining contributions, that is, we want men to contribute regularly, year by year, to our effort. If we could find only 1,000 individuals who will give \$100.00 a year each, we would have \$100,000.00 with which to spread literature contending for freedom and

informing and warning people against the threat to our freedom.

"Let us not forget, however, that it is not a mere matter of freedom that we are contending for. Our principles are more far-reaching than that, and the truths that we preach go much deeper and have a much more profound meaning than mere political advantage or lifetime blessings. The eternal salvation of the souls of men is at stake. Jesus Christ, our Savior, is the One Whose name must be exalted and magnified. The good tidings which He sent to the world must be told. The conditions of salvation which He authorized, which the apostles announced, which the Holy Spirit inspired, and which the eternal God ratified must be preached. Men must be told that they can approach God through this one Mediator and become first-born children in the family of God. They do not have to approach God through an institution. They do not have to depend upon an ecclesiastical system, and they cannot obtain the forgiveness of their sins for a price given to a priest, just as a man can pay a traffic fine at the police station. Sin is damning, but our Savior is merciful and sinners must repent of their evil, cease from their sins, and come to the Savior on the terms of the gospel to obtain His mercy.

"Will the readers of this paper support this effort? We cannot wait long for an answer. If this first issue of the paper does not bring in money to pay for itself and to enable us to go forward, then we are defeated. You, my dear reader, can make the decision for us. What is your decision?

"Once to ev'ry man and nation  
Comes the moment to decide,  
In the strife of truth and falsehood,  
For the good or evil side;  
Some great cause, God's new Messiah,  
Offering each the bloom or blight,  
And the choice goes by forever  
'Twixt that darkness and that light.  
—James Russell Lowell  
'The Present Crisis'"

## A Catholic Challenges the Editor

By ROBERT DEAN (A Catholic)

It certainly must seem strange to readers of this paper how anyone could ever be a Catholic. To you it means slavery to the Pope and to a multitude of man-made laws that have nothing to do with the teachings of Jesus Christ. It is easy for me to see how you can belong to your church and believe what it teaches, especially when you have little or no knowledge of Catholicism. My purpose in challenging your editor is to show him and you that Catholic doctrine has been distorted through half-truths and deliberate deception by enemies of the Catholic Church. I sincerely believe that certain groups have such hatred for Catholicism that it fathers a disregard for history, on the one hand, and clear thinking on the other.

In this column you will get the truth about the Catholic Church from a Catholic. That is the way it should be. Catholics are accused of idolatry, yet you can turn to the Catholic catechism and find that idolatry is strictly forbidden. Your editor says that in the Catholic Church only the priest may baptize, yet the Catechism says anyone may baptize. Now what can we believe? I hope to present arguments that appeal to your reason; so he who has ears

to hear, let him hear. But let us not engage in side issues which distract from the main issues—such as conditions in Spain, the bad Popes, indulgences, etc.—for if the Catholic Church is the true Church, what do these things matter?

I know that I am free at any time to reject the Catholic Church if it is not the true church. My conscience would prevent me from accepting a false religion, and I must accept what I know to be the true religion. It is my conscience that binds me to accept the Roman Catholic Church, not the Church itself. I further know that if the Church is the true church, I must do what it asks of me. To refuse the Church would be to refuse Christ, for it is His representative on earth. Is this so strange?

I belong to the Catholic Church because its bishops are successors to the Apostles, who originally had care of the flock. A shepherd hands down his authority to another shepherd; he does not tell the sheep to read a book to find out what they must do. I also accept the doctrine these shepherds teach because Christ promised that His Church would not fail. He prayed that they would all be one, and all the individual bishops throughout the world are one in doctrine—a unity to marvel at in the state of the world today—a unity I can find in no other church. The Catholic Church began with Christ; it did not pop up a hundred or so years ago as another new idea in religion. In its worship services it embodies all the natural religious tendencies implanted in man from the foundation of the human race. And when a dispute arises within the Church, the bishops gather together in Rome, where Peter was bishop, just as the Apostles gathered together in Jerusalem when Peter was there. And after the dispute, the Pope gives his decision just as Peter got up and delivered the decision at the early councils. If I am out of touch with the successors of the Apostles, I am out of touch with the Church established by Christ. He appointed Apostles and the Apostles ordained others to carry on the work. That is how the Church started, and that is how it is carried on today. Christ emphasized how necessary it was that one be "sent" in order to preach, and He even deemed it necessary to show that the Father had "sent" Him as He was also "sending" the Apostles. I look for a man who was "sent," for a bishop who can trace his authority back to Christ.

I accept the Catholic Church as the only true church because of the Old Testament prophecies. Twist them as you will, the marks of the Church are clearly outlined. The Church was to have external marks as well as internal marks that would set it apart from all others. One can imitate the Bible and all it teaches insofar as it is possible for man to do. It is easy to establish a "counterfeit church" and call it the church of Christ, simply by imitating the New Testament. But does that make it a true church? God did not want His church to be confused with forgeries.

He knew that men could imitate the New Testament, for such imitation is within their control. In His infinite wisdom, He prophesied its *external* characteristics, for these are more removed from the control of men, and men cannot forge these characteristics. Each church is stuck with its peculiar character, and then the tree can be known by its fruit.

You might say that I am a slave to the Pope, for this is often charged. But I say that you are a slave to the Bible. You are led to do and believe everything it teaches (according to your own interpretation of it), but I say that you do so without good reason. It is my first challenge:

I challenge the Editor to give proof that the Bible is the "Word of God." I believe that it is because the Roman Catholic Church has declared it so. You have no such infallible authority to tell you so. At best, it is a human judgment, and I cannot see how you can base your infallible guide (the Bible) on fallible human judgment. If you accept the testimony of the Scripture writer himself, you are taking the testimony of one witness. Christ himself said that a man's own testimony was not sufficient proof, and even Christ was approved by His Father in heaven.

Christ made no predictions about a Bible. If your premise, about the Bible being necessary as a guide, is true, then Christ omitted mention of the most important, most fundamental, most crucial point of the whole Protestant system. In fact, the Bible, taken only as an historical document, supports the authority of the Church. It mentions the founding of the Church, its mission, its guidance, its preservation from error, and it is called "the pillar and ground of truth." There is no mention of anything to come after it that would be more authoritative than the church itself. If Christ had given us a book and said, "Here, these are inspired scriptures," I would believe. Or, if He established an infallible church that says, "Here, these are inspired scriptures," I will believe. But no scripture, of itself, can convince me that it is inspired, for inspiration must be established on external evidence, or authority.

It is almost unbelievable that you can place your whole argument for religion upon a human assumption: that the Bible is inspired. No matter how lofty, how sublime, how truthful, how beautiful a work is; I can only suspect that it is inspired. There is no way to tell. The whole root of your argument, your very authority and guide, is based upon the assumption that the Bible is inspired—which you cannot prove.

### A Reply to "A Catholic Challenges the Editor"

The above article, written by Mr. Robert Dean, is the one to which we referred in the April issue of our paper when we answered the letter, in which the author asked permission to write some articles for the VOICE OF FREEDOM and yet desired

that his correct name be withheld. This name, Robert Dean, therefore, is a NOM DE PLUME. A reference to the letter and to our answer in the April issue will disclose the fact that we invited him to write with the assurance that we would withhold his name. However, it was pointed out that since he is a "layman," he cannot speak for the Catholics and any argument that he makes will be disowned by the Catholic officials if we answer it in such a way as to make the truth clear to Catholic readers. Nevertheless, for the sake of Mr. Dean, himself, and for the sake of any others who may feel that they would like to reason upon the issues involved and the Roman Catholic Church, we are willing to give Mr. Dean space and then to point out the fallacies in his contentions.

It must be noted, first of all, that Mr. Dean wished to write in order to establish the Roman Catholic claims and to clear that Church of misrepresentations and misunderstandings. He is, therefore, according to his request and expressed purpose, in the affirmative, but even a casual reading of his paper will disclose the fact that he affirms nothing in the sense of offering proof of any claim. He makes strong denials, some emphatic assertions and then closes his paper by issuing a challenge to the editor. The editor happens not to be in the affirmative in this exchange, and he must remind his correspondent that he is undertaking to do something which he, so far, has not done and which his hierarchy will not even undertake to do. If we can make this point clear to him, we will have accomplished our purpose in allowing him to come into our pages.

The answer to the challenge he makes to the editor, as well as to his denials and assertions concerning the Roman Church, will be found in every issue of the paper that we write and in practically every article that we publish. His statements are no different from the statements to which we are replying constantly.

On the matter of the point to be proved, it would be well for our correspondent to state the proposition that he intends to prove and then put his arguments in logical form.

Before the editor now lies a large book, composed of more than 600 pages, which is, or at least contains, a debate that was held more than seventy years ago. That debate was between two editors. One editor was D. B. Ray, whose paper was known as the *American Baptist*; the other editor was a priest by the name of Thomas Enright, who was the editor of a paper known as *Church Progress*. In this discussion the priest affirmed "Resolved that the Roman Catholic Church is the true Church of God." This is what Mr. Dean wants to affirm, but instead he endeavors to switch the point and calls upon the editor to prove that the Bible is the word of God. It is small wonder, however, that he would evade the issue and try to hand the laboring oar to the editor. Priest En-

right found that he had undertaken something that no man on earth could ever prove, and he was ingloriously defeated by the Baptist editor and he quit the controversy unceremoniously.

Now let us give attention to some statements made by Mr. Dean before we give further attention to his challenge.

In Paragraph I, our correspondent states that his purpose is to show that "Catholic doctrine has been distorted through half-truths and deliberate deception by enemies of the Catholic Church. I sincerely believe that certain groups have such hatred for Catholicism that it fathers a disregard for history, on the one hand, and clear thinking on the other." If what he states here is correct, then his task is to correct these distortions, tell the whole truth, expose deception and point out the fallacy of unsound thinking. Instead, however, he indulges in a few bald assertions and then challenges the editor to affirm a proposition concerning the Bible.

In Paragraph II, he tells us we are going to get the truth about the Catholic Church. Then he says Catholics are accused of idolatry, and he shows that the catechism forbids idolatry. There is no question but that the catechism forbids idolatry, but neither can there be any question but that the Catholics practice idolatry. Mariolatry itself is idolatry. The only trouble here is in the definition of the word "idolatry." The Catholics will deny that that which they worship is an idol. Then they will deny that that which they offer to the idol is worship. They will say that it is veneration. If we say that veneration is worship, they will say that it is adoration. If we say that adoration is worship, they will say that this is admiration. It is not any trouble for Catholics to deny their own assertions or even their own doctrines. Neither is it any trouble for one infallible interpreter to contradict another infallible interpreter, and we could prove this without any trouble if we were in the affirmative. Next, Mr. Dean says that the editor has stated that no one can administer baptism except a priest, and then he thinks he refutes this statement by showing that anyone can baptize persons on certain occasions or in certain emergencies. Our correspondent is mistaken as to what the editor said. This editor has never declared that no one but a Catholic priest can administer baptism in the Catholic Church. What we have pointed out is that the Catholic Church regards baptism as one of the seven Sacraments, that all of these Sacraments are committed to the Church and are practiced and perpetuated by the Church and that no other church has these Sacraments and that even Episcopal priests, according to Cardinal Gibbons, are false and while they have the hands of Esau, they have the voice of Jacob (*Faith of our Fathers*), but according to the Catholic teaching others than those who have had "Sacred Orders" can administer baptism. In the VOICE OF FREEDOM for July, 1953, page 99, will be found an article under the heading "Bap-



tizing an Embryo." In this article we show that the Catholics instruct laymen, social workers, doctors and nurses to administer baptism in certain emergencies, and we quote this from a 7-page folder entitled *Spiritual First Aid Procedures for Laymen, Social Workers, Doctors, and Nurses*. The folder was written by Gerald H. Fitzgibbon, S. J., and is published and distributed by *Queen's Work*, 3115 S. Grand Blvd., St. Louis 18, Missouri. Since the editor has published the instructions to laymen and others to administer baptism, he would hardly be found saying that the Catholic Church teaches that no one can baptize except priests. Our correspondent calls upon those who have ears to hear, let them hear. We shall find out now whether or not he has an ear to hear.

In Paragraph III, Mr. Dean affirms that he knows he is free to reject the Catholic Church if it is not the true Church. He says his *conscience* would prevent him from accepting a false religion, and his conscience binds him to accept the Roman Catholic Church as the true Church. He said something about sound thinking in Paragraph I. We wonder if he thinks this statement could be called "sound thinking"! According to Catholic doctrine, the authority rests with the Church and it is infallible. According to Protestant claims, the Bible is the standard and it is the word of God. According to the claims of some religionists called "modernists" or "liberals", who are neither orthodox Protestants nor Catholics, the standard is "inner consciousness" and every man is a law unto himself. He accepts or rejects things according to his taste or preference or prejudice or predilection and calls this his "conscience" or his "inner consciousness". Here our good Catholic renounces both the Catholic position and the Protestant position and falls back upon the atheistic modernistic position and makes his conscience his guide. He knows the Roman Church is the true Church because his conscience tells him so! *Where did we read something about sound thinking?* A Moslem could say that Mohammedanism is right and prove it by his *conscience*. The word "conscience" comes from the two Latin words, *con* and *scire*. *Con* means "together" and *scire* means "knowledge". We get the word "science" from it. Hence, conscience is composed of the sum of one's knowledge. The conscience is formed by the teaching which one has received through life. Conscience cannot testify as to the truth or falsity of any claim; conscience will approve when one does that which one has been taught to believe is right and will condemn when one does that which one has been taught is wrong. So we cannot let Mr. Dean switch standards and ask us to accept the Catholic Church as the true Church because his conscience tells him it is the true Church. Somebody told him it was the true Church before he had a conscience, and now he wants to set up his *conscience as a standard* by which to prove that *the Church is the standard*.

In Paragraph IV, our correspondent simply asserts that the Catholic officials are the successors of the apostles and, therefore, the Catholic Church is the true Church. He must again pardon us for pointing out his omissions and lapses. We deny that the apostles had any successors or that they can have any successors. We affirm and have written a tract to prove the point that the twelve apostles are still upon twelve thrones, and since they have not vacated or abdicated, they cannot have successors. He argues that the Church is one, about which there is no dispute, but then he wants us to think that the Roman Catholic Church is united and, therefore, it is the *one Church*. But the Roman Catholic Church is badly divided, and we have three Churches, named by three different languages, that claim to be *the Church* and offer to prove it by tracing a line of succession. These Churches are (1) Roman, (2) Greek and (3) English, or perhaps better terms would be (1) Latin, (2) Greek and (3) Anglican. None of them can prove their claims and the arguments are always determined by which one can shout the loudest.

We do not deny that the church of the New Testament began in the New Testament day, but we emphatically deny that either one of the three Churches mentioned here is *the church* that the Lord established and in which Paul and Peter, James and John and the other apostles and evangelists were preachers.

Mr. Dean is as deficient in information as he is emphatic in asseveration. Witness the following sentences: "And when a dispute arises within the Church, the bishops gather together in Rome, where Peter was bishop, just as the Apostles gathered together in Jerusalem when Peter was there. And after the dispute, the Pope gives his decision just as Peter got up and delivered the decision at the early councils." For bald assertions, without any basis in fact or truth, these sentences should take the premium.

1. Peter was never in Rome, and there is no evidence that he ever saw Rome, much less is there evidence that he ever acted as bishop at Rome.

2. Peter did not act as chairman in that consultation meeting which was held in Jerusalem (Acts 15). He was only one of the apostles present, and some even addressed the group who were not apostles—Barnabas did.

3. James acted as master of ceremonies and James, not Peter, rendered the decision and wrote the letter reporting the agreement to which they had all come. Where was Mr. Dean's conscience that it did not tell him that he is missing the point here and stating something that does not represent what is even told in his Catholic Bible? Furthermore, even the Roman Church did not have a Pope for about six centuries after Christ, and the Pope was not voted to be infallible until the Vatican Council rendered this decision in 1870, and then all the bishops present did not vote for the measure. More than

eighty voted negative and two of them stayed in the Council and voted negative in the presence of the Pope himself. One of these was Bishop Fitzgerald of Little Rock, Arkansas. All these facts may be found in a tract which the *Voice of Freedom* distributes free of charge to those who will ask for it. The title of the tract is "The Catholic Church an Apostasy, Not an Apostolicity".

In Paragraph V, Mr. Dean says he accepts the Catholic Church as the only true Church because of Old Testament prophecies. Now he is accepting the Bible as his standard and attempting to prove his Church by the Bible, and then he later repudiates the Bible and challenges the editor to prove that the Bible is the word of God. This is the common contradiction with Catholics. They establish the infallibility of the scriptures by the Church and then prove the infallibility of the Church by the scriptures, or at least they think they do. In this paragraph, he claims that the Church will have to meet the pattern given in the Old Testament scriptures, and by this he will prove that the Roman Church is the true church. He says it is easy to establish a "counterfeit church". If he means that it is easy to "palm off" a "counterfeit church" on millions of people, he is correct, for that is what the Catholics have been doing for 1500 years and millions of people accept this "counterfeit church". But if he means that it is easy to prove that a "counterfeit church" is the New Testament church, he is going to find that he is mistaken here, and that is the job that he has undertaken to do. Even his claim here about the Roman Church's being foreseen by the Old Testament scripture is simply a claim. He does not measure the Church by the statements of the prophets; he does not cite the instances and point out the details; in fact, he does not prove anything. He simply asserts something on this point, as he has on every other point. If he gets any pleasure out of making assertions, we are willing to print them, but if he expects the readers of the *VOICE OF FREEDOM* to accept anything on his *ipse dixit*, he will probably find that he is badly mistaken. Perhaps it is his *conscience*, however, that tells him the Old Testament scriptures describe the Roman Church. Do not forget, he has set his conscience up as the standard—not the Bible and not the Church!

The remaining part of Mr. Dean's paper consists in a challenge to the editor to prove that the Bible is the word of God. We have already shown that the editor is not in the affirmative in this exchange and he is under no obligation to prove anything as far as this discussion is concerned. He has affirmed that the Bible is the word of God in debates with atheists and infidels, and his library is top-heavy with books on Christian evidences. The proof that the Bible is the word of God is so abundant that it would take a year to write down all the evidences. We would, however, find that the evidence is divided into several different classifications. Two

divisions would be as follows: *internal evidence*, *external evidence*. The internal evidence would be the evidence that is contained within the book itself that establishes its claim. In other words, the writings have the earmarks of inspiration and of truthfulness. External evidence would be the evidence that we draw from outside sources to prove that the Bible is the word of God. In this classification we would get the testimony of both friends and enemies. We would learn all we could from both history and tradition. We will find quotations from the Bible made by those who were trying to refute it and to destroy it. It is not necessary to offer the proof to Mr. Dean, for he, himself, is under obligations to do some proving, but we will quote an enemy in behalf of the word of God at this time. That enemy is the Roman Catholic Church. It hates the Bible and has done all it can do to destroy it and yet it makes a contradictory claim that it loves the Bible, has preserved it and that we owe our blessings of the Bible to the Roman Church. So if Mr. Dean wants us to cite the testimony to prove that it is the word of God, the testimony of this enemy ought to be final in his eyes. It is the one that his *conscience* tells him is infallible. We could quote the "Encyclical Letter of Our Holy Father by Divine Providence by Pope Leo XIII on the Study of the Holy Scriptures", but instead of giving quotations from that long letter, we will just give what is granted as an indulgence for the study of the word of God, which is found on the flyleaf of the Douay-Rheims Version of the Catholic Bible. Here is what we read on the flyleaf:

#### "INDULGENCES

The faithful who spend at least a quarter of an hour in reading Holy Scripture with the great reverence due to the Word of God and after the manner of spiritual reading may gain an indulgence of 300 days (S. C. Ind., Dec. 13, 1898; S. P. Ap., Mar. 22, 1932).

*The Raccolta*, 645"

If the Bible is not the word of God, then why does the Church, which Mr. Dean's conscience tells him is infallible, call it the word of God and grant indulgences to people for reading the "Word of God"?

Mr. Dean states that the Church is the pillar and ground of the truth, but this is not Catholic doctrine. He is denying that the word of God is truth and yet stating that the Catholic Church upholds the word of God. Now, according to Catholic claim, instead of saying that the Catholic Church is the foundation upon which the truth rests, that it is the mainstay or force backing the truth, they should find somewhere where the Bible says that the Church will be the originator of truth, the revealer of truth, the one or the Body that will make known truth, as it is to be given, in installments through the centuries, instead of setting the Church forth as that upon which the truth, which was revealed once for all to the saints (Jude 3), rests.

Our correspondent said if Christ had

given us a book and said, "Here, these are inspired scriptures, I would believe". It seems strange that Mr. Dean does not know that the Lord Jesus Christ did say that in reference to the Old Testament scriptures, and He said it through His chosen apostles concerning all scripture. Read the following:

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven" (Matt. 5: 17-19).

"Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5: 39). "Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself" (Luke 24:25-27).

"And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; And that repentance and remission of sins should be preached in his name among all nations beginning at Jerusalem. And ye are witnesses of these things" (Luke 24: 44-48).

Jesus also said, "Heaven and earth shall pass away, but my word shall not pass away" (Matt. 24: 35). He said again, "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak" (John 12: 48-50). If the Lord's word will never pass away, then it must have been preserved and the way it was to be preserved was to be written by the apostles who were to teach all the things they had heard Him teach. Therefore, Jesus said, My word will stand through all time and will be present in the Judgment to judge you. Peter, the first Pope (?), said the word of God lives and abides forever, and this is

that word which, by the gospel, is preached unto you." (1 Pet. 1: 23-25). Thus, Peter declared that the word of God, which was being preached by him and the other apostles, would abide forever. Paul, who was a chosen vessel of the Lord, said, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3: 16-17).

If further quotations are needed on this point, we refer our readers to the *VOICE OF FREEDOM* tract entitled "Thus Saith the Lord or Roman Reiteration Refuted".

If Mr. Dean will make affirmative arguments, we will confine our reply to an examination of his arguments and use something like the same space he uses.

## Inconsistency: Straws in the Wind

A unanimously-adopted Senate resolution calls upon churches and synagogues to offer special prayers on Sunday, April 18 (the date of both Easter Sunday and Pass-over observances), for the deliverance from "persecution" of "Cardinal Mindszenty and Lutheran Bishop Lajos Ordass (of Hungary) . . . Cardinal Wyszynski (of Poland) . . . Archbishop Stepinac (of Yugoslavia) . . ." and other clergymen and laymen in Iron Curtain countries. No mention was made of religious persecution in Purple Curtain countries like Spain, Colombia, or Italy; nor did any senator show concern over the impropriety of civil legislators in the United States (where separation of church and state is a constitutional precept) telling religious groups when and how to pray.

"Sacrilege" remained one of the grounds on which movies may be censored in Maryland as the state legislature tabled a bill by Baltimore Delegate Jerome Robinson to change the law. Robinson's bill would seek to make the state law "conform with recent U. S. Supreme Court decisions" by striking from the law the words "sacrilegious . . . inhuman or immoral, or such as tend, in the judgment of the Board (of censors), to debase or corrupt morals or incite to crime." This would leave "obscene or indecent" as the key words defining censorable movies. (On May 26, 1952, the Supreme Court ruled that the concept of "sacrilege" cannot be made the basis of government censorship under our system of church-state separation, and overturned a New York State ban on the Italian motion picture, "The Miracle." See "Church and State Newsletter," July, 1952.)

—Church and State.

#### OBSERVATIONS

The above paragraphs, clipped from *Church and State*, are well worth your attention. We note here that the United States Senate has unanimously adopted a resolution calling people to prayer, and the day of prayer is set as April 18th. It is not out of harmony with the traditions of our country for the President of the



United States to call upon the people to pray and to set a day as a day of prayer. Perhaps there could be instances cited where the United States Senate has taken action similar to this in our history. It could not be thought of as inconsistent with our principles of religious freedom and the separation of Church and State for our officials thus to recognize our need of prayer and to look to Divine guidance and to call for Divine help in our tragic time or in any time of need. The founders of the republic recognized God and prayed for guidance even in writing the Constitution of the United States. We also printed upon the coinage of our country the expression, "In God We Trust". This does not indicate that the United States recognizes any organized form of religion and, therefore, puts some ecclesiastic body or power above the civil powers or even on a par with civil powers. Neither does it mean that these civil powers are wanting to constitute themselves an organized authority in religion and, therefore, to issue decrees or to write encyclicals. In this view of the matter, we do not criticize our Senators for setting apart a day of prayer and for calling upon the people to pray.

It is pointed out, however, in the above clippings, that these Senators did attempt to tell people not only when to pray, but how to pray and specified certain things for which they are to pray, and it will be noticed, as it pointed out in the clippings, that those for whom they ask us to pray are the ones being persecuted by Communistic powers. They make no mention of those who are being persecuted or murdered by Catholic powers. Why do Catholic bishops who are being imprisoned and persecuted, perhaps tortured, deserve our prayers any more than those who are having their church buildings burned and members of their families murdered by Catholics? This is simply a straw in the wind. It very clearly indicates the influence that organized religion has over our Representatives, therefore, over our government, and one would have to be somewhat blind not to see that this power has come as a reaction against Communism and the horrors that are being committed by the Communists in Iron Curtain countries. Here again we can see the "war to the death" that is on in the world between Communism and Catholicism, and we can see that good officials, who see the menace of Communism and the injustice that is found in Communist countries, to say nothing of the mad determination to destroy religion, are caused to overlook the same type of injustice and brutality that is practiced by the Catholics in Catholic countries. Here again we must remind our readers of the advantage that the Catholics are taking of the situation that has been created by the mad misbehavior of Communists in the world. As the world turns against Communism, the Catholics are endeavoring, by every means at their disposal, to create the impression that the alternative is Catholicism.

When calling our people to prayer, why not just quote the apostle Paul and let him tell us for whom to pray? See

"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority (high place); that we may lead a quiet and peaceable life in all godliness and honesty (gravity)" (1 Tim. 2: 1-2).

"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" (Eph. 6: 18).

"Be careful for nothing (in nothing be anxious); but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God" (Phil. 4: 6).

### Protestants' Charges of Persecution Called "Largely Fabricated Myths"

LA CROSSE, Wis. (NC)—The much publicized charges by some Protestant groups of persecution in South America "are largely fabricated myths," a priest-editor declared here on his return from a six-week, fact-finding tour of Latin America mission areas.

Father Anthony P. Wagener, editor of The La Crosse Register, newspaper of the La Crosse diocese, told a dinner meeting of the La Crosse State College Newman Club:

"Many Protestant missionaries are genuinely dedicated in their efforts to improve the social conditions. It is unfortunate that the indiscreet activities of a few should jeopardize Latin American-U. S. friendship and relations."

#### No Substantiation

Father Wagener said he expressly investigated the most publicized of the Protestant charges and "I was unable to substantiate a single bona-fide case of Protestant persecution in South America." He said he found a number of instances of "suppression of Protestant activities," but added the suppressions were "a direct result of the Protestant group taking an active part in the country's internal political affairs."

He said he investigated the report of the stoning of a Baptist temple in Bogota, Colombia. He reported that "a number of responsible Colombian and American residents in Bogota have well-founded suspicions that the Baptist group deliberately instigated the stoning episode to gain favor and arouse sympathy in the United States." Father Wagener said the Baptist group interrupted a religious procession and aroused the anger of Colombian youth, who stoned the temple. He said: "This incident was in no way master-minded by native priests or responsible Colombian officials."

#### Unchallenged

The priest-editor declared that those Protestant groups which restrict them-

selves to religious activities and refrain from interference in domestic politics "are unchallenged in their proselyting."

Methods employed by some Protestant groups in Ecuador "are jeopardizing friendly relations" with that country, Father Wagener said. He cited the case of a radio station in Quito, one of the most powerful in South America. He said the station is maintained by some 40 U. S. Protestant denominations and is used for "violent propaganda purposes."

Father Wagener said one American firm engages in proselytizing in connection with its work in South America. He said of this construction firm working in Peru:

"There is much evidence that this company, through offers of jobs and money, is persuading Peruvians to defect from the Catholic Church and join the Protestant religion. This activity is resented deeply by the Peruvian Church and State leaders."

#### Educational Bribes

The priest-editor said that some Protestant mission groups are using "educational bribes" in proselytizing. They operate schools and require that students be enrolled in a Protestant sect. Father Wagener said. Some submit to this pressure, he said, because of "the prevailing, intense desire" of the South American upper class to learn English.

Based on his first-hand observations and conferences with people from all walks of life in Colombia, Ecuador, Bolivia, Peru, Chile and elsewhere, Father Wagener listed the following conclusions.

1) Above all South America needs from the U. S. understanding, not sideline, destructive criticism.

2) The average South American wants and needs Americans' friendship, but will not accept it at the price of his country's economic independence or religious heritage.

#### On Right Road

3) South America is on the right road toward rectifying the grave social injustice that has plagued that continent. The task will require much time, effort and patience.

4) The shortage of priests throughout South America is utterly appalling. Native vocations in some countries are at a gravely low ebb. As a stopgap, many more thousands of priests and nuns are needed, particularly from the U. S. Meanwhile native vocations must be developed.

5) The U. S. Catholic missionaries, throughout South America are the best ambassadors the U. S. now has in Latin America. This is recognized by every competent South American leader.

6) Trade and tariff barriers must be lowered immediately if the U. S. is to retain the meager friendship we officially now have in South America.

7) Some U. S. newsmen's superficial stories on South America have been most detrimental to South America-U. S. friendship.

8) The threat of communism, particularly in Bolivia and Argentina, is very real, even though ostensibly the party is

officially outlawed. The U. S. must tread carefully in aiding conscientious South American leaders to combat this menace. —*The Southern Cross*, Thursday, February 18, 1954.

### Observations Concerning the Catholic Claim About the Persecution of Protestants in South America

This issue of our paper carries a clipping from *The Southern Cross*, which gives the Catholic explanation and fabrication concerning the persecution of Protestants in South America. The Priest who is responsible for this article is himself the editor of another Catholic paper, known as the *La Crosse Register*, a diocesan paper of La Crosse, Wisconsin. This Priest-Editor claims to have visited the South American countries and made first-hand investigation concerning the reports about the persecution of Protestants in that part of the world.

This, therefore, will be a satisfactory explanation to all Catholics and to all uninformed non-Catholics who cannot even conceive of Catholicism itself as an organized falsehood, whose claims always, not only in this age but in every other age, concerning Catholic persecution and Catholic domination are fabrications and falsehoods. This Priest could have made this same speech without any visit whatever to the places where the persecution has taken place. Any Priest in the world could have made the same explanation, branded the charges as myths and fabrications, accused those who have died for their faith of being Communists, interfering with the political affairs of the country and of making violent and unjustified attacks upon the Catholic Church. The fact that the Priest went down into that country, came back to make the report, only adds speciousness to his report and, therefore, gives it the face of being a factual report made by a first-hand investigator. This is part of the strategy and the cunning of Catholicism.

#### Newspaper Reporters

If any readers think that our charge that this Priest's report is inaccurate and is not at all a factual report, is a harsh charge against the Priest, let such readers notice that this Priest himself makes the same type of charge against newspaper reporters who have been writing about the atrocities committed in South America by the Catholics. He says, "Some U. S. newsmen's superficial stories on South America have been most detrimental to South America-U. S. friendship." So we are now to discredit the Associated Press reports and the reports that are written by any newsmen concerning Catholic persecution! These reports were not made by a Catholic Priest, and, therefore, they are false! A Catholic Priest must not be questioned, although he is a party to the dispute, belongs to one side of the war. Nevertheless, he must be looked upon as

unbiased, not "superficial", but an honest investigator who tells the truth, in contrast with unbiased newsmen who report actual facts. Not only is the Priest, therefore, calling upon the public, even the United States government, to accept him as just such a reporter and an honest investigator, but, of course, he is looked upon by all Catholics as a representative of God Himself and his word is equal to a voice from the stars—equal to a pronouncement of the Infinite God—and for anyone to question what this man says is, in the eyes of a Catholic, presumption and blasphemy, and such persons ought to suffer the same torture that the Catholics have always inflicted upon any opponent of Catholic fable in any country where they have the power to inflict such punishment.

#### False on Its Face

If we had never read any story concerning the persecution of Protestants in South America and if we had been wholly uninformed about such punishment until we read this Priest's report, we would know that his report is not true. If this information were the first intimation that we had ever had that Protestants had been persecuted in South America, we would know that this explanation of the persecution is false. Let us observe three points upon this.

Concerning the persecution of missionaries of the "Church of Christ" in Italy, the Catholics have explained that other denominations are not being persecuted and that this group is the cause of the persecution (1) because they refuse to recognize the order of civil officers, (2) they are Communists, and (3) they make violent and vicious attacks upon the Roman Catholic Church and some irresponsible Catholics retaliate.

Here we find the Baptists the chief offenders in South America, and they are charged with interfering with political affairs, of being aligned with Communists and of making vicious attacks upon the Catholics. But the most absurd statement made in this connection is to the effect that the Baptists and others have instigated this persecution in order to lay the crime on the Catholics. In other words, the Baptists have burned down their own church buildings in order to get to charge this against the Catholics. But this is not the limit of the absurdity. We know that Protestants have been murdered by the dozens, if not by the hundreds, in South America, and this is not a false report. These are reports that are made by honest newsmen and religious investigators who are not Catholics, but now, according to the Priest, these poor people who died for their faith got some of their friends to kill them so they could be reported as martyrs and charge the crime to the Catholics! Thus, instead of being martyrs and dying for their faith, they are deceivers and died in order to put over a hoax and to impose an imposture on the world. If even Catholics can believe a tale like this, it is just another evidence of the com-

plete control that is exercised over their minds and bodies, souls and spirits by the monstrous system of which they are victims.

#### Interfering in Politics

In any Catholic country the civil rulers are always subordinate to the religious rulers, and even a king or a dictator has no more freedom than any other subject of the Pope on earth. He is required to punish heretics, even by putting them to death, when the Church pronounces them heretics. He is obligated to suppress any religious teaching that the Catholic Church calls error or heresy. Therefore, when anyone teaches the truth which the civil ruler has ordered suppressed, that one is bound to be in rebellion to the edict of the civil ruler. Therefore, he is interfering in politics. The Catholic Church, therefore, can always blame the civil authorities for any punishment that is inflicted upon Protestants and contend that the Church had nothing to do with it. Since the Catholic Church is both a political organization and a religious organization, it can claim the right of religious freedom in the United States and claim, therefore, that it is exempt from any Congressional investigation and is protected by the Constitutional provision that guarantees religious freedom. At the same time, it can work to control the politics of the United States under the guise of religious teaching and under the exemption guaranteed by the Constitution. In other countries it can control the politics and have people murdered because they claim religious freedom! Their religious freedom in a Catholic country is *treason* because, being directed against the Catholic Church, it is also stigmatized as against the civil ruler for the civil ruler, being a member of the Catholic Church, is under allegiance to it *first*,—*above everything else*. Thus, the Roman Church is a hydra-headed monster, a religio-political machine, and it represents the *nth* degree of satanic ingenuity.

#### Preventing Communism

The Priest says that the Protestants are aiding the Communists in their effort to take over the South American countries, but instead Catholic domination and Catholic atrocities are the direct cause of Communist uprisings. The corrupt rule of Catholicism in any country is the cause of the awakening of people to their own rights, and in many countries they feel that Communism is the only remedy for Catholicism. Therefore, instead of Protestant groups aiding Communists, true and enlightened non-Catholic missionaries will show the poor, deceived and oppressed people that they may be free men and women and not be dominated either by a Communist dictatorship or a Catholic dictatorship. Both these *isms* are authoritarian, both are dictatorships and both, therefore, destroy all freedoms when they have the power to do so. If the Communists should take over a South American country, the Catholics would form a concordat with the Communist power and permit Catholic peo-



ple to belong to the Communist party. Catholicism is not the remedy for Communism, but it is the cause of Communism, and its corruptions, its domination and control of people is the strongest argument that any Communist can make against all religion and against democracies where such corruptions are even tolerated.

#### South American-United States Friendships

This Priest-Editor, who professes to have investigated conditions in South America, presumes to tell what would have to be done in order for the United States to retain the friendship of the South American countries. And what is it that the United States will have to do? It will have to suppress newsmen and not permit them to report facts! It will have to sanction the action of the other civil rulers who burned church buildings and murdered Protestants! It will have to send aid to South American countries, and especially will it have to send Catholic missionaries to those countries! The Priest admits that there are injustices that need to be corrected, but he claims that the Protestants are using bribes, instigating uprisings, committing crimes and getting themselves murdered in order to proselyte people from the Catholic Church. The Catholic missionaries will work in perfect harmony with the rulers of the country and will, therefore, not bribe(?) the people by giving them education or any other advantages of which these people have been deprived by the Roman Catholic Church.

#### Roman Catholic Missionaries

To send Roman Catholic missionaries to a Roman Catholic country would be like sending Shintoists to China, Communists to Russia, Buddhists to India or Medicine Men to Africa. When Catholic missionaries go to countries like India or China or Russia, do they feel that they are interfering with the authorities of the land, with the traditions of the people, when they teach them against Shintoism, Buddhism, Moslemism or atheism? If they feel that they have a right to invade countries that are controlled by any of these *isms* and proselyte the people to the Roman Catholic Church, with what consistency can they oppose by force Protestant missionaries in a Catholic country? Even Catholics ought to see this point.

But here is a truth which may be unbelievable to some. The Catholics can go into countries and adopt their superstitions and not convert the people from ignorance and give them education and enlightenment and not relieve them from their superstition and soul-benumbing idolatry and fears; they will simply substitute some new images, teach them some new ceremonies, mumble some different phrases and allow them to retain their idolatry and superstition and ignorance and only change their allegiance from some imaginary god to a real flesh-and-blood man, who is called the Pope in Rome.

#### The Investigation Farce

As the Priest-Editor brands the factual reports given to us by honorable news

agencies as fabricated myths, we return the compliment by branding his report as a deception and a false claim. The Priest could have made this report without ever leaving our continent or the continent of Europe. He could have given all the explanations, all the reports, all the suggestions and all the advice that he did give without ever going to South America. If newspaper reporters have given fabrications, the only difference between them and the Priest is that he gives *prefabrications*. His fabrications have been previously made by the canon laws, by the traditions and the basic falsehoods of the Catholic Church. They are always ready for distribution when any charge arises against the Church. The Church itself is false, and it is the embodiment of all falsehood.

### Letters

Katiduan, Kabacan  
Cotabato, Philippines  
February 10, 1954

Dear Brother Brewer:

I've read your fine religious magazine, the *VOICE OF FREEDOM*, dated December, 1953. The different articles written by our several brethren that were written therein which I read, increased my knowledge about spiritual things. This issue was given to me by Brother Fabian Bruno when I visited him last week. This kind of religious publication is the thing we need in the Philippines. This paper encourages us much to fight harder against the Catholics and other "isms" because in it we shall know all their errors.

Brother, how I wish I could receive every issue of your magazine. But sorry I can't secure money for my subscription. I'm a poor preacher of the gospel. But if you could look for a kind brother to pay for my subscription, I would appreciate it very much. If you could send us by bundles, so much the better. Besides this, I wonder if you could send me some books that could help me much in preaching the gospel. If you could also send some copies of debates you have, I would be very glad.

May our heavenly Father bless all your efforts in preaching the gospel and telling the truth, the whole truth, and nothing but the truth, about the threat for our freedom from Catholicism and Communism.

Your brother in Christ,  
SANTIAGO O. RAMOS

(Who will help us supply this brother with literature?—Editor.)

Bob Haddow  
5413 Baldwin Avenue  
Temple City, California

Freedom Press, Inc.  
P. O. Box 128

Nashville, Tennessee

Dear Brother Brewer:

I enjoy reading the *VOICE OF FREEDOM* very much. I like the articles written by converted Catholics, as they seem more personal and will likely influence Catholics more. Letters and their answers are good, too.

Catholics believe that salvation is only in the Church. Of course, the Bible teaches this; but they have to be shown that this Church is the Lord's and not the Roman Catholic.

I've read your article about your experience with the Catholics while you were in Lubbock, Texas, in your book *Forty Years On the Firing Line*. I think it worth republishing in the *VOICE OF FREEDOM*. Why don't you publish a challenge for a public discussion in every *VOICE OF FREEDOM*, stating some propositions? The Catholics are one people I think we should seek debate with. We, who are Christians only, are the only ones who can successfully meet the Catholics on all points. If they continually refuse to meet us in debate, they will lose face with their own people and the public as well. If we can get them to debate, what a great amount of publicity the church gets, as well as teaching people the truth. I am a shut-in, so haven't much money, but I can pray.

Sincerely in Christ,  
/s/ BOB HADDOW

(Who will join this brother in his prayer?—Editor)

219 W. Harrison  
Rensselaer, Indiana

G. C. Brewer, Minister  
Voice of Freedom  
Dear Brother:

We noticed you are lecturing on "Is Catholicism a Greater Threat than Communism?" Catholicism has been a special study of mine and my father also, so could you send my husband and me a copy of this lecture? He is 81, and so he cannot preach much any more; we would love to read this, as we could not come to Tennessee.

How much is your *VOICE OF FREEDOM*? Also, could we have a sample copy, as we might like to take it if it is not too much, as we do not have any income?

We ask God's blessing and give you great strength and power to fight this growing menace to our country; I mean Catholicism.

Your sister in Christ  
/s/ MRS. M. F. PRUETT

(Another opportunity.—Editor)

### An Ominous Note

Virtually unnoticed, but of tremendous importance for the future, is a recent change made concerning (the training of) our nation's diplomats. Previously, young men of the staff of the State Department, as well as Army and Navy officers who are expected to rise to top levels, have received their advance training in the Foreign Service institution conducted by the State Department.

Now, however, this school has been closed, and from now on our nation's diplomats will get their post graduate training in the Foreign Service School of Georgetown University. This is a *Roman Catholic school* administered by the Jesuits and under the headship of the Priest (who is responsible to the Pope). With all the

nation's top diplomats-to-be taking their advance training from a Roman Catholic institution, you can imagine the attitude they will have in countries like Italy when complaints are lodged relative to Roman Catholic persecutions. Thus, Roman Catholicism continues its endless quest to gather more and more political power . . . This event and multiplied others of kindred nature . . . bodes ill for every man who prizes freedom.

MALCOLM P. HINCKLEY  
Bulletin, 9th Avenue  
Church of Christ  
St. Petersburg, Florida

### Oil for Public Schools Only

When Protestants and Other Americans United (for Separation of Church and State) issued a warning last fall against the amendment of Senator Lister Hill (D.-Ala.), which would give federal aid to education out of revenues from oil and gas resources of the Outer Continental Shelf, the organization met with "widespread response" among local church and fraternal groups "which adopted resolutions on the subject and sent them to Capitol Hill."

Now, POAU again is calling on its support to rally against the Hill amendment. POAU officials say it still is objectionable to Protestants because it omits the use of the word "public" from the schools that would get federal aid, in case it were to pass.

Glenn L. Archer, executive director of POAU, again has publicly urged "friends of public education" to get in touch with their Congressmen on this issue. He says that "the stage has been set for a new struggle in Congress over the question of federal aid to education." The measure in controversy is S. 2763, which calls for "grants-in-aid to primary, secondary, and higher education."

(CNS)

### Preview

Two of the three dogmas defined by the Roman Catholic Church since the Council of Trent (1545-63) have concerned the Virgin Mary: her Immaculate Conception (1854) and her Assumption into heaven (1950).<sup>\*</sup> Last week the Very Rev. John A. Flynn, president of Catholic St. John's University in Brooklyn, told a Marian Year convocation that the Virgin might be due for still further doctrinal recognition within the next 100 years or so. It is "not unlikely," he said, that Mary will be "proclaimed in a definition of doctrine as Co-Redemptrix of the human race, that next the dogma of Mediatrix of all graces may be promulgated, and that finally the definition of her queenship, as participation with her Son in the power of ruling the World, may be proclaimed."

Theologians agree, Father Flynn added, "that these are definable. It is likely that all three of these may come to realization before another century passes because the

importance of Mary in the universe has come more and more to the fore."—*Time*, 3/22/54, by permission.

## Questions By a Protestant, Answers By a Priest, Observations By the Voice of Freedom

Reference to the April issue of the *VOICE OF FREEDOM* will explain the questions and answers and our observations, which are to be continued in this issue and following issues of the paper until the entire twelve questions have been disposed of.

### Question No. 2—Does the Catholic Church encourage Bible reading?

**Answer**—It not only encourages it, but urges it. Portions of the Bible are read every Sunday at the Catholic services, and the people are urged to have a Bible in their homes and read it frequently, even daily. Bibles can be obtained at bookstores. It was the Catholic Church which preserved the Bible for posterity during the Middle Ages.

### Observation

In answering such questions as this, the Catholics always use duplicity, that is, they are guilty of a fallacy which practically amounts to a falsehood. They do encourage Catholics to read the Catholic Bible, and in this sense they are telling the truth. But when a Protestant asks concerning the Bible, he has in mind the Bible that we all read and not one that has been pronounced infallible, both as to its books and its translation, and we know that the Catholics do not encourage people to read any Bible except the one that they approve. We have instances of this with which we could fill up our entire paper. Some of these are cases that have come under our direct observation, and some individuals have been given Bibles by the editor of this paper, only to have those individuals come and bring the Bibles back telling him that the priest would not let them keep the Bibles and read them. So in view of the fact that they are talking about a special Bible and restricting their people to that Bible and then restricting them as to their understanding of it, the answer may be considered as correct. But, of course, these limitations and restrictions were not understood by the man who asked the question and they are not known to the public who reads the answer to the question. Therefore, the answer is misleading and false. The Catholics have murdered people for reading the Bible, have murdered others for translating it into a language that the people could read and confiscated whole editions of the Bible and burned them at public burnings, and yet they want the public to think that they are the friends of the Bible and that they preserved it and encourage everybody to read it.

A cardinal principle with the Catholics is that the Bible must be "officially interpreted." They strenuously oppose what they call "private interpretation." The Bible must mean to the man who reads

it only what the priest says it means—nothing more, nothing less. Even translators of the Bible are so trammelled and restricted by the authority of the Church and the "articles of faith" that they cannot give a true rendering of the words they are translating. In the January issue of the *VOICE OF FREEDOM* we cited an instance of this kind. We here re-publish what was said on page 2 in the issue for January, 1954, and with this we shall consider Question No. 2 completely answered.

### "Adolphos and Adolphee"

"There is no better illustration of how completely an 'article of faith' controls the minds of Catholics, even leading them to change a word from its normal meaning to suit the 'article of faith,' than the following:

"The Catholic New Testament printed by the Macmillan Company in 1945, which translation was made by Francis Aloysius Spencer and approved by the Church, is, as a whole, a good translation, but wherever a point of Catholic doctrine is involved, we see that the translation is affected and usually there is a footnote of justification for any change. In this version, Matt. 13: 54-57 reads as follows:

'And he came into his own country and taught them in their synagogue; so that they were struck with astonishment, and said, "Where did this Man acquire this wisdom and these powers? Is he not the son of the carpenter? Is not his mother called Mary? and his kinsmen James, Joseph, Simon and Jude? And his kinswomen—are they not all with us? Where, then, did this Man acquire all this?" And they took umbrage at him. Jesus, however, said to them, "A prophet is not without honor except in his own country, and in his own house." And he did not work many miracles there, because of their unbelief.'

"Then at the bottom of the page we have this footnote:

"And his kinsmen." In Hebrew phraseology cousins were called brothers and sisters. As the perpetual virginity of the Mother of God is an article of faith which follows from Luke 1. 34, and is supposed in John 19. 26, 27, it would be heresy to say that the persons mentioned in the text were the natural brothers and sisters of Our Lord. It is commonly supposed that they were the children of Mary, the wife of Alphaeus (or Clopas), and cousin, or possibly sister, or sister-in-law of the Blessed Virgin.'

"Here the word for 'brothers' is the plural of *adolphos*, and the word for 'sisters' is *adolphee*. These words occur many times in the New Testament, and at all other places even this Catholic translation renders the words 'brothers' and 'sisters.' But here, if the word were allowed its natural meaning, the meaning that this translator gives it everywhere else, it might be susceptible of being construed as a conflict with an 'article of faith' and this would be heresy. In other words, it is heresy to tell the truth in the Catholic view. Hence 'Kinsmen!'"

Question No. 3—Why don't Priests marry?



**Answer**—Because Christ, the great model of priests did not marry. Priests wish to follow the example of Christ. St. Paul, the great follower of Christ, tells us that he was not married. "But I say to the unmarried and the widows it is good for them if they so remain, even as I am." (1 Cor. 7: 8.) St. Paul also gives a good reason why priests should not marry. He says: "He that is without a wife is solicitous for the things that belong to the Lord, how he may please God. But he that is with a wife is solicitous for the things of the world, how he may please his wife, and he is divided." (1 Cor. 7: 32, 33.)

#### Observation

The fact that priests do not marry could not be considered a sin, as people are not compelled to marry in order to be Christians, but that marriage is the normal state for normal men and women is shown by the fact that God in the beginning said that it was not good for man to be alone and created a helpmate for him. Also the apostle Paul, in the very chapter that the priest cites in the above answer, stated in the first verses that marriage was to prevent fornication, or at least it was one of the ways of preventing sinful relationships between men and women. Also, when the apostle Paul laid down the qualifications for a bishop or an elder, (and the word *presbuteros*, which means "elder," is by the Catholics translated "priest")—when, therefore, Paul laid down qualifications for priests, he stated that each one must be the husband of one wife (1 Tim. 3; Titus 1). Paul's instruction about the unmarried man or woman being able to give all of his time or her time to the Lord, whereas the married person has to give concern and consideration to the partner, may have some application in a man's dedication to the service of the Lord, but to say that Paul gave this as a law forbidding marriage would be to pervert the teaching of the apostle Paul. In speaking of young women in the 5th chapter of 1st Timothy, Paul requires that they marry and rear children. Also, in instructing the aged women how to teach the younger women, he again implies instructions concerning wifehood and motherhood. Now if we take Paul as telling women to marry and yet go to the 7th chapter of 1st Corinthians and find him telling men not to marry, we will leave the apostle in a rather illogical predicament. Women cannot marry and rear children without men. We must see, therefore, that Paul's instruction in the 7th chapter of 1st Corinthians must be looked upon as having some special application. The explanation is found in verse 26. Because of the distress that was upon them at that time, because of the condition in which the world was then, Paul thought it best for people not to marry, and this applied both to men and women. To make a general application of it would be to pervert the teaching of the apostle and cause him to contradict himself.

**Question No. 4—Does it matter what a person believes, as long as he leads a good life?**

**Answer**—Yes, it does matter. No person who is striving to live a good life can neglect to consider the claims of God, our Creator. A person who is just and honest to his fellow men, but who neglects the worship of God is not doing his entire duty. Justice and honesty demand that we fulfill definite obligations to our Creator as well as to our fellow men. There can be no true Brotherhood of man, unless we recognize the Fatherhood of God.

A good person should try to know what God has revealed to us and accept God's word when he knows it.

Jesus, Who is God, taught a definite religious creed and founded the Catholic Church whose visible head is the Pope, the successor of St. Peter, to carry on His teachings. He told His Apostles, the first priests of the Catholic Church, "to teach all things whatsoever I have commanded you." (Mark 16: 16.)

#### Observation

We accept the first part of the answer to this question. It does, indeed, make a difference what one believes. It cannot profit anybody to believe untruth. It is dangerous to be in error in matters that pertain to the soul, but here again the standard of truth must be determined. Of course, the priest makes the Catholic Church the standard and asserts that Christ founded the Catholic Church and made Peter its pope and then ordained that Peter should have successors, etc. Peter never knew that he was the pope; he never used the term "church" in all of his writing or speaking and never was in Rome so far as any record we have is concerned, and this is just another statement of the Catholic fable. The apostles had no successors, because they were witnesses of the death, the burial and the resurrection of Christ and people cannot succeed witnesses. Only those can be witnesses who witnessed or saw the things concerning which they testify. The word of God is our standard, and by it we must measure all teachers and all teaching through all ages (Matt. 24: 35; Gal. 1: 1-8; 1 Cor. 14: 37; Jude 3).

#### Question No. 5—Why does the Catholic Church oppose communism?

**Answer**—Because Communism is a totalitarian system that denies the existence of God and fundamental human rights such as "life, liberty and the pursuit of happiness" to which the Declaration of Independence refers. It makes a man a mere slave of the state, denies his right to own property, and his right to freedom of religion, speech, and the press. It advocates the overthrowing of the government by force and gives its first allegiance to Russia. From this it can be seen that Communism is not a mere harmless political party.

#### Observation

Again we are glad to agree with the priest's answer to this question. His statements here concerning Communism are absolutely correct. We agree that Communism is a totalitarian system, but we also know that the Roman Catholic Church is an authoritarian Church; it is a totalitarian power. Catholics do not allow religious freedom in countries where they are in control and, therefore, their op-

position to Communism on this ground is just the opposition of rival powers or competitive forces. This is the sense in which we think of Communism and Catholicism together and think of each one as a threat to our American freedom. We do not say that Catholics are like Communists in other respects or that Catholicism would change our economic system. The point of similarity, and the only one with which we care to deal, is the point here made that both systems are authoritarian or totalitarian.

#### Question No. 6—Does the Catholic Church engage in politics?

**Answer**—When the question involves no moral issue the Church does not engage in politics, but if some moral issue is involved as for example freedom of religion, lynching, etc., the Church is interested to see that the rights of God and man are protected.

#### Observation

The only observation that we care to make upon this answer is that the Church engages in politics only when moral issues are involved. On this point if we should think of the church as composed of Christians and Christians acting on their own initiative or according to their own choice and responsibility, then we would say that it is right for Christians to engage in political discussions and campaigns and to study political issues and help to decide them when points of morality are involved. But two things should be pointed out here. The priest speaks of the Church acting as a body. He spells the word with a capital "C" as they always do and concludes, therefore, that the Church, as an organized force, may take part in political elections and discussions. Furthermore, he says this may be done when questions of morality are involved, but again we see that what is moral or not moral is decided by the Church, not by individuals. It is decided by the authority. So when the question involves moral behavior, according to the Church's definition, the Church may participate in political affairs, but the Roman Church has never considered temperance or prohibition a moral question and, therefore, never took part in any efforts to prohibit the manufacture and sale of intoxicating drinks. The Catholics did, however, both as individuals and with the sanction of the Church, participate in this affair in that they were against prohibition before the laws were enacted and for the repeal of the laws after they were enacted. So we see that the priest's answer here is not so innocent after all since the Church can decide that which is moral and then elect to participate in political affairs on its own definition to the extent that it chooses to participate. Thus, the Church in such matters becomes the Attorney General, the judge and the jury, determines the issue, defines its action and pronounces its position. What the Church does is done by the authority of the hierarchy, and the individual Catholics have no choice but to obey or be damned.

## Marxism and Morality

By J. D. BALES, Ph.D.

The purpose of this study is to explain the moral outlook of the followers of Marx, Lenin and Stalin. Although it is the author's opinion that to expound the Marxist moral code is to expose it, this study does not give a critical analysis and detailed refutation of the system. Thus there will be no elaboration of whatever truths Marx warped and used nor of any injustices in society against which he may have reacted. Often we shall simply let the Communists speak for themselves.

### The Fundamental Importance of the Moral Outlook

Concerning any man or society it is important that we rightly answer two fundamental questions. First, what is their goal? Second, what means are they willing to use to reach it? When we know these things we know the direction that they will take and the way or ways in which they will be willing to act. How they will treat others will be determined by their actual goal and means.

One's philosophy of life, and the moral outlook which is embraced therein, determines the end for which one lives and the means by which he operates.

It is of tremendous importance for the well being of free men that they understand the philosophy of life of the Communists. An understanding of the Communist's present conduct, and a prediction of his future possible action, cannot be very reliable unless we understand the moral code which his philosophy authorizes. As Martin Dies observed: "It is impossible to understand the tactics and statements of Communists and their fellow travelers unless their very special code of ethics be kept constantly in mind." (*The Trojan Horse in America*, p. 240.)

Because certain actions of the Communists do not seem reasonable to some, they refuse to believe some things that the Communists have done, or are capable of doing. However, when viewed in the light of their philosophical outlook and moral code we can see that although their conduct does not seem rational to us, that it is the logical conclusion from their fundamental assumptions about history and life.

The Communist's special moral code, if moral code it may be called, is essential to the making of the real Communist. This fact is given special emphasis by Benjamin Gitlow. He was one of the founders of the Communist Party in America. He left the Party many years ago and has since worked against their philosophy and Party. He observed that when the Russian Communists, or those who had been trained by them, wanted to be sure and fashion the American Party into the likeness of the Russian Party, that the basic thing they endeavored to do was to destroy the ethical system in which the people of this country have been nurtured. The destruction of the ethics of our civilization in the minds of their members was

fundamental. "Getting the American Communists to reject the ethical concepts of civilization constituted the central point in the campaign for the Bolshevization of the American Communists." (Benjamin Gitlow, *The Whole of Their Lives*, p. 81.)

### Communism Is Atheistic

The first basic element which determines the Marxist's moral outlook is Atheism. There is no God: this is the chorus which one hears them singing when he tunes in on Marx, Lenin and Stalin. "Atheism is a natural and inseparable part of Marxism, of the theory and practice of scientific Socialism. In accordance with their fundamental philosophical outlook, Marx and Engels always called themselves materialists. . . . Marx coined the phrase: 'The criticism of religion is the beginning of all criticism.'" (Introduction by ? ? ? in V. I. Lenin, *Religion*. New York: International Publishers, 1933, p. 3.) "The necessity for unceasing struggle on behalf of atheism within and outside the Party was emphasized by Lenin in the article which he wrote as an introduction to the first number of the scientific Bolshevik journal. . . ." (*Ibid.*, p. 5.)

"We said at the beginning of this introduction that Marxism cannot be conceived without atheism. We would add here that atheism without Marxism is incomplete and inconsistent." (*Ibid.*, p. 6.)

As William Z. Foster, in an appearance before the Fish Committee, testified: "Our party considers religion to be the opium of the people, as Karl Marx has stated, and we carry on propaganda for the liquidation of these prejudices amongst the workers." This did not mean that atheism was a "formal requirement for membership in the Communist Party." "Many workers join the Communist Party who still have some religious scruples, or religious ideas; but a worker who will join the Communist Party, who understands the elementary principles of the Communist Party, must necessarily be in the process of liquidating his religious beliefs and, if he still has any lingerings when he joins the party, he will soon get rid of them." (*Investigation of Un-American Activities and Propaganda*. H. Res. 282, Union Calendar No. 2, House Report No. 2, 1939, p. 18.)

This does not mean that every atheist is a Communist; although atheism does pave the way for Communism, as Professor Louis Budenz, former managing editor of the *Daily Worker*, observed in a conversation in 1951. In July, 1953, Mrs. Budenz told the author that the naturalism which she was taught in a Pennsylvania University prepared her for Communism. Before a Senate Committee, Elizabeth Bentley, also an ex-Communist, testified that her studies at Vassar had helped undermine her religious faith, and her faith in democracy. This made her a pushover for Communism. Thus, whether they realize it or not, those who sow scepticism help prepare the way for Communism.

Since Communism is atheistic, it rejects any moral code which teaches that God is, that man is responsible to God, and that man is a creature of God. It knows of no will higher than the will of man; of no bar before which man must stand except that of human might.

When faith in God, as Whittaker Chambers has shown in his book on his own experiences, comes into one's life Communism must go. Thus the "crisis of the Western world exists to the degree in which it is indifferent to God . . . the only possible answer to the Communist challenge: Faith in God or Faith in Man? is the challenge: Faith in God." (Witness Whittaker Chambers, pp. 16, 17.)

The rejection of God means that the Communist takes a materialistic view of life, i.e., there is no spiritual realm, matter only exists. The materialism of the Communism is called Dialectical Materialism. What is this variety of materialism?

### Dialectical Materialism

"Dialectical materialism is the world outlook of the Marxist-Leninist party. It is called dialectical materialism because its approach to the phenomena of nature, its method of studying and apprehending them, is dialectical, while its interpretation of the phenomena of nature, its conception of these phenomena, its theory, is materialistic." (*History of the Communist Party of the Soviet Union* (Bolsheviks), p. 105.)

The term "dialectic" was used by the Greeks to cover the discussions wherein contradictory viewpoints were presented, and out of which truth emerged. The Communist maintains that a dialectical process works in human experience and thus in human history. One movement in history calls for a contradictory movement. Out of the clash of contradictions a higher stage in society is reached. To put it in the language of Hegel, and Marx borrowed from Hegel, the thesis calls forth the antithesis, and out of the clash arises something new, i.e., the synthesis. Each movement thus creates the conditions of its own annihilation.

Dialectical materialism teaches that "The entire history of man is nothing but the 'historical-natural' process of the rise and passage of one to another of the various social-economic forms. In the concrete, Marxism knows five forms: (1) the primitive communism of pre-history; (2) the slavery of antiquity; (3) the feudalism of the Middle Ages; (4) the capitalism of modern times, with which the pre-history of mankind would come to an end, and from which man's true history would begin; (5) the Communism of the future." (Gustav A. Wetter, "Science in Soviet Culture," *The Philosophy of Communism*. New York: Fordham University Press, p. 265.)

The common ownership of land in so-called primitive Communism, to illustrate the working of the dialectical process, after a certain time became a fetter on production. This brought about private owner-



ship of land. As workers were needed to farm the land slavery, and finally feudalism, developed.

Freeman afterward arose and began to establish small businesses. These, too, finally fettered production and so gigantic business monopolies were built up, according to Communism. This system, capitalism, created the working class, i.e. those who do not own the means of production but have only their labor to sell. They are the "wage-slaves." As time goes on, according to Communist theory, the capitalists grow richer and richer, and the "wage-slaves" poorer and poorer. At the same time the number of the capitalists decreases and that of the "wage-slaves" increases. Finally they overthrow the capitalists by violent revolution.

"Thus the weapons with which the bourgeoisie felled feudalism to the ground are now turned against the bourgeoisie itself.

But not only has the bourgeoisie forged the weapons that bring death to itself; it has also called into existence the men who are to wield those weapons—the modern working-class—the proletarians." (*Communist Manifesto*).

In other words, the thesis (capitalism) calls forth the antithesis (the proletariat or working class), and out of the clash of the two arises the synthesis (the destruction of the capitalistic system and the creation of a classless society, Communism. See the *History of the Communist Party of the Soviet Union* (B), pp. 123-131).

With the advent of Communism the dialectic ceases to work. The perfect social organization has been reached, and no higher stage is possible. Why this is so, the Communist cannot satisfactorily explain, for why should the dialectic ever stop? It is not enough to say that dialectic ceases because there are no more classes. For, after all, what is to keep contending groups from arising; such as producers and distributors? Why cannot a classless society call forth its opposite? It once did, according to their theory.

There are certain other matters, however, which must be considered to give a clear picture of the Communist view of reality. Their idea of economic determinism is one of these things.

#### Economic Determinism

Everything in human society is determined by the economic situation. The State, morality and everything else are the creation of the economic system. These have been evolved to perpetuate the economic interests of the ruling class. Marx and Engels did not deny that ideas, religions, etc., have some influence on society (see Engels' letters in Sidney Hook, *Towards the Understanding of Karl Marx*, pp. 335-342); yet the economic factor is the decisive factor and, for that matter, is the source of these ideas and religions. "In conformity with Marxist materialism, he (Pickhanov) showed that in the long run the development of society is determined not by the wishes and ideas of outstanding individuals, but by the de-

velopment of the material conditions of existence of society, by the changes in the mode of production of the material wealth required for the existence of society, by the changes in the mutual relations of classes in the production of material wealth, by the struggle of classes for place and position in the production and distribution of material wealth. It was not ideas that determined the social and economic status of men, but the social and economic status of men that determined their ideas. Outstanding individuals may become nonentities if their ideas and wishes run counter to the economic development of society, to the needs of the foremost class; and vice versa, outstanding people may really become outstanding individuals if their ideas and wishes correctly express the needs of the economic development of society, the needs of the foremost class." (*History of the Communist Party of the Soviet Union* (B), p. 14).

The relations of production (i.e. who controls the means of production and distribution) shape everything else. Everything is determined, in other words, by the economic system.

Thus the Communist maintains that the State is simply the instrument of the ruling class whereby it endeavors to maintain its position and power by suppressing with force those who would challenge it. Morality is but another instrument for maintaining the position of the ruling class. "Thou shalt not steal" is not a moral law laid down by God, for there is no God. Instead, it is an invention of property owners who thereby hope to keep others from taking their property. In a Communistic society where the people own the property such a law would be foolish, since the people would not steal from themselves! (See Burns, *Handbook of Marxism*, pp. 247-249). Or so goes the Communist line. "Thou shalt not commit adultery" is a bourgeoisie prejudice based on the desire of some man to have exclusive rights to a woman. In other words, morality is relative to the interest of a particular class.

#### Class Morality

When we speak of class morality we speak of the very heart of the Communist view of ethics. There are no fixed moral principles. All morality is relative to the interest of a particular class. In capitalistic America the moral system in which we have been reared is the product of Capitalism. Thus it is designed to perpetuate Capitalism. It is but an instrument of the ruling class. But the proletariat, the working group, constitute a different class. Therefore, their moral code will be different, i.e. it will be constructed so as to further the interests of the working class. Thus it will simply be an instrument of the class to assist it in its struggle for the elimination of Capitalism and for the possession of the means of production and distribution.

In a speech to the Third All-Russian Congress of the Young Communist League of the Soviet Union (Oct. 2, 1920), Lenin

said: "But is there such a thing as Communist ethics? Is there such a thing as Communist morality? Of course there is. It is frequently asserted that we have no ethics, and very frequently the bourgeoisie makes the charge that we Communists deny all morality. That is one of their methods of confusing the issue, or throwing dust into the eyes of the workers and peasants,

In what sense do we deny ethics, morals?

In the sense in which they are preached by the bourgeoisie, which deduces these morals from God's commandments. Of course, we say that we do not believe in God. We know perfectly well that the clergy, the landlords, and the bourgeoisie all claimed to speak in the name of God, in order to protect their own interests as exploiters. Or, instead of deducing their ethics from the commandments of morality, from the commandments of God, they deduced them from idealistic or semi-idealistic phrases which in substances were always very similar to divine commandments.

We deny all morality taken from superhuman or non-class conceptions. We say that this is deception, a swindle, a befogging of the minds of the workers and peasants in the interests of the landlords and capitalists.

We say that our morality is wholly subordinated to the interests of the class-struggle of the proletariat. We deduce our morality from the facts and needs of the class-struggle of the proletariat.

That is why we say that a morality taken from outside of human society does not exist for us; it is a fraud. For us morality is subordinated to the interests of the proletarian class-struggle . . . (Lenin, *Religion*, pp. 47-48).

"At any given time that is moral for any class which strengthens the position of that class of society." (A. L. Morton, 'Communism and Morality,' in John Lewis, *Christianity and the Social Revolution*, p. 330.)

Since the Communist regards himself as a member of a class which is diametrically opposed to our present civilization, his moral code will be diametrically opposed to ours. "Thou shalt not steal." Is this the ethic of the bourgeoisie? Then stealing is right for the Communist if it furthers the interest of his class. "Thou shalt not bear false witness." This is a bourgeoisie prejudice. If false witness will advance the proletariat, bear false witness. Any means are sanctioned if they help achieve what the Communist conceives to be the interests of his class.

All morality is therefore simply an instrument used to gain or to maintain power; or, in some cases, to rationalize what a class has done or proposes to do. All know how easy it is to rationalize. The Communist has taken the weaknesses of human nature, and deviations from morality, and fashioned them into the moral standard. He has done as some did in Isaiah's time. They called good evil and evil good; they put light for darkness and darkness for light (Isa. 5: 20-21).

That this is not a new thing with Com-

munism is evident from the *Communist Manifesto*, which is still a basic document in Communism. Of the Communists Marx wrote: "But don't wrangle with us so long as you apply, to our intended abolition of bourgeois property, the standard of your bourgeois notions of freedom, culture, law, etc. Your very ideas are but the outgrowth of the conditions of your bourgeois production and bourgeois property, just as your juris-prudence is but the will of your class made into a law for all, a will whose essential character and direction are determined by the economical conditions of existence of your class." (*Communist Manifesto*).

"Law, morality, religion, are to him so many bourgeois prejudices, behind which lurk in ambush just as many bourgeois interests." (*Communist Manifesto*)

A Communist is thus willing to do anything, even to being a clergyman, as a few of them have been, if it furthers the interests of his class. The Marxist will support the nationalist movements of a colonial people when he can use such to destroy his class enemies and advance his Party's cause. (Joseph Stalin, *Foundation of Leninism*, pp. 79-80).

After taking the position of class morality the Communist somewhat reverses himself and claims that his morality is a higher type of morality than that of the Capitalist, for his morality is that of the historically progressive class, the proletariat. Since this class is higher in the dialectical scale it is better than all that has gone before it. (A. L. Morton, *op.cit.*, pp. 330-335. L. Trotsky, *The Defense of Terrorism*, p. 56). Furthermore, it is higher because it is supposed to represent a class which is not struggling to exploit others, but to end all exploitation (Maurice Cornforth, *Dialectical Materialism*, p. 19). It is but a small thing that they are endeavoring to kill the bourgeois! Of course, it is pure assumption which enables them to insert any genuine moral content into the materialistic and dialectical process.

### Religion

According to the doctrine of economic determinism religion itself is but a tool of the ruling class. It cannot be denied that some cases can be cited where religion functioned as an instrument of oppression in the hands of a ruling class. However, the Communist not merely affirms that such has happened in some cases, but that such is the nature of religion itself. Religion, Marx maintained, is an opiate. It performs two functions. First, the ruling class uses it to keep the people contented with their lot. Second, the people themselves use it to deaden the pain of existence under exploitation.

As is so often the case, Communism is guilty of that of which it accuses others. Communism is likely the greatest opiate which the world has ever seen. First, it kills the conscience and compassion of man. It so deadens his conscience that when he has become an ideal Communist he can do anything, that the Party de-

mands, without qualm of conscience. General Wilhelm Saisser, Minister of State Security for East Germany, emphasized that he would not have a man in an important position "who is not capable of whipping a prisoner to death if need be—himself, and without a qualm." (Richard Hanser and Frederic Sodern, Jr., "Wilhelm Saisser—The Red Himmler," *Reader's Digest*, Jan. 1953, p. 74). Second, it deadens man's moral, religious and spiritual sensitivities and aspirations. Third, in the name of future Communist Paradise on earth they ask Communists today to suffer, sacrifice and die. Thus in the name of such a "hereafter," which this generation cannot hope to see even if Communism be true, they endeavor to dope their slaves so that they will be satisfied with their lot.

### Truth

There is nothing ultimate about truth, according to the Communist, in a capitalistic society at least. "Truth" is simply that which serves the interest of a class. So what is truth for one class is not truth for another class, since they have different and conflicting interests.

With such a view of truth a Communist uses "Aesopian" language whenever it serves his purpose. That is, language which will confuse, mislead and misinform the class enemies (Lenin, *Imperialism*, New York: Vanguard Press, 1926, p.v.). Deceiving, whenever necessary, the class enemies is a virtue, not a vice.

Strange as it may seem, the Communist does try to convince himself that there is truth and that he is nearer to it than is the Capitalist. Thus Maurice Cornforth wrote that "it is only when we adopt the partisan standpoint of historically the most progressive class that we are able to get nearer to truth. The definition of dialectical materialism, therefore, as the philosophy of the revolutionary working-class party, is in no way incompatible with the claim of dialectical materialism to express truth, and to be a means of arriving at truth. On the contrary, we have every right to make this claim, in view of the actual historical position and role of the working-class." Of all classes, the working class is the only one which is not an exploiting class, he maintains (*Dialectical Materialism*, p. 17). No, of course, they do not exploit only! They exploit, then exterminate. Who said that theirs is historically the most progressive class, and thus nearer to the truth? They and their philosophy say so, and that is sufficient for any loyal Communist!

It is well to remember that the Communist has no sense of honor which operates toward his class enemies. Thus he deals in deceit and not in truth.

Their concept of "class" and "class morality" implies class struggle, which to them is the sum total of history. "The history of all hitherto existing society is the history of class struggle." (*Communist Manifesto*).

### Class Struggle

The classes, which have been created

by the economic system, have different interests, aims and ethical systems. These are not only different but also diametrically opposed to one another. Thus there can be no lasting cooperation between the classes, no final compromise, no continued peaceful co-existence. In fact, the effort to bring about understanding and cooperation between the classes is in itself an evil. Why? For the simple reason that progress can come only through class struggle. Only as the Proletariat eliminates the Capitalist class can the way be paved for the advent of the classless society, Communism, in which peace and benevolence shall reign. Thus anything that tends to minimize or eliminate the tension between classes is evil, for it postpones the coming of the Communist paradise. Anything which intensifies class conflict is good, for it hastens the final triumph of Communism. Compassion, kindness and manifestations of good will between classes are thus evil. Suspicion, hatred, brutality, and all other things which intensify class struggle are good for they hasten the revolution and the final overthrow of the curse of Capitalism. Thus Communism endeavors to crush within the hearts of the Communists any sympathy or understanding for persons of the other class.

Since class struggle is both inevitable and the means of progress, the Communist believes that at all times he is at war with those whom he labels Capitalists or with others who differ with the Party purpose and the Party line. This war, whether hot or cold, is one in which there can be no peace unless and until the opposing class is destroyed. Thus although after World War II the Communists conferred with the Allies they still regarded them as enemies "with whom we conferred only for tactical reason" (Gregory Klimov, "The Terror Machine," *Reader's Digest*, September, 1953.)

The concept of class warfare means that the Communist, in both peace and war, lives by the "ethics of war." What civilized men view as regrettable in warfare, the Communist considers as normal and commendable even in peace.

The concept of class warfare also means that any apparent effort toward peaceful co-existence is simply a blind which in some way aims to aid the Communist. "The revolutionary parties," says Lenin, "must complete their education. They have learned to attack. Now they must understand that it is necessary to supplement this knowledge with a knowledge of how best to retreat. They must understand—and the revolutionary class by its own bitter experience learns to understand—that victory is impossible without having learned both how to attack and how to retreat correctly." (Leftwing Communism)

The object of this strategy is to gain time, to disintegrate the enemy, and to accumulate forces in order to assume the offensive later.

The signing of the Brest-Litovsk Peace may be taken as an illustration of this strategy, for it enabled the Party to gain



time, to make use of the clashes in the camps of the imperialists, to disintegrate the forces of the enemy, to retain the support of the peasantry and accumulate forces in preparation for the attack upon Kolchak and Denikin.

'In concluding a separate peace,' said Lenin, 'we free ourselves as far as is possible at the present moment from both groups of imperialist belligerents, we make use of their enmity and warfare which hamper concerted action by them against us and for a certain period have our hands free to advance and to consolidate the socialist revolution.' (Theses on Peace, *Collected Works*, First Russian Edition, Vol. XV, p. 63). (Joseph Stalin, *Foundations of Leninism*, Revised Translation, p. 95).

*Revolution is their aim.* As the closing words of the *Communist Manifesto* stated long ago:

"The Communists disdain to conceal their views and aims. They openly declare that their ends can be attained only by the forcible overthrow of all existing social conditions. Let the ruling classes tremble at a Communist revolution. The proletarians have nothing to lose but their chains. They have a world to win.

"Working men of all countries, unite!"

### The Party

What is the Party and what is its function? "The Marxist Party is a part, a detachment, of the working class . . . The Party differs from other detachments of the working class primarily by the fact that it is not an ordinary detachment, but the *vanguard* detachment, a *class-conscious* detachment, a *Marxist* detachment of the working class, armed with a knowledge of the life of society, of the laws of its development and of the laws of the class struggle, and for this reason able to lead the working class and to direct its struggle." (*History of the Communist Party of the Soviet Union* (Bolshevik), p. 46.) As Stalin wrote: "The Party must absorb all the best elements of the working class, their experience, their revolutionary spirit, their selfless devotion to the cause of the proletariat . . . The Party must stand at the head of the working class; it must see farther than the working class; it must lead the proletariat, and not follow in the tail of the spontaneous movement." (*Foundations of Leninism*, p. 190).

"The working class without a revolutionary party is an army without a General Staff. The Party is the General Staff of the proletariat." (*Ibid.*, p. 110) It must be "bold enough to lead the proletarians to the struggle for power," and "without such a party it is useless even to think of overthrowing imperialism and achieving the dictatorship of the proletariat." (*Ibid.*, p. 108)

*The Party does not seek a large membership.* For example, in Russia in 1917 the party "had a membership of about 240,000" (*History of the Communist Party of the Soviet Union* (Bolshevik), p. 196). Instead of a large membership it seeks a

hardened, well trained, devoted group of Communists who will do the will of their leaders without hesitation. This Party, however, teaches the masses to regard the "Party as *their* Party, as a Party *near and dear* to them, in whose expansion and consolidation they are vitally interested and to whose leadership they voluntarily entrust their destiny." (*Foundations of Leninism*, p. 111).

The will of the Party, which really means the will of the dictator, is supreme. All things which advance the Party are good, and anything which hinders it is bad.

The Party endeavors to make the masses conscious of their historical destiny; which is to overthrow Capitalism and to establish Communism. The Party endeavors to prepare the masses for the revolution, which preparing itself to lead the revolution. The revolution is inevitable, but it can be hastened by effective work on the part of the Party. Revolution, not reform, is the Party's objective.

The revolution establishes the Party in power. This then constitutes the Dictatorship of the Proletariat.

### The Dictatorship of the Proletariat

Some scholars maintain that Karl Marx thought that the dictatorship of the proletariat, a term which he rarely used, would be replaced shortly with the classless paradise. Be that as it may Lenin emphasized the dictatorship—which is simply a dictatorship, and not a dictatorship of the working class! Thus Lenin wrote: "The dictatorship of the proletariat is the most determined and the most ruthless war waged by the new class against the more powerful enemy, against the bourgeoisie . . . the dictatorship of the proletariat is necessary, and victory over the bourgeoisie is impossible without a long, stubborn and desperate war of life and death, a war which requires preserverance, discipline, firmness, inflexibility and unity of will . . . absolute centralization and the strictest discipline of the proletariat are one of the basic conditions for victory over the bourgeoisie." (L. I. Lenin, "*Left-Wing*" *Communism An Infantile Disorder*, pp. 9-10.)

This dictatorship is necessary in order to continue the elimination of the Capitalist class, and to remove the last vestiges of bourgeoisie prejudices from the minds of the proletariat. Its rule is "unrestricted by law and based on force." (*Foundations of Leninism*, p. 53).

When this has been accomplished the dictatorship and the State as a coercive body will fade away. At least this is the theory of Communism, since Communism maintains that the State is an instrument whereby one class holds down another class. Thus when the dictatorship has eliminated the Capitalist class and all of its vestiges, the State and dictatorship will automatically disappear, since a classless society has been achieved and class conflict is thus impossible. This of course, is an idle dream for such a dictatorship will never relinquish its power voluntarily. In trying to make private

property the devil of society, and class the source of conflict, Communists overlook the lust of man for power, which lust finds ample opportunity for functioning in the dictatorship of the proletariat. In fact, the Communist overlooks the entire fact of sin, and regards all conflict as having its source in the *organization* of society. To change the organization of society changes men, so they reason. Certainly historical facts do not justify one in concluding that change of social organization in Russia changed the hearts of men, especially those who became the rulers, for the better.

To sum up, we observe that in the realm of morality Marxism is relativism, expediency, brute force, and rationalization to the highest degree. As Engels wrote:

"As the mode of production changes, people look at things from a different angle, apply a different set of standards, and accordingly render different judgments as to right and wrong conduct. New classes have new interests, and new interests require new sanctions, new ways of envisaging good and evil. When a subject class overpowers its rival, what was good before is good no longer, and what was regarded as wrong in the past may become right." (*Anti-Duhring*, p. 129).

These considerations make it clear that Marxism and Morality cannot consistently go together.

(Congressman Wilbur Mills of Arkansas read this article by Dr. Bales—Marxism and Morality—into the Congressional Record March 11, 1954.—Editor).

### That Church Sign in Rome

(Continued from page 65)

ous laws and dispositions. Article 19 says: "All have the right to profess freely their religion in whatever form, individually or in groups, to advertise and to conduct worship, either in private or in public, if it is not in violation to good morals."

Perhaps the situation becomes clearer when one considers a statement made by the world organ of the Jesuits, *Civiltà Cattolica*, Rome, April, 1948, just a few months after the adoption of the new constitution. We quote: "The Roman Catholic Church, convinced through its divine prerogatives, of being the only true church, must demand the right of freedom for herself alone, because such a right can only be possessed by truth, never by error. . . . Consequently, in a state where the majority of the people are Catholic, the Church will require that legal existence be denied to error, and that if religious minorities actually exist, they shall have only a *de facto* existence without opportunity to spread their beliefs. . . . In some countries, Catholics will be obliged to ask full religious freedom for all, resigned at being forced to cohabit where they alone should rightfully be allowed to live. But in doing this the Church does not renounce her thesis, which remains the most imperative of her laws, but merely adapts herself to *de facto* conditions, which must be taken into account in practical affairs."

Apparently, the basic struggle is between the political and the ecclesiastical

powers in Italy. Protestant religious groups have been caught in the squeeze.

It should be further noted that the foregoing letter appeared *only* in the morning issue of *The Tribune*. In the evening edition, the quotation from *Civiltà Cattolica* and our last comment were deleted. This was done with our consent, following a

telephone conversation in which the editor made such a request. He did not say that he was under attack as a result of our letter, but we gathered that impression. It reminds us of these words of John P. Marquand, Pulitzer Prize author, taken from *Book-of-the Month Club News* and printed on the "jacket" of Paul Blanch-

ard's great book, *American Freedom and Catholic Power*: "As we shall see in this book, the Catholic hierarchy in this country has great power as a pressure group, and no editor, politician, publisher, merchant or motion picture producer can express defiance openly—or publicize documented facts—without risking his future."

## BOOKS

This is a list of outstanding books which deal with the various tenets of Catholicism. They should be in the library of every Bible student.

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Communism, Democracy, and Catholic Power, Paul Blanchard ..... 1.95

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An undenominational, nonsectarian publication devoted to telling the truth, the whole truth, and nothing but the truth, about the threat to our freedom from Catholicism and Communism.

*"Streams of water run down mine eyes,  
Because they observe not thy law." Psalm  
119: 136.*

*"Ye shall know the truth, and the truth  
shall make you free." John 8: 32.*

*"Through thy precepts I get understanding  
Therefore I hate every false way." Psalm  
119: 104.*

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\$2.00 A YEAR, IN ADVANCE

## A Letter to Archbishop O'Boyle

The following letter was written by Brother John Hayes to the Archbishop. The Archbishop's sermon, from which Brother Hayes quotes, was read into the Congressional Record. Brother Hayes has sent a copy of this letter which he wrote to the Archbishop to the Congressman who read the sermon into the Record with the request that the letter also be read into the Record. The Congressman declined to do this. Then other copies of the same letter were sent to Senators and Congressmen, with the request that some of them read it into the Record. All of them have refused to comply with the request. Also papers have refused to publish the letter by Brother Hayes.

None of this is surprising to us and we do not know that we can put too much blame upon the Congressman for not reading this letter into the Record. The Catholic Church is both political and religious and it is guaranteed freedom by the Constitution of the United States and any attack upon or any challenge to the Roman Catholics is interpreted both by politicians and religionists as an effort to interfere with their religious freedom and, therefore, contrary to the teaching of our Constitution. This is not correct, as the letter written by Brother Hayes will show, but it is, nevertheless, the viewpoint of the politicians and it is the point that is emphasized and repeated by the Roman Catholics. Read the letter.

Route 4  
Athens, Alabama

Archbishop O'Boyle  
Washington, D. C.  
Esteemed Sir:

In the Congressional Record-Appendix, January 20, 1954, the Hon. John W. McCormack of Massachusetts said, "I include a powerful and effective and challenging sermon delivered by Most Rev. Patrick A. O'Boyle, D. C. Archbishop of Washington, D. C. The sermon delivered by Archbishop O'Boyle deserves the attention of all persons, particularly so, in view of the fact that it is affirmative and not negative in character."

The sermon is then printed, and I have read it over several times and when I think of one of your rank, I hesitate to address

you, but in the sermon you say, "It is clear that the struggle between Communism and religion is world-wide. It is directed against all faiths, against the simple believer as well as the leaders of churches. If tolerance is practiced at some times and in certain places, it is only an expedient dictated by tactical needs of the moment. The long-term strategy of Communism envisions only one goal, the complete destruction of religion."

Since I am just a "simple believer," I trust you will bear with me. I want to change two or three words in the above quotation from your sermon and ask you a question or two, since you are calling upon Protestants to join with you and the Pope to fight for the liberation of your brethren behind the "Iron Curtain." Now here is the quotation with the change.

"It is clear that the struggle between Roman Catholic Hierarchy and Protestant religion is world-wide. It is directed against all Protestant faiths, against the simple Protestant believer as well as the leaders of Protestant churches. If tolerance is practiced at some times and in some places (like these United States), it is only an expedient dictated by tactical needs of the moment. The long-term strategy of the Pope and his Cardinals and Bishops envisions only one goal, THE COMPLETE DESTRUCTION OF THE PROTESTANT RELIGION."

That paraphrase of your sermon is true or it is false. Will you truthfully answer some questions?

1. When you were ordained a BISHOP did you swear Allegiance to the Pope?

2. In that oath did you promise, "Here-  
tic, schismatics, and rebels, to our said  
Lord or His foresaid successors, I will to  
my utmost power persecute and oppose"?

3. Did your Infallible Pope Boniface VIII  
declare, "We declare, say, define, and pro-  
nounce, that it is wholly necessary for the  
salvation of every human creature to be  
subject to the Roman Pontiff"?

Now back to your sermon. You mention the warning of Pope Pius the XI in 1937 of the menace of Communism, you mentioned the indifference of the people to the threat of this deadly foe to religion. You give a graphic picture of the persecution of the leaders of the Catholic Church and its priests and nuns. You mention also that Jews and Protestants were suffering the same fate behind the Iron Curtain. You say Protestant missions and work of mercy in China have been closed.

You again quote the Pope in his call for all lovers of God to protest the menace of Communism; then you say, "Let us not be diverted in the crusade by the antagonisms

and grievances which too often divide us. This is not the occasion to enter into the issues which have unfortunately caused incidents of religious intolerance in our land. With half the world in flames, should we argue over precedence in putting out the fire? Together with prayer, the churches and synagogues of America should raise in protest against the terrible persecution of believers behind the Iron Curtain. Our government can proudly boast its concern for the rights of man and the basic freedoms which flow from human dignity. Is it too much to ask that we join with other free nations of the world in a request for a formal investigation by the United Nations of his diabolical attempt to exterminate religion?"

Now, my dear Bishop, your sermon stirs the heart of every liberty-loving man and woman, but always when you or other scholars in the Catholic Church preach or speak on the conditions behind the Iron Curtain, you create doubt in our heart as to the honesty and sincerity of the speaker.

With no desire to be rude, may I point out to you just why Protestants doubt the sincerity of your sermon? While you were telling your audience of the treatment of Catholics, Jews, and Protestants, did you stop to tell them that in Catholic Italy, Spain, and Colombia in South America, Protestants are denied the rights and freedom that you enjoy here in these United States?

Did you tell your audience that my brethren in Catholic Italy had to appeal to our State Department for protection against the ruling of the authorities, that they were trying to limit the number of missionaries we should have in Italy? Do you think we Protestants would stand idly by, and not raise a voice of protest if our government were to try to restrict you and your fellow bishops and priests?

You ask Protestants to join you in a protest to the U. N. against the treatment of Catholics, Protestants, and Jews behind the Iron Curtain. Will you, with the Cardinals and Bishops of the Catholic Church, join with the Protestants in a protest to the Pope to grant Protestants the same rights and privileges in Catholic countries that you and your fellow bishops and priests enjoy here in this Protestant United States? Read Matthew 7: 12.

You know, and I know that you know, that just as behind the walls of the Kremlin are the men that can settle the tension and cruelty to Catholics, Protestants, and Jews. SO BEHIND THE WALLS OF THE VATICAN ONE MAN CAN SETTLE THE

(Continued on page 96)

## Voice of Freedom

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G. C. BREWER, Editor

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## Among Ourselves

This is the June issue of the VOICE OF FREEDOM, and with this month our paper is eighteen months old. Our friends have been loyal and some of them have been very liberal in this work. We have nothing over which to be discouraged except that we have not yet been able to get our tracts as widely distributed as we had first planned and hoped to do. Neither have we found as many people to subscribe for our paper as we think the work demands. Surely, people realize that we are living in a critical time and that a world-shaking decision is in the process of being formed. The first point in the decision is as to whether or not civilization is going to continue or whether it is going to be completely destroyed in a World War between Communism and Democracy. The next point is, If civilization in some measure continues, will it be dominated by a political totalitarianism known as Communism or will it be dominated by a religio-secular totalitarianism known as Roman Catholicism? The Catholics are gaining in power in all the countries that are not yet under the domination of Communism. They are gaining because the people are revolting against Communism and are preparing and praying to be able to remain free. In their hope for freedom and in their desperation against the Communists, men are glad to welcome the aid of the Roman Catholic Church and, therefore, the Catholics are gaining the ascendancy in our own nation, as well as in other free nations. The VOICE OF FREEDOM has said that we will welcome the help of the Catholics in containing or even destroying Communism, but we have never admitted that Catholicism is the alternative against Communism. We see Catholicism as a threat to freedom and we feel very deeply the great demand for action at this hour of the world's peril.

\* \* \*

When the VOICE OF FREEDOM was first launched, many people paid the subscription price for others whose names they supplied to us. These names were placed on our mailing list, and the paper has been going to them from the beginning. The ones who received the paper probably did not know that someone else was paying the subscription and took it for granted that they were receiving the paper as a gift from the publishers. They have not, therefore, felt called upon to renew subscriptions, even if they wish to continue to get the paper. We cannot now know just

who it was that paid for each of these names that have not renewed, and, therefore, we do not know to whom to look for the subscription price for many of those upon our list. This, therefore, is an appeal to all of our friends to help us adjust this matter. If you, dear reader, paid for the subscription for any friend or friends, do you know who are the ones you named in this payment? Will you now kindly renew their subscription? This would be a big help to those of us who are getting out the paper as a labor of love, none of us receiving any remuneration for our work.

\* \* \*

The tracts that we are distributing are still available, and all this is free literature. If someone else pays for tracts that answer the questions and explain the matter of Catholic teaching and its lack of Scriptural authority, as well as its content of un-Americanism, will our readers not help us to put these papers into the hands of people who will read them with the thorough understanding that, at least, some of them will learn the truth? We need friends to distribute the literature that we have already produced and which will be supplied to them free of charge.

\* \* \*

Our treasury is not depleted, and we are not in distress, but if we go on publishing the paper and giving away thousands of pieces of free literature, we will have to have donations. Will those who read this page today engage with us in a prayer that the Lord may stir up the minds of his people who have funds and cause them to see the work we are doing and the menace that we are facing and, therefore, to put their money to work for the good of their children and their grandchildren in this country and for the salvation of souls in eternity? Surely, we cannot be unmindful of the importance of this issue in which we are now involved.

\* \* \*

One friend of our paper has thought that a better plan would be to get out a folder or 4-page letter each month and send it to 100,000 or more readers. This can be done in addition to the paper we are now bringing out. We can write such a message or this friend himself may write such a message, or he may, if he wishes to do so, select a man to write such a message each month and we will publish it, first, in the paper and then bring it out in the letter form or in a folder and send it to just as many names as our friends will supply and pay for. We are not at all averse to such a method, nor are we even reluctant to follow such a procedure. We welcome the opportunity; we accept the suggestion; we invite the help of any friend who thinks that such a method would be helpful. This is exactly what we are doing now with the exception of the fact that the articles being preserved and distributed in tract form are written by the editor. This suggestion is that other writers may be selected and secured whenever our friends will supply the means to carry on this work. Come on

in, brethren, we need your help, and don't think we are "stubbornly resisting" suggestions. We do not wish to be stubborn and we invite and crave suggestions, along with support.

\* \* \*

Months ago we had a suggestion, which was made by this paper and sanctioned by many of those who read it, that each one who receives the VOICE OF FREEDOM will send one subscriber. Surely, each reader can solicit subscriptions and find one person who will take the paper for the price of \$2.00. Surely, also, many of our readers can themselves send in a name of a friend and pay for this friend's subscription. Within one month from the time this paragraph appears in print it would be easy for our mailing list to be doubled. It would require just a little effort upon each person who reads the paper. Will you pay for one subscriber or will you solicit someone who will pay for his own subscription? Do not think, please, that this matter will be taken care of by others. *Do something yourself and now.*

\* \* \*

In this issue of the VOICE OF FREEDOM will be found the second letter or article from Mr. Robert Dean and a reply by the editor. This is a discussion between an informed Catholic and the editor of the VOICE OF FREEDOM. People everywhere urge a debate with the Catholics and they travel far and spend much in order to get to hear such a debate when it occurs. They then by the hundreds buy a printed copy of such a debate. This is all commendable; we have no criticism here, but in the VOICE OF FREEDOM a discussion of the Catholic issue is found every month. The answer to Catholic claims is published in tracts and distributed free. Preachers, teachers and all others who pay for books, traveling expenses, hotel bills and such like expenses in order to attend a debate between a Catholic, and a Protestant can read a discussion of these free for the asking. In the exchange with Robert Dean we have the issues discussed pro and con. The Catholic is writing his arguments and we are answering them. Mr. Dean is not a priest, but he is an informed Catholic, and he is presenting exactly the same points that a priest would present and he is presenting them in a better way than some priests have presented them. Please read the discussion in this paper called "A Challenge to the Editor" and remember that this is just the beginning of the discussion. Future issues will bring other exchanges between Mr. Dean and the editor. We will probably fight at close quarters before the battle is over. Call this to the attention of your friends and get them to read the paper.

## State Position Goes to Priest of Chattanooga

Chattanooga.—Gov. Frank Clement appointed the Very Rev. George J. Flanigen, pastor of Sts. Peter and Paul's Church, a member of the State Commission for the



**Study of Alcoholism.** The commission is being set up by the Governor to study the problems of alcoholics and to try to provide better treatment and cures for those afflicted. The group will have about 10 members consisting of physicians, psychiatrists, clergymen, representatives of Alcoholics Anonymous, and other organizations.

Father Flanigen, a native of Nashville, was at one time president of the Council of Community Agencies there. As state chaplain of the American Legion some years ago he was associated with Gov. Clement. He has been pastor in Chattanooga since his release from the army in 1946.—*The Register*, Tennessee Edition, May 1, 1954.

## Questions by a Protestant, Answers by a Priest, Observations by the Voice of Freedom

### Question No. 7—Why do Catholics confess their sins to a Priest?

**Answer**—Because Christ made it that way. He established confession when He gave His Apostles, the first priests of His Church, the power to forgive sins in His name. He said: "Whose sins you shall forgive, they are forgiven them." (John 20: 23.)

The priest, therefore, has power from Christ to forgive sins in His name. But if he is to exercise this power in a sensible way, he must know the sins, just as a judge must hear the evidence in court before he can pardon or condemn a person. So a person must tell his sins to the priest, so that he might know whether the person should be pardoned or not.

Confession does not make sinning easy, because the sins are not forgiven unless the person is sorry for them and determined to amend his life.

Confession is the real road to peace of mind. We know the peace of mind that comes when we unburden our trouble to a friend. Our friend may cheer us, but he cannot tell us with assurance that God has forgiven us. But when the priest says "I forgive you your sins in the name of the Father and of the Son and of the Holy Ghost," we know with certainty that we are forgiven by God, because He gave that power to the priest.

If we told our sins only to God in the privacy of our own hearts, we should never be sure He had heard us and forgiven us, for He nowhere says He will forgive sins directly told to Him. But when the priest forgives in the name of God, we have clear proof and assurance that we are forgiven by God.

### Observation

There is no finer example than this of a misuse of a passage of scripture. The priest here thinks that what the Lord told His apostles in John 20: 23 authorizes the priest to hear confessions, to require penance according to the number or amount of sins confessed and then to forgive the sinner in the name of the Father, of the Son and of the Holy Ghost. It would be observed by any reader of the word of God that the conditions of salvation or of forgiveness are not mentioned at all in the passage cited—John 20: 23. Therefore, the

priest assumes that this passage is parallel with the Commission as given in Matthew, because he uses the name, "Father, Son and Holy Spirit." He is exactly correct in thinking of this as the parallel passage. This is John's record of the Great Commission, and the Great Commission is given in Matt. 28: 16-20; Mark 16: 14-20; Luke 24: 44-50; John 20: 19-23; Acts 1: 1-8 and referred to in Acts 10: 35-44. In order to understand this Great Commission, the student must read all these passages carefully and he must not put a meaning upon any one of them that would contradict or conflict with what is stated in the other passages. Analyzing the Commission, we would find that there is (1) the commission or the sending of the apostles, (2) the charge to them to preach, teach, make disciples, testify or bear witness, (3) the promise of salvation to those who receive the teaching of the apostles and comply with the terms to be announced by them, (4) the promise of power or of the attestation of the Holy Spirit to the truthfulness of the message to be carried by the apostles. All the conditions of salvation are not named by any of the writers and none of the conditions are named by John. But since the apostles were told that they would have power to announce salvation, then we can wait to hear them preach under the guiding power of the Holy Spirit and then learn the terms of salvation. However, if we should take all these records of the Commission together, we find that the apostles were to teach, preach; the people were to believe, repent and be baptized and then have salvation. Those who reject or disbelieve the message preached by the apostles would have damnation. So it is clear that this is the manner in which the apostles could forgive sins or retain sins. Those who believe, in the sense of accept the message, will be saved; those who disbelieve will be damned.

When these facts are taken into consideration, we will see that there is nothing about a confessing to an apostle or to a pretended successor of the apostles at all. The confession that people make who hear the gospel of Christ is a confession of their faith in Christ. They are to *confess Christ*, and this Paul calls the "good confession" (1 Tim. 6: 13). See also Matthew 10: 32, Romans 10: 9-10, Philippians 2: 9-11. This confession is the same that Peter made (Matt. 16: 13-20), and this is what the Lord says we must believe (John 20: 30).

The priest, in answering this question, contends that the man confessing to the priest must confess his specific sins, whereas, the confession required by the gospel is a confession of faith in Christ, and when an alien sinner learns of Christ, he turns from sin and this involves all sin and it also implies that he is renouncing the devil and all his works and turning from an old method of living to an entirely new method of living, and when he enters into Christ, all old things are passed away and everything is made new (2 Cor. 5: 17).

The idea that as people continue to live for Christ they must confess specific acts of wrongdoing to an official and receive that official's forgiveness is as foreign to the scripture as anything could be, and it is nothing short of a blasphemous presumption on the part of the priest. The last paragraph of this answer indicates that the man who confesses to the priest has a tangible and legal and ceremonial background for his peace, whereas, if he confessed to the Lord, he would not know whether the Lord had forgiven him or not and, therefore, would not have peace!! It would be hard for a man to put words together to convey an idea that is more unscriptural and antiscritptural and more the direct opposite of the teaching of God's word than this statement. It implies that a Christian cannot believe the promises made in God's word and cannot, therefore, walk by faith (2 Cor. 5: 7) and have boldness toward God (1 John 3: 20-22) or enjoy the peace that passes all understanding (Phil. 4: 6-7) simply by walking with the Lord as did Enoch and Noah and having the word of Christ to abide in him (John 15: 7) and therefore, to enjoy the companionship of Christ and the consciousness of his acceptance with Him by faith in His word. He must have a tangible connection with a visible organization and must be assured by a human being that his sins are forgiven before he can have peace of mind. A pertinent question here would be this: If the Christian cannot believe God's word with reference to his forgiveness and his acceptance with the Lord, why does the priest expect him to believe John 20: 23 and to understand this passage to put the power of forgiveness in the hands of priests? Here the priest wants all to accept a perversion of scripture, whereas, we only ask them to accept the plain and repeated promises of the blessed Lord.

We have often charged that this is the place where the Catholic machine displaces the spiritual body of Christ and substitutes priestcraft for Christianity, and faith in a form and a ceremony for confidence in Christ, and a certificate from a priest as a substitute for the word of the living God, the promises of the Lord Jesus Christ and the comfort of the Holy Spirit!

Here we have a complete subversion of spiritual religion and, as a substitute, a man-made machine.

### Question No. 8—Does the Catholic Church urge the union of Church and State in America?

**Answer**—No, there are many sects and we do not claim that the Catholic Church should be made the State Church. They are all equal before the law of our country. We merely want our rights which are guaranteed to all citizens by the Constitution, regardless of race, creed, or color.

### Observation

This is another place where the Catholic Church practices duplicity and deceives the people. This answer says that the Catholic Church does not believe in the union of Church and State in the United

States. Of a truth, they do not think that that should take place now because they know that the Catholic Church would not be the State Church for it is in the minority. If it were a case of Protestantism's being the State religion or Catholicism's being the State religion, and should the question be decided upon a majority basis, Protestantism would be adopted. The Catholics know this and, therefore, they say that we should have religious freedom in the United States. However, it is a cardinal doctrine with the Catholic Church that the Pope is the Lord of everything and every creature on earth and that all civil rulers are subordinate to him and should be controlled by him; that the Church is superior to the State and its voice should be heard in matters of faith and morals.

This priest says that all they are asking for are the rights guaranteed to all citizens by the Constitution. It is a well known fact that the Catholics have these rights and have been enjoying them in the United States ever since there has been a Constitution. If this is all they want, what is all the clamor about in reference to schools and State money for parochial schools? What does all the protest mean in the Catholic press when anything is said about separation of Church and State? We now have separation of Church and State, and if the Catholics are in favor of perpetuating this, we ask again, what is all the clamor about? Why the howl? Why do they fight and try to suppress and destroy any organization that contends for a separation of Church and State? Why do not the Catholics fall into step and back up this teaching in favor of a perpetuation of our Constitutional rights, including separation of Church and State?

**Question No. 9—Why does the Catholic Church insist on having its own schools?**

**Answer**—The duty and right to educate children belongs primarily to parents, since they gave the child life. Catholic parents wish their children to have a religious education in the teachings of their Church along with education in the ordinary school subjects. Since the public schools cannot give this religious education, Catholics maintain their own schools to give their children training in religion as well as in other subjects. This right to maintain schools separate from the public schools is guaranteed by the Constitution and confirmed by the Supreme Court.

**Observation**

To this answer we really have no objection. We concede that the Catholics have a right to maintain their private schools and to teach their children what they believe their children should be taught. The only point in this about which we are concerned is that the Catholics not only insist on their right to build and maintain private schools, but they would like to destroy our public schools or State schools. They are opposed to our school system. They think that our schools are secular, and they believe that religion should be taught along with other sub-

jects and they do not think that anybody has the right to teach religion except the Roman Catholic Church. Therefore, the Roman Catholic Church thinks it should supervise the education of all children, and wherever it can do so it is taking charge not only of the private schools, but of the public schools of the country. Surely our readers are not uninformed on this situation.

**Question No. 10—Why does the Catholic Church oppose divorce, birth control, and mercy killing?**

**Answer**—Because Christ Himself forbids divorce. That is, the dissolving of the marriage bond leaving a person free to marry another. Christ said: "What therefore God has joined together, let no man put asunder." (Mark 10: 9.) "Whosoever puts away his wife and marries another, commits adultery against her; and if the wife puts away her husband and marries another, she commits adultery." (Mark 10: 11-12.)

The Catholic Church when there are very serious reasons present, sometimes allows its members to separate, but never to remarry, while the other party is living. The great increase in juvenile delinquency in our country caused by divorce is making many of our citizens see the harm of divorce and the wisdom of the Catholic Church.

In safeguarding marriage, the Catholic Church is safeguarding the home, the very foundation of our nation.

The Catholic Church opposes birth control because it interferes with the plans of God. The chief purpose of marriage, as established by our Creator, is the bringing forth of children. To do any positive act to prevent this purpose from being fulfilled is a defiance of the plans of God and is very displeasing to Him, for it makes void the very purpose for which He made marriage.

The Catholic Church opposes mercy killing because it is no different from murder, if inflicted by others against the sick person's will or no different from suicide, if inflicted by the invalid himself or with his consent.

In either case it is forbidden by the Commandments of God, for it is a denial of His exclusive right over human life.

We depend ultimately on God, the Creator, for our life, and He, alone, and not the individual or the state, except in the case of capital punishment, has the right to determine when life shall end. To maintain that the state by law can make an act good or bad, or deny fundamental rights is totalitarian dictatorship.

**Observation**

We have no fault to find with the teaching of the Catholic Church in reference to divorce, birth control, mercy killing, etc. The only point that is to be emphasized in this answer is that here again we have the fundamental assumption of the Roman Church asserted. The priest, in answering the question, cites passages of scripture. Now the point is if he cites these passages as the rule by which we should be governed, which is correct, then why does he say that the Catholic Church rules so and so? Are the statements of Holy writ to be regarded here as the law? If so, what use do we have for any Catho-

lic authority? Murder and adultery and such like things are wrong, regardless of what the Catholic Church believes or teaches with reference to such acts, and yet when the priest wants to justify the Church in its decisions, he quotes the scripture. Which is the authority here—the scripture or the Church? If the word of God settles the matter, then the Church has no function to perform except to teach what God's word says. If the word of God does not settle the matter and the Church makes a ruling, then we certainly have "totalitarian dictatorship." If the word of God is the authority, then the assumption of the Church that it is the authority is not only useless, but it is a blasphemous presumption. If the Church is the authority, then to cite the word of God is useless and is a reflection upon the claim of the Church to settle things by its arbitrary legislation; so the Catholic here should be able to see that he cannot even announce principles that are fundamentally right without involving himself in a conflict between his Church and the Bible.

**Question No. 11—Why is the Catholic Church the friend of Labor and Capital?**

**Answer**—The Catholic Church is the friend of Labor and Capital because it looks upon the people forming these groups as human beings with certain inalienable rights which must be respected wherever they exist. It maintains that Capital needs Labor and Labor needs Capital and that they should work together for their own welfare and for the good of society in general.

**Observation**

What is said about Capital and Labor is accepted and commended. Here again the only point upon which we would dissent is that this is announced as a policy of the Catholic Church, whereas, it should simply be announced as a Christian principle or as that which Christianity would cause any individual to observe.

**Question No. 12—Why does the Catholic Church condemn race prejudice?**

**Answer**—Because it is unjust and unreasonable to oppose a person simply because he is of a different race or color or religious belief. The Catholic Church teaches that every human is a creature of God, our Father in heaven. God has endowed everyone with a mind and a free will and everyone consequently has certain rights to life, liberty, and the pursuit of happiness which others are bound to respect.

**Observation**

Here again we accept the answer as correct, but we dissent on the point expressed in this phrase: "the Catholic Church teaches." If he would leave out this phrase and say, "the word of God teaches," then the rest of the answer would be correct.

This brings us to a close of this discussion. As stated in the beginning, these twelve questions were submitted to a priest by Brother George A. Jenkins, 728 East Madison, Kirkwood 22, Missouri. The answers to the questions were written by



Edgar Ryan, and the questions and the answers were published in a leaflet, and that leaflet or folder has now been reproduced in the VOICE OF FREEDOM with our observations upon each one of the twelve answers.

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## The Standing Challenge

One of the readers of the VOICE OF FREEDOM has suggested that we keep a constant challenge in the paper on Catholic error. He thinks that by putting out plausible propaganda and presenting certain things that are commendable and that will be accepted universally, the Catholic Church is diverting attention from its monstrous claims and from the fables upon which it rests these claims. This reader thinks that we should point out the errors of the Catholics and point out to our readers constantly that they cannot sustain their claim either by the word of God, by history or by logic.

The suggestion is looked upon with some degree of favor, and yet it must be apparent to all who read our paper regularly that each time we clash with a Catholic we challenge his claims and call upon him for proof. It must also be apparent that each time a Catholic makes any argument, he states the same thing over and over that the Catholics have always stated and that we are continually denying.

However, in order that our readers may see how wide the difference is between the Roman Church and us, we here publish the following last division of an article that appeared in our issue of January, 1953, and which article is now in tract form for free distribution. It has five divisions, and we are only repeating here the fifth. Anyone who wants to see the whole tract may have it for the asking. The title of the tract is "The Catholics Endeavor to Discredit the Bible in Order to Induce People to Submit to the Authority of the Hierarchy". Here is the reprint of the fifth section:

5. *The Claims of the Roman Catholic Church Are Monstrous in That They Are Unscriptural and Anti-Scriptural, Un-American and Anti-American—We Have Affirmed Successfully.* We have already stated that the claims made by the Roman Catholic Church and which are now being so zealously and assiduously asserted by the Knights of Columbus are as old as the papacy itself. The denial of these claims and the answer to their arguments are also as old as the claims. The claims and the arguments upon which these claims are based are refuted by the Scriptures themselves, and none of us who undertake to engage in this controversy will depend upon anything other than the Scriptures to refute the arguments, although we will have access to historical records to show the origin of the claims themselves. Our denial of the Catholic claims and our answer to their arguments are all in print. Some books, however, may now be hard to obtain, and therefore, it becomes necessary for us to republish the books or to restate the arguments in briefer and simpler

form for the people of our day. We shall, therefore, conclude this tract with a summary of our denial of Catholic claims and of our evaluation and condemnation of those claims with a quotation of the points affirmed by Mr. Alexander Campbell in his debate with Bishop John B. Purcell. This debate was held in the city of Cincinnati, January 13-21, 1837. The following seven propositions are given in the introduction of that debate, this book having been published by the Christian Publishing Company, St. Louis, Missouri. The VOICE OF FREEDOM makes these points its points and would be happy for an opportunity of engaging in such a debate with some Roman Catholic official. Here are the propositions:

### "POINTS AT ISSUE"

"1. The Roman Catholic Institution, sometimes called the 'Holy, Apostolic, Catholic Church,' is not now, nor was she ever, catholic, apostolic, or holy; but is a sect in the fair import of that word, older than any other sect now existing, not the 'Mother and Mistress of all Churches,' but an apostasy from the only true, holy, apostolic, and catholic church of Christ.

"2. Her notion of apostolic succession is without any foundation in the Bible, in reason, or in fact; an imposition of the most injurious consequences, built upon unscriptural and anti-scriptural traditions, resting wholly upon the opinions of interested and fallible men.

"3. She is not uniform in her faith or united in her members; but mutable and fallible, as any other sect of philosophy or religion—Jewish, Turkish, or Christian—a confederation of sects with a politico-ecclesiastic head.

"4. She is the 'Babylon' of John, the 'Man of Sin' of Paul, and the Empire of the 'Youngest Horn' of Daniel's Sea Monster.

"5. Her notions of purgatory, indulgences, auricular confession, remission of sins, transubstantiation, supererogation, etc., essential elements of her system, are immoral in their tendency, and injurious to the well-being of society, religious and political.

"6. Notwithstanding her pretensions to have given us the Bible, and faith in it, we are perfectly independent of her for our knowledge of that book and its evidences of a divine original.

"7. The Roman Catholic religion, if infallible and unsusceptible of reformation, as alleged, is essentially anti-American, being opposed to the genius of all free institutions, and positively subversive of them, opposing the general reading of the scriptures, and the diffusion of useful knowledge among the whole community, so essential to liberty and the permanency of good government.

A. CAMPBELL,  
Cincinnati, 12th January, 1837."

## Blanshard Airs Irish Linen

By JAMES E. EATON

### The Irish and Catholic Power—By Paul Blanshard

In 1951, a Jesuit scholar, reviewing Paul Blanshard's "American Freedom and Catholic Power" in "Studies," the leading Jesuit magazine of Dublin, challenged him to take the Irish Republic as a pilot model for a future Catholic America. Mr. Blanshard accepted and spent more than six months in visiting every corner of the island in preparation for this work. Now his reply, "The Irish and Catholic Power."

"Ireland," says Jesuit Robert I. Gannon, former president of Fordham University, "is a lesson in true democracy." "Ireland," says Bishop Fulton J. Sheen, "is the last

bastion of Christian civilization in Western Europe."

Mr. Blanshard says, "If we wish to ask how Catholic power might function in the future in an English-speaking democracy which became 95 percent Catholic, we can turn to the Irish Republic. It is the most advanced form of Church-state adjustment in any completely Catholic country. It represents the utmost compromise which the papacy can make with Western society and still be true to its principles."

Blanshard wastes no time in disrupting Catholic boasts. Carefully developing the background of the Irish Republic he shows where there is a vast difference between what we call democracy in America and what is democracy in the Irish Republic. The highest officials of the state commonly kneel before the Church's bishops at public celebrations. High officials always go obediently to the headquarters of the bishops when they are summoned, instead of inviting the bishops to their public offices. A classic of the book is a statement from President O'Kelly on the occasion of his visit to Rome during the "Holy Year" of 1950. He announced on his arrival: "I come as President of the free people of Ireland and as President of the Irish Republic, a pilgrim of this Holy Year, to place my personal homage, and that of my people, at the feet of His Holiness Pope Pius XII." Blanshard brings his work to a climax by showing how Irish Catholicism has very carefully been transplanted to America. This is significant in that the Irish control the Catholic Church in America. One-half the membership of the Catholic Church in America is of Irish extraction. Hence America is being treated daily to the philosophy of the Irish hierarchy and is felt by every American in some way. This form of Catholicism is much more severe in many respects than that of Italy and Spain.

The reader will find this book characteristic of Blanshard's works, carefully documented, a first-hand study, factual, revealing and challenging.—CHRISTIAN LEADER

## A Catholic Challenges the Editor

### PART 2

By ROBERT DEAN

What first started out as a challenge to the Editor has become a challenge to the writer. It is not so much *what* to answer the Editor, but *how* to answer him. I would like to divide the reply into (1) Errors in history; (2) Misrepresentations; (3) The challenge itself.

In writing my first article, I gave an account of why I am a Catholic. I did not expect that the entire account would be attacked by the Editor. Fortunately, it has caused the Editor to write enough in his reply to help show the truth of what I set forth in the first article when I wrote "they have disregard for history on the one hand and clear thinking on the other."

The subject of the challenge itself I will

handle separately at the end of this treatise, for that is what we are primarily concerned with here. I will not let the Editor wiggle-worm out of answering it satisfactorily.

#### Errors in History:

I am accused of bald assertions. But listen to this from the Editor: "Peter was never in Rome, and there is no evidence that he ever saw Rome, much less is there evidence that he ever acted as bishop at Rome."

In your own Bible you will see that Peter wrote from Babylon, which was the name used for Rome in that day. In the early 1800's there was conclusive archeological evidence that Peter was in Rome. And only a few years ago an independent archeological commission has found beyond all doubt the very tomb of St. Peter in Rome. Professor Harnack, the rationalist, wrote (Chron., p. 244): "It was first Protestant bias, then biased critical prejudice, that denied St. Peter's martyrdom at Rome. That it was a mistake is to-day apparent to every student who is not blinded. The whole critical apparatus, by means of which Baur contested the old tradition, is to-day justly considered worthless."

St. Jerome (370-420 A.D.) in his book *De viris illustr.*, c. 1. says "Simon Peter, Prince of the Apostles, after his episcopacy over the Church of Antioch, and after preaching . . . in Pontus, Galatia, Cappadocia, Asia, and Bythinia, goes to Rome in the 2nd year of Claudius to defeat Simon, the Magician, and there he held the episcopal chair twenty-five years down to the last year of Nero. . . ." There are other references, but the facts are too well known—not only that Peter was in Rome, but that he was bishop there. See *Encyclopedia Britannica*, Art. St. Peter.

As to whether or not Peter was in charge of the meeting at Jerusalem (Acts 15), I will let the reader judge. A dispute arose, Peter delivered the decision, and then all the multitude kept silence. James was merely concerned with how Peter's decision would be dispatched to parties concerned. (Also read Peter's decision in Acts 11: 18).

I might remind the Editor that when he lists the Apostles, he should put Peter's name first—it's more scriptural to do it that way.

The Editor simply denies that the Apostles had any successors or that they can have any successors. He is making gratuitous assumptions now that contradict the facts. The fact of history is that they *did* have successors. If they did not need successors or were not to have any successors, why did Pope Peter move to have someone fill the bishopric left by Judas (Acts 1: 15)? Did they have a right to appoint a man to fill a position left in the ranks of men who were personally selected by Jesus Christ himself? Evidently they did have this power and they exercised it. If Apostles could not have successors, why did Judas have one? He was an Apostle like the rest of them.

St. Clement of Rome was the third Pope. You will find his name in the New Testa-

ment. In the year 96 (while St. John was still alive) he wrote: "The Apostles were warned by the Lord that after their death contentions would arise concerning the episcopacy; for this reason they appointed their own successors, and commanded them to see to it that other approved men take up their work after their departure."

St. Ignatius of Antioch, the disciple of St. John writes to the Trallians: "Where the bishop is, there is the Church." In another letter, he says: "Separated from bishops, priests and deacons, there is no Church."

If the Editor continues to be so blinded to history and scholarship, we are likely to hear whisperings of a lady Pope again, or perhaps Maria Monk.

Now for the cardinal error of them all; The Editor writes that the Roman Church did not have a Pope for six centuries after Christ, and the Pope was not voted to be infallible until the Vatican Council rendered this decision in 1870.

The ridiculous claim that the Pope was not considered infallible until 1870 can be disposed of very simply: More than 80 bishops voted in the negative, but when the decision of the Pope was made, many of these 80 concurred and accepted it. Why would they accept the decision of a man whom they professed was *not* infallible? It makes them out to be ridiculous if this were the fact. What really happened was the Council was called to *define* the infallibility of the Pope, not to originate it. The infallibility was accepted by the Church from the time of St. Peter, and the Council was merely concerned with the complex definition of it. Some disagreed with the particular definition proposed, but this is common in Councils. If there were no disagreement, there would be no question to settle!

Since the Editor claims that the Roman Church did not have a Pope for about six centuries, we will explain that the Bishop of Rome is the Pope. It makes no difference when he acquired the name "Pope". The conferring of a title by a temporal ruler in 606 A.D. does not confer power upon the Pope, it recognizes that power as already there and makes it manifest to the people of the state. We have shown earlier that Peter was Bishop of Rome (and anyone who says otherwise is not in company with the overwhelming majority of reputable historians). We know, too, that Peter has successors. Let us quote history: Eusebius, who borrows his list of successors from the "Memoirs" of Hegesippus (A.D. 175-187), writes in his history: "The first after Peter, Linus, became Bishop of the Roman Church; Clement was the third". It was at the Council of Chalcedon in 451 that all the bishops exclaimed "It is Peter who has spoken to us through Leo", when the Pope had given his decision. The Council of Nice in A.D. 325 attested that the Church of Rome always had the primacy. The Council of Ephesus (A.D. 431) calls Pope Celestine (422-432 A.D.) "the guardian of the faith", who teaches right doctrine be-

cause he is the successor of "Blessed Peter the Apostle, the head of the whole faith, and the head of the Apostles." St. Augustine said on Sept. 23, 417 A.D. "Rome has sent back her rescripts. The case is finished: would that the error also were done away with."

St. Irenaeus writes about Pope Clement's Epistle to the Corinthians of 96 A.D. "In the time of Clement, no small dissension having occurred at Corinth, the Church in Rome dispatched a most powerful letter to the Corinthians, bringing them to peace, renewing their faith, and declaring the tradition which it had lately received from the Apostles." St. Irenaeus also says that Clement "having seen the Apostles, and having been conversant with them, might be said to have the preaching of the Apostles still ringing in his ears, and their traditions before his eyes." Here is a passage from Clement's Epistle: "But if any will not obey these things *which Christ has spoken through us*, let them know that they will be implicating themselves in no small danger and offence." There was no protest from the Corinthians, nor from the Apostle John who was then presiding over the Church at Ephesus.

#### Misrepresentations:

The Editor has shown us that he knew that in the Catholic Church anyone could baptize. He has stated that he never said otherwise. However, he is only serving to indicate that his efforts have been to deliberately deceive, for if he knew that anyone could baptize, why did he write "The Church teaches that original sin is removed by the sacrament of Baptism, and this can only be administered by an ordained priest"—"The Catholic Church Against Itself", *VOICE OF FREEDOM*, March, 1953.

The Editor misrepresents my position by saying "He knows the Roman Church is the true Church because his conscience tells him so." I did not and do not say that my conscience tells me that the Catholic Church is the true church. My conscience binds me to truth already discovered. It does not discover any truth for me. The little dissertation on conscience falls to the ground when it is based upon the misunderstanding of the Editor. I did not switch standards, but the Editor switches from "authority" to "truth and falsity" to "infallibility"—but I shall pursue him at every turn.

The Editor says "They establish the infallibility of the scriptures by the Church and then prove the infallibility of the Church by the scriptures." He is slightly backwards in his approach. The Church does not say that the scriptures are infallible, it says that they are inspired by God. The Church was prior to and independent of the scriptures which were written by its members.

And now a word about worship of images. The worship of the Creator is called "latria". The worship of a creature is called "dulia". The worship of a special creature such as the Blessed Virgin is called "hyperdulia". We can use the word



worship or adoration in regard to all three, although adoration is spoken of when worship of the Creator is meant. *Dulia* is as distinct from *latria* as the nature of the creature is from the nature of the Creator. Catholics are not confused on this point. They may not know all the technicalities, but the meanings are clear in their own minds. It is when an outsider comes in to make the interpretations that the errors occur. The difference between idolatry and true worship cannot be distinguished by external characters when one is seen before a statue. The outsider who makes the assertion that it is idolatry—no matter what the worshipper claims—is taking on powers which the Bible has reserved to God alone: the searching of the human heart. Let us be careful of this presumption, Mr. Editor.

#### The Challenge Itself:

I stated in my first article that I accepted the scripture as the word of God on the authority of the Catholic Church, so the Editor's sarcastic reference to Catholic authority was unnecessary. St. Augustine said 1600 years ago that he would not accept the Bible as the word of God if it were not so claimed by the Catholic Church, and I say that today.

The Editor appeals to external and internal evidence for inspiration, but that is only good for establishing the historicity and integrity of the scriptures. It does not contribute at all to inspiration; for if it did, the so-called sacred books of all religions and the writings of the saints or of Thomas a Kempis would be running-mates with the Bible.

Dr. James D. Bales, Professor of Bible in Harding College, Searcy, Arkansas, made the same error when he said "Thus we tell the R. C. that we prove the Bible the same way that he does when he also undertakes to show the unbeliever that God has spoken." But the Catholic only establishes the historicity and integrity of the scriptures—not inspiration—by external and internal evidence. The Catholic does not even attempt to prove to unbelievers that the Bible is the word of God. He would be about as helpless as the Editor is if he tried to show the scriptures to be the word of God without the authority of the Catholic Church. I would like to point out to Dr. Bales and to the Editor that the Catholic questions whether or not it can be shown that the Bible is inspired by God. The Editor says it is. I say "How do you know?"

To put the point more clearly: The Catholic believes the Bible to be the word of God solely because the Catholic Church has declared it so. You may deny that the Church has such authority, but I say that even if it did not, does that prove that you are right? To show that the Catholic Church has no such authority to declare the scriptures to be the word of God does not mean that you are freed of proving it. I want to know how you know that the scriptures are the word of God so I can examine your evidence. The Catholic claims do not stand or fall because the

scripture is or is not inspired, but *your claims do*, for you use the scriptures as your ultimate court of appeal; and if you can't prove that scripture is inspired, your cause goes begging.

The Editor states that there is such abundant proof that the Bible is the word of God that it would take a year to write down all the evidences. I reply that the evidence is not a matter of quantity. Tons of evidence get us nowhere. Do fifty authorities make the Bible more inspired than ten? The quantity of evidence is immaterial; it is the quality that is required.

Let us take up the reference to scriptures made by the Editor. He points out to me that I did not know (he's reading minds again) that Christ endorsed scriptures. Yes, I knew that. But he did not endorse the New Testament.

Jesus said that His word would not pass away. True. But now the Editor has a problem, for St. John said that there were many other things that Jesus did which were not written down. Did these things pass away because they were not written down? Or was Jesus wrong when he made the statement? I think one will have to agree that Christ's words will remain in some other way than in the *written* word, if all the things He said are to remain.

Another passage by which the Editor hopes to save his argument is that of St. Paul: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof. . . ." Agreed. But which of the works are scripture? That is precisely the point. About 300 A.D. there were nearly 100 works in circulation including a gospel of Peter, a gospel of the Hebrews, an epistle of Barnabas, the proto-evangelium of St. James, etc. Now how does one select from these and know that what he selects is an inspired work? Why is not the gospel of Peter more likely to be inspired than the gospel of Luke who was not an Apostle? Why did only six of the Apostles write and leave the rest of the burden to St. Paul and to Mark and Luke who were not Apostles? You must remember that the Epistles of Paul were not widely circulated at this time. They were kept and treasured by the individual Churches to which they were written. And today, none of the original manuscripts are in existence so that you cannot tell whether you have a correct translation of the original works. The four Gospels were being circulated but it is a difficult task to try to show that two men who were not Apostles were inspired by God.

I was confident when I wrote the first article that the Editor could not prove the Bible to be the word of God. And the more he pretends to prove such without the authority of the Catholic Church, the more will I point out to him the difficulties he has overlooked.

I have not responded to all the contentions of the Editor, but I feel that an adequate reply has been made. If he feels I have tried to avoid an issue, let him call upon me to answer. I have not knowingly introduced any new material into this dis-

cussion, so I would like the Editor to respond with the best proof he knows for the inspiration of scriptures. Then I will issue my next challenge.

## A Reply to "A Catholic Challenges the Editor"

The second edition of the discussion between Mr. Robert Dean and the editor of the *VOICE OF FREEDOM* will be found in this issue. Mr. Dean comes back at greater length and with much more force in his second article than he had shown in the former article. The force, however, is merely in his statements and not in the conclusions that he hopes to make. We appreciate, however, his efforts since they are as good as any Catholic could offer on the points under discussion. We are always disappointed when any disputant fails to make his points with as much clarity and force as we have seen the same points made by others. So we are inclined to congratulate our friend, Mr. Dean, on his efforts and we shall now devote the rest of this reply to an examination of his points.

He divides his article as follows: (1) Errors in history; (2) Misrepresentations; (3) The challenge itself. We shall reply under these same headings.

### Errors in History

Our readers must be reminded that any statement that is not in harmony with Catholic teaching is always incorrect as to its historical relationship or value. Nothing with them is history except that which they believe, and even the authorities that they quote will be repudiated if these same authorities say anything contrary to the Catholic fable. No standard reference work is ever acceptable to a Catholic except those that are put out under the imprimatur of the hierarchy and that will be contradicted if convenience or emergency demands it. Our good friend, Mr. Dean, may not know this, but we will probably have occasion to give demonstrations of it before we get through with this controversy.

The points that are in question under this division now all concern the apostle Peter. These points are (1) Did Peter have primacy among the apostles? (2) Was Peter ever in Rome? (3) Was Peter a bishop at Rome? Stated in the terms of history and theology, this last point would be Peter's episcopacy. This discussion goes at great length and quotes from various men because none of the points are settled by the New Testament. In the New Testament there is no indication that Peter had any primacy in the sense in which the Roman Church uses this term. He was prominent among the apostles; his name is given first in the listing of the apostles; he was the spokesman on many occasions and there is no doubt but that God chose him to preach the first gospel sermon and also chose him to make the gospel known to the Gentiles first of all, though later he is called the apostle of the circumcision and

Paul is the apostle of the uncircumcision (Acts 2; Acts 15: 7; Gal. 2). Peter did not consider himself as above the other apostles, and the other apostles did not so consider him. Although his name stands first in the listing, when he is mentioned by Paul his name is not put first. Paul speaks of himself, the other apostles, the brethren of the Lord and Cephas (1 Cor. 9: 5). Then he names James, Cephas and John (Gal. 2: 9). Thus he names the three apostles who were "reputed" to be something though the apostle Paul indicated that God did not honor them or anyone else above others. And in naming these three, he puts James first. If, therefore, the first mentioned is the most prominent, James here takes precedence over Peter and John, too. And this James was not one of the twelve.

Mr. Dean continues to insist that Peter delivered the decision in the discussion at Jerusalem (Acts 15). Here is a fine example of what a preconceived notion will do for a man. Anyone who will read the Scriptures will see that this is in no way the fact. In the 11th chapter of Acts, Peter himself was arraigned by the church and accused of wrongdoing. Peter related to them how that the Lord had by miracle directed and guided him in the matter that was in question. He told how the Lord had sent the Holy Spirit upon the Gentiles. The brethren then held their peace and *accepted this as God's leading*. Then in the 15th chapter of Acts, Peter was neither the first nor the last to speak and this decision was pronounced by James. He said, "*Wherefore my judgment is*" (verse 19). Mr. Dean says it was Peter's decision. James contradicts him. Then when James wrote the letter he said that it was the decision of the apostles, the elders and the whole church, which means that they all agreed in the conclusion that James reached and announced.

As to the successors of the apostles, our correspondent thinks that he finds proof for this in the fact that Matthias was appointed to take the place of Judas, but here again his preconceived notion causes him to fail to see the recorded facts in this case. The apostles cannot have successors because they have not abdicated. They are still on twelve thrones according to the promise of our Savior. (Matt. 19: 28.) Judas Iscariot fell, apostatized and betrayed the Lord. Peter announced that they were to find a man to take *the office from which Judas had, by transgression, fallen*. Have any of the other apostles fallen, and are Popes deposed and a successor appointed when they transgress? Some of them have exhausted the catalog of sins, but they didn't have a successor until death removed them; but again our friend fails to observe the qualifications of the man who was to succeed Judas. He was to be one who had companied with the apostles and with the Lord Jesus Christ from the baptism of John until Jesus was taken up out of the sight of the men of earth. From men with these qualifications they had to have one appointed

who would be a *witness with the apostles of the resurrection*. Could any man who has lived since that generation have these qualifications or could he be such a witness? Surely to ask this question is to answer it.

Peter uses the word 'Babylon' and sends salutations from the church in Babylon (1 Pet. 5: 13), and our friend Dean says that 'Babylon' means 'Rome' and here he has proof from the New Testament that Peter was in Rome. It is a fact that in the Book of Revelation the city of Rome is called Babylon and there the word is given the symbolic or figurative meaning, but there was a literal Babylon in Assyria and there is no reason to say that the word 'Babylon' as used by Peter has a symbolic meaning. The Book of Revelation was not written until about A.D. 96. The apostle Peter was martyred before A.D. 70, and there is nothing to indicate that Rome had ever been called Babylon until John wrote the apocalypse. The only reason, therefore, to think that Peter used the word in a symbolic sense is that this is the only thing that gives the shade of a semblance of a suggestion in the New Testament that the apostle Peter was ever in Rome. This is the type of Scripture arguments that Catholics use. It is no argument at all. It is the case of a confirmed fable finding something that squints toward a suggestion that it might possibly have an intimation in the word of God. We dismiss it with the statement that it is no proof, but with the additional statement that if we could prove that Peter was in Rome, we would still have a long way to go before we proved that he was a bishop in Rome.

Now we come to consider what our friend quotes from the writings of men who lived more than 100 years after Peter had gone from the earth. It must be observed that the first suggestion from the pen of any writer concerning Peter's episcopacy came more than 100 years after Peter was dead and after the New Testament had been closed or completed. Does it seem strange that no intimation of the Catholic fable occurs in the Bible and that none of those who lived near to Bible day ever heard of it and that Catholics have to depend upon the writings of men whose writings they themselves cannot endorse except in spots where such writings conform to Catholic fable?

Here is the theory of the Catholics concerning Peter and this is the one Mr. Dean accepts, because he quotes this very claim from St. Jerome and he tells us that St. Jerome, whose correct name was Eusebius Hieronymus, lived 370-420 A.D. This being correct, then this writer lived 300 years after the death of Peter and the statement quoted from him confirms, as we have said, the Catholic idea that Peter was first bishop of Antioch for seven years and then after that traveled through the countries mentioned in Peter's epistle. Then he went to Rome and served as a bishop of that church 25 years and was martyred at Rome. Now according to this, Peter must

have become bishop at Antioch about the time the church at Antioch was established (Acts 15), and yet it was Barnabas that the apostles sent to Antioch, and he, with five other teachers, taught there about one year before Paul and Barnabas were set apart to go out as missionaries. Then they came back after several years' absence and Peter was still not at Antioch, but the church was in trouble over the question of the law. Paul and Barnabas went to Jerusalem and found Peter there. Then when Peter did visit Antioch, he "dissembled" and was rebuked by the apostle Paul for his wrong. According to best chronology, this was about the year 50 A.D. and Peter was still not at Antioch. Paul wrote a letter to the church at Rome about 58 A.D., and he wanted to visit Rome in order that he might confer a spiritual blessing on the brethren. This shows definitely that Peter was not there or else he would have conferred the blessing. Furthermore, Paul salutes his friends and acquaintances in Rome and mentions 26 persons by name and never alludes to the apostle Peter. Definitely Peter was not in Rome when Paul wrote Romans. Yet according to the Catholic theory, this was right at the time of Peter's episcopate. They put him at Antioch from 35 to 42 A.D. and at Rome from 42 to 67 A.D.

If it is true, which we have seen cannot be because it contradicts facts revealed in the Bible—but again we say, if it were true that Peter served as a bishop 7 years at Antioch and then 25 years at Rome, we would have Peter doing something that an infallible Pope of Rome, by the name of Leo, denounced as sinful and avaricious and otherwise damnable.

"Pope Leo (Ep. 84), in a decree incorporated in the Canon Law (*Si quis Episcopus*, c. 7, qu. 1, cap. 31), ordered: 'If any bishop, despising the meanness of his see, seeks for the administration of a more eminent place, and for any reason transfers himself to a greater people, he shall not only be driven out of the see which did not belong to him, but he shall also lose his own, so as neither to preside over those whom in his avarice he coveted, nor over those whom in his pride he despised.' (*Infallibility of the Church*, Salmon).

And yet we are told by Mr. Dean in his quotation from St. Jerome that Peter, in order to obtain the see of Rome, abandoned that of Antioch which he previously held for seven years.

It is true that the writers who lived in the third century and afterward agreed that Peter died in Rome, but there is no indication of this from any writer who lived at any time near to Peter's life or death. The earliest express mention of Italy as a place where Peter died is in a letter from Dionysius, Bishop of Corinth, about A.D. 170. There is mention of the tombs of Peter and of Paul in a dialogue of Caius, the Roman presbyter, about A.D. 200, and from that time on the tradition



reigned without a rival. Our friend quotes from the "Memoirs of Hegesippus", who lived in the second century, but this quotation he gets from Eusebius, who lived in the fourth century. All of this shows that the so-called historic proof comes from the writings of men who lived more than 100 years after the death of Peter and the writings of these men are not reliable upon any point. This will be shown in the next point considered.

Mr. Dean refers to Clement, but he quotes Clement from Irenaeus, and Irenaeus claims that Clement still had the preaching of the apostles ringing in his ears. Now then, it is a fact that Irenaeus (St. Irenaeus with the Catholics) gives what is the first list of so-called Popes of which we have any record, and the editor of the *VOICE OF FREEDOM* does not have to depend upon quotations that other men have made from Irenaeus or these other writers either. He has a complete set of *The Ante-Nicene Fathers*, and Irenaeus has been garbled by *Wiseman's Lectures* and by other Catholic writers. In his writing called "Against Heresies," chapter 3, section 3, Irenaeus ascribes the founding of the Church at Rome equally to Paul and Peter and says that they appointed a bishop of Rome and then left Rome. Here is the list of bishops, as given by him in this reference: "The blessed apostles having founded and built the Church, committed the episcopal office to Linus. Of this Linus St. Paul makes mention in his epistle to Timothy. To him succeeded Anacletus. After him Clement succeeded in the third place from the apostles." Here we can see that Irenaeus makes Linus first, Anacletus second, Clement third, whereas, Mr. Dean makes Peter first, Linus second and Clement third. So as to historical errors, we will leave our readers to decide who is properly representing the men upon whom the Roman Catholics depend for their fable of Peter in Rome, Peter's episcopate at Rome and Peter's successors. The whole thing is a fable and has no foundation whatever in any kind of historical records, and the very assumption is contradictory to the character of Peter and to the teaching of the New Testament.

### Misrepresentations

Our good friend, Robert Dean, thinks the editor misrepresented the Catholics intentionally when he said that none but Catholic priests can administer the Sacraments, of which baptism is one, and then showed that the Catholics do instruct others to baptize people in cases of emergency.

Mr. Dean says that the editor here knowingly perpetrated a deception, but then he tells us in a private letter that he has been suffering from virus. We will take this as his explanation and not be too hard on him for this harsh accusation. He cannot deny that the Sacraments belong to the Church and that the duly ordained officials of the Church, as a rule, administer these Sacraments. This rule has no exception, except the exception of baptism, and even that

is to be administered by a priest except in emergencies or unusual circumstances. Does any Catholic ever go to his doctor to get baptized? Do any Catholic parents ever take their babies to a doctor or to a nurse or to a welfare worker to have those babies christened? He knows that we know that they do no such thing. In emergencies the Catholic Church does teach that others than a priest can administer baptism. This is because they believe that *baptism itself can save a soul*. They believe in water regeneration, and, therefore, an unformed embryo is to be *immersed* in water in order that it may be cleansed from inherited sin! This baptism, therefore, is so meritorious and so essential to the eternal well-being of souls that the Church has granted authority to doctors, nurses and welfare workers and, perhaps, others to baptize persons in emergencies. The truth here is harder against the Catholics than the statement we made concerning the Sacraments' being administered only by priests. This doctrine of baptismal regeneration is not only repugnant to Scripture; it is repulsive to the vast majority of non-Catholics who believe that the soul is saved by the Lord Jesus Christ, and this salvation is reached by faith in the individual heart, which moves the individual to submit to the Savior's will.

### The Challenge Itself

Under the division of "The Challenge Itself" our correspondent comes back to a discussion of the word of God, and he accepts the Bible as the word of God only because the Catholic Church declares it to be the word of God, and since we accept the word of God on its own statement, the difference here is the sum of the whole controversy. The Catholic is a Catholic first and forever for no reason but because he was born to believe that the voice of the Church is the voice of God, and nothing can have any weight with him because whatever it is—Scripture, history, tradition, logic or anything else—is looked upon as the fallible contradicting the infallible! He is not free to reason or to consider reason. He is bound by authority, submits to authority and falls prostrate at the symbol of authority. We accept the Bible as the word of God because those who wrote it claimed that they were speaking as God speaks, and they attributed the same inspiration to other writers of the Bible, as we have abundantly shown in the tracts and pamphlets that are distributed by the *VOICE OF FREEDOM*. Then we prove that we can trace these writings right back to the men who wrote them. We can give the Catholic Church opportunity to testify as a witness; we can go on back and quote the Fathers, upon whom they depend for their proof of other things. We can go in our investigation through the testimony of unbelievers and quote the scoffers as ridiculing the writings of Peter, Paul, James, John, etc., and attributing the writings to these men. So we have the testimony of believers and unbelievers alike as to the authors of the Bible and as to the

time that they lived and wrote. Our friend says that the Catholic Church only establishes the historicity and integrity of the Scriptures—not inspiration—by internal and external evidence. Now that is exactly what we established by external evidence. The historicity simply means that we have the history of these writings back to the time that they were written. That unbelievers quoted them shows that they were in existence; that believers quoted them shows that they were in existence and shows also that they were accepted by these believers as having come from men who spoke for God. What does Mr. Dean mean by "integrity"? If he establishes the integrity of the Scriptures, then he establishes the fact that they are credible; that what they each is true; and that what the writers claim is true. The writers claim that they were apostles, that they were writing by the power of the Holy Spirit, that they had received these truths from the Lord, that the Holy Spirit was speaking through them, etc. Now if the Catholic Church traces the word of God historically back to these apostles, then they will have to pronounce them inspired because the apostles claimed to be inspired, or else they will have to say that the apostles lied and the Catholic Church overrules their falsehood and makes their testimony true by an infallible proclamation! If Mr. Dean thinks he is going to find any readers who will agree with him in this, we believe he is going to learn that he has run out of bounds on this point.

If our friend thinks it absurd that the Pope was not infallible until the Vatican Council made him infallible in 1870, then why should he not say that it is absurd to say that the Bible was not inspired, when it had been accepted and believed as inspired, until the Church declared it inspired in the fourth century. He can see the absurdity of the first, but he cannot see the absurdity of the second proposition. Yet the New Testament had existed for only some 300 years before the Council declared it inspired or infallible, and the Pope had existed for 1,000 years before the Council declared him infallible. Yet he declares that although 80 men voted against the proposition that the Pope is infallible, he said that they agreed with it when it was announced. They submitted to it because it passed by the majority of the Cardinals and Bishops voting. Only two men remained to vote negative in the presence of the Pope himself; the others had put their votes in writing and left the Council. According to the proposition passed by the majority, they had to submit or be excommunicated. So any reader can see that this was a political affair, and the Pope became infallible in 1870 by the majority vote of a convention which had "steam roller" pressure behind it.

But our good friend and all other good and sincere Catholics have to accept anything as true that the Pope pronounces true. Thus they can make a man infallible who had formerly been fallible! they can make the 25th day of December the birthday of

the Lord, when all authorities know it is not the birthday of Christ, but it has been so pronounced and declared by the Roman Church. Therefore, it is the birthday of Christ. It makes no difference if He was born on the 4th of July. When the Catholic Church says He was born on the 25th day of December, then all Catholics will think that by miracle the actual birth of Christ was abolished and his official birth accomplished by the word of the Pope!

Our good friend Dean has the mind to be a free man if he had the courage to throw off his shackles and use his God-given faculties to reason, to hear, think, believe and act as a responsible man.

## Why Communism Grows

GEORGE E. DARLING

Those who listen to the radio, watch T.V., or read the newspapers have found it very difficult to do any real straight thinking for the past few weeks. It's hard to distinguish the truth. Men who are held in high esteem in our nation are making contradictory statements, one against the other. One thing upon which all are agreed. Communism is a growing threat to the free people of the world.

The church is also challenged by this insidious foe. According to the statements made by one of our U. S. Senators, Communism has brought almost half the world's population under its dominion or influence in the brief space of a few years. More converts than Christianity has made in 2,000 years!! Why?? I believe we can see the answer very easily.

A Communist works at his task of converting others to his system of life and way of thinking. Every Communist is a missionary. They "go everywhere preaching their doctrine," just as the early church when they "were scattering abroad went everywhere preaching the word." This kind of zeal shown by the early Christians was able to topple Caesar from his throne. But the modern Communist is winning where the Christian fails simply because he is putting his all into his cause. Nothing else matters to a Communist except the Party. They consider no cost too high. They are dedicated to their task.

Certainly Communism is abominable. It is Godless. It denies everything that is sacred, it deludes with false hopes and false promises. Yet, the fact remains that their zeal puts us to an open shame. They are willing to make many sacrifices for their cause that we are not willing to make for ours. He is willing to be persecuted, despised, poor, hounded, ridiculed, and blasted by radio, T.V. and newspapers; these things mean nothing—just so he wins for his cause.

We, as members of the church for which Christ died, should be more willing to suffer for the cause of Christ. Why should we be so reluctant to give of our time, our money and energy to the promoting of our cause? Oh, that we would only realize the zeal of true Christianity. Everyone would be a personal worker and would do our best to win others. If we were Com-

munist, we would not get off as easy as we do in the church. May God spare us from Communism. Nothing that we hold dear—will be worth anything if Communism takes over, and if the present trend continues, it will!! The only thing that will check their advance is for Christianity to present a solid front. We must dedicate ourselves to Christ and His cause with, at least, the equal zeal of the average "Comrade."

If we were members of the Communist Party and the "Big Wheels" said for us to meet twice on Sunday, again on Wednesday night, to make a given number of calls every day and to report on the progress we were making, we would do it. Why? Because we believe in Communism. . . . Just think of the growth we would realize in the Lord's church if all members would show zeal of a Communist.

Communism is real—they are working every day toward the day when our privileges in the church will be taken from us. Do we desire such, or are we ready to meet the challenge of Communism by going to work for Christ—give of our money, our time and our efforts? . . .

We have the one thing that the Communist longs for, a philosophy of life superior to the system that he considers above all others. Christianity is the ONLY ANSWER TO THE ILLS OF THE WORLD.

## A Threat to Freedom

JAMES D. BALES

*What do you mean by Catholicism and Coercion?* The attitude of the Catholic Church toward the use of physical force on those in Christendom who teach contrary to her doctrine.

*Have you ever put people to death for heresy, i.e., for teaching what they call false doctrine?* Yes. *Did they imprison and torture people?* Yes.

*What proof is there for this charge?* Catholics in *The Catholic Encyclopedia* admit that they put people to death, during the days of the "Inquisition," for heresy. (Volume VIII: 26-36.)

*Was it the State, instead of the Catholic Church, that put people to death?* When a State did it, it was a State which was controlled by Catholics. The Catholic Church teaches that with reference to the penalty of death, "the Pope and oecumenical councils have this power at least mediately—that is, they can, if the necessity of the Church demands, require a Catholic ruler to impose this penalty." Furthermore, "That they cannot directly exercise this power cannot be proved." (S. B. Smith, *Elements of Ecclesiastical Law*, p 89. Published in New York by Benziger Brothers, 4th Edition, Revised, 1881. It was published with the approval of the Roman Catholic Church.) The Church and State sometimes assist one another in the execution of laws "in the suppression of rebellion or heresy." (p 91. See also *The Catholic Encyclopedia*, Volumes VII: 261; VIII: 35-36; XII: 266; XI: 703-704.)

*Does the Catholic claim that the New*

*Testament sanctioned such things?* No. They admit that the New Testament does not teach it and that the church of the first three centuries did not practice such methods against heretics. (Volume VIII: 26.)

*Will they use force on "non-Catholic Christians" if they again gain power?* They teach that they still have power to make laws and punish violators. (Volume VIII: 36.) They justify the Inquisition. (Volume VIII: 26-36.) They say that they have never renounced the right to use physical force. (Volume XI: 703.) They claim the right to coerce their own subjects (Volume XI: 703; VII: 323), and they regard "non-Catholic Christians" as rightfully belonging to them. They view such as schismatics. (Volume V: 686; III: 756; VII: 261; XI: 703.)

*What can we do to protect our religious liberty from the threat of Roman Catholicism?* We reject her method of treating heretics, so we shall not use carnal force on her. We must, however, turn back her onward march by scattering multiplied millions of tracts which will instruct Catholics and warn non-Catholics so that they will not succumb to her propaganda. Do your part now by financing and scattering literature. Beware, lest you wait until it is too late and as a result find that both you and your children suffer for your indifference. Material may be obtained from Freedom Press, Inc., P. O. Box 128, Nashville, Tenn.

## New Curbs in Effort to Halt Growth of Protestant Church, Colombia, South America

Alarmed by the vigorous growth of Protestant Christianity (51% increase in membership from 1948 to 1953), Colombia's pro-clerical government has acted to tighten the restrictions already imposed upon its small religious minority. By means of Circular 310, issued January 28th, this year, the Minister of Government, Lucio Pabón Núñez, announced the following official position:

1. Protestant Colombians and foreigners are forbidden to make any public manifestation of their religious faith outside of Churches and Chapels set apart for that purpose;

2. As a further restriction, Colombian Protestants in the "Mission Territories" (¾ of the area of the nation) are expressly denied the right to have schools for the education of their children; and,

3. Protestants in Colombia may not engage in any activity which might attract others to their faith. (Full text of order appended to this Bulletin.)

In CEDEC Bulletin No. 12, reference was made to two previous orders of the Ministry of Government, one of September 3, 1953, and the other of October 24, 1953, both of which leveled severe restrictions upon Protestants in the Catholic Mission Territories. The new order of January 28th puts Protestantism under new curbs throughout the nation.

With the promulgation of the new order,



the government of Lt.-Gen. Rojas Pinilla has moved to an extreme anti-Protestant position far beyond that of arch-Conservative, ex-President Laureano Gómez. The new limitations on the freedom of Protestants in Colombia contravene the principles of religious liberty maintained by most governments outside the territories under Communist rule.

**Catholic Church Approves Curbs.** Liberal-minded Colombians who expected that the Roman Catholic Church would be the first to protest the government's un-Christian denial of religious liberty are surprised to find the hierarchy applauding the move and cooperating wholeheartedly in the program to suppress the Protestant Church.

Immediately after the government issued its new order, Cardinal Luque, Archbishop of Bogotá, publicly expressed "the complete conformity of the ecclesiastical hierarchy of Colombia with the Circular 310, relating to the practice and propagation of non-Catholic religions." The order proscribing Protestants, said the Cardinal, was "an immense benefit to the nation."

**Protestants Falsely Accused.** Cardinal Luque and the government are repeating old accusations against the Colombian Protestants which have long been discredited. In his letter of commendation to the Minister of Government, the Cardinal affirmed that the restrictions are just because Protestants: (1) disturb the peace; (2) damage the religious unity of the nation; and (3) carry on a campaign of publicity abroad which injures the reputation of Colombia.

**Protestants and Public Order.** As indicated in CEDEC Bulletin 12, the epoch of bloodshed and violence from which Colombia is emerging was caused by Roman Catholic Colombians in armed rebellion against the Conservative government. Despite the fact that neither government nor Catholic clergy has produced evidence to indicate participation of Protestants in the insurrection the accusation is repeated in a vicious effort to calumniate them.

**Protestants and National Unity.** The Cardinal affirms that the religious unity, and therefore the national unity, is broken by permitting the presence of Protestants in the country. With 10 revolutions involving most of the national territory, and some 70 uprisings confined to more limited areas (not counting the revolts of 1948-1953), Colombian history in the last 130 years demonstrates a surprising lack of national unity. One of the chief causes of this state of commotion has been the Roman Catholic clergy. By openly identifying itself with one of the two political parties it has repeatedly produced dissension and disunity amongst Colombians.

Protestant Christians are introducing a new element into Colombian life. They teach men to love their neighbors as themselves, regardless of political affiliations. One may be a Liberal Protestant or a Conservative Protestant, and no pressure is exerted to force Church members to belong to one of the two parties. Protestants put aside the bitter political fighting which troubles this country. They pray for the

guidance of God for public officials and cooperate to produce national peace and concord.

**Publicity Campaign.** It is not clear just how the Cardinal expects the new order suppressing Protestantism to end the flow of news regarding religious persecution. The Protestant community patiently and silently endured 4 years of violent persecution while its members were abused and killed, its congregations scattered, and its Church buildings burned and dynamited. After repeated appeals for protection and justice produced no effect, they took their case before the world and began the issuing of periodic news bulletins on the tragic results of religious persecution in Colombia.

Because of the frequent participation of priests and national police in the persecution, the publicity has been embarrassing to the Catholic Church and the government. The simple and Christian procedure would have been the immediate investigation of the charges of religious persecution and the punishment of those responsible.

Neither Church nor government has done that. Their procedure has been to deny the existence of persecution and to heap calmness upon the Protestants, accusing them of gross crimes and treason. Protestants have been vilified in the Church and government press as dangerous, immoral heretics who are a menace to public morals and a peril to national unity.

As all Colombians know, except those who blindly follow the Catholic Church's "hate Protestantism" campaign, Colombian Protestants are exemplary because of their honesty, sobriety and peacefulness. Though their numbers are small (12,000 in continental Colombia), they have greatly benefited the nation, and their contribution to the progress of the nation will continue despite Catholic efforts to suppress them.

**New Order Violates Colombia's Constitution and Its International Agreements.** The government's harsh efforts to suppress a religious minority contravene Article 53 of the Colombian Constitution. By denying Protestants the right to manifest their religion publicly and openly by teaching, practice, worship and observances, the government rejects Article 18 of the U.N.'s Universal Declaration of Human Rights. At the same time, by forcing a distinction upon its citizens because of their religious creed, it commits a grave infraction of the Charter of the OAS (Organization of American States).

**Worship in Houses Prohibited.** According to the January order, Protestants are not allowed to meet in private homes for religious services. This imposes a hardship upon the 43 congregations whose Churches and Chapels have been destroyed during the past 6 years of anti-Protestant violence. The government's order makes no provision for those several thousands of Colombians who must meet in private homes for their worship, or not meet at all.

**New Order Is Not a Decree.** It should be noted that the January order was not issued as a decree or a law, but as a Circular of the Minister of Government. How-

ever, the fact that it came from Lucio Pabón Núñez, highest ranking minister in the cabinet of President Rojas Pinilla, has given the order the force of law, and it is being applied as such throughout the country, usually under the pressure of the Roman Catholic clergy.

**Propose Constitutional Change to Limit Protestantism.** The government has summoned a Constitutional Assembly to meet later this year. In the meantime, a Constitutional Studies Commission has prepared a revision of Article 53 of the Constitution which will be presented to the Assembly for its approval. The proposal represents the efforts of Roman Catholic clergymen to write into the Constitution severe restrictions upon religious liberty.

The proposed Constitutional change omits the present declaration that "The State guarantees freedom of conscience." It also eliminates the affirmation that "Freedom of religious worship is guaranteed where it is not contrary to Christian morals or to the law."

The new article grants freedom of worship to the Roman Catholic Church, and states that religious worship for others is only permitted in Churches and private halls.

The proposed changes in the Constitution represent a spirit of reaction and intolerance which is alarming in the Twentieth Century. If the Catholic hierarchy's view prevails, Colombia will be carried backwards to a concept of religious liberty abandoned by the nations of the Western Hemisphere decades ago.

**Curbs Do Not Represent Popular Opinion.** The great majority of Colombians are opposed to the government's efforts to suppress the Protestant religious minority. Their ideas of religious liberty are generally more advanced than those of the Roman Catholic clergy and the pro-clerical government officials.

The press, however, is not in a position to protest the government's course of action. Although press censorship was ostensibly lifted a few months ago, editors hesitate to print information opposing the government's program. Their freedom is conditional, and is based on a promise to the President to avoid articles which might arouse strong public feelings. A cry for religious freedom would, of course, bring the loud condemnation of the Roman Catholic hierarchy.

**The Trend in Recent Persecution.** Government denials to the contrary, Protestants are still being persecuted for their religious faith in Colombia. There is a new effort to clothe the persecution with an air of legality. Persecution by violence, led by Roman Catholic priests and national police, continues, though it has failed to stop the growth of Colombian Protestantism.

By its new restrictions the government is attempting to strangle Protestantism by "legal" means. As a number of the following recent acts of persecution indicate local officials and certain Catholic priests are forcing Protestant congregations to dis-

band or are making it dangerous for them to meet. Under the stimulus of the clergy, the January order is being applied in an exaggerated form. Where possible, the government is closing Protestant Churches. Fines and jail sentences fall upon those who disregard the government's unjust and unconstitutional orders to suspend Protestant religious services.

\* \* \*

*Istmina* (Chocó Department), where Mennonites have been abused and violently persecuted since last September, was the scene of further atrocities following the government's January 28th order.

While celebrating their Sunday evening service in their Chapel, January 31st, the Mennonites were interrupted by the Roman Catholic priest of Istmina, Father Conrado Hernández, who entered their sanctuary accompanied by two armed police.

Father Hernández had the police fire off their guns in the chapel, and then he announced that the Protestant service was suspended. To the Rev. John Dyck, resident Mennonite missionary seated in the congregation the priest shouted:

"You are violating the Constitution by leaving the doors open when they should be closed. The door can only be opened for foreigners, but these who are seated here are not foreigners, but Colombians. They are proselytes. You buy these proselytes with work and money, and you send young people to La Cumbre Mission School so that more souls will be lost. You are like a fisherman who with bait hides the hook so he can catch careless fish. Protestantism is only for foreigners and their children."

After haranguing the Church members for over 45 minutes, the priest had the police dismiss the congregation.

The next Sunday, February 7th, Father Hernández returned to the Chapel with a crowd of over 70 children. While the Protestants were celebrating their service of worship he and his followers beat upon the Chapel door with their hands and tried to force it open. For two hours he kept the children of his procession at the Church door, annoying and disturbing the worshippers with threats, shouts, cheers, insults and the anti-Protestant song.

While in their Christmas Eve service three months ago, the Istmina Protestants were attacked by fanatical Catholics led by three nuns and two priests, Fathers Arbalaez and Manuel López. The two priests attempted to force their way into the Chapel, but were repulsed. They then had their followers stone the building. After leading the Catholics in cheers and shouts against the Protestants, the priests led them in the anti-Protestant taunt song (Chorus: "We don't want Protestants who come to Colombia to corrupt us! We don't want Protestants who stain our Fatherland!").

On January 3rd, this year, two of the Istmina priests led Catholic children in an attack on the Mennonites during a religious service. They stoned the Chapel for

two hours and wounded one of the Church members.

The Mennonites of Istmina have urged President Rojas Pinilla to defend their right to worship, but their pleas have been ignored. After they appealed to the Governor of Chocó Department, an investigator was sent to Istmina. The result of the investigation was that the Protestants were directed to replace the screening of their Chapel door with opaque material so passers-by might not be able to see into the sanctuary.

It should be noted that the Apostolic Vicar of Istmina, Monsig. Gustavo Posada, and the priests of his missionary vicarate studied at the Catholic Seminary in Yarumal, directed by Bishop Miguel Angel Bules, Colombia's most violently anti-Protestant prelate.

Although Monsig. Posada has only one priest for each 7,000 persons in his Vicarate, he is nevertheless making a determined effort to drive out the Mennonites who entered the region to minister in the name of Christ. Instead of teaching the Gospel and emphasizing Catholic doctrine, he is sowing the seeds of further intolerance and fanaticism by directing his priests in a campaign to exterminate Protestantism.

#### **Missionary Fined on Charge of Leading Religious Service**

After attending divine services in the Protestant Chapel of Villaneuva (Magdalena Department), January 31st, this year, the Rev. Victor E. Leng, Canadian Missionary, was summoned to the City Hall. There Mayor Pedro Nol Aponte: (1) reminded him of a 1952 order restricting Protestant activities in Villaneuva; (2) declared that the parish priest, Father José Succa, a Spanish Capuchin monk, had protested to him over the continued exercise of the Protestant religion in that city; (3) fined the missionary 100 pesos for allegedly leading a religious service on January 31st.

Mr. Leng protested that he had not led the service, but had merely sat in the congregation while a Colombian preached. The mayor refused to modify his position, and announced that if he engaged in further religious activity there would be a fine of 200 pesos.

Mr. Leng refused to pay the fine, and he immediately appealed to the Governor of the Department, Lt.-Col. Pedro Monroy. To date, the Governor has ignored the appeal.

*Harassment of Mr. Leng Continues.* Mr. and Mrs. Leng are subject to frequent annoyance by the Mayor and parish priest of Villaneuva. This month he was again summoned to the City Hall. The mayor, Pedro Nel Aponte, had him read a recent letter from the Bishop of Valledupar, Vicente Roig y Villalba (a Spanish monk). In his letter the Bishop cited the government's September 3, 1953, order outlawing Protestantism in the Mission Territories and called upon the mayor to expel Mr. Leng from Villaneuva.

Mr. Leng was then notified: (1) that his

request for a permit to build a residence within the city limits was rejected; and (2) that the municipality was confiscating not only his house lot, but also the property on which the Protestant Church stands.

Although Mr. Leng's mission (Evangelical Union of South America) holds a title deed to both properties, it appears that the municipality may declare the document invalid in an effort to drive out the missionary.

#### **Armed Soldiers Disperse Protestant Worshipers**

While the Rev. Victor E. Leng (Canadian Missionary) and Colombian colporteur Antonio Navarro were leading a service of worship in a private home in El Paso (Magdalena Department), March 9, 1954, they were interrupted by armed soldiers led by a Sergeant Collazos. The sergeant announced that Protestant meetings were forbidden by the government. He ordered the missionary and the Colombians to leave the house at once, and prohibited them from gathering for worship or prayer. It was later discovered that the Catholic priest from the neighboring parish had sent the soldiers.

#### **Mayor Prohibits Protestant Services in Nariño**

In Nariño (Cundinamarca Department) Protestants are prohibited from celebrating religious services by an order from the national government issued last month.

Services in Nariño, begun over a decade ago, were suspended in 1949 when the hostility of the national police made it dangerous to continue. Last year, Protestants of that river town, confiding in the promises of constitutional guarantees proclaimed by the new President of Colombia, resumed their religious services. They met in the home of Sr. Virgilio Ramírez, one of the leading members of the congregation, with the expressed permission of the mayor.

All went well until last month when the President's Press Secretary, Sr. Mario Montoya, telegraphed Mayor Rafael Briceño, directing him to stop Protestant services in accordance with the government's January 28th Circular.

The mayor, acting on the order from the Capitol, summoned Sr. Ramírez, ordered him to stop religious services in the municipality, and threatened him with a 100 peso fine should he have another non-Catholic service.

#### **Protestants Fined for Celebrating Religious Service**

In Mantequeira (Bolívar Department), Protestants were summoned to the town hall by the Inspector of Police on February 6, 1954. Charging them with meeting for prayer and worship in a private home, he fined 13 of them—some 25 pesos each, others 10 pesos.

One couple refused to pay, and was ordered to leave the town. A Church member who paid the fines for three others was later arrested, jailed, and fined 25 pesos for his act.

In the face of this government persecu-



tion, there is a general movement of Protestants out of Mantiqueira. An entire congregation of Christians is being scattered by action of the government.

Mantiqueira lies inside the Catholic Mission Territories. According to the government's January 28th Circular order, Protestants there should be granted freedom to worship in their Chapel. That Chapel, however, was closed by the government last September.

#### Protestants Harassed by Government Officials

In Quibdó (Chocó Department), Mayor Alcibiades Garcés this month dictated a Resolution levying a fine of 500 pesos against any Protestant Pastor who: (1) conducts a religious service with Church doors open; (2) makes any indication of his religious faith outside of a Protestant Church. The resolution directs police, army, and criminal investigation authorities to keep Protestants under direct surveillance as if they were common criminals.

A copy of the Resolution was immediately sent to the Minister of Government, the Apostolic Vicar of the missionary district of Quibdó, and the parish priest of the city of Quibdó. None of these officials has protested this outrageous violation of human rights. Indeed, the Resolution was written at the insistence of the Apostolic Vicar.

#### Policeman Tries to Intimidate Protestant Missionary

While Protestants of *La Mesa* (Cundinamarca Department) were worshipping in a religious service in a private home, January 10, 1954, they were attacked with rocks by a hostile mob, led by a uniformed policeman. The Rev. LaVerne Rutschman, an American citizen, faced the crowd and requested them to leave. The policeman stated that the Protestants were insulting the Virgin and that the government forbade their services. He ordered them to stop their meeting and leave town. The missionary refused to comply with the policeman's demands, and the Church members went on with their service.

Since the January 10th attack, another policeman of *La Mesa* has threatened Protestants with a public whipping should they continue religious services. Protestant families of *La Mesa* are not enrolling their children in public schools this year. In 1953, two daughters of Sr. Misael Tarquino were severely punished on numerous occasions because of their evangelical faith.

#### Protestant Lay Worker Jailed for Conducting Religious Service

On January 5th, this year, in the pueblo of *Pubenza*, a suburb of Tocaima (Cundinamarca Department), Sr. José del Carmen Trujillo was arrested by police while leading an evening religious service in a private home. The assembled Protestants were ordered to disperse and were forbidden to gather again for religious services. Sr. Trujillo was jailed and held incommunicado for several hours while the police insulted and threatened him for being a Protestant.

A friend who sought his release was told

that a contribution of ten pesos to the construction of the local Catholic Chapel would be required. The payment was made and the Pastor was released. Police refused, however, to turn over the 8 Bibles and hymnbooks they had confiscated (value, 11.75 pesos).

#### Priest Incites Catholics Against Protestants

In Anolaima (Cundinamarca Department), Father Jaime Hincapié led a procession of Catholics to the homes of Protestant families in December, 1953, and January, 1954. He directed his followers in shouts and cheers against the Protestants. Although there was no open violence, demonstrations of this sort are the seed of persecution.

In a reaction against the abuses of the Catholic clergy, the citizens of Anolaima jailed their priests in 1948. The hierarchy retaliated by refusing to assign a resident priest to the city. Protestant work was started after some of the leading townsmen publicly requested the Protestant Mennonite Mission of Cachipay to begin religious services.

The entrance of Protestant workers led the Catholic Church to lift its ban, and immediate measures were taken to curb the evangelical movement. The new priest, as inspector of education, found it easy to close the Protestant school. A missionary nurse was prohibited from ministering to the townspeople. Burial permits were refused to those who bought caskets from the Protestant funeral director.

In 1950 there was violent persecution of the Protestants of Anolaima, led by the parish priest, Father Becerra. Services were held last year, but it was necessary for the Protestants to alternate the hour and the places of meeting in order to avoid violent opposition of the priest.

#### Priest's Burn Protestant Literature

In *La Esperanza* (Cundinamarca Department), Jesuit priests recently ordered a book burning to neutralize the effects of a Protestant Christmas service. Over a public loud speaker they called upon all townspeople to gather Protestant literature and bring it to the central plaza. When a pile had been collected, a public burning ceremony was conducted.

#### Refuse Radio Broadcasting Permit to Protestants

Alarmed by the enthusiastic response of Colombians to the weekly radio program "The March of the Gospel," Roman Catholic Church officials last year forced the government to stop the broadcast. Sr. Juan Rocha, Presbyterian Pastor in Girardot (Cundinamarca Department) and director of the program, petitioned the Ministry of Communications for permission to resume the Broadcast.

Colonel Manuel Agudelo, Minister of Communications, in December 3, 1953, reply to Sr. Rocha, turned the petition down, saying, "I am sorry that I must emphatically deny your request. Private worship has been tolerated, but proselytism and

public expression of Protestantism is not permitted."

#### Bogota Police Attack Protestant Church Member

As Protestants of Enramada Church of *Bogotá* (The Capital City) were leaving an evening service, November 17, 1953, they were detained by three policemen who accused them of conducting Communist meetings in their Chapel and of buying converts with gifts of food.

When Sr. Víctor Vera answered the police on behalf of the Protestants, he was seized, beaten in the face, knocked to the ground, and led away to a police station. There he was charged with attending a Protestant meeting and held for several hours before being released.

#### APPENDIX Circular No. 310

Bogotá, January 28, 1954

By means of this Circular I am giving you the Government's definitive instructions in relation to the activities and work which pastors of religions distinct from the Catholic Church or resident foreigners affiliated with other religions may carry on in this nation:

1. Non-Catholic citizens or foreigners resident in Colombia enjoy complete liberty of conscience;

2. Such persons may not be molested, troubled or perturbed in the exercise of their religion provided that their services of worship take place in Churches and Chapels made for that purpose;

3. Non-Catholic citizens and foreigners resident in Colombia, whether they be ministers, pastors, or Church members, may not carry out any action of public proselytizing nor employ methods of propaganda outside of the building where they celebrate their services;

4. The presence of Protestant ministers in Mission Territories, in conformity with the stipulations of the 1953 Treaty on Missions between Colombia and the Holy See, is protected by constitutional guarantees, but subject to the restriction prohibiting the exercise of any public missionary work or any educational work except for the children of non-Catholic foreigners;

5. In all events, Christian morality, the Catholic religion, its ministers, and the laws of the Republic shall be respected, and such services shall not be subversive of the public order (Article 53 of the National Constitution);

6. This Circular replaces Circulars No. 5106 of September 3, 1953, and No. 4793 of October 24, 1953, previously issued by the Ministry of Government.

Cordial Greetings.

(Signed) LUCIO PABON NUÑEZ  
Minister of Government.

\* \* \*

Released by

James E. Goff, Secretary  
Office of Information  
Evangelical Confederation of Colombia  
Apartado aéreo 158, nacional 100  
Barranquilla, Colombia  
South America

## Religious Hatred Stirred by Catholics in Latin America

By JAMES HERVEY JOHNSON

Catholic hatred of Protestants is being fanned by Catholic supporters in Latin America. The writer has just received a circular from a Latin American reading as follows:

"Somos Catolicos. No Admitimos Propaganda Protestante. Viva Jesus Sacramento! Viva Maria Inmaculada! Viva el Romano Pontifice!"

Translated this means:

"We are Catholic. We do not admit Protestant propaganda. Long live Holy Jesus! Long live Immaculate Mary! Long live the Roman Pope!"

Thus, the Catholic Church stirs religious strife and seeks to maintain its hold upon its unfortunate serfs. There is no tolerance—but, instead, bigotry and hatred in this evil institution. American Catholics are not told how the church is acting in other countries.

### Burning at the Stake Still Approved By Catholic Spokesman

Raywood Frazier, P. O. Box 9673 Station S., Los Angeles 5, Calif., is in possession of and can furnish photostatic copies of a statement by Rev. Edward M. Gallagher, Chaplain, St. Anthony's Boys' Home, 1080 W. Indian School Rd., Albuquerque, N. M., defending the right of the Catholic Church to burn its members at the stake.

Following is Rev. Gallagher's statement:

"If one of its members goes wrong it (the Catholic Church) has a right to cut him off, to excommunicate him, and if need be burn him at the stake."

"The Church has the innate and proper right, independent of human authority, to punish her guilty subjects with both spiritual and temporal penalties. The Council of Trent (Session XIII Ch 1) urged ordinaries against hasty and rash use of extremely severe penalties."

It is to be noted that this chaplain is apparently in charge of an Indian school among the backward Navajos, where there has been so much Protestant persecution and the courts have been asked to intervene to protect the Protestants. New Mexico is the state of vote frauds and where Catholic nuns had to be prohibited by the courts from teaching public schools. It is the writer's belief that the Indians in New Mexico are in a backward and impoverished condition as a result of Catholic Church domination of them for the last 400 years.

Poverty, bigotry and ignorance seem always to be closely associated with Catholicism whether it be in Spain, Italy, Latin America or among the Indian tribes of Catholic New Mexico. If the Catholic Church had full confidence in its doctrines and dogmas and believed that they would stand the light of critical analysis, it ought not to attempt to prohibit propaganda by other churches.

## "Heathen" India

(From The International Press Bulletin)

"The Government of India has issued a number of regulations aimed at eliminating liquor from public life. There is to be

"No alcoholic drink served at state functions.

"No liquor advertisements accepted in India owned newspapers.

"Elimination of all drinking scenes from motion pictures.

"No serving of liquor on all dining cars of trains and in refreshment rooms of railways.

"Diplomatic representatives abroad are to substitute fruitjuices for cocktails at all official functions.

"Provincial co-operation and constructive policies of state prohibition.

"No person who carries on trade in liquor or is addicted to drink shall be eligible for election as a Congress delegate."

We commend the foregoing to 'Christian' America, and suggest that some member of the House or Senate insert it in the Congressional Record.

—Restoration Herald

## A Catechism for Catholics

JAMES D. BALES

### 1. Why Is It Important to Study the Claims of Roman Catholicism?

(1) Truth makes free (John 8: 31-32).  
(b) If the Roman Catholic Church is the true church, all ought to be members of it. (c) If it is not, no one ought to be a member of it. If they are wrong, we ought to inform ourselves so that we shall not be led astray; so that we may keep others from being led astray; and so that we may instruct Catholics more perfectly in the Lord's way so that they will turn from Romanism to New Testament Christianity.

### 2. Does She Claim to Be the True Church?

(a) Yes; and to be out of their church is to be without salvation.

"1. Q. What do you mean by the true church?

"A. The congregation of all the faithful, who, being baptized, profess the same doctrine, partake of the same sacraments, and are governed by their lawful pastors, under one visible head on earth. St. Matt. xvi. 18; St. John x. 16.

"2. Q. How do you call the true church?

"A. The Holy Catholic Church. Ap. Cr.

"3. Q. Is there any other true church besides the Holy Catholic Church?

"A. No; as there is but one Lord, one faith, one baptism, one God and Father of all, there is but one true church. Eph. iv.; 1 St. John iv. 5, 6; Heb. xiii. 7, 9.

"4. Q. Are all obliged to be of the true church?

"A. YES; none can be saved out of it; and 'he that believeth not shall be condemned.' Mark xvi. 16; Acts 11. 47; Luke x. 15; John x. 16; Matt. xviii. 17." (Butler's Catechism, p. 43.)

(b) How authoritative was the above

CATECHISM? It was "The Most Reverend Doctor James Butler's Catechism, revised, enlarged, improved, and recommended by the four Roman Catholic Archbishops of Ireland, as a General Catechism, and adopted and published by the order of the First Council of Quebec, and with additions authorized as the English Catechism for the Archdiocese of Toronto." So says the preface. It was published by James A. Sadlier, in Toronto, Canada, 1871. My edition was published in 1882. On the other side of the title page, we find: "From the VIII. Decree of the 1st Council of Quebec concerning the Catechism. Let Butler's English Catechism, approved by the Bishops of Ireland and long in use in this Country, be the only one taught to the faithful speaking the English language". Others, of course, may have been authorized since then.

It should be observed, however, that the Roman Catholics teach today that it is not absolutely essential to be a member of their Church in order to be saved.

### 3. Why Is the Question of Authority So Fundamental?

(a) If you reason from the basis of one authority, and the other person reasons from another authority, you cannot prove anything to one another. George Salmon well stated this in connection with the Catholic issue. "The truth is, that the issue of the controversy mainly turns on one great question . . . the question of the Infallibility of the Church. If that be decided against us, our whole case is gone. . . . In fact, suppose we make what seems to ourselves a quite convincing proof that some doctrine of the Roman Church is not contained in Scripture, what does that avail if we are forced to own that their Church has access to other sources of information besides Scripture as to the doctrine taught by our Lord and his Apostles? Suppose we even consider that we have proved a Roman doctrine to be contrary to Scripture, what does that avail if we are compelled to acknowledge that we are quite incompetent to decide what is Scripture or what is the meaning of it, and if it belongs to the Church of Rome alone to give us the book and to teach us its true interpretation? In like manner, if our study of history should lead us to the conclusion that the teaching of the present Church is at variance with the teaching of the Church of former days, we are forced to surrender this ill-grounded suspicion of ours if we are made to believe that the Church cannot err, and, as a necessary consequence, that her teaching must be at all times the same.

"One can scarcely open any book that attempts to deal with controversy by such a Roman Catholic as, for instance, Cardinal Manning, without being forced to observe that his faith in the infallibility of the present Church makes him impenetrable to all arguments. Suppose, for example, the question in dispute is the Pope's personal infallibility, and that you object to him the case of Honorius: he replies, At



most you could make that it was *doubtful* whether Honorius was orthodox, but it is *certain* that a Pope could not be a heretic. Well, you reply, at least the case of Honorius shows that the Church of the time supposed that a Pope could be a heretic. Not so, he answers, for the Church now holds that a Pope speaking *ex cathedra* cannot err, and the Church *could* not have taught differently at any other time.

"Thus, as long as anyone really believes in the infallibility of his Church, he is proof against any argument you can ply him with. Conversely, when faith in this principle is shaken, belief in some other Roman Catholic doctrine is sure also to be disturbed; for there are some of these doctrines in respect to which nothing but a very strong belief that the Roman Church cannot decide wrongly, will prevent a candid inquirer from coming to the conclusion that she had decided wrongly. This simplification, then, of the controversy realized for us the wish of the Roman Tyrant that all his enemies had but one neck. If we can but strike one blow, the whole battle is won."

(b) What happens when the Bible is not allowed to have the final word can be illustrated from numerous things which are taught by the Roman Catholic Church. Roman Catholic scholars will admit what the Bible teaches, and then attempt to override it by the authority of their Church. They will admit that the Bible teaches one thing, and that they do something else. They claim, however, that their Church cannot err in matters of faith, and that the Bible is not the final authority. So the differences between them and what the Bible teaches do not bother them.

(1) *Teaching concerning marriage.* Catholics say that they cannot "repeal or change" "the Divine law of marriage." However, they claim that their church has the right to determine when marriage is valid, and that they can change these laws. When is a marriage invalid? (a) When one party has "a solemn vow of chastity." (b) When "one party is a Catholic and the other is unbaptized. Unless by dispensation, such a marriage is null." (c) It is not a marriage unless the parish priest performs it in the presence of at least two witnesses. If those subject to the Church's law go elsewhere to be married, there is no marriage at all." (John F. Sullivan, *The Externals of the Catholic Church*, pp. 338-342.) (d) Marriage is made void, it is annulable, when those contracting the marriage agree "not to have more than one or two children, or not to have any children at all until, in the judgment of the contracting parties, circumstances shall enable them to be provided for. . . ." (*The Catholic Encyclopedia*, IX: 702.)

(2) *Roman Catholic Festivals.* ". . . in the Christian Church festival days are not of divine institution. They were all established by the Church herself, being begun at different times and in different parts of the world." (John F. Sullivan, *The Externals of the Catholic Church*, p. 126.)

The Roman Catholic Church requires fasting and abstinence from certain things during some festivals (p. 133). Has she bound on people what Christ has not bound? Does not Col. 2: 16-21 apply here?

(3) In a footnote to 1 Tim. 3: 2, the Catholic Revision of the Challoner-Rheims Version of the New Testament says, "priestly celibacy as a law is of later ecclesiastical institution." Do they not forbid what Paul commanded?

(4) Baptism: "to wash or to immerse," "immersion" (*Catholic Encyclopedia*, II: 269, 261-262). What substitution have they made?

(5) Instrumental music. It is admitted that the Church did not use it in the first centuries (*Catholic Encyclopedia*, X: 648, 651).

(6) Killing heretics. It is admitted that the New Testament does not teach it, and that the Church of the first few centuries did not practice it; and yet, they claim the right to put heretics to death (*Catholic Encyclopedia*, VIII: 26-38; XI: 703; VII, 323, 260, 261; XII: 266).

However, before dealing in detail with the issue of infallibility, it will be well to consider one which is vitally related to it, i.e., the question of private judgment.

#### 4. What Is Meant by Private Judgment?

When we deny that God has furnished us with an infallible interpreter of the Bible, and when we affirm that each man has the right and duty to weigh the word which is brought by a teacher, we do not mean: (a) That the individual has the right to make the Bible mean anything that he wants it to mean. (b) That a teacher of the Bible is useless. The right of private judgment means that each individual ought to be full persuaded in his own mind. He ought not to accept a thing *just because* some preacher or priest says that it is so. He ought not to accept a teaching until he becomes convinced that it is God's will. (Rom. 14.) A teacher should endeavor to show the pupil the reasons and Scriptures which lead him to take certain positions. He should ask the student to weigh these things, and on the basis of the evidence receive the truth. Thus he does not see this truth just because the teacher sees it, but because he himself sees it. The teacher can help furnish information with the facts and Scriptures which show that such and such is true, but he must see it for himself and not just because the teacher says that he (the teacher) sees it. In other words, each must make his own decision. Another cannot make our decisions for us.

Does another person answer for us? (Rom. 14: 12; 1 Thess. 5: 21; 1 John 2: 2-4.) What happens to those who blindly put their trust in human guides? (Matt. 15: 9, 14.) These things show that we ought not to leave to some priesthood our decisions as to what God requires of us.

#### 5. Does Rome Deny This Right?

(a) Yes.

(b) "They may also read them (*Holy Scriptures*, J. D. B.) in approved modern versions; but with due submission to the

interpretation and authority of the Church." (*Butler's Catechism*, p. 87.) James Cardinal Gibbons wrote that "the Church is the divinely appointed Custodian and Interpreter of the Bible. For, her office of infallible Guide were superfluous if each individual could interpret the Bible for himself." (*The Faith of Our Fathers*, 110th Edition, p. 77.)

#### 6. What Shows That No One Can get Rid of the Necessity of Private Judgment?

Gibbons presented what he called the earmarks or characteristics of the New Testament church, and then tried to show that these earmarks are found in the Catholic Church, but are not found in other churches. Was not this an appeal to our private judgment? Is not every sermon, paper, or conversation, which has as its object the instruction and conversion of non-Catholics, an appeal to the judgment of the individuals? Do they appeal to him to accept it just because the Pope and the Roman Catholic Church say that these things are true? Do they ask us to accept their infallible authority *for some reason or for no reason at all*? It would be absurd to say that we ought to accept their claims for no reason at all. If we are to accept them for some reasons, do we not have to use our reason and make a judgment as to whether or not they are right? And do we not make this judgment on the basis of our own understanding and interpretation of what is said, and without doing it on the basis of the authority of the Roman Catholic Church?

As William Chillingworth wrote: "But if there be no certainty of reason, how shall I be assured of the certainty of those which you allege for this purpose? Either I may judge of them, or not; if not, why do you propose them? If I may, why do you say I may not, and make it such a monstrous absurdity, that men in the choice of their religion should make use of their reason? Which yet, without all question, none but unreasonable men can deny to have been the chief reason why reason was given them." (*The Religion of Protestants*, p. 136).

George Salmon pointed out: "That submission to the Church of Rome rests ultimately on an act of private judgment is unmistakably evident, when a Romanist tries . . . to make a convert of you . . . What does he then ask you to do but to decide that the religion of your fathers is wrong; that the teachers and instructors of your childhood were all wrong . . . (that you have not understood the Bible yourself; that it is wrong to say that the Bible is the only rule of faith, J. D. B.) . . . is not that . . . exercise of private judgment? But suppose you come to the opposite conclusion, and decide on staying where you were, would not a Romanist have a right to laugh at you, if you said that you were not using your private judgment *then*; that to *change one's* religion indeed is an act of private judgment, but that one who continues in his father's religion is subject to none of the risks to which every

exercise of private judgment is liable? Well, it is absurd to imagine that logic has one rule for Roman Catholics and another for us; that it would be an exercise of private judgment in them to change their religion, but none if they continue in what their religious teachers have told them. An act of our judgment must be the ultimate foundation of all our beliefs." (*The Infallibility of the Church*, published by James D. Bales, Searcy, Arkansas, pp. 48-49).

What if you inherited a million dollars, and someone said that it would be unsafe for you to use your reason in handling this money and that, therefore, you ought to turn it over to him to handle for you? Would that avoid the use of your judgment with reference to the money? Would this keep you from making any mistake with reference to the money?

Chillingworth enlarged on these things by saying:

"If we may not judge of these things, how can my judgment be moved with that which comes not within its cognizance? If I may, then at least I am to be a judge of all these controversies. 1. Whether every one of these motives be indeed a motive to any church? 2. If to some, whether to yours? 3. If to yours, whether sufficient or insufficient? 4. Whether other societies have not as many and as great motives to draw me to them? 5. Whether I have not greater reason to believe you do err, than that you cannot? And now, sir, I pray let me trouble you with a few more questions. Am I a sufficient judge of these controversies or not? If of these, why shall I say here, why not of others, why not of all? Nay, doth not the true examining of these few contain and lay upon me the examination of all? . . . For how shall I, or can I, 'know the church of Rome's conformity with the ancient church', unless I know first what the ancient church did hold, and then what the church of Rome doth hold? And, lastly, whether they be conformable, or in my judgment they seem not conformable, I am then to think the church of Rome not to be the church, for want of the note, which she pretends is proper and perpetual to it? If I can judge all these, I am in a 'fair way' to know what the Bible teaches without the aid of the infallible church." (Chillingworth, *The Religion of Protestants*, p. 150).

Milton S. Terry's comments not only show the necessity of private interpretation, in the things that Chillingworth spoke of, but also show that we can rightly maintain that each Roman Catholic is being an interpreter when he listens to and understands the Pope's interpretations of the Bible!

Is every individual an interpreter? In discussing this, Terry wrote: "Nearly all the treatises on hermeneutics," says Moses Stuart, 'since the days of Ernesti, have laid it down as a maxim which cannot be con-

troverted, that the Bible is to be interpreted in the same manner, that is, by the same principles, as all other books. Writers are not wanting, previously to the period in which Ernesti lived, who have maintained the same thing; but we may also find that it is nothing less than a species of profaneness to treat the sacred books as we do the classic authors with respect to their interpretation. Is this allegation well grounded? Is there any good reason to object to the principle of interpretation now in question? In order to answer, let us direct our attention to the nature and source of what are now called principles or laws of interpretation. Whence did they originate? Are they the artificial production of high-wrought skill, of labored research, of profound and extensive learning? Did they spring from the subtleties of nice distinctions, from the philosophical and metaphysical efforts of the schools? Are they the product of exalted and dazzling genius, sparks of celestial fire, which none but a favored few can emit? No; nothing of all this. The principles of interpretation, as to their substantial and essential elements, are no invention of man, no product of his effort and learned skill; nay, they can scarcely be said with truth to have been discovered by him. They are coeval with our nature. Ever since man was created and endowed with the powers of speech, and made a *communicative*, social being, he has had occasion to practice upon the principles of interpretation, and has actually done so. From the first moment that one human being addressed another by the use of language down to the present hour, the essential laws of interpretation became, and have continued to be, a practical matter. The person addressed has always been an *interpreter* in every instance where he has heard and understood what was addressed to him. All the human race, therefore, are, and ever have been, interpreters. It is a law of their rational, intelligent, communicative nature. Just as truly as one human being was formed so as to address another in language, just so truly that other was formed to interpret and understand what is said.

"I venture to advance a step farther and to aver that all men are, and ever have been, in reality, good and true interpreters of each other's language. Has any part of our race, in full possession of the human faculties, ever failed to understand what others said to them, and to understand it truly? Or to make themselves understood by others, when they have in their communications kept within the circle of their own knowledge? Surely none. Interpretation, then, in its basic or fundamental principles, is a native art, if I may so speak. It is coeval with the power of uttering words. It is, of course, a universal art; it is common to all nations, barbarous as well as civilized. One cannot commit a more palpable error

in relation to this subject than to suppose that the art of interpretation is . . . in itself wholly dependent on acquired skill for the discovery and development of its principles. Acquired skill has indeed helped to an orderly exhibition and arrangement of its principles; but this is all. The materials were all in existence before skill attempted to develop them . . . An interpreter, well skilled in his art will glory in it, that it is an art which has its foundation in the laws of our intellectual and rational nature, and is coeval and connate with this nature.'

"So far, indeed, as the Bible may differ from other books in its supernatural revelations, its symbols and peculiar claims, it may require some corresponding principles of exposition; but none, we believe, which require us to turn aside from the propositions here affirmed." (Milton S. Terry, *Biblical Hermeneutics*, pp. 173, 174).

These things show that every individual must use his judgment in matters of religion; and that he uses his judgment when he decides to let others settle religious matters, or to continue to settle them, for him, or to continue to think for him.

Thus the Roman Catholic himself cannot get rid of the necessity of private judgment, nor can he avoid whatever risks may be attached to the use of one's judgment.

(To Be Continued)

#### A Letter to Archbishop O'Boyle

(Continued from page 81)

#### TENSION THAT EXISTS IN THE RELIGIOUS WORLD.

You say, "Is it too much to ask that we join with other free nations of the world in a request for a formal investigation by the United Nations of this diabolical attempt to exterminate all religion?"

Now, sir, may I ask, will you join with us to petition Congress to appoint a committee of three Senators and three Congressmen, that committee to be composed of two Catholics, two Jews, and two Protestants to hear the charge that we make, **THAT THE POPE WITH HIS CARDINALS, BISHOPS, AND ARCHBISHOPS ARE AS GREAT A MENACE TO OUR FREE INSTITUTIONS AS IS THE THREAT OF COMMUNISM?**

You select the two Catholic members, a Rabbi to select the two Jewish members, and we the two Protestant members.

You select two of the ablest men in the Catholic Church to refute the charge and we shall select two men to submit the evidence to prove the charge.

The investigation shall be open to the public and the testimony for and against the charge shall be printed in the Congressional Record, and the press and the radio shall be represented.

I referred you to Matthew 7: 12. If you believe those words of our Lord, you will tell Congressman McCormack that since he has printed your sermon at the expense of all the taxpayers, the humblest citizen has the same right under the Constitution that you enjoy.

There is no malice in my heart toward any person. I believe there are good, sincere people in every faith. That is not the issue.

May I hear from you?

Yours truly,  
JOHN HAYES



JAN 55 56-54  
JAS E COOPER 2-2  
RT 1 BOX 80  
VALLEY STATION KY

# Voice of Freedom

An undenominational, nonsectarian publication devoted to telling the truth, the whole truth, and nothing but the truth, about the threat to our freedom from Catholicism and Communism.

"Streams of water run down mine eyes,  
Because they observe not thy law." Psalm  
119: 136.

"Ye shall know the truth, and the truth  
shall make you free." John 8: 32.

"Through thy precepts I get understanding  
Therefore I hate every false way." Psalm  
119: 104.

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NASHVILLE, TENNESSEE, JULY, 1954

\$2.00 A YEAR, IN ADVANCE

## Strangely Honest Reporting by Catholic Paper

JAMES HERVEY JOHNSON

In an editorial entitled "Fanning the Flames of Bigotry," the *Southern Cross* of May 20, 1954, official organ of the San Diego Catholic Diocese, published in San Diego quotes and comments upon an article of the same title in an Oakland, Calif., paper in which the opponents of exempting parochial schools from taxes are labeled bigots and otherwise severely criticized. Individuals are mentioned and roundly castigated because they do not agree that the Catholic Church is entitled to operate its parochial schools free from taxes.

But, the honesty of the article is the point to be made in this article.

The editorial says in part:

"As a sidelight on the bitter fight between those supporting Proposition 3 and those opposing it, The California Tax Alliance, the amount of money spent and the sources should be of interest.

"A whopping \$344,387 was spent by the California Tax Alliance in its effort to defeat Proposition 3. Money was poured into the campaign from Washington, D. C. to Louisiana, Utah, Minnesota, even Puerto Rico, and a host of other states, as well as numerous contributors from California itself."

Knowing the Catholic, Jesuitical system of not telling all the truth to its ignorant subjects, my curiosity was aroused as to how much the Church spent in its successful effort to free its schools from taxation, so I wrote the Secretary of State. As was expected, he wrote me on June 10, 1954, that those who supported the tax exemption spent \$552,268.-31, or nearly \$200,000 more than the opponents who were upbraided for spending a "whopping" amount. It is too bad that the Catholic readers of the *Southern Cross* will never know that their church and its affiliates spent such a huge sum to save it from paying its just taxes.

Incidentally, had the proponents not misled the voters by claiming the exemption was largely or primarily for the benefit of crippled children's schools, I do not believe it would have carried even by the 2% majority it received.

## Baptists in Spain and Italy Face Religious Oppression

Attempts to hinder the work of Baptist and other evangelical missionaries continue in Spain and Italy while Argentine President Juan Peron has granted Baptists a broadcasting privilege long denied them.

Two incidents involving religious oppression in Spain have been reported in a letter received at Foreign Mission board headquarters.

Pastor Ramon Lopez of the Baptist church of Jativa, a deacon of that church, and a printer in Valencia were each fined 2,000 pesetas (more than \$50 in American money) for a tract which came to the attention of the governor of the province of Valencia.

This tract was printed nine years ago by the Valencia printer at the request of Pastor Lopez, who planned it for use with the orientation of candidates for baptism. Printing of the tract had not been authorized by the government; however, it was not for public use. According to Spanish law, no one is "to be bothered in the private practice of his religious beliefs."

The tract came to the attention of the governor while Pastor Lopez was ill and a deacon of the Jativa church was presiding over the regular church services.

"As yet we do not know just how these fines are to be paid," the letter said. "Many Christians prefer to go to jail rather than pay a fine in contradiction to their convictions, even when they have the money."

The second incident concerns Protestant burial. A member of the Baptist church of Badalona, who had formally requested

to be buried as a Protestant, was buried in a Catholic cemetery at the insistence of ecclesiastical authorities.

As is the custom of non-Catholics in Spain the lady had requested Protestant burial in a certificate of last will and testament signed by her Baptist pastor and other witnesses.

A few hours before the funeral was to take place her relatives were notified that she must receive Catholic burial. The ecclesiastical authorities said she could never cease to be a Catholic since she had been baptized and married as a Catholic and since her husband had been buried as a Catholic.

(Continued on page 112)

## Haydn, Head Together Separated by Ghouls More Than Century Ago

EISENSTADT, Austria, June 5.—(UP)—Composer Joseph Haydn's skull Saturday was buried with his skeleton—145 years after they were separated by ghouls in a Vienna funeral parlor.

The skull first was blessed and sprinkled with holy water in Vienna by Austria's Theodor Cardinal Innitzer. Then it was brought in a motorcade south to this city to be buried with the great musician's bones in a marble sarcophagus. The headless body was enshrined in the early 1800s in this provincial capital.

Haydn died May 31, 1809 at the age of 77 in Vienna where he had been supported by the noble family of Esterhazy. As the body lay in a funeral parlor, anatomy students crept in and chopped off the head.

The skull since passed from hand to hand, a disputed trophy.

The above item concerning the skull of the composer, Joseph Haydn, is interesting enough of itself, but the fact that this skull has been preserved and that the Catholics claim that the other bones of the body of the famous musician are still preserved is another illustration of the importance that the Catholic Church at-

(Continued on page 112)

## Voice of Freedom

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### Letters

Hagenau 77

Hamburg 23, Germany

5 May, 1954

Dear Brother Brewer,

Adam Clarke, in his comments on James 3; 16, has the following to say:

"The Jews were the most intolerant of all mankind; it was a maxim with them to kill those who would not conform to their law; and their salvation they believed to be impossible. This has been the spirit of *Popery*, and of the Romish Church at large; in vain do they attempt to deny it; they have written it in characters of blood and fire even in this country (England,) when they were possessed of political power. With them it is still an established maxim, that out of their Church there is no redemption; and fire and faggot have been in that Church legal means of *conversion* and *extinction*. In the short popish reign of *Mary* in this country, besides multitudes who suffered by fine, imprisonment, confiscation, etc., two hundred and seventy-seven were *burnt alive*, among whom were *one* archbishop, *four* bishops, *twenty-one* clergymen, *eight* lay gentlemen, *eighty-four* tradesmen, *one hundred* husbandmen, *fifty-five* women, and *four* children; O earth! thou hast not drunk their blood; but their ashes have been strewed on the face of the field." (Clarke's Commentary, VI, 817).

Since Clarke here gives some definite figures of those who were killed, I thought it might be worth publishing.

Fraternally,

WELDON BENNETT

Dear Brother Brewer:

I am enclosing a copy of a letter which I recently wrote to the Editor of the Saturday Post, Port Elizabeth, South Africa, to be included in the "Letters to the Editor" column. If you feel it merits space in the VOICE OF FREEDOM please feel free to use it.

You are doing a notable work in exposing Catholicism and Communism in America. Both are real threats to the American way of life. And incidentally, my experience overseas has convinced me that no country on earth has such a marvelous way of life as that enjoyed in

America. Furthermore, it is a solid conviction of my own that this superb way of life is the results of America's emphasis on God and the Bible.

I am enclosing a check of two dollars for which give me a subscription to the VOICE OF FREEDOM. In future please send all issues to the following address inasmuch as we plan to return to the States in a couple of months. The address:

Don Gardner

c/o John S. Pettry

439 The Brooklands

Akron 5, Ohio

U. S. A.

May God grant you strength and wisdom to continue an unrelenting battle against the evils which aim to destroy that which we hold precious.

In Christian love,

DON GARDNER

Editor,

Saturday Post

Port Elizabeth

Dear Sir:

I read with interest the assertion of "DeVere" in last Saturday's Post that the Roman Catholic church is the true church of Christ. I do not question the sincerity of the correspondent but sincerity is no guarantee that one is right, though of course, one must be sincere to be right.

It occurs to me that before a religious body can prove its claim to be the true church of Christ it must be marked by the same traits which characterized the Lord's church when it was originally founded nearly two thousand years ago. An organization which lacks these essential characteristics cannot rightly be viewed as the true church notwithstanding its bold assertion thereof.

Hence, I suggest that our Roman Catholic friends review the following characteristics of the early church and compare them with the Catholic church of today.

1. Christ alone was the head of the early church. "And he is the head of the body, the church." (Colossians 1:18; See Ephesians 1: 22, 23) Where has Christ transferred the headship of the church to a weak, fallible man?

2. The papacy, upon which Catholicism is built, is without Scriptural warrant. The view that Peter was the first pope fails to take into account these facts: (a) Peter was a married man—Matthew 8:14. (b) Peter would not allow others to bow down before him—Acts 10:25, 26. (c) He was not infallible and when he was found in error he was reproved by Paul. (Gal. 2:11-14)

3. The New Testament church engaged in a simple worship which consisted of these items: Prayer (Acts 2:42), the weekly eating of the Lord's supper or Communion (Acts 2:42; 20:7), the study of the apostle's doctrine or the word of God delivered through them (Acts 2:42), the giv-

ing of money to the church each first day of the week (1 Corinthians 16:1, 2) and the singing of hymns without the use of any mechanical instrument. (Eph. 5:19; Colossians 3:16)

The early church held no fetes, sponsored no dances, canvassed no business houses, or held any raffles to raise money. Christians simply gave of their money on the first day of the week.

Contrast this simple, unpretentious worship with that which now so often prevails. The primitive worship has been corrupted by both additions and subtractions. Such things as holy water, instrumental music, prayer-beads and bowing before images have been introduced in the absence of Scriptural authority.

4. Paul said he would rather speak five words that could be understood than to speak 10,000 words in a tongue that was not understood. (See 1 Corinthians 14:19) Would he have conducted a service in Latin before an English speaking audience?

5. Relative to religious titles, Jesus said, "Call no man father . . ." (Matthew 23:9) In spite of this easily understood prohibition priests are so referred to.

This list could be continued indefinitely but the above facts are submitted in the hope that men may see the truth.

I have no personal antagonism toward Roman Catholics. Some of my friends are members of this church. But that their distinctive claims are unproved and unprovable is evident. We are prepared to arrange a public discussion of our differences with a representative of the Roman Catholic church. But will our Catholic neighbors agree to such a discussion? If not, why not? Truth has no fear of investigation. The people of the Union have a right to such a discussion of an important, timely question.

The church of which I am a member is seeking to restore to the earth the church as it was left by the apostles. We speak where the Bible speaks; we are silent where the Bible is silent. We do Bible things in Bible ways and call Bible things by Bible names.

I will be grateful if you will give space to my letter in the forthcoming issue of the Post.

Sincerely yours,

DON GARDNER, Evangelist  
Church of Christ

Dear Editor, Voice of Freedom:

We think the above a wonderful, wonderful magazine and want to send in a donation. Not knowing those who write? read. We prefer to help some.

Sincerely,

MRS. W. S. WILLIS

28 11 Ave., East

Ft. Worth, Texas

(This brought in \$10.00. Who will be next?—Editor.)



## A Borrowed Editorial

(The following editorial by Mr. Walter M. Montano is taken from the April 1954, issue of the *Converted Catholic* and is used by permission.)

### The White House and the Red Mass

According to Roman Catholic doctrine and practice, it is sinful for Catholics to participate in any Protestant service. They commit sin if they allow non-Catholics to take an active part in Catholic worship, religious rites, ceremonies, and practices, according to "natural and Divine laws." They commit sin if as Catholics they serve as godparents of children baptized in Protestant churches. They commit sin if they assist at a non-Catholic wedding. They commit sin if they are married before a justice of the peace. They commit sin if they attempt to be married by a Protestant minister. They commit sin even if they send a card of congratulations to a Catholic marrying outside the Church. In fact, most of these "sins" are so heinous as to be accompanied by excommunication.

According to Roman Catholic doctrine and practice,

**"The Catholic Church is . . . the one and only true Church of Jesus Christ, the Catholic religion is the one and only true religion of Jesus Christ, the Catholic Faith is the one and only true Faith of Jesus Christ; all other so-called Christian churches are spurious. Hence, there is very definitely an essential difference between . . . Catholics and non-Catholic Christians: the former profess the one true Faith and religion of Christ, the latter profess a false religion and faith. Such is the fact, and because of that fact Catholics are not allowed to take part in any religious service of a false religion. Participation by a Catholic in non-Catholic religious services is forbidden not merely by a law of the Church but by the Divine law itself, because such participation by a Catholic is an implied repudiation of his own Catholic faith, the one true Faith."** (Aloysius McDonough, C.P., in *'The Sign'*, February, 1954.)

In addition, the Roman Catholic Church is very outspoken about the matter of non-Catholics taking part in Catholic worship.

**"Non-Catholics are allowed and indeed are more than welcome to enter a Catholic church in order to attend Mass, hear a sermon, make a novena, etc. But they are not allowed to take an active part in any religious rite itself of the Catholic Church when that participation must necessarily be considered to be a sign, an exterior manifestation, of religious unity between Catholics and non-Catholics."** (Ibid.)

With all this in mind, it is disturbing to Protestants to see the double standard of the Catholic Church so prominently displayed and to see the hierarchy with ever-increasing boldness seeking control of the

branches of our Federal Government and the governing forces of our society. To this end, Archbishop Patrick A. O'Boyle extended an invitation to President and Mrs. Eisenhower, both Protestants as individual believers, to attend one of the most solemn masses of the Roman Catholic Church, the traditional Red Mass on January 31 for the judiciary and lawyers at the opening of the court season. It is regrettable in the extreme that the Chief Executive and his wife both complied with the request, thus signalizing the event as the first time a United States President has ever attended a Roman Catholic Red Mass, according to the *New York Times* of February 1. It is further deplorable that Chief Justice Warren, Associate Justices Clark and Minton, Postmaster General Summerfield, Secretary of the Navy Anderson, and Senator William F. Knowland, among others, were also in attendance.

While the President took no actual part in the mass, remaining seated with head bowed while the congregation knelt, according to the *New York Times*, Msgr. Cartwright in his sermon specifically stated: "I know I can speak for our people in Washington and for their chief pastor, Archbishop O'Boyle, who offers the Holy Mass today in joining with you in this sense of encouragement at the spiritual leadership of our Chief Magistrate." (*The Tablet*, February 6, 1954. Italics added.)

The President was accompanied by Bernard M. Shanley, "special White House counsel and a leading Catholic layman." (See *THE CONVERTED CATHOLIC MAGAZINE*, February, 1954.) On leaving, the President's party was escorted to the Cathedral door by Archbishop O'Boyle, who according to *The Tablet*, "imparted his personal blessing on Mr. Eisenhower as he departed."

A letter from one of our readers, who attended the same church as Mr. Eisenhower's parents, points out very clearly that the Chief Executive is by this action betraying the principles of his own parents. He is certainly weakening the cause of Protestantism and freedom by lending his name and dignity to Catholic enterprise.

Undoubtedly, the President, as well as other Americans, would be startled if he even suspected what the Roman Catholic Church teaches regarding Protestants. The Catholic magazine *Information* (February, 1954) has this to say in a question-and-answer column:

**"If a Catholic family lives in a city where there is no Catholic church or school, is it better for the children of that family to attend a Protestant Sunday School than not attend any?"**

**"Absolutely no! It would be a crime against God and against the children to have them thus imbued with the teachings of a Protestant sect. Such a proceeding could not be justified under any conditions whatsoever."**

Invidious as the above may seem to Protestant Christians, the Catholic Church

has gone even further. In the book *Christian Denominations*, by Rev. Vigilius H. Krull, containing the Imprimatur of Bishop Hermannus Josephus, Protestants can find the official Catholic attitude regarding their respective denominations. Let us turn to the Presbyterian Church, of which the President and his wife are members.

According to the author, John Knox, disciple of John Calvin who founded the denomination, was

**"a degraded apostate priest . . . who agitated with might and main against the Catholic Church . . . In his fury against the Church, he roused the people by inflammatory harangues to a pitch of frenzy, encouraged them to enter the churches by violence, to break the images of the saints and even those of our Lord, to sack the churches and set on fire the monasteries."**

Calvin fares little better. He is chiefly accused of rank blasphemy for allegedly making God the author of the sin of Adam because of his promulgation of the doctrine of predestination.

The Episcopal Church is accorded no charity. It assertedly started

**"with the complicated love-story of an indecent, lustful, ruthless, and brutal king . . . An immoral king caused the secession of England from the true Church . . . All Anglicans who sincerely wish a reunion of the Episcopal with the Catholic Church, must return unconditionally to the Church, from which their good ancestors were forced to separate themselves by a brutal king and then again by a wicked queen 'the notorious Queen Elizabeth' and an unscrupulous Parliament."**

The Lutheran Church evokes the greatest outburst of calumny and is allotted the most space as well as invective. Luther, "an apostate, a sinful, insubordinate, excommunicated man, the Father of Protestantism," left in the wake of his . . . . . "so-called reformation . . . rebellion, bloodshed and licentiousness. No true historian can ever cheat himself into the conviction that Protestantism brought peace and happiness."

On the contrary,

**"by his incentive talk and venomous pen" he "destroyed peace and harmony throughout the Fatherland." "Where formerly people had lived peacefully together, there rebellion and hatred entered, and despotism ruled with an iron hand. This universal cause of discord, devastation and despicable barbarism was the result of revolt against the Church."**

That this attitude toward Protestantism in general and Lutheranism in particular still obtains is indicated by an article on the recent, widely publicized film "Martin Luther." The November, 1953, issue of *The Sign*, national Catholic magazine, replies in the following words to a query regarding the film:

"... the religious war spearheaded by Martin Luther was a deformation rather than a reformation... Luther was one of the most depraved men the world has ever known—vile in thought, word, and conduct."

We wonder if our President has any inkling of the above. We wonder if he has set the proper example in attending a mass in a church which has so consistently opposed our American way of life, inveighed against our Protestant heritage, and condemned those Christian principles so essential to our testimony. Even Roman Catholic followers will see that on the one hand bigotry and abuse are wholly unchristian and that on the other hand the display of external grandeur designed to impress our Chief Executive is nothing but superficiality, vanity, and self-glorification.

But in a more serious way, *the incident is another step in the advance to make America Catholic*. It would be in order for Protestant leaders of this country to invite our President's attention to the fact that the Catholic hierarchy has not finished its work of conquering the high positions in our government. The work will be completed only when the United States has become a Roman Catholic Church-State. To this end the Church is dedicated.

#### **Federal Government: The Stronghold of Roman Catholics?**

Is it possible that the McCarthy issue in the United States is a smoke screen for activities favoring Roman Catholicism in this country?

Apparently some individuals and groups are beginning to think so. Wilbur LaRoe in *The Presbyterian Tribune* for Jan., 1954, observes that "a situation may be developing where the average man on the street will think that if a person is a Roman Catholic there need be no question as to his loyalty, but if he is a Protestant, perhaps he should be investigated." Why?

Joseph C. Harsch, special correspondent of *The Christian Science Monitor*, gives a provocative answer in an article entitled "State of the Nation: Religious Controversy" (November 10, 1953). Quoted editorially in *The New Age* for January, 1954, the article reported that the General Council of the Presbyterian Church issued a letter to its constituents on November 3, 1953, "declaring that 'truth is being subtly and silently dethroned by prominent public figures from the position that it has occupied hitherto in our American tradition,' and warning that 'the moral consequences will be terrifying.'"

Mr. Harsch reminds his readers that "for about half a century it has been impolite to air in public print the old issues in the Christian world between Protestant and Roman Catholic." But the "tacit truce" is breaking down, and the ground swell of aroused opinion is beginning to be observed as greater prominence is given to controversial issues in American publications.

The most insidious encroachments seem to have followed in the wake of Senator McCarthy's Communist investigations, though it is probably too early to pass judgment on any cause and effect relationship. But the Senator's activities "have had the incidental effect, whether accidental or intentional," continues Mr. Harsch, "of increasing the proportion of Roman Catholics to Protestants employed in the public service." To protect themselves from attack, government officials have resorted to employing Catholics—inasmuch as the Senator is a good Catholic,—with the result that the proportion of Roman Catholics included in dismissals is remarkably lower than that of Protestants.

To substantiate his allegations, Mr. Harsch comments that he has

"failed to find a single Roman Catholic among officials dismissed from the State Department. A Protestant compilation of dismissals from the Foreign Operations Administration indicates that 80 per cent of all dismissals are Protestant and that many of the 20 per cent of dismissed Roman Catholics were subsequently 'reabsorbed' into the service. If the present trend were to continue, Roman Catholics, who are a minority of the American population, would become the majority of federal employees."

It is the fear of consequences implicit in such a movement that is rousing some Protestants from their twilight sleep of indifference. They are concerned lest "Roman Catholic fervor against Communism may turn out in the end to be primarily a vehicle for an assault on Protestantism."

"The evidence to substantiate such a concern among Protestants is not conclusive," Mr. Harsch says by way of summing up. But "The Presbyterian statement is in itself conclusive evidence of the existence of the concern."

While admitting the scarcity of evidence, the *New Age* trenchantly comments that "the collective acts and pronouncements of the church hierarchy for generations have tended to confirm the opinion that these have not been nearly so much for the freedom of man as for the financial and political aggrandizement of the Roman Catholic Church-State."

If what Mr. Harsch has reported is found to be fully authenticated, it is high time that not only Protestants but all Americans return to their posts of eternal vigilance and man the guns of Constitutional guarantees in defense of their liberties before the enemy is upon them. Time is running out.

#### **The Pope Condemns "Mass Democracy"**

In a recent issue of the Jesuit magazine *America* (December 19, 1953), emphasis is again focused on the long-standing Roman Catholic attitude opposed to democracy. This time the criticism is shifted to their own co-religionist Senator Joseph McCarthy, who, in his remarks on the Red China blockade, was speaking too

much as an American and not enough as a Catholic when he urged

"... every American who feels as I do about this blood trade with a mortal enemy to write or wire the President of the United States and let him know how they feel so he can be properly guided in this matter."

The magazine, with vehement conviction, goes on to comment:

"Because the Senator regarded Mr. Eisenhower as 'an honorable man,' he thought the President would 'follow the will of the American people if that will is known to him.' The principle of government the Senator here invoked is, in our opinion, inherently wrong. It is that of 'mass democracy,' of appealing to the 'people' to pressure their representatives into following their 'will' (the way they 'feel') on highly complex issues. Pope Pius XII explicitly condemned 'mass democracy' in his 1944 Christmas Message... The people, of course, have a right 'to petition the government.' But they cannot expect officials to let telegrams alone shape our foreign policy."

We do not know if Senator McCarthy is familiar with the doctrines of his Church regarding democracy. We do not know if he realizes the staunch opposition of the Church to the democratic way of life. But to be truly informed, he should know that the Roman Catholic system is by its very nature monarchic, autocratic, and totalitarian, and will not hesitate, in seeking to defend its own doctrine, to openly condemn or subtly undermine the philosophy of those who uphold democratic ideas. It is only too evident that the Jesuit writer of the material quoted above would seek to deny Senator McCarthy the right to think and would—if he could—silence his formulated opinions with the *ipse dixit* of the Pope.

#### **Americans Reject Papal Dictums**

The American people as a whole have both resented and rejected this intrusion of Vatican dicta into their affairs. And, in consequence, American public opinion has again and again, even in recent months, forced the Pope to change the tenor of his rhetoric and pressured spokesmen for the Vatican into "interpreting" and softening the meaning of certain words in order to pacify ruffled minds.

By way of example, some time ago the Rotary Clubs were condemned by the Pope, but reactions were so unfavorable that the Pope had to alter his attitude and the Church had to apologize. Another issue that caused widespread repercussions was the dictum about saving the unborn child in spite of any risk of losing the mother. Again, public pressure was so great that the Church was forced to rescind the original declaration and sugar-coat the real doctrine. Next came the dogmatic pronouncement that outside the Roman Catholic Church there is no salvation. Although this belief is basic to Catholic



philosophy, the hierarchy in America, alarmed at the potentialities, played down the issue, even at the risk of betraying their loyalty to the Holy See.

But American people cannot be fooled, even by smooth doctrines and pious pronouncements. And what the Pope condemns as "mass democracy" is too close to the hearts and lives of American citizens brought up under the protection of the Constitution to gain blind acceptance.

Democracy begins with the individual. Whether there is one individual or a million, democracy still represents individual voices. Men elected to public office are there for no other purpose but to represent the voice of the people and have no power except as it is given them by the will of the voters. And in a democracy such as the United States, however distasteful it is to the Roman Catholic hierarchy, the major rules.

#### "Mr. President" or "Your Majesty"?

Since we cannot all go to Washington and cannot all be executives and legislators, political philosophy of necessity demands a representative form of government. In a sense, then, we are in the White House and the Congress, though in the person of our representatives. We are in a special sense embodied in them. Therefore, if our representatives attempt to act contrary to the wishes of the majority of the voters, they are no longer worthy to occupy their position. Take the will of the people away and you cease having representative government. Silence the people's voice and you will establish autocracy and absolutism, the very antithesis of the democracy which the Pope deprecates.

America is wrong both philosophically and politically in stating that the principle of government invoked by Senator McCarthy is "inherently wrong." For as long as the American people register their opinions and "mass democracy" still exists, just so long will we continue as the champions of freedom and human rights; just so long will we the people have access to our government; just so long will we call our President not "His Majesty" or "His Holiness," but Mr. Eisenhower or, as he prefers, Ike; just so long can the President get along without armored cars and the government without an army of bodyguards. Only in a democratic system of government can this happen.

How utterly opposed is the Roman Catholic concept of government to that which serves as the backbone of the American republic—or, to use the wonderful words of Lincoln, government of the people, by the people, for the people. People means this United States—150,000,000 individuals strong.

#### Parochial Schools and Juvenile Delinquency

*Life* magazine, in a series of articles on United States secondary education, last January 18 featured a Roman Catholic parochial high school in Great Falls, Mon-

tana. Typical of parochial schools all over the country, Great Falls Catholic Central High was set up "for the sole purpose of combining religion with education" and has fifteen nuns on its faculty.

"Permeating the entire atmosphere of the school are expressions of Catholic faith. Every student, even the twelve non-Catholics, attends a required daily class in religion where Catholic philosophy, history, prayer and liturgy are interpreted . . . In the hallways, in the chapel, in every classroom, students turn frequently toward the crucifix and the other symbols of their faith."

Though discipline is strict and students "are more than ordinarily respectful to the teachers," there is instruction by the nuns in social activities such as dancing, twirling, dramatics, and pep bands. "Far from looking on this as unseemly," modern parochial school authorities encourage servants of the Church to adapt themselves to the ways of modern youth.

"In recent years parochial school enrollments have gone up—mostly because of the growth of the Catholic system." Of the 750,000 teen-agers enrolled in denominational high schools, 600,000 attend Catholic parochial schools—a striking disproportion.

#### Delinquency Among Roman Catholics

That the "godless public school system," so often berated by the Roman Catholic Church, is not responsible for juvenile delinquency among teen-agers was pointed up in a survey made by the National Education Association (*Church and State*, December, 1953). On the contrary, "juvenile delinquents come largely from the ranks of truants," who were, *ipso facto*, outside the influence of the school. "Nor is it clear that church affiliation and training provide any perfect antidote to criminal tendencies," the report continues. "Witness the statement of Father George B. Ford, Roman Catholic chaplain at Columbia University, that during 'the first four months of 1943, 64 per cent of the juvenile delinquents in Children's Court (New York City) were Catholic (in a city where Roman Catholics are one-fifth of the population). This means the Catholic Church has something to be greatly concerned about.'"

A Mr. C. Martinez, writing to the *Denver Post* (December 21, 1953), evidently feels the same concern. "A priest," he writes,

"testified before a Senate investigating committee that a majority of juvenile delinquents come from Spanish homes. What he failed to mention is that somewhere along the line the Catholic church has failed these people."

"About 99 per cent of the Spanish people are Catholic, and no other institution has as much influence on them as the church . . . The church can do more than any other institution to improve our lot through the proper encouragement of the parents who need it the most. Encourage them to improve

their homes, education and training. Above all, our church must set a better example by forbidding beer drinking and gambling within the church walls. Raising money for nice churches is fine, but the souls of our people are better."

Can it be that the parochial schools, which are supposed to be a bulwark against "godless secular education" are turning out juvenile delinquents? If there are four times as many Catholics as Protestants in denominational high schools (*Life*, January 18, 1954), why is the percentage of Catholic juvenile delinquents so disproportionately high? Should one infer that the Roman Catholic religion provides no defense against crime within the minds she has molded from early childhood? Is secular education turning out better citizens?

In view of the high rate of delinquency among teen-agers of Mexican parentage in Los Angeles—to mention one city that has recently suffered an acute attack of delinquent outbreaks—the foregoing questions deserve serious consideration. If the Roman Catholic Church is producing more youthful criminals than any other group, the following report from a Senate Delinquency Quiz (Associated Press, November 19, 1953, takes on alarming proportions:

"There was a 29% increase in juvenile delinquency from 1948 to 1952 and the prospect for the future is even more serious. If the rate of juvenile delinquency climbs from 1952 at the same pace there will be about 750,000 juvenile delinquents in 1960."

Although we would not for a moment claim that education and religion are the only factors in juvenile crime, nevertheless the figures relevant to the Roman Catholic Church should by no means be depreciated in significance. Let the record stand.

#### "Quoting a Roman Catholic"

(Part Two)

LUTHER W. MARTIN, Rolla, Mo.

In a previous article dealing with this subject, we quoted some of the writings of Dr. J. J. I. Dollinger, who was a member of the Roman Catholic priesthood for forty-nine years, prior to his excommunication. Dr. Dollinger was on the faculty of the University of Munich at the time of his excommunication. However, his works published before his excommunication are still referred to, and quoted by present day Catholic writers. Thus, we believe that we are according fair treatment to the Catholic hierarchy whenever we choose to refer to Dr. Dollinger's writings.

Our first article dealing with Dr. Dollinger's views on Papal Infallibility, dealt with the fabrication of the Isidorian decretals in the middle of the 9th Century. Now, we wish to produce his writings on the:—

### Forgeries of The Hildebrandine Era

"Nearly three centuries passed before the seed sown (Isidorian decretals) produced its full harvest." (The Pope and The Council, page 80.)

"For almost two hundred years, from the death of Nicolas I to the time of Leo IX, the Roman See was in a condition which did not allow of any systematic acquisition and enforcement of new or extended rights. For above sixty years (883-955 A.D.) the Roman Church was enslaved and degraded, while the Apostolic See became the prey and the plaything of rival factions of the nobles, and for a long time of ambitious and profligate women. It was only renovated for a brief interval (997-1003 A.D.) in the persons of Gregory V and Silvester II, by the influence of the Saxon emperor. Then the Papacy sank back into utter confusion and moral impotence; the Tuscan Counts made it hereditary in their family; again and again dissolute boys, like John XII, and Benedict IX, occupied and disgraced the Apostolic throne, which was now bought and sold like a piece of merchandise, and at least three Popes fought for the tiara, until the Emperor Henry III put an end to the scandal by elevating a German bishop to the See of Rome.

"With Leo IX (1049-1054 A.D.) was inaugurated a new era of the Papacy, which may be called the Hildebrandine. Within sixty years, through the contest with kings, bishops, and clergy, against simony, clerical marriage, and investiture, the Roman See had risen to a height of power even Nicolas I never aspired to. A large and powerful party, stronger than that which two hundred years before had undertaken to carry through the Isidorian forgery, had been laboring since the middle of the eleventh century, with all its might, to weld the States of Europe into a theocratic priest-kingdom, with the Pope as its head. The urgent need of reform in the Church helped on the growth of the spiritual monarchy, and again the purification of the Church seemed to need such a concentration and increase of ecclesiastical power. In France this party was supported by the most influential spiritual corporation of the time, the Congregation of Cluny. In Italy, men like Peter Damiani, Bishop Anselm of Lucca, Humbert, Deusdedit, and above all Hildebrand, —who was the life and soul of the enterprise,—helped on the new system, though some of them, as Damiani and Hildebrand, differed widely both in theory and practice.

"It has not perhaps been sufficiently observed that Gregory VII is in fact the only one of all the Popes who set himself with clear and deliberate purpose to introduce a new constitution of the Church, and by new means. He regarded himself not merely as the reformer of the Church, but as the divinely commissioned founder of a wholly new order of things, fond as he was of appealing to his predecessors. Nicolas I alone approaches him in this, but

none of the later Popes, all of whom, even the boldest, have but filled in the outline he sketched.

"Gregory saw from the first that Synods regularly held by the Popes, and new codes of Church law, were the means for introducing the new system. Synods had been held, at his suggestion, by Leo IX and his successors, and he himself carried on the work in those assembled after 1073. But only Popes and their legates were henceforth to hold Synods; in every other form the institution was to disappear. Gregory collected about him by degrees the right men for elaborating his system of Church law. Anselm of Lucca, nephew of Pope Alexander II, compiled the most important and comprehensive work, at his command, between 1080 and 1086 A.D. Anselm may be called the founder of the new Gregorian system of Church law, first, by extracting and putting into convenient working shape everything in the Isidorian forgeries serviceable for the Papal absolutism; next, by altering the law of the Church, through a tissue of fresh inventions and interpolations, in accordance with the requirements of his party and the stand-point of Gregory. Then came Deusdedit, whom Gregory made a Cardinal, with some more inventions. At the same time Bonizo compiled his work, the main object of which was to exalt the Papal prerogatives. The forty propositions or titles of this part of his work correspond entirely to Gregory's *Dictatus* and the materials supplied by Anselm and Deusdedit. The last great work of the Gregorians (before Gratian) was the *Polycarpus* of Cardinal Gregory of Pavia (before 1118 A.D.), which almost always adheres to Anselm in its falsifications.

"The preface of Deusdedit to his work is the programme of the whole school whose labors were at length crowned with such complete success. The Roman Church, says the Cardinal, is the mother of all Churches, for Peter first founded the Patriarchal Sees of the East, and then gave bishops to all the cities of the West. Councils cannot be held without the sanction of the Pope, according to the decisions of the 318 Fathers at Nice. The Roman clergy rule without the Pope, when the See is vacant, and therefore Cyprian and the Africans humbly submitted to their decisions before the election of Cornelius—a pet crotchet of the Cardinal's, which Anselm, who was not a Cardinal, did not adopt. He adds, that he writes in order to confirm the authority of Rome and the liberty of the Church against its assailants, and maintains that the testimonies he has collected disprove all objections, on the principle that the lesser must always yield to the greater—i.e., the authority of Councils and Fathers to the Pope. With this one axiom—which not only opened the door wide for the Isidorian decretals, but prevented any attempt to moderate their system by an appeal to the ancient canons—the revolution in the Church was accomplished in the simplest and least troublesome manner.

"Clearly and cautiously as the Gregorian party went to work, they lived in a world of dreams and illusions about the past and about remote countries. They could not escape the imperative necessity of demonstrating their new system to have been the constant practice of the Church, and it is difficult, if not impossible to distinguish where involuntary delusion merged into conscious deceit. Whatever present exigencies required was selected from the mythical stores at their command hastily and recklessly; then fresh inventions were added, and soon every claim of Rome could be shown to have a legitimate foundation in existing records and decrees.

"It is so far true to say, that without the pseudo-Isidore there would have been no Gregory VII, that the Isidorian forgeries were the broad foundation the Gregorians built upon. But the first object of Isidore was to secure the impunity of bishops, whereas the Roman party—which for a long time had a majority of the bishops against it—wanted to introduce a state of things where the Popes or their legates could summarily depose bishops, intimidate them, and reduce them to complete subjection to every Papal command. The newly invented doctrines about the deposing power contributed to this end. In a word, a new history and a new civil and canon law was required, and both had to be obtained by improving on the Isidorian principles with new forgeries. The correction of history was to some extent provided for in Germany by the monk Bernold, and in Italy by the zealous Gregorian Bonizo, Bishop of Piacenza, who tried, among other things, to get rid of the coronation of Charles the Great. Their other assistants had to invent or adapt historical facts for party purposes, for their new codes of Church law innovated largely on ancient Church history. Gregory himself had his own little stock of fabricated or distorted facts to support pretensions and undertakings which seemed to his contemporaries strange and unauthorized. It was, for instance, an axiomatic fact with him that Pope Innocent I excommunicated the Emperor Arcadius, that Pope Zachary deposed the Frankish king Childeric, and that Gregory the Great threatened to depose the kings who should rob a hospice at Autun. He treated the Donation of Constantine as a valuable and important document; it gave him a right over Corsica and Sardinia. His pupil Leo IX used it against the Greeks, and his friend Peter Damiani against Germany; Anselm and Deusdedit assigned it a prominent place in their legal books.

"At the same time, Gregory thought it most important, with all his legislative activity and lofty claims and high-handed measures, not to seem too much of an innovator and despot; he constantly affirmed that he only wished to restore the ancient laws of the Church, and abolish late abuses. When he drew out the whole system of Papal omnipotence in twenty-



seven theses in his *Dictatus*, these theses were partly mere repetitions or corollaries of the Isidorian decretals; partly he and his friends and allies sought to give them the appearance of tradition and antiquity by new fictions.

"Gregory's chief work is his letter to Bishop Hermann of Metz, designed to prove how well grounded is the Pope's dominion over emperors and kings, and his right to depose them in cases of necessity. In this he showed his adherents how to manipulate facts and texts, by twisting a passage in a letter of Pope Gelasius to the Emperor Anastasius so skillfully, by means of omissions and arbitrary collocations, as to make Gelasius say just the opposite of what he really said,—vis., that kings are absolutely and universally subject to the Pope, whereas what he did say was, that the rulers of the Church are always subject to the laws of the emperors, only disclaiming the interference of the secular power in questions of faith and the sacraments.

"How what was a falsification to begin with was falsified again in the interests of the new system, and accentuated to serve the cause of ecclesiastical despotism, may be seen from the eleventh canon of *Causa* 25, Q. 1, in Gratian. The Council of Toledo in 646 A.D., had excommunicated the Spanish priests who took part in the rebellion against the King, and included the King himself in the anathema if he violated this censure (*hujus canonis censuram*). Out of this Isidore made, two hundred years afterwards, the following: The anathema applied to all kings who violated any canon binding under censure, or allowed it to be violated by others; and this he put into the mouth of Pope Hadrian. In the new text-books compiled by Anselm, Deusdedit, and Gregory of Pavia, the (pretended) decrees of the Popes were put in place of the canons of Councils, and this supplied just what was wanted—a system of ancient Church law to justify the procedures of Gregory VII and Urban II against the princes of their own day—and a Pope would never lack some pretext for threatening excommunication with all its consequences.

"Gregory borrowed one main pillar of his system from the False Decretals. Isidore had made Pope Julius (about 338) write to the Eastern bishops,—'The Church of Rome, by a singular privilege, has the right of opening and shutting the gates of heaven to whom she will.' On this Gregory built his scheme of dominion. How should not he be able to judge on earth, on whose will hung the salvation or damnation of men? The passage was made into a special decree or chapter in the new codes. The typical formula of binding and loosing had become an inexhaustible treasure-chamber of rights and claims. The Gregorians used it as a charm to put them in possession of everything worth having." (Pages 80-88, *The Pope and the Council*, written by Dr. J. J. I. Dollinger, under the pen name 'Janus.')

Thus, from a Roman Catholic scholar's own writings we have copied factual information, showing how the power of the Pope had its beginning upon the forged Isidorian Decretals, with further elaborations and distortions in later centuries.

Dr. Dollinger refused to accept the Roman Papal Infallibility dogma, and was EXCOMMUNICATED.

## A Catechism for Catholics

JAMES D. BALES

*(The discussion continues from the last issue of the VOICE OF FREEDOM with further consideration of the right of private judgment and some objections which have been raised to private judgment.)*

### 7. What Other Considerations Show That We Have the Right of Private Judgment?

(a) Since private judgment is absolutely necessary, it should be obvious that the New Testament does not deny us the right to exercise it. See question 6.

(b) Jesus did not tell the Jews that their trouble was that they failed to listen to some infallible interpreter. They were led astray because they depended on their leaders for doctrines instead of going by the word of God (Matt. 16: 7-8, 14; Mark 7: 1-10). Although an inspired prophet had to be listened to, yet this did not mean that the written word itself had to have an infallible interpreter, for

(c) In appealing to the Jews, Christ, Himself inspired, appealed to their minds by presenting the truth to them and calling on them to understand and accept it. The word of God, whether written or spoken, had to be understood by uninspired and fallible men. Otherwise, there was no sense in teaching them the word of God or of making any effort to interpret it to them. The Pope's so-called infallible interpretations have to be understood, if they are understood at all, by fallible men to whom they are addressed.

(d) The New Testament was not written to some special priesthood in the church, or to the Pope himself, with the instruction that he or they must give the infallible interpretation to the Christians. (See the introduction, for example, of some of Paul's epistles.) It should be remembered, in this connection, that Roman Catholicism does not teach that anyone besides the Pope is infallible; and they do not teach that he is infallible except on certain specified special occasions.

(e) Peter appealed to the private judgment of his audience (Acts 2: 36).

(f) The Pope does not render an account for us in the judgment (Rom. 14: 12). Since we must give our own account, we ought to want to know from the Bible the word by which men shall be judged (John 12: 48).

(g) All Christians are told to prove all things and hold fast that which is good (1 Thess. 5: 21, 27). Christians were given

tests by which to discern false teachers; for example, see 1 John 4: 1-3, 3 John 9; 1 Cor. 10: 11; 14: 37; 1 Pet. 2: 2).

(h) All are to let the word dwell in them richly (Col. 3: 16).

### 8. Is An Infallible Interpreter Necessary Because Some Things Are Hard to Understand; for Example, Some Things in Paul's Writing (2 Pet. 3: 15-18)?

The following considerations show that such is not taught by Peter. (a) Peter said, *some*, not *all*. (b) Some were *difficult*, not *impossible*, to understand. (c) Did Peter write to a special priesthood in the church and tell them to interpret this epistle to the other Christians? (2 Pet. 1:1; 3: 14) (d) Roman Catholic authors rightly understand many Scriptures, but they may set aside what it teaches with their assumption that their Church has the right to change things. When they are right in their interpretation of a passage, we can see that they are right if we study the evidence. Thus, they must agree that in such a case we reach the proper understanding without depending on the Pope or their Church. This shows that they are wrong if they think we must depend on some infallible interpreter to tell us what it means. (e) Not everyone wrests, twists, or "tortures" the Scriptures to make them mean what they want them to mean. It is only the "unlearned and unstable." This "signifies not so much 'unlearned' as 'uneducated'; a mind trained and undisciplined in habits of thought, lacking the moral qualities of a balanced judgment." Unstable refers "more to conduct, those whose habits are not fully trained and established." (*Expositor's Greek Testament*, V; 147). (f) That the real thing that is wrong is the hearts and minds of these individuals is shown by the fact that they wrest the other Scriptures also. (2 Pet. 3: 16). They were wicked (3: 17). (g) Peter did not tell them to look to some Papacy in order to understand the Scriptures, but to grow in grace and knowledge (2 Pet. 3: 18). This will keep them from being "led away with the error of the wicked" (3: 17). (See also 1 Pet. 2: 2). This was to be done through their growing in knowledge, and not through their ceasing to study the Scriptures. (h) What hard things in Paul's writings does the Pope understand that we cannot understand also; and understand it without depending on the Pope? The passages which are hard for non-Catholics to understand are hard also for the Pope to understand. (i) If the Pope is supposed to interpret these hard things, why have all the Popes failed to give the "infallible" interpretation of the hard things in the Scriptures? All the Popes together have attempted to interpret infallibly only eight or ten passages of Scripture directly, although they may have defined a few others indirectly. The passages concerning which non-Catholics differ are also usually the passages concerning which Roman Catholic scholars differ.

### 9. Does 2 Peter 1: 19-21 Specifically Deny the Right of Private Interpretation?

(a) If it denies the right of private judgment, why does the Pope claim the private right to interpret the Scripture for everyone else? He may claim that right, but he cannot prove it, and, as a matter of fact, he very seldom even tries to use such a right.

(b) To use this verse to prove to a non-Catholic that private judgment is wrong is to appeal to his private judgment. The Catholic is trying to prove, on the basis of the passage and not on the basis of the infallible interpretation of a Pope, to a non-Catholic that he does not have the right of private judgment, while appealing to the private judgment and the ability of the individual to interpret this Scripture rightly!

(c) This passage does not refer to the understanding of a prophecy after it has been delivered, but to the origin of prophecy. This can be gathered from the King James translation, but is clearer in the American Standard. Prophecy did not originate in man's private judgment concerning the future. How did it originate? In the mind of God, and it was revealed by the Spirit.

This is the preferred interpretation which is given in the New Roman Catholic translation, which renders it: "No prophecy of Scripture is made by private interpretation." *A Commentary on the New Testament*, prepared by The Catholic Biblical Association, 1942, as a companion volume to their new translation, says: "Prophecy comes *not by will of men*, i.e., by some natural medium whereby man can know the future." (p. 630).

Thus the Roman Catholic is going contrary to these Roman Catholic scholars if he uses this verse to prove that we do not have the right of private judgment in understanding the Scripture.

(d) Roman Catholic scholars, however, are not all united on the interpretation of this passage. *A Catholic Commentary on Holy Scripture*, edited by Dom Bernard Orchard, was published by Thomas Nelson in 1953. On page 1183 they give two interpretations of this passage. "It is of prime importance to know that prophecy of Scripture is not subject to private interpretation by every individual, as the false teachers assume it is, because prophecy is from God, and is not like mere human conjectures of future possibilities. Scriptural prophecy is divine revelation, and concerns future events known to God alone. Christ and those appointed by Him to teach in His name have the authority to interpret God's revelation. Another interpretation of this passage is: No prophecy of Scripture is made by private interpretation, i.e., prophets do not make up their own prophecies, but receive them from God."

Since Roman Catholic scholars are divided as to the meaning of this passage, why doesn't the Pope give them the infallible interpretation of the passage?

It is not a strange thing that some Roman Catholics use a Scripture to disprove private judgment on which they are not united as to whether or not it disproves it?

Roman Catholics often argue that private judgment makes unity impossible; and yet they are divided as to the meaning of a passage which some use to disprove private judgment.

Roman Catholics sometimes argue that we need an infallible interpreter in order to understand Scripture, and yet their so-called infallible interpreter fails to help them understand this Scripture—as well as many others.

### 10. Does Not Division Among Protestants Show the Need for an Infallible Interpreter, and Prove that Private Interpretation is Wrong?

(a) Romanists are not united as to the meaning of many passages. This will be dealt with later under the question of Unity. Do they believe that this proves that they are all wrong? that the Pope is not infallible?

(b) Division within itself proves no such thing; otherwise, atheists could prove that all professed believers are wrong because of the division between Catholics and non-Catholics.

(c) The Lord did not provide any such interpreter, so such is not necessary for unity.

### 11. Would It Not Be Better to Have an Infallible Interpreter?

(a) That our human wisdom might think that it was better would not prove that it was actually better; that it would more effectively promote scriptural growth and knowledge of the word. In fact, Romanists do not have, as a rule, the knowledge of Scripture that is found among people who believe that the Bible is truly God's word, and who believe in private interpretation. We sadly admit, however, that many fail to study and thus are ignorant.

(b) It is not right to depend on the Pope as the infallible interpreter, for there is no proof that he is such and there is proof to show that he is not the infallible interpreter.

(c) If the question were to be settled on the basis of what we think, in our own uninspired wisdom, would be better, we would think that it would be much better for each individual to be an infallible interpreter. In this way one would not have to depend on a Pope who was thousands of miles away; or who might be too busy to consider our problem; or who had not otherwise given an infallible interpretation of the passage. Then, too, even if the Pope gave us the infallible interpretation, who would give us the infallible assurance that we could not possibly misunderstand the Pope? So why not maintain that each individual is infallible, and then we shall know that we have not misunderstood the word of God!

(d) God has not given us such an infallible interpreter, so we must accept in faith God's arrangement, and not set it aside by our fallible wisdom.

### 12. Is An Infallible Interpreter Necessary in Order to Expose New Departures from the Word of God?

(a) We do not need an infallible interpreter in order to know that Romanism is a departure from God's word!

(b) Since a false teaching is simply a teaching which is repugnant to the teaching of the Bible, all we need to do is to study the Bible to expose false teaching.

### 13. Does Not Acts 8: 31 Show that an Infallible Interpreter is Necessary?

(a) This is the statement of the Eunuch, who was uninspired. We cannot build a doctrine on this statement.

(b) If an infallible interpreter is necessary to understand Isa. 53, which was the passage the Eunuch was reading, how did non-Catholics come to understand it? Yet, multitudes of non-Catholics agree with the Catholics that the prophet here spoke of Jesus Christ. Furthermore, if an infallible interpreter is necessary to understand this passage, why hasn't the Pope given it an infallible interpretation?

(c) We have the infallible interpretation of this passage, for Philip, an inspired man, showed that it prophesied Jesus Christ.

(d) Since an inspired man interpreted this to the Eunuch, why not argue that we need inspired interpreters today? And yet, the Pope does not claim to be inspired.

(e) We are not in the position the Eunuch was, for we have the written New Testament.

(f) The Eunuch did not say that he needed help on everything in the Bible.

(g) We do not deny that men may need help, but we deny that there is an infallible interpreter on earth today. The Eunuch was puzzled by the passage, and indicated that he needed help. He did not ask, however, for an infallible interpreter (though Philip turned out to be one!). He simply stated that he needed some man—he did not say inspired or infallible—to help him with a puzzling passage.

(To be continued)

### Austrian Jesuit Says Mary, 'Social Christianity' Are Key

ROERMOND, Netherlands—(NC)—"Europe can become one only through Our Blessed Lady," Father Joseph Leppich, S.J., famed Austrian preacher who has brought many converts into the Church, told thousands of pilgrims at a Pax Christi Day celebration here.

People had come here from Holland, Belgium and Germany for the ceremony during which an ancient statue of the Blessed Virgin, known as "Our Lady of the Sands," was taken from her chapel and placed in the public square. Father Leppich described the gathering as a striking symbol of European unity.



"Without Our Heavenly Mother Europe is sick," he said in his sermon. "A greater danger than the Turkish invasion must be avoided," he said, "but our chaotic world in which men and women try to destroy the image of God gets a renewed hope when it looks at the beauty and purity of Mary."

Bishop Joseph Lemmens of Roermond told pilgrims that they "should never be forgotten."

Speaking the next day to Catholic mine-workers at Heerlen, Father Leppich warned that Catholics must have the courage to preach "the social Christianity of Christ" if they are to overcome the threat of communism.

"There is an urgent need for a real Christian life," he said, "and that is something different from a Catholicism consisting of processions and liturgical services."

The fight for social security, he said, has created among Catholic workers a feeling of material satisfaction with the result that they no longer bother about the plight of their fellow-workers. They should be aware, he added, that after the fight for the material, a more important fight for the spiritual is awaiting them.

Our priests, he continued, should drop their middle-class manners and once more speak the language of the people, while scholars must turn to social studies.

Catholics, he maintained, will have to stress social action if the "social Christianity of Christ" is to win the fight against the communism of Russia and the liberalism of America.

#### OBSERVATION

The above tells us of an address delivered by an Austrian priest to the people of Holland, Belgium and Germany, and this priest is interested in saving Europe and the rest of the world from the domination of Communism. He appeals to the people to accept the "social Christianity of Christ" and this would, indeed, be a remedy for the world, but the "social Christianity of Christ" can be found and practiced only by joining a world religious totalitarianism known as the Roman Catholic Church, according to the views of Catholics in general and of the hierarchy in particular. If the "social Christianity of Christ" were taught as an ideal and its principles received as a spiritual force based upon the character of Christ and the teaching of His word as found in the Bible to be received by individuals and applied in their social, political and business and family lives, then we would have the remedy for a ruined world.

But, in addition to what we have said about reaching the "social Christianity of Christ" by adopting Catholicism according to the priest, we see that the priest here makes Mary also very essential to the salvation of the world. He says, "Without our heavenly mother, Europe is sick." He says, "but our chaotic world in which men and women try to destroy the image of God gets a renewed hope when it looks at the beauty and purity of Mary." Catholicism is not only an authoritarian religion, based upon false claims, but it is an idolatrous system. THE VOICE OF FREEDOM has frequently pointed out that Mariolatry is idolatry and Mariolatry is the

teaching of the Roman Catholic Church. And this year is the Marian Year, and the world is being called back to Mary as she is presented as the "Perpetual Virgin," "the Queen of Heaven," "the Mother of God." It is unspeakably sad that a force that could be a great help in saving the world from Communism, atheism, secularism, etc., is trying to displace these various isms by an idolatry which is also a false ism.

### TV Show Leads Family of 11 to Catholicism

TIFFIN, O.—(NC)—Victor McIntyre, a welder, starts the story this way:

"I was all by myself one night, watching television. The others had gone out. I always watch Bishop Sheen. He had a story on that night and I just got to thinking about it. I decided he had something for us and we should go after it."

The following Sunday, Mr. McIntyre, without a word to his wife, a lapsed Catholic, drove to St. Mary's parish rectory. He made arrangements with the pastor, Monsignor R. I. Kinnane, to take instructions. The next evening, when he told his wife where he was going, Mrs. McIntyre went along too.

The score of that evening alone by the television set totals up like this:

The three youngest McIntyre children—Norma Jean, six; Richard, four, and Larry, five months—were baptized in late March. Mr. McIntyre and his six older children—Yvonne, 19; Charles, 18; Kathryn, 15; Arthur, 13; Joseph, 11, and Robert, eight—were baptized a month later.

The evening of his baptism, Mr. McIntyre and his wife walked up the aisle and repeated their marriage vows before the altar and Monsignor Kinnane. Nineteen years earlier, they had eloped and gone through a civil ceremony. Family opposition had led to the elopement.

Next day at the factory, Mr. McIntyre passed out cigars. Fellow workers, knowing full well that Mrs. McIntyre had become the mother of No. 9 five months before, wanted to know why. They were perplexed as Mr. McIntyre explained: "These are for our wedding. We got married Saturday."

Besides Bishop Fulton J. Sheen, auxiliary of New York, one other Catholic put Catholicism in Mr. McIntyre's mind.

When he came from World War II, Mr. McIntyre couldn't find a house in Tiffin. To the rescue came Albert Slingwine, father of eight. He sold Mr. McIntyre a six-room house for \$1,800—no down payment, no interest, just straight \$30 a month for 60 months. Mr. Slingwine was a member of St. Aloysius parish in neighboring Republic, Mr. McIntyre recalled.

Their conversions had varied effects for the two oldest McIntyre children.

Yvonne has been dating a young man who now wants to take instructions himself. Charles gave up keeping company with a girl because she objected to his two evenings a week at the rectory for instructions.

The two and their father received their First Holy Communion side by side. The next four children will continue instructions during religious vacation school and receive their First Holy Communion in August.—THE CATHOLIC MESSENGER, Davenport, Iowa, May 27, 1954.

#### COMMENT UPON "TV SHOW LEADS FAMILY OF 11 TO CATHOLICISM"

The article taken from *The Catholic Messenger* concerning the conversion of a family by the appearances and speeches of Bishop Sheen on the television is very interesting for more than one reason. First, Bishop Sheen's program is commercially sponsored and is put forth not as Catholic propaganda. Bishop Sheen and the sponsors and many of those who hear the speech and see the Bishop claim that his appearances are purely philosophical, social and wholly non-sectarian. They claim that his interest is in promoting general spiritual interest and moral blessings; that the Catholics have no hope or expectation of profiting by his appearances in behalf of a commercial enterprise. Here, however, the Catholic paper reports that a family of 11 were converted to the Roman Church by listening to Bishop Sheen. This is what we have expected from the Bishop's broadcasts and here is proof of our judgment of these television appearances by the Roman Bishop.

The above report is interesting, secondly, because we see that this Catholic father and mother of nine children marched down the church aisle and had the wedding ceremony performed. When we charge that the Catholics do not recognize Protestant marriages and do not hold that a marriage of a Catholic to a Protestant is legitimate unless the Protestant signs away his soul and has the ceremony performed by a Roman priest, this charge is often denied and the Catholics hold up their hands in great astonishment at our slander when we report such things. But here this clipping from the Catholic paper, boasting of its victory in converting a family of eleven, tells exactly what we have always known concerning that Church. This father and mother of nine children, all of whom have now been received into the Catholic Church, had their ceremony performed and the husband gave away cigars and in every way celebrated his "marriage." If they were married after the nine children had been born and when the oldest child was 19 years old, then there is no conclusion but that these nine children were born out of wedlock. Of course, they were made holy and legitimate by the priest who received them into the Catholic Church and the father and mother were made husband and wife by the priest who performed the Sacrament of marriage for them, but anyone who will now deny that this man and woman, father and mother of nine children, were married before this priestly ceremony and that the children were born in wedlock will have to ignore these facts and shut his eyes to what is reported here in this Catholic boast of its family of eleven converted by Bishop Sheen.

## Pope Warns of 'Lay Theology'; Says Only Bishops Have Divine Right to Teach Church Doctrine

### Priests and Laity Need 'Mandate' From Hierarchy

VATICAN CITY—(NC)—The Pope and the bishops alone are the divinely appointed teachers in the Church; priests and lay theologians share in this authority only in as far as they have a mandate from their bishop.

This truth was restated in forceful terms by Pope Pius XII as he received some 350 bishops, arch-bishops and cardinals in a special audience in the Hall of Benedictions here.

The members of the hierarchy applauded enthusiastically when the Pontiff was borne into the hall on his ornate portable chair. Before the Pope spoke, the dean of the College of Cardinals, Eugene Cardinal Tisserant, thanked him in the name of the assembly for the canonization of Pope Pius X.

Cardinal Tisserant also expressed the pleasure of the entire College of Cardinals and the large gathering of bishops at the Pontiff's continuing recovery from illness and his present energy and strength, and congratulated him on his name day, the feast of St. Eugene, June 2.

### Privilege of Bishops'

The Pope struck the keynote of his message in his first words by quoting from Christ's command to St. Peter: "If you love me feed my lambs . . ." The Pope said his purpose was to explain "the triple office and privilege which by Divine institution belongs to you, successors of the Apostles under the authority of the Roman Pontiff: namely of teacher, priest and ruler."

For lack of time, the Pope said, he would comment only on the first, "putting off the others to another occasion, if God so permits."

In defining minutely who shares in the teaching authority of the Church, the Pope spoke on a subject which has been occupying the mind of the Holy See in recent months.

Little over a month ago the Holy Father's Pro-Secretary of State, Monsignor Giovanni B. Montini emphasized in a letter that the right of priests to preach the Gospel is dependent on the approval of their bishop. The letter, addressed to the Union of Catholic Works of France, declared that the mission of preaching belongs properly to the bishops and no priest can assign himself to this function.

### May Associate Others

The Pope repeatedly noted in his audience address that in the work of teaching the bishops may associate others with themselves. But he stressed repeatedly that these teachers enjoy their position not by virtue of their knowledge but by reason of the mandate they receive from bishops.

**The Pontiff stated that the Church may, does and intends to continue to examine what teachers are teaching, without injury to the teachers or exceeding the Church's teaching mission and authority.**

"Besides the lawful successors of the Apostles, namely the Roman Pontiff for the Universal Church and bishops for the faithful entrusted to their care, there are no other teachers divinely constituted in the Church of Christ," the Pope declared.

### Work of Theologians

Theologians, outside the Pope and bishops, he said, "teach not in their own name

nor by reason of their theological knowledge, but by reason of the mandate which they have received from the lawful teaching authority. Their faculty always remains subject to that authority, nor is it ever exercised in its own right or independently."

**By granting faculties to others, the Pontiff stated, bishops do not lose their right and obligation of "supervising the doctrine which others propose."**

The "legitimate teaching authority," he continued, is not guilty of any injury or offense "if it desires to ascertain what they, to whom it has entrusted the mission of teaching, are proposing, and defending in their lectures, in books, notes and reviews intended for the use of their students, as well as in books and other publications intended for the general public."

### No Threat of Censorship

The Pontiff gave assurance that the Church does not intend "to extend the prescriptions of canon law on previous censorship of books to include all kinds of teaching; for there are many other ways and means at hand for investigating and acquiring accurate information on what professors are teaching.

**"And this care and prudence of the legitimate teaching authority does not imply distrust or suspicion," he said. "On the contrary, the fact that the office of teachers has been bestowed implies confidence and high regard and honor shown to the person to whom the office has been entrusted."**

Both certain clerical teachers and "a new class of 'lay theologian'" were called to the attention of the assembled bishops by the Pontiff as being in a dangerous position with respect to the teaching authority of the Church.

### Laity Under Authority

The laity certainly have been and are legitimately invited to help in the work of the apostolate, especially in such things as catechetical work, the Pope stated.

"But all these lay apostles must be, and remain, under the authority, leadership and watchfulness of those who by divine institution are set up as teachers in Christ's Church."

**Representatives of what the Pope termed a "lay theology" have sprung up claiming to be teachers in their own right, appealing to "charismatic gifts . . . mentioned more than once . . . especially in the epistles of St. Paul," the Pope said, adding. "They distinguish their teaching authority from, and in a certain sense set it up against, the public teaching authority of the Church."**

While much good has been done through the ages by devoted lay apostles, the Pope stated, "nevertheless, it is necessary to maintain to the contrary that there never has been, there is not now, and there will never be in the Church a legitimate teaching authority of the laity withdrawn by God from the authority, guidance and watchfulness of the sacred teaching authority.

"In fact the very denial of submission offers a convincing proof and criterion that the laymen who thus speak and act are not guided by the spirit of God and Christ."

### A Serious Matter

The Pope told the Bishops and Cardinals that he had serious reasons for calling these matters to their attention.

"For unfortunately," he said, "certain teachers care little for conformity with the living teaching authority of the Church, pay little heed to her commonly received doctrine clearly proposed in various ways; and at the same time they follow their own bent too much and regard too highly the intellectual temper of more recent writers and the standards of other branches of learning.

"In Our encyclical, *Humani Generis*, We described the attitude of mind, the spirit of those whom We have referred to above. We also recalled that some of the aberrations from truth which We repudiated in that encyclical had their direct origin in neglect of conformity with the living teaching authority of the Church."

THE CATHOLIC MESSENGER,

June 3, 1954

### THE POPE AND "LAY THEOLOGY"

Elsewhere in this issue of the VOICE OF FREEDOM will be found the report of a speech by the Pope to the bishops that had assembled to hear him in his official capacity. The Pope says that only bishops have any right to teach doctrine. Therefore, any "layman" or even any priest who is not a bishop who attempts to teach the doctrine of the Catholic Church is acting presumptuously and what he teaches may be repudiated by the Church unless this priest or "layman" receives permission from his bishop to teach the doctrine of the Church.

All this propaganda, therefore, that is put out by the Knights of Columbus has to have the sanction of the bishops of the various dioceses in which the propaganda is spread. Otherwise, it may be used for the advantage of the Catholic Church, but if anything that they put out should be turned against them by a Protestant, the Catholic Church could easily declare that this doctrine was put out by men who had no responsibility and who, therefore, could not speak for the Church and what they said could be repudiated by the bishop or the Pope if convenience or expediency demands such a repudiation of the Knights and of their propaganda.

We are carrying on an exchange with a Catholic who is writing under the name of Robert Dean. When we published his letter requesting us to allow him to make arguments for the Catholics, we told him and told our readers that he had no authority to speak for the Catholic Church and that anything he says would be repudiated by that Church if their method of deception required such a repudiation in order to keep Protestants from learning of their doctrine. Mr. Dean is not free; no Catholic is free; the system is authoritarian; the Pope is the lord of every creature on earth and bishops only have authority to teach Church doctrine. If any Catholic thinks he is free, let him read what the Pope said to the bishops. If any non-Catholic thinks that the Church is not authoritarian and that the voice of the hierarchy is not expected to be received as the voice of God, let him read what is in this issue quoted from the Pope and published in Catholic papers,



## A Catholic Challenges the Editor

BY ROBERT DEAN

1. The Editor is now exposing his lack of acquaintance with historical authority, for all to see. Anyone who has even a casual acquaintance with church history is so familiar with the man Eusebius that he is referred to by that name alone. He is not St. Jerome, for St. Jerome lived about 80 years later (340 to 420 AD). If the reader will look in *Websters Collegiate Dictionary* under the biographical section, he will find only one Eusebius listed—the one I quoted—because he is so familiar to anyone who has any knowledge of church history. He is called "Father of Church History" by historians. There are many others with the name Eusebius, but none is so universally known.

2. This error of the Editor reminds me of a book on the philosophy of Descartes. The author was supposed to be very learned, and I was interested in getting his view of Descartes. But, lo, he made an unforgivable mistake. He revealed the "Commentator" on the works of Aristotle to be someone other than it was. Anyone who has studied philosophy—even a rank beginner—first learns that the "Commentator" is Averroes, the Arabian philosopher, and nobody else. I immediately put the book down, for its author had shown his ignorance of very elemental knowledge in his field.

3. The Editor has made a similar error. If he didn't know who Eusebius is, where has he done all his studying of church history? If even I, who know so little about church history, know of the great reputation of Eusebius, it causes me to wonder whether the Editor has ever read any historical material that was not written specifically to the "tune" he wants it to play. He appears like the dramatist who has not heard of Shakespeare, or the musician who has not heard of Bach and Beethoven.

### The Deception

1. In defense against my charge of deception, the Editor has taken it upon himself to add further deception. He excuses me for charging deception because I was ill at the time of writing. I need no excuse, for I believe one could be deathly ill and still see the deception of the Editor very clearly. The Editor attempts to surround his statement about baptism with a context which it does not have. The Editor actually said in his article "The Church teaches that original sin is removed by the Sacrament of Baptism, and this can only be administered by an ordained priest. Then personal sins are forgiven because of the sacrifice of the Mass, and this again can only be offered through an ordained priest." Both statements are parallel—both say "only." Yet a layman can validly baptize but no layman can validly say Mass under any circumstances. The Editor claims that he knew this fact at the time of writing the article. Now, reader, you can judge for yourself.

### My Purpose

1. Now why do I single out the Editor's deception and his gross error? It is because most of the readers of this publication are anti-Catholic, and I assume that they will be agreeing with the Editor's conclusions—regardless of how they are reached—because they regard him as the man capable of coping with the opposition. I feel that perhaps only a few of the readers can perform the mental gymnastics necessary to follow the reasonings of the Editor and detect his error. The others will rely upon him to give a good account of their case, and because of an eagerness to accept his conclusions, they trust in what he says. This trust is unwarranted in the face of such deception and error, and I hope this exposure will caution the reader to look more closely at the Editor's reasoning than at his conclusions. Likewise, if any error should be found in my own reasonings, I would like it called to my attention for correction. Pope Leo X once said that the Church has no need of any man's lie, and I wish to follow that lead in these discussions.

2. In so many of the debates between "New Testamenters" and the Catholics, there seems to be had a great satisfaction in stating the Catholic error, or enumerating the evils of the Church, solely to get the charge before the public. There is no desire to see it upheld or defended. If there were a charge that could be substantiated, they would certainly make it known. As long as Catholic opponents can get a charge hurled, they do not care to prove it.

2. The Editor says that Catholics distort history; that they approve of only some of the early Fathers; that they contradict the Bible; that a Catholic "garbled" the works of Irenaeus; that Scripture, history, tradition, logic or anything else has no authority against the Church; that the Catholic is not free to reason or to consider reason; that he is bound by authority, etc. etc. All these accusations were in his last answer to my challenge.

4. It is certainly a matter of record that I appealed to Scripture, history, tradition and logic—all of them—in my last paper. I explained at length that I was not "bound by authority" but bound by my conscience. If the Editor accepts all of the early history, why does he insist upon immersion for baptism when the *Didache* of the twelve Apostles permits sprinkling or pouring? And does not the Editor know that it was the Protestants who condemned reason? Luther said that reason was the whore of the devil, when Catholics were appealing to reason, and he complained that reason was placed on the table with the same authority as the Bible. In almost every Catholic University, logic is a required course, and I challenge the Editor to find just one of the textbooks used that teaches fallacious reasoning.

5. This quick summary certainly points out the absurdity of the Editor's charges,

and it serves to indicate that there is such hatred against Catholics, and that it so inflames the emotions of the Editor, that he vents his wrath in accusations without shadow of a proof.

### Peter and Rome

1. "... they (the Apostles) occupied themselves in laying the foundations of the Church in every province and city. And while Nero reigned, the Apostle Peter came to Rome." (Lactantius, *Death of the Persecutors*, 2). Now this is a Roman historian of the time. You have previously been given the testimony of Peter who wrote from Babylon (Rome).

2. The Editor must remember that the very silence of the Bible on Peter's being in Rome is a testimony to the fact. When he mentioned "Babylon" instead of "Rome" he was trying to conceal from all but Christians what city was meant. After all, he was the Bishop of Rome, and when he wrote, he wanted to convey the fact that it was Peter who was writing. But he did not want to connect his own name with the city of which he was Bishop because the Christians were being persecuted and it would have been foolish to send letters which would have uncovered him if intercepted! For this same reason he was not mentioned in the other Epistles as being in Rome lest these letters fall into the hands of the persecutors. For this reason he would not assert his supreme authority, for the Romans would like to have captured the leader. However, you will find mentioned at the end of one of the Epistles of Paul an important person at Rome who was establishing the faith, whom he did not call by name.

3. In Clement's First Epistle to the Corinthians, he connects St. Peter and Paul with others who suffered as a result of the burning of Rome. And Clement of Alexandria (150 to 215 AD) speaks of the Gospel as preached in Rome by Peter and transcribed by Mark. There have been other citations plus the fact of archeological evidence which gives scientific certitude to the fact of Peter in Rome.

4. This evidence now puts the Editor in a dilemma. For if he rejects the fact of Peter's being in Rome, he is calling into question the very process employed to establish the authenticity of the scriptures. Does he wish to reject one and accept the other? Are we going to have a double standard of authenticity and then choose whichever one suits our purpose? How ridiculous and narrow can the Editor be?

5. In the face of such evidence, does he wish to twist science and history both to his own purposes? If not, then his argument about Peter not being able to serve as Bishop of Antioch and then 25 years in Rome must fall. It falls partly because of the evidence upholding it, and partly because his argument was based upon the silence of the Bible about Peter at Rome which has been explained.

### A Few Loose Ends

1. There are a few things I must still answer the Editor. As to errors in history, the Editor attempts to tell me, a Catholic, what the Catholic position is as to history. Please, Mr. Editor, enough of this presumption. You do not know Catholic teaching. I spend enough of my article pointing out your errors on Catholic doctrine and history. You know Catholic teaching in the same way that the devil knows God, and you preach it in the same way, pretending to know in order that you might turn more people away from it.

2. In referring to Acts 15, verse 19, the Editor stresses that James said "*Wherefore my judgment is.*" The word "judgment" is an incorrect translation. Some translations use the words "my sentence is" or "my decision is." The correct understanding of the words would render something like "suggestion."

3. The first Epistle of Clement also points out that Linus was appointed but would not succeed until Peter died. He points out that it was done so that there would be no controversy about who would succeed Peter, and also points out that it was because of a warning by Jesus Christ, himself.

4. I appreciate the Editor's publication of Pope Leo's decree, because it is a plain show of the high moral character within the Church. It warns a bishop not to transfer from a lesser see to an eminent one. This would not affect Peter since it is not directed at Popes, also because it was decreed after Peter's time. Further, Rome became great because of Peter being there. He was not despising the meanness of his see, but he was seeking to establish his see where there was the most danger and persecution rather than have someone else do it.

5. The Editor speaks of the date of Christ's birth being celebrated on December 25th and he thinks that commemorating the event is un-Christian. Well, let us see what regard the early Christians had for such important events: In the very earliest days of the Church, there was a difference of traditions about the date of Easter. The Asiatics petitioned Polycarp, the disciple of the Apostle John and Bishop of Smyrna, to go to Rome and take it up with the Pope. (Now why would anyone who was a disciple of an Apostle have to go to Rome to find out something? Wouldn't he have first-hand information from the Apostle?). After extensive debate, the Asiatics would not give in to what was held by Rome. Then Pope Victor later *excommunicated the Asiatics*. The followers of Polycarp accepted all of this. They recognized the authority of Rome in the matter rather than the disciple of the Apostle John.

6. In the early days of the Church, the Christians were very solicitous about the writings of the early Church Fathers and the Scriptural works. They were quick

to recognize a false note in the doctrine and practise of religion. This is evidenced by the fact that in the 4th Century when St. Jerome made a translation of the Book of Jonah, he used a different word than had previously been used. Upon a congregation hearing this there was great concern, and I believe St. Jerome had to render it in the words previously used, which were not quite as accurate. He thereupon asserted that he thought the job of translation was too difficult for him to handle when such an adherence to previous expressions was required.

7. Now, if the Christians were so solicitous about things being accurate, why did they not rebel at the decisions handed out by Rome? Why did not they rebel at the doctrine of the Holy Eucharist? How could the Church have introduced such things without the entire Christian world raising up in arms? There would have been volumes written in protest—but there were not. Will the Editor show me at what point in history there was any such rebellion by Christians against the Pope's power, or can he show me when the Catholic Church first introduced the Holy Eucharist as Christ's real body and blood, if such was not the truth as told by the Apostles? And please, Mr. Editor, let us have facts, names, places, and authorities—and not just some little man in history somewhere who makes a vague statement that can be interpreted in any way the Editor chooses.

### On Baptism

1. The Editor says that the "doctrine of baptismal regeneration is not only repugnant to Scripture; it is repulsive to the vast majority of non-Catholics who believe that the soul is saved by the Lord Jesus Christ, and this salvation is reached by faith in the individual heart, which moves the individual to submit to the Savior's will."

2. The Editor has said a mouthful. He has made every non-Catholic a pope and then gets the majority of the popes in his favor. What a democratic religion! If Jesus Christ says that baptism will save a man, Catholics believe it. They don't hesitate; they do not take a poll to see what others are doing. When you buy a train ticket for Chicago, do you have to sincerely believe that you are going to Chicago to get there? And if you buy a weed-killer, doesn't it produce its effect whether the weeds want it to or not?

3. Catholics consider Baptism one of the most fundamental, most necessary, most vital things about their religion. It must be something very positive, leaving no doubt in the mind of either the dispenser or the baptized as to whether it will take effect. If "this salvation is reached by faith in the individual heart" why does the Editor bother with Baptism? Why insist upon *immersion*? Why does Christ make Baptism a barrier to those who have "faith in the individual heart" but do not accept Baptism?

### The Challenge Itself

1. When the subject of the challenge comes up, the Editor makes wild and accusing statements. He forgets that not everyone is *born* a Catholic. There are thousands of converts. They do not oppose Scripture, history, tradition and logic, for it is through these very instruments that they come to be reasonable about the Catholic Church. They were free to reason—that's why they ultimately found that the Catholic Church is the true Church. They were not bound by the Church's authority, but they willingly submitted to it. They accepted the Bible as the Word of God without good reason, but now they have good reason, as Catholics.

2. For the sake of argument, I will agree with the Editor's proof that the Bible is the Word of God, just to see what the consequences are. He has shown how the historicity and integrity of the Scriptures are established. He has said that they are credible and that what they teach is true, and what the writers claim is true. They claim that they were writing by the power of the Holy Spirit, and that they had received these truths from the Lord. The conclusion is that the Bible is the Word of God.

3. But now the Editor has a problem. This is common to him when he tries to prove the Scriptures to be the Word of God. He has given a criterion which can be used to prove that the Epistle of Clement to the Corinthians is the Word of God. It has more proof than do some of the Scripture. Then we would have to drop from the Bible all the books written by those authors who did not specifically claim to be inspired.

4. The Editor must remember that the Epistles of Clement were among those books that were believed to have been inspired during those 300 years before the Council considered the matter of inspiration. And Clement claimed to be speaking with divine authority when he said "These things which Christ has spoken through us." Furthermore, the Councils are called to settle *disputes*. If it were clear which books were inspired, what need would there have been for a Council? If it could be determined by other means, whether or not the books were inspired, there would have been no need of a Council.

5. The Editor's requirements for inspiration will qualify a great number of the works of the saints and Popes, but it will exclude some of the books of the Bible. The Editor is making his case look worse with each attempt. Yet he will continue to call the Bible an inspired work . . . not because he can prove it, but because he "feels" it, and he wishes there were some way to prove it without the authority of the Catholic Church.



## A Reply to "A Catholic Challenges the Editor"

In this issue of our paper we are publishing the third paper by Mr. Robert Dean which appears under the heading "A Catholic Challenges the Editor." This exchange with Mr. Dean is a controversy over some of the vital points upon which the Roman Catholic claim rests and which are most strenuously denied by all non-Catholics. This, therefore, is not a new controversy, and although this may be the first experience of Mr. Dean in such a controversy, it lacks a great deal of being the first experience of the editor of the VOICE OF FREEDOM in such an exercise. This editor has been a controversialist for more than a half century. He, however, realizes that this term is very distasteful to some people and that a controversialist is by them regarded as a quarrelsome, cantankerous individual. The editor has in all of his experiences endeavored to prove to those who would read or hear his contentions that this is not necessarily true concerning any controversialist. Controversy is an evidence of independent thinking, of earnest research and of firm conviction. It is this editor's view that has been well expressed in the following sentence: "Honest and earnest controversy, conducted in a Christian and Catholic spirit, promotes true and lasting union. Polemics look to Irenics—the aim of war is peace." Of course, such controversy should not deal with personalities, and personalities should not be injected into such an investigation.

One of the rules governing such controversy states, "The parties should mutually consider each other, as standing on a footing of equality in respect to the subject in debate. Each should regard the other as possessing equal talents, knowledge, and desire for the truth, with himself; and that it is possible, therefore, that he may be in the wrong, and his adversary in the right." This rule is laid down among others in textbooks on the subject of logic.

Mr. Robert Dean either does not know this rule or forgot to observe it in his third paper. He not only accuses the editor of purposeful and intentional deception; he also charges him with ignorance and a lack of candor in dealing with quotations from ancient writers, as well as quotations from the word of God. We complimented Mr. Dean on his second paper because he presented his evidence or that which the Roman Catholic Church has long held to be evidence of the basic claims of Catholicism. We showed, however, that these so-called proofs do not lead to the conclusion that Mr. Dean and the Roman Church want us to draw or accept. This evidently aroused our friend, Mr. Dean, and caused him to make some reckless and irresponsible statements. We hasten to say that although his remarks concerning the editor are somewhat disparaging and could be taken as insulting, the editor by no means feels that effect.

He takes no umbrage at any of the statements. Also he knows too well how easy it will be to show to any reader who will follow with attention the recklessness and irresponsibility of statements made by our correspondent in this, his third paper.

We have numbered each paragraph under the several divisions of Mr. Dean's paper in order that we may refer to statements and locate them with greater convenience.

Mr. Dean quoted Jerome and then later in his second paper quoted from Eusebius; and Eusebius gave as the source of his authority Hegesippus who was born about 170 A.D., therefore a little more than 100 years after the death of the apostle Peter.

Now in reply to Mr. Dean, I referred to St. Jerome by his full name, and that full name is Eusebius Sophronius Hieronymus. This is the full name of the man whom the Catholics have made a Saint. He was born at Stridon in Dalmatia about the year 331 A.D. He was not baptized until he was about forty years old, but he later devoted his time to research and study and became one of the most learned of the Latin Fathers. He translated the Old Testament from Hebrew into Latin and then gave the corrected Latin translation of the New Testament, which was adopted by the Catholics as their official version and pronounced infallible. But because I gave the full name of this man, St. Jerome, Mr. Dean supposes that I confused him with Pamphilus Eusebius who was born in Caesarea of Palestine about the year 270 A.D. and died 340 A.D.; therefore, just a few years after the birth of Jerome. Eusebius is known as the Father of church history, and while this editor does not feel inclined, even if the present situation demanded such a claim, to boast of any knowledge of Church history or to claim any special learning in any other field, he still can say, without any implication of boastfulness, that he has been a student of these things probably longer than Mr. Robert Dean has been living. More than fifty years ago he learned of the ten volume ecclesiastical history written by Eusebius in the Greek language, and he consulted that history in that original language on some points half a century ago. No, he does not claim to have read the ten volumes in the Greek language nor even in translation. He said he had consulted this monumental work on some points even in the Greek language.

There was no reason for Mr. Dean to draw the conclusion that the editor had confused Jerome with Eusebius, for the editor clearly made a distinction between the two in replying to Mr. Dean and replied to the points made by each writer. The only ground for our friend's wild conclusion is the fact that the full name of St. Jerome included the name Eusebius. St. Jerome's father was also named Eusebius. It would be just as sensible in case the editor had referred to George Washington Carver, the well known Negro

scientist who died a few years ago, for Mr. Dean to conclude that the editor thought this George Washington Carver was the George Washington who was the first President of the United States. That would be exactly parallel with the thing that Mr. Dean has done in reference to Eusebius and Jerome.

In reference to the things which call forth the quotations from Jerome and Eusebius, let us say that the whole matter related to the claim concerning the apostle Peter. We have shown that the claim made by the Catholics is wholly without foundation and has no proof from any recognized historical authority. We deny:

1. That Peter had any primacy among the apostles.
2. That Peter was ever in the city of Rome.
3. That Peter was ever a bishop of Rome.
4. That Peter or any of the other apostles, except Judas who fell by transgression, had any successor in the apostolic office.

Now when the Catholics undertake to prove that Peter was ever in Rome, the only Scriptural point they can make is that Peter wrote his first epistle from Babylon. Then although this epistle was written about forty years before John wrote Revelation, the Catholics show that in the book of Revelation the word "Babylon" is used to designate Rome. Therefore, it has a symbolic meaning, and the Catholics assume that the word "Babylon," as used by Peter, also had a symbolic meaning. There is no proof from any other source that at the time Peter wrote, the word "Babylon" had ever been applied to Rome. There is no reason, therefore, to give the word a symbolic meaning when a literal meaning could more consistently with the facts of Peter's life and work be applied to this word. There was a literal Babylon in Assyria. The only reason for saying that the word here does not have a literal but symbolic meaning and the city was not Babylon but Rome is the fact that the Catholic Church has fallen upon this as an evidence of their fundamental fable. It is no evidence at all and yet it comes nearer being evidence than anything else that Rome has ever been able to put forth in support of her claim.

Then leaving this supposed Scriptural proof, the Catholics go next into tradition or into apocryphal literature or in some instances, as when they refer to Eusebius, into historical records. We pointed out in our reply to Mr. Dean's second paper that no man that they quote lived within 100 years of the death of the apostle Peter. They quote from St. Jerome, but Jerome was born nearly 300 years after the death of the apostle. They quote from Eusebius but Eusebius, too, lived or was born 200 years after the death of Peter. Eusebius quotes in his historical researches from men who lived

before his time, but the man from whom he quotes is Hegesippus, and this man was born about 100 years after the death of Peter and his writing was done much more than 100 years after the death of the apostle. Therefore, the historical records, the apocryphal writings and all the traditions that the Catholics can rake up do not contain a statement from any man who lived within 100 years of the New Testament concerning Peter's death in Rome or his Roman episcopate or his primacy or anything else which the Roman Church claims concerning the apostle Peter. There is just no proof of this fable.

In fact, the prominence of Rome as a city and the pre-eminence of its bishop did not rest originally upon the tradition that Peter had been in that city and had established the church there and served as its bishop and later appointed his successor. The ancient ground of ascribing to the bishop of Rome superior importance, and of his arrogating any sort of superiority over other bishops, was that his see was the imperial city: not because Peter or Paul had ever been bishop of Rome. Rome was mistress of the world, the metropolis of the empire, the great city, the emperor's residence. The bishop of Rome, moreover, had the richest church in the world, and the most honorable diocese; and being neighbor to the emperor, he became proud: for, said he to himself, "As the emperor governs the whole world, so ought I to govern the whole Church." From such seeds sprung the apostolic tree.

Later when Rome was about to be reduced to a second place and Constantinople was taking the position of imperial city and mistress of the world, the honor of the city of Rome was saved by the claim concerning Peter and Paul which the great English historian, Gibbon, calls a "vague tradition." Here is the quotation from Gibbon:

"Like Thebes, or Babylon, or Carthage, the name of Rome might have been erased from the earth, if the city had not been animated by a vital principle which again restored her to honor and dominion. A vague tradition was embraced that two Jewish teachers, a tent-maker and a fisherman, had formerly been executed in the circus of Nero, and at the end of five hundred years their genuine or fictitious relics were adored as the palladium of Christian Rome." (Decl. and Fall Rom. Emp., Vol. viii, page 161.)

Although Mr. Dean puts in some other matter before he returns to this argument concerning Peter, he does return to it under the heading "Peter and Rome." We shall, therefore, continue to reply to this claim before we note the things that come under other headings. In Paragraph 1, under "Peter and Rome" he says "... they (the Apostles) occupied themselves in laying the foundations of the Church in every province and city. And while Nero reigned, the Apostle Peter came to Rome." He quotes this from Lactantius. He calls this man "a Roman historian of the time," presumably, therefore, of the time of

Peter's coming to Rome, whereas Lactantius was born about 200 years after the death of the apostle Peter. He lived from 260 A.D. to 340 A.D. He was known for the beauty of his style and has been called the "Christian Cicero," but he was by no means a historian of the time and his writings are not authentic. Concerning him *Encyclopedia Britannica* says:

"Lactantius' chief work, *Divinarum Institutionum Libri Septem*, is an 'apology' for and an introduction to Christianity, written in exquisite Latin, but displaying such ignorance as to have incurred the charge of favouring the Arian and Manichaean heresies."

All the writings to which our friend, Mr. Dean, refers in this third paper belong to what is known as apocryphal literature and they are not accepted by non-Catholics at all. In addition to this man, Lactantius, he refers to Clement and Clement's first epistle to the Corinthians. He also refers to the *Didache*. This is also known by the name of "The Teaching of the Twelve Apostles." But it is a collection of apocryphal writings and included in it is the epistle by Clement, in fact, both the first and second letters by Clement. This man, Clement, is supposed to be mentioned by the apostle Paul in Philippians 4, but there is no proof that this is the man who is listed by Catholics as the third Pope and the one who wrote the supposed epistles. It matters not with us what the *Didache* teaches. We follow the New Testament and not apocryphal writings and forged decrees. This man, Clement, is named by Mr. Dean as the third Pope, but according to the listing by Irenaeus he was the third because he puts Linus first, Anacletus second, Clement third. But according to Mr. Dean, Peter was first, Linus second, Clement third and, therefore, he leaves out Anacletus who is listed in all the catalogs of Popes. This is because Mr. Dean must have Peter the first. Yet his apocryphal writings make Linus first and do not mention Peter as bishop of Rome. According to St. Jerome, Peter was bishop at Antioch seven years from A.D. 35 to A.D. 42. Then he went to Rome and was bishop there for twenty-five years, being martyred in the year A.D. 67. There is no proof of this claim in any historical record and, moreover, it is in direct conflict with the facts given in the New Testament. According to the best chronology we have, Paul was converted in the year 36 A.D. He went to Arabia, stayed three years and then came to Jerusalem to see Peter. This puts Peter in Jerusalem in the year 39 A.D. Then he went to Antioch and taught with Barnabas and the other teachers there for one full year. This was after his stay in Tarsus, and he was at Antioch, according to chronology, from the year 44 A.D. to the year 47 A.D. He started on his first missionary journey in the year 48 A.D. and returned to Antioch, then went up to Jerusalem, as recorded in the 15th chapter of Acts, and this, according to chronology, was the year 50 A.D. and

Peter was then in Jerusalem and had not been to Antioch. In the year 58 Paul writes his letter to Rome and makes no mention of Peter although, according to the Catholic theory, Peter was there, the Pope of Rome at the time. Then Acts of the Apostles records Paul's stay in Rome and mentions the brethren and the Jews, but makes no mention of the apostle Peter. Not only do we know from the silence of the Scripture that Peter was not there, we know from the chronology of facts that the Catholic claim could not be true.

Nearly 600 years after the death of Peter, Gregory the Great was Patriarch at Rome. He is by the Catholics listed as a Pope, and he has been made a Saint by that Church; hence, St. Gregory wrote to John the Faster of Constantinople, who had induced the emperor to confer upon him the title of *Universal Bishop of the Church*, which is the claim of all the Popes; but, as stated, Gregory denounced John for his blasphemous presumption and even stated that the apostle Peter had himself made no such claim, but reckoned himself as equal with the other apostles and bishops of the Lord's body. Gregory said that he himself had never assumed or accepted such a title. So here is a man who is a Saint and is listed as a Pope stating that Peter never claimed to be a Pope and that he, Gregory, would not make any such claim himself and denounced the man that did make the claim! In order to keep from taking too much space, we will not give the quotation from Gregory, but if this point is challenged, we will certainly quote Gregory's letter to John the Faster containing these facts.

Now as to Clement, this man cannot be accepted as an authority on anything. In the eleventh chapter of his epistle, which epistle is lying before the editor at this moment, he makes an argument in favor of the resurrection and refers to the mythical bird, Phoenix, which bird did not have the power of procreation or propagation, but according to myth the bird came back to life after it was dead and its body reduced to ashes. Clement, therefore, (and with the Catholics St. Clement) refers to a mythical story and speaks of a bird, about which the science of ornithology knows nothing, to prove his point. We do not accept his writing as authentic at all.

Mr. Dean says that the *Didache* teaches sprinkling and pouring and thinks if we accept it, we should not teach immersion. We have stated that we do not accept this teaching as authentic, but if we did accept any statements from it, we certainly would not accept any teaching that is contrary to and in conflict with the teaching of the New Testament. We might ask Mr. Dean why his Church does not practice Trine Immersion since some of these men whom he quotes, particularly Tertullian, taught Trine Immersion.

But our friend thinks that we are in a dilemma. We quote these men, he says, to prove the inspiration and authenticity of the Bible and yet we will not accept



these men and their teaching in reference to certain fables that the Catholics believe. We are not in any dilemma, and this is only an evidence of our friend's inability to see a point that is contrary to his belief. We do not accept the Bible on the statement of these men—any of them. We can find that infidels, particularly Celsus, who wrote thirteen books against Christianity and who was answered by Origen, who wrote twenty-six books in reply to him; we, I say, refer to Celsus as quoting from Paul, Peter and the other apostles and even trying to answer what these apostles said. We by no means accept Celsus; he was an infidel and blasphemer, but the fact that he quoted from Peter and Paul proves that the writings of Peter and Paul were then in existence and were even by enemies of Christianity attributed to these apostles. Surely, our readers can see this point. If we had a revolver and could prove that this revolver once belonged to Jesse James and was used by him in his murderous raids, and we could find by registration that this gun was actually owned by Jesse James, does our Catholic friend believe that we would, thereby, be proving anything in reference to the character of Jesse James or that we would be accepting him as an ecclesiastical father or any other kind of ancestor? Surely not! It would prove that the gun is 100 years old and, likewise, men in the second century quoting the New Testament prove that the New Testament was then in existence and that is our argument, and we are not in any dilemma.

We go back now to the second division of Mr. Dean's paper, which is under the heading "The Deception." Here he is repeating the charge that the editor has misrepresented the Catholics and intentionally endeavored to deceive his readers by saying that the Sacraments are administered only by ordained priests. Mr. Dean knows that this is true, but he also knows and the editor has admitted that what they call the Sacrament of baptism may, in emergencies, be administered by other than priests. This has been explained, but if Mr. Dean wants to insist that our statement was inaccurate, we have already granted that there is an exception and we have no desire whatsoever to deceive anybody about the matter, for even the doctrine that is implied in this is harder against the Catholics than the statement that only priests can administer the Sacraments. If it will ease our friend's pain, however, we will admit that we should have stated the exception when we made the statement about the Sacraments. Let this stand, therefore, as a correction which our friend thinks should be made.

Then the next heading of the paper is "My Purpose," and here our correspondent states that his purpose in trying to show that the editor willfully practiced deception is that the editor is not worthy to be heard on any point and that anything that he says about the Catholics must be discredited and regarded as a willful, slanderous and untrue charge. If he thinks he

can make an impression upon our readers by that type of statement, we grant him the space to repeat it as often as he feels disposed to do so. He states that he means to follow the editor wherever he goes—this in the face of his boast about being logical. He himself is in the affirmative and the editor is following him; this is the position in which logic places the two of us. The laboring oar is in his hand; the task of producing evidence to sustain Catholic claims is the thing he undertook to do and that is what he should be doing.

In Paragraphs 2 and 3 under this heading he refers to charges that are made against the Catholics. He is exactly correct about these charges! But he should know that they are all negative and, therefore, in order to answer our charges he must produce the proof of Catholic claims. We deny the assumption concerning the Catholic Church and the specific points of doctrine are of minor importance. If the Catholic Church is what it claims to be and if the Pope has the authority he claims to have, then the points of doctrine would be settled by the declaration of the Pope or by the teaching of the Church. This is what we deny most emphatically and, therefore, we say that their efforts to prove the claim cause them to resort to forgeries, such as the Isidorian decrees, etc., and also to quote from apocryphal literature and to rely upon fables and mythical stories. If our friend does not like these charges, then in refuting them he will have to produce the genuine authority from historical records and Biblical revelation concerning the claims of his Church.

Under the heading "A Few Loose Ends," in Paragraph 4 our correspondent refers to Pope Leo's decree and thinks it shows the high moral character of the standard set by the Church. If this is a high standard of moral behavior, then the apostle Peter was guilty of immoral and avaricious behavior in giving up a small and poor episcopate for a larger and a richer one! But our friend says that Peter did this a long, long time before Pope Leo issued his decree. He surely can see that right here he shows that a thing is made moral or immoral by the decree of a Pope and is not so *per se*. Was it immoral and avaricious for a man to swap his episcopate for a larger one in the days of Peter, or did the world have to wait for a decree from a Pope who lived hundreds of years later to make the thing moral or immoral? Here, certainly, the readers can see that the Catholic thinks a thing right when the Pope says it is right, even though by nature and intrinsically it is wrong; that a thing is wrong when the Pope says it is wrong although by every moral sentiment of every generation that ever lived the thing is right! Yet our friend vehemently denies that he is under authority. In this very issue of the VOICE OF FREEDOM we are publishing the words of Pope Pius XII, addressed to his bishops, in which he declares that only the bishops of the Catholic Church have any authority to teach Church

doctrine and that for a man like Mr. Dean to presume to teach the doctrine of the Church is to ignore and discredit the teaching of the Bishops. Why is our good friend, Mr. Robert Dean, writing under a pen name instead of his real name? We are in honor bound not to reveal his name, but the question still is Why doesn't he want his name revealed? Is he afraid he would be rebuked for assuming to teach Catholic doctrine? He has no authority to do this, the Pope says.

The only other point in the third paper that we care to deal with in this reply is under the heading "On Baptism." Here our correspondent undertakes to defend Catholic doctrine of baptismal regeneration. He claims that the Lord Jesus Christ and the apostles taught baptismal regeneration. He is wholly mistaken on this point. It is true that the Lord Jesus Christ made baptism a condition of salvation. He said, "He that believeth and is baptized shall be saved" (Mark 16: 15), but you notice here that it is the believer who is to be baptized and belief, therefore, is essential to baptism or to any thing else that will please the Lord (Heb. 11: 6, 7; Rom. 14: 32). The apostle Peter said to inquiring sinners who had already believed his preaching concerning the death, burial, resurrection and ascension of the Lord and were pricked in their hearts because they knew now that God had made that same Jesus whom they had crucified both Lord and Christ, when they said "What shall we do?", Peter replied, "Repent and be baptized every one of you in the name of Jesus Christ unto the remission of your sins" (Acts 2: 38). It is true that the apostle Peter here named baptism as one of the conditions upon which remission of sins would be granted, but note, these were already believers convicted of sin and now before their baptism they must repent. Therefore, faith and repentance must precede baptism, and no one is a subject of baptism who is not willing to repent. Again the apostle Paul says, "We are all children of God by faith in Christ Jesus. For as many of you as were baptized into Christ did put on Christ" (Gal. 3: 26, 27). Here we see that people become children of God by faith, but that faith leads them to repent of sins and to be baptized into Christ. Faith must precede and move people to act and then faith is actualized and made perfect by this act of obedience to the Lord's command.

But Mr. Dean and the Catholics teach that baptism has saving merit; that the act of baptism is efficacious and will save a soul when that soul has no faith, no repentance, and in fact, no mind. They even teach that an unformed embryo should be baptized, immersed, in order to the salvation of the soul of this unborn and unformed human being! If Mr. Dean wants to deny that they teach that baptism is efficacious and has the merit of saving a soul, we can cite the Catholic doctrine on the point, but in Paragraph 3 under this heading he uses an illustration that would be meaningless if it did not imply that

baptism is meritorious without faith, repentance or consciousness on the part of the person being baptized. He says, "Catholics consider baptism one of the most fundamental, most necessary, most vital things about religion. It must be something very positive, leaving no doubt in the mind of either the dispenser or the baptized as to whether it will take effect." He says, "And if you buy a weed-killer, doesn't it produce its effect whether the weeds want it to or not?" The weed has no choice, no voice, no desire, no consciousness, but, nevertheless, the weed-killer will kill the weed! Just so, the individual being baptized may not have any faith, any repentance, any consciousness, any desire, any mind, but baptism, like a medicine or a weed-killer will be effective for the purpose of saving the soul, regardless of the soul's mental or moral state! No, Mr. Dean, we do not take a vote as to whether people will or will not be baptized, but this anti-Scriptural doctrine of making an ordinance a savior and making water efficacious for an unconscious being is so repugnant to Scripture that any man who has not been blinded by Catholic teaching and taught to follow men blindly will revolt at such a point!

Our correspondent said in a private letter that although our controversy is lively, he hopes the readers will know that it is friendly. Yes, we think Mr. Dean is friendly, and we know that we have no ill will toward him personally, but we cannot allow him to teach unscriptural things without exposing the error and we cannot allow him to make claims and state them as facts until he can bring forth the evidence to sustain his claims. We are in the negative, and we are going to blast Catholic presumptions not only when Mr. Dean is writing, but, as we have shown in every issue of this paper, when the Catholic claim is being put forth by the Knights of Columbus, by the priests or Pope or any other Catholic propagandist.

## BAPTISTS IN SPAIN AND ITALY FACE RELIGIOUS OPPRESSION

(Continued from page 97)

The Baptist pastor appealed to the police and the mayor but was told by the civil authorities that they could not interfere with these religious matters.

Priests took the body to the local Catholic church for last rites. The burial took place in the Catholic cemetery although a grave in a plot designated for non-Catholics had already been prepared.

In Rome a Baptist official has protested to Premier Mario Scelba against the action of local police authorities in several parts of Italy who allegedly are demanding that Baptist pastors submit detailed information on the size of their congregations and extent of their religious activities.

The protest was signed by the executive secretary of the Italian Baptist church. It said that "the atmosphere of vigilance and discrimination against religious minorities created by this survey" is contrary to Article XX of the Italian constitution.

Meanwhile, the Federal Council of Italian Evangelical Churches has filed a protest with the Interior ministry against the alleged refusal of civic authorities at Venosa, in southern Italy, to issue a permit for the building of a church by the Methodist community there.

Noting that the Venosa officials justified their action on the grounds that "no previous authorization was requested," the protest said "the need for such an authorization has never before been heard of."

The ministry replied that it would investigate the situation.

The picture is brighter in Argentina.

Argentine Baptists have been granted permission to use radio facilities again for broadcasting the gospel message, according to a report from Missionary James O. Watson.

This action resulted from a recent interview between President Peron and several national Baptist pastors, the report said.

Protestant groups in Argentina have been prohibited the right to broadcast the gospel over the radio.

The pastors presented Peron a New Testament.—*Baptist Standard, Dallas, Texas.*

## HAYDN, HEAD TOGETHER SEPARATED BY GHOULS

(Continued from page 97)

taches to bones and mummies and relics and images and such like things. More than a year ago pictures appeared in *Life Magazine* showing the body of Xavier, who had been dead for some 400 years. But the story was that after the man had been dead for a long while, a Catholic woman bit off one of his toes as she was kissing the foot in adoration. In the above item we are told that this skull, whose owner had been dead for 145 years, was sprinkled with holy water before it was placed with the rest of the skeleton. One wonders if even the most devout and deluded Catholic can believe that a man's spirit that 145 years ago left its earthly tabernacle and went out into the boundless beyond can be benefited by the mumbling of a priest and by the sprinkling of so-called holy water upon the skull which, according to the decree of God, must return to dust, and, so far as the man who one time lived in that body is concerned, it is now no more than dust. Do Catholics think that a man on earth, with all the human limitations that men have, can say a ceremony or perform a Sacrament and benefit men who went to meet their Maker a century and a half ago? Is there any end to the superstition and presumptuous and blasphemous claims of the Roman Catholic Church?

## BOOKS

This is a list of outstanding books which deal with the various tenets of Catholicism. They should be in the library of every Bible student.

American Freedom and Catholic Power—Paul Blanchard .....	\$1.95
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# Voice of Freedom

An undenominational, nonsectarian publication devoted to telling the truth, the whole truth, and nothing but the truth, about the threat to our freedom from Catholicism and Communism.

*"Streams of water run down mine eyes,  
Because they observe not thy law." Psalm  
119: 136.*

*"Ye shall know the truth, and the truth  
shall make you free." John 8: 32.*

*"Through thy precepts I get understanding  
Therefore I hate every false way." Psalm  
119: 104.*

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NASHVILLE, TENNESSEE, AUGUST, 1954

\$2.00 A YEAR, IN ADVANCE

## From East London, South Africa

Dear Brother Brewer:

I am enclosing an article on Communism which, if you judge it worthy, you may publish in the VOICE OF FREEDOM. I have always known, of course, that Communism is opposed to Christianity, but these statements in the article have shown me afresh that Communism is not passive but active in its opposition to the very things I cherish. I hope if you use the article that it may do for others what it has done for me.

In Christ,  
Don Gardner

## The Communist Attitude Toward Religion

BY DON GARDNER

That Communism is dedicated to the destruction of religion should be burned into the heart of every Christian. No person need accept the testimony of an enemy of Communism for the correctness of this statement. It is easily verified by the writings and speeches of the founders of the Communist system.

Indeed, Communism is a godless, anti-religious system. Below I quote what Communists have said concerning religion:

1. Comrade Zinoviev shared exile and returned to Russia with Lenin in 1917. When he was President of the Third International he said, "Our programme is based upon scientific materialism which includes unconditionally the necessity for teaching atheism."

2. Lenin's widow, revered as a guide and model for Soviet women, said, "We must make our school children not only non-religious, but actively and passionately anti-religious. The home influences of religious parents must be vigorously combatted."

From this statement it should be clearly manifest that Communism is not passive in its attitude toward God, the Bible and the church. It holds that every method at its disposal must be utilized to actively uproot religion. Any religious truth

planted into a child's mind by a God-fearing mother must be ruthlessly eradicated.

3. Leon Trotsky is often regarded as a kindly old man who lost the battle for power to Stalin. He fled to Mexico and was ultimately assassinated. When he was Bolshevik Foreign Minister he announced, "We shall pursue our attacks on Almighty God in appropriate manner. We are confident we shall subdue him. We shall fight him wherever he hides himself."

Communists in America cannot afford to be so bold in their pronouncements, but that the system they have embraced so teaches is beyond question. Even if an individual Communist does not adhere to the idea to the full, he is lending his influence to it.

4. Lunacharsky, once Minister of Public information, perhaps made the most hateful statement of the official communist attitude toward religion. On the occasion of the establishment and government subsidization of the powerful Association of the Godless he declared, "We wish the 'Godless' every success in their relentless fight against the repugnant spectre of God. We hate Christianity and Christians; even the best of them must be regarded as our worst enemies. They teach love of one's neighbors and mercy, which is contrary to our principles. Christian love is an obstacle to the development of the Revolution. What we need is hate. We must know how to hate; only thus shall we conquer universally."

When men are committed to such principles as have been outlined above, we are not surprised at their acts of violence. In those hectic days beginning in 1919 when Lenin and his henchmen came to power, they desecrated and burned church buildings, temples and mosques in the whole of Russia.

When Jewish children stayed away from school during the celebration of the Passover, their ration cards were taken away from them, along with those of their parents, and thus whole Jewish families starved to death because of their convictions. Their temples were raided for treasures and their rabbis imprisoned as enemies of the State.

Lenin decreed that no religious teaching could be given to any person under the age of 18. Thus it was a crime to read or repeat within the hearing of a minor any passage from the Bible. It mattered not who gave such teaching—whether priest, preacher, rabbi, or parent—it was a crime against the State.

This gave rise to a vicious system. Young fanatics, say of the Association of the Godless, would slip into churches and temples, observe and then turn informer and accuser. The practice became common because it brought notoriety and attention to the informer. Probably about a thousand trials and convictions based on such evidence took place each year between 1919 through 1924.

Having made it a crime to teach religion, the next move was to confiscate church property. When the Association of the Godless asked for a meeting place, the Minister of Public Information and Education, turned a church building, temple or mosque over to it. This Association in its first year took over churches and religious establishments as headquarters in eleven hundred communities. Other religious houses were converted into warehouses, government offices, police barracks, jails and even stables.

Even today school children often innocently betray their parents. Instructors cunningly question youngsters on their parents' reactions to the Soviet system. One instruction drew out of a little blue-eyed girl that her mother had told her the Old Testament story of the creation of the world according to Genesis. The parents were arrested and sentenced to 22 months in prison. The little girl, aged 10 years, is in a school for "ideological rehabilitation" supervised by the State. This occurred in 1952.

Now believe you not that Communism is a godless, anti-religious system? Compromise with such a Christ-hating scheme! Who dares suggest it or even think it! Let it take a nation, and religious freedom may be written off the books. Christ will be cursed and His church ruthlessly persecuted.

## Voice of Freedom

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### Among Ourselves

It will be noticed that Mr. Robert Dean, who has been carrying on a controversy with the editor of the VOICE OF FREEDOM under the heading "A Catholic Challenges the Editor", did not get his paper to us in time for the August issue. We are sorry to miss this edition of his arguments but we hope he will get us a paper in time for the September number. We are hoping that Mr. Dean has not been discouraged and is abandoning his endeavor.

\* \* \*

When you read the August issue of this paper, you should consider that possibly this edition costs Freedom Press, Inc. about \$500.00. Your one copy of the paper probably is not worth more than a few cents, but the entire edition to supply all of our readers and to give samples to many who write for them will not fall much under, if any, the \$500.00 figure. This amount, however, goes to pay for office help, for paper, for printing and for postage. No member of Freedom Press, Inc. receives any pay whatever. All our work is done without any remuneration. We give time, attention and prayer and research to this effort because we believe that this issue is important; that not only the freedom of the American people is involved, but that the salvation of many souls is also wrapped up in the issues involved in this effort. We are glad to do what we are doing and pray the Lord to continue our strength and our opportunities to do this and, if possible, much more to His glory and for the good of human beings.

\* \* \*

In addition to the cost of each issue of our paper, we have the expense of publishing tracts and distributing them free of charge. It must be remembered by all that we are enabled to do this through the number of subscriptions that are paid for at the regular rate, together with the donations that friends and well-wishers supply.

\* \* \*

When you read any number of the VOICE OF FREEDOM, that means any issue, please say to yourself, "In order for me to get this paper, there was an outlay of \$500.00. This means that 250 persons must have paid for subscriptions this month or else interested persons must have donated the amount that it takes to bring out this edition. Otherwise, Freedom Press is digging in on its reserve bank account, and in a course of a few months this balance will be exhausted and the paper will have

to find other friends and helpers or else cease to come to my address."

\* \* \*

If you have paid for your subscription, you might say, "I am entitled to the paper and I owe nothing and, therefore, why appeal to me?" Your reasoning is correct—you are entitled to the paper and you will continue to receive the paper until the time you paid for expires. The appeal to you is for help in getting the paper into the hands of other readers, some of whom are not able to pay the subscription price, some of whom are not interested enough to pay the price but who, it is hoped, will, nevertheless, read the paper and become interested and perhaps converted. If you were buying only that which is worth your money to you, perhaps your subscription itself was a "dead loss." The value of the paper depends upon your reading, digesting and assimilating the truths that it teaches. If you buy groceries and allow them to decay in your pantry or to go to waste by any method, your money is lost. If you buy groceries and use them for the purpose intended, then you get "value received" according to the price scale of the day.

\* \* \*

The Catholic issue and the Communist issue are both discussed in the pages of the VOICE OF FREEDOM. Each is a threat to freedom, and where Communism dominates a country, Catholicism has no chance. Where Catholicism dominates a country, Communism has no chance; neither does Protestantism. Communism is also destructive to Protestantism. With this point in mind and even with a limited knowledge of what is going on in the world, anyone must realize that this is a living and burning issue. Just as this paper is ready to go to press the newspapers are telling us that an armistice has been signed and the war in Indo-China has come to a close. This war has been in continuation for eight years, and hundreds of thousands of people have lost their lives. Others are homeless and helpless in the hands of a ruthless enemy. More than 200,000 Roman Catholics were, without choice or consent, surrendered to Communists. The Iron Curtain falls between them now and the rest of the world. The Iron heel of oppression will be pressed down upon their necks. Many of them will be murdered; others will be tortured. All of them will be enslaved. Can any reader fail to see from this that the issues discussed in the VOICE OF FREEDOM are important issues; that they are world-shaking propositions? Can anyone be indifferent in view of this?

\* \* \*

Some reader may inquire, "How many Protestants lost their liberty in this Indo-China affair?" We have no figures on this point. It is certain that the Adventists had missionaries in this part of the world and, without doubt, other denominations are in there, too. They will all suffer at the hands of the Communists as religionists have suffered in every coun-

try where Communism has conquered and the Red flag has been raised.

\* \* \*

There are many American people who cast this off with a shrug and say, "It can't happen here." This is blindness and stupidity. It can happen here and, in fact, it has come so near happening already to the United States that some of us cannot remember the things that have been done in the last twenty years without trembling from head to foot. When we see what we escaped from, when we see a tendency on the part of a greater number of people everywhere to turn back to true Americanism and to an emphasis upon our religious freedom, we thank God our Father with all the sincerity of our souls and pledge to Him a renewed devotion to the cause of freedom and to the propagation of Christian principles.

"Come thou with us, for we will do thee good!"

### Catholicism and Conversions

By NAT MURPHY

Recently an Associated Press dispatch carried a small item which was taken from the *Christian Herald* in which that religious paper had given the figure of 4,000,000 Catholics converted to Protestantism in the last ten years. It stated that this figure was obtained on the basis of a poll that the *Christian Herald* had taken. This small article was seen in the *St. Louis Globe-Democrat* on March 25, 1954.

The Catholics acted very swiftly in denying this figure. The editor of the *Catholic Digest*, Rev. Paul Bussard of St. Paul, Minn., released some figures on April 2, 1954 which the Associated Press carried. This priest asserted that instead of 4,144,000 Catholics becoming Protestants in the last ten years and 1,071,897 Protestants becoming Catholics, his figures based on an impartial survey by the firm of Ben Gaffin and Associates of Chicago were these: 1,434,000 Roman Catholics became Protestants and 2,375,000 Protestants became Catholics. He emphatically stated that his poll could be only 5% in error at the most, while the *Christian Herald's* methods were "inaccurate, unscientifically compiled statistics." The writer noticed this article in the *St. Louis Post-Dispatch*, April 2, 1954.

The *Wyoming Catholic Register*, in commenting on the *Christian Herald's* poll, denounced it and his Catholic paper gave its own figures. This paper says in most emphatic language, "our leakage from the Church in ten years was 127,325. It is simple to get a fairly correct picture of the Catholic population." (*Wyoming Catholic Register*, April 30, 1954.)

Now, let us take a close look at these two Catholic, "infallible" and different figures. Rev. Paul Bussard of St. Paul, Minn., gave a figure that was eleven times larger than the official Catholic paper for Wyoming. Two authorized Catholic spokesmen differ eleven to one. Now this would be easily harmonized from a standpoint of



simple error if one did not know that they emphatically asserted it for truth with a possible error of only 5%. In addition to this, consider the fact that both these men claim to possess the Holy Spirit and the Church can not make an error in doctrine. What does this all prove? A thing that has been proved a thousand times over: that the Catholic Church will say anything to attempt to disprove facts. They have practiced the Big Lie for centuries. Which authorized source is a Catholic member to believe, the one from Wyoming or the one from Minnesota? Maybe they would like to answer it?

## Lo, The Poor Negro!

"Dear Brother in Christ:

Please find enclosed a money order for one dollar as payment for as many copies of the June issue of the VOICE OF FREEDOM as this will buy.

I am a poor Negro who does not have much education, but I am working with some of my race who recently went into the Catholic Church. They say that they will read if you are willing to answer in your publication. So you see why I depend on the VOICE OF FREEDOM to help educate them.

Here are some questions they want to know:

1. Was the church built on Peter, If not, how do we know it was not?

2. Please explain why a priest is not to be properly addressed as Father? If not, explain 1 Cor. 4:15. The priests base their argument on this piece of scripture.

If you answer both questions in your publication, I may purchase a goodly number of copies to help me teach those of my race.

Thanking you in advance, I am  
Yours in Christ,  
/s/Joe E. Duskin"

The above letter from a colored brother is appreciated and copies of the June issue of our paper were sent from the office in Nashville to his address.

The questions that he asks have been answered in other issues of the VOICE OF FREEDOM, and these answers are now published in tract form and they may be had by anyone who will write and make request for them. Our tracts are for free distribution and men like this letter-writer are only asked to read our literature and help us distribute it. Other friends, who have financial means, are earnestly solicited to help us provide and distribute the information requested by so many like the one who writes this letter.

1. Answering the questions briefly, we will say that the church of our Lord Jesus Christ was not built upon Peter but upon the Lord Jesus Christ Himself. Isaiah foretold that Christ would be the "precious cornerstone or sure foundation" (Isa. 28: 16). Ps. 118: 22; Isa. 8: 14; 1 Pet. 1: 6-8). The apostle Paul says that Christ is the foundation (1 Cor. 3: 11), and he also plainly declares that the church is built

upon the apostles and prophets, Jesus Christ Himself being the chief cornerstone (Eph. 2: 19-20).

The claim that Christ told Peter that He would build the church upon him is based upon Matthew 16: 13-19. The word "Peter" means a stone or a rock, that is, the Greek word for Peter, which is *Petros* means rock. So the Catholics say that Christ said, "Thou art a rock and upon this rock I will build my church." By using the word "rock" in both places, the Catholics make this sound very much as if Christ said to Peter, "Upon you I will build my church". But although the word "rock" may be placed twice in this sentence, there are two different Greek words used here. If our querist will secure a Revised Version of the New Testament and look at the margin at the foot of the page, he will find that these translators explain that here are two different words. In the margin he will read the abbreviation "Gr." This means "Greek". Then he will see that one word is *Petros* and the other is *petra*. These are two different words. The word *Petros* is masculine gender; the word *petra* is feminine gender. Peter was a man and, therefore, masculine and, of course, the word which is feminine gender could not refer to him. We are sure our querist can see this and that he himself will be able to use this point and make this argument if he will get a Revised Version of the New Testament and read the footnote.

2. Our Lord Jesus Christ plainly tells us "Call no man on earth father" and then He gave in the same sentence the reason, and that reason is that One is our Father in heaven; that is God. The point must be clear, therefore, that we cannot call any man father in the same sense in which God is our Father. To do this would be attributing certain honors and powers to a man that belong only to God. We do have fathers in this world in some sense, and it is not wrong at all to call them father though we would not use the term as a title. Although 1 Corinthians 4: 15 states that Paul was the father of these Corinthians, he did not start his epistle by telling us that he was "Father" Paul, and when the Corinthians wrote to Paul, they did not address him as "Father" Paul. And when Paul refers to the apostles James and Peter and John (Gal. 2), he didn't say "Pope" Peter or "Bishops" James and John; neither did he say "Father" Peter or "Father" James and John. Paul was simply the one who first instructed these Corinthians and was a minister through whom they believed (1 Cor. 3: 3). He, therefore, sustained a relationship that is similar to that that exists between the head of a family and his children. In Hebrews 12th chapter and 9th verse we read of a sense in which men are our fathers and in which we can give them honor, but in the same verse we are shown that God is the Father of our spirits and we should be much more subject to Him. Hence our earthly fathers are fathers of our flesh, but God is the Father of our spirits.

The Roman priests claim to be spiritual fathers. They want to be addressed as "Fathers"; they are claiming a relationship that exists only between the soul and God. In fact, the Pope is called God and the priest in Latin terms is called "another Christ". Hence, these Roman officials claim to stand in the relationship to their members that God alone holds. Therefore, their claim is presumptuous and blasphemous, and for us to give recognition to that claim is sinful.

## The Catholics Would Martyr Martin Luther 400 Years After His Death

### Introduction

The Roman Catholic Church has always believed and taught that it is right to punish heretics even with the death penalty. Many men have died at the hands of the Roman Church because of their faith. Men are still dying at the hands of this same Church because of their faith and of their effort to preach the simple truth concerning our Lord Jesus Christ as the Savior.

In the history of these martyrdoms we find men who escaped death because of some circumstance that protected them from the wrath of the Roman Church. Among these was Martin Luther. He was persecuted and hated, but because of the protection given to him by some political rulers, he escaped martyrdom. However, his name is still anathema with Rome, and the story of his life and of his preaching calls for the best and most adroit efforts at propaganda on the part of that Church. They must in some way prevent the impact of his life and teaching upon the lives of people who live in this generation, as well as those who may live in future generations. In this article we shall show something of what the Catholics are doing at the present time to offset the influence of Martin Luther's teaching, which has recently been given prominence by a film presentation of his life.

### All Reformers Have Been Hated and Many of Them Murdered by the Romanists

Before we go further with the Martin Luther story, we should remind our readers that Martin Luther is not the only reformer whose name is anathema and whose work is condemned by the Roman Church. John Wiclif, who lived some 200 years before Luther came into the world, escaped martyrdom at the hands of the Catholics by dying a natural death before the full violence of the opposition to him came into being. However, 40 years after the death of John Wiclif the Pope had his bones dug up from the grave, burned with fire and his ashes thrown upon the waters of the river. This act has been celebrated in the following quadrant:

"The Avon to the Severn runs,

The Severn to the sea;

And Wiclif's dust shall spread abroad  
Wide as the waters be."

Wiclif has been called "The Morning Star of the Reformation", but Wiclif did not attack the Church of Rome and show the falsity of her claims and the enormity of her errors. He did not attempt a Reformation. What was the "head and front of his offending"? Surely every student of history knows he simply translated the Bible into the language of the common people. The Roman Church, which now professes to be the great friend of the Bible, hated him and treated his memory and his ashes as is here described.

#### The Martin Luther Picture

In 1953 a motion picture presenting the life and work of Martin Luther was brought out by the Lutheran Church. It has been a very popular presentation and millions of people have learned things concerning the principles of Protestantism that they never knew before. These principles are clearly presented as a reaction against Catholic corruptions and errors. Now it would be very foolish optimism to believe that the Roman Catholic Church is going to let this film pass unnoticed and unopposed. The Catholics endeavored to prevent its production and after it was produced, in many places they endeavored to prevent its presentation or showing. Possibly in some places they succeeded in this endeavor. But the Catholics, by no means, allowed the film to tell the story of Martin Luther without their reply and explanation to all the things involved in this historic presentation.

It has been said in the pages of the *VOICE OF FREEDOM* many times that with the Catholics no historic record is worthy of attention if it is not of Catholic authorship. No story is to be accepted as true until the Catholic hierarchy puts the Imprimatur upon it. Statistics are not to be credited unless these statistics are put forth under Catholic approval. In these pages we have shown that the Associated Press reports concerning the persecution of Protestants at the hands of Catholics in South America have been discredited and denied, and then the Catholics have put forth the *authentic* story! Likewise, the report published by the *Christian Herald* with reference to the number of Catholics that have been converted to Protestantism in the last ten years is denied by the Catholics and denounced as inaccurate, biased and false. Then the Catholics proceed to give the *accurate* report and the exact number of Catholics who have gone into Protestantism and Protestants who have gone into Catholicism. They will not allow for anything above a possible 5% inaccuracy. They state that it is a simple matter with the Catholics because they keep accurate records. Yet, as will be seen in this issue of our paper, these Catholics, who have an accurate record so simply arranged that there can be no mistake, differ in their reports, one of them allowing about 11 to 1 in comparison with the other Catholic report.

With this habitual practice of the Catholics of denying anything put out by non-

Catholics and then claiming to have the facts and to be anxious to disseminate the truth, we are not surprised at their efforts to offset the influence of the Martin Luther film presentation. Probably it would be impossible to give, without much research, all that the Catholics have written within the last year about Martin Luther. But the *VOICE OF FREEDOM* is in possession of two booklets that have been produced by the Catholic effort to martyr Martin Luther 400 years after his death. One of these brochures comes from the *Sunday Visitor* press, and it is entitled "The Martin Luther Motion Picture, Unhistorical—Unbiblical—Unfair". The author of this is Lon Francis, and it is published with Catholic approval. The book consists of 32 pages and it is well written, well systematized and the author's points adroitly presented.

#### The Art of a Scholar

The other booklet is entitled "Martin Luther—The Priest Who Founded Protestantism." It is published by the Paulist Press, 401 West 59th Street, New York 19, New York. The author is "Reverend John A. O'Brien, Ph.D., LL.D., The University of Notre Dame". This booklet consists of 31 pages and it is a very erudite production. *THE VOICE OF FREEDOM* would commend the reading of this booklet to anyone who endeavors to teach people. Its author is not only a scholar, but he is a master salesman. The language is chaste and correct from the standpoint of diction and rhetoric. The spirit is apparently fair and mild, and there is a manifest effort to show an attitude of piety and of love. The author approaches his task with the expressed hope of removing bitterness and hatreds and of bringing to bear upon old issues an unbiased presentation of truth. The author evidently makes use not only of his scholarship, but of his understanding of human nature and of his ability to analyze the mental attitudes and religious scruples. He states his purpose to bring about the "healing of old wounds": "Surely the time has come to approach the subject in a calm, irenic and dispassionate manner to see if an objective study of his life and work may not lead at least to a more accurate appraisal and as a possible step toward *rapprochement* and even ultimate reunion."

From this we see that our scholar here uses the term that modernists among the Protestants are constantly using. The term is "*rapprochement*". Protestants hope to get rid of orthodoxy and to overcome the opposite of fundamentalists by "*rapprochement*". So here a Catholic hopes to span the difference between Catholicism and Protestantism by "*rapprochement*".

Dr. O'Brien tells the story of Luther's life, and he evidently accounts for Luther's defection and departure from Catholicism on the ground of Luther's morbid scrupulosity, if not his insanity. The following words from the author of the tract will make this clear:

"He suffered from extreme scrupulosity, aggravated by the feeling of abandonment

by God, which brought to him the terrible tortures of spiritual despair. 'These tortures,' wrote Luther, 'were so great and so hellish that no tongue can describe them.' During these periods of spiritual anguish Luther would haunt the confessional of Staupitz, confessing for as long as six hours on a single occasion. Wearied with the interminable ordeal, Staupitz would exclaim, 'Man, God isn't angry with you. You are angry with God. Don't you know that God commands you to hope?'

"Like all victims of scrupulosity, Luther was not content to follow with confidence and peace the wise counsel of his confessor. He devised additional penances, often of an extreme character, which only increased his agony. At times he would neglect for weeks to recite his daily Office, an obligation binding under the penalty of mortal sin, to allow more ample time for study. Then in a paroxysm of remorse he would lock himself in his cell, abstain from food or drink, and torture himself by harrowing mortifications to an extent that not only made him the victim of insomnia for five weeks at one time but also threatened him with insanity."

After presenting Luther in the light of a morbid person who practiced "harrowing mortifications", he then shows that Luther found relief in the reading of the book of Romans, and particularly in the quotation that Paul uses from Habakkuk: "The just shall live by faith". Luther called this "the door to Paradise". Here we may allow that the Catholic presentation of Luther's trouble and the story of Luther's relief is completely accurate, but the Catholic accounts for it on the ground of Luther's "scrupulosity" and "morbidity" and does not attribute it to the teaching of error which Luther had, up till that time, believed and then the discovery of the truth which Luther made by the reading of the word of God instead of continuing the Catholic practice of penance and mortification. Luther's distress may have been caused by his "morbidity" and "scrupulosity", but it must not be forgotten that the Catholic doctrine first caused Luther's state of mind. He was attempting to practice Catholic doctrine in its most extreme rigidity and found it unavailing for peace and salvation.

Later on in the tract the author admits that there were abuses and corruptions in the Catholic Church against which Luther justly protested. But he thinks that these corruptions have now been corrected and that they could have been removed in the days of Luther without the departure from the Catholic Church and the starting of Protestantism. We may admit that these abuses were, indeed, the basis of Luther's protest, but the abuses simply led Luther to examine the doctrines that produced these abuses and then he repudiated the doctrines themselves, whereas, Dr. O'Brien admits the abuses but defends the doctrines. The doctrines are still disbelieved and denied by Protestants, and the authorities that gave to the world



these doctrines are repudiated by all non-Catholics. These are the points that the Catholics will have to discuss before they can talk about "rapprochement" and the spanning of the gulf between Catholic error and non-Catholic truth.

### The Fatal Fallacy

The whole sum of the O'Brien booklet, however, is the conclusion which is reached by the reasoning of the author that Luther turned out to be a coarse and vulgar and unchaste person; that his doctrine undermined the morals of the people and resulted in anarchy, which, of course, means that Protestantism is anarchy and that the morals of the Protestants are not and never have been equal to the morals of the Catholics! If this postulate is true, then we will have to say that the morals of Protestant America are far worse than the morals of Catholic Italy, Spain, Mexico and Portugal. Selah!

The reasoning about Luther as a man can have no weight with Protestants, and it would not be presented by an intellectual and scholarly man like O'Brien if he were not obsessed with the idea of authority and the belief in a man as God. No Protestants accept Luther as a god; they do not look upon him as divine; they do not expect perfection in his character; and they would all probably admit that he made mistakes, both in his efforts to teach and in his manner of life. Luther, however, is not worshipped by Protestants, nor is he looked upon as an authority in any sense that any scholar might not be an authority. Truth taught by Luther is still truth, and it could not be overthrown or destroyed if the Catholics could prove that Luther was Beelzebub himself!

So much for John O'Brien's booklet. We shall give a review of the Lon Francis *Sunday Visitor* booklet in the September issue of the VOICE OF FREEDOM.

## None So Blind As—

By JOSEPH BREIG

I wouldn't be surprised if Pope Pius XII, observing the attitudes of some Catholics in the matter of world peace, sometimes feels like repeating to himself, sadly, the words of Christ about nobody being so blind as he who will not see.

Three times in less than three years—not counting previous occasions—the Holy Father has told us, in the most solemn manner possible, that world organization is absolutely necessary if we are to keep civilization intact.

Only six weeks ago, he said, in words so plain that nobody can mistake their meaning, that the higher community of men is "willed by the Creator and rooted in the unity of the common origin, nature and final destiny" of human beings.

THE POPE can hardly speak more clearly or forcefully than that. He is saying that those who work against, or will not work for, a world community ruled by law, are going against God's will, and are opposing something demanded by the very nature of men and women.

Yet the fact remains that not a few Catholics continue to be narrowly nationalistic, jealous, suspicious of other countries and other peoples, and antagonistic to every move in the direction of a world order. What is most distressing is that among these short-sighted people can be found Catholic writers and Catholic editors of considerable influence.

THESE MEN TURN every which way in search of justifications for their un-Catholic position. They will tell you that the Pope is infallible only when he speaks *ex cathedra*; as if the Church had no teaching authority at any other time. They will allege that the Pope is talking about an ideal organization impossible in our time; although he spoke plainly of "a community of peoples which today has been partially realized."

These opponents will argue that one nation or another won't go along; ignoring the fact that the Holy Father recognizes that probability, but appeals to us nevertheless to go ahead with the business of world law and world organization. Or they will say that America (if they be Americans) must not surrender a jot or tittle of her sovereignty, although Pope Pius has said clearly that no nation can be sovereign in the sense of completely unlimited, and has warned that "sovereignty is not a divinization of the state, or omnipotence of the state . . ."

"NONE SO BLIND . . ." It is years now since the Holy Father laid down the spiritual and psychological requirements for peace—an end to hatred, an end to suspicion, an end to distrust, an end to the small-mindedness and the nursing of old grudges and prejudices which keep nations apart when they are not at one another's throats. But "none so blind" as they who will not see humanity for what it is, one family, and will not stop sniping at every effort to heal its quarrels and divisions.

What in the world do these people want the Pope to do before they will consent at least to give serious consideration to his guidance? Is there anything possible to him that he has not done, over and over?

THERE IS NO SUBJECT, I am sure, on which he has spoken out more often or with more force than on world organization. He blessed and encouraged, in 1951, the members of the World Movement for World Federal Government. He carefully defined the form which such government should take.

Last October, addressing the International Congress of Penal Law, he said that there must be established a world criminal code, with provisions for enforcement, and a court with jurisdiction reaching into individual nations, in order that aggression and war atrocities may be punished, and future international criminals deterred.

THEN, IN DECEMBER, he spoke to delegates of the Union of Italian Catholic Jurists, and urged that there be created a world community under law—a community willed by the Creator and demanded by the nature of man; a community, further—

more, which already has been "partially realized."

Finally, the Holy Father, in most urgent terms, called for immediate establishment of a European Union, and emphasized that the time for hesitation is long since past.

But "none so blind, none so deaf . . ."

### "None So Blind"—Reply

The accompanying article under the heading "None So Blind As—" is clipped from a Catholic paper, namely, "*The Catholic Review*, Official Organ of the Archdiocese of Baltimore". The date of the paper that carried the article was February 12, 1954. The article, as will be observed, was written by Joseph Breig. We request those who may observe these comments read carefully the article from the Catholic paper. Upon what is said in the article we desire to make the following observations:

1. No reader can overlook the fact that this Catholic writer refers to the Pope as non-Catholics would refer to God Almighty. He indicates that the Pope has spoken repeatedly upon a subject that should attract the attention of all the world. The matter involved in the Pope's appeals is, indeed, something in which all the peoples of earth are concerned. It is a matter of war and peace, of prosperity and happiness; a question of whether or not civilization can survive the present crisis or whether conditions are going to become worse and get completely out of control and bring about an end to our civilization. The fact that this crisis exists is not new to any thinking person. That the leaders of all the civilized nations of earth are already thinking upon and are seeking for a solution to the problem is also known to all informed persons. So the Pope is not announcing something new as though a prophet were foretelling what is to come upon the nations. He, like other leaders of the world, is simply suggesting a solution to this problem. In this respect we all recognize the Pope as exercising a right that any leader of men has. We also recognize that he has a point in his favor when he suggests that we should give more attention to the spiritual or that men should rely more upon the help of God and look to divine guidance. In this, we say, the Pope has a point upon which most of the world will agree and it is a point that many world leaders are emphasizing.

The phase of this thing that astonishes the non-Catholic reader is that the Catholics understand by the *spiritual* that men must turn away from the secular to the *Catholic Church* because it is the only spiritual institution on earth, the only organization or institution that has divine sanction. Also, to turn back to God with the Catholic means to turn back to the Pope. When we make this charge, frequently Catholics will condemn us as misrepresenting them and they claim that the Pope is not God and that he is not infallible except when he speaks *ex cathedra*. We may see from the above article why some Catholics do charge us with misrepresenting.

senting them when we say that they look upon the Pope as God, because this article clearly states that some Catholics are disregarding the suggestions and the appeals by Pope Pius XII in matters of world remedy because they do not regard his appeals as *ex cathedra* declarations. So, after all, perhaps some of the Catholics are not true to Catholic doctrine in all respects and they do not regard the Pope in the way he regards himself and in the way that the historic claim for the Pope presents him. It is evident that the writer of the article now under review *does* look upon the Pope as speaking not only as a leader of men, but as a representative of divine truth. To refuse to hear him, according to this writer, is equivalent to refusing to hear God, and the Pope, in his repeated appeals, is presented here as God is presented in the Scriptures, especially in Isaiah and in Amos, as repeatedly calling people to repentance and to a sane consideration of their future. Whatever the Catholics may say about the Pope, he is declared by Catholic canon law to be the Sovereign of all creatures and every human being on earth is subject to him. He is also spoken of in Catholic literature as:

*Dominus Deus Noster Papa*—Our Lord God the Pope.

*Deus Alter in terra*—Another God on earth.

*Idem est Dominium Dei et Papae*—The dominion of God and the Pope is the same.

When non-Catholics resist the Catholic appeal and charge the Catholic Church with being false, the Catholic people often think that we are harsh and bitter and that we hate them. They seem to think that we do not think that there is any good teaching in Catholicism or that there are any good people in the Catholic Church. All of this is wholly wrong; we know many Catholic people are good and sincere people, and we know that they, of course, have some truth, teach and believe and practice some of the things involved in Christianity. Our chief objection is to their recognition of the Pope as God and his word as divine. If we could get them to renounce this, then it would be easy to show them where many things that they believe are false; but as long as they think that the Pope can make something that might, otherwise, be wrong, *right by divine declaration*, there is no point in reasoning with them. We must first show them that the Pope is a usurper, that his claim is presumptuous and that the titles he wears are blasphemous.

2. It will be observed that the article not only says that the Pope wants the world to turn away from secularism and selfishness and nationalistic claims to something that is spiritual and universal, but he indicates that all the nations, must be combined into one world organization. Therefore, all nationalism will have to be subordinated to an internationalism or to the world organization. It must be apparent to all thinking readers that this is exactly the same claim that the Communists make. They do not believe in

patriotism; they call it Chauvinism. They want the workers or the proletariat of all nations of the earth to be united in one Communist dictatorship, which is a world organization, and, therefore, at present with headquarters at Moscow.

Now what kind of a world organization can the Pope advocate that would be superior to our national government unless he wants it to be a divine organization which would be nothing but the *Catholic Church*, after all? He says he does not believe that the State should expect to have "divinization" or omnipotence, but surely he does believe that the State must recognize a divine power and an omnipotent ruler. Does the Pope then think that this divine power and this omnipotent ruler has any other representative on earth than the Pope himself?

In final analysis, the above article simply means that all the nations of the earth must become members of the Catholic Church and every creature on earth must, as Pope Pius IX, implied in his Syllabus, recognize the Pope of Rome as the Sovereign of every creature on earth! When Catholics are presenting their propaganda, they ought not to try to disguise this fundamental doctrine of Catholicism or make people believe that they are seeking to keep their freedom and still to find a remedy for the world's ruin. According to Catholicism, the Pope is the panacea.

## Who Will Send Wendle Scott To South America?

Box 741  
Ozona, Texas  
May 22, 1954

Brother G. C. Brewer  
c/o VOICE OF FREEDOM  
P. O. Box 5153  
Memphis 12, Tennessee  
Brother Brewer:

Enclosed is another little article. I have been very pleased that you could use the two I have previously sent.

I enjoy the VOICE OF FREEDOM very much. I feel that perhaps the people of these United States are waking up to the dangers of Catholicism. Of course, our people realize that Communism is an enemy but Mr. Average Citizen knows too little about Communism, its methods and aim. God bless your work.

I am hoping to be able to get support to move to Venezuela. At the present time I am preaching in Spanish. But I feel that we need more missionaries in South America. We have only two in that continent. Brother Brewer, Catholicism is losing its grip on the people, especially the youth are looking for something to turn to. If we aren't there with the gospel, they turn to the denominations or worse to Communism.

I am not experienced in raising support, I just don't even know how to begin. If you can be of any assistance I would appreciate it.

In Christian love,  
Wendle Scott

## Catholicism: Scourge of Communism?

By W. W. SCOTT

We are led to believe that the greatest and most effective moral foe of Communism is Roman Catholicism. If this is true, then we should put all of our military might behind the moral might of the Roman Church. But before committing ourselves to too close support of Catholicism, or any other foreign power, we must stop and see where such support will lead us.

The Western World could win a war of arms this year or next or any year in the immediate future. But this struggle in which we are engaged is primarily a struggle of ideas—not arms. A noted anti-Communist, Paul Blanchard has said, "Communism . . . has become for millions of men a fanatical religion. History shows that men cannot kill a religion with a sword, and that nothing can destroy a false religion except superior ideas." The only way in which we can conquer the Communist threat is by presenting the people of the world with a way of life that is better than the Communists can offer.

Our problem then is not primarily to outarm the Communists, although that we must do, but to defeat them in the battle for men's minds. In nation after nation we have lost that battle. We have seen peoples revolting against undemocratic governments; today they are Communists because the Communists supported their revolutions. We supported the governments which the people were rejecting. (No nation has ever become Communist by a vote of its people—Editor—VOICE OF FREEDOM)

We must offer to the people of the world a system which they will prefer to Communism. Is Catholicism this system? Let's look at history. Where has Communism made its greatest gains? In *Catholic-Dominated Nations*! Let's look at Italy. Italy has been the center of the Catholic system since its beginning. It had the longest record of the greatest allegiance to Catholicism. If the Catholic system contains the antidote for Communist poison, then Italy will show it. But one third of the voters of Italy voted Communist in 1953. The Communists gained 800,000 Italian votes between 1948 and 1953. Listen to news-commentator Henry J. Taylor, "We've spent over 3½ billion American dollars in aid here in Italy since the war. Russia hasn't spent a nickel.

"We're spending about 200 million dollars in Italian aid this year. Russia isn't spending a nickel.

"Yet a third of the voters vote Communist and threaten one day to take this vital country out of the anti-Communist block in Western Europe and into the Soviet camp."

In Italy Catholicism is failing to stop the Communist march. How can we expect it to stop Communism anywhere if it can't stop it in Italy? We can't. Ca-



tholicism cannot stop Communism because Catholicism itself is one of the old systems of power that the people of Europe are attempting to discard.

In the European world, Communist conquest has been most successful where Catholicism has been most predominant for the longest time. Why? Because Catholicism is an authoritarian power. Throughout its history it has supported authoritarian governments and is so doing today. But today Europe is discarding these governments and is seeking a new way of government. The Communists come and say, "We have a new way, follow us to a better system of government." The people follow and are led into Communist slavery from which they cannot escape. The people of Europe have definitely shown their preference for Communism when forced to choose between it and Catholicism.

Since history shows that Catholicism cannot check Communism, we must find something which can. Can Democracy provide a moral system which will defeat Communism? Again history provides the answer. Those nations which have been most resistant to Communist aggression have been and are those nations which have given their people the largest amount of democratic rule for the longest time. Freedom from authoritarian rule is what the people of the world are seeking today. Communism promises to give it to them. Democracy can give them what Communism only promises.

But it is not enough for us to know that Democracy provides full freedom to the individual. The peoples of the world must know it too. It is up to us to tell them and more important to demonstrate it to them. This we cannot do while supporting authoritarian forms of government. We cannot expect our friends to believe our talk of democracy and freedom being practiced thousands of miles away in America when they can actually see us supporting decadent governments in which the people are denied basic freedoms. We are telling them of freedoms in America but, by supporting dictatorial governments, we are helping to deny these same freedoms to the people subject to these governments. This applies equally to a Fascist dictator in Spain, a Communist dictator in Yugoslavia or a Papal dictator in the Vatican. These are the type governments the people of Europe are trying to escape. Let us, rather than the Communists, be the ones to assist them.

### The Roman Catholic Creed

A reader of the VOICE OF FREEDOM has requested us to state just what the Roman Catholics believe and to point out wherein Protestants, as a rule, differ from the Roman Catholics. He seems to think that if we would put in parallel columns the points of agreement and the points of difference we would find that the agreements are far more important, if not more numerous, than the points of difference.

We are glad to accommodate our readers with this type of statement, but we have pointed out in various articles and arguments that the chief difference between Catholics and non-Catholics is the question of *authority*. If the Church is looked upon as being authoritarian; as being a legislative body, then whatever laws the Church makes will have to be recognized as divine. *This is the Catholic view*. The Protestants deny this point and insist that we must go to the word of God for our authority and that we must follow the pattern of the New Testament in order to have the church that was set up by the Lord Jesus Christ and His apostles, and which church we find existing and acting in the pages of the New Testament. If we could get this point clearly understood, then the matter of difference in doctrine could be settled. But when a doctrine is stated, we appeal to the Bible to prove it and when Catholics admit that it existed in the Bible but claim that it has been changed by the authority of the Church, then we cannot reach an agreement until we settle that point of authority.

#### Errors of Rome

Complying with the request of this reader, we give the following twenty stipulations upon which Catholics and Protestants differ. We believe that all Protestants hold different views from the Catholics on these twenty propositions. It is true that some non-Catholics may hold views differing from each other on some of these points, but it can safely be said that all non-Catholics object to each one of these stipulations as taught by Rome:

1. The Papal Supremacy.
  2. Infallibility.
  3. Exclusive Salvation.
  4. Tradition.
  5. Prayers in an unknown tongue.
  6. Distinction of sin, venial and mortal.
  7. Doctrine of Intention.
  8. The Seven Sacraments.
  9. Purgatory.
  10. Penance, comprehending confession, absolution, and satisfaction.
  11. Extreme Unction.
  12. Indulgences, and Supererogation.
  13. False views of Justification.
  14. Transubstantiation.
  15. Sacrifice of the Mass.
  16. Communion in one kind.
  17. Saint and angel worship.
  18. Use and adoration of images.
  19. Celibacy.
  20. Conventual system."
- (Protestant Catechism by Richard P. Blakeney, LL.D., D.D., p. 4)

#### The Roman Catholic Creed

The Roman Catholic doctrine is easy to find. They have Canon Laws and these Canon Laws are recorded and preserved in their literature and even in their books of law. It is just as easy, therefore, to find what these canons are as it is to find what the statutes of Tennessee are. We can turn to our law books and find what the laws are, when each one was enacted, by what legislature and signed by what gov-

ernor. So we can find the canons of the Catholic Church enacted by Councils, pronounced by Popes and now preserved for the people. When Catholics charge that we do not know what they believe, they always assume that we have taken some misrepresentations and believed them ourselves, repeated them, passed them on to others. They do not seem to give us credit for being honest investigators and to have intelligence enough to go to their authorities to get their own declarations of doctrine. It is true, no doubt, that Catholics have been misrepresented and that statements concerning their belief and practice have been false. Any non-Catholic who circulates a bogus oath or tells a story that is not true concerning our Roman Catholic friends is an enemy of the truth and not an enemy of Catholicism. He gives force to the Catholic claim that they are misrepresented and slandered always and never investigated and treated fairly.

The first creed-making body that was ever assembled was the Council of Nicaea, which was called together by Constantine, the emperor of Rome, who himself presided over the Council. This Council was held in the year 325 A.D., therefore, almost 300 years after the church was set up in Jerusalem on the day of Pentecost. The purpose of this Council was to unify and cement the fragments of the Roman empire. This was the purpose of the emperor. The question of discussion among the religionists was the question of Trinitarianism or unitarianism. However, this unitarianism was at that time called Arianism because a man by the name of Arius was the author of the doctrine. The story of that Council, with the acrimonious debate among the bishops, cannot now be told. As an outcome, however, the Council adopted the creed that has ever since been known as the Nicene Creed. We here give the Nicene Creed as it was then adopted but later enlarged and the changes are explained by the form in which we here present it:

"THE NICENE CREED, AS ENLARGED A.D. 381. (The words in brackets are Western changes.)

1. We [I] believe in ONE GOD THE FATHER Almighty,  
Maker of heaven and earth,  
And of all things visible and invisible.
2. And in one Lord JESUS CHRIST,  
the only-begotten Son of God,  
Begotten of the Father before all  
worlds;  
[God of God],  
Light of Light,  
Very God of very God,  
Begotten, not made,  
Being of one substance with the Father;  
By whom all things were made;
3. Who, for us men, and for our salvation,  
came down from heaven,  
And was incarnate by the Holy Ghost  
of the Virgin Mary,  
And was made man;
4. He was crucified for us under Pontius  
Pilate;

And suffered and was buried;

- \* \* \* \* \*
5. And the third day he rose again,  
According to the Scriptures;
  6. And ascended into heaven,  
And sitteth on the right hand of the Father;
  7. And he shall come again, with glory,  
to judge the quick and the dead;  
Whose kingdom shall have no end.
  8. And [I believe] in the HOLY GHOST,  
The Lord, and Giver of life;  
Who proceedeth from the Father [and the Son];  
Who with the Father and the Son together is worshiped and glorified;  
Who spake by the Prophets.
  9. And [I believe] in one holy catholic and apostolic Church;
- \* \* \* \* \*
10. We [I] acknowledge one baptism for the remission of sins;
  11. And we [I] look for the resurrection of the dead;
  12. And the life of the world to come."

(*Creeds of Christendom*, Philip Schaff, D.D., LL.D., P. 27, 28)

This creed is still held by the Roman Catholics and repeated in their confession, but twelve more stipulations were added to this creed by Pope Pius IV. and we here give:

#### "The Twelve New Articles Added by Pope Pius, A.D. 1564

I. I most stedfastly admit and embrace Apostolic and Ecclesiastical Traditions, and all other observances and constitutions of the same Church.

II. I also admit the Holy Scripture, according to that sense which our Holy Mother, the Church, has held and does hold, to which it belongs to judge of the true sense and interpretation of the Scriptures; neither will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers.

III. I also profess that there are truly and properly Seven Sacraments of the new law instituted by Jesus Christ, our Lord, and necessary for the salvation of mankind, though not all for every one; to wit, Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Orders, and Matrimony; and that they confer grace; and that of these, Baptism, Confirmation, and Orders, cannot be reiterated without sacrilege: and I also receive and admit the received and approved ceremonies of the Catholic Church, used in the solemn administration of all the aforesaid Sacraments.

IV. I embrace and receive all and every one of the things which have been defined and declared in the Holy Council of Trent, concerning original sin and justification.

V. I profess, likewise, that in the Mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead; and that in the most Holy Sacrament of the Eucharist there are truly, really, and substantially the body and blood, together with soul and divinity of

our Lord Jesus Christ; and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood; which conversion the Catholic Church calls Transubstantiation. I also confess, that under either kind alone, Christ is received whole and entire, and a true Sacrament.

VI. I constantly hold that there is a Purgatory, and that the souls detained therein are helped by the suffrages of the faithful.

VII. Likewise, that the Saints, reigning together with Christ, are to be honoured and invoked; and that they offer prayers to God for us, and that their relics are to be held in veneration.

VIII. I most firmly assert that the images of Christ, of the Mother of God, ever Virgin, and also of other Saints, may be had and retained; and that due honour and veneration are to be given them.

IX. I also affirm that the power of Indulgences was left by Christ in the Church, and that the use of them is most wholesome to Christian people.

X. I acknowledge the Holy, Catholic, Apostolic, Roman Church for the Mother and Mistress of all Churches; and I promise true obedience to the Bishop of Rome, successor to St. Peter, Prince of the Apostles, and Vicar of Jesus Christ.

XI. I likewise undoubtedly receive and profess all other things delivered, defined, and declared by the Sacred Canons and General Councils, and particularly by the Holy Council of Trent; and I condemn, reject, and anathematize all things contrary thereto, and all heresies which the Church condemned, rejected, and anathematized.

XII. I, N. N., do at this present freely profess, and sincerely hold this true Catholic faith, without which no one can be saved; and I promise most constantly to retain and confess the same entire and inviolate, with God's assistance, to the end of my life." (*Protestant Catechism* by Richard P. Blakeney, LL.D., D.D., p. 4)

### "Quoting a Roman Catholic"

(Part Three)

LUTHER W. MARTIN  
Rolla, Mo.

Throughout the centuries, a number of Roman Catholic scholars have valued the FACTS of history rather than the FABRICATIONS of history. Consequently, from time to time it is possible to present writings of Catholic historians and theologians, which agree with non-Catholic historians, and which further put to lie the fabrications of the majority of Catholic writers. In the year 1870, the Vatican Council passed the dogma of Papal Infallibility. This action precipitated so much controversy and agitation within the ranks of the Roman Church herself, that it was decided that a search of Catholic documents and articles of that era, and perhaps in the 1860's would produce some very useful material in pointing up the fallacy of such a dogma.

One of the most prolific writers and opponents of the Infallibility Decree from the Roman Sect herself, was Dr. J. J. I. Dollinger, (von Dollinger), who wrote, prior to his excommunication, under the pen name of 'Janus', Dr. Dollinger was a priest and scholar within the ranks of Catholicism for forty-nine years. He wrote various treatises during that forty-nine year period, and many of them are still being quoted and published by Catholic writers. Thus, when we quote from Dr. Dollinger, we are 'Quoting A Roman Catholic.'

In two previous articles, we used his writings to show that the Papal power was initially based upon the (1) Forged Isidorian Decretals; (2) Fabricated Decrees of the Hildebrandine Era. Now, in this writing we quote Dollinger on the 'Earlier Roman Fabrications'.

#### Dr. Dollinger On Earlier Roman Forgeries

"Pope Agatho had said at Roman Synod, in 680 A.D., that all the English bishops were to observe the ordinances made in former Roman Synods for the Anglo-Saxon Church. Cardinal Deusdedit made this into a decree issued by Agatho to all bishops in the world, saying they must receive all Papal orders as though attested by the very voice of Peter, and therefore, of course, infallible. One of the boldest falsifications the Georgians allowed themselves occurs first in Anselm's and then in Cardinal Gregory's works, from whom Gratian borrowed it. St. Augustine had said that all those canonical writings (of the Bible) were pre-eminently attested, which Apostolical Churches had first received and possessed. He meant the Churches of Corinth, Ephesus, etc. The passage was corrupted into,—'Those epistles belong to canonical writings which the Holy See has issued,' and thus it came to pass that the medieval theologians and canonists, who generally derived their whole knowledge of the Fathers from the passages collected by Peter Lombard and Gratian, really believed that St. Augustine had put the decretal letters of Popes on a par with Scripture. When Cardinal Turrecremata, about 1450 A.D., and Cardinal Cajetan, about 1516 A.D., put the Infallibility doctrine into formal shape, they, too, relied on the clear testimony of St. Augustine, which left no doubt that the first theologian of the ancient Church had declared every Papal utterance to be as free from error as the Apostolical Epistles.

"That Papal Infallibility might be more firmly believed, personal sanctity was also ascribed to every Pope. This notion was first invented by Ennodius, deacon, and secretary of Pope Symmachus, who wrote in 503 A.D., to defend him against certain charges. The Popes, he said, must be held to inherit innocence and sanctity from Peter. Isidore eagerly seized on this, and invented two Roman Synods, which had unanimously approved and subscribed the works of Ennodius. Gregory VII. made this holiness of all Popes, which he said he had personal experience of, the foundation of his claim to universal dominion. Every sovereign, he said, however good



before, becomes corrupted by the use of power, whereas every rightly appointed Pope (This proviso was meant to cover the frequent cases of such evil Popes as, e.g., John XII and Benedict IX.) becomes a saint through the imputed merits of St. Peter. Even an exorcist (One of the lower ranks of the Catholic clergy.) among the clergy, he added, is higher and more powerful than every secular monarch, for he casts out devils, whose slaves evil princes are. This doctrine of the personal sanctity of every Pope, put forward by the Gregorians, and by Gregory VII. himself, as a claim made by Pope Symmachus, was adopted into the codes of canon law. But as notorious facts, and the crimes and excesses of many Popes, which no denials could get rid of, were in glaring contradiction to it, a supplementary theory had to be invented, which Cardinal Deusdedit published under the venerated name of St. Boniface, the apostle of Germany. It was to this effect: Even if a Pope is so bad that he drags down whole nations to hell with him in troops, nobody can rebuke him; for he who judges all can be judged of no man; the only exception is in case of his swerving from the faith. That this could have been written nowhere but in Rome, and certainly not by St. Boniface, is self-evident. There were no 'innumerable nations' in this day for the Pope to drag down into hell with him like slaves. The words imply past experience of many profligate Popes, and a period of enormously extended Papal power over the nations, and were clearly invented after the pontificate of Benedict IX. Gratian has, of course, adopted them from Deusdedit.

"The Gregorian doctrine since 1080 A.D., then is, that every Pope lawfully appointed, and not thrust in by force, is holy and infallible. But his holiness is imputed, not inherent, so that if he have no merits of his own, he inherits those of his predecessor St. Peter. Notwithstanding his holiness, he may drag countless troops of men down to hell, and none of them may withstand or warn him; notwithstanding his infallibility, he may become an apostate, and then he may be resisted. Probably the latter distinction between his official or *ex cathedra* infallibility and his personal denial of the faith was implied here.

"Gregory VII. seems to have sincerely believed that his infallibility was already acknowledged throughout the Christian world, even in the East. He wrote to the Emperor Henry, "The Greek Church is fallen away, and the Armenians also have lost the right faith, but," he adds, "all the Easterns await from St. Peter, (viz., from me) the decision on their various opinions, and at this time will the promise of Peter's confirming his brethren be fulfilled." He wanted then (in 1074 A.D.) to go at the head of a great army to Constantinople, and there to hold his solemn judgment in matters of faith, for he does not seem to have counted on the voluntary submission of the Greeks; instead of which he contended himself with plunging Ger-

many and Italy into a religious and civil war, the end of which he did not live to see. All history proves, he says, how clearly holiness is connected with infallibility in the Popes. While there are at most only a few kings or emperors who have been holy, out of 153 Popes 100 have not only been holy, but have reached the highest grade of sanctity. And the Gregorians disseminated the fable, which even the well-known annals of the Popes contradicted, that, of the thirty before Constantine, all but one were martyrs. The Gregorians busied themselves greatly with the rectification of Papal history, and as the apostasy of Liberius—copied from St. Jerome's Chronicle into so many historical works—was not easy to reconcile with Papal infallibility and sanctity, Anselm adopted into his codex the earlier fable, that Liberius when exiled, had ordained Felix his successor, by advice of the Roman clergy, and abdicated, so that his subsequent apostasy did not matter.

"If every Pope is holy and infallible, then, according to the Gregorians view, all Christendom must tremble before him, as before an Asiatic despot whose disfavor is death. Accordingly, Aselm and Cardinal Gregory extracted passages from older forgeries, especially from a spurious speech of St. Peter, to the effect that no one should hold intercourse with a man under the Pope's displeasure. Like the successive strata of the earth covering one another, so layer after layer of forgeries and fabrications was piled up in the Church. This shows itself most conspicuously in the great Church of Synods, where the two contradictory views of the self-government and administration of the Church by Councils, and of the absolute sovereignty of the Pope and Court of Rome over the whole Church, were at issue. In 342 A.D., Pope Julius had written to the Eastern Bishops, who had confirmed the deposition of St. Athanasius at the Synod of Antioch, that they should not have acted for themselves in a matter affecting the whole Church, but, according to ecclesiastical custom, in union with 'all of us', i.e., the bishops of the West. Socrates, who welcomed an opportunity of pointing out the ambition of the Roman Church, had twisted this into Julius saying that nothing could be decided without the bishop of Rome. His Latin translator, Epiphanius the Italian, about 500 A.D., went a step further, and made the Pope say that no Council could be held without his consent. Isidore worked up these materials, and made Pope Julius write, in two spurious epistles, that the Apostles and the Nicene Council had said no Council could be held without the Pope's injunction. And thus Anselm and the other Gregorian canonists could quote a whole string of primitive decrees resting Councils and all their decisions on the arbitrament of the Pope, and Gratian has borrowed the whole of his seventeenth Distinction from Anselm.

"Even this was not enough. Not only were Councils to be made dependent, but the institution itself, as it had existed for

nine hundred years, was to be abolished. As the kings who had become absolute in the sixteenth and seventeenth centuries could no longer endure any representative assemblies, so the Papacy, when it wished to become absolute, found that Synods of particular National Churches were better out of the way altogether.—These had, therefore, to be put an end to, or at least broken up and made so difficult that they could only proceed at the back of Rome. The following forgery was used for this purpose:—

"The opponents of Pope Symmachus, in 503 A.D., in order to show that they could assemble in Rome without him, had affirmed that the annual Provincial Synods prescribed by the Church would not lose their force merely because the Pope was not present at them. Ennodius, in his defense of Symmachus, replied that weighty causes (*causae majores*) were by the canon of Sardica reserved to the Pope. That was itself a misrepresentation, long current in Rome; the canon only gave a right of appeal to Rome for bishops. Anselm of Lucca, and Cardinal Gregory, and Gratian after him, made out of this the following decree of Pope Symmachus: 'The Provincial Councils ordered by the canons to be held annually, have lost their validity from the Pope not being present at them.' And the title of the decree is, 'Provincial Synods without the Pope's presence have no force' (*pondere carent*). And thus an ecclesiastical revolution was brought about in three lines." (Pages 90-96, *The Pope and the Council*, written by a Roman Catholic scholar, Dr. J. J. I. Dollinger, under the pen name 'Janus'.)

Although Dr. Dollinger uses the word 'Pope' (*papa*) as a synonym for the bishop of Rome, we wish to emphasize that the appropriation of the title 'Ecumenical Bishop' or 'world-wide bishop', or the (Pope as he is now known), was first taken by a bishop of Rome in 606 A.D.

## A Catholic Friend Is Solicitous For My Soul

The following letter from Carl H. Schmidt, Batavia, Ohio, speaks for itself. It is published here in order to illustrate to the readers of this paper how a sincere soul may be so completely obsessed by the power of error that he cannot even distinguish between truth and falsehood in matters of teaching, and he cannot distinguish between love and hate in the attitude of one who is not in agreement with him; and even though he professes love for the soul of his opponent, he uses very harsh and un-Christian terms in trying to impress us with his love and solicitude. Read the letter and the reply as follows:

"Dear Brother Brewer:

"I have read the May issue of *VOICE OF FREEDOM*. Mr. Brewer, why do you have to attack the Catholic Church? What has it done to you that you should hate it so much? So much that you probably have lost the grace of God and are being led

by a spirit not of God. For you I am, indeed, sorry.

"This letter to you should be construed as one of friendship and love; an extending of help from a good and charitable Christian toward one whose soul has become deceased by the onslaughts of the powers of darkness. To try to cure that soul is the sole purpose of this letter.

"Your spiritual trouble is deep-rooted and almost hopeless. Heresy, once it has control of the soul, can seldom be pried loose. But I shall try; and let us hope that with the truths I shall teach you, coupled with sincere prayer, you shall be set free.

"You are wrong in your convictions, and I shall show you why. You lie. You cannot lie and have the truth at the same time. In the center column on page 67 you state, 'They do not have to depend upon an ecclesiastical system, and they cannot obtain the forgiveness of their sins for a price given to a priest, just as a man can pay a fine at the police station.' Two of the most serious lies that can be told are told here. In spite of the fact, 'THOU SHALT NOT BEAR FALSE WITNESS.' One of the clearest proofs that Protestantism is on the wrong side is revealed by the lying it does. For Satan was a liar from the very beginning. In this case, at the very beginning the group of twelve was an ecclesiastical system endowed from on high with the Spirit of truth. Jesus came to give testimony of the truth and confirmed His Church in truth until the end of the world. Over this Church Satan would have no control, but would never cease trying to prevail against it. Today, in his clever way, he uses men, leading them to believe they are serving and pleasing God. But when they use lies to do this, they should know better.

"The apostolic Church was built upon truth; Protestantism, a 16th century invention, was built upon deceit. Private interpretation of the Bible replaced the primitive Church authority. The priesthood, the perpetuated sacrifice of Calvary, Christ ever-present on the altar in the churches, were brushed aside as of no use. This was the greatest effort the gates of hell ever tried. It was the lie of the ages. It split up Christianity, destroyed faith in the minds of millions, and created hate where all should be love. And you, poor man, are working hard to perpetuate this lie. But Satan cannot win, try as he might; no servant of his can win, try as he might. God grant, before you are called to give an accounting of your works, you will see Christ in this world where He really exists—in spirit, invisible; in the Catholic Church, visible. Christ is existent in heaven, body and soul; He is existent in the world, body and soul. His Catholic Church is His body; His spirit controls it. In the Sacrament of the Altar He is perpetually with us, body and soul. He is, in the perpetuated calvary, our priest and victim and redeemer ever with us. He comes to us through His Church. He uses priests like unto himself to do the same

work that He did when on earth. Man cannot get all this through the reading of the Bible. Through the Bible we can obtain many spiritual benefits, many methods of holy living, but from the Bible we do not get the Church of the Apostles, its authority and its Christ. There is a distinct difference here: The former refers to Christianity, the latter lives it. Christ spoke as One having authority, the apostles had the same authority, and the Church continues in the same way. When you replace this with the Bible, you take Christ's authority out of this world, making yourself the sole judge of what is right or wrong according to the way you understand the Scriptures. But Christ teaches today by having His Church the master of the Bible and not the Bible His master. The rebellion Luther started used this turnover as the foundation of Protestantism, a foundation laid on shifting sands that was swept away in confusion and divisions, the fruit of which wrought havoc to mankind because of loss of faith that came to millions. It was a tree that brought forth bad fruit—and by their fruits ye should know them.

"Before this turnover or reverse method of teaching the truth was established, God was worshipped by the offering up of sacrifice, the same method He demanded from the beginning of the human race. Cain and Abel offered sacrifice, the great priest, King of Salem, the likeness of Christ, Melchizedek offered sacrifice, the Hebrews, prior to Christ, offered sacrifice. Christ came and made the perfect sacrifice by offering Himself, first, the night before He died by making Himself in the likeness of bread and wine, secondly, when He consummated it the next day when He died. Christ had to die, but the sacrifice had to continue till the end of the world. Redemption was wrought on Calvary, but the fruits of that redemption were to be offered to all generations till the end. It is all very clear: The new sacrifice replaces and perfects that of the Jews; Christ, the victim, became the Lamb of God and replaces the animal offerings of the Jews, and Christ became our sacrificial food in replacement of the choice lamb of the Passover and the unleavened bread and the wine in which it was dipped. The flesh and blood of Christ, by the mystical power of Christ, becomes our food of the perfect sacrifice through the use of unleavened bread and wine. A priest of Christ, chosen by Him, made like unto Him according to the order of Melchizedek, offers this perpetuated sacrifice and performs the works of Christ here on earth. Only in the Mass does the bread and the wine become the precious Christ, our celestial food, which, properly consumed, sanctifies us unto life everlasting, according to the promise of Christ. This is a great truth which you, as a Protestant, reject because a false prophet by the name of Luther rejected and taught against it. The Mass is not the invention of a usurping and crafty priesthood; the denial of it is the invention of a degenerate and crafty priest

that was kicked out of the kingdom of heaven here on earth by the custodian of the keys of the kingdom, even as Lucifer was kicked out of heaven by God Almighty. With Satan, God used Michael; with Luther, God used the Successor of Peter to whom He gave the keys to the kingdom and whom He made the Shepherd of His sheep. This Shepherd's duty is to preserve apostolic truth; anyone teaching against this truth and living against this truth has no right to heaven. You are, as a teacher against truth, under the ban of the Great Shepherd and His chief agent here on earth. God save you!

"If you would only use good common sense, you could easily see that you are mistaken. When you attack Catholicism, you become, automatically, an ally of the anti-Christ Communism. When you lie as you do, you serve the devil. When you are as ignorant of the great truths of the Catholic faith, you are without the Spirit of truth. And when you couple this with wrong teaching, even though you believe it, you are a blind leader of the blind which shall fall into the ditch. (Hell) You attack the Catholic Church and picture it as a terrible monster and a frightening destroyer of Americanism. Yet you cannot find a single teaching of the Catholic Church that will do harm to you or any other American. And don't bring up the lie that the Church is trying to get control of this country politically: that is an absolutely false claim, pernicious as only the devil can make it. I am a convert of 25 years; I have yet to hear a priest make a political speech from the pulpit; and the only priest who ever made speeches over the air was silenced by his bishop and taken off the air. That was around twenty-five years ago. I believe I am right to proudly say that our Catholic citizenry is first-class American.

"From henceforth all generations shall call me blessed.' We call her blessed, she who is the Mother of all that are in Christ. In this we obey the Bible better than you do. And in so doing can we harm you in any way?

"In, or in nearly every century since Christ, she has come to earth instructing her children and confirming her rightful place in Christian practice. And to show that she is an emissary of Christ her son. He, in the wake of her appearances, performs miracles of conversions and of healing. (Lourdes, Fatima, etc.) The fact that you refuse to believe makes you a liar to your own soul. She appears; does her appearance harm you in any way?

"We have an altar, as Paul tells us (Heb. 13: 10, 11), from which they have no right to eat who serve the tabernacle. He was referring to Jewish priests. We Catholics have an altar from which Jews and Protestants have no right to eat! The proper definition of altar is 'a table on which sacrifice is offered'. But let me warn you in the words of Peter—Paul is difficult to understand, and many will read him and wrest his writings to their destruction. I think the most difficult thing to understand



about Paul is to differentiate when he was referring to the old law or to the new. But we have an altar, somewhat similar to the old (incense, candles, etc.,—all valid) that, even though you don't like it, can do you no harm and give you no right to attack it.

"We have healing at holy places and by the use of holy things. In Paul's day the people took his handkerchiefs and aprons to their homes, laid them on their sick and they were healed. How can our healings harm you in any way?

"I can go on and on and show you the sameness of our Church with the apostolic Church, but I shall desist, hoping I have been able to get you to thinking in the right direction. Visit a Catholic Church, it can do you no harm. Pray while there for all the fruits and gifts of the Holy Ghost—the gifts, wisdom, understanding, counsel, fortitude, knowledge, piety and fear of the Lord; the fruits, *charity*, joy, peace, patience, benignity, goodness, long-suffering, mildness, faith, modesty, continence and chastity. Get on the right side, man, before you have to give an accounting of your works. Quit attacking your best friend who would save you. Love fulfills the law. The Pope loves you, the priests love you, I love you. Just return it please.

Carl H. Schmidt"

\* \* \*

July 14, 1954

Mr. Carl H. Schmidt  
Belfast Road  
Route #3  
Batavia, Ohio

Dear Brother Schmidt:

Your letter of June 7, 1954 has been in my possession for sometime. I have not had time to give attention to all it says or even to acknowledge receipt of it until now. You have written me often before, and I have replied to you on, at least, one occasion. One of your letters, with my reply, was published in the *VOICE OF FREEDOM*. You refer to the May issue of the *VOICE OF FREEDOM*, but by this time you, no doubt, have read the June issue and within a few days you should receive the July issue of the paper. Your letter of the 7th, together with my reply, will be found in the August issue of our paper. I am not publishing your letter with the intention of trying to answer all that you say because these points are covered in the discussion with Mr. Dean and in practically every article that appears in the *VOICE OF FREEDOM*. It will not be necessary, therefore, to go into detail and reply to your accumulation of points and assertions and to all the doctrines and practices that are implied in your long letter. I am publishing your letter as a demonstration to our readers of what religious error can do for a man's mind or mental processes.

You say that you are a convert of 25 years, which implies that prior to that time you were not a Catholic. Not knowing your age, I have no idea how old you were at the time you became a dupe of

Roman Catholic contentions and claims. My experience with men, however, leads me to believe that one who embraces Catholicism, after having been reared a non-Catholic, is harder to reach and is more unreasonable than one who is born in the Roman Catholic faith. We have many people who are converted from Catholicism; we even have thousands of priests in the world who have renounced Catholicism and accepted the simple truth of the gospel. The great difference between Romanism and Protestantism is that the Romanists trust in human efforts and believe in human beings and expect pardon at the hand of man and satisfaction to be made by one's own efforts, whereas, Protestants believe that there is only one name in which salvation is found (Acts 4: 12). That we should do whatsoever we do in word or in deed in the name of the Lord Jesus Christ (Col. 3: 16-17). That He is our High Priest, that His blood is the only means through which we can obtain pardon (Eph. 1: 7; 1 John 1: 5; 1 John 2: 1-3). That He can deliver us out of the present evil world and present us blameless before God (Gal. 1: 1-4; Col. 1: 21-23.) We are not saved by human effort; we are not saved by a human machine; we are not under the authority of fallible and sinful beings, but as free sons and daughters of the Lord Almighty we compose His family and we are heirs of His glory with the Lord Jesus Christ (Rom. 8: 16-17). And our Lord was offered for our sins one time for all time, and He does not continue to have to be offered daily as were the sacrifices of the law. The direct contrast between those daily sacrifices and this *once for all* sacrifice proves beyond any doubt that the Catholic idea of continuing to offer Christ daily, as they did offer those sacrifices of the law, is an invention of the priests and is in direct contradiction of the Scripture and shows a lack of faith in the all-sufficiency of the *once for all* sacrifice (Heb. 7: 27; 9: 12; 9: 23-26).

You profess great solicitude for me and for all of us who are in error, as you think, and yet your language is not the language of one who is seeking to win the attention and impress the minds of those to whom he appeals. A salesman would not use your approach in an effort to "win friends and influence people" and sell his wares. You brand statements that we make concerning the Catholics as *false* and call us *liars*. You speak of the Protestant view as a *Lie*, and you charge this great falsehood upon a man by the name of Martin Luther! Against Luther you are unsparing in your use of invectives and in your display of hatred. In this issue of the paper you will see an article from my pen in answer to some of your scholarly men and the members of your hierarchy in reference to Martin Luther. They say, in milder terms and in flawless English, however, just about what you say in a more crude style. Their logic in answering the claims made by Luther is no better than yours, but I shall let you and the readers of

our paper see our reply under another heading.

The only thing in your letter to which we shall attempt a complete reply at this time is what you say about confession. You quote this sentence from me which is concerning *non-Catholics*: "They do not have to depend upon an ecclesiastical system, and they cannot obtain the forgiveness of their sins for a price given to a priest, just as a man can pay a fine at the police station." You say concerning this that it contains two of the *most serious lies that can be told*! Now, my dear Carl, you must think that this statement is false because you failed to understand what we charge in these words. You probably think that we understand that the priest charges so much for confession and that the amount is paid in dollars and cents at the end of the confession period. This we do not charge, and this probably is not done in that literal way. We do know that the Catholic Church has established the Tribunal of Penance; that the transaction performed before this tribunal or in connection with its function includes:

1. Confession
2. Absolution
3. Satisfaction.

Now the Catholic Church teaches that God has established a tribunal upon earth for the pardon of sin—a tribunal in which a sinner, as a culprit, or penitent is bound to confess all his mortal sins, in order to obtain forgiveness and in which the priest is judge, empowered to give judicial absolution. The Council of Trent says: "If anyone shall say that the Sacramental absolution of the priest is not a judicial act, but a bare ministerial act of pronouncing and declaring to the person confessing that his sins are forgiven, provided only he believes himself to be absolved, or if the priest does not seriously absolve him, but only in joke, or shall say that the confession of the penitent is not required for absolution, let him be accursed." (Council of Trent, p. 102, Paris, 1832). This establishes the fact that there is a tribunal and a judge on earth to whom souls confess and who has the power to forgive sins. The language of the priest in the matter is *Ego te absolvo*, which Latin words mean "I absolve you". This has the priest acting for God or for Christ and, in fact, the priest, when he takes Sacred Orders, is called in Latin terms "Another Christ". This is blasphemous in that it has the priest claiming divine power and places in human hands the salvation of souls! This is blasphemous on the divine side and it is presumptuous on the human side. It is presumptuous for any man to imagine that he is worthy to acquire a knowledge of all family secrets and all State secrets. In the confessional servants communicate the affairs of their masters, wives tell of those of their husbands, and kings tell of the affairs and secrets of State. The confessor of the King of France used to say:

"With my God in my hand, and my King at my knee,  
Who can greater be!"

Here we see that the matter of getting sins forgiven is a human transaction comparable to a man's going before a judge, receiving a penalty and paying the price required by the judge. But you say that the sinner does not pay the priest for hearing his confession and absolving him. But under the matter of "satisfaction" the Church teaches that certain penances, which are performed at the dictation of the priest in the confession, are meritorious in the sight of God. These penances are of various sorts. Very commonly they consist in a certain round of prayers performed as "satisfaction." Fastings, scourgings, and even the endurance of personal filth are regarded as satisfying for sin. So with all these points, which can clearly be proved by the Canon Laws of the Catholic Church, how are you going to deny that this matter of confessing and of receiving forgiveness is a transaction that takes place on earth and before an earthly tribunal and that certain payments are made as a penalty for sin?

A few quotations from Scripture in reference to confession, showing what we are to confess and what we may expect from such confessions are here given:

"Against thee, *thee only*, have I sinned, and done this evil in thy sight" (Psalm 51: 4).

"I acknowledge my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin" (Psalm 32: 5).

"But there is forgiveness with thee, that thou mayest be feared" (Psalm 130: 4).

"O thou my God, save thy servant that trusteth in thee,  
Be merciful unto me O Lord;  
For unto thee do I cry all the day long." (Psalm 86: 3).

"For thou, Lord, art good, and ready to forgive,  
And abundant in loving kindness unto all them that call upon thee." (Psalm 86: 5).

"And I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments." (Daniel 9: 4).

"If we confess our sins, he" [God, not the priest] "is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1 John 1: 9).

Carl, the New Testament teaches that every Christian is a priest and everyone of us offers up spiritual sacrifices to God. These spiritual sacrifices consist in the confession of the lips and the praise from our hearts to the Lord (1 Pet. 2: 5-9; Heb. 13: 15; Rev. 5: 9-10).

With these points made clear, as I hope, I shall bring my letter to you at this time to a close, assuring you that if you really do love my soul, I appreciate this and even though you are badly deluded, I know that you think you are trying to benefit me. I also love your soul, and I love the Lord Jesus Christ and His truth more than I

love life. I love this truth because it is the glad tidings that God has sent to every creature in all the world of the full and free salvation offered to us through Jesus Christ. We sing and I believe

"Jesus paid it all  
All to him I owe."

In Him we are trusting; in Him we have hope. I wish you knew the rich provision made in the gospel for your soul that you would not teach for doctrines the commandments of men which makes your worship vain (Matt. 15: 9).

When you feel like writing again, please do so. While we cannot give you this much space in every copy of the paper, we will occasionally let your letters appear in order to show our readers the blind obsession of the Catholics and yet their zeal and their sincerity in the matter of defending and spreading their doctrine.

Faithfully yours,  
G. C. Brewer

## That Perfect Unity Among the Catholics! !

### Third Apparition Is Alleged in Jerusalem; Fr. Connell Comments

JERUSALEM—(NC)—A third apparition of the Blessed Virgin has been reported on Coptic (schismatic) Church property here.

The latest apparition was reported seen by a large group of persons visiting the Coptic chapel at the ninth station of the Way of the Cross here. The chapel adjoins the Basilica of the Holy Sepulcher. The crowd had reportedly gathered in the chapel in anticipation of a "promised" apparition.

Those claiming to have seen the apparition include some Catholic women. They allegedly saw the Virgin in an attitude of blessing and surrounded by angels. Some in the group said they did not see the apparition.

Two earlier apparitions of the Virgin were allegedly seen in the Coptic school and in the Coptic church. Meanwhile the Coptic bishop of Jerusalem has sent a report on the alleged apparitions to his patriarch in Cairo, Egypt. The bishop is awaiting the appointment of an ecclesiastical commission to investigate the apparitions.

The Coptic church broke from the Church of Rome after the Council of Chalcedon (451). The Coptics rejected the Council's declaration of two complete natures—the human and divine—in the one person of Christ.

The Coptic church adheres to monophysism (one nature), the heresy asserting that Christ has only a divine nature which entirely absorbs His human nature. The Coptic church has about a million members, mainly in Egypt.

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WASHINGTON—(NC)—It is not impossible that the Blessed Virgin should appear to heretics or schismatics in order to confirm them in a true doctrine or practice,

Father Francis J. Connell, C.S.S.R., stated here.

The dean of the School of Sacred Theology of the Catholic University of America made this comment to the N.C.W.C. News Service on reports of apparitions of the Blessed Virgin in a Coptic church and school in Jerusalem.

"Schismatics and even some heretics believe in the divine maternity of Mary and in her intercessory power," Father Connell said. "Therefore, if she did appear in a Coptic church it would be to confirm these people in their confidence and belief in the Blessed Virgin, which are fully in accord with Catholic doctrine."

Father Connell noted that a parallel question, frequently discussed by Catholic theologians, is whether members of a heretical or schismatic church can be God's instruments in the working of miracles. The Catholic University theologian said that it is generally conceded that they can, provided that they are evidently in support of a true doctrine.

Father Connell quoted from Father A. Tanqueray, S.S., prominent French theological author, to support this point. "God can sometimes work miracles through those who profess a false doctrine," he quoted Father Tanqueray. "God would work these miracles not to approve error but to promote something good and true."

The Catholic University priest also gave the comment of a leading Dutch theologian, Father G. Van Noort, on miracles attributed to a Russian schismatic priest.

"If it is true," Father Van Noort wrote, "it proves nothing in favor of schism, but only in favor of those truths which the Russian Orthodox Church retains from the Catholic religion."

Father Connell explained that the miracles attributed to the Orthodox priest were in support of Christ's real presence in the Blessed Sacrament, which is preserved in the Russian Orthodox churches.

### Bill Denounced by Prelate Made Louisiana State Law

BATON ROUGE, La.—(NC)—Louisiana's so-called Right-to-Work bill, repeatedly denounced by Archbishop Joseph F. Rummel of New Orleans, was signed into law by Gov. Robert Kennon after final passage in the State Legislature.

With the new law, Louisiana became the 17th state to bar the compulsory union shop. In signing it, Governor Kennon declared that the bill "secures to every man and woman in Louisiana freedom of choice."

The United Labor Organizations, formed to fight passage of the measure, issued a statement declaring that the act is "strictly a compulsory open shop law" which "outlaws any kind of union security and will very seriously affect the economy of Louisiana, if enforced."

Archbishop Rummel had taken a vigorous stand against the bill, asking for its defeat both in his responsibility as archbishop, and in his capacity as a private citizen, "solicitous for the moral, social



and material welfare of all his fellow citizens." He had also sent Father Louis J. Twomey, S.J., of Loyola University of the South, to testify against the bill in his behalf before the State Legislature on several occasions.

(While permitting freedom to join a union, the law bars the compulsory union shop, under which all employees of a plant or concern having a union contract must join the accredited union within a certain time after being hired. The closed shop, under which only union members may be hired, is already illegal under provisions of the federal Taft-Hartley Law.)

The same week that the law was passed by the State House of Representatives, Archbishop Rummel had assailed a newspaper "Statement by Catholic laymen to the people of Louisiana" supporting the measure. He said the "statement" wrenched Papal documents out of context.

The "statement," followed by the names of 70 persons, was published as an advertisement in *The New Orleans Times-Picayune*. The "statement" contended that the testimony of Father Twomey before the Legislature was "in direct conflict with other learned and holy men of the Church."

#### OBSERVATIONS CONCERNING "THAT PERFECT UNITY AMONG THE CATHOLICS"

Elsewhere in this issue of our paper we are carrying two articles which relate to two entirely different subjects and yet they both illustrate the false claim concerning unity that exists among the Roman Catholics. The first article has to do with three apparitions that have allegedly occurred in the city of Jerusalem. These apparitions have occurred this Marian Year, and they were visions of the Virgin Mary, as most of the apparitions that appear to Catholics are. The Catholics are committed to apparitions because they have erected shrines where these visions have been seen and they have put the Catholic endorsement upon them. Therefore, they cannot afford to deny the possibility of such apparitions, but at the same time they do deny that they are apparitions in the correct sense of that word. An apparition is a *supposed* vision or it is something that persons *imagine* they see. That is exactly what these things are, but when the Catholic Church puts its approval upon them, then all the Catholics believe that it was a real occurrence and that the vision was a real appearance and that whatever is spoken in the vision is a divine utterance! At least, that which is spoken by the supposed personage seen in the vision and, as said above this is usually Mary, the mother of our Lord Jesus Christ, is a divine revelation.

And here is a pretty predicament: The Catholics cannot claim these visions for themselves and endorse the sincerity and sanity and veracity of those who see the vision and tell the story and at the same time deny similar visions and reports by persons other than the Catholics. Therefore, Catholics are put to great pains

now to explain that Mary or the Lord Jesus Christ might even appear to *heretics*, provided that heretic believes what the Catholic Church teaches in reference to Mary—her perpetual virginity, her Miraculous Conception, her Assumption. Also, this heretic would not only have to believe what the New Testament teaches about Christ, but he would have to believe what the Roman Church teaches in reference to Christ. On that ground the Catholic hierarchy says the visions of *heretics* may be accepted as real.

On the ground of requiring those who see a vision to be in agreement with Catholic pronouncements on the points involved, the Catholics escape the compulsion of logic which would force them to credit the visions of Joseph Smith and Mrs. Ellen G. White. Joseph said an angel spoke to him and told him where to dig in order to find certain plates, and he dug and found the plates. Then by divine power he read the message and translated it. So we have the Book of Mormon and the Mormon denomination. Mrs. Ellen G. White said she had visions, and among them she was shown a view of the throne of God in heaven, the ark of the covenant containing the ten commandments, and in the vision she was told that people must keep the 7th day Sabbath. This would run counter to the Catholic claim that *they changed the Sabbath from the 7th day to the 1st day of the week!* Therefore, Mrs. Ellen G. White and Joseph Smith, "heretics", cannot be credited with telling the truth concerning their visions.

It must be called to the attention of our readers, however, that these supposed visions that have occurred in Jerusalem were seen and reported by members of the Coptic Church. This, as reported, is a schismatic church and this is a sect that broke away from the Roman Church, according to their claim and according to the report in the article herein quoted, in the year 451. Therefore, this has been a schismatic church, a sect, and has been in rebellion to Rome for more than 1,000 years. Yet Rome endorses the apparitions seen by the members of this sect. And why would they endorse these? As shown above, they must do so in order to save their face. They endorse other apparitions which have less foundation and these apparitions are in complete harmony with Rome's teaching in reference to Mary; and, therefore, that Mary might appear this Marian Year to certain deluded individuals is no matter of surprise. That Rome would endorse her appearance is merely a matter of upholding their superstition.

Our readers must not fail to notice, however, that here the Roman Church admits that there has been a division in its forces and that there is division perpetuated in the existence of this so-called schismatic church. This is only one living refutation of the boasted claim of Rome that there is no division among them; they have one Shepherd and one flock. This they use, too, as proof that they are the

Lord's own people. Then as a reverse argument they point to divisions and sects among the Protestants as proof that they are *not* the Lord's people. Their argument is completely ruined when we know of the divisions and the strife that exist in the Roman Church itself.

As to apparitions, it must not be forgotten that Rome has an irregular practice in reference to these things. They endorse apparitions and establish shrines, publish the claims of miraculous cures that are performed at such places; they announce and publicize the promises made in such apparitions, as, for instance, the promise made at Fatima that Russia is to be converted! Yet we have seen that Catholics may later repudiate these revelations and insist that those who claimed to see and hear these marvelous things were mistaken. In the January, 1954 issue of the *VOICE OF FREEDOM* on page 9 we had an article under the title "Oh Ho,—Here We Go!" This tells concerning something that was written by Monsignor J. D. Conway in *The Catholic Messenger*. The Monsignor was answering a question concerning the prayers that were revealed to Saint Bridget. These prayers were revealed to Saint Bridget back in the 14th century. She claimed that the Lord Jesus Christ spoke to her, that He spoke through a picture of Himself and that He revealed these prayers (15 in all) and revealed the number of stripes that He received in His scourging before He went to the cross, and He promised certain blessings to those who repeat these prayers and even gave indulgences. Bridget's vision and story was received and endorsed by the Church of Rome as genuine. The prayers were published with the Imprimatur. They have been repeated for hundreds of years, and, no doubt, there are persons living and dead who would, if they were called to testify, take an oath that all the promises had been fulfilled in their own personal experiences. Yet now comes Monsignor Conway and says these visions have been discredited, that they are fantastic, that Bridget had no authority to grant indulgences and that the Lord Jesus Christ would have been out of order to grant indulgences through any person other than the Pope! All this despite the fact that Bridget has long ago been made a Saint by the hierarchy.

Notwithstanding Monsignor Conway's sane reasoning about Bridget's experience and his declaration that her report was fantastic, he has recently been, according to his article in the *Catholic Messenger*, making some Marian Year pilgrimages. He has been going to certain shrines, among them Fatima it seems and certainly Lourdes. Evidently the Monsignor does not see any repudiation of the Pope in the Fatima and Lourdes visions. Evidently, also, even the schismatic Coptic Catholics did not see anything in their apparitions that conflicts with the claims of the hierarchy. Therefore, even schismatics are endorsed; fanatics are glorified. But just let some dreamer of dreams or seer of visions im-

peach some Catholic doctrine, then look out!

### That "Right to Work" Law

Under the heading concerning the "Unity Among Catholics" we are also publishing in this issue a report by the Catholic news agency from Baton Rouge, Louisiana. We ask our readers to read carefully this report also. There has been a bill before the legislature in Louisiana concerning the "right to work" or "closed shop" in Louisiana. Perhaps all of the people will understand what is involved in this law. It is concerning "open shop" or "closed shop" . . . whether or not a man may secure a job and work without joining a union or whether or not a company may employ workers who do not belong to unions. Some of the unions argue that we must have a "closed shop". That means that no one can be employed there who does not have a union card. The people of Louisiana were divided over the question; some were for the "closed shop", some for the "open shop." The Catholic Church got into the matter, and the Bishop of New Orleans had articles in the newspapers, sent messages to the Legislature and even had an official representative to go before the State Legislature and make appeal in behalf of the unions and for the "closed shop". However, some Roman Catholics of the State of Louisiana didn't like this stand by the Bishop, and they circulated a petition and published an advertisement on the other side of the question. In this published material these Catholics claimed that their Bishop was out of harmony with the Pope and they quoted statements from the Pope which they thought supported their view and contradicted the claims of the Bishop of Louisiana.

One point that the VOICE OF FREEDOM emphasizes in this circumstance is that here again we have refutation of the claim that the Catholics are perfectly united, there are no divisions and strife among them!

We cannot fail, however, to note the fact that here we have the Catholic Church in politics, where again they claim an opposite position. The Catholics boast that the Church is not in politics, that it does not use its influence to either defeat or to establish certain issues. The Church got into politics in a big way in Louisiana.

Another point that must not be overlooked is that this issue was an issue that concerns freedom, the right of the people to make their own choice. It is easy to see, however, which side the Church was on in a question of individual right or freedom of conscience and of choice. Labor unions, organized for the benefit of laboring people, are all right, and they should have the endorsement of all people who are interested in labor. But labor unions, organized for political purposes, are not right and should be condemned by all right-thinking American people. Yet labor racketeers have been playing a high hand in political affairs in the United States. The Political Action Committees have

been assuming and using dictatorial powers in certain states and even in the Federal government. Any organization, whether it is a labor union, a lodge, a church or whatever that votes its members in a bloc is proceeding on an un-American basis.

With this point emphasized, we are ready now to see that the Roman Church, which has always been a dictatorship, itself cooperates with other dictatorships and forms a pact with whatever organization may seem to hold the balance of power in any state or nation. It is no surprise that the Roman Church upholds the "Right to Work Bill" and endorsed the dictatorial decision of an organization. However, it seems that the Roman Church formed the wrong estimate where the balance of power rested in this case. The "Right to Work Bill" was made a law in Louisiana.

### Urges Prayers for Beatification of Pope Pius IX

ERIE, Pa.—(NC)—Prayers for the beatification of Pope Pius IX, during whose pontificate the dogmas of the Immaculate Conception and Papal Infallibility were promulgated, have been requested by Archbishop John Mark Gannon, Bishop of Erie.

Archbishop Gannon's appeal to his clergy and people, like the recent one in Boston, was made at the request on the postulator for the cause of the canonization of Pius IX at the Holy See.

The prelate noted that as the Marian Year commemorates the 100th anniversary of the definition of our Lady's Immaculate Conception as an article of Faith, prayers to hasten the day of beatification of the "Pope of the Immaculate" should be a special Marian Year devotion.

Pope Pius IX ruled from 1846 to 1878—the longest pontificate in the history of the Church. His successor, Pope Leo XIII, was succeeded in turn by Blessed Pius X, who will be canonized on May 29. Pope Pius X is the fifth Pope in more than a thousand years to be raised to sainthood.

### Observations About Pope Pius IX

The item from the Catholic newspaper quoted above indicates that the Archbishop of Erie, Pennsylvania, is calling for the beatification of Pope Pius IX. Pope Pius X, who lived and reigned since Pius IX with Pope Leo XIII coming between them, has already been not only beatified but canonized. Pope Pius X is now a saint. One wonders if the action of a man on earth, supported by the organization of which he is dictator, can have any effect upon a man who has been dead for some forty years. We know that the action of the pope and his hierarchy will change the attitude of the followers of the Pope on earth toward Pius X and will cause them to hold him in greater reverence, venerate him and pray to him. But one wonders, as said above, if any of these people on earth think that the position of Pius X in the spirit world—heaven, if you please—was changed by the official act of men on earth. Was Pius X promoted in the sight of God and the angels on May 29, 1954? Did he move to a higher position? Did he put on additional regalia and a more glorious crown? What do the Catholics think

was the effect upon Pius X of the action of their Pope in canonizing him?

However, our attention now is directed to the plea that Pius IX should also be beatified, which would mean that later he would be canonized. Will the Catholic Church canonize Pius IX? He had been dead much longer than Pius X and he served as Pope longer than any other man who has ever held that position, and yet no Pope had been canonized for 242 years according to the Catholic papers until Pius X was honored this year. What claim would Pius IX have to such an honor? Perhaps he was not as humble and consecrated a man as was Pius X, but certainly some radical things were done during his pontificate and things that have changed Catholic beliefs and Catholic behaviour. He it was who proclaimed the Immaculate Conception just 100 years ago. It was under his leadership and at his direction that the law of the infallibility of the pope was enacted by the Vatican Council in 1870. He was the Pope who lost civil power. It was during his pontificate and in spite of his resistance with arms that the Pope lost control of the civil authorities of the world. It was Pope Pius IX who issued the Syllabus of Errors naming eighty different errors that were taught in his time and condemning them as heresy and pronouncing those who accepted these errors as heretics. These errors being condemned, the Syllabus is, therefore, negative. The VOICE OF FREEDOM, however, has a tract which was published in our issue of February, 1953, in which a group of these negative laws have been stated in the positive or affirmative form. Pius made it heresy to deny that every creature on earth is subject to the authority of the Roman Pope. Yes, indeed, why do not the Catholics canonize Pius IX?

Probably the following history concerning Pius IX will be of interest to the readers of the VOICE OF FREEDOM, and although this extends to great length, we give it to our readers in the hope that all of them will appreciate it and in the knowledge that teachers and preachers, both of the present day and in days to come, will need this information. Here, therefore, is what we ask our readers to consider:

"For years Italy had been disturbed by revolutions of more or less importance, all looking to independence—Joseph Mazzini being the leader in these movements. The people were groaning under the oppression of the clergy, and under the exactions of tyrannical civil rulers. Austria stood at the door, always ready to pounce upon and devour the nation. Charles Albert, father of Victor Emmanuel, was on the throne of Sardinia, and was earnestly striving for a union of the Italian states in a grand effort for liberty. When Pius came to the pontificate Victor Emmanuel was 26 years of age.

"Pius, before his election, was numbered among the 'Liberals'—the men who were seeking for a free Italy. He had been a man of the world to a limited degree, and had served in the pontifical guards. Im-



mediately upon his elevation he began to favor the followers of Charles Albert and released from prison many Liberals who had been imprisoned because of their political opinions. This made him one of the most popular men in Italy. As a result of his attitude, Austria became indignant, and in 1847 sent her troops to occupy the city of Ferrara in the papal states. The Pope deserted the Liberal movement and became an ally of Austria. Then the Italians under Mazzini, who were opposed to the other liberal party under Charles Albert, captured the papal states, and deposed the Pope as temporal sovereign, driving him to Naples, and declaring Italy a republic—Sardinia standing aloof.

"In 1848 Charles Albert declared war upon Austria, and Victor Emmanuel was given command of a division. At first he was successful but afterwards was defeated and crushed. Then Pope Pius protested and Charles Albert was about to declare war upon Austria, when the troops were suddenly withdrawn.

"Next came the defeat of Charles Albert by the Austrians at Novara, the abduction of this ruler, and the succession of Victor Emmanuel to the throne. Shortly afterwards his government passed the law which made the priests subject to the civil courts.

"In 1850 Pope Pius returned to Rome. It was about this period that the well-known English writer, Rev. William Arthur, D. D., said:—

"Then ensued a series of cruelties inflicted upon a helpless people which can be paralleled only by the worst passages of Asiatic history. French, Spanish and Austrian armies occupied the papal territory. The bastinado flourished. The prisons were crowded with victims, many of them the worthiest citizens. Hundreds were arrested solely as a matter of precaution, and languished long in confinement without trial. Numbers were executed, others condemned to the galleys for life, still others exiled. Extraordinary taxes, ordered by the Pope's new secretary, Antonelli, swallowed up the substance of the people. On the 2nd of July, 1857, an address of the inhabitants of the Romaga was delivered to the Pope, in which their sufferings are described in most pathetic terms: "Upon the return of the pontiff," they say, "martial law was declared in all our cities, and shooting and beating with the stick, without distinction of age, became the order of the day. Informers for gain and informers from party spirit rose up everywhere, and everywhere victims fell. The cudgel became a remedy for all evils. Confessions were wrung by dint of blows equally from the alleged political offender, the assassin, and the thief, and the innocent were sometimes obliged to bear the penalty of the guilty when they had escaped by flight. Anonymous information against a single citizen was sufficient to throw him into the depths of a prison. The witnesses, always threatened with the galleys, and with the beastly cudgel, most frequently deposed to things that in their consciences they re-

garded as calumnies, and for which they wept in secret. It appeared that the object was not to discover criminals, but rather to satiate the thirst of a party for blood. All this in your name, holy father."

"In 1853 the king aroused the hostility of the Vatican by passing a bill for the suppression on convents—Count Cavour, the prime minister, drawing up the bill, and shrewdly making the plea that as the clergy was underpaid, the confiscation of conventual property would yield funds sufficient to give all priests a decent livelihood.

"Then came the war between Austria on the one side and Sardinia, assisted by France, on the other. In less than three months Austria was hopelessly beaten, and the Italian States which had held aloof from Sardinia, and had, under Austrian rulers, even opposed the ambitious plans of Victor Emmanuel, now hastened to declare for 'A Free and United Italy.'

"Peace had not yet been declared between Austria and the two allies. 'United Italy' was now the cry, and this was a condition very distasteful to France. She was content with a disrupted Italy, but to have all the states welded as one would be formidable. France then signed a treaty of peace by which the states which had just freed themselves should be restored to Austria.

"After this came the popular vote of Tuscany, Parma, Modena and the Romaga, to be annexed by Sardinia, to the infinite mortification of the Pope, who immediately excommunicated Victor Emmanuel (1860).

"The new kingdom numbered 11,000,000 and included the very best portions of Italy, but did not include Venetia, the Papal States and the Two Sicilies. But to placate France, Savoy and Nice were ceded to that country.

"Shortly after, Garibaldi, with his little handful of men, marched upon the Two Sicilies, drove out the king, and added that country to 'United Italy.'

"In 1860 the Pope raised an army to make war upon Victor Emmanuel—this army being composed of Irish adventurers and young Frenchmen, to a great extent. The emperor protested against the organization of this army, but in vain. It is said he spoke to Napoleon III of the matter, and vowed that he would punish the Pope. The French emperor replied: 'If you strike, strike home and strike hard!'

"The Italian troops marched against the papal mercenaries and completely routed them—the French papal Zouaves showing much bravery, but the Irish fleeing in disorder. Then Victor Emmanuel took possession of the States of the Church, but did not enter the City of Rome, as it was garrisoned by French troops.

"All the papal powers of Europe were protesting against the war upon the Pope. Austria was threatening Italy, and Prussia and Russia sympathized with Austria's views; France was also looking with dark distrust upon a 'United Italy,'—but the Italian emperor pushed ahead and com-

pleted his conquests. He now had 22,000,000 Italian subjects out of a possible 26,000,000. Yet France still garrisoned Rome, and Austria garrisoned Venetia.

"Then came the death of the greatest Italian statesman, Count Cavour, and the appointment of his successor, Ricasoli and then Ratazzi. France and the other nations now officially recognized, for the first time, 'United Italy.' Garibaldi marched against Rome, to drive out the Pope; but Victor Emmanuel opposed such a move, and sent a body of troops to prevent it. A battle ensued, Garibaldi was wounded, and his troops dispersed.

"In 1866, Italy and Prussia formed an alliance against Austria. In a little more than two weeks the military power of Austria was wiped out, except in and around Italy, where the Austrians defeated the Italians; while on the ocean the Italian fleet was sunk by the Austrian ships. Then Prussia signed a treaty of peace with Austria, leaving Italy in the lurch, but shortly after this Italy and Austria came to terms by which Venetia was ceded to Italy. Then France withdrew her garrison from Rome, where it had been for twenty years, and thus Italy was left without any foreign occupation of any sort. After this came the second attempt of Garibaldi to capture Rome from the Pope; the protest of France, which sent troops to defend the city; the defeat of Garibaldi by the French at Mentana, and the regarrisoning of Rome by France.

"Now came the attempted alliance between France, Italy and Austria against Prussia. Italy agreed on condition that the French troops be withdrawn from Rome. France refused. Then came the war, and when France found she was being defeated in every battle she withdrew her troops from Rome and again asked Italy to become her ally. Italy refused. In September, 1870, the Italian army bombarded and captured Rome, and the next year the king took up his abode there, and Pius IX declared himself 'the prisoner of the Vatican.'

"In a letter addressed to the primate of Poland, June 26, 1861, this pope said:—

"We have been truly shocked at this most crafty device (Bible Societies), by which the very foundations of religion are undermined. We have deliberated upon the measures proper to be adopted by our pontifical authority, in order to remedy and abolish this pestilence, as far as possible,—this defilement of the faith so imminently dangerous to souls. It becomes episcopal duty, that you first of all expose the wickedness of this nefarious scheme. It is evident from experience, that the Holy Scriptures, when circulated in the vulgar tongue, have, through the temerity of men, produced more harm than benefit. Warn the people entrusted to your care that they fall not into the snares prepared for their everlasting ruin.'

"During all these years Pope Pius had been playing the part of a very reactionary pontiff—fulminating against all mod-

ern ideas, attacking free schools, and forbidding the reading of the Bible.

### Immaculate Conception

"Many of the so-called 'Fathers of the Church,' and many 'Saints'—including St. Bernard, St. Thomas Aquinas, St. Catherine as well as the Dominicans and others, had always denied the doctrine of the Immaculate Conception; but on the 8th of December, 1854, Pope Pius IX issued the following decree:

"But the victory of the Virgin Mother of God, at her conception, over the worst enemy of the human race, which victory, divine declaration, venerable traditions, the constant sentiment of the church, the singular unanimity of the bishops and of the faithful, and the remarkable acts and constitutions of the chief pontiffs were now wonderfully illustrating. Pius IX, chief pontiff, assenting to the wishes of the whole church, determined to proclaim with his own supreme and infallible oracle. Therefore on the sixth day before the ides of December (—December 8th) of the year 1854 in the Vatican Basilica, in the presence of a great assembly of the Cardinal Fathers of the Roman church and also of Bishops from remote regions, and with the applause of the whole world, solemnly pronounced and defined: That the doctrine which holds the Blessed Virgin Mary to have been at the first instant of her being conceived, by a singular divine privilege, preserved free from all stain of original sin, was revealed by God and is therefore to be believed firmly and constantly by all the faithful."

### Papal Infallibility

"On Ju'y 18, 1870, Pope Pius, through the Ecumenical Council, declared the dogma of papal infallibility—a dogma which was most strenuously fought in the Council by several of the best-known cardinals and bishops. Referring to this doctrine, a well-known author says:—

"The decree of the Vatican council declaring the supremacy and infallibility of the Pope (see pp. 111-118) is understood by the Pope and the dominant party in the Roman Catholic Church (who are hence called Infallibilists) and by Protestants generally to maintain the pretensions respecting the Pope's prerogatives which were put forth by the Popes of the Middle Ages. Pope Boniface VIII, in the bull *Unam Sanctum* (the Latin words with which it begins,—"one holy Catholic church," etc.), issued November 18, 1302, declared that in Peter's power there are two swords, the spiritual and the temporal; and added: "Assuredly, he who denies that the temporal sword is in the power of Peter, gives ill heed to the word of the Lord, saying, 'Put up again thy sword into the sheath' (Matt. xxvi., 52). Each, therefore, name'y, the spiritual and the material sword, is in the power of the church. But the latter is to be wielded for the church; the former by the church; the former by the hand of the priest, the latter by the hand of kings and soldiers, but at the suggestion and sufferance of the priest.

However, one sword ought to be under the other, and the temporal authority ought to be subject to the spiritual; for when the apostle says, "There is no power but from God: and those that are, are ordained of God" (Rom. xiii, 1), yet they would not have been ordained, unless one sword were under the other, and as if inferior were brought up by the other to the highest exaltation. . . . Whosoever therefore resists this power so ordained by God, resists the ordinance of God (Rom. xiii, 2), unless like Manichaeus he feign that there are two principles: which we judge false and heretical: because, as Moses witnesses, not in the beginnings, but in the beginning God created heaven and earth (Gen: 1, 1). Moreover, we declare, affirm, define, and pronounce it to be altogether necessary to salvation for every human creature to be subject to the Roman pontiff.

"In consonance with this, *Syllabus* of December 8, 1864, marks as an error the following:

"41. An indirect negative power over religious affairs belongs to the civil power even when exercised by an unbelieving ruler; to it therefore belongs not only the right which they call *exequatur*, but also the right of appeal (as they term it) from abuse." "42. In a conflict of laws between the two powers, the civil right prevails."

"March 6, 1873, the Pope taught thus officially in a brief (as given by Prof. J. A. Dorner, D.D., before the Evangelical Alliance in New York: "It is a religious duty, and the will of God, that they [Roman Catholics] should devote themselves necessarily and absolutely to the wishes and monitions of the holy throne [—the Pope speaking from his throne], and that all wisdom for believers consists in absolute obedience and ready, constant dependence upon the throne of St. Peter."

"Here is taught directly, without any equivocation, the dogma that all Roman Catholics owe supreme allegiance to the Pope at Rome. In other words, if the laws of the United States or any other land should rule one way, and the Pope should rule another way, Roman Catholics must obey the Pope and become traitors to the government under which they live.

"Ignorant Roman Catholics deny this, and say the Pope has authority only in things religious, but the truth is, Rome draws no line between civil and religious affairs—all come under the Pope because Rome declares that the question of morality or religion enters into all politics and all other matters.

"In 1874 the Right Hon. W. E. Gladstone wrote the first of his famous articles upon this new dogma, beginning it as follows:—

"Rome has substituted for the proud boast of *semper eadem* (always the same) a policy of violence and change in faith; she has rebrunished and paraded anew every rusty tool she was fondly thought to have disused; no one can become her convert without renouncing his moral and mental freedom, and placing his civil loyalty and duty at the mercy of another; she

has equally repudiated modern thought and ancient history."

"Some of Mr. Gladstone's Romanist friends objected to this statement, and then he issued his famous 'Expostulation,' saying:—

"The head of the Roman church, so supported as undoubtedly to speak with its highest authority, claims from Roman Catholics a plenary obedience to whatever he may desire in relation . . . to faith, . . . morals, and . . . all that concerns the government and discipline of the church: of this, much lies within the domain of the State; to obviate all misapprehension, the Pope demands for himself the right to determine the province of his own rights, and has so defined it in formal documents as to warrant any and every invasion of the civil sphere; this new version of the principles of the papal church inexorably binds its members to the admission of these exorbitant claims, without any refuge or reservation on behalf of their duty to the crown."

"The controversy became world-wide, and Mr. Gladstone's letters upon 'Vaticanism' are matters of history.

"Rome now claims that Mr. Gladstone afterwards retracted his statements. This is false: he simply apologized for certain language which he considered harsher than the occasion required, when other language would have been as effectual. But he never retracted one iota of his indictment against Rome.

### Rome Under Pope Pius

"Under Pope Pius, the City of Rome was the wickedest metropolis on the face of the globe.

"W. J. Stillman, U. S. consul at Rome, 1861 to 1865, thus wrote to the *New York Tribune* (January 9, 1871):—

"Worse than anything that we can conceive was the system of debauchery kept up by the priesthood. It was a proverb among the Romans that, "if one would go to a house of ill-fame he must go by day; at night the priests had all the places"; and another, "that all married women were seduced by the priests." The amours and profligacy of Antonelli (cardinal secretary of state to the Pope) were as well known as those of the late emperor of France, and no one who has lived in Rome long can be unaware that the immorality in that city was greater than any city in Europe except Vienna and Naples, and worse in its type than that of the latter city."

"Pope Pius IX died February 7, 1878.

"A few weeks after the death of Pius, this item appeared in *Harper's Weekly*:—

"Pius IX may be fairly classed among the higher capitalists of Europe. In his desk was found a sealed packet with instructions for delivering it into the hands of his successor. There was also found 400,000 scudi, which is probably disposed of by testament. The total of the Pope's wealth is said to be about 120,000,000 lire (\$23,160,000), which is mostly in the hands of the Rothschilds at Paris."



JAN 55 56-54  
JAS E COOPER 2-2  
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VALLEY STATION KY

# Voice of Freedom

An undenominational, nonsectarian publication devoted to telling the truth, the whole truth, and nothing but the truth, about the threat to our freedom from Catholicism and Communism.

*"Streams of water run down mine eyes,  
Because they observe not thy law." Psalm  
119: 136.*

*"Ye shall know the truth, and the truth  
shall make you free." John 8: 32.*

*"Through thy precepts I get understanding  
Therefore I hate every false way." Psalm  
119: 104.*

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NASHVILLE, TENNESSEE, SEPTEMBER, 1954

\$2.00 A YEAR, IN ADVANCE

## THE BIBLE IS A CATHOLIC BOOK

People differ radically in what they think about the Bible.

Some seem to think it was handed down from Heaven written in English and bound in morocco. Many accept it as the inspired Word of God without knowing why they are justified in doing so. And others say that the Bible is full of contradictions and must be taken "with a grain of salt."

A proper understanding of the Scriptures can exert a tremendous influence for good in your personal life. You should, therefore, know where we get the Bible... what it means... why you can believe its every word.

Nowhere in the Bible text will you find a list of the 73 inspired books of which it is composed. This list was given to the world by the Catholic Church almost three full centuries after the crucifixion of Jesus Christ. Between the time of the Crucifixion and the time that the Scriptures were gathered into a single Book, millions had received and accepted the teachings of Christ... and had died without ever seeing the complete Bible.

Established by Christ Himself and rapidly spread among the nations of the world, the Catholic Church was carrying on Christ's work for the salvation of men some 60 years before the Apostle John wrote his book of the New Testament.



For more than a thousand years afterward, the Scriptures were preserved and circulated by Catholic monks and scholars who laboriously copied the sacred text by hand. And the Bible authorized by the Catholic Church was the first book produced by Gutenberg upon the invention of printing.

Yes, the Bible is truly a Catholic book. They were members of the Catholic Church who, under God's inspiration, wrote the New Testament in its entirety.

It was the Catholic Church which treasured it and gave it to the world in its original and unaltered form. It is the infallible authority of the Catholic Church that always has been the only sure guarantee of its inspiration.

There are obscure and difficult passages in the Bible, some of which may seem confusing. But with the complete revealed truth of God, delivered to her from the beginning, the Catholic Church has faithfully unfolded the meaning of the written Word of God to past generations of mankind—and does so today.

Those who are familiar with the Bible, as well as those who are reading it for the first time, will find many important questions concerning it clearly answered in a free booklet which we shall send you on request. Ask for Pamphlet No. 3-N.

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## Among Ourselves

Our readers will notice that Mr. Robert Dean comes in with his article, "A Catholic Challenges the Editor," again this month. Mr. Dean probably intended this article for the August issue, but it came a little late and we omitted this discussion that month. This article from Mr. Dean was evidently

those who hear them preach in behalf of the VOICE OF FREEDOM.

\* \* \*

During the hot summer months subscriptions and donations have not been coming in in the quantity needed. This is the September issue of our paper, and with the coming of the autumn we hope for renewed interest among our readers. We admit that it has been difficult to concentrate and to read long articles in the extremely hot weather that we have had. Now maybe there will be more interest in reading and in distributing our literature and perhaps the donations and subscriptions will increase. Let each one who reads this paragraph join with us in a prayer that the Lord will raise up supporters for this effort to teach the truth and to preserve our freedoms in the United States.

been sent full-page appeared 154. The ur Bible Then the entirely ese quo-udgment, effective e is not s on the h is not prepared i, North- and he price for us. The pted the the small s limited eets, im-rhaps of editor of this pro-ent back dvertise-ral issue into the no cost. reprinted, ibution to t the ad-

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and what control they exercise over our communications, such as newspapers, radio and television. Still the majority of our people are wholly indifferent to this dictatorial power that is creeping like paralysis over the United States.

The Catholics universally deny that they worship Mary. If they do not worship Mary, they must think it would be unscriptural to worship Mary, and, therefore, they deny the implication with a good deal of emphasis and feeling. Now, a question: If they tell the truth when they say they do not worship Mary and imply that it would be wrong to worship Mary, then, in the name of all that is reasonable, why did they protest against a collection of Scriptures which show and which were intended to show that it is not scriptural to worship Mary? Why would they think that these Scriptures are a condemnation of their practice if they do not worship Mary? This whole page simply shows that people should not worship Mary and the Catholics should rejoice to have that point taught if they do not worship Mary and if they think that none of us should worship Mary. Surely, however, any sensible reader will know that they do worship Mary and that they recognize this as a condemnation of their practice and, no doubt, they will call it a "malicious", "vile" attack upon the "only true Church."

THE VOICE OF FREEDOM may carry this whole page in the October issue of our paper. A circular letter, which came with the reprint, gives permission to all and sundry to publish and distribute this page. The editor, however, is going to write to Mr. Ivanov and secure his personal permission to use this paper.

\* \* \*

The Roman Catholics repeatedly have charged that the VOICE OF FREEDOM says very little against Communism. We have, however, announced as our policy opposition to Communism and our effort to warn the people against the threat to our freedom that comes from Communism. We have done this, even at the expense of being criticized, for some of our readers have not appreciated our statements endorsing investigating committees that are intended to expose traitors and subversive persons in government employ. Some have not appreciated our criticism of the compromise that the United States government made with Communists after World War II. We believe that the Allied Nations mistreated China, Czechoslovakia, Yugoslavia and even Germany and Japan by allowing the Communists to take over some of these countries, to occupy other countries and share in the reparations among the defeated nations. We do not believe that the United Nations assembly has been as firm and fearless as that organization ought to have been in dealing with Communism and in punishing Communists for their aggression. We think that the Indo-China settlement in Geneva was a most unfortunate and tragic thing. We think that this was a complete sell-out and that hundreds of thousands of



innocent people were forced to come under the control of the Communists by this Geneva decision. We have even expressed our sympathy for the more than 200,000 Catholics who were compelled to pass under the Red flag and under the Iron Heel of a Communist regime.

In criticizing our government, some people take it that we are against the Democrats and have joined the Republicans or that we are for McCarthy and, therefore, are partisan on political issues. The Catholics do not know of these criticisms that come to us, and they think, therefore, that we are not taking any stand against Communism. The VOICE OF FREEDOM is not a political paper; neither is it a denominational paper. Its contention on any point is for what it believes to be the truth, which should belong to all parties and to all persons. It stands for all the freedoms that are guaranteed to us by the Constitution of the United States. Believing in the principle of freedom of speech and freedom of press, we dare to say what we please to say on any question, whether it is political, religious, social, philosophic or just plain foolish. People who cannot appreciate that type of freedom and that type of independent thinking and speaking will probably not enjoy the VOICE OF FREEDOM. This freedom, however, we will maintain with our life's blood.

It is true that the Catholic Church is both a political and religious organization, and since the editor of the VOICE OF FREEDOM has been a preacher and a controversialist for so many years, he gives attention to the religious errors and the unscriptural teaching of the Roman Church, as well as to its un-American inculcation. This may account to some extent for the fact that more space is given to Catholicism than is given to Communism. Politicians are fighting Communism; no politician would dare fight the threat to our freedom that comes from Catholicism.

### "Quotable Quotes"

LUTHER W. MARTIN, Rolla, Mo.

In the edition of March, 1837, *The Christian Preacher*, on pages 71-72, is presented the following treatise entitled, "POPISH RELICS". We copy it in full.

"The following catalogue contains some of the 'wonders', which are now exhibited for worship to the Idolators at Rome, in Spain, and other places.

"A small quantity of flax which the Virgin Mary had for spinning.

"A bundle of hay which the three wise men of the east had for their cattle, and left behind them at Bethlehem.

"A piece of Lazarus' garment.

"A piece of Linen cloth worn by the Virgin Mary.

"A hair of St. Jerome's mustachios.

"Part of Judas' bowels which gush'd out as he burst asunder.

"The scissors with which Delilah cut off Sampson's hair.

"A piece of the apron which the butcher

wore when he killed the calf upon the return of the prodigal son.

"One of the smooth stones which David put into his bag when he went to encounter the giant Goliath.

"A branch of the tree on which Absalom hung by the hair.

"They assert in one church, that some of their relics have been stolen—among the lost ones was 'a quill of the angel Gabriel's wing.'

"Some blossoms of Aaron's rod.

"St. Anthony's mill-stone. An arm of St. Simeon.

"Image of the Virgin drawn by St. Luke, the features visible.

"The head of Dennis, which he carried two miles under his arm after it was cut off.

"A piece of the rope with which Judas hanged himself.

"Large parcels of the blessed Virgin's hair.

"These are a few of the relics which the Council of Trent, guided by the papal infallibility, have declared are worthy to be 'adored'.

"The cradle in which the Saviour was laid.

"The heads of Peter and Paul encased in silver busts, set with jewels. A piece of Peter's fishing net.

"A finger and arm of Ann, the mother of the Virgin Mary.

"A robe of Christ sprinkled with his blood.

"Some drops of his blood in a phial.

"Some drops of the water which flowed from the wound in his side.

"Some of Joseph's breath which an angel enclosed in a phial as he was hewing wood violently. A piece of the cross.

"All the nails used in the crucifixion.

"A piece of stone of the sepulchre on which the angel sat.

"Two pieces of the wood of the real ark of the covenant.

"A phial of Mary's tears. A hair of Christ's beard.

"Several pieces of his cross. Thirteen thorns of his crown.

"Some pieces of the column to which he was bound and the manger in which he was born.

"Three or four pieces of the habit which adorned the body of the Virgin Mary.

"A piece of the handkerchief with which she wiped her tears at the foot of the cross.

"A thigh bone of the glorious martyr, Lawrence.

"The lantern of Judas, a little scorched.

"Joseph's axe, saw and hammer—for he was a carpenter.

"A piece of the Virgin's veil, as good as new.

"The staff delivered by our Lord to Patrick, by which he drove all the toads and snakes out of Ireland.

"Twelve combs of the apostle. The tail of Balaam's ass.

"The most melancholy part of the affair is this—that the Papists believe, that all those impostures are genuine, and honor

them accordingly. That must be a most edifying sight. A priest in a magnificent Mass-house holding up a donkey's tail before some thousands of people, and they all on their knees crossing themselves with "the mark of the beast," and praying, they pretend, to the tail of Balaam's Ass!"

(NOTE: Although the foregoing treatise is about 117 years old, and in this modern age we would not expect the gullible to 'swallow' such exhibits as TRUE. . . . I wonder, how many of the PRESENT-DAY Romish claims, doctrines, and dogmas, are equally as false? L. W. M.)

"And they shall turn away their ears from the truth, and shall be turned unto fables." II Tim. 4: 4.

### A Catholic Challenges the Editor

BY ROBERT DEAN

I am sure that the Editor does not mind if I should brush aside his latest remarks temporarily in order to present another argument. The issues discussed thus far have been considered rather fully. The jury of readers will have made their decisions, and there is little more that can be added.

Only one point would I like to cover briefly: The Editor said I was perhaps violating the recent pronouncement of the Pope who said that only the Bishops may teach Catholic doctrine. I have not read the Pope's pronouncement, but I already realize that the Bishop is the authority in Catholic doctrine and its promulgation, next to the Pope. The purpose of speech is for the communication of truth, and if I should decide to communicate the truths of the Catholic Church, I am sure that I violate no rules. However, I do not set myself up as an authority, for I know that authority belongs to the teaching Church. When the Editor presumes to interpret the Pope's decrees, it is like one who steals up over the door of the sheepfold and listens to the shepherds voice. The Editor must remember that the sheep hear his voice and understand the Pope, and if the Editor were of the fold, he, too, might understand.

Now the discussion turns to prophecy. Prophecies are a strange thing. Whether a prophecy comes from the Bible, from Nostradamus, or from some local seer, there is always someone who can point out its fulfilment in some form or other. The Jews will not admit that the Old Testament prophecies are fulfilled in Christianity, yet they can be shown some very convincing evidence.

Now when I take up the matter of prophecy, I realize that the argument may fall upon deaf ears, for one reads his own interpretation into both the prophecy and the fulfilment. There is the effort to distort the prophecy to agree with the fact, or to distort the fact to agree with the prophecy. In either case, the end result must support the tenets of the religion which is interpreting the prophecy.

However, this argument will be worthwhile if it awakens in any of the readers

the realization that *only the Catholic Church* has fulfilled these prophecies to the letter, and that any other interpretation would involve a fantastic stretch of the imagination, or a very obtuse rationalization. The argument will be cumulative, and when all the points are added up, they should be somewhat convincing.

The readers all know that Catholics believe that Jesus Christ is truly present in the tabernacle of a Catholic Church, so read this prophecy of Ezekiel:

"And I will make a covenant of peace with them: it shall be an everlasting covenant with them. And I will establish them and will multiply them and will set my sanctuary in the midst of them for ever. And my tabernacle shall be with them: and I will be their God, and they shall be my people. And the nations shall know that I am the Lord, the sanctifier of Israel when my sanctuary shall be in the midst of them for ever". (Ezek. 37: 26-27.)

The readers further know that we are all members of a royal priesthood as revealed to us in the New Testament. We offer our own personal sufferings, or trials, to God because we are members of the mystical body of Christ. But this is not an external sign by which the true church can be recognized, and neither is it a fulfilment of the prophecy of Jeremias when he says:

"For thus saith the Lord: There shall not be cut off from David a man to sit upon the throne of the house of Israel. Neither shall there be cut off the priests and Levites a man before my face to offer holocausts and to burn sacrifices and to kill victims continually". (Jer. 33-17 and 18)

Note that the priesthood will not be cut off. Note the words "offer holocausts and to burn sacrifices and to kill victims continually". This indicates a real sacrifice of something other than the one who is doing the sacrificing. It is the sacrifice which entails the death of the victims continually. And we find out more about this priesthood from Malachias 3-2, 3 where he says:

"And who shall be able to think of the day of his coming? And who shall stand to see him? For he is like a refining fire and like the fuller's herb. And he shall sit refining and cleansing the silver, and he shall purify the sons of Levi and shall refine them as gold and as silver: and they shall offer sacrifices to the Lord in justice".

This passage certainly does not indicate that the priesthood is going to be done away with. He is purifying the priesthood—the sons of Levi. And there is more about the new sacrifice to be offered in Malachias 1-11:

"From the rising of the sun even to the going down, my name is great among the Gentiles: and in every place there is sacrifice and there is offered to my name a clean oblation. For my name is great among the Gentiles, saith the Lord of hosts."

In the passage that follows, we find God's promise of protection. It is hard to understand how anyone can read the following passage and maintain the position that

the Church established by Christ went astray and was not recovered until a little over a hundred years ago.

"And they shall be my people, and I will be their God. And I will give them one heart and one way, that they may fear me all days: and that it may be well with them and with their children after them. And I will make an everlasting covenant with them and will not cease to do them good: and I will give my fear in their heart, that they may not revolt from me." (Jer. 32-38 to 40)

Now comes the part about the Good Shepherd:

"Thus saith the Lord God: Behold I myself come upon the shepherds. I will require my flock at their hand and I will cause them to cease from feeding the flock any more: neither shall the shepherds feed themselves any more. And I will deliver my flock from their mouth and it shall no more be meat for them. For thus saith the Lord God: Behold I myself will seek my sheep and will visit them." (Ezech. 34-10, 11)

Here it looks like he is going to take power from the Jews, and they not only can no longer give spiritual instruction (feeding) to others, but the spiritual instruction will be of no value to themselves either. Now, in the following passage, he gives a clue as to how this new regime will be set up. It prophecies a mark of the church organization.

"Thus saith the Lord: Behold I will bring back that captivity of the pavilions of Jacob and will have pity on his houses, and the city shall be built in her high place, and the temple shall be founded according to the order thereof. And out of them shall come forth praise and the voice of them that play; and I will multiply them, and they shall not be made few: and I will glorify them, and they shall not be lessened. And their children shall be as from the beginning and their assembly shall be permanent before me: and I will visit against all that afflict them. And their leader shall be of themselves: and their prince shall come forth from the midst of them. And I will bring him near, and he shall come to me: for who is this that setteth his heart to approach to me, saith the Lord? And you shall be my people: and I will be your God" (Jer. 30-18 to 22)

Note that the assembly is to be permanent, members to be multiplied, and the leader is to be of *themselves*. Here is more about the leader:

"I will save my flock and it shall be no more a spoil, and I will judge between cattle and cattle. And I will set up one shepherd over them: and he shall feed them, even my servant David. He shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David, the prince in the midst of them. I the Lord have spoken it". (Ezech. 34-22, 23, 24).

A further statement in support of the adherence of the Catholic Church to the new religion prophecied is the following:

"And my servant David shall be king

over them: and they shall have one shepherd. They shall walk in my judgments and shall keep my commandments and shall do them". (Ezech. 37-24)

As further evidence that the Church was to be a teaching church and not a bible-reading church as well as evidence that its teachings would be preserved by the Lord is indicated in the following passage:

"This is my covenant with them, saith the Lord: My spirit that is in thee and my words that I have put in thy mouth shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever." (Isaias 59-21)

The next quotation certainly indicates that Apostles (strangers) and their successors (sons of strangers) were to be the teachers in the Church:

"And strangers shall stand and shall feed your flocks: and the sons of strangers shall be your husbandmen and the dressers of your vines. But you shall be called the priests of the Lord; to you it shall be said: Ye ministers of our God. You shall eat the riches of the Gentiles and you shall pride yourselves in their glory." (Isaias 61-4, 5, 6)

A Roman Catholic Bishop, or even a priest, certainly stands out in a crowd because of his dress. It reminds me of the following:

"And they shall know their seed among the Gentiles and their offspring in the midst of peoples. All that shall see them shall know them, that these are the seed which the Lord hath blessed. I will greatly rejoice in the Lord and my soul shall be joyful in my God. For he hath clothed me with the garments of salvation and with the robe of justice he hath covered me: as a bridegroom decked with a crown and as a bride adorned with her jewels." (Isaias 61-9-10)

A further prophecy—one from the New Testament—is where the Blessed Virgin says "henceforth all generations shall call me blessed". The whole world knows that the Catholics call her "blessed", but the Editor would have to be cornered and probably have his arm twisted before he would say it. At least it does not flow from him as a common appellation for the Mother of Christ.

In closing, I would like to write about the Mother of God. The Editor asked me some time ago to show that Mary is the "Mother of God". He admits that she is the "Mother of the Son of God" because these words are found in the Bible. Now I don't know where the Editor stands as to whether or not Jesus is God. I assume he believes that the Father, Son and Holy Spirit are each God and collectively God. They are different in that they are different personalities, but the same in that their nature is One—God. Now this may seem like splitting hairs, but the Catholic would rather split hairs than split the truth.

I have never read any "proofs" that I can present, but it seems like simple reasoning to me. When one is a mother, she is the producer of the body of the child,



and God produces the soul. The mother obviously cannot produce the soul because it is a spirit. Yet a mother is said to be a mother of something of which she is not the cause; namely, the soul of her son. Since she is the mother of the child even though she is not the cause of his life principle, it is not material to the argument whether the soul is in existence ten minutes before birth, five months before, or even years before—for she is not producing the soul, absolutely. Therefore, if God is the life principle of the Son of Mary, she is merely the one in whom is united the body and soul. It makes no difference whether the life principle is eternal or not. She does not produce God. She produces that of which God is the life principle through the Person of the Son. There are not two life principles in God because He is supremely One and there is no division in God. Therefore, one cannot call Mary the mother of the Son of God without also calling her the Mother of God. To call her the Mother of the Son of God is to further qualify the title "Mother of God" in order to show which of the divine personalities is in the human nature of Jesus.

The argument is short, but I believe it is adequate. Now let the Editor answer.

## A Reply to "A Catholic Challenges the Editor"

### Introduction

The fourth paper by Mr. Robert Dean in defense of the claims of the Roman Catholic Church will be found in this issue of the *VOICE OF FREEDOM*. The paper is well written and the prophecies upon which Mr. Dean relies to prove these claims are given in good order, and we are ready to give them respectful attention. We could have written a reply without even opening a Bible or any other book, which, we believe, would be a complete refutation of the argument submitted by Mr. Dean. However, out of respect to his views, which we know are sincere, and to his effort to bring prophecies to our attention which he thinks sustain his views, we have read the prophecies anew and have read some of them in more than one translation. The translations make little, if any, difference in the interpretation of the prophecies. The wording used by Mr. Dean is accepted in this reply because our reply would be the same even if some of the words were changed to read as the passages read in the King James Version or the American Standard Revised Version or in Moffatt's translation or in the Smith-Goodspeed Bible. All of these Bibles are in the possession of the editor, and if time would permit, the editor would be glad to read the passages cited by Mr. Dean in all of these different versions. With this Introduction we are ready to come to a review of the paper.

### When the Editor Presumes to Interpret the Pope's Decrees

Mr. Dean refers to the editor's statement

that the Pope has recently declared that no one has a right to teach Catholic doctrine except the Bishops. Mr. Dean thinks that when we make this statement we accuse him of violating the rules of his Church. We did not accuse him of violating the rules of his Church in spreading Catholic propaganda; we only said that he had no authority to speak for the Catholic Church. He can spread Catholic propaganda and the more, the better the Catholic Church will like it; but if he says anything that might bring a criticism upon the Church itself, the Church can answer the criticism by saying that Mr. Dean had no authority to make such a declaration. Now why should Robert Dean accuse us of charging him with violating the rules when he admits frankly, "I do not set myself up as an authority, for I know that authority belongs to the *teaching Church*"? This is all the editor said concerning Mr. Dean and since he admits it frankly, why should there be any parleying over this point?

Yet right here our good friend Mr. Dean gives us positive proof of the psychology of the Catholics; their attitude toward non-Catholic arguments and contentions and their complete docility and submission to authority. Also he shows the blasphemous presumption of the Pope himself, as well as the blasphemous ascription of power and authority to the Pope on the part of the Catholics. The psychology is betrayed in his thought that the editor and all others are unable to understand the pronouncements of the Pope and the doctrines of the Church; that we are presumptuous when we even read declarations of the Pope and attempt to repeat what he says. He speaks of the editor's "*presuming to interpret*" the Pope even after he has already admitted that the authority belongs to the Pope and that Catholics are not permitted to teach with authority or even to interpret the Bible, the traditions or the declarations of men in authority!! He, with a figure of speech akin to something that is said in the New Testament about climbing up another way, represents the editor as stealing up and peering through the transom or listening above the door to the voice of the *Shepherd*. This is because the editor quoted verbatim what the Pope said to the Bishops. Thus, it is clear that Mr. Dean makes the Pope the *Shepherd*. If anyone doubts this, then let that one read this sentence: "The editor must remember that the sheep hear the voice and understand the Pope, and if the editor were of the fold, he, too, might understand." There can be no doubt here that he practically quotes the language of the Lord Jesus Christ concerning Himself and applies it to the Pope. Christ tells us that He is the Good Shepherd and that the sheep hear His voice, but Mr. Dean makes the Pope the Shepherd and if we do not hear the voice of the Pope, we are not of the fold! Even the apostle Peter, from whom the Pope claims to get his authority and who once was himself a Pope (?), according to Catholic claim, did not consider himself the Shepherd. He said that he was a "fel-

low elder" or "fellow presbyter", which might be translated "fellow bishop", but this indicates that he had no authority above other elders or bishops, and then in addition he speaks of the Lord Jesus Christ as the "Shepherd and Bishop of our souls" (1 Pet. 2: 25). Again, after having talked to his fellow elders about how they should behave and strictly saying that they should not "lord it over the charge allotted" to them, he says, "And when the Chief Shepherd shall be manifested, ye shall receive the crown of glory that fadeth not away" (1 Pet. 5: 4). So, according to the New Testament, our Lord Jesus Christ is the Chief Shepherd, the Bishop of our souls, the Head of the church. But if there is ever any doubt in anyone's mind that the Catholics make the Pope the Shepherd, the Bishop, the Head of the Church and give him authority equal to Christ, insomuch that if we do not hear his voice, we are not of the fold, this one paragraph from Mr. Robert Dean should remove such doubts forever.

It would be hard to find any people on earth obsessed with any religious views or superstitions that are more pitiable than Roman Catholics. One who is not a Catholic cannot teach them or even reason with them, for they are completely bound by their inbred doctrines that no one can teach but the Pope and the Bishops, that no one can understand either the Bible or the pronouncements of the Pope unless he first recognize the Pope as another God, the viceroy of Jesus Christ and as the Chief Shepherd. The Catholics recognize the Pope in this way; therefore, to doubt or deny or question anything the Pope says would be equal to a renunciation of the faith in Christ. Even to exercise their intellectual faculties in analyzing, weighing or questioning anything that the Pope says will, with them, be equal to atheism. The Catholics should have our pity!

### About the Prophecies

The only argument that Mr. Dean makes in this fourth paper is based on quotations from Old Testament prophets. He admits that these prophecies are not accepted by the Jews as pointing to Christianity, and he also suspects that his interpretation and application of these prophecies will fall upon deaf ears. And if we do not accept the conclusions he draws from the prophecies quoted, he will think that we are rejecting the prophecies. Let us, therefore, state emphatically that *we do not reject the prophecies of the Old Testament scriptures at all* and we know that our Lord Jesus Christ was the theme of most of the prophecies and that He Himself claimed that all is written in the law of Moses, in the prophets and in the psalms concerning Him must have fulfillment (Luke 24: 44.) We know, too, that He challenges the Jews to search the scriptures because they testify of Christ (John 5: 39). He told them that if they had believed Moses, they would have believed Him for Moses wrote of Him. Peter and Paul and Philip and Apollos all confuted

the Jews, proving from the scriptures that Jesus was the Christ. The details of the prophecies concerning Christ—the place of His birth, the manner of His life, the place of His death, the manner of His death, the incidents taking place in His trials and around His cross, in the tomb and in His victorious resurrection—all are foretold in the Old Testament scriptures and were fulfilled in the life, death, burial and resurrection of Christ, and we have the Holy Spirit making application of these Old Testament predictions, testifying to us that they had been fulfilled. Citations upon this point are not necessary at this time.

It is a far cry, however, from the claim made by the apostles and other New Testament teachers concerning the prophecies and the claim that is made by our good friend Mr. Robert Dean concerning the prophecies. He does not cite prophecies referring to Christ and finding fulfillment in the life, death, burial and resurrection of our Lord. He cites prophecies which he thinks refer to the priests, to the Catholic Church, to the Bishops and to the Pope or to the whole organization of the Roman Church. He quotes from Isaiah, Jeremiah, Ezekiel and Malachi. He gives more than one quotation from some of these prophets. But that we may see exactly what he intends to prove by these quotations, let us read with attention this sentence:

*"However, this argument will be worthwhile if it awakens in any of the readers the realization that ONLY THE CATHOLIC CHURCH has fulfilled these prophecies to the letter, and that any other interpretation would involve a fantastic stretch of the imagination, or a very obtuse rationalization."*

Here we have a declaration of what these prophecies mean and what they foretold, and we are told that any other interpretation would require a "fantastic stretch of the imagination" or an "obtuse rationalization". So anyone who attempt to explain or interpret these prophecies, who does not accept the idea that they foretold and prepictured the Roman Catholic organization, is obtuse and has a fantastic imagination and he is engaging in trying to turn that which is rational into something that is irrational. By this characterization of anyone who attempts to reply to Mr. Dean, we are already set aside as being not qualified to offer any reply to the claim made. If this is not prejudicial pleading, then it would be difficult to find an example of such pleading anywhere in the world.

Despite, however, this attempt to forestall any reply, we will have to disappoint our friend Mr. Dean by showing up his fantastic and absurd claims concerning these prophecies. Let it be noted that he says the Catholic Church fulfills these prophecies "to the letter", which means that they are literally, *with the literal and usual meaning of the words applied in each case*, fulfilled. Further, that he takes the words in their literal non-symbolic meaning is seen in the fact that he refers to

the priests' or the Bishops' dress as a fulfillment of what is said in the prophecies concerning the people of God being clothed with the garments of salvation!! Now, with the understanding that the words are to be taken with their literal significance—the passages are not figurative but are fulfilled "to the letter" in the Roman Catholic Church—let us carefully read some of these citations.

#### "Fulfilled to the Letter"

Anyone who reads these prophecies, starting with Ezekiel 37:26-27, will find words that cannot have a literal meaning and still refer to the Roman Catholic Church. This first citation says that what is predicted here will prove that God is "the sanctifier of Israel when my sanctuary is in the midst of them." Now how can this be fulfilled "to the letter" if *Israel* does not mean *Israel*? And if it means *Israel*, then it does not mean any nation except those who descended from Jacob. If you give the word *Israel* a figurative meaning, then you are not fulfilling the prophecy "to the letter."

Notice the next prophecy, which is Jeremiah 33:17-18, and here we have a complete refutation of Mr. Dean's claim and a complete blasting of his application of these prophecies to the Roman Catholic Church today. He quotes this prophecy to prove that priests will continue to exist and to offer sacrifice to God. He thinks this foretells the Roman Catholic priest, who alone can offer sacrifice that the layman or the average Christian could not offer, but this quotation from Jeremiah says that these priests will be "*Levites*." Furthermore, it says that they will "*kill victims continually*." Now, don't forget the Catholic Church fulfills this "to the letter" and Mr. Dean quotes and comments upon it by saying that these priests will continue to offer burnt offerings and sacrifices and kill victims continually. Now, are the Roman Catholic priests Levites? If not, then you use this word in a symbolic sense. Do the Catholic priests kill victims in their sanctuaries? They profess to offer the Lord Jesus Christ, to drink His blood and eat His flesh in the Mass. Will Mr. Dean and the Catholics claim that the priests kill the Lord Jesus Christ when they do this? If not, we ask again, "What victims do they kill?" If they do kill Christ, they not only contradict Paul's statement that Christ was offered once for all, but also his statement that Christ does not have to die often. Now, does Mr. Dean really think that the Catholic Church kills victims, that its priests are Levites, that, therefore, this prophecy is to be taken in a literal sense as referring to a spiritual order and to spiritual sacrifices?

It must be noticed further that these prophecies, in looking forward to blessings that were then to be bestowed upon the children of Israel, not only refer to the fact that they will have one Shepherd and that they shall have priests, but they foretell that they shall have a king and they shall have a prince (Ezek. 34, also 37.)

These prophecies foretell that David will be their prince and their king. Now, does Mr. Dean want us to take the word "David" in a literal sense and think this will be fulfilled "to the letter" or does he want us to take "David" in the symbolic sense and think that this refers to Christ? Furthermore, does he want us to take the word "prince" and the word "king" in the literal sense or does he take these words to be symbolic? Or does he think the Pope is David, the Pope is the prince, the Pope is the king? Really, does not Mr. Dean think that it would take a "fantastic stretch of the imagination" to see anything in these prophecies except some blessings promised to Israel with, perhaps, now and then a foreview of a spiritual application of the prophecies where these words would have only symbolic meaning?

Notwithstanding Mr. Dean's claim to take these prophecies literally and that they are fulfilled "to the letter," he evidently spiritualizes some of them and takes some of the words to be symbolic. This is clearly seen in his comment upon Isaiah's statement that "strangers would feed the flock". He makes the word "strangers" mean the apostles, and the "sons of the strangers" to mean the successors of the apostles. Pray, what man could not make these prophecies refer to anything he might imagine by such a method? Clearly, the word "stranger" is literal here, and it refers, as always when Jews were writing and speaking, to others than Jews, namely, to Gentiles. But we could just as easily make the word "stranger" refer to Joseph Smith or to Stalin or to Hitler as Mr. Dean can make it refer to the Pope and the priests of today as successors of the apostles. Have we read somewhere about a "fantastic stretch of the imagination?"

#### The Test of a Prophet

All of the prophets from which Mr. Dean quoted were living under the law of Moses and were subject to the rule that had been laid down by God for a test of the prophet. False prophets came before the people in Old Testament times, just as they have done in all ages of the world. Even now we are told to "try the spirits because many false prophets are gone out" (1 John 4:1-2). We have the word of God by which to test false teachers and false teaching today. In the Old Testament when prophets came making predictions for future fulfillment, the Lord told the people to submit them to this test:

"But the prophet, that shall speak a word presumptuously in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, that same prophet shall die. And if thou say in thy heart, How shall we know the word which Jehovah hath not spoken? when a prophet speaketh in the name of Jehovah, if the thing follow not, nor come to pass, that is the thing which Jehovah hath not spoken: the prophet hath spoken it presumptuously, thou shalt not be afraid of him." (Deut. 18:20-22.)



According to this rule, if the prophets, Isaiah, Jeremiah and Ezekiel foretold the type of organization for the Lord's church that the Roman Catholics now have, we would expect to find these prophecies fulfilled when the Lord established His church and set it in order through the preaching of the apostles. In other words, if the church foreseen and foretold in the Old Testament is set up and established in the New Testament, then we will find all the predictions concerning it fulfilled in the New Testament description of it. Since, therefore, we cannot find any such an organization existing in the time of Christ and the apostles or for several hundred years after these inspired men had gone from the earth, then we must conclude that the prophecies did not foretell such an organization. If they did, as Mr. Dean contends, describe the priests, the sanctuary, the sacrifices, the Pope, etc., then the prophecies were not fulfilled in the divine order or by the sanction of the Holy Spirit and, therefore, these prophets, Isaiah, Jeremiah, Ezekiel and Malachi, should be stoned to death; they uttered false prophecies.

From this consideration it must be clear to all our readers that Mr. Dean begins at the wrong end of the line or that he reverses the telescope. He should first prove that the New Testament church had a Pope, had Cardinals, Bishops, Priests and sacrifices that had to be killed and offered continually, and then go back and show that the Old Testament foresaw and pictured this organization and these services to us. It is also apparent to all that Mr. Dean cannot find his Pope, his Cardinals and Bishops and Priests, his ceremonies and sacrifices, his feasts and his fasts in the New Testament. But the Roman Church has all these things now, and in an effort to justify these inventions and doctrines of men he goes back to the highly symbolic prophecies of the Old Testament scripture and interprets them as being fulfilled in the Roman Church. Does any reader think that God's prophets of the Old Testament period foretold the type of church that would be established by the Lord Jesus Christ and that the Lord failed to fulfill the prophecies, the apostles also failed to understand, apply and fulfill these prophecies, the Holy Spirit neglected to attend to this matter, and that the whole thing went by default until several hundred years after Christianity was a living force in the world and then *uninspired men, for political purposes*, formed the organization that the Old Testament prophets foretold and foresaw?

#### The New Testament Order is Quite Different

Our friend Mr. Dean, in applying the prophecies of the Old Testament, finds a statement that the priests will not be cut off. He also finds that some of their sacrifices and services were to continue, and he shows that the words "everlasting" and "forever" are applied to some of these sacrifices and services. He concludes,

therefore, that the Old Testament order of priests is brought into the New Testament and that we should have those priests and those sacrifices now. The contention based upon such words as "everlasting" and "forever" may be impressive to persons who are not acquainted with Bible language. However, to make them mean what they might mean to an uninformed person would make a clear contradiction between these Old Testament prophecies and New Testament teaching, for we shall see that the New Testament clearly and unmistakably shows that the law has been abolished, that we have a new type of sanctuary, new order of priests, new sacrifice, new law by which priests are inducted into the office and by which they serve. The words "everlasting" and "forever" are explained by the frequent addition of the phrase "throughout your generations," and these words are applied to circumcision, to the Passover and to many other things that belong to the Jews and to the Jews only and that were not enjoined upon Christians, who "serve the Lord in the spirit and have no confidence in the flesh" (Phil. 3:3.)

Anyone who has any knowledge of the New Testament knows that "God, Who spoke to the fathers in time past through the prophets, has spoken unto us in these last days through His Son" (Heb. 1:1), that "the law came by Moses and grace and truth came through the Lord Jesus Christ" (John 1:17); "we are not under law, but under grace" (Rom. 6:14); that "Christ is the Mediator of a new covenant" (Heb. 9:15; 12:23; also, 1 Tim. 2:5). Christ is our High Priest and He is not of the order of Aaron, but the order of Melchizedek (Hebrews, chapters 2, 4, 6, 7 and 8). He serves not in the tabernacle built by Moses nor the temple built by Solomon, but in a tabernacle which the Lord pitched and not man (Heb. 9:11-12; also, chapter 10). Christ did not belong to the tribe of Levi, but to the tribe of Judah. While He was on earth, He could not be a priest (Heb. 8:4), and if the old law were in existence now, He could not be our High Priest even now. But the Holy Spirit emphatically says:

"Now if there was perfection through the Levitical priesthood (for under it hath the people received the law), what further need was there that another priest should arise after the order of Melchizedek, and not be reckoned after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law." (Heb. 7:11-12.)

In the 9th and 10th chapters of this book of Hebrews we are clearly told that while the first temple is standing and the first priesthood serving and the sacrifices of the law being offered, the way which is called the new and living way had not been established and access to God in the most holy place was not made possible or opened up for all (Heb. 9:8; 10-20.)

The priests under the law were made priests by carnal commandment, but our

Lord Jesus Christ was made a priest by an oath (Heb. 7:28). The services of those priests consisted in meats, drinks and divers washings, etc. Our service today is quite different. All Christians are priests and they offer spiritual sacrifices to the Lord, not sacrifices that are "killed" and not blood from animals; the blood of our covenant is the blood of our Lord. He is our sacrifice offered once for all (Rom. 12:1-2; Phil. 3:3; 1 Pet. 2:5, also verse 9; Rev. 5:7-10). That we have been delivered from the law and are no longer to observe the ceremonies of the law may not only be seen from the book of Hebrews, but also from all of Paul's epistles. Two quotations here are given:

"Howbeit at that time, not knowing God, ye were in bondage to them that by nature are no gods; but now that ye have come to know God, or rather to be known by God, how turn ye back again to the weak and beggarly rudiments, whereunto ye desire to be in bondage over again? Ye observe days, and months, and seasons, and years. I am afraid of you, lest by any means I have bestowed labor upon you in vain" (Gal. 4:8-11).

"Let no man therefore judge you in meat, or in drink, or in respect of a feast day or a new moon or a sabbath day: which are a shadow of the things to come: but the body is Christ's" (Col. 2:16-17).

If anyone thinks that the Catholic Church as it exists today is pictured in the New Testament, *he may not be too far wrong after all*. It is pictured there, however, in the things condemned by the New Testament, for upon close examination we will find that the very errors condemned and the very ceremonies practiced by the Catholic Church are identical. Paul condemned the Galatians for observing days. How would this apply to Ash Wednesday, Good Friday, Easter, Christmas Day, All Saints Day, Saint Bartholomew Day, etc., etc.? Then Paul brings in months, seasons and years. How much of a "stretch of imagination" would it take to find Lent and Marian Year in this description? Then the apostle speaks of meats and drinks and feast days, etc. How much trouble would it be to apply this to no meat on Friday, the Mardi Gras and to numerous other things that could be found in the Catholic calendar and in Roman Catholic practice?

Our friend Mr. Dean could much more easily find the Roman Catholic Church portrayed in the things denounced and condemned in the New Testament scripture than he can find it predicted in Old Testament prophecies!

#### About Mary, the Mother of Our Lord Jesus Christ

Mr. Dean closes his fourth paper with an argument and an accusation concerning Mary. He thinks that the editor of this paper would have to be tortured into calling Mary blessed, but this editor accepts what Mary said and thinks of her as blessed in the sense in which she predicted that all generations would think of her

in such manner. The torturing comes when Mr. Dean attempts to deal with this text. He tortures the word of God every time he touches it. His quotation is from the song composed by Mary, which is called the "Magnificat" and is found in Luke 1:46 through 55. Here Mary sings of the honor that had been done her by God in looking upon her "low estate," and although she was a servant, a handmaid, she had been exalted to the position of mother of our Lord. Referring to the honor thus bestowed upon her by our God, she said that all generations should call her blessed. All men will see that God honored her in allowing her the privilege of being the mother of our Savior. This text would have to read in a very different way if it carried the meaning which the Catholics want to put upon it. They do not think that we should consider Mary honored by this motherhood, but they consider that she has been placed in a position as our Mediatrix and that all generations should look to her for benefits and blessings. According to the Roman Catholic teaching, this should read, "Henceforth all generations shall call me the Mother of God, the Queen of Heaven, the Mediatrix between God and men, and shall look to me for grace and salvation." Instead of all generations calling her blessed, she should have said that all generations would call upon her for blessings!! If any reader thinks that this is not true, he should read what is said concerning Mary by "Saint Liguori." Write to the Voice of Freedom for the tract called "Darkness or Light" and read what "Saint Liguori" says about Mary. It was a Hebrew custom to celebrate any victory or occasion of honor with a psalm. Thus, in the 5th chapter of Judges we read a psalm composed by Deborah, and in the 24th verse of that chapter Deborah said, "Blessed is Jael above women." Now this blessed ascription to Jael came because she had murdered Sisera. Nevertheless, here is our word "blessed," and it indicates that Jael should have honor above *all* women. This would even include Mary. Looking again for the word "blessed," we find that Malachi says that all nations should call the land of the Jews blessed:

"And all nations shall call you blessed; for ye shall be a delightful land, saith Jehovah of hosts" (Mal. 3:12.)

Is the land of Canaan called blessed today by all nations of the world? Has it been blessed during all the times that the Moslems have owned and controlled it?

Mr. Dean enters into a discussion of the expression "Mother of God" as applied to Mary. Back in the 5th century when this term first began to be used, Nestorius, Patriarch of Constantinople, objected to it as blasphemous. However, this man got excommunicated for his scruples on this point. It is very true that our Lord Jesus Christ is sometimes called God. However, the Roman Catholic Church strictly teaches Trinitarianism, and it believes, therefore, that three Personages compose the God-

head. These three, of course, are God, Christ and the Holy Spirit. Therefore, when we use the term God, we always think of the Father; and, of course, Mary was in no sense the mother of God Who sent our Lord Jesus Christ, when He came into the world, became a *man*. He is referred to as *man* (1 Tim. 2:5; also in the 5th chapter of Romans where it is said that sin entered into the world through one man, death by sin, then righteousness also came by *one man*, our Lord Jesus Christ). Then again Christ as the Creator is said to have "become flesh" (John 1:14). He became partaker of human flesh, was tempted in all points as we are tempted and, therefore, gives help to men in the flesh and not to angels who never had bodies of flesh and impulses to evil (Heb. 2.) Now, how did our Lord become flesh? Paul tells us that He was born of a woman (Gal. 4:4). That is where He obtained His body of flesh; that is where He obtained His human nature; that is where He became subject to death and was made a little lower than the angels. Paul tells us in Romans 1:4 that Christ was the seed of David according to the flesh, but the Son of God according to the *spirit* and was declared to be such by His resurrection. Christ, therefore, was spirit on His Father's side and flesh on His mother's side. If Paul had had the conception of Mary that the Roman Catholic Church has and teaches today, he could never have said that Christ was born of a *woman*, that He was made of flesh and had the impulses and possibilities of sin in His flesh, for according to the teaching of Roman Catholics, Mary was not a normal woman. She was Immaculately Conceived. She was preserved from sin and had no inbred sin to transmit to Christ and no fleshly weaknesses to give Him so that He could be a man with impulses and propensities that men normally have. Mary, therefore, was not the type of being that the Roman Catholic Church teaches that she was. She was a Jewish maiden, a virgin, to be sure! And she was highly honored in being allowed to become the mother of the Son of God, but this flesh relationship counted for nothing in the life of Christ and should not count for anything now. Christ distinctly says that those who do the will of the Father sustain a relationship to Him that might be described as brother or sister or mother. Paul declares that though we have known Christ after the flesh, henceforth we know Him so no more; that is, if we considered Him once as a Jew and as having been born of Mary, we so look upon Him no more. That was a relationship that existed only during the earthly sojourn of our Savior, and it counts for nothing now (2 Cor. 5:16.)

If the editor could but twist the arm of Mr. Robert Dean to make him see that the teaching of the Roman Catholic Church concerning Mary is blasphemous and idolatrous, he would be willing to twist that arm or even both arms.

## A Word to Catholics Abraham Lincoln vs. Pope Pius IX

\*By Emmett McLoughlin

Most Americans don't stop to realize that Abraham Lincoln and the reactionary Pope Pius IX were contemporaries and opponents in the great battle for the freedom of men's minds and the freedom of their governments.

Abraham Lincoln stood as the spokesman of the free world. Our pictures of him splitting rails, studying by candlelight, campaigning in frontier towns, and fighting to save the Union are the pictures of an American giant snapping the stultifying fetters of thought control and church control of government.

No one can stand at the foot of his statue in the Lincoln Memorial in Washington and fail to feel his spirit and hear the echo of his words at Gettysburg "government of the people, by the people, for the people."

We can remember also his warning: "What constitutes the bulwark of our own liberty and independence? Our reliance is in the love of liberty which God has planted in us. Our defense is in the spirit which prizes liberty as the heritage of all men, in all lands everywhere."

During all the years that Abraham Lincoln was President of the United States, Pius IX was Pope of Rome and the leader of Roman Catholicism. He tried to destroy what Lincoln and the young Republic were building. In his "Syllabus of Errors" he formally condemned the basic American principle of Separation of Church and State.

In 1864, during our Civil War, the Pope repudiated for all Roman Catholics Lincoln's Gettysburg address by denying that government is "of the people" and stating that it comes only through the Catholic church which has power "not only over all individual men, but also over nations, peoples and their rules." (Ency. "QUANTA CURA," Dec. 8, 1864.)

What a difficult choice of loyalty faces the thinking American Catholic. He must embrace the ideals of Abraham Lincoln or of Pope Pius IX. He can't take both. They are contradictory.—*Western Recorder*, July 22, 1954.

\*Mr. McLoughlin, author of *People's Padre*, was for 14 years a Franciscan priest at St. Mary's Church, Phoenix, Arizona, and is now superintendent of Memorial Hospital, Phoenix.

## Bidding for a Blessing

The following letter, which is signed "A Catholic Christian," came to the editor about August 6th. It is not the custom of the *VOICE OF FREEDOM* to give any attention to anonymous communications. If a letter writer can not sign his name to the letter, then he must be conscious of the fact that there is something wrong and not forthright connected with such a correspondence. This letter, however, enclosed clippings from Catholic papers, and the name



of the paper is given in the clippings and the authors of the articles are also duly announced. We can, therefore, publish the clippings and give their source, whether we know the name of the one who sent them in to us or not. Since this letter writer thinks the Lord will smile upon us and give us a blessing if we will publish the letter and the enclosed articles, we are definitely bidding for that blessing. We think the Lord is smiling upon us and is approving the efforts we are making to teach His truth to our fellowmen, both Catholics and non-Catholics; but since the Catholics are continuously charging that we misrepresent them, slander them, etc., we are always delighted to publish their own statements of their case and their arguments in defense of their teaching and practice. If we misrepresent them, we are happy to have them correct us and set themselves before our readers in correct representation. If, by publishing these articles and the arguments made by such men as Mr. Robert Dean, Mr. Carl Schmidt and others, we can convince the Catholics that we are trying our best to be fair, that a blessing will come to them, as well as to us, we are glad to publish them.

At any rate, here is the letter and following it is one of the articles enclosed. The second article is an essay written by a student on the dignity of man. It is not necessary to publish that article because there will be no issue between the things stated in the article and the *VOICE OF FREEDOM*. It is true that in stating that the dignity of man implies his recognition of God and of a spiritual relationship to God, the young man referred to certain sacraments and ceremonies of the Catholic Church. On this point we think he was in error, but upon the principle of man's spiritual nature and his relationship to God we wholly agree. Here, then, is the letter and following it the article under the heading "They Make Hatred a Religion":

"Dear Mr. Editor:

Enclosed find items worth reading before being destroyed. I have read some of your misconstrued news, and I do hope and pray that God, in some way, will enlighten your warped mind. Why don't you look into the Catholic teaching with an open mind, and I think you would learn to love thy neighbor, instead of printing hatred and false statements about a religion and its followers you know nothing about?

I wish you would print this essay and also the other clipping in your paper, and I am sure Our Blessed Lord will smile upon you. I, too, will pray that Love may be implanted in your heart instead of hatred.

Yours in Christ,  
A Catholic Christian"

## They Make Hatred a Religion

By REV. ROBERT E. KEKEISEN

"AN UNDENOMINATIONAL, nonsectarian publication devoted to telling the

truth, the whole truth, and nothing but the truth, about the threat to our freedom from Catholicism and Communism."

This startling statement of newspaper policy is emblazoned below the banner, or name-plate, of a little "newsmagazine" published in Nashville, Tenn., and entitled *Voice of Freedom*. Even a cursory glance at the periodical (copies of which come often and anonymously to the *Register* "Ask and Learn" editor) reveals that the paper has but one purpose — malicious attack on the Catholic Church.

THE POLICY STATEMENT this writer finds, contains two errors: The monthly says little against Communism and little of the truth about the Church. The paper is a veritable potpourri of insult hurled at Catholics and their faith, and all its departments—editorial, feature, and so-called news—are merely fronts for more anti-Catholic venom.

A Catholic's reaction to such bilge is interesting in its development. First the tendency is to get mad—good and mad—at seeing so many obvious lies about Catholicism being palmed off on so many persons in the South, where misunderstanding of the Church is already rife.

THEN THE CATHOLIC reader finds pity creeping into his consciousness — pity for these otherwise literate editors who "know not what they do" because they do not have the facts.

And finally, the Catholic who happens to see this publication just gets a sick feeling in the pit of his stomach; for he realizes that, except for the all-powerful grace of God, these misled haters of the true Church will probably remain in their ignorance until they die and find out how wrong they were.

ANOTHER publication of motivation similar to that of the *Voice*, but of slightly more refined tone, is *Church and State*, a "monthly review" put out by the POAU (Protestants and Others United for the Separation of Church and State). The *Voice* lashes out at everything Catholic; *Church and State* concentrates on the Church's relationship to government, particularly with regard to education. Of course everyone knows that the POAU are not so much concerned with true Church-State separation as they are with the separation of God from the world.

What makes a man a hater of the Catholic Church? There are probably as many answers as there are personalities and circumstances. One may abhor Catholicism because he was once Catholic and found he could not twist Church doctrine to make it condone his evil life — and now his conscience hurts and he hates what makes it hurt.

ANOTHER IS opposed to the Church because, from his youth, he has been indoctrinated with falsehoods about Catholicism. There are still many in this enlightened age who think Catholics have to pay the priest to have their sins forgiven.

There are also sincere persons outside the fold who criticize the Church simply

because, not having the gift of divine faith, they find it most difficult to fit Catholic doctrine into their own mentality. Brought up in an aura of personal interpretation of the Bible, they do not see why Catholics must be told what the words of revelation mean. These individuals, of course, do not appreciate the fact that Church authority is divine authority—given by Christ the Lord—and that such authority begets a wonderful sense of security rather than a sense of being chained down to doctrine.

THE ILL-CONCEIVED *Voice of Freedom* quotes, as a sort of motto, Christ's words: "And the truth shall make you free" (John viii, 32).

No doubt this holy text is flung at the reader as a sort of promise — a promise that finally "the truth about the Church" will be revealed, no matter what the cost.

BUT POOR unfortunates that they are, the editors are holding up before their readers only the tinsel of misrepresentation. If only they *knew* the truth about the Church, they would probably find themselves a place among her most ardent promoters.

It is easy for a Catholic to be smug in the possession of his faith, and in the divine security that such faith engenders. But those in the shadow of ignorance are confused spiritually. They need prayer and enlightened instruction if they are to partake of the infinite riches of a Savior who died for all.

## OBSERVATIONS

The above article is taken from *The Catholic Register*, and as the letter containing the clipping came from Denver, Colorado, we are sure that this is the diocesan paper of Denver. We believe the Catholics have more than one diocesan paper called *The Catholic Register*, but we take it that this is from Colorado.

It is gratifying to know that the *VOICE OF FREEDOM* is being read by so many Catholics, and we rejoice that the Catholic papers are giving recognition to us. One might suppose that we would not feel good when we read the harsh things said about us in the *Register*, but such a one would forget the blessings of the Beatitudes. Our Lord told us that we would be blessed and that we should rejoice when men say all manner of evil things about us falsely. The words, "malicious," "venom," "bilge," "misrepresentation," "ignorance" and the phrase "sick feeling in the pit of the stomach" are a few of the things that run like a weaver's shuttle through this Catholic's review of the *VOICE OF FREEDOM*. We believe that anyone who reads our paper will testify that the spirit of the paper is not "malicious," that we are not "making hatred a religion," that we are not filling the paper with "venom" and with "misrepresentations." These things, however, if they are not seen by Catholic writers in our paper, must be charged against us by the priests in order to keep the honest Catholics from seeing the truth as it is proclaimed in the *VOICE OF FREEDOM*.

This priest-writer says that the first impulse of the Catholic upon reading our paper is to "get mad — good and mad." Now, is that nice? And does not this priest know that a man cannot be "good" and "mad" at the same time? If this priest were more careful with his English, he would probably have said that the impulse is to "get angry — thoroughly angry." However, his statement probably represents the Catholic feeling accurately. They, no doubt, do get "thoroughly mad" and the common phrase "good and mad" means just this. The word "mad", however, correctly used, means "crazy," and we shall not be alarmed if some Catholic priest loses control of himself to the extent of being irresponsible when he reads the real truth in contrast with the Catholic claim concerning the teaching of our Lord and of the salvation of men.

This priest finds fault with out statement of policy. He says that the paper contains little against Communism and very little of the truth concerning the Roman Church. If he means that we publish things that are not true about the Roman Church, we challenge him to find the untrue statement and point it out to us. If he means that we do not publish *all the truth* about the Roman Church, we will have to agree that he is correct. If we were to tell all the horrible things that have been taught and practiced by the Church of Rome through the centuries, we would have to have a paper many times larger than the VOICE OF FREEDOM, and it would have to run longer than we have to live in this world in order to tell all the truth. We definitely and defiantly deny, however, that we teach any untruth about anybody.

As to the Communists, we have stated some very positive and damaging things about Communism. We have also said that we are not publishing as much about Communism as we once did for the reason that the people have now been alerted against Communism. The United States government is fighting Communism with billions of dollars. The Catholics are fighting Communism with the whole force of their organization. We feel, therefore, that our effort is really not needed in the battle against Communism at this stage of the game, but we do want it distinctly understood that we are *against* Communism and that we are not fighting Catholics because we are Communists and we are not fighting Communists because we are Catholics. We desire that any reader who chances to see a copy of the VOICE OF FREEDOM will know that we are neither Communists nor Catholics and that we do not regard the one as an alternative of the other.

This priest writing in the *Register* contrasts the VOICE with a paper put out by the POAU known as *Church and State*. He says that this paper simply attacks Catholicism as an enemy to American freedom, whereas, the VOICE OF FREEDOM lashes out at everything Catholic. We really find no fault with this observation.

We are acquainted with *Church and State* and the POAU, and some of us are members of that very organization. *Church and State* is, as its name implies, a paper that pleads for a separation of Church and State and, therefore, attacks the Catholic idea that the Church and the State should be united with the State under the authority of the Church. The VOICE OF FREEDOM agrees on this point and fights for the separation of Church and State. The POAU puts out other publications that attack the Catholics on points of teaching other than the civil side of the issue. There is, therefore, rather general agreement in the purpose of the organization called POAU and the purpose of the VOICE OF FREEDOM.

As a final observation, we take notice that this priest cannot understand why we would use in our setup heading the quotation from our Lord found in John 8:32. He thinks we are putting this before the readers as a promise that the truth concerning the Church will finally be revealed. We are putting this text before our readers in order that they may see the promise that it contains. The promise was made by our Lord Jesus Christ that certain persons should know the truth and thereby be made free. Who is it that He says shall know the truth? He said "If ye abide in my word ye shall know the truth, and the truth shall make you free." The Roman Catholics do not abide in the word of the Lord, do not regard it as a guide in matters of religion, do not recognize it as the final appeal in settling points of truth and, therefore, they do not know the truth, neither are they free. If they would learn the truth and abide by it, they would certainly be free, and that is exactly what our Lord said. The editor of the VOICE OF FREEDOM cannot pronounce a pontifical blessing upon the letter writer or the editor of the *Register*, but he can tell both of them that the Lord's promise will apply when they meet the conditions stated.

### "The Martin Luther Motion Picture"

The heading of this article is the title of a booklet written by Lon Francis and issues from "Our Sunday Visitor Press." The booklet consists of 32 pages and what it attempts to show is shown on the front page cover. After the title given above, "The Martin Luther Motion Picture," we have the three words "Unhistorical — Unbiblical — Unfair." In our August issue of the VOICE OF FREEDOM we reviewed a booklet written on the same subject by Dr. John O'Brien. Since some of the points of the Sunday Visitor pamphlet are the same as those made by Dr. O'Brien, we will not be put to the necessity of replying in detail to this booklet.

#### 1. "Unhistorical"

The author of the booklet claims that the Martin Luther picture does not accurately tell the story of Martin Luther and his protest against Catholic error. We have noted before that nothing is ever

regarded as historical by the Roman Catholic Church unless it is endorsed by the Roman Catholic hierarchy and published under the "Imprimatur." A good Catholic is foresworn to refuse to read or hear or see anything that is not thus endorsed by Catholic authority. If he chances to read or see or hear anything that is not so approved, he must do so under a mental protest and either with the conscious or subconscious reservation that what he is seeing or hearing or reading is false. It should not, therefore, surprise anyone that a Catholic writer would brand anything non-Catholic as unhistorical and untrue. And, as may be seen from reading Catholic communications in the VOICE OF FREEDOM, Catholics make free use of the ugly terms "lie," "lies" and "liar." By the use of such terms, as well as by the use of the milder terms "unhistorical" etc., the Catholics are only proclaiming their lack of freedom and their performed and purblind submission to priestly domination.

#### 2. "Unbiblical"

Why should the Catholics condemn a thing that is unbiblical since they are spreading propaganda to the amount of several hundred thousand dollars that in effect denounces the Bible as an authority, exalts the Church as the thing to which men must look for rules of life and morals, as well as religion? Do the Catholics want us to submit Luther and his teaching to an examination according to Bible teaching? If so, are they not thereby announcing that the Bible should be our standard and the rule by which we measure religious teaching? If they thus call upon us to use the Bible in this way, how can they object if we measure the Roman Catholic Church by this same standard and its teaching by the Bible?

#### 3. "Unfair"

Concerning the charge of being unfair, we quote the author of the booklet in order that he may state why the motion picture is unfair:

"When we call the motion picture 'unfair' we are thinking of the need of unity and harmony in every community of the United States in our particular day. Anything, whether it be a motion picture or an organization or a periodical, designed or even calculated to create ill-feeling as between one group and another, is certainly to be reprobated, and 'unfairness' is a mild word used to express such activity."

This is the same argument and claim made by the Romanists against any effort to teach the truth on the part of non-Catholics. Anything that might convince someone that the Roman Catholic Church is a false church, that its teachings are unscriptural and that people are individually responsible to God for their souls and must learn the truth in order to be made free is condemned by the Roman Catholics as a spreading of "disunity." They would like, therefore, to so emphasize this charge as to make "disunity" also *treason*



and get the teacher of "disunity" into trouble with the government. The editor of the VOICE OF FREEDOM knows this to be true, for this has been attempted in reference to him and his teaching.

If the motion picture, by telling the story of the Reformation, spreads "disunity," what shall we say concerning the Knights of Columbus propaganda advertisements? It may be claimed that these advertisements are not partisan and that they simply state affirmative claims of the Roman Church. If this were true, an affirmative claim is always a denial or a refutation of the negative side of the issue, and since there is an issue with both a negative and an affirmative side, then an emphasis and a loud shouting of the affirmative side certainly does draw the line and condemn the negative proponents. All the propaganda, however, is not affirmative. The often repeated and variously stated claim that *the Bible is not our sole guide*, that *it is not a Protestant book*, that the Protestant translations are *not correct and accurate*, that the Protestant Bible *does not contain all the inspired writings*, etc., etc.,—these negative propositions directly slap all Protestants in the face. But, of course, they are fair; they don't spread disunity; they do not incite controversy! No, these are pronouncements made by the *authority* of the Roman Church, and the voice of the Roman Church is the voice of God!! Hence, all of us should fall prostrate in the dust and lie silent while the Infinite God speaks orally through the Knights of Columbus!!

#### 4. "The Luther of Legend and Fiction is Far Different from the Luther of Fact"

The above sentence by the author of the tract states a high point in the contention of the book. This, however, could not in any way affect the claims made by Luther and the charges made against Romanism. Suppose some people do have a sort of a heroic sentimentalism concerning Luther. Would this change any truths taught by Luther or would it make holy any of those abuses that the Catholics admit were practiced by the Church in Luther's day? Suppose we agree with some of the "debunking" authors of our day concerning George Washington. Would this alter the fact that the cause of the American Revolution was just and that the result was the establishment of a free country? If someone should prove that George Washington was a drunkard and a gambler and a scoundrel, would that convince us that the colonies should never have protested against "taxation without representation" and that they should not have rebelled against King George and thrown off the foreign yoke? Suppose, also, that some of the honor bestowed upon Abraham Lincoln is not justly bestowed; suppose we have glamorized Lincoln unduly. Do these facts show that the Emancipation Proclamation should never have been signed, that slavery should never have been abolished? Of course, we cannot expect Catholics, who are pledged not

to use their minds, but simply to bow their forms at the voice of authority, to see the logic of these points. Perhaps, however, non-Catholics will be logical enough to see that Catholic reasoning about Martin Luther is completely fallacious and if everything they say about the man and everything they say about the motion picture is correct, we still know that the Roman Catholic Church is an authoritarian body, that it can make wrong right, according to its claim and according to the views of Catholics, and that it can make right wrong. It can make black white and white black simply by an *ex cathedra* utterance.

#### 5. "Effects of the Reformation"

The *Sunday Visitor* pamphlet and the booklet by Dr. John O'Brien both attempt to show that the Reformation resulted in anarchy, immorality, drunkenness, etc. They, therefore, put themselves in the position of contending that when people are left free to choose whether or not they will love the Lord, keep His commandments and, therefore, depend upon Him for salvation and expect to answer to Him in judgment, they will be far more lawless and immoral than when they are controlled by an organization with laws made by men. This should not surprise anyone who is acquainted with Catholic psychology. Totalitarian concepts are the very reverse of democratic government. Dictatorships look upon democracies with contempt. People who agree to submit to dictator forms of government do not believe that the people should have a right to decide by vote what they are going to have in the way of laws and government. Dictator countries think democracies are weak because they allow freedom of speech, freedom of choice and freedom of action. It is small wonder that Catholics, who are completely obsessed with the idea of submission to authority, would attribute any violations of law to the fact that the *authority* which they recognize has been rejected.

These Catholic authors quote from Luther and from others to indicate that conditions under the Reformation were worse than under the papacy. Of course, these authors want us to infer and conclude that Luther, therefore, regretted that he had rebelled against Catholic authority and started the Reformation! They practically state this in quoting what Luther says and forcing upon their readers the conclusion that the Reformation, therefore, was a great mistake.

Luther did not say this, and non-Catholics do not admit it. What Luther said might truthfully be compared to such statements as these:

"Youth delinquency has greatly increased in the last few years, and divorces and broken homes are today found in much greater numbers than we had under Prohibition."

The facts here given cannot be denied, even by Roman Catholics. Will Roman

Catholics, therefore, claim that it was a mistake to repeal the 18th Amendment and do away with Prohibition? The Catholics were never Prohibitionists. This statement:

"Smoking and drinking by women, profanity among girls and women, sexual immorality among the feminine sex are far greater than we had before the 19th Amendment to the Constitution was made; before the women were granted the right to vote."

Here, again, are some facts that cannot be denied by anyone. Would a man who states these facts or relates these statistics thereby be granting that woman suffrage was a mistake, that the 19th Amendment should now be repealed?

Again we say, we cannot expect Catholics to see this point; they are foresworn to call all such statements "lies" and to close their eyes to any statistics, stop their ears to any truth and bow their bodies in adoration to relics of Rome and to the voice of the hierarchy. Non-Catholics, however, who are free to use their reasoning powers, might be able to see the fallacies of Catholic reasoning by considering such points as are here made.

#### 6. "What Has Protestantism Which it Did Not Inherit from Catholicism?"

On page 30 of the Lon Francis—*Sunday Visitor* booklet the above quoted sentence gives us five points to consider. The claim is that Protestantism has borrowed the following five things from the Roman Church. Enumerating them, they are as follows:

1. The Bible.
2. The Apostles Creed—the Nicene Creed
3. Sunday instead of Saturday as the Sabbath.
4. Advent and Lent.
5. Her date for Christmas and Easter.

Those Protestants who have borrowed these doctrines from the Catholics are the ones to make answer to this point. The VOICE OF FREEDOM is not included in that group, and it does not care to make any defense of Protestants who try to imitate the Catholics in dress and manners, in ceremonies and sacrifices, in observing days and feasts and fasts and such like things.

The VOICE OF FREEDOM, however, emphatically denies two points in the above enumeration. It denies that we obtained the Bible from the Catholics; it denies that the Catholics changed the Sabbath from the 7th day of the week to the first day of the week.

The point about the Bible is made in other articles in this issue of the VOICE OF FREEDOM and is also printed in tracts and leaflets that may be obtained free of charge from Freedom Press, Inc., Box 128, Nashville, Tennessee.

As to the third charge, we learn from the New Testament, *not* from the Catholics, that the Christians under apostolic teaching met for worship upon the first day of the week (Acts 20:7; 1 Cor. 16:1-2; Heb. 10:25.)

### "Luther and His Vows"

This *Sunday Visitor* pamphlet attacks Luther as one who broke his solemn vows and, therefore, proved himself an untrustworthy person. The author quotes from the Bible with reference to vows. The passages he quotes are as follows: Numbers 32:1-5; Ecclesiastes 5:3-4. These passages do teach that it is better not to make a vow to the Lord than to make a vow and then break it. They solemnly teach that vows are to be regarded as sacred and to be observed with fidelity. It must be noted, however, that these vows are made to the Lord.

Now, what vows did Luther make to the Lord that he broke when he rejected the authority of the Pope and the Councils and transferred his allegiance to the Lord and to His word? If Luther had vowed to consecrate his life, his talents and his energy to the service of God and had then turned atheist and refused to serve God at all, he would, indeed, have been guilty of violating the vows he had made. But since Luther continued to serve the Lord for all the remnant of his days, he did not break any vow that he had made to God.

If the Romanists claim that he had refused to live a life of celibacy in order to consecrate himself to the Lord and that he broke this vow and induced the nun that he married also to break her vows, they are called upon to prove that celibacy is required of the Lord. If they cannot show that God requires men who consecrate their lives to Him to live in celibacy, then Luther did not break his vow to the Lord. It is a known fact that Peter and the other apostles were married men and that marriage is taught in the Scriptures. Also, it is a known fact that even after the apostasy the Roman Church did not require celibacy. Celibacy on the part of priests and nuns was a decision made by the Pope. Prior to this time, even the Catholic Church did not teach or require celibacy on the part of the clergy. When Luther, therefore, rejected the authority of the Catholic Church in matters of faith and morals, he did not violate any vow to God since God was not the author of the law that he had vowed to observe.

It is a known fact that in the Masonic Lodge certain oaths are taken by those who belong to the Lodge and who pass through the various degrees. It is also a known fact that the Roman Catholic Church is an enemy of the Masonic Lodge and it would, if it could, require Masons to renounce their Lodge and join the Church and then relate to the priest the very secrets that they had solemnly sworn they would never reveal. If the Roman Catholic Church thinks it is immoral and criminal for a man to be convinced of an error he had sworn to uphold, how can they require this upon the part of Masons? If it is not moral, then why do they condemn Luther?

History shows that the Catholic Church thinks that the Pope can relieve any man of the responsibility of keeping an oath

to a lodge, to a country or to anything else. There are plenty of instances in history where the Pope released men from their oath of allegiance to civil rulers and to governments.

There is an old saying that "liars should have good memories." The reason for this is that if they do not remember what they have said before, they will probably contradict it with another statement. The Catholics, however, do not feel obligated to read and remember what the Catholic Church has done on a point and they do not think that there is anything questionable about one "Infallible Pope" contradicting another "Infallible Pope," and Catholic writers do not seem to have the reasoning power to discern that charges they will make against a man like Luther can be turned against them in their attitude toward vows and oaths.

With these observations, we take leave of the authors who have attempted to offset and destroy the influence of the Martin Luther motion picture.

### "The Bible Is a Catholic Book"

By H. McKERLIE

Recently, on three occasions, the writer was handed an article bearing the above caption and was asked, "What do you think of that?" The following comments are his answer.

The article was published by the "Supreme Council, Knights of Columbus Religious Information Bureau, St. Louis, Mo.," U.S.A. It is a piece of newspaper propaganda published in the interests of the Roman Catholic Church. It is cleverly composed for the apparent purpose of leading its readers to believe that the world is indebted to the Church of Rome for giving it the Bible and for declaring the Book to be inspired. Here are its claims:

"It was the Catholic Church which treasured it and gave it to the world in its original and unaltered form. It is the infallible authority of the Catholic Church that always has been the only sure guarantee of its inspiration."

These claims can be easily tested by referring to an English Dictionary, the Bible itself, and the history of the Christian Religion and its literature.

The dictionary defines the adjective 'catholic' as *universal, general*. In this sense, the Bible is a catholic Book. The Lord Jesus Christ made it a catholic Book. After He rose from the dead, He said to His personally chosen apostles, as any Roman Catholic may read in his own New Testament:

"All authority in heaven and on earth, he said, has been given to me; you, therefore, must go out, making disciples of all nations, and baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all the commandments which I have given you. And behold I am with you all the days that are coming, until the consummation of the world." (Matt.

28:18-20. Mgr. Knox's translation.)

Yes, the Bible is a catholic Book. As stated by Matthew, the Lord's commission made it a *universal, general* or catholic Book. But this article is not meant to teach that; it says:

"They were members of the Catholic Church who, under God's inspiration, wrote the New Testament in its entirety".

Now, what has the Bible to say about Roman Catholics writing any part of it? Not one word. Yet the Book itself plainly indicates from whence the world would receive it, and tells us also who wrote the New Testament and where much of it was written. At this point attention is directed to the highly commendable excellent advice which is given in one paragraph of the article:

"A proper understanding of the Scriptures can exert a tremendous influence for good in your life. You should, therefore, know where we get the Bible . . ."

"You should know where we get the Bible"—most certainly. Everyone should know that. And the Bible supplies that information. Over seven centuries before Christ, a prophet of God told very fully from where the world would get the Bible:

"And it shall come to pass in the latter days, that the mountain of Jehovah's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many peoples shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of Jehovah from Jerusalem. And he will judge between the nations, and will decide concerning many peoples; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." (Isa. 2: 2-4.)

This prophecy must be understood as including in the "word of Jehovah" the New Testament as well as the Old Testament Scriptures. This is implied in the time referred to — "the latter days" (of the Jewish national economy, nearing the destruction of Jerusalem), also in the fact that only in the New Testament is found the Gospel which is to accomplish the abolition of war.

The world knows that the canon of the Old Testament was settled soon after the Jews returned to Jerusalem from their 70-years captivity; And Josephus, the Jewish historian said that up to his day (A. D. 38-97) "no one had dared to add anything to them, to take anything from them, or to make any change in them." Sometime about 250-200 B.C., these Scriptures were translated by the scholars of Alexandria, in Africa, from the Hebrew and Aramaic into the Greek language. This was called the Septuagint Version; and long after Josephus' day the spurious writings called



the Apocrapha were added to it. A Latin translation of the Septuagint is the Bible of the Church of Rome, and from it translations have been made into English.

As He conversed with the woman of Samaria, Jesus is recorded as saying to her: "Salvation is to come from the Jews." (John 4:22.)

Every Apostle of Christ was a Jew. And only to those Jewish disciples did the Lord say:

"I am sending down upon you the gift which was promised by my Father; you must wait in the city, until you are clothed with power from on high." (Luke 24: 48). "... the Holy Spirit, whom the Father will send on my account, will in his turn make everything plain, and recall to your minds everything I have told you." (John 14:25). "It will be for him, the truth-giving Spirit, when he comes, to guide you into all truth. He will not utter a message of his own; he will utter the message that has been given to him; and he will make plain to you what is still to come. And he will honour me, because it is from me that he will derive that which he makes plain to you." (John 16:13-14.)

"Salvation is to come from the Jews." No Gentile ever received promise of such endowment. No Gentile was ever so authorized to speak in Christ's name. Saul of Tarsus is the only other Jew Scripture records as receiving the same Apostolic commission (Acts 9:15-17.)

In His last conversation with His disciples, the Son of God commanded the fulfilment of the centuries-old prophecy of Isaiah:

"This is what I told you, he said, while I still walked in your company; how all that was written of me in the law of Moses, and in the prophets, and in the psalms, must be fulfilled. Then he enlightened their minds to make them understand the scriptures. So it was written, he told them, and so it was fitting that Christ should suffer, and should rise again from the dead on the third day; and that repentance and remission of sins should be preached in his name to all nations, beginning at Jerusalem. Of this you are the witnesses. (Luke 24: 44-47.) "And he said unto them, Go out over all the world, and preach the gospel to the whole creation; he who believes and is baptized will be saved; he who refuses belief will be condemned . . . and they went out and preached everywhere, the Lord aiding them, and attesting his word by the miracles that went with them (Mark 16:15-20.)

"You should know where we get the Bible." Well, now we do know. The Bible itself has told us. Isaiah prophesied it would go forth from Jerusalem. Christ commanded that His words should first be proclaimed in Jerusalem and from there go out to all the world. The inspired Scriptures tell us that was done. We get the Bible from Jerusalem, not from Rome. Its message created the Church of Christ,

and of His connection with that Church the Scriptures say:

"He too is that head whose body is the Church; it begins with him, since his was the first birth out of death; thus in every way the primacy was to become his" (Col. 1: 18).

We turn again to the dictionary to learn more about the term 'catholic,' and we read:

"Originally this epithet was given to the Christian Church in general, but is now applied more particularly to the Roman Catholic Church."

Webster, in defining 'catholicism' as "*The doctrine of the Roman Catholic Church*," mentions the dogmas that make that doctrine peculiar to that church, separating it and distinguishing it from other churches:

"The Roman Catholic Church teaches that the Pope is the vicar of Christ on earth; maintains the worship of the virgin Mary and the saints; claims for its priesthood the right of binding and loosing for all eternity in the confession and absolution; teaches that besides heaven and hell there is a purgatory; upholds the real presence in the consecrated host, and holds that, with one exception, the teachings it ordains have never changed since Peter became the first bishop of Rome. The admitted exception is the doctrine of papal infallibility, proclaimed in 1870, by Pope Pius IX."

"They were members of the Catholic Church . . . who wrote the New Testament," says this Romish claim. Here is another example of using truth to teach a lie. The "churches of Christ" mentioned in the New Testament (Rom. 16: 16) were truly catholic, as they all were of the one universal faith and held the same doctrine, that delivered to them by the Apostles of Christ. To guard against the introduction of any teaching other than they had received during the three years he had taught them, Paul warned the elders of the church of Ephesus:

"I know well that ravening wolves will come among you when I am gone, and will not spare the flock; there will be men among your own number who will come forward with a false message, and find disciples to follow them. Be on the watch, then; do not forget the three years I spent, instructing every one of you continually, and with tears. Now, as then, I commend you to God, and to his gracious word, that can build you up and give you your allotted place among the saints everywhere." (Acts 20: 31-32).

None of the doctrines mentioned by Mr. Webster as peculiar to 'catholicism' is to be found in Paul's teaching; and he could say:

"I have never shrunk from revealing to you the whole of God's plan." (Acts 20: 27).

These early "churches of Christ" were properly called catholic churches, because the Apostle of Christ could write:

"You are one body, with a single Spirit; each of you, when he was called, called

in the same hope; with the same Lord, the same faith, the same baptism; with the same God, the same Father, all of us, who is above all beings, pervades all things, and lives in all of us." (Eph. 4: 4-6).

The peculiar dogmas of the Church of Rome destroy the universality of "the faith that was handed down once for all, to the saints." (Jude 3b). They cause division, create a sect, and deprive the church that holds them of all right to be called catholic except when qualified and correctly designated by the preceding adjunct 'Roman'—thus Roman Catholic Church.

How the Bible has been, and is being given to the world is a matter of history and present day knowledge, from which only a few facts need be noted to test the claim made by Roman Catholics for this service.

The New Testament, it is generally believed, was first written in Greek. Some of its books tell us where. Translations into Syriac and Armenian were in use in Asia Minor as early as the year A.D. 200. In the early part of the 3rd Century, in the north of Africa a translation was made and came to be known as "The Old Lation" version. From that version and some Greek texts then available to him, Jerome produced the "Latin Vulgate," about 360-384 A.D. At Rheims, in 1582, the New Testament; and at Douai, in 1609, the Old Testament, were translated from the Latin Vulgate into English, by Roman Catholic refugees in France. Together, these formed the first 'official' version of the Roman Catholic Church, in the English tongue. Quotations used in these comments are from the English translation of the New Testament 'from the Vulgate Latin, and authorized by the Archbishops and Bishops of England and Wales,' published in 1946.

In 1450 A.D., what is believed to be the oldest Greek Bible in existence was deposited in the Vatican Library. It is known as "The Vatican Manuscript," and is almost a complete Bible, of which the Old Testament is the Septuagint Translation. And while it is to the credit of the Church of Rome, that Pope Pius IX had facsimiles made and given to the world's leading libraries, history shows that that fine gesture makes a pleasing contrast to what may be regarded as the general attitude of the Church of Rome toward giving the Bible to the world, 'in its original and unaltered form' and in the language of the common people.

In England, as far back as 735 A.D., part of the Bible had been translated by Bede, of Jarrow. About 900 A.D., King Alfred translated some of the Scriptures. But with the coming of William the Conqueror the country was overrun by Norman priests who put an end to the work of translating. Laws were passed inflicting the death penalty on anyone found reading the English Scriptures. Hundreds were burned at the stake for this and associated offences.

In 1360, John Wycliffe began to translate the Scriptures. He laboured twenty-two

years in producing the first English Bible. It took ten months to make a copy, yet many were made and sold for a high price. Wycliffe died in 1384. Forty years after, the Church of Rome had his remains dug up and burned and the ashes of his bones scattered on the river Swift, which flowed past his church in Lutterworth. These lines were written to commemorate the ghoulis event:

"The Swift unto the Severn runs;  
The Severn to the sea;  
And so shall Wycliffe's dust be spread,  
Wide as those waters be."

In the 5th century the study of Greek became intensified; and Desiderius Erasmus, a Dutchman trained for the priesthood, and professor in Cambridge University, from numerous Greek manuscripts, compiled his Greek New Testament. William Tyndale (1484-1536) met Erasmus at Cambridge. Impressed by the importance of his Greek Testament, against much opposition, Tyndale began to translate it into English. He was forced to leave England. First at Cologne, from which he had to flee, then at Worms, he continued his work. In 1552 he published the first New Testament printed in the English language. Treacherously lured back to England, he was strangled on October 6th, 1536, and his body burned at the stake. Thousands of his New Testaments were collected and burned by the Roman Catholic authorities. In these and other historical incidents the real attitude of the Roman Catholic hierarchy toward giving the Bible to the world is revealed. Later, in England, on the recommendation of a priest, a Roman Catholic was granted permission to possess and read a Bible. Recently, that liberty became general without such recommendation.

In 1804, *The British and Foreign Bible Society* was formed in London, England. The aim of Mr. Hewes, the founder, was to print Bibles "for the world." It has translated the Scriptures into some 700 languages and dialects; and in one single year, 1917, it issued, in whole or in part, 11,000,000 copies of the Deathless Book.

In 1816, *The American Bible Society* was formed for the same fine purpose. For 1948, its output, Bibles, Testaments, and portions of Scriptures, approached 9,000,000 copies. And in the United States, in 1951 Protestant commercial and non-commercial distribution totaled 25,000,000.

*The United Bible Society*, up to 3rd July, 1949, (latest figures available to the writer at the moment) had translated the Scriptures into 1,108 languages—to give to "the nations, peoples, kindreds and tongues"—"the law, and the word of Jehovah" which came forth from Jerusalem.

In face of such historical facts and present-day figures, it may be justly concluded that neither in the past, nor in the present, has the world been dependent on Rome for the Word of God sent forth to save it. The Church of Rome never had, nor is it ever likely to have, a monopoly of the Bible. And the surest guarantee of its being inspired were, in the beginning,

the miracles of attestation wrought by its preachers; and in the present, the character of its contents and the visible effect on the lives of those who believe, accept and obey its regenerating Gospel.

Yes, Thank God—and with love to all and malice to none, we say it—The Bible is a catholic Book; *But it is certainly not a Roman Catholic Book.*

## Governmental Recognition of the Churches of Christ in Italy

CARL G. HECKER

The governmental recognition of the churches of Christ in Italy is a serious problem of far-reaching consequences. Few have taken time to investigate the basic issues. Religious prejudice, coupled with journalistic inaccuracies, have added confusion. Lack of a clear conception of what the churches of Christ are has also contributed. The following is an effort to clear away the unimportant and expose the real problem.

### The Church in Italy

To the Italian mind a church is a religious institution of Divine origin having certain inherent rights that all men everywhere must recognize. Legally, to the Italian nation, the Roman Catholic Church is that institution. Roman Catholicism claims Divine authority over all the world, over every civil, military or religious authority that might happen to exist. She recognizes other governments in their proper sphere, but when a clash of authority comes she claims first, supreme, God-given rights over all the others. This is the official Roman Catholic position. She claims for the Church (Roman Catholic) the same authority claimed by Christ in Matthew 28: 18 and other passage of the New Testament. To her the authority of Christ rests in the Roman Catholic Church with its head, the Pope, being Vicar of the Lord on earth. This fundamental doctrine has been woven into the civil laws of most every nation of the world in which Catholicism has been able to penetrate. Thus, when one speaks of religious liberty, Rome is in full accord. However, her agreement is in the light of the previously-stated fundamental—religious liberty for her—for she is of God. Other religious organizations are in rebellion to the "Vicar of Christ." Obviously then, there are two conceptions within the phrase "religious liberty." One which is Roman and the other American.

Less than a hundred years ago the secular powers of Italy united to overthrow the control of the Papacy. Civil War produced a nation united under a civil government in 1870. The Pope became a prisoner on his own throne. Separation of Church and State became for a time a forced reality. In 1929 Bruno Mussolini signed a legal agreement with the Holy See giving certain privileges to this religious organization. Roman Catholicism became, and is today, legally recognized as the official church of Italy. She is a

recognized "Ente Morale," that is, a legal, religious, governing body with full judicial, legislative and executive powers. As a sovereign body, she has privileges that would shock the average American citizen. They are too numerous to mention just here. However, the Constitution of the Republic of Italy recognizes this cardinal principle of Catholicism—her claim of Divine right to exist as a sovereign power. (Article II Mussolini-Vatican Agreement, 1929).

The reformation led by Luther, Calvin and others brought a condition into the world that conflicts with the theology of Rome. Protestantism, organizational division, the establishment of many churches, does not fit into the picture very well for the Catholics. If the Roman Catholic Church has "all authority," then other religious organizations can have none. Yet the Roman Church lost her physical strength so necessary to deny existence to those other groups. History was written in blood as this principle of Roman Church supremacy was put to a test. Slowly the world began to accept the idea that other "churches" were existing—whether they had the right to or not. Civil authorities were forced to make civil laws to govern such a condition.

### Separation of Church and State

The American ideal of separation of church and state was one solution advanced for this problem. People under the United States' Constitution were to be given the right to worship as they felt they should. They were to preach, teach and practice their religious views with complete freedom—freedom provided for by the Constitution and protected by the government. The civil government could not recognize any religious group. It recognized only the right of all people to have complete freedom in their religious activities. This was the American concept of religious freedom. Man, a free moral agent before his God to study, weigh the evidence, and decide for himself. The state could not make laws favoring, regulating or restricting any religious organization over another.

When the forced separation of church and state came to an end in Italy at the signing of the Mussolini-Vatican Concordat (1929), Catholic influence won an important battle. The American concept was defeated. After the last great war in which the Vatican barely got on the winning side, she continued to press for the same advantage. Once again she was victorious. The Mussolini-Vatican Concordat was written into the new Italian Constitution. However, American influence was strong enough to get an Article on personal religious freedom into the new document. Of course, such arrangement still leaves the Roman Church in a position of great advantage. But the personal religious liberty is legally there in spite of the Church's official conviction to the contrary. Unfortunately, the Italian government is presently under control of the Christian Democrats, a political party well-known to



be the "Party of the Priests." Knowing their fundamental conviction concerning the Divine authority of the Roman Catholic Church, one has adequate reason for the legal difficulties of the churches of Christ in recent years.

#### **Churches of Christ Do Not Need Governmental Recognition in Italy**

Some two years ago Italian authorities released through the press that churches of Christ were operating without being officially recognized according to law. Hardly anyone knew of what this recognition consisted, but certainly if a religious group from America wanted to exist in Italy she should comply with the laws of the land. Thus a cloud was thrown up to hide the real motives of the Italian government. The truth, which they successfully covered up, was that the churches of Christ did not need any recognition from the government according to law. The Republic of Italy in its Constitution (Article 19) clearly and fully provides liberty for every religious organization. No one needs permission from any official to engage in religious activity. It is true that a few Protestant churches over a period of several hundred years have been able to obtain recognition from the government. These groups claim and exercise to some extent the three prerequisites (judicial, legislative, executive powers) of a sovereign body. The Protestant Churches were able to gain governmental recognition due to, at least, two reasons. First, there existed religious bodies other than Roman Catholic. These groups became accepted in public thinking in spite of Roman theology. Then, there was a gradual development of the ideal of religious tolerance. Brutal religious wars and bloody persecutions in the name of Christianity by Rome forced an attitude of religious liberty upon the masses. It took over four hundred years for the Waldenses of Italy to secure recognition. However, it should be noted that this governmental recognition of more than one religious organization is contradictory. Certainly two churches cannot have the same Divine right to exist as a sovereign body. The American answer is much more logical. It gives equal right of existence without discriminating against those who reject the theory of church supremacy. The Constitution of the United States does not discriminate against those who insist upon the scriptural authority of Christ. The hopeless position of the civil government in a Roman Catholic dominated country can readily be seen. They cannot do right, for their fundamental approach is wrong. They assume there is some Divine governing authority in secular affairs which has been delegated to the church—which church is not quite clear to them. They do not realize the significance of the words, "My Kingdom is not of this world."

#### **Official Governmental Recognition Not Scriptural**

Having first noted that the churches of Christ do not need governmental recogni-

tion in order to carry on their religious activities in Italy, it must be further stressed that they cannot ask for, nor accept such recognition! Governmental recognition requires a decision as to who are the churches of Christ in Italy. If such a decision included every religious congregation claiming governmental privileges, it would include too many and thus be of no value. If this recognition included only those who claimed to be churches of Christ, then someone must decide who are the churches of Christ and who are not. No man nor group of men has this authority. To insist that such a decision be made is to display ignorance of the true concept of the New Testament church. The church as founded by Christ and described in His New Covenant does not have legislative or judicial authority. It is not a material, sovereign, governing body of this world. Churches of Christ in Italy today have no scriptural authority to act as an "Ente Morale" in the Italian sense of the term. They have no scriptural right to make church laws concerning marriage, divorce, death or anything else that the Italian authorities might recognize. (It should be remembered that no preacher in the United States performs a marriage ceremony as an official of the church of the Lord but rather as an official of the civil state.) Today in Italy marriage can be contracted before the civil government. Christians can later legally assemble for any special service in which they might want to engage. Churches of Christ have no laws concerning birth, marriage, death nor church membership that need governmental recognition. In fact, they have none that can be recognized. The inevitable conclusion: The churches of Christ do not need, nor do they want nor can they accept "riconoscimento" as an "Ente Morale." They desire only that Italian authorities protect the religious liberty guaranteed by the existing Constitution. Denied this right they can but obey God rather than man.

The Italian conception of church recognition demands other things which cannot be conscientiously supplied. It would require church organization with a responsible physical head. We have no such head and would cease to exist as the Lord's church as soon as we accepted one. The idea sometimes advanced, "We could have a head over physical things" seems to me rather ridiculous. What else could a man be head over other than physical things? A suggested solution of congregational recognition is no more suitable to the Italian government than to the churches of Christ. New Testament principles deny the acceptance of one-man rule in the congregation as readily as one-man over all Italy. This arrangement would further require a decision as to "which man" as well as to "which congregation." The government logically demands a limitation on the number of congregations. Recognition unlimited would cease to be official recognition.

#### **Is There a Solution to This Problem?**

The only real solution to this problem will be found in clinging to the fundamental truths. Patiently but firmly we must do our best to point out that Christ has all authority. His church is simply His people obediently carrying out His wishes. Our Lord's interest is in the spiritual welfare of individuals. A lost world of individuals needs Him. Christ's reign is not of this world. Jesus rules in the hearts of men. God's recorded Will dwelling in the souls of men moulds their character in the likeness of Christ and also adequately provides for man's short-comings while he is striving for perfection in his Lord. The beauty of this simple plea never fails to strike a responding cord even in the hearts of the most bitter opponents. God's people have a much higher calling than political movements, social reforms and civil governments. Certainly Christians must obey the civil powers under which they live. They must render to them their just dues. Allegiance to the Lord is partly fulfilled in this very attitude. Yet in matters of worship, religious belief, conviction and practice—Christ must reign as King over His Kingdom. No man can accept this responsibility for Him. Christ is Head of His church. When this condition truly exists, then and only then can it be said, "There is a church of Christ."

We ask then, are the churches of Christ recognized in the United States? No! Not in the Italian sense of recognition. The churches of Christ are recognized only in the sense that they enjoy the same right to worship, teach and practice their religious views. Churches of Christ enjoy certain privileges under American law but only those privileges granted to all non-profit or religious institutions. The American Constitution denies the basic underlying principle of Roman Catholicism. The whole structure of Catholicism rests upon the claim that Christ has invested His Divine Authority in the Roman Catholic Church headed by His Vicar on earth, the Pope. This is the real issue.

Churches of Christ in every nation of the world plead for a restored faith in Christ Himself as the Divine Son of God and for recognition of the all-sufficiency of His revealed Will recorded in the New Testament. The Lord's church wherever it is found must emphatically reject the claim of Roman Catholic Church supremacy for this position denies the supremacy and preeminence of Christ.

#### **From South Africa**

##### **\* The R. C. Church in Spain**

To the Editor, Daily Dispatch.

Sir,—I noted with interest Colonel Cole's observations concerning the Catholic Church in Italy and the Communist menace faced in that country. Allow me to point out that the very fact that Catholic Italy has such a high Communist population suggests that people are looking for something which Catholicism does not satisfy. Catholics in free countries deplore the lack

of freedom allowed by Communists, but in Catholic dominated countries the same restrictions are imposed. I cite a single example. Recently the American Government concluded an agreement with Catholic Spain which will allow air bases in the country. The Air Force Times (February 20, 1954) reports concerning the problem of military personnel and freedom of worship as follows:

"Because of the predominance of Catholicism as the State religion and the strong influence of church doctrine on civil law, all faiths will be asked to tread cautiously in the civilian community."

"Regulated by Spanish law are many matters which other countries normally leave to the individual conscience. Religious holidays for example are all State holidays. Blasphemy is punishable by civil law."

"... Marriages between Americans and Spaniards will have to be church ceremonies, since civil marriages cannot be performed if one party is Catholic (more than 99 per cent of the Spaniards are). A mixed marriage is permitted in the church if the non-Catholic partner agrees to the religious education (Catholic) of his children."

Relative to literature, the article continues: "... non-Catholic books and tracts, including the Protestant Bible, are barred from distribution among Spaniards by the Catholic Index of Prohibited Books ... Specifically, the distribution of non-Catholic or anti-Catholic religious writings is punishable by prison terms of as much as six years."

"Proselytizing by non-Catholic faiths may prove the most sensitive area in U. S.-Spanish relations. Both civil and church law forbids signs identifying Protestant chapels in Spanish cities (there are about 170 in Spain). Services must be conducted in complete seclusion, with no Catholics present."

"Relations between U. S. troops and Spanish women are similarly a matter of question. Strict marriage laws will block some marriages, but Spanish law permits both cohabitation and prostitution. Air Force authorities definitely oppose condoning either practice. But officials feel it will be difficult to impose military restrictions counter to civil law."

Concerning the material just quoted, please observe:

(1) The article was not written by a Protestant preacher interested in opposing Catholicism, but by an Air Force official concerned with military personnel and the relationship to the Spanish State.

(2) Non-Catholic places of worship cannot be advertised in Spain, or even designated by any signboards or bulletins to identify them.

(3) It is a crime to distribute the Protestant Bible.

(4) Air Force men cannot give Spanish women copies of the Bible, but they can engage in sex relations outside of marriage with these women and be perfectly within the law of Catholic Spain. This should come as no surprise as the Catholic Church does not regard concubinage as immoral. The Catholic Encyclopaedia, IV, 207, states: "If a man has no wife, but a concubine instead of a wife, let him not be refused communion, only let him be content to be united to one woman, whether wife or concubine."

Be assured that I have no ill will toward Catholics. But the facts should be clearly stated for all to consider.—I am, etc.,

DON GARDNER.

Box 958, East London.

#### Reply to Mr. Gardner

To the Editor, Daily Dispatch.

Sir,—I am not going to attempt to reply to the context of Don Gardner's letter in today's Daily Dispatch—I know my limitations. I would refer, however, to his last paragraph, in which he says: "Be assured that I have no ill will towards Catholics."

Really Mr. Gardner, do you expect intelligent people to swallow that one? Have you not recently written another letter to a Port Elizabeth paper denouncing Catholicism—and in that letter you were not writing of Spain, you were on your "hobby horse"—running down the Catholic Church.

Normally, when a Roman Catholic writes to the paper he does so to take up the cudgels on behalf of his faith—not first to run down another religion. As a Christian and a leader in his church, I am amazed at his un-Christianlike attitude. Does Mr. Gardner feel so insecure that he is afraid of the strength of Catholicism?—I am, etc.,

MARY GIBB.

18 Chatham Road,  
Baysville, East London.  
July 6, 1954.

Editor,  
Daily Dispatch  
East London  
Dear Sir:

With interest I read Mrs. Gibb's reply to my letter relative to Catholicism in Spain. In it she called me a hobby rider and implied that my honesty is questionable. When one fails to meet an argument and resorts to personal attacks on character it usually indicates that his cause cannot be successfully argued.

Evidently Mrs. Gibb did not perceive the point of the letter, that is: When Catholicism predominates in a country the freedom of any other religious group is

severely restricted. This point allows me to further sustain by a Catholic statement and fortify by a current example.

Below I quote two statements made by Connell, a Catholic writer, for the Paulist Press, New York. He says, "If the country is distinctively Catholic—that is, if the population is almost entirely Catholic, and the national life and institutions are permeated with the spirit of Catholicism—the civil rulers can consider themselves justified in restricting or preventing denominational activities hostile to the Catholic religion." Again Connell says, "Similarly, in a distinctively Catholic country, the government quite reasonably may repress religious propaganda detrimental to the belief of the rulers, and of most of the people."

Please observe that these statements are not what Gardner or any religionist of non-Catholic persuasion says about Catholicism; it is what a Catholic official maintains about Catholic pressure in a country where Catholicism is in the ascendancy. If therefore friend Gibb has any criticism of any such practice let her take the Catholic church to task about it.

Furthermore, innumerable examples can be cited where the Catholic church practices what it believes, as stated by Connell, in this matter. Since the war many preachers of the CHURCH OF CHRIST have gone into Italy with a view to establishing churches. Some of these men I know personally. They have established churches only to have those churches closed by the police. The Italian Government would not have renewed the visas of these American preachers had not the American Government pleaded in their behalf. Why this opposition if unrestricted freedom of religion is allowed? One Italian converted by our preachers was given a jail sentence for preaching what he believed to be the truth. This did not happen in the dark ages but in our own modern age within the past decade in a predominately Catholic country!

I appreciate the letter of Mrs. Gibb for it shows that she feels a reply is necessary, more than the local Catholic officials evidently think. Relative to my letter published in the Port Elizabeth paper, to which Mrs. Gibb alluded, may I suggest: In it I suggested that the people of this country have a right to a free, open, public discussion of the differences between Catholics and non-Catholics and suggested that we are prepared to arrange such a discussion. To date no responsible official of the Catholic church has accepted our invitation. I wonder why, don't you?

Sincerely yours,  
DON GARDNER, Evangelist  
Church of Christ  
89 St. George's Rd.

July 9, 1954



JAN 55 56-54  
JAS E COOPER  
RT 1 BOX 80  
VALLEY STATION KY

# Voice of Freedom

An undenominational, nonsectarian publication devoted to telling the truth, the whole truth, and nothing but the truth, about the threat to our freedom from Catholicism and Communism.

*"Streams of water run down mine eyes,  
Because they observe not thy law." Psalm  
119: 136.*

*"Ye shall know the truth, and the truth  
shall make you free." John 8: 32.*

*"Through thy precepts I get understanding  
Therefore I hate every false way." Psalm  
119: 104.*

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## The Communists and Religion

In a recent issue of the VOICE OF FREEDOM we published an article from Don Gardner, who is a missionary in South Africa, about the Communist attitude toward religion. One reader of the VOICE OF FREEDOM attempts to reply to Don Gardner and suggests that he must misunderstand the dear Communists. This reader (and we know of many other people of the same mind) thinks that the Communists are working for the betterment of human society; they are trying to bring about a more equal distribution of the world's goods and to give greater opportunity to the world's poor and oppressed millions. It is not strange that some people held this idea concerning Communists 30 years ago, for at that time the Communists were spreading such propaganda and teachers in the schools, preachers in the pulpit, politicians in office and those trying to get into office were all prating this same falsehood. The Communists were fighting for the emancipation of the poor from the oppression of the rich, they were trying to liberate religious people from a corrupt church that held dictatorial powers over them, etc! This idea won many people to the Communist line, but now since we have had a demonstration of the atheism that is necessary in order to be a good Communist, of the cruelty, the inhumanity, the deceptions, the false oaths, the mock trials, the forced confessions and the malicious murders that the Communists have perpetrated, there certainly is no excuse for anybody on earth today not to know that Communism is a falsehood, that it was inspired by the devil and is fed and fostered by the most unprincipled and diabolical despots and tyrants that this world ever saw.

We have had experience with people who got into government positions only to betray us to the Communists. We have had people to steal secrets and give them to the Communists, and Harry Dexter White, who was an Under-secretary of the Treasury of the United States and who was placed in charge of the Bu-

reau of Engraving and Printing, stole our plates by which our "folding money" is made and sent them to the Russians. The Russians, therefore, printed millions and millions of dollars of United States money with our own plates, our own paper, our own engraving, our own ink, and we, the taxpayers of the United States, had to redeem this currency at face value. Yet people still defend White, defend Truman for appointing him, condemn J. Edgar Hoover for revealing his treachery and curse and damn McCarthy for exposing this theft and fraud.

It is perfectly inexplicable, perfectly beyond the comprehension of any rational American, to see people defending Harry Dexter White, Alger Hiss, Judith Coplin, the Rosenbergs, Franklin D. Roosevelt and Joseph Stalin; and then in the same breath condemning Hamilton Fish, Martin Dies, J. Edgar Hoover, Joe McCarthy, Tom Blanton or any other statesman or preacher who raises his voice against the diabolical conspiracy of Communism.

The VOICE OF FREEDOM is in possession of books, pamphlets, leaflets, etc., which were written by Communists, published by Communists, with the Communist symbol stamped on them, sold in Communist book stores and some of them seized by police in Communist raids, and from this literature everything that has ever been charged against the Communists can be established. They teach atheism, hatred, sabotage, disrespect for morals and morality, disrespect for all churches and preachers, and they propose and predict that all these things will be overthrown and the Communists will completely dominate and control the world.

We will not at this time give quotations from these various books; we will reserve that to meet the call of any challenger, but we here publish a definition of Communism, which should put that ism before our readers in its proper light and which, we know, is a correct, accurate and true definition:

"The following is a definition of communism, a world-wide political organization advocating: (1) Hatred of God and

all forms of religion; (2) destruction of private property, and inheritance; (3) absolute social and racial equality; promotion of class hatred; (4) revolutionary propaganda through the Communist International, stirring up communist activities in foreign countries in order to cause strikes, riots, sabotage, bloodshed, and civil war; (5) destruction of all forms of representative or democratic governments, including civil liberties, such as freedom of speech, of the press, of assembly, and trial by jury; (6) the ultimate and final objective is by means of world revolution to establish the dictatorship of the so-called proletariat into one world union of soviet socialist republics with the capital at Moscow.

"Communism has also been defined as an organized effort to overthrow organized governments which operate contrary to the communist plan now in effect in Russia. It aims at the socialization of government, private property, industry, labor, the home, education, and religion. Its objectives are the abolition of other governments, private ownership of property, inheritance, religion, and family relations."

## Things That Contribute to the Advance of Communism

From the above definition of Communism we can see how many people, who have no sympathy with Communists and do not claim to be in favor of Communist rule, are, nevertheless, contributing to the interest of Communism. The following items should be considered when we think of trying to stop the spread of Communism and save free people from passing under the domination of Communists:

1. *Crime.* The crime problem in the United States is tremendous. The expense of trying to cope with crime is a fabulous sum. Crime is against the welfare of society, it is against our constituted authorities and against, therefore, our system of government. The spread of crime contributes to the disintegration of society and the destruction of civilization. It constitutes a rebellion against the State and this, to use a slang expression,

(Continued on page 159)

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### Among Ourselves

In the September issue of the VOICE OF FREEDOM we had a paragraph concerning an article written by N. Ivanov which was published in the limited edition of *The Detroit News* of May 29, 1954. We promised to publish the entire article in the October issue of our paper. We had already seen a printed statement to the effect that the author of the article gives permission to others to reprint his page. However, we wrote to Mr. Ivanov personally and asked permission to use his article. He not only responded by giving us permission to use his work, but he even sent a financial contribution to the VOICE OF FREEDOM. We are sincerely thankful to him, and our readers will find in this issue a copy of the article that has been mentioned. Mr. Ivanov is evidently a sincere opponent of Catholic error and he desires that the truth as revealed in the Bible be spread abroad. We do not yet have any knowledge of Mr. Ivanov's religious affiliations and he evidently has no desire to publish denominational claims. We wish we could find more friends like Mr. N. Ivanov. Our thanks are here publicly offered to him.

\* \* \*

In this issue of our paper we are giving four pages to a letter that has been written by Herbert C. Holdridge, Brig. General of the United States Army (Retired). This letter is also being published by permission, and we are running a photostatic copy of the letter and, therefore, the name of the author, the date of the letter, the address of the author are all shown in the letter. Also, at the close of the letter will be found some prices by which copies of the letter may be obtained in numbers by anyone who is interested in helping to spread the truth herein stated. The letter was addressed originally to the President of the United States and to other statesmen. The points made are accurate, all the charges against the Roman Catholic Church are proved by quotations from their own literature, and one whole page of the letter is given to documentation. We thank General Holdridge for permission to use his letter, and we recommend that our readers write for copies and distribute them by the hundreds. We will here again give the address:

General Herbert C. Holdridge

P. O. Box 1086

Sherman Oaks, California

\* \* \*

The denomination known as "Church of God" held its convention in Memphis,

Tennessee in August of this year. Many thousands of people came to Memphis to attend this convention. Since we have some preachers of this denomination on our mailing list and because the editor has had some very encouraging letters from these preachers, he decided to get some of the VOICE OF FREEDOM literature distributed at the convention. Accordingly, he had a large box of this literature and several sample bundles of the different issues of the VOICE OF FREEDOM sent to Memphis from Nashville. He took thousands of pieces of this literature up to the convention and went to see the gentleman who had charge of books and literature and such like things to see if we would be permitted to distribute this literature on the convention floor. The editor was very cordially received by Mr. Bridges, who was the man in charge, and he offered to have his ushers distribute the literature at the convention. It was then delivered to him and distribution was made without further effort on the part of the editor. We thank these people very kindly for their courtesy, and we pray that the literature will do great good in their hands and will be passed on to others. We have no way of knowing whether any subscriptions reached the office as a result of this distribution of free literature. That, however, would not be a measure of the good that may be done in the hearts and lives of people who will read this published matter.

\* \* \*

#### Herman Thurman

The wide distribution of Freedom Press literature in Memphis has borne one result. This has fallen into the hands of some Catholics. We know because we have been favored with several letters from members of the Roman Church who live in Memphis. One man who mailed us a long letter must evidently be connected with the American Snuff Company since his letter came in an envelope bearing the name and address of that company here in Memphis. He attempted to answer everything that we had in the August issue of the paper. He did not fail to refer to everything and he seemed to think that he was answering the whole paper. Yet he did not sign his name but wrote a fictitious name having the rhyming sound of Herman Thurman. This might be taken as his real name if he had not added a postscript saying, "I prefer to remain anonymous." Furthermore, we inquired from the Personnel Director of the American Snuff Company to know if anyone by the name of Herman Thurman was connected with that company. The answer was negative. A man with that name would, more than likely, be known by all who had access to the files even without consulting the record. So Herman Thurman is an unidentified person with plenty of prejudice and seemingly with considerable ego. He must, however, be lacking in courage if not in honor. People who write anonymous letters either must not have very much

confidence in their cause or else they must not have sincere motives, or otherwise they would be willing to stand up and be counted on their side of the issue. We are not, therefore, publishing that long letter or making any attempt to reply to his tirade. We will serve notice, however, upon him in the following lines:

If Herman Thurman,  
Will rise above the vermin,  
And sign his sermon,  
We promise not to burn 'em.

### Hays Uses Papal Quotes To Score Point at Hearings

WASHINGTON (UP)—U.S. Rep. Wayne L. Hays, who is feuding with the Republican majority on a congressional committee investigating tax free foundations Wednesday maneuvered a member of the committee staff into drawing a parallel between Communist literature and the writings of two Catholic popes.

The Flushing, Ohio, Democrat said the purpose of his questioning was to "show the danger of lifting paragraphs out of context."

The incident took place when Hays handed Thomas M. McNiece, a committee researcher, three quotations and without disclosing who wrote them, asked for comment. Hays has accused McNiece of lifting paragraphs out of context to support his statements.

McNiece, after looking at the literature, said, all of them "are closely comparable to Communist literature that I have read. They parallel very closely Communist or socialistic ideas."

Hayes then said the quotations were excerpts from the writings of Popes Pius XI and Leo XIII.

"You wouldn't call the church Communistic?" Hays asked.

McNiece fired back that he was not.

"You can't lift a paragraph out of context and prove anything," the Ohio congressman said.

McNiece said he had not done any such thing in the past and said he could get the material to prove his statement.

#### Observation

It is encouraging to see that members of a Congressional committee are willing even to discuss such a point. They usually become as mum as a corpse when Catholicism is in a suggestion of an implication. Anyone who is acquainted with the teaching and practice of the Roman Church knows that it is false to claim that we have to "lift" anything out of context to prove that the Pope claims to be the lord of every creature on earth and that all civil officials are subordinate to him and should be submissive to him.

Catholicism is unlike Communism in many points. This no intelligent person should attempt to deny. But the two *isms* are exactly alike in that they are both



*authoritarian — totalitarian.* Therefore, they are both destructive of *freedom*. They are both un-American.

## Letters —

August 24, 1954

The Freedom Press, Inc.  
P. O. Box 128  
Nashville, Tennessee  
Gentlemen:

Enclosed is a check for two dollars and twenty cents (\$2.20) intended for a year's subscription to the VOICE OF FREEDOM and in payment of as many copies of the June, 1954, issue of the paper as you can send. Begin my subscription with the September issue. The address to which they should be sent is listed below.

The June issue is one of the best you have published. The article concerning the Colombian situation is extremely worthwhile. I would like to distribute this copy among all my Catholic friends.

I look forward each month to receiving the paper. There are always articles of current interest. More people should be urged to subscribe.

It would certainly be worthwhile to print brother Brewer's review of the Catholic booklet, "The Bible an Authority Only in Catholic Hands." It should be placed on the distribution list of Freedom Press tracts. I am referring to the article printed in his book, "Contending for the Faith."

Sincerely,  
Alan Highers

Harding College  
Searcy, Arkansas

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5206 Alpha Avenue  
Jacksonville 5. Fla.  
27 August 1954

G. C. Brewer, Editor  
VOICE OF FREEDOM  
P. O. Box 5153  
Memphis 12, Tennessee  
Dear Brother Brewer,

Lest this clipping has not found its way to your desk from another source, I submit it, for you may be able to use it in your noble crusade to save Christianity and America from the Roman Catholic menace.

Surely this story is a tacit confession that the Catholics after all believe in the efficacy of statutes. If not, why should a purported likeness of Christ be dedicated to the dead, then put under water where none can see it? There it certainly can help no one, not even the live sailors, to better pray; the claim Catholics make in defense of these 'graven images.'

Pray that someday people will see the inconsistency between the words and the deeds of the Roman Catholic hierarchy.

Yours in His service,  
Leon E. Tester

### Statue of Christ to Be Sunk at Sea Blessed by Priest

GENOA, Italy, Aug. 22 (AP)—An eight-foot statue of Christ, which will be sunk

in 52 feet of water off the Ligurian coast, was blessed today by Rt. Rev. Msgr. Antonio Massa, Roman Catholic priest expelled from China by the Communists a year ago.

Actual lowering of the 80-ton statue into the sea 500 yards off Camogli was postponed, however, until next Sunday. Today the seas were too rough.

Italy's newest liner, the Cristoforo Colombo, just leaving Genoa on her second trip to New York, altered course to pass the scene. A wreath contributed by passengers was tossed onto the waters where the "Christ of the Depths" will be lowered.

The statue is dedicated to sailors and all who have perished at sea.

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B. V. M.

### Feast of St. Augustine

Dear Brother Brewer:

A copy of your "VOICE OF FREEDOM" has found its way into my home. In reading it, my knees knocked and trembled, my heart puffed with the fear of God. Your paper makes me love my faith (Catholic) more than ever before. You have convinced me, with your trash, that the Catholic Church must be what I have always believed it to be, for a false religion could never be hated as much as you show toward my Catholic Church.

Brother Brewer, after reading your paper, I am forced by my love for the Catholic Church to write you. When you condemn my Church, it hurts very bad; its like condemning my own mother, who, in her kindness and goodness, raised me as a Catholic. She, with the Church, has taught me to love, yes, even you, Brother Brewer. She, like the Church, has taught me the purpose of life on earth that I might prepare for eternal life. She, like the Church, has scolded me if I, in any way, showed hatred for anyone. The Great Church has been to me a resting place from a tired day. The Confessional has been a great comfort throughout the years of my life. The hands of the good priest, damp with Blood of Our Master, have wiped away many tears down through my age. The precious priests of God have come to me in my great sorrows and refreshed me with the real Body of my Lord. All through my life Mary, the Mother of Jesus, would come to me at my smallest call.

I knew that in this world there were people who hated what I believe, but I never thought I would come face to face with a publication such as yours. This night I promise to pray for you.

Please, Brother Brewer, don't try to destroy my Church. I do not want to live in any other Church.

May God open your eyes to see my heart.

/s/ Jimmy Gormon

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Mannington, W. Virginia  
August 21, 1954

Dear Brother Brewer:

Just finished reading your reply to Carl

H. Schmidt in the August issue of the VOICE OF FREEDOM.

What I have in mind is the money angle, such as paying the priest at confession. Here is what I know (or was told by a life-long Catholic) who was my aunt by marriage. My uncle was a Protestant but married a Catholic and was married by a priest. They were visiting with us and wanted to visit my father and mother, and the only time we could go take them was Sunday morning. We invited them to services with us, then go on to visit my folks. My aunt replied that she would go if we would all keep it to ourselves so that no Catholic would hear of it and tell the priest, for she had no money to pay him for confession. Now if that is a lie, a Catholic did it.

Also know of a Catholic who married a Protestant woman, and they tell that the priest said he could get the man's sins forgiven and the divorced Protestant woman into the Church for five thousand dollars. Again, if that is a lie, a Catholic told it.

One of these persons mentioned is dead now; the other two are living.

Keep up the good work.

Your sister in Christ,  
/s/ Mrs. Ira Cole

## The Priests Deceive the Negroes

The following letter from Brother Joe Duskin reveals the teaching that the priests have been trying to impose upon the colored people. This teaching is common with the Roman Catholics, but, of course, the fallacy in reasoning and the perversion of the Scriptures used have been exposed many, many times through the centuries and people, who have access to translations and commentaries and who can, therefore, study the passages as they have been explained by other places in the Scripture, will not be deceived by this Catholic perversion. We are glad, however, to let our readers see the letter that we are answering and take note of the citations that are used. Here is the letter:

"Dear Brother Brewer:

I want to thank you for printing my letter and answering the two questions. My Catholics were pleased with the answers, but they want you to explain why there is no Purgatory. The Priests claim that the Jews in the Old Law *prayed for the dead* and to this day offer a special feast on which special prayers are offered. The Priest who instructs in the colored mission in this city bases Purgatory on Matthew 12: 32, where Jesus speaks of forgiveness of sins "in the world to come". It can't be Hell, as there is no redemption there; neither are there any sinners in Heaven.

Also take notice in 1 Corinthians 3: 11-15 St. Paul speaks of slight sins being remitted by fire. The Priests made the statement that the Protestant clergy can't get around these texts, as many Protestants teach that anyone who believes, re-

pents and confesses and is baptized is saved because many sinful and indifferent people believe in Christ's divinity and take Him as their Savior.

Brother Brewer, if you will answer this letter in the *VOICE OF FREEDOM*, it will help the poor deluded members of my race to see how they have been tricked by this Satanic power.

Thanking you again and may God bless you, and I will remember you in my prayers,

Yours in Christ,  
/s/ Joe Duskin"

#### Reply

1. The reference to Matthew 12: 32 is simply a play upon words, and the point that is made would not harmonize with the teaching of the word of God. The Jews may have had some theories concerning praying for the dead, but if so, they were invented by men and not inspired by God. There is no teaching in the Old Testament that justifies the idea of Purgatory or praying for the dead. The Catholics quote some passages from the Apocryphal books that they claim set forth the idea of Purgatory. These Apocryphal books have no authority with those who know and believe the word of God. They are not all even accepted by the Roman Catholics. When our Lord said that the sin against the Holy Spirit would not be forgiven in this world nor in that which is to come. He could have had reference to the Mosaic Age and to the Christian Age, for the word for "world" is sometimes translated "age" and it is so translated in this passage by some of the versions. This would mean that blasphemy was not a forgivable sin under the law of Moses nor will it be under the law of Christ. It was unpardonable in the Mosaic Age, unpardonable in the Christian Age. This would be true and in harmony with the teaching of the Old Testament, as well as the New. However, we are not inclined to accept this as the meaning. If we will read the parallel passage in the 3rd chapter of Mark, we will see in verses 28, 29 and 30 where the Lord states the same thing in different terms. In the Revised Version it says that such a person "hath never forgiveness, but is guilty of an eternal sin". Taking this as the explanation of Matthew, we can see that Jesus simply meant to say that this sin could *never* be forgiven. If even they supposed that some sins could be forgiven in the next world, this one cannot.

We sometimes use expressions similar to this to impress the fact that the crime is not pardonable. In our civil courts if a man is sentenced to prison for life, the sentence usually reads that he is sentenced for 99 years. No one thinks that a 50-year old man will live 99 more years, and why would the law sentence him to prison for many years more than he could possibly live? Sometimes a criminal may be convicted of more than one crime and each conviction carries the

sentence of 99 years, so it is not uncommon for our courts to sentence a man to prison for more than 200 years. Does anybody suppose that the people of this age live 200 years or 100 years as a rule? We know that this is just a method of saying that the criminal is to be imprisoned for all of the rest of his natural life. Our Lord showed that the sin would never be forgiven and expressed it by removing any false idea that people might entertain with reference to some forgiveness in a future state.

2. The quibbling on 1 Cor. 3: 9-15 is even a worse perversion than the argument based on Matt. 12: 32. The priests and some other people make this passage teach that a man's conduct, his life will be destroyed, but his soul will be saved. They say that his works refer to his conduct or his behavior while living in the body. This would permit a Christian to commit all the sins in the catalogue with the feeling that his life's work, all of his sins would be destroyed by fire, but he himself would be saved. What reason would there be for right living or what motive could a man have in restraining his flesh if he thinks he will be saved regardless of how many sins he commits or how great his sins may be?

The Catholic Church makes a contrast between *venial* sins and *mortal* sins, and these venial sins may be forgiven or they may be atoned for by the suffering that the sinner does. The Bible makes no such distinction between sins and the Bible does not say that a man may atone for his sins by his suffering. It says that all of our sins are forgiven through the mercy of God when we comply with the terms of the gospel of Christ (Eph. 1: 7; 1 John 1: 5-9, etc.) If a man pays for his sins by suffering, then we can see easily where the Catholic doctrine of mortifications comes from. Men lacerate their bodies, walk with tacks in their shoes, whip themselves with thongs, roll in cactus beds in order to punish themselves for their sins. There is no mercy or pardon or clemency shown when a man suffers all that his sins deserve and thereby "squares the account."

The teaching of Paul in the Corinthian passage does not justify Purgatory at all, for he says "Every man's work" is to be tried by fire. This would make it necessary for *every* person to go to Purgatory. But this is not what the Roman Catholic Church teaches. Furthermore Paul is not talking about a man's behavior or a man's manner of life here. He is talking about building on a foundation. Paul himself had laid the foundation at Corinth, and no other foundation could be laid. The foundation Paul laid was Christ. Now to build on this foundation means that the teaching of Christ must be given to the people and the people must be converted to Christ, be in harmony with His will and obedient to His word in order for the teacher's work to abide. As Paul said in the second chapter, he taught Christ

crucified in order that their faith might not stand in the wisdom of men, but in the power of God. The type of material that men use in a building will determine whether or not the building is permanent, fire proof, etc. If men build gold and silver, the building will stand, even in a fire, but if they erect a building of wood, hay or stubble, the building will be completely destroyed by fire.

This means that if people are converted to Christ by sound teaching, they will not depart from Christ because of persecutions or hardships or trials, but if people are won to the teacher or have their faith fixed in some false doctrine, they will turn back to the world in times of persecution and trial.

There were certain false teachers at Corinth. Some of them were building themselves and causing the people to claim, "I am for this teacher or that teacher or the other teacher". And Paul used himself and Apollos as an illustration. He tells us in the third chapter that some were saying, "I am for Paul" and others, "I am of Apollos". However many teachers they had, Paul reminded them that he was their father in the gospel (Chap. 4, verse 15.) Not only were these teachers exalting themselves, exalting preachers, but they were teaching that there is no resurrection; they were teaching that it is all right to go to law; they were justifying a man who took his father's wife, etc. Because of this type of teaching, people were brought into the church who would not endure trials and would quit the Lord because of persecution. The teacher, therefore, would lose all his work, though he himself might be saved even if all his converts apostatized.

The fire proposition simply refers to the type of trials that men would endure. Peter speaks of the trials that befall Christians as "fiery trials" (1 Pet. 4: 12). In Psalm 66: 8-12 we see the Lord staying with people who are being tried and are represented as passing through the fire and through water. In Isaiah 43: 2 we have the same representation of the trials some men have to endure. Again in Amos 4: 6 we have people spoken of as "fire brands plucked out of the burning". The same expression is found in Jude, verse 23.

3. The idea that sins may be forgiven after death is completely contradicted in the Bible. Paul said, "it is appointed unto men once to die and after this the judgment". Whether the judgment comes immediately after death or not, it is predicated upon death. Then in 2 Cor. 5: 10 the apostle shows that we shall be judged of the things done in the body, not something that may be done after the body is in the grave and the spirit in Purgatory or some other imaginary place. Jesus said in John 8: 21, "If ye die in your sins, where I am ye cannot come". These, with many other passages, show that the idea of being forgiven after death is wholly unscriptural.



HERBERT C. HOLDRIDGE  
BRIG. GEN. U.S. ARMY (RET.)

P.O. BOX 1086 . SHERMAN OAKS, CALIF.

July 4, 1954

TO: THE PRESIDENT OF THE UNITED STATES  
THE CONGRESS OF THE UNITED STATES  
THE SUPREME COURT OF THE UNITED STATES

SUBJECT: Classification of the Hierarchy of the Vatican, and its agents in the United States, as  
subversives.

In fulfillment of my oath to defend the Constitution of the United States, and within my duties as a responsible citizen, I present these charges against the secular, political Hierarchy of the Vatican in Rome, and its representatives in the United States, as subversive of our Constitution, and as a grave danger to our Republic and our free institutions. I imply no criticism of the Roman Catholic Religion as such, and stand willing to defend its freedom of expression as guaranteed by our Constitution.

1. The Roman Catholic Hierarchy and the Vatican stand before the world as a secular, political state, ruled as a dictatorship by a secular ruler, an Italian politician - the Pope in Rome. It includes a leadership and an organizational population extending all over the world. Within the United States it constitutes a "state within a state", its doctrines diametrically opposed to American concepts of democracy and freedom.

2. This foreign dominated leadership, including membership in the United States - Cardinals, Archbishops, Bishops and Priests - is bound by an oath of personal loyalty to the head of this political dictatorship, the Pope in Rome, and must obey his absolute orders, even though such orders conflict with the Constitution of the United States.

3. This foreign dominated dictatorship has openly declared war on the Constitution of the United States and the safeguards of liberty established therein. In two major pronouncements, which constitute the "party line" of this secular, political state - the "Syllabus of Errors of Pope Pius IX, and the Encyclicals of Pope Leo XIII - every freedom written into our Declaration of Independence, and in the Preamble and Bill of Rights of our Constitution, is condemned, point by point. Every member of the Hierarchy, including those in the United States, is bound by his oath to the Vatican to like condemnation of our Constitution, thus aligning himself as an enemy of our nation.

4. Through the Hierarchy, the absolute orders of this foreign, secular ruler are carried down to every Roman Catholic in the United States, who must, knowingly or unknowingly, become party to the subversion of our Constitution. Our Roman Catholic brothers, indoctrinated from childhood in the philosophies of spiritual and intellectual dictatorship, find it an easy step to accept political dictatorship.

5. Every member of the Hierarchy, including those in the United States, has further sworn undying enmity toward all "heretics", every non-Catholic individual and government being included in the long-established pronouncements of the Vatican as being "heretical". This applies to every non-Catholic public official in the United States, from the President on down. These so-called "heretics" must, in the traditional practice of the "Spanish Inquisition", be rooted out by force and violence, which is the accepted technique of the Vatican.

6. The Vatican, and its foreign dominated Hierarchy in the United States, has established hostile, militant, and even semi-military organizations within our borders, its members likewise sworn to personal loyalty to the Pope in Rome or coming under the domination of this foreign

political dictator, and are the pledged to undermine our institutions - the Knights of Columbus, the Society of Jesus (Jesuits), etc. It has infiltrated members of these subversive organizations, and other collaborationists indoctrinated in its anti-American ideologies, into public office, from lowest to highest, to undermine our institutions from within. It functions under its own Canon Law, and where inconsistent with public law, ignores our law.

7. This secular, political Hierarchy injects itself into both foreign and domestic affairs of the United States, as it has for centuries interfered with the external and internal affairs of other nations, most recently of Hitler in Germany, Mussolini in Italy, and Franco in Spain. It was an important influence behind the brutal, futile war in Korea. Evidence exists that it has been a powerful drive in the United States for war in Indo-China. It participates aggressively in the affairs of the countries of Latin America, and is one of the forces of reaction behind the violence in Guatemala. Through Cardinal Spellman, the voice of the Vatican in the United States, it has been a champion of Senator McCarthy (a member of the Knight of Columbus and trained in Jesuit schools, and thus drawing his inspiration from the Vatican rather than from our Constitution), in his program undermining our Constitution and of creating dissention and disunity from one end of the United States to the other. It has persisted, repeatedly, in invading the prerogatives of the United States by gaining, contrary to our Constitution, special privileges for its parochial schools, and in the face of repeated decisions of our Supreme Court, each instance becoming another overt act against our Constitution.

8. The Vatican and its Hierarchy in the United States stand in open enmity toward our Constitutional concepts of freedom of religion, deny religious tolerance where Roman Catholicism is accepted as the state religion (as in Spain, Columbia, and other parts of Latin America), and inflict reprisals against members of other faiths, or those who profess no faith. It is the age-old ambition of the Vatican, openly declared and vigorously promoted, to turn the United States into a Roman Catholic nation. Thus, its ambitions constitute an ever-present, dire threat against freedom of religion established under our Constitution. Whenever its subversive political acts are challenged, it takes refuge behind our Constitutional shield of freedom of religion, which it, itself, denies.

9. This secular, political Hierarchy of the Vatican possesses fabulous wealth in the United States, (Ten billion dollars since 1946 for schools alone), but permits no scrutiny of its financial records by public authority. It extracts huge sums from the American taxpayers annually. This wealth is used to maintain in luxury a foreign political ruler, in violation of our Constitution, and is expended locally to teach in its parochial schools and other institutions, philosophies contrary to our Constitution. Under the hypocritical guise of serving humanitarian purposes, it pays not one cent of taxes on vast sums of this wealth and this income, adding this extra tax burden to the shoulders of non-Catholic taxpayers - a truly astounding situation.

10. The secular, political ambitions of the Vatican constitute a threat to the peace of the United States and of the world. While pretending to preach world peace, It has engaged openly in a campaign to incite to World War III with atomic and hydrogen bombs, using the weapons, planes and soldiers of the United States to further its machinations, well knowing that such a war must result in the destruction of the United States and in the annihilation of world civilization. Thus, by its own acts, it establishes itself as a world criminal.

#### SUMMARY:

The above charges are voluminously and conclusively documented. As presented, they represent in briefest outline the danger to our Republic from the totalitarian power of the Vatican and its Hierarchy. These have made no attempt at concealment of their purposes, but have operated openly and arrogantly in their campaign to subvert our Constitution.



We are deeply concerned, and rightly so, over the dangers of Communist subversion of our institutions. But, as the Communists are ambitious of establishing a world government of Communism, a dictatorship under the control of the Kremlin, so is the Hierarchy ambitious of establishing a world theocracy, a dictatorship under the control of the Vatican. The Communists in the United States number some 25 thousand who have been under constant attack and who have been driven underground. The Vatican and its adherents, however, number some 30 million, and operate openly and arrogantly to destroy our institutions, yet NO ACTION has been taken by responsible public officials to protect our Constitution and our institutions against this powerful dictatorship which has already declared war against our freedoms. If the Kremlin were to wage its campaigns as openly, an atom bomb would be dropped on Moscow in short order, but we welcome to our bosoms this other powerful dictatorship which is equally dangerous.

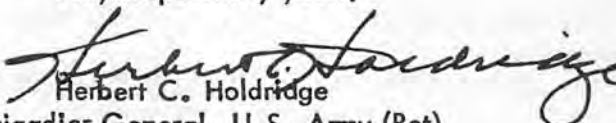
Not only do high public officials not act to check this subversive force, but they actually fraternize publicly with its agents, lend them the prestige of their high office, and give aid and comfort to a declared enemy. Many officials of the United States, in violation of Article I, Section 9, Paragraph 8 of our Constitution, have accepted Papal decorations and honors, unquestionably being influenced in their subsequent judgments and actions in favor of the Vatican.

RECOMMENDATION:

1. That, unless and until they publicly reject all teachings of the Vatican threatening our institutions, the Hierarchy of the Vatican, including members in the United States, and including the Knights of Columbus, the Society of Jesus (Jesuits), Dominicans, Franciscans, Benedictines, and other confraternities of the Roman Catholic Church, be placed, forthwith, on the subversive list of the Attorney General, and subjected to the same restraints as are applicable to other subversives.
2. That a special committee of Congress be appointed to bring to light, and to publicize, the full record of overt and covert subversive activities of the Vatican and its agents, as is now done relative to Communists.
3. That representatives of the Vatican in the United States, including all who have taken an oath of loyalty to this foreign political ruler, be registered as agents of a foreign state, and that action be taken to cancel their citizenship in the United States as inconsistent with their oath to a foreign secular government.
4. That all officials, elected or appointed to public office in the United States, be required to reject, openly and publicly, all loyalties to any other secular, political state, including the Kremlin and the Vatican, otherwise to be disqualified for public office.
5. That the right to tax exemption shall be revoked of any eleemosynary institution of a sectarian character unless such institution qualifies for tax exemption by presenting its books for auditing, and such audit shall establish that no funds pertaining to said institution shall have been transferred to any foreign secular state or to the American agents thereof, or shall have been used for the purchase of newspapers, real property, or any commercial investment, to underwrite any campaign for parochial school tax exemption, or to nullify any provision of the Constitution of the United States.
6. That a program of education be initiated, on the order of the Voice of America, to inform the American people, and particularly our Roman Catholic brothers who may not be aware of the dangers to our freedoms of the Philosophies of the Vatican, of the facts of this threat to our Constitution.

Very respectfully yours,

Copyright 1954  
Herbert C. Holdridge.

  
Herbert C. Holdridge  
Brigadier General, U.S. Army (Ret)

### Documentation:

"Syllabus of Errors" - Pope Pius IX

Encyclicals - Pope Leo XIII

"American Freedom & Catholic Power" - Paul Blanshard (Beacon Press)

"Communism, Democracy & Catholic Power" - Same

"The People's Padre" - Emmett McLoughlin, former Roman Catholic Priest (Beacon Press)

"A Priest Speaks His Mind" - Rev. W.E.R. O'Gorman, former Roman Catholic Priest (private printing)

"The Roman Catholic Church & Democracy" - Harold R. Rafton (Beacon Press)

"What do Roman Catholic Colleges Teach?" - Same

Fr. Edmund J. Walsh, S.J., Georgetown University School of Diplomacy, (promoter of the "hit Russia now!" school of military strategy), - "Total Empire".

Ques.: (p. 246) "Would the United States be justified in launching an immediate atomic attack against an enemy power before it could use that devastating weapon against our cities?".

Ans.: (p. 255) "In my opinion, consequently, use of the atomic bomb against an aggressor named as an aggressor by the United Nations, even though the invasion be not immediately directed against the United States, would not violate Christian morality".

Elxius M. Lepicier, "De Stabilitate et Progressu Dogmatis", Libreria Pontificia, Rome, 1910, p. 104.

"Ques.: Should heretics be tolerated?"

Ans.: As soon as anyone makes a public profession of heresy and endeavors to pervert others by word or example, not only should he suffer the greater excommunication, but also he should be justly put to death, lest he should destroy very many by his pestilential contagion."

S. D. Phelan, Editor, The Western Watchman (RC), 1912. "We of the Roman Catholic Church are ready to go to the death for the Church. Tell us that we think more of the Church than we do of the United States. Of course we do! Tell us that in the conflict between the Church and the Civil Government we take the side of the Church. Of course we do! Why, if the Government of the United States were at war with the Church, we would say: 'To Hell with the Government of the United States!', and if the Church and all of the Governments of the world were at war, we would say: 'To Hell with all of the governments of the world!'. Why? The Pope is the ruler of the world I." From the Oath of Roman Catholic Bishops. "Heretics, schismatics, and rebels to our said Lord (the Pope) or his aforesaid successors, I will to my utmost persecute and oppose".

Cardinal Gasparri, to the Bishop of Concepcion, Chile, 7-17-22. "The opinion of those who wish to separate politics from religion is erroneous and pernicious".

From the purported Knights of Columbus Oath, Congressional Record, Feb. 15, 1913, p. 3216.

"I, \_\_\_\_\_, declare and swear that his Holiness, the Pope.....hath power to depose kings, princes, States, Commonwealths, and Governments, and they may be safely destroyed.....I do now denounce and disown any allegiance as due any heretical king, prince, or State, named Protestant or Liberal, or obedience to any of their laws, magistrates or officers.....I do further promise and declare that I will, when opportunity presents, make and wage a relentless war, secretly and openly, against all heretics, Protestants and Masons, as I am directed to do, to extirpate them from the face of the whole earth.....that I will, in voting, always vote for a K.C. in preference to a Protestant, especially a Mason, and I will leave my party to do so....."

Cardinal Manning, "Essays on Religion and Literature, p. 403. "The Church (Roman) has a right, in virtue of her divine commission, to require of everyone to accept her doctrine".

Hillaire Belloc, noted Roman Catholic author, 10-1-38. "The necessary conflict between the state and the Roman Catholic Hierarchy must still take place in the United States.

General Marquis de Lafayette, in his letter to Prof. S.B. Morse. "It is my opinion that, if the liberties of this country are destroyed, it will be by the subtlety of the Roman Catholic Jesuits; they are the most crafty, dangerous enemies of Civil and Religious Liberty".

Garibaldi, in his letter to Countess d'Ora d'Istria. "The Papacy is the most horrible plague that my country (Italy) is afflicted with. Eighteen centuries of falsehood and persecution have rendered that plague intolerable"

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## The Way They Tell It in a Newspaper Advertisement

### Questions on the Catholic Religion

**Q.** Do Catholics believe that only members of their church will be saved?

**A.** No, they do not believe that silly statement; in fact there is reason to fear that many nominal or "used to be" Catholics will be lost, i. e., bad Catholics or fallen-aways who do not live up to the church's teachings and without repentance die in mortal sin. On the other hand, Catholics fully expect and pray that very many non-Catholic Christians will be among the elect.

**Q.** What of the axiom "outside the Church, no salvation?"

**A.** Catholics believe that since God has seen fit to reveal a religion, man is morally bound to accept and practice it; furthermore that if Christ has founded a Church, it is the duty of all who know this to follow its guidance.

Catholics believe that one religion or Church is NOT as good as the other; as justice is preferable to injustice, as truth is ever superior to error, so the true religion must always be preferable to one that is partly or largely false. God necessarily loves truth always—everywhere. However, there is such a thing as belonging to the soul of the true Church.

**Q.** Who belong to the soul of the Catholic Church?

**A.** Our belief is that this includes not only good Catholics who faithfully keep the laws of God and the Catholic church, but also good non-Catholics who (1) are sure that they actually belong to the true Church; who (2) at least believe in the fundamental truths of religion and (3) carefully follow their conscience and lights in avoiding mortal sin. Objectively these may be very wrong in some of their beliefs and practices, but the Catholic Church teaches that God will not hold sincere, God-loving persons responsible for what they never had a chance to know. Though separated from the visible body of the true Church, these good persons are united to her soul by charity and grace; hence our Church claims them, as belonging to her soul and spirit.

Persons desiring the truth about Catholic teachings and practices are invited to secure the facts in one of these three ways: (1) Write for free literature to Catholic Information Office, P. O. Box 271, Portland 7, or (2) Telephone BR 4851, or (3) call at 1302 S. W. Alder in Portland.

Page Pedro Cardinal Segura of Spain! Page also "Father Feeney" of Massachusetts!

In this advertisement the "*One Only True Church*", which is *infallible, unchangeable and eternal*, makes a concession to the latitudinarianism of the day—especially in the United States—and tries to hide the harshness of its claims by tergiversation and psychological speculation!

The Romanists have always taught that

babies—all of us—are born in sin and cannot be saved without regeneration and that baptism is a part of the regeneration: *without baptism no one can be saved*—no even an unborn infant!

But now look at that ad which was intended for Protestants!

Here we have the *Soul* and the *Body* of the Church separated! The *Body* does not include all that the *Soul* includes. Thus the *One True Church* becomes, for the convenience of propaganda, *Two True Churches*! One is a *Body* without a *Soul* and the other is a *Soul* without a *Body*. Those who compose the *Soul* are in rebellion to the Vicar of Christ—says Segura—and are, therefore, not only without a *Body* but are also without a *head*!

Those who are deceived by such printed palaver are obviously without normal heads!

## Cardinal Flays Protestantism

SEVILLA, Spain (AP)—Pedro Cardinal Segura, archbishop of Sevilla, delivered a violent attack on Protestants recently and demanded a halt to propaganda from them which he said was "reaching most alarming proportions."

The outspoken prelate dictated a pastoral admonition by telephone from Cuenca, where he is vacationing.

He said he was particularly alarmed over the news of the establishment of a summer camp for Protestants at San Lucar de Barrameda, in his diocese. He said this was a violation of the Spanish bill of rights which forbids public worship by non-Catholics. He demanded that the authorities close the camp.

He spoke of "the insidious methods being used by these sworn enemies of our sacred religion to seduce the unwary and attract new proselytes to their ill-famed sect."

"Protestantism has been, is and will always be the heretical rebellion against the true church and against the vicar of Christ, the fertile source of all evil and the aid and fomentor of all wildness."

(Page Congressman Wayne L. Hays of Ohio and let him see what he can "lift" out of this!)—EDITOR, VOICE OF FREEDOM

## Quoting Another Catholic Scholar

LUTHER W. MARTIN—Rolla, Mo.

Recently, we submitted material from the pen of a well-known Roman Catholic theologian of the 19th century, who disagreed with the dogma of Papal Infallibility, and was, therefore, excommunicated. The material to which we refer was originally written by Dr. J. J. I. von Dollinger, who wrote under the pen name of 'Janus'. At the time of his excommunication, Dr. Dollinger had been a priest of the Roman Church for forty-nine years.

In this present treatise, we introduce another Roman Catholic priest, scholar, and historian. We refer to Rene-Francois

Guettee, a Frenchman, who was born at Blois, in the year 1816 and at the age of twenty-three years, was ordained to the Roman priesthood in December, 1839. By the year 1851, M. Guettee had written and published six volumes of an historical work entitled, "History of the Church of France." As a result of his monumental work, the author received the approbation of more than forty French-Roman Catholic bishops. However, by the time M. Guettee completed the seventh volume of his historical work, his views regarding the Papacy diverged from those of the Ultramontanists, i.e., 'those beyond the mountains' . . . the Papal supporters. The tone that pervaded more and more his History of the Church of France proceeded not from a deliberate point of view from which he wrote, but was the scrupulous and truthful rendering of history by his honest investigations, and the impartial and logical use of the materials out of which his history was to be made.

The first volumes of his History had been approved by over forty bishops, and six of them published under the direction and with the sanction of the Bishop of Blois, yet at the insistence of the Ultramontanes, his work was placed in the Index of books prohibited by the court of Rome. M. Guettee immediately asked permission of his Archbishop, Msgr. Sibour, to defend his writings as attacked by the Papal party. This permission was granted . . . to the ultimate regret of the Archbishop.

It was just one century ago that all the Roman bishops were invited to Rome to be present for the promulgation of the new dogma of the Immaculate Conception of Mary. But Msgr. Sibour, the Archbishop over M. Guettee, was not invited . . . apparently due to his having co-operated with the author-historian, and also due to the fact that Msgr. Sibour did not personally accept the doctrine. Being deeply mortified at not receiving an invitation to Rome, the Archbishop wrote to the Pope in a manner so submissive that he shortly received an invitation to the 1854 meeting. Thus Rome found that the immediate Superior over M. Guettee was a man who could be swayed by flatteries and bought by promises. When Msgr. Sibour returned from Rome, M. Guettee was deprived of his chaplaincy at the Archbishop's palace, and reduced to poverty. This reversal in no way discouraged the historian in his fight against the power of the Pope. He ultimately became a priest in the Russo-Greek branch of the Catholic Church, which does not recognize the Roman Papal pretensions.

We give herewith, a brief statement written by M. Guettee and contained in the Second Chapter of his volume entitled, "The Papacy":

"The Church, according to St. Paul, is a temple, a religious edifice, of which the faithful are the stones. 'You are,' said he to the faithful of Ephesus (2: 20-22) 'built upon the foundation of the apostles

and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit.'

"Thus, according to St. Paul, the Church is the society of all the faithful of the Old as well as of the New Testament; the first, instructed by the prophets, and the second, by the apostles, form together a spiritual habitation, having for its foundation Jesus Christ, waited for by the one as the Messiah, adored by the other as the Divine Word clothed in humanity.

"The prophets and apostles form the first layers of this mystic edifice. The faithful are raised on these foundations and form the edifice itself; finally Jesus Christ is the principal stone, the corner-stone which gives solidity to the monument.

"There is no other foundation or principal stone other than Christ. St. Paul writes to the Corinthians (1 Cor. 3: 11) 'For other foundation can no man lay than that is laid, which is Jesus Christ.' Paul gave to the Corinthians this lesson, because among them many attached themselves to the preachers of the Gospel, as though they had been the corner-stone of the Church. 'I have learned,' said he to them, 'that there are contentions among you . . . Every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? Was Paul crucified for you?'

"Peter himself could not be, according to St. Paul, regarded as the corner-stone of the Church, as the first vicar of Jesus Christ, any more than himself or Apollos. Peter and all the other apostles were only in his eyes the ministers of Jesus Christ, the first layers of the mystic edifice.

"St. Paul also compares the Church to a body, of which Jesus Christ is the head, and of which the members are the pastors and the faithful.

"Christ," said he, 'gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive. But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love.'

"There is then but one Church, of which Jesus Christ is the head; which is com-

posed of the faithful as well as the pastors, and in the bosom of which the pastors work in the various ministrations which are confided to them to develop the Christian life, of which charity is the sum.

"Do we perceive, in these notions of the Church, a monarchy governed by a sovereign pontiff, absolute and infallible?

"Now this Church which St. Paul regards as the depository of divine instruction—this Church as extended in its unity as in its universality—it is this that he calls the 'pillar and ground of the truth.' (1 Tim. 3: 15.)

"The elders which are among you I exhort, who also am an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed. Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.' (1 Pet. 5: 1, et seq.)

"St. Peter, then, whom the Roman theologians would make the absolute prince of the Church, knew but one chief Shepherd, Jesus Christ. As for himself, he was the colleague of the other apostles by his priesthood; he speaks neither of his primacy nor of his sovereignty. He does not raise himself above the other pastors of the Church, whom, on the contrary, he addresses as his equals and his brethren; justifying himself solely in giving them counsel, in that he was a witness of the sufferings of Jesus Christ and also of his future glory, which had been revealed to him upon Mount Tabor.

"We have not met in Holy Scripture any text relating to the subject we are now considering, where Jesus Christ is not regarded as the sole head of the Church, (Emphasis mine. L. W. M.) nor in which the Church is not represented as a whole, one and identical, composed of the faithful as well as the pastors."

Is it not difficult to visualize a Roman Catholic priest of the 20th century, penning the foregoing paragraphs? Yet, only a century ago a French priest came to a parting of the ways with the Papal sect, but not before his own scholarship had been approved by some forty French bishops of the Roman Church. Therefore, when we quote from the writings of M. Guettee, we do not think that we do Catholicism an injustice.

## Don't Fail to Venerate the Relic At Eight O'Clock P.M.

(The following clipping carrying a picture of Priest Ford was taken from The Oregonian of July 17, 1954.)

The annual public Novena to St. Anne, at the Grotto of the Sanctuary of Our Sorrowful Mother, will stay through July 24, with special sermon each evening

preached by Rev. Matthew M. Ford, professor of religion at the Servite Fathers' seminary, Hillside, Ill., who is assigned to the sanctuary for the summer. Services will consist of rosary, novena prayers, sermon, benediction and *veneration of relic* of St. Anne, daily at 8 p. m.

Holy mass will be offered each day at 8 a. m. in the chapel.

The solemnity of the feast of St. Anne will be celebrated July 25, with solemn mass at 11 a. m. at the Grotto altar. A second novena of masses, without public evening services, will begin July 26.

Reprint of Advertisement Which Appeared  
In the Detroit News on May 29, 1954

## Does Our Bible Teach the Worship of Mary?

When Moses was commissioned by God to "Write in a Book" the truth concerning Himself and His purposes, God was the author and source of all informations and to all that He had to convey to mankind He added a strict admonition: "Ye shall not add unto the word which I commanded you, neither shall ye diminish ought from it."

In a similar manner, when God ordered the construction of the Tabernacle of the congregation, all plans, materials and details, even unto the selection of craftsmen to execute it, all came from Him again and again with an admonition: "And look, that thou make them after their pattern, which was shown thee in the mount." (Ex. 25, 40; Ex. 26, 33; Num. 8, 4.)

When Moses was succeeded by Joshua to lead the people, he in turn, received the instructions as follows: "Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses My servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein." (Josh. 1, 5-9.)

When King David became concerned about "God's dwelling place" and expressed a desire to build it, again there was nothing left to his ingenuity, but God furnished all the patterns, however forbidding him to be the builder. David was reconciled to the part God permitted him to have in this undertaking and turned over all the patterns and materials he had prepared, to his son Solomon, as recorded in 1 Chr. ch. 28: "All this, said David, the Lord made me understand in writing by His hand upon me, even all the work of this pattern." (v. 19.)

The writer of Proverbs adds some more on this same subject saying: "Every word of God is pure, He is a shield unto them that put their trust in Him . . . Add thou not unto his words, let He reprove thee, and thou be found a liar." (Prov. 30, 5-6.)



When ap. Paul was commissioned to convey unto us the doctrine of the church in a very plain and strong language he sets the restrictions similar to those given by Moses saying: "I marvel that ye are so soon removed from Him that called you unto the grace of Christ, unto another gospel, which is not another, but there be some that trouble you and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto, than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you, than that ye have received, let him be accursed." (Gal. 1, 6-9.) And in Philippians he adds some more to assure us of his full authority: "These things which ye have both learned, and received, and heard, and seen in me do: and the God of peace shall be with you." (Phil. 4, 9.)

Significantly the closing verses of our Bible bring to our attention the same subject and in the same strong language: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and form the things which are written in this book." (Rev. 22, 18-19.)

Bearing these warnings in mind we will turn to the subject of God's own nature and character as is revealed by Himself through the different names given in the Hebrew text.

Each separate name or a title may be regarded as one letter, complete indeed in itself, yet, when arranged and combined together, spelling out in full that grand and wondrous NAME of the God of the Scriptures.

The first name appears in the first verse of our Bible and it is "Elohim" which is a plural of "Eloah". It denotes Him as a supreme object of worship. The fact that this name is plural form, is the first indication of a "Triune" God. If translated fully the first verse would read "In the beginning Gods created the heavens and the earth." Significantly this plural name is joined with a verb in singular, suggesting the action in unity and leading into verse 26: "Let US make a man in OUR image, after OUR likeness."

The next name appears in Gen. 2, verse 4 and is joined to the first name announced: "These are the generations of the heavens and of the earth when they were created, in the day that Jehovah-Elohim made the earth and heavens." This name "Jehovah" occurs some 7,000 times in our Bible and it signifies: "He that always was, that always is and that ever is to come", indicating an "Ever-Existing God."

The next name appears in Gen. 14, vv 18-22, which is "El." It is God in singular and is translated "Most High, possessor of heaven and earth", the meaning of this name is "Strong" and "First." It occurs some 250 times, very often connected with

some tributes of perfection such as: "Almighty God" (Gen. 17, 1), "Everlasting God" (Gen. 21, 33), "A Jealous God" (Ex. 20, 5), "A Merciful God" (Deut. 4, 31), "A Faithful God" (Deut. 17, 9), "A Mighty and Terrible God" (Deut. 7, 21), "A God of truth and without iniquity" (Deut. 32, 4.) The next name "Adonahy" appears in Gen. 15, vv 2 and 8: "And Abraham said, Adonahy Jehovah". It is plural again and signifies "Lord" or "Master", occurs about 290 times. The next name is found in Gen. 17, 1. It is "El Shadday." In this name the first part is singular and the second part is plural and it signifies: "Good Almighty" or "God All Sufficient". Another name was again announced to Moses in Ex. 3, 14. It is "I Am, that I Am", "The Ever-Existing or "Self-Sufficient One."

In Ex. 15, 2 we have another name which is an abbreviated form of His name "Jehovah". It reads "JAH". It is again an expression of eternal existence and is often associated with "Praise". The well known word "HalleluJAH" means "Praise ye JAH". In Ex. 15-2 it reads: "JAH is my strength and song" and in Psalm 68, 4: "Extol Him that rideth upon the heavens by His name JAH."

The next name is found in Ex. 23, 17. It is "Adon", signifies "Lord", "Master", "Possessor". Our quotation reads: "Three times in the year all thy males shall appear before the Adon-Jehovah." And one more name appears in Deut. 32, 15: which is "Eloah", a singular of "Elohim." It presents God as one supreme object of worship, "The Adorable One", in the passage referred to it reads: "Then he forsook Eloah, which made him . . . They sacrificed to devils, not to Eloah."

In addition to these names listed we should enumerate the following titles used with the name "Jehovah":

"Jehovah Jireh"—Jehovah will see or provide. (Gen. 22, 14),

"Jehovah Ropheca"—Jehovah that healeth me. (Ex. 15, 26),

"Jehovah Nissi"—Jehovah my banner. (Ex. 17, 5),

"Jehovah Eloheku"—Jehovah thy God. (Ex. 20, 5-7),

"Jehovah Mekkadishkem"—Jehovah that doth sanctify you. (Ex. 31-13),

"Jehovah Shalom"—Jehovah send peace. (Judg. 6, 24),

"Jehovah Tseboath"—Jehovah of hosts. (1 Sam. 1, 3),

"Jehovah Heleyon"—Jehovah Most High. (Ps. 7, 17),

"Jehovah Rohi"—Jehovah my shepherd. (Ps. 23),

"Jehovah Hoseenu"—Jehovah our maker. (Ps. 95, 6),

"Jehovah Eloheenu"—Jehovah our God. (Ps. 99, 5-7-9),

"Jehovah Tsidkeenu"—Jehovah our righteousness. (Jer. 23, 6),

"Jehovah Shammah"—Jehovah is there. (Ez. 47, 35),

"Jehovah Elohay"—Jehovah my God. (Zech. 14, 5).

This unusually large list of names and

titles introduced in connection with the person of God indicates beyond any doubt that God is extremely concerned that man should have the most complete knowledge of Him, and on the other hand eliminate any necessity for any other gods, for He is everything, that man would never fall into that error of substituting "The True and Living God" with something else. Thus the first commandment: "I am Jehovah thy Elohim . . . thou shalt have no other gods before Me." And in the first rebellion after the giving of the law, Israel broke this very first commandment."

Now when we look into the subject of man's character as given in our Bible, the story is really shocking. It is the story of failure, rebellion, departure, stiffneckedness and the like. Man is shown as having nothing good in him, apart from the grace of God. Hence the rigid instructions to know and to follow the word of the Almighty God. Any attempt to change or modify the Word is considered to be a rebellion against Him.

In Exodus, ch. 19, God explained to Israel his plans and purposes concerning them saying: "If you will obey my voice indeed and keep my covenant, then ye shall be a peculiar treasure unto me above all people . . . and ye shall be unto me a kingdom of priests and a holy nation." And in the verse 8 we read: "And all the people answered together and said: "All that the Lord hath spoken we will do."

From that moment on they have never done anything to please God, except to cry for help during the days of punishment for departure. All their history, as recorded in the Bible is one and continuous trend downward! Prophet Isaiah in his days recorded it in the following words: "The ox knoweth his owner and the ass his master's crib: but Israel doth not know, My people doth not consider. A sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters; they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward . . . Except the Lord of hosts had left us a very small remnant we should have been as Sodom, we should have been like unto Gomorrah." (Isa. 1.)

In spite of all efforts by the prophets, in spite of all pleading and appeals and reasoning, the nation would not repent and some 150 years later after the days of Isaiah comes Jeremiah with the message of judgment and destruction from the Almighty.

God Himself ordered the temple to be burnt to the ground, the nation robbed and carried away by the enemies. All of the prophets which were sent to preach repentance and return to Israel introduced a new title for the nation, instead of the "Kingdom of priests and a holy nation," they called Israel "A harlot" and their temple "the den of robbers."

There was no repentance and restoration after the 70 years of foreign yoke, they were made to bear, either. When Jesus Christ was presented to them they went

down still lower and he accused them of being the children of the devil.

In John ch. 8, we read: "Jesus said unto them. If God were your Father, you would love me: for I proceed from and come from God; neither came I of myself, but he sent me. Why do ye understand not my speech? Even because you cannot hear my word. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar and the father of it. And because I tell you the truth, ye believe me not." (John 8, 42-45).

This was the final destination of their journey, they arrived at it through their neglect to heed the very first commandment: "Thou shalt have no other Gods."

Thus clearly define the Scriptures that unfathomable distance between God and men, between Perfect Creator and failing creature, and this was the subject all the prophets were constantly reminding Israel of.

Years before Christ said Isaiah: "All flesh is grass and all the goodliness thereof as the flower of the field. The grass withered, the flower fadeth, because the Spirit of the Lord bloweth upon it, but the word of our Lord shall stand forever . . . Behold all the nations are as drop of a bucket and are counted as a small dust of the balance: behold he taketh up the isles as a very little thing . . . All nations before Him are as nothing and they are counted to Him less than nothing and vanity . . . Have ye not known? Have ye not heard? Hath it not been told you from the beginning? Have ye not understand from the foundations of the earth? It is He that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in; that bringeth the princes to nothing, he maketh the judges of the earth as vanity." (Isa. 40.)

"Cease ye from man whose breath is in his nostrils: for wherein is he to be accounted for." (Isa. 2, 22.) "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts." (Isa. 55, 8-10). And Jeremiah adds: "Thus saith the Lord: cursed be the man that trusted in man and maketh flesh his arm, and whose heart departed from the Lord." (Jer. 17, 5.) "I am the Lord: this is my name, AND MY GLORY WILL I NOT GIVE TO ANOTHER, neither my praise to graven images." (Isa. 42, 8.) "Ye are my witnesses, saith the Lord, my servant whom I have chosen: that ye may know and believe me, and understand that I am He; before me there was no God formed, NEITHER SHALL THERE BE AFTER ME. I even I am the Lord; and BESIDE ME THERE IS NO SAVIOUR. I have declared and have saved, and I have shewed,

when there was no strange God among you: therefore ye are my witnesses saith the Lord, that I am God. Yea, before the day was I am He; and there is none that can deliver out of my hand; I will work and who shall hinder . . . I am the Lord, your Holy One, the Creator of Israel, your King." (Isa. 43).

Thus Isaiah most forcibly confirms again the statement declared by Moses, that there is but ONE GOD, that this God is THE ONLY SAVIOUR and the glory of redemption belongs to Him alone.

This mission to glorify God's name here upon the earth was entrusted to His own Son, whom He Himself sent here, thus the way by which He made His appearance here is altogether secondary, hence a complete omission, in the writings of Paul, of the fact that Christ was born. All through his epistles he brings to the forefront the fact that incarnation was the work of God and the vessel or channel used is never mentioned, everywhere the word "made" is used in connection with His birth instead of "born," and here are his statements:

"But when the fulness of time was come, GOD SENT forth His Son, MADE OF WOMAN, MADE UNDER THE LAW." (Gal. 4, 4.)

"Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, which He had promised afore by His prophets in the Holy scriptures, concerning His Son Jesus Christ, which WAS MADE of the seed of David according to the flesh." (Rom. 1, 1-2.)

"And so it is written the first Adam WAS MADE a living soul, the last Adam WAS MADE a quickening spirit." (1 Cor. 15, 45.)

"Who being in the form of God thought it not robbery to be equal with God; but MADE HIMSELF of no reputation, and TOOK UPON HIMSELF the form of a servant, and WAS MADE in the likeness of men; and being found in fashion as a man, HE HUMBLING HIMSELF, and became obedient unto death, even the death of the cross." (Phil. 2, 6-8.)

"Wherefore when He cometh into the world, he saith, Sacrifice and offering thou wouldst not, A BODY THOU HAST PREPARED ME . . ." (Heb. 10, 5.)

When we glance through the genealogy of Christ as given to us in the gospels we are fully convinced of that deep humiliation to which He was made subject, for all of His earthly ancestry came from the posterity of fallen man Adam. Here we find Judas and Thamar adulterers, here is Rahab the harlot, here is David—adulterer and murderer, here is Solomon—the spiritual corrupter of the nation, here is the string of bad kings such as Abajah, Jehoram, Ahaz, Manasseh, Amon, followed by the members of set aside nation, after the days of kings. It is any wonder that ap. Paul so carefully avoids the mention of His birth and never mentions His "mother." But ap. Paul was not alone in this respect. Jesus Christ himself very carefully avoided His earthly relatives,

never granting to them any preeminence, but always emphasizing His relation with His Father.

The earliest record of Jesus Christ as a child begins with His proclamation that He "must be about His Father's business"; this "His Father's business" has completely filled up every moment of His life, and His last words from the cross were: "Father into Thy hands I commend my Spirit."

The last link in this genealogy is Mary, and in her prayer (Luke 46-55) she acknowledges her own condition and position before God: "My soul doeth magnify the Lord, and my spirit hath rejoiced in GOD MY SAVIOUR, for He hath regarded the low estate of His handmaid." She knew she was a sinner and a member of a sinful nation of Israel.

There are available over 150 quotations in which reference is made to His relation with the Father, known to every person familiar with the Scriptures. "I and my Father are one," "My Father worketh hitherto and I work," "I speak that which I have seen with my Father," "Therefore doth my Father love me," "This commandment have I received of my Father," "If any man serve me, him will my Father honour," "He that loveth me, shall be loved of my Father," "As my Father sent me, even so send I you," "No man cometh to the Father but by me," "I am come in my Father's name," "The Father loveth the Son and hath given all things into His hand," "The glory of the only begotten of the Father," "All things that the Father hath are mine," "I came forth from the Father and go to the Father"—these are but very few of the total great number available.

But when we take the subject of Him and His mother—there is NONE, there is absolutely not one reference where He expresses any affiliation with His mother, there is not one single instance when He even addresses her as "mother," it is always the "woman," that He calls her. Here is the complete set of references:

In Luke ch. 2 we have the story how He was separated and lost by His parents and later located in the temple with the "doctors"; "And when they saw Him, they were amazed and His mother said unto Him: Son, why hast thou thus dealt with us? Behold thy father and I have sought thee sorrowing. And he said unto them, How is that ye sought me? Wist ye not that I must be about my Father's business? And they understood not." This shows that from the early childhood He knew the purpose for which He was in this world, and this purpose separated Him from the "parents," and they were perfectly ignorant of it.

In John ch. 2, at the marriage in Cana: "And when they wanted wine, the mother of Jesus saith unto Him: They have no wine. Jesus saith unto her: Woman, what have I to do with thee? Mine hour is not yet come."

In Matthew 12, 46 we read again: "While He yet talked to the people, behold His mother and His brethren stood without



desiring to speak with Him. Then one said unto Him: Behold thy mother and thy brethren stand without, desiring to speak with thee. But He answered and said: unto him that told Him: Who is my mother? and who are my brethren? and He stretched forth His hand toward His disciples and said: Behold, my mother and my brethren! For WHOSOEVER shall do the will of my Father which is in heaven, the same is my brother, and sister and mother." Here again most clearly and completely he denies his earthly relations, mother included.

In John ch. 7 we have some more about His brethren: "Now the Jews' feast of tabernacles was at hand. His brethren therefore said unto Him: Depart hence and go into Judea, that thy disciples also may see the work that thou doest . . . If thou do these things, shew thyself to the world. FOR NEITHER HIS BRETHREN BELIEVE IN HIM."

Then final reference from John ch. 19, the last words to Mary from the cross: "When Jesus therefore saw His mother and the disciple standing by, whom He loved, He said unto His mother: "Woman, behold thy son! Then said He to the disciple: Behold thy mother." (vv. 26, 27.)

Thus at end of His earthly life He gave her up completely and turned her over to John, emphasizing the separation.

In his epistles to the Hebrews ap. Paul expounds to us the doctrine of the eternal priesthood of Christ (ch. 5 & 7) and says about Christ: "Called of God an high priest after the order of Melchisedec," and explaining the principle of this order discloses, that it means King of Righteousness and King of Peace "WITHOUT MOTHER WITHOUT FATHER, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually." As such a priest and such only: "He is able also to save them to the uttermost THAT COME UNTO GOD BY HIM."

Next we will take up the subject of "blessings," comparing the blessings which were promised to Mary by the angel and the blessings that are announced to every believer by ap. Paul.

The blessings announced to Mary and recorded in the first chapter of Luke occupy a very small portion. In v. 28 we read: "And the angel came in unto her and said, Hail, thou that are highly favoured, the Lord is with thee; blessed art thou among women," and in v. 30: "Fear not Mary, for thou hast found favour with God." This is all he had to say to Mary personally. He had great deal more to say about him that was to be born however: "He shall be great and shall be called the Son of the Highest, and the Lord shall give unto him the throne of his father David. And he shall reign over the house of Jacob forever and of his kingdom there shall be no end." Later in the chapter Elisabeth seconded the blessing announced by the angel and said: "Blessed art thou among the women, and blessed is the fruit of thy womb."

We see that the blessings announced are strictly the blessings of Israel and of their kingdom, they are earthly blessings for the earthly people, they promise Mary pre-eminence "among the women" only. She was honoured, because the Messiah of Israel was to be born of her.

Now if we turn to the epistle to Ephesians by Paul, we will see entirely different blessings in store for every believer in Christ, blessings which are far superior to the blessings for Israel: "Blessed by the God and Father of our Lord Jesus Christ, who hath blessed us with all SPIRITUAL blessings in HEAVENLY places in Christ, according as He hath chosen us in Him, BEFORE THE FOUNDATION OF THE WORLD."

While Mary would not believe that it was possible what the angel announced to her, he explained: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee . . ." Paul says to the believers: "In whom also, after ye believed, ye were sealed with the Holy Spirit of promise . . . the eyes of your understanding being enlightened; that ye may know what is the hope of your calling, and what THE RICHES OF THE GLORY OF HIS INHERITANCE IN THE SAINTS, and what is the exceeding greatness of His Power to us-ward, according to the working of His mighty power." (Eph. 1, 13, 18-19.) And in 2 Cor. 1, 20, 22 he says: "For all the promises of God in Him are 'yea,' and in Him 'amen,' unto the glory of God by us . . . Now He, which establisheth us with you in Christ, and hath anointed us is God; who hath also sealed us and given the earnest of the Spirit in our hearts," and again in 1 Cor. 3, 16 he says: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?", and in Colossians 1, 25-27: "Whereof I am made a minister according to the dispensation of God which is given to me for you to fully preach the word of God: even the mystery which hath been hid from ages and from generations, but now is made manifest to His saints: to whom God would make known what is the riches of the glory of this mystery among the gentiles: which is Christ in you the hope of Glory; whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." Now "the riches of the glory of this mystery" were never offered to Mary for they were not the portion of Israel.

Now we will turn to the subject of intercessory power, to see if there is any one entitled to it, save the One "who hath purchased us with His most precious blood," whether there is any room for anyone else to fulfil it.

As we had it in the Law and the prophets and in Psalms, where the unusual number of names was disclosed to us, to spell out the fullness of "that Glorious and Fearful name: THE LORD THY GOD," even so shall we find in the gospels and the epistles concerning Jesus Christ. In fact in Luke

ch. 24, when Jesus Christ opened the Scriptures to his two disciples He said: "These are the words which I spoke unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the Prophets and in the Psalms, concerning me." And so insists ap. Paul: "There is ONE God and ONE mediator, the man Christ Jesus," and in Acts 4, 12 says Peter: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby ye must be saved." In Cor. 3, 11: "For other foundation can no man lay, than that is laid, which is Jesus Christ." "But now in Christ Jesus ye who sometimes were far off, are made high by the blood of Christ, for He is our peace . . . for through Him we both have access by one Spirit unto the Father." (Eph. 2, 13-18.) "Wherefore God hath also highly exalted Him, and given Him name which is above every name, that at the name of Jesus every knee should bow of things in heaven and things in earth, and things under the earth, and every tongue shall confess that Jesus Christ is Lord to the glory of God the Father." (Phil. 2, 9-11.) "In whom we have redemption through His blood even the forgiveness of sins; who is the image of the invisible God, firstborn of every creature, for BY HIM were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones, dominions or principalities or powers, all things were CREATED BY HIM and FOR HIM. And HE IS BEFORE ALL THINGS and BY ALL THINGS CONSISTS and HE IS THE HEAD of the body the church . . . for it pleased the Father that IN HIM should all fulness dwell. And having made peace through the blood of His cross, BY HIM to reconcile all things unto Himself; BY HIM I say, whether they be things in earth or in heaven. And you . . . yet now hath He reconciled in the body of His flesh through death . . ." (Col. 1, 13-22.) "In whom are hid all the treasures of wisdom and knowledge." (Col. 2, 3.)

"Beware lest any man spoil you through philosophy and vain deceit, AFTER THE TRADITION OF MEN, after the elements of this world and not after Christ, FOR IN HIM DWELLETH ALL THE FULLNESS OF THE GODHEAD BODILY, AND YE ARE COMPLETE IN HIM." (Col. 2, 8-10.)

"But of Him are ye in Christ Jesus, who is made unto us WISDOM and RIGHTEOUSNESS and SANCTIFICATION and REDEMPTION. That according as it is written, he that glorieth, LET HIM GLORY IN THE LORD. (1 Cor. 1, 30-31.)

The Scriptures similar to quoted can be multiplied greatly, for as ap. Paul said to Corinthians: "I determined not to know anything among you, save Jesus Christ and Him crucified." And he most certainly did not know anything about Mary. For with him it is always: "By Him," "Through Him," "For Him," "With Him," and as the Lord Himself said in John ch.

15: "WITHOUT ME YE CAN DO NOTHING."

Now to finish off the issue we will just list the titles which Jesus Christ claims to Himself: "I am the Door," "I am the Light of the world," "I am That Bread of Life," "I am Alpha and Omega," "I am the resurrection and the life," "I am the True Vine," "I am the First and the Last," "I am the beginning and the ending, which is and which was, and which is to come, The Almighty," "I am He that liveth and was dead, and behold I am alive for evermore, Amen, and have the keys of hell and death," "I am the Root and Offspring of David," "I am Bright and Morning Star."

This list of titles again can be extended, but is it necessary?

We shall not fail to mention the "Great Mystery" of Eph. ch. 5: "Husbands love your wives, even as Christ loved the church and gave himself for it, that He might sanctify and cleanse it . . . for we are members of HIS body, and of HIS flesh, and of HIS bones. For this cause shall a man LEAVE HIS FATHER AND MOTHER and shall be joined unto His wife, and they two shall be one flesh. This is a great mystery, but I speak concerning Christ and the church."

This is the nearness available to every believer and there is no hint of a "mother in law" present.

A tremendous price paid Israel all through their history for their neglect and for accepting the doctrines, traditions and commandments of men to set aside the Law of God. "How shall we escape if we neglect so great salvation?"

## The Catholic Church and Communism as Seen From the Nation's Capitol

JOHN J. PIERCE

For a number of years the one big outstanding question in this country, and many other countries, has been Communism. Almost everybody that makes a speech or writes a newspaper article or holds a personal conversation says something about this subject. It is a political and also a religious issue, and I might say an educational one, too. And it is not my purpose to make any effort to minimize this question, but I do think we have been so alarmed about Communism that we have failed to place enough emphasis on the un-American activities of the Catholic Church. I am reminded of the story of the man who ran so far after the bear that when he returned home, he found his house full of lions. Russia may be a bear all right, but if we are not careful, while we are paying so much attention to Russia the lions will fill our house.

It has been said "that which proves too much proves nothing." We might well think about this in connection with the great to-do the Catholic Church has been making about Communism. Although the Roman Hierarchy has made great claims of being the answer to Communism, it is a well known fact that Communism is

sweeping over Catholic countries like wild-fire. There are more Communists in Italy than any other country outside of Russia, and yet Rome tries to take over the fight against Communism in the United States, and all things considered, it gives room for suspicion as to what the Catholic Church is really trying to do here in this country.

Let us note a few pertinent facts relative to this matter.

Jealousy is known to be the greatest "green-eyed monster" in all the world. Unthinkable, and almost indescribable, crimes have been committed one way or another as a result of jealousy in the hearts of people. This holds true for organizations, and for nations. Now, when we take a fair and square look at Rome and Russia it can be seen that they operate by the same general methods and tactics and they are both striving for the same goal, to rule the world. Each one of these organizations is headed by a dictator surrounded by certain subordinates, and these few officials are the law-making body and the common people have little personal freedom and liberty. Russia was wise enough to see how the Catholic tactics worked and, with some changes here and there, adopted these methods and "turned the guns" on Rome. Since they are working like magic even in Catholic countries, the Roman Hierarchy has become desperately jealous of Russia for stealing her carefully planned schemes.

There is an abundance of evidence to prove that the Roman Catholic Church is no more interested in true American principles than she is in Communism. What Rome is trying to do is to make a smoke screen out of Communism behind which the Catholic Church can hide and carry on her un-American activities. Actually, Rome is a far more dangerous enemy to the freedom of our country than Russia, the main reason being that Rome is so much stronger in the United States than Russia. Although many Catholics may not know, in fact I do not think they do know, what the Roman Hierarchy is trying to do here in America, the fact remains that when Rome speaks, Catholics obey without question. Herein lies one of the most subtle methods of this Ecclesiastical Hierarchy, and Russia adopted this same method, and that is why it is so easy for the Kremlin to use Catholics, when they are converted to Communism, to carry out their plots.

As an example of the above, we might point out that a few years ago when an attempt was made to assassinate President Truman, it was generally accepted that it was a Communist plot; but who did the dirty work? None other than Catholics. Furthermore, when the recent shooting took place in the House of Representatives, the plot was said to have been the result of Communistic activities and, as in the case just related, those who did the shooting were either Catholics or from right out of a strong Catholic country. Whether or not the Catholic Church was behind, or approved the plot, the ones that did the

work had been trained by Rome to obey orders regardless of the consequences, and thus they did.

It is a well known fact that the Catholic Church never admits doing anything wrong. She works through some other agency, if possible, such as the state, Knight of Columbus, and various other organizations. But it is Roman tactics, nevertheless.

Some will say these are hard sayings, and I admit they are, but they are well substantiated by cold solid facts. Take a look at what great emphasis Senator McCarthy, who is an agent of the Catholic Church, places on the testimony of ex-Communists, and such evidence does bear much weight, in some cases at least. But listen to this, how about the testimony of ex-Catholics, and specially ex-Catholic Priests? If the Senator from Wisconsin is as interested in uncovering un-American activities as he claims to be, why not call some of these ex-Catholic Priests before his committee to testify? If this were done, and the proceedings made public, every television and radio set in America would be turned on. Do not try to hold your breath until it happens! It will never take place if the strong and powerful Roman Catholic organization can prevent it. However, such testimony is available to those who care to make an effort to examine the records.

When any organization, religious or otherwise, makes such bold claims as does the Catholic Church and is not willing to be placed under the searchlight of truth, there is reasonable ground for suspicion. It is true that suspicion alone is not sufficient evidence on which to condemn people, but it raises a question, and when the Roman Hierarchy refuses to be questioned, she places herself in the same position as do those people who claim exemption under the Fifth Amendment to our Constitution; and remember Senator McCarthy calls them "Fifth Amendment Communists". What kind of Catholics do we have in America.

Although I do not recommend the general practice of seeing wild western and outlaw movie pictures, there is one principle woven in all of them that we might do well to consider. In those pictures the characters that represent the "brains" of the plots and crimes are usually considered people of high integrity and almost above reproach. And, when the law begins to get close to the guilty parties, those characters are foremost in publicity condemning the criminals, but at the same time they are working behind the scenes to protect and defend the very ones who actually committed the crimes. We do not have to rely on "fiction" altogether for such information, for there are real cases being revealed continually by the law of the land where this is being done.

With all this in mind, and with the historical record of the Church of Rome, it is not out of the bounds of reason for earnest, sincere, and open minded people to raise the question as to what place does



Rome occupy in the un-American activities. The truth of the matter is that Rome has the largest spy and espionage ring in the world, and they are busy twenty-four hours a day, and all is done in the name of religion. Do they deny this? Certainly they do, and apparently think their denial should be enough to convince the world they are clothed in garments of white because they operate in the name of religion, but this is not true.

Paul Blanshard, the well known author and authority on the inner workings of the Catholic Church, made a speech here in Washington on February 1, 1951, in which he said all Catholic officials in this country should be required to register as agents of a foreign power. This would not seem unreasonable in the light of what many ex-Catholic Priests are saying in their speeches, books, and newspaper articles. Mr. Emmett McLoughlin, who is an ex-Catholic Priest, having been a Priest of the Catholic Church for fourteen years, recently made a speech on the subject "From Priest to Citizen" in which he said, "I am an American again, not a foreign subject on American soil." From his subject, and from this statement, and from other statements he made in his speech, it is quite evident that he realizes now that he was not a citizen, in the true sense of the word, of the United States, while serving as a Priest of the Roman Catholic Church.

Rome is being questioned in the minds of the people more and more every day, and these people are letting the world know their thoughts along this line to such an extent that the Catholic Church feels the pressure, and Catholics are trying to the full extent of their ability to change the trend of thinking. One method being used in newspaper advertisements. In one of the large papers here in our Capital city, and perhaps elsewhere, the Knights of Columbus have been running ads under such headlines as, "You hear strange things about the Catholic Church," "Why the Catholic Church says Investigate", and "Yes, I condemn the Catholic Church." These articles are carefully worded, and to the ignorant and unlearned, as most Catholics and some Protestants are, they sound like some poor, innocent persecuted person begging for sympathy, and they also have the appearance of inviting people to make an investigation of the facts, but how are people supposed to make this investigation? By reading their literature of course. Note this: If it were a case of Communistic activities Senator McCarthy, who is a member of the Catholic Church, and has the backing of that organization, would say listen to what these ex-Communists have to say. Then why not listen to what these ex-Catholic Priests have to say about the un-American activities of the Roman Hierarchy? There are far more ex-Catholics in this country who could testify against Rome than there are ex-Communists who would testify against Russia and if things keep rolling the way they seem to be going now we may not

have to wait so much longer until they will be telling their story to Congressional Investigating Committees, and all I can say is, Lord hasten the day when this shall be done.

No true American could very well be in sympathy with Communism, however, this evil cannot be successfully destroyed without destroying "the tap root". What is the tap root of Communism? It is Catholicism! How come there to be such ideas in the minds of people that lead to these modern Communistic methods? The answer to this question is very simple when we study the way Rome held those foreign countries under her power for so many years and dealt with them so unjustly. Truly, they first rebelled in their minds, and this inward uprising of the mind finally expressed itself in action by seeking vengeance against the power responsible for the persecution, and this power was none other than the Church of Rome. Yes, she deceived, double-crossed, and persecuted people until they began to devise and conceive plans whereby they could free themselves of this iron rule, and a study of the methods of the Catholic Church led them to believe that the best thing to do was to give them "a dose of their own medicine." When this action was well underway it developed in what we call Communism. It *promised* everything and *gave* nothing of value, and if that is not Catholicism "gone to seed" please show me the difference. Let no man deceive you, if Communism, as such, is destroyed without the life giving substance being taken out of the way, it will spring up again, even though it comes forth under a new name.

Recently I asked someone how much difference we would notice if all Communist activities were removed from this country. He said, "not much". Now let us take a look at what difference there would be in the United States if all Catholic influence was completely removed: First and foremost, there would be no danger to our religious freedom, because with Catholicism out of the way we could easily take care of the Communists by teaching them that Catholicism was not Christianity as they had been forced to believe by Rome. Next, there would be no interference within the American homes as to how parents should teach, train and take care of their children by placing them under the domination of the Roman Hierarchy. Then there would be no more threat to our public school system, and there would not be such strong opposition to Congressional legislation concerning birth control and many other important legislative matters coming before the Congress of the United States. Also, there would be much more efficient enforcement of the laws of our country, for it is well known that the Catholic Church claims exemption from all civil laws unless she made them and has full power to control them at all times. It is difficult to convict a Catholic in this country, and when it is done we may be sure the evidence was strong, for the full

force of the power of Rome swings in action for his protection.

While McCarthy and others of his kind are making so much to do about witnesses taking advantage of the Fifth Amendment to our Constitution it should be pointed out that Rome is taking advantage of Article I of the Ten Original Amendments, known as the Bill of Rights. This article says, in part: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Of course, this was not meant to give any religious organization the right to carry on activities which were unconstitutional in their very nature. Actually, every couple that is married in this country by a Catholic Priest violates the Constitution of the United States in that they take what amounts to an oath to bring their children up in the Catholic Faith, thus taking away the liberty and freedom of choice of their children before those children are born. Who would want Communists to take an oath to bring their children up in Communism? Well, if they were granted the same freedom that Catholics are, all they would have to do is declare Communism a religion and say that they are not seeking to over-throw the Government by force.

Again, what *would* it be like if all Catholic influence were removed from the U. S. A.? Recently, I was asked that very question. My answer was that we would almost have a heaven on earth. So let us not be deceived by the loud noise the Catholic Church is making through McCarthy and others concerning Communism in our country and run so far after the bear that when we return we will find our house full of lions. Think it over.

### The Communists and Religion

(Continued from page 145)

is "right up the Communist alley." If we are going to save our nation, we must do something about crime. The place to start is in the home, and the place to carry on the process of education is in the schools, in the churches, as well as in the court rooms. We must stop making heroes out of criminals, and we should put some sort of curb upon the publishing of stories concerning crimes and criminals. People get sentimental about criminals and forget that they are enemies of society.

2. *Secularism or Indifference to Religion.* Communism is atheism, and the Communists have declared that as Communism advances, Christianity must recede. They have stated that Christianity inculcates love, and Communists repudiate love and exalt hatred, teach hatred and practice hatred. Then the whole system is built upon hatred. Many people, who would not avow this principle at all, are so wholly indifferent to the claims of religion and are so completely secular in their thinking and living that they definitely count on the side of anti-religion. This again is a major contribution to the spread of Communism. If we save civilization, we must return to God and Christ and we

must begin to practice the principles of Christianity.

3. *Divorces and Broken Homes.* Communism advocates a complete overthrow of our present social order. This, as the definition above given shows, means the overthrow of the home, as well as of the church and of the State. Communism teaches free love and promiscuity. Any failure, therefore, to recognize the sanctity of marriage and the holiness of the home is a vote in favor of Communism. We need to teach the truth of God in reference to marriage and home and the duties of parents and the respect that children should have for their parents. If we do not expect society to disintegrate before our eyes, we must return to the teaching of the New Testament upon marriage and home.

4. *Ignorance of and Indifference Toward Political Issues.* In the United States we are supposed to have government "of the people, by the people, for the people". We are not supposed to have any laws

except those that are made by the people's elected representatives. These representatives are elected every two years, and even the United States Senators are elected for six years at a time, but the election of some of them comes up every two years, so there is never a two-thirds majority in the Senate of people who have not been subject to defeat or to recall within the last two years. Yet many of the people of the United States have no knowledge of how their representatives are voting or what the issues upon which they vote involve. A man, therefore, who can secure the support of organized forces and can make a sensational and sentimental appeal to the unthinking public, can be elected again and again and again even if he is un-American in his views and has associated with traitors and has voted to defend and promote them in government positions. This is a sad situation and yet it has to be attributed either to ignorance or to indifference. If the people are capable of governing themselves, as the men

who founded our government believed that they are, then certainly they ought to be awakened to the situation today and aroused to inform themselves and to act in a way that becomes an intelligent and responsible citizen of a government that is based upon the will of the people. No country in the world that has passed under the control of the Communists did so by their consent and the vote of the people. Communism has been forced on the many by the few, and the majority of the people—the vast majority—were found in a helpless condition and were forced to submit or die, and millions of them have died in every country that is now behind the Iron Curtain. But the people of the United States have probably come nearer voting Communism on themselves than any other nation in the world unless it is France. Thank the Lord, many of our people are being awakened and alerted to our situation, and may the God of our country stir us all to open our eyes and to save ourselves before it is too late!

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"Streams of water run down mine eyes,  
Because they observe not thy law." Psalm  
119: 136.

"Ye shall know the truth, and the truth  
shall make you free." John 8: 32.

"Through thy precepts I get understanding  
Therefore I hate every false way." Psalm  
119: 104.

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VOLUME II, No. 11

NASHVILLE, TENNESSEE, NOVEMBER, 1954

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## "I Was Warned About The CATHOLIC CHURCH!"



My relatives and friends were shocked when they heard I was studying to become a Catholic.

With complete sincerity... and a genuine concern for my welfare... they set out to show me what a terrible mistake this would be. And as I look back now, I realize that if all the things they believed about the Catholic Church were true in fact, I would indeed have been making a great mistake.

But the important fact is, the things they thought to be true were not.

Having been a non-Catholic myself until early manhood, I can understand the viewpoint of these people. And most of them, I realize, are prompted in their beliefs not by malice, but by grievous misunderstanding. And I am reminded of Christ's words to the Apostles: "...ye, the time cometh, that whosoever killeth you will think that he doeth God service" (John 16:2).

They sent me all sorts of pamphlets and tracts condemning the Catholic teaching on the Sacraments, on Baptism, salvation and other topics. There was, in these pamphlets, a remarkable lack of agreement as to the "correct" doctrine. They were in accord only in one thing—their opposition to the Catholic doctrine.

I have come a long way since I first looked at the Catholic Church through non-Catholic eyes. I am a convert to Catholicism, and I can, with knowledge, reason and fairness, discuss both sides of "The Catholic Question."

I have not, as my non-Catholic friends predicted, lost the slightest degree of religious freedom. I am not held to my faith by bonds of fear or superstition. The Catholic Church does not corrupt the Scriptures... does not deprive me of

direct access to God... does not try to substitute a man-made system for the true religion of Jesus Christ. On the contrary, it has consistently taught what I am convinced are the true teachings of Jesus.

Not all of those who heard Christ's words from His own lips could believe what He said. Many of His disciples "...went back, and walked no more with Him" (John 6:67). It would, therefore, be presumptuous of me to think that all who read this will share my conviction that the Catholic Church is "the church of the Living God, the pillar and ground of the truth."

But there are, I know, many sincere, fair-minded people who want to know the Catholic Church as it is—not as it is often misrepresented to be. And for their benefit, I have written a pamphlet discussing many things about the Catholic Faith which most disturb and confuse those on the outside. A copy is yours for the asking. It will come to you in a plain wrapper, and nobody will call on you. Write today for Pamphlet KC-43.

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## Likewise, Many Communists Were Also Warned Against Communism

On this page we are carrying a photographed copy of another one of the Knights of Columbus propaganda advertisements. Here we have a man, who was reared a Protestant but who has been converted to Catholicism, telling us that all the things that we have been told about the Roman Catholic Church are false. He can testify on the point because he was told these things himself and warned against the Catholics, but he had the independence to go on and investigate and learn the truth and now he is a satisfied member of the Roman Church! This is another illustration of the type of propaganda that the Catholic Church is so zealously engaging in, throughout the United States especially.

We can quote statements from those who have been converted from Catholicism to Protestantism and even from converted priests, but the Catholics will always make a *personal attack upon such citizens and claim that they were excommunicated from the Church for some insubordination, if not for some criminal conduct, and that their testimony has behind it the motive of revenge and must, therefore, be discredited!* According to statistics that have been published, there are more people who have been converted from Catholicism to the truth than those who have been deceived into becoming Catholics, who were at one time free from Catholic domination. *Still, these things are not known to the public generally.* But the Catholics will see to it that any non-Catholic who is converted to Romanism is put on a pedestal and that his voice will be amplified by press and radio and television until it can be heard to the uttermost bounds of the earth.

This man who speaks in the advertisement not only implies that all statements about the Catholic Church made by non-Catholics are false and, thus, testifies personally that he by experience knows that they are false, which would make his brief statement a powerful testimonial for Romanism, but he makes this statement for the purpose of telling the readers that he has written upon this and that his pamphlet is free for the asking!

The insertion of this mere advertisement in papers over the land has cost the Knights of Columbus many thousands of dollars. Then the publishing and distributing of the booklet under this same title has cost other thousands of dollars. But these zealous propagandists are much more liberal and persistent and self-sacrificing in their efforts to deceive people concerning the Catholic Church than many professed followers of our Lord are in proclaiming his name as "the only name given under heaven wherein we must be saved." (Acts 4: 12.)

The title of the advertisement, "I Was Warned Against the Catholic Church," is a proclamation within itself that all warnings, protests and anti-Catholic teaching are bound up in one volume and cast aside as untrue and vicious!

We know that many of those who have quit the Catholic Church and gone into Communism were warned against the Communists. We know also that the fact that they are now Communists and are pressing the claims of that ism is no proof that the warning that they rejected was not true and was not well given. There are people who write in to the VOICE OF FREEDOM and contend that all we hear about Russia and other Iron Curtain countries is false and slanderous and is used for the purpose of deceiving people concerning Communism and causing them to remain the docile dupes of Capitalism. The methods of the Catholics and of the Communists have much in common. Even the horrors and the brutalities practiced by the Communists can be duplicated from the history of Catholicism in many countries.

This propagandist quotes the words of our Lord Jesus Christ as follows:  
(Continued on page 175)

## Voice of Freedom

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### The Catholic Method

Surely it is not necessary to inform our readers that the Roman Catholic Church is aggressive, persistent, adroit and artful in spreading its propaganda. Those who think that the Roman Church is such a monster of iniquity, that "to be hated it needs only to be seen" will find themselves badly deceived when they give close attention to the propaganda claims, explanations and deceptions that the Roman Church is consistently putting before the public. The Roman Catholic priests and teachers are controversialists *par excellence*; they are clever propagandists; they are persistent in their efforts and are self-sacrificing in their purpose. Millions of pieces of literature are printed every year and distributed free of charge all over the world. Especially do the Catholics enjoy the privileges granted them in the United States of a free press, a free pulpit and freedom of speech everywhere. They use the press, the radio, the television, as well as the platform and the pulpit to bring their teaching before the people.

The charge of being unscriptural is enough to condemn the Catholics in the eyes of many people, but they can answer this charge in a way that will leave some people in breathless surprise and a half-convinced, if not in a fully convinced, condition of mind. They will discredit the Bible and establish the authority of the Church. They will attempt to show that the Church preceded the Bible, that it then preserved the Bible, that it later translated, published and distributed the Bible, but it will show that the Bible is unintelligible to the average man and that it must be interpreted by the "teaching Church." They will use passages of Scripture to show that this is the Lord's plan and they will so present, so arrange and so interpret these passages as to mislead the uninformed person. People, who could know for themselves what the New Testament teaches, do not know, and then when they are confused by Catholic misapplication, they are made to believe that the Catholics are right in saying that the average man is incapable of understanding the word of the Lord. If any of our readers believe that the Catholics are unsuccessful in establishing this claim and in confusing men, we ask those readers to examine some of the Catholic propaganda sheets and make answer to their own satisfaction to their arguments and questions.

The remedy for this is a genuine study, a sincere investigation into the history of

our New Testament and into the teaching of the New Testament. Some may think that such a study belongs to theological students and can be pursued only by specialists. *This would be exactly the Roman Catholic claim.* They say that only ecclesiastical officials can understand and interpret the word of the Lord. How much difference is there in this claim and the statement often made by non-Catholics that only preachers or theologians can understand the Bible and teach it to others? This whole thing is contrary to the basic principles of Protestantism and is wholly unjustified by the teaching of God's word.

There has come to the editor of the VOICE OF FREEDOM a revised edition of the booklet entitled "*Catholic Religion Proved by Protestant Bible*." This new arrangement of an old pamphlet contains some "parables" which are intended to confuse the readers and show that one who undertakes to read the New Testament without official guidance will be like one who is lost in a forest where he would be hopeless if some experienced woodsman did not guide him through to safety. But the booklet also contains a list of questions concerning the history of the New Testament which are intended to put the reader to wondering and to put him in a confused and helpless state of mind. Then later in the book he will be looking for the answers to these questions and will be ready to accept false statements. We are here publishing the questions just as they are found on pages 4 and 5 of this tract. The tract is published by the Catholic Truth Society of Oregon, 2066 Southwest Sixth Avenue, Portland, Oregon. The tract has the authority of the Catholic Church behind it. We want our readers to read these questions this month and to try to think of the correct answers to these questions without any help from anybody. Then in our December issue of the paper the editor of the VOICE OF FREEDOM will give the answer that this tract gives to the questions and expose the false statements and teach the truth on each of the 25 points. By this method we hope to convince those who will take time to read the questions and try to think what the answer should be that there is an imperative need for such papers as the VOICE OF FREEDOM through which these propaganda claims, these plausible but false arguments may be answered in a way that any honest person should be able to appreciate. Here are the questions:

1. Did our Lord write any part of the New Testament or command his apostles to do so?
2. How many of the apostles or others actually wrote what is now in the New Testament?
3. Was it a teaching or a Bible-reading church that Christ founded?
4. Was there any drastic difference between what our Lord commanded the apostles to preach and what the New Testament contains?
5. Does the New Testament expressly refer to this unwritten word?

6. What became of the unwritten truths which our Lord and the apostles taught?
7. Between what years was the first and the last book of the New Testament written?
8. When was the New Testament placed under one cover?
9. Why so much delay in compiling the New Testament?
10. What other problem confronted those who wished to determine the contents of the New Testament?
11. Who finally did decide which books were inspired and therefore belonged to the New Testament?
12. Why is it impossible for modern non-Catholics to check over the work done by the Church previous to A.D. 400?
13. Would the theory of private interpretation of the New Testament have been possible before the year A.D. 400?
14. Would the private interpretation theory have been possible between A.D. 400 and A.D. 1440, when printing was invented?
15. Who copied and conserved the Bible between A.D. 400 and A.D. 1440?
16. Who gave the Reformers authority to change over from the one Faith, one Fold and one Shepherd program, to that of the 'Bible only' theory?
17. Since Luther, what consequences have followed from the use of the 'Bible only' theory and its personal interpretation?
18. In Christ's system, what important part has the Bible?
19. Now that the New Testament is complete and available, what insoluble problems remains?
20. Who is the official expounder of the Scriptures?
21. What are the effects of the Catholic use of the Bible?
22. Why are there so many non-Catholic churches?
23. Without Divine aid, could the Catholic Church have maintained her one Faith, one Fold, and one Shepherd?
24. Were there any printed Bibles before Luther?
25. Today are Catholics allowed to read the Bible?"

### What You Hear About Catholics Is True

By ANICETO MARIO SPARAGNA

The following article is an answer to the ad published by the Knights of Columbus under the title, "*You Hear Strange Things About Catholics*."

The occasion for such an answer was given to me when Brother Gerald Bristol, minister of the Nampa, Idaho, Church of Christ, asked me to write the present article. It was published in the *Idaho Free Press* on February 6, 1953, but for the benefit of many brethren who could not have the opportunity to read it, I am publishing it here, being confident that it will be well accepted in the brotherhood.

Yes, it is true that Catholics believe all



non-Catholics are headed for hell on the old false principle set forth by Roman theologians: "Extra Ecclesiam Catholicam nulla est salus—there is no salvation outside of the Roman Church." (A. Tanqueray, *Dogmatic Theology*, Vol. I, p. 538, no. 802, 1930 ed.)

It is true they believe non-Catholic marriages are invalid, because in the Roman Church marriage is considered to be a sacrament which no one except a priest can administer; therefore, a valid marriage cannot be performed outside of the Roman Church. This is so true that priests always bless the wedding of a couple, already married and divorced elsewhere, on the ground of invalidity or nullity of the previous marriage. (Council of Trent, Session VII, Canon 1 ff.)

It is true Catholics believe the Pope is God on earth or vicar of the living God, having the same authority of Jesus Christ and his apostles, and for this very reason he cannot commit any mistake or do wrong when speaking in his full capacity of universal pastor in matters concerning faith and morals. (Vatican Session IV, chap. 4.) More explicitly Leo XIII in his encyclical, *The Reunion of Christendom* of June 20, 1894, asserted: "The pope holds upon this earth the place of God."

It is true that they owe blind obedience to the Pope in both religious and civil matters when these are related to doctrine or morality. In this respect, Pius XI in his encyclical letter, *Reconstructing the Social Order*, stated very clearly: "It is our right and duty to deal authoritatively with social and economic problems. . . . For the deposit of truth entrusted to us by God, and our weighty office of propagating, interpreting and urging in season and out of season the entire moral law, demand that both social and economic questions be brought within our supreme jurisdiction, in so far as they refer to moral issues. . . ." Besides, the Roman Church is eminently a political organization with the secret aim of ruling not only America but the whole world. In fact, Leo XIII in his *Christian Constitution of State* proclaimed that "the Church is above the State, and, in case of conflict, the Church must be always on the side of the right." Explaining these words, the Catholic Encyclopedia affirms: "In case of direct contradiction, making it impossible for both jurisdictions to be exercised, the jurisdiction of the Church prevails and that of the State is excluded." Can one be more explicit in such a matter? Isn't that a political power?

It is true that Catholics want religious freedom only for themselves. In fact, the official organ of the Jesuits, *Civiltà Cattolica* of Rome, published in April, 1948, note this striking statement about the Catholic meaning of tolerance and freedom for non-Catholics: "The Roman Catholic Church, convinced through its divine prerogatives, of being the only true Church, must demand the right of freedom for herself alone, because such a right can only be possessed by truth, never by er-

ror. As to other religions, the Church will require that by legitimate means they shall not be allowed to propagate false doctrine." Complying literally with such a principle, the Roman hierarchy has always pursued an open persecution against all those of different faith. Without mentioning the atrocious facts of the past, which are a matter of history, there are in action nowadays strong persecutions practiced by the Roman Church; its cruel power helped by the connivance of Catholic governments can be shown everywhere. *Time* magazine, for instance, published not long ago that in three years 25 Protestant ministers have been slain in Columbia and hundreds of churches destroyed by fanatic Catholic mobs. Recently, the churches of Christ in Italy have been closed, together with those of a few denominations. In Spain and South America it is a public crime to preach the gospel. The following episode will better illustrate the statement: In February, 1952, Rev. Carlos Molinos, pastor of the Spanish Reformed Church in Seville, Spain, suffered considerable bodily injury from an attack by goons belonging to Catholic Action who had been stimulated by local Catholic authorities. At the same time his church was looted and vandalized. Such a deplorable action, instead of being condemned and repressed, was praised and Cardinal Segura, Archbishop of Seville, in whose archdiocese this episode occurred, wrote a pastoral letter protesting against the government's lenience toward Protestants and calling upon the faithful to stiffen their resistance to heresy. (*The Christian Century*, Aug. 27, 1952.)

It is true that they oppose public schools and separation of Church and State. In fact, Pius XI in his *Syllabus* condemned as one of "the principal errors of our time" the separation between Church and State. The doctrine on the supremacy of the Church above the State is unmistakably against public schools and separation of Church and State. In the *Catholic Action Manual* (p. 106) we read: "No good Catholic may positively and unconditionally approve of the principle of separation of Church and State." About the public schools Pius XI in *Christian Education of Youth* declares: "The rights of the Church as educator are prior to and superior to the rights of the state as educator, and no government has the legal right to infringe upon this divine prerogative." And in a pamphlet edited by Father Paul L. Blakeley with the Imprimatur of the late Cardinal Hayes we read this astonishing statement: "Our first duty to the public school is not to pay taxes for its maintenance. We pay that tax under protest, not because we admit an obligation in justice. Justice cannot oblige the support of a system which we are forbidden in conscience to use, or a system which we conscientiously hold to be bad in principle and bad in its ultimate consequences. . . . The first duty of every Catholic father to the public school is to keep his children out of it."

It is not true that Catholics pay priests

for forgiveness of sins, but it is very true that they must pay for the liberation of their departed relatives and friends, supposed to be in Purgatory, through Masses and other religious functions; that they venerate images and statues; that the reading of the Bible is limited for them to the "Vulgate" translation, it being "a grave sin for a Catholic under ordinary circumstances knowingly to own or use a Protestant Bible" (Canon Law); and that the use of medals, candles and other superstitious things is a fact which cannot be denied by any unprejudiced person.

These are the things about Catholics that everyone should know for the truth's sake in order to avoid false teachings or misrepresentations of the facts which always produce mental confusion and uncertainty in the world. The fact that the error is taught or followed by very many people, even though they are intelligent and educated, can never be taken as a criterion of truth. Otherwise, we should conclude from the high number and education of Mohammedans, Buddhists, or Confucianists that the gift of truth should be the exclusive inheritance of those pagan religions. The only criterion for religious truths is the Bible and not at all the historical or philosophical doctrines of man-made organizations. It was condemning exactly such a kind of tradition that Jesus Christ said against the scribes and Pharisees: "Thus have ye made the commandment of God of none effect by your tradition. Ye hypocrites, well did Isaiah prophesy of you, saying, But in vain do they worship me, teaching for doctrines the commandments of men." (Matt. 15: 6, 7, 9.)

## The Flight from Communism

If Communism is so good, why do all people expect bosses (and even some of them) seek to escape from it?

After the Finnish War, 400,000 Finns in Russian annexed territory, were given the option of retaining their homes and becoming Russian citizens or leaving with nothing, to face great hardship as refugees in Finland. All but about 20 persons rejected Russian citizenship and walked out with just what they could carry in their hands to become penniless refugees in the far northern land.

In 1946 the UNRRA camps were filled with about 800,000 displaced persons all from Communist or Communist-dominated countries who stubbornly refused to return. There were no DP's who refused to return to the free countries.

During World War II the Germans raised about 20 divisions of Russian soldiers willing to fight Russia, and who did not want to see the rule of Communism restored.

Before and during the Korean War, there was a constant rush of refugees from the Communist to the free zone and almost no traffic of refugees in the opposite direction.

Nearly 50,000 North Korean and Chinese war prisoners refused to return to Com-

munist rule while less than 400 wished to desert the free countries.

There has been a steady flow of refugees by foot, boat, train and plane from Poland, Hungary, Czechoslovakia and other Iron Curtain countries to the West, with few if any going in the opposite direction.

Hundreds of thousands of East Germans have deserted to West Germany, giving up their homes, property and jobs because they could no longer endure Communism. Very few if any have gone from West Germany to East Germany.

Few will endure Communism if they can avoid it. (*Christian Economics*.)

## Catholic School First to Integrate Races in South Carolina

ROCK HILL, S. C.—(NC)—Five Negro children have begun classes in the first, second and third grades of St. Anne's parochial school here, making it the first known integrated school in South Carolina.

The breakdown of the color barrier in the Rock Hill Catholic school came as State officials remained adamant in their opposition to the recent U. S. Supreme Court verdict which made public school segregation unconstitutional.

In revealing that Colored youngsters were enrolled in his school, Father Robert Sweeny, C.O., pastor of St. Anne's, issued the following statement:

**"It has always been the policy of the Catholic Church to make every effort to supply a Catholic education for her children. There is only one Catholic school in Rock Hill; therefore it would be impossible for us, under the present circumstances, to deny a Catholic education to any child."**

"The recent decision of the Supreme Court removes any barrier to the full practice of our belief in these matters."

According to Father Henry F. Tevlin, C.O., pastor of St. Mary's—the Negro parish to which the children newly-enrolled at St. Anne's belong—the school opened in spite of a few protests, and the children are "happily progressing" in their school work.

Father Tevlin—like Father Sweeny, a member of the Congregation of the Oratory—said about ten white youngsters were taken out of St. Anne's by their parents on account of the integration move, and that the total enrollment of the school is now 31.

"There have been no incidents at the school among the children and it all seems to be working out fine," he said.

## AND IN ALABAMA . . .

SPRING HILL, Ala.—(NC)—The Jesuits have admitted Negroes to Spring Hill college.

Asked by the secular press at the opening of the Fall term whether there were Colored undergraduates in the day school at Spring Hill, Father Andrew C. Smith, S.J., college president, said yes. But he was unable to say how many.

**"We have never asked them if they were white or Negro," he said. "We are not making an issue of it." He said, however, that Negro students had been admitted to night classes for the last few years.**

It was reliably reported later that there are 11 Negroes in the student body of about 750. Spring Hill, founded in 1830, is the first Alabama school for laymen to break the solid color front; Holy Trinity seminary, at Holy Trinity, Ala., has admitted Negro candidates for the priesthood for a decade.

**The Spring Hill policy is in line with comments made by Father Smith last May following the ruling of the Supreme Court that public school segregation is unconstitutional. "It is clearly the duty of educators, public and private, to hail the decision of May 17, 1954, as a forward step toward bringing our Constitution, its interpretation and practice of it, into line with the Declaration of Independence," the college president said at the time.**

"In that duty it goes without saying that this historic college, always the champion of social justice, stands ready to play its part together with all its sister colleges dedicated alike to teaching God's truth and promoting justice and charity among all mankind."

## OBSERVATIONS

The above clippings from Catholic papers indicate what the Catholics are doing in the Southern states to do away with segregation in churches and schools. The Catholics are boasting that they are the first to integrate the races. The Catholics might with profit look into this statement. Perhaps they mean that they are the first organization to act toward integrating the races since the Supreme Court handed down the decision that segregation in State schools is unconstitutional. The Catholics are by no means first to make an issue of segregation and racial discrimination. The Communists have been playing up this issue and exploiting the races for at least 35 years. They have agitated these things not only in the South, but in the whole of our nation, as well as in other nations, ever since the October Revolution in Russia in 1917. They have proposed to establish a class-less society since the days of Karl Marx. They have cried out against class distinctions as much as they have against race distinctions. In fact, they have seized upon anything that would aid them in stirring up unrest, rebellion, strife and civil war. Yet we know that the Communist countries are not free from class distinctions. They are by no means a class-less society.

The Genocide Treaty, which has been submitted to Congress, is another result of this agitation that has been carried on by Communists. The Supreme Court decision, this Treaty and many other things that are taking place in our nation have come as a direct result of Communist agi-

tation which looks to a complete change in our social order. The Catholic Church is, therefore, trying to outdo the Communists in their integration of races in the sense of associating in schools and churches, in homes, even to the point of intermarriage. It is not merely a matter of integration; it is a matter of amalgamation.

The Supreme Court decision was not only unfortunate; it is, we believe, unprecedented. It is not a decision as to whether some law is constitutional, but it is a decision that a practice of equality is not constitutional. It is virtually legislation by a body that has no authority to legislate. The Supreme Court has no business legislating for anybody.

That the races are equal before the law is not a question in the minds of any informed persons. That the colored man should have equal privileges with any other citizen of the United States is also a point that should not be denied or disputed. That Negro children should have equal educational opportunities with white children is also not only admitted, but boldly affirmed, by all of us. That the Negroes should be allowed freedom to worship God and that they have the same blessings of salvation that all other races have is also a point that is not in question. The point that is raised by the Supreme Court decision is that in order for the Negro to have equal rights and privileges with the white man he must associate with the white people in all educational, political and social functions. If the colored people desire to live in a residential section of their own, if they desire to build a house of worship and to worship where only colored people conduct and control the services, if they desire to build and conduct a school where only colored teachers are employed and where only colored students attend and if the white people, both personally and through the State, grant them this privilege, support them in their work, would they then be discriminated against because they are allowed to do that which they prefer? If so, then the decision of the Supreme Court, instead of granting the Negroes a benefit, has deprived them of their freedom and is forcing them to do that which some agitators say they should do.

Are we, as citizens of the United States, allowed to use our own discretion and to do that which seems locally desirable and expedient or are we forced to do what some Court serving as a bureaucracy directs us to do?

Another question which should be considered is this: Can races and classes be amalgamated and congenially combined? Can prejudices and other antipathies be removed by legislation? Can you weld a wooden handle to a pewter spoon by decree?

When we build special schools for underprivileged children, are we not making a distinction between these children and the children that are more fortunate? Is this discrimination or is it expediency? Is this depriving certain individuals of a



blessing or is it a bestowing of a benefit?

The point of all of this is that the removal of prejudices, enmities, injustices and other evil things that are based upon race, religion, politics, provincial customs, historic backgrounds, etc., will all have to be removed by education, cultivation and the Christianizing of the individuals. In other words, it is an internal process and not an external legislative act.

If the Roman Catholics have begun so suddenly and so zealously to integrate the races, what caused this sudden action? Is it the love of the truth, the solicitude for the welfare of all men, or is it a political maneuver? If it is the former, why has it not been taking place long ago? If it is the latter, why do the Catholics extend it to their worship services and assemblies? The Supreme Court action does not apply to churches, to private schools or to anything other than State schools and institutions. We believe that the history of the Roman Church shows that it is a political organization that can adjust itself to any custom or practice, Christian or pagan, that may strengthen its hold upon its subjects and extend its sway over other peoples.

## Pakistan Premier Speaking Here Says Communism Destroys Soul

**Feeds on Spiritual and Moral Poverty Rather Than Physical Hunger, He Declares —Spurns Neutrality in World Struggle**

Pakistan's Prime Minister, a young man who makes no secret of his affection for the United States, said here last night that international Communism is a worse menace than the hydrogen bomb because it destroys the human soul.

Mahommed Ali, 44-year-old leader of the world's sixth largest nation, said Moslem peoples share with Christians and Jews the conviction that "human beings are supreme on earth and the vice regents of God."

In an impassioned address Mahommed Ali told the St. Louis Council on World Affairs at Hotel Sheraton that neutrality in the present conflict was impossible. "There is no halfway house to friendship," he said.

It is not physical poverty that breeds Communism, the Prime Minister declared, but rather a poverty of spiritual and moral values. He added, however, that when people are starving their instinct for self-preservation is stronger than religion, and they may "catch at straws."

### Religious Division

Mahommed Ali said the 1947 partition of the Indian sub-continent into two nations, India and Pakistan, was made inevitable by the basic differences between the Moslem faith and Hinduism, with its caste system and its belief in many gods.

He said Americans, with their tradition of tolerance and their high living standards, find it difficult to understand the Hindu-Moslem religious divergence, and also the extreme difficulty of building a

new nation where there is not enough food or clothing or shelter.

"People here think in terms not of motor cars, but of Cadillacs, and not in terms of fur coats but of mink coats," he said in a sally which brought laughter. He concluded with thanks for American military and economic aid.

### 'Grateful' for U. S.

Mahommed Ali declared Pakistan and other nations were "grateful for this great and glorious nation of yours." He received a standing ovation from the audience of 300 persons. Mayor Raymond R. Tucker introduced him.

An easy-going, informal person, the Prime Minister received reporters in his suite following the address. He was in his shirt with sleeves rolled up and collar open. He explained that television lights at the dinner "put the heat on me."

Mahommed Ali, who was Pakistan's ambassador to this country in 1952-53, showed an easy mastery of colloquial English. He invited guests to "have one for the road." Speaking of Kashmir, claimed by both India and Pakistan, he said India had "loaded the dice" and "wants jam on both sides of the bread."

The Prime Minister and his entourage of about 20 persons departed this morning by military aircraft for Washington, where Mahommed Ali is to lunch with President Eisenhower Saturday. The party included Mahommed Ali's attractive wife, the Begum, and the present envoy from Pakistan, Syed Amjad Ali, and his wife.

### Strong Security Measures

When Mahommed Ali was at Cannes, France, some days ago to visit the Aga Khan, Moslem spiritual leader, French police had word of a Red plot against his life and doubled their guard. For unexplained reasons, extraordinary security measures prevailed on his St. Louis visit.

At the Naval Air Station yesterday, automobiles were searched. Chief of Detectives James Chapman and a detail of 12 plainclothes men under Capt. Lester Martin were at the field when the Prime Minister's Constellation arrived. So were several State Department security officers. At the hotel, detectives patrolled the corridors and checked identity cards.

Mahommed Ali was greeted by Capt. H. K. Edwards, the naval commander, and by Mrs. T. M. Sayman, whose automobile also had been searched. The Prime Minister, carrying a baton of alligator skin, smiled genially and inspected an honor guard of Marines.

Aboard the plane was the carcass of an elk which Mahommed Ali shot on a week-end visit at the Rams Horn Ranch of Alvin Adams, vice president of Pan-American Airways, near Jackson Hole, Wyo. —*St. Louis Post-Dispatch*, Thurs., Oct. 14, 1954.

## K. of C. Buys Brass Mill for \$1,800,000

BRIDGEPORT, CONN., Dec. 31 (AP).—The Knights of Columbus, international Ro-

man Catholic fraternal organization, today paid the Bridgeport Brass Company \$1,800,000 cash for a steel tubing plant still under construction here.

It was the second large purchase by the order, which recently acquired the ground under Yankee Stadium in New York City.

Principals in today's transaction were Luke E. Hart of St. Louis, Supreme Knight of the K. of C., and Herman W. Steinkraus, president of Bridgeport Brass.

Both the mill and the land it occupies are involved in the sale.

## Gambling Squad Raids K. of C. Lotto, Eight Arrested

A lotto game which police said was being conducted by DeAndreis Council No. 800 of the Knights of Columbus at 3408 Union bl. was raided yesterday by the gambling squad and eight persons were arrested.

Maj. James Thompson, head of the squad, said approximately 300 persons were playing lotto when the officers entered the building, formerly the Lexington Theater, at a signal given by a policewoman who had posed as a player.

Thompson said the game had been operating for three successive Sundays and that police had been watching it preparatory to making the raid. According to police, Council officers said proceeds of the games are used for charitable and other similar purposes.

Those arrested, five men and three women, were booked on charges of suspected of establishing a lottery. Police identified the men as Clarence J. Arnold, financial secretary of the council; Robert M. Frederick, a trustee; Arthur Stumpenhagen, treasurer; John M. Hickey, warden, and Theodore E. Klix, a member of the entertainment committee.

Police seized \$834, about \$400 of it in change, as evidence. Maj. Thompson said the raid was made after a member of the gambling squad had bought a ticket with marked money and won \$10. Police quoted Council officers as saying the Council bought the former theater building about six months ago. *St. Louis Globe Democrat* 10-18-54.

## Mr. Dean Needs Help

By WALLACE WHITEHORN  
Hanceville, Alabama

The readers are aware of the fact that Mr. Robert Dean needs help in his discussion with the Editor. For several months Mr. Dean has been challenging the Editor and the Editor always comes back with a reply. In his September article, "A Catholic Challenges the Editor," Mr. Dean entered the field of prophecy. The Editor, in his reply, pointed out in broad-open facts the pure speculation and misuse of the prophecies. Mr. Dean stated, "This argument will be worthwhile if it awakens in any of the readers the realization that only the Catholic

Church has fulfilled these prophecies to the letter". Seeing that he used the wrong prophecies, and that he needs help in selecting some prophecies that the Catholic Church has fulfilled, I am more than glad to come to his defense.

The following prophecies were spoken by men who were guided by the Spirit of God and the Catholic Church has fulfilled these prophecies. No man can successfully deny this. If Mr. Dean would use these prophecies in the right way, the Editor could not reply.

#### Paul Speaks

"Let no man deceive you by any means: for that day shall not come, except there come a falling away first and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God. (2 Thes. 2: 3-4)

The context clearly shows that "that day" refers to the second coming of Christ. Paul said there would be a "falling away first". This means a departure from the original pattern of the New Testament church. The facts of history cannot be denied. That departure did come as Paul said it would and "that man of sin" was revealed. The man of sin was none other than the corruption and wickedness that characterized church leaders during the dark ages. This man of sin or corruption is opposed to a complete return to the New Testament pattern of the church. This evil force has "exalted himself above all that is called God" and today is manifested in the Pope of Rome who is addressed by Catholics as Lord God the Pope. What better proof do we need, "Showing himself that he is God".

This didn't all take place at once. It was a culminating process and Paul said in his day "The mystery of iniquity doth already work". Point by point the original pattern of the church was changed by uninspired men until after a period of about five hundred years the church, as men called it, had drifted into what was known as the Catholic Church and had taken on the characteristics that Paul said it would.

Again Paul said "Now the spirit speaketh expressly that in the latter times some shall depart from the faith giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth". (1 Tim. 4: 1-3)

Paul again foretells of a departure from the truth and some of the characteristics are given. 1. Giving heed to seducing spirits and doctrines of devils. 2. Speaking lies in hypocrisy. 3. Forbidding to marry. 4. Commanding to abstain from meats. These characteristics are not found only in the Catholic Church, but the point un-

der consideration now is that all four are so clearly seen and demonstrated in the Roman Catholic Church that all people, who are not blinded to the truth, can see them.

#### Peter Speaks

"But there were false prophets also among the people even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious way; by reason of whom the way of truth shall be evil spoken of." (2 Peter 2: 1-2)

The false teachers that Peter here speaks of are those who will teach false doctrine and lead people away from the truth. Catholic leaders have much to say about heretics and heresies and some might get the idea that they are the only ones who know how to use the words. Peter wasn't talking about the Roman Catholic Church because it didn't come into existence until several hundred years after the Lord's church was established in Jerusalem. Therefore Peter, in reference to heresies, means any and all false doctrine. All of that false doctrine taught by the Roman Catholic Church is included in "heresies" as used by Peter.

"And many shall follow their pernicious ways." Roman Catholicism has taken its toll of the people of the world. These people, though very intelligent in some things, are misinformed about the Lord's church. If they were well informed about the Lord's church as revealed in God's word they would never be Roman Catholics.

"Of whom the way of truth shall be evil spoken of." Peter gives this as a reason for many following their pernicious ways. The Roman Catholic Church has always spoken evil of the truth. The reason behind all this is that the truth will free men from the bondage of Roman Catholicism. No wonder they speak evil of the truth.

The truth is bitterly spoken of by Catholics all over the world. As just one proof for this let us notice the history of Italy for the last few years. Gospel preachers who have gone into Italy from this country to preach the simple gospel of Christ to that priest-ridden people have met persecutions on every hand. These persecutions have come from the Roman Catholic Church, through the Italian government, all because it is well known by the Catholics that the truth of God's word will put them out of business. For this reason "the way of truth shall be evil spoken of".

#### Conclusion

These prophecies are all fulfilled in the Roman Catholic Church and cannot be successfully denied. They are offered to help Mr. Dean challenge the Editor and prove to the world that the Roman Catholic Church is prophesied in the word of God. However, in proving our point, Mr. Dean, we must of necessity be embarrassed and

admit that the Roman Catholic Church is an apostate church.

### The Real Sir Winston

We are indebted to *The Freeman* May 31st, for calling attention to two significant quotations from Sir Winston Churchill.

"We should establish with Russia links which, in spite of all distractions and perils and contradictions, will convince the Russian people and the Soviet government, that we wish them peace, happiness, and ever increasing and ever expanding prosperity and enrichment of life in their own mighty land and that we long to see them play a proud and splendid part in the guidance of the human race."

Certainly it is proper to express such generous sentiments toward the Russian people, but why does Sir Winston include the tyrants who enslave them. Does he want "peace, happiness, expanding prosperity" and a larger share in the "guidance of the human race" for these tyrants?

Did the British Prime Minister say anything comparable to that when Adolph Hitler was annexing Austria, the Sudetenland and committing aggressions against Spain and Poland? Is Soviet Russia less bloody or more menacing than Germany during the thirties? Has Sir Winston adopted a policy of appeasement?

Mr. Churchill said the above words a few days before the fall of Dienbienphu. They are a melancholy indication of his waning powers. Those whose credulity is beyond our understanding, say that the late President Roosevelt's sellout to Russia was caused by ill-health. Can that be the explanation of Mr. Churchill's astonishing words of appeasement?

Five years ago last fall, the real Churchill said:

"Let them (the Soviet rulers) release their grip upon the satellite states of Europe. Let them retire to their own country, which is one sixth of the land surface of the globe. Let them cease to oppress, torment and exploit the immense parts of Germany and Austria which is now in their hands. Let them liberate the communist-held portion of Korea. The question is asked: What will happen when they get the atomic bomb themselves and have accumulated a large store? You can judge for yourselves what will happen then by what is happening now. If these things are done in the green wood, what will be done in the dry?" (Christian Economics.)

### Quoting a Roman Bishop— Gregory the Great

LUTHER W. MARTIN—Rolla, Mo.

Since non-Catholics are sometimes accused of being unfair when they secure information concerning Roman Catholicism from some source outside the church, we are submitting the following material,



partially from the Catholic historian Guettee; but primarily we will present a translation of the words of Gregory the Great, claimed by the Papal Church as one of its early Popes. We copy first from Guettee:

"No one could more wisely estimate than does St. Gregory the serious inconveniences that the Church might suffer from a central authority assuming to represent and sum up the Church. Man, whatever he may be, and frequently from the superior dignity itself with which he is invested, is subject to error: if the Church be summed up in him, the Church falls with him. Such is St. Gregory's reasoning. He foresaw but too well; and the Roman Church has fallen into endless errors, with a Pope who claims to sum her up in his own person, and to be her infallible personification.

"Happily the Church of Jesus Christ is neither that of one time nor that of one place, and she may always be distinguished by the Catholic criterion so clearly set forth by the Fathers of the Church. Otherwise, we must cease to believe the promises of Christ, and must say in an absolute sense what St. Gregory said hypothetically, *The universal one has fallen, the whole Church has fallen!*

"They said at the court of Constantinople, that Gregory only made such fierce war against the title of *universal* from jealousy of the Bishop of the New Rome, and to debase him. The Emperor and Cyriacus wrote thus to him with all the respect that was his due; but Gregory made Cyriacus clearly understand that he had misjudged him. He sent to him and to the Emperor a deacon, Anatolius by name, to undeceive them, giving him letters for the Emperor and the Patriarch. To the latter after thanking him for his flattering words, he says:

"It must be not only by words, but by deeds, that you show to me and to all your brethren and the splendour of your charity, by hastening to renounce a title of pride, which has been a cause of offense to all the churches.' Fulfil these words, 'Endeavor to keep the unity of the Spirit in the bond of peace' (Eph. 4: 3) and this other, 'Give none occasion to the adversary to speak reproachfully.' (1 Tim. 5: 14.) Your charity will shine forth if there be no division between us in respect to a vainglorious title.

I call Jesus to witness, from the depth of my soul, that I do not wish to give offense to any person, from the least to the greatest. I desire all to be great and honoured, provided such honour detracts nothing from that which is due to Almighty God. Indeed, *whoever would be honoured against God is not honoured in my eyes* . . . . In this matter I would injure no one; I would only defend that humility which is pleasing to God and the peace of the holy Church. Let the things newly introduced (The title of Universal Bishop. L.W.M.) be therefore abrogated in the same manner as they have been established, and we shall preserve amongst

us the purest peace of the Lord. What kindly relations can exist between us if our sentiments are but words, and we wound one another with our deeds?" (Book VII. Ep. 31.)

"In his letter to the Emperor, Gregory devotes himself to refuting the argument that was drawn from the insignificance of this honorary title, to which they pretended, at Constantinople, not to attach any great importance. 'I pray your Imperial Piety,' he says, 'to observe that there are some frivolous things that are inoffensive, but also some others that are very hurtful. When Antichrist shall come and call himself God, it will be in itself a perfectly frivolous thing, but a very pernicious one. If we only choose to consider the number of syllables in this word, we find but two, (*De-us*;) but if we conceive the weight of iniquity of this title, we shall find it enormous. I say it without the least hesitation, *whoever calls himself the universal bishop, or desires this title, is by his pride, THE PRECURSOR OF ANTICHRIST*, (Emphasis by Guettee. L.W.M.) because he thus attempts to raise himself above the others. The error into which he falls springs from pride equal to that of Antichrist; for as that Wicked One wished to be regarded as exalted above other men, like a God, so likewise whoever would be called *sole bishop* exalteth himself above others.' (Book VII, Ep. 33.)

"Nowadays they teach, in the name of the Church and in favour of the Bishop of Rome, the same doctrine that St. Gregory stigmatized with so much energy. The partisans of the Papacy teach continually that the Pope has a *universal* authority—that he is *the universal bishop*—that, properly speaking, he is the *only bishop*, the *source* whence flows all ecclesiastical dignity, including the *episcopate*, which is but *indirectly and mediately* of divine right.

"Such is the instruction that they (The Popes. L.W.M.) would now foist upon us (The Priests and members. L.W.M.) as *Catholic doctrine*. Do our modern innovators apprehend that Pope Gregory the Great regarded such a doctrine as *diabolical*, and has, in anticipation, called this Pope, so invested with an assumed universal episcopate, Antichrist?

"St. Gregory was in the habit of taking no important decision without giving information of it to the other Patriarchs. He, therefore, wrote to those of Alexandria and Antioch, to inform them what course he had adopted with regard to the new Patriarch of Constantinople. Eulogius, Patriarch of Alexandria, was persuaded, and announced to Gregory that he would no longer give the title *universal* to the Bishop of Constantinople; but, thinking to flatter Gregory, whom he loved and who had done him service on many occasions, he gave the same title to him, and wrote that if he did not give it to the Bishop of Constantinople, it was in submission to the *COMMANDS* of Gregory. Gregory answered at once, and the follow-

ing passage from his answer shows what idea he had of his own authority as bishop of Rome:

"Your holiness has been at pains to tell us that in addressing certain persons you no longer give them certain titles that have no better origin than pride, using this phrase regarding me, *'as you have commanded'*, I pray you let me never again hear this word *command*; for I know who I am and who you are. BY YOUR POSITION YOU ARE MY BRETHREN: (Emphasis by Guettee. L.W.M.) by your virtues you are my fathers. *I have, therefore, not commanded; I have only been careful to point out things which seemed to me useful*. Still I do not find that your Holiness has perfectly remembered what I particularly wished to impress on your memory; for I said that *you should no more give that title to me than to others*; and in the superscription of your letter, you give to me, who have proscribed them, the vainglorious titles of *universal* and of *Pope*! Gregory further concluded; 'If your Holiness calls me *universal Pope*, you deny that you are yourself what I should then be altogether. God forbid! Far from us be the words that puff up vanity and wound charity.'

"Thus did Pope Gregory condemn, even in the person of the Bishops of Rome, the title of *Pope* and that of *universal*. He acknowledges that the Patriarch of Alexandria is his equal, that he is not entitled to lay any commands upon him, and consequently that he has no authority over him.

"How is this orthodox doctrine of St. Gregory's to be reconciled with the *modern* teaching that ascribes to the Pope a *universal authority of divine right*? Let the defenders of the Papacy answer. (Taken from "The Papacy", by Rene-Francois Guette, a Roman Catholic scholar of the 19th century, who later left Romanism. L.W.M.)

## How to Join the Catholic Church

Frequently, our religious editor, Adrian Fuller, has been asked "How do I join a church?" In this series as written by leaders of various Faiths the Detroit Free Press provides the answers.

BY REV. FR. THOMAS J. BRESNAHAN  
Assistant Pastor. St. Aloysius Church

Every year more than 100,000 Americans approach Catholic priests to ask for membership in the Roman Catholic Church.

Many are surprised to learn that while the Roman Catholic Church warmly welcomes everyone, regardless of race, color, or social standing, it does so only after the candidate has been thoroughly instructed in the beliefs and practices of this religion.

The Church gives instructions prior to admission because it feels that it would be unfair for anyone to accept membership without a complete explanation of its beliefs.

\* \* \*

GENERALLY SPEAKING, the instructions are given by the priest who assumes

that the new candidate is asking for instructions solely for the purpose of investigating the claims of the Catholic Faith.

While he wants to help as much as he can, the priest never wishes to compel anyone to join the Church, for he is not allowed to receive into the Church one who is admittedly not convinced of the truth of the Catholic claims. Whether a person becomes a Catholic or not depends entirely on his own conscience and conviction.

Instructions for converts are usually given at the parish rectory either in classes or individually. In the Archdiocese of Detroit, class instructions are available to adult inquiries in 84 parishes while in another 164 parishes instructions are given privately. A phone call to the nearest Catholic rectory will suffice to arrange for the initial interview.

In exceptional cases, provisions for instructions by mail can be made. Inquiries for this service are handled locally at the new Catholic Information Center, which will be located in the Van Antwerp Catholic Library, 1232 Washington Blvd.

\* \* \*

**THE METHODS OF** teaching vary slightly. In some parishes, as St. Aloysius in downtown Detroit, visual aids illustrate the lectures given on a class basis. In most parishes, however, a booklet called a Catechism is used for a basic text.

The Catechism gives in question and answer form all the essential information about the Catholic Church. In the course of instructions, the priest explains and supplements the questions of this Catechism.

One of the features of Christianity is the fact that most of its profound truths can usually be expressed in words that even a child can understand. As a rule little memorizing is demanded. The important objective is to understand everything thoroughly.

The time span of the instruction period varies. In general, instructions are given once or twice a week, usually for an hour at a time. The entire course will take from three to six months depending on the intellectual capacity of the candidate, the frequency of instructions, the regularity with which the candidate comes, and the knowledge of the Catholic Faith that he already has.

Only at the conclusion of the course, after he has heard the full explanation of the Catholic Faith, is the candidate permitted to be received into the Church.

\* \* \*

**DURING THE INSTRUCTIONS** no obligations or commitments are incurred; however, once begun, candidates are encouraged to complete the course, so that they can make an intelligent valuation of Catholic claims.

Many Americans have never had the whole Catholic Faith explained to them properly. Like many minority groups in our country, the Catholic religion frequently suffers from misconceptions and prejudices

in the minds of people. The instructor, therefore must spend many hours in correcting mistaken notions and erroneous concept which the average candidate has learned from unreliable sources.

To sum up, any person interested in joining the Catholic Church should first of all get in touch with a priest, who will then arrange for the necessary instructions. Afterwards, and not before, the inquirer, with the help of Divine Grace, decides whether or not to embrace the Catholic Faith. If the decision is then affirmative, the actual reception is arranged immediately.

### COMMENTS ON "HOW TO JOIN THE CATHOLIC CHURCH"

The article under this heading, as our readers will notice, appeared in the *Detroit Free Press*, and the name of the priest who wrote it is given in full, even with the name of the Church he serves. Also, the article carried a picture of this "Reverend Father". According to the explanation, the *Detroit Free Press* was publishing a series of articles, each one written by a representative of some denomination. These denominationalists told how to "join" the particular church which the writer represented. There was probably not too great a difference in the method of "joining" these various denominations. It would, however, be interesting to read all these articles if we had access to them and the privilege of publishing them. The paper reports that it would carry an article following this on "How To Join the Jewish Congregation". According to our understanding, people are Jews by birth and blood and, therefore, the article must have told how to become a proselyte to the Jewish congregation. We regret that we do not have that article for our pages.

#### How About the New Testament Church?

While we are thinking upon this subject and considering the answers given by these churchmen, it would be a fine time to give thought to such questions in the light of New Testament teaching. Do we find any indication that people were interested in the apostolic day about "what church to join" and is anyone ever heard in the New Testament telling people how to "join" a particular church? There was a church in the New Testament; our Lord declared that He would found His church upon the rock of eternal truth, and we find that people were in the church, that the church was suffering persecution and that "all the churches had rest", etc. But if anybody inquired about how to "join" the church, the New Testament is silent on the point. If anybody was troubled with the decision of what church to choose, the New Testament is as silent as the tomb of Moses on such things.

As a matter of course, none of these questions could have been asked in the New Testament age for the reason that there was no such thing as "churches"

in that day, and the expression "join the church" is nowhere found in the Bible. There is a tremendous difference in the simple teaching of the New Testament and in the elaborate teaching and the pompous ceremonies and the gigantic organizations of the churches of this day.

#### The Way It Was Done in the New Testament

We should start with the fact that the apostles were commissioned and commanded by our Lord Jesus Christ to "make disciples", "preach the gospel", "preach repentance and remission of sins" and to testify concerning the Lord Jesus Christ to the uttermost bounds of the earth and to the end of time. This work of making disciples, of executing the Lord's order was to begin when the Holy Spirit came upon the apostles to give them power. They were to wait in Jerusalem for the coming of this power (Matt. 28: 16-20; Mark 16: 14-20; Luke 24: 44-50; John 20: 19-25; Acts 1: 1-8; Acts 10: 35-43).

The inspired writers tell us that the apostles did wait in Jerusalem for the coming of the Holy Spirit, and they tell us that the Holy Spirit came on the day of Pentecost, that the apostles preached just what the Lord had told them to preach, that people heard the preaching, were convicted of sins and asked earnestly what they should do. The apostles did not tell them to "join the church", for that expression is never found in the Bible anywhere, but the apostles *did* tell them what to do in order to obtain the remission of sins and to receive the gift of the Holy Spirit; and then the record tells us that they obeyed the instruction of the Holy Spirit through the apostles and, thus, 3,000 persons were "added to them" that same day. According to the Catholic priest's story, people have to take instructions for weeks and sometimes for six months before they can get into the Catholic Church, but here the apostles made 3,000 members of the Lord's church in one day and with one short sermon, accompanied by a few miracles, and told them what to do in one sentence. Furthermore, we read on through the chapter and we find in the last verse (Acts 2: 47) that the Lord "added to the church" day by day those who were being saved. Here we see that people were saved each day and that as they were saved, the Lord Himself "added them to the church", which evidently means that He added their names to the roll, for the members of the Lord's church have their names written in heaven (Heb. 12: 23). Thus, we can see that people became members of the New Testament church day by day. They did not have to take instructions for days, weeks, months in order to get into the fellowship of the Lord and into the society of the saved, for they could do all this by surrendering to the Savior and obeying His word, according to the instruction of Acts 2: 38. There is a vast difference here between the New Testament church and the Roman Catholic Church!



Again, we see where Philip preached a brief sermon to an Old Testament reader and showed him how this Old Testament prophecy was fulfilled in Jesus Christ and, therefore, of course, told him how that Jesus had died to save us, had been raised from the dead and commissioned His apostles to "preach the gospel to every creature; he that believeth and is baptized shall be saved" (Mark 16: 15-16). This queen's treasurer believed in and confessed the name of the Savior, was baptized and went on his way rejoicing (Acts 8). He was a saved man; he belonged to the Lord and, therefore, was a disciple of the Lord or a Christian. People can do just what he did and become just what he became in the same length of time today; but one cannot join the Catholic Church until one has been instructed and is fully informed. This may take six months, according to the priest.

Again, in Acts 16 we find where the apostle Paul preached to some women who were out worshipping at the riverside. These women heard the truth, believed it and obeyed it then and there. They became saints and Paul later wrote them, with those who were associated with them, a letter and spoke of them as composing the church at Philippi. They heard one sermon, believed in the Lord Jesus Christ and obeyed Him then and there and, thus, became members of the Lord's church. They and those associated with them at this place are called a church, but here again we can see the distinct and complete difference between the Lord's church and the Roman Catholic Church.

In the same chapter of Acts, we find Paul and Silas in prison, then delivered by an earthquake, and we see them convert the jailer and his household, and the whole process was done within an hour and it was the midnight hour. In verse 31 the man was told to *believe* and he *would be saved*. In verse 34 we see where he *had believed* and *was saved*. He was rejoicing with all of his house; he had believed with all of his house, which means, of course, all who composed that household were old enough to believe, old enough to rejoice, they were also old enough to hear, first of all, for Paul spoke unto them the word of the Lord. If we will see what took place in verses 32 and 33, we will know exactly what people do when they "believe". We will also see the complete process of becoming a Christian under this instruction of an apostle. We will see how long the instruction took; we will see what point received the emphasis and what the people were required to believe. The word "credo" means "I believe". Then when we see what people believe, we see what is their creed. What was it that the Ethiopian officer said "I believe"? What was it that the jailer was told to believe? What was it that Martha said "I believe" at the graveside of her brother? What does "believe" mean? How do we know when we believe enough or when we have completed the action? This story in the 16th chapter of Acts makes

all these points plain. Anyone who will read it with attention cannot fail to see the whole lesson.

This is what people did under the instruction of the apostles and surely we all know what they became. They were Christians, disciples, saints, followers of the Lord Jesus Christ and bond servants in His name. That is what we all should want to be today, and we can become and be what the Lord wants us to be by reading the simple stories of the New Testament.

It is clear that the denominations have formulated creeds and ceremonial services and oaths and vows, and therefore, people who want to get into these denominations must be instructed as to their creeds, as to their vows, as to their ceremonies, as to their requirements, and they must, therefore, know to whom they are vowing allegiance, whose rules they will respect, what these rules are, what the practice is, etc. Of course, therefore, persons must be instructed and must knowingly agree to submit to the authority under which they are to serve, and the Catholic Church has such supreme authority, such dictatorial powers, such intricate practices, such elaborate ceremonies that in some instances it will take one six months of study at the feet of an expert teacher in order to know how to get into the fellowship of this human organization and to learn the doctrines and commandments of men. (Matthew 15: 9.)

Do we need to say more in order to make any reader see the vast difference between the New Testament church and the Roman Catholic Church?

### Popess Joan—Fact or Fable?

LUTHER W. MARTIN  
Rolla, Mo.

First, we will relate the history of Joan, as given by numerous historians of the Middle Ages. Secondly, we will present reasoning put forth by those who maintain that she was merely a legend, myth or fable.

#### The Story of the Female Pope

In the year 855 A.D., Leo the Fourth, the bishop of Rome, died; and in the list of the alleged Popes, Benedict the Third is his successor. Between these two, however, the Papal chair was allegedly occupied by a woman for some two years. She does not appear in the list of Popes, because the Roman Church and her historians preferred to throw the veil of oblivion over so great a sacrilege and scandal. The fact is claimed, however, that on the death of Leo the Fourth, the clergy and people of Rome (The College of Cardinals had not yet come into existence) met to elect his successor, when their choice fell on a young priest, a stranger in Rome, who, during the period of his stay there, had acquired an immense reputation for learning and virtue. The title of John VIII was taken by the new Pope. According to not a few medieval historians, this Pope was a female.

### Her Life Prior to Her Accession to the Papacy

An English missionary priest was traveling in Saxony with his wife (This was before the Roman Church proclaimed the doctrine and practice of celibacy.), and at Ingelheim, his wife gave birth to a daughter. The missionary shortly thereafter, permanently established himself at Fulda, giving up his missionary journeys due to the increase of his family. At this place, he found much time to devote to education of his daughter. She became proficient in the learning of that day, and by the time she was twelve years old, she was somewhat of a prodigy.

At this early age, a monk from the convent at Fulda developed an affection for the girl, and she seemed to have no difficulty in returning his love. "A guilty commerce commenced between them," as one writer puts it, and was for a time carried on under her own father's roof. The meetings which they were able to arrange in these circumstances were too few and far between, so the monk induced Giovanna (The girl's given name.) to leave her father's house, put on male attire, and apply to the abbot for admission into the convent. The scheme worked; and the abbot, delighted with the learning and talent of the young postulant, readily received him (her) among the flock. It is recorded that she played her part so well, and the lovers were so cautious in their conduct, that no suspicion was raised during her stay at the convent.

After a relatively brief stay at the convent, the two lovers decided to leave the monastery, and so they changed their convent costumes to that of the 'laity', and escaped to England . . . both of them continuing to dress as men. Next, they went to France, then to Italy, and finally to Greece. In all of these countries, they stopped wherever they found learned men and learning, thus benefitting from nearly all the seats of learning in Europe. In Greece, they made their home in Athens, for the purpose of studying the Greek language. They had been there but a brief while when the lover-monk contracted a malady and died. Giovanna then decided to go on to Italy, and so she journeyed to Rome, still dressing as a male cleric.

#### Her Conduct at Rome

Upon her arrival at Rome, her reputation for her learning and virtue—for she led a most exemplary life—became known over the entire city. She immediately held a series of public lectures and disputations, after the manner of that day, which attracted crowds of hearers. All of the students of Rome flocked to her school, and not a few of the professors were seen on the benches. Simultaneously, her piety won as much admiration as her matchless learning.

It was at this juncture that Leo the Fourth died. On whom could the choice of the people and the clergy rest, than this learned and talented teacher? There was, as contemporary historians assure us, no

lack of men remarkable for their virtue, wisdom, and learning, at Rome in those days. So preeminent, however, was the merit of Giovanna above all others, that she was unanimously chosen Pope, and enthroned as John VIII.

In her new position, Giovanna attracted no less admiration and praise from all men than she had previously done in her more humble station. The weighty cares of the government were borne by her with surprising wisdom and judgment. It was not long, however, before she fell into the same sin that had before ensnared her. An old historian attributes this fall to her, "*aver cominciato a mangiare cibi troppo delicatissime non avara costumato prima di allora.*" However this might be, Giovanna fell, and the result of her backsliding was, ere long, a Pope with another mouth to feed. Some of the chroniclers relate, that while in this condition, she on one occasion undertook to exorcise a person possessed of an evil spirit; and that on her demanding of the devil when he would go out from the possessed person's body, the evil one replied in the following verses:—

Papa pater patrum papissae pandito  
partum

Et tibi tunc edam, quando de corpore  
cedam.

That is to say—"Oh, Pope, thou father of the fathers, declare the time of the Popess' parturition, and I will then tell you when I will go out from this body."

No suspicion was, however, raised in the minds of the bystanders by this sally of the foul fiend. They thought that if it meant anything more than mere devilish impudence, it signified that the devil refused ever to yield. And so Giovanna approached the critical period without any suspicion of the truth being yet awakened. At length it came to the time of the Rogation days, a time of much solemn processioning in Rome. And it came to pass, that the Pope, not aware how near she was to her time, and unwilling to appear remiss in her religious duties, left the church of the Vatican, at the head of all her clergy, to walk in procession to the Lateran. The solemn pageant proceeded with all due ceremony and decorum, till it arrived at that spot in its road which lies between the church of St. Clement and the Coliseum; when, suddenly seized with the pains of labor, there in the open street, amid all the astounded populace, and to the disgrace of the entire Church, the infallible head thereof gave birth to a child! As a mark of the horror felt by the Church for so dreadful a sacrilege, it was determined that the pontiff in procession should never again pass by that desecrated spot. A statue was raised there to perpetuate the infamy of the incident; and a ceremony, minutely described by successive historians, was ordained to be observed at the consecration of all future Popes, for the purpose of preventing the possibility of a recurrence of a similar scandal. Theodore of Niem, who lived long at Rome in the position of secretary to two Popes, testifies to the existence of a statue of the

female Pope. And, Mabillon, in his "*Iter Italicum*," tells of a portrait of Pope Joan, occupying its place between those of Leo IV, and Benedict III, in the cathedral of Siena.

Such is the story of the female Pope—a history related and handed down during a period of six hundred years by more than two hundred writers, among whom are to be found popes, cardinals, bishops, theologians, inquisitors, priests, friars, laymen, historians, moralists, orthodox Catholics, and heretics. (See Littell's *Living Age*, May, 1850.)

#### Reasoning of Those Who Deny Popess Joan As Having Existed

In the first place, the date of the alleged happening was 855 A.D. Those who deny the truthfulness of the story point out that some two hundred years elapsed before any written record alluded to the incident. Why, if it actually happened, was there a two century silence concerning it? Marianus Scotus is supposed to be the first writer to make reference to a female Pope . . . he died in 1086 A.D. Someone has suggested that the entire Roman populace as sworn to secrecy as to the shameful happenings in 855 A.D. If so, it was the best-kept secret in history for two centuries. If so, why, then, was the secrecy violated after two hundred years?

Also, we might point out, that as the story was told and re-told (Just like Catholic Tradition) it changed with the telling or with the re-writing. Each succeeding writer or historian tended to elaborate a bit more, and seemed to have a few more minute items to include in the narrative. All of which endorses the fact, that we cannot depend upon TRADITIONS as a basis for Christian teaching. Or, as John wrote: ". . . these are *written*, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." (John 20: 31.)

During the alleged reign of Pope Joan, there were at Rome, four individuals who later became Popes: Benedict III, Nicholas I, Adrian II, and John VIII. These persons were said to be either priests or deacons during the papacy of Giovanna. Now of these four Popes there remain many and various writings; but not a word about Popess Joan. And, to the contrary, the writings in the times of these four Popes, represent Benedict III, to have succeeded Leo IV. Again, someone may say; "Well, these four were included in the possible agreement to prohibit any mention of the female Pope." But those who deny the story also point out that the Eastern writers of the Church would have been extremely happy to have publicized such a scandal, if it had actually happened, inasmuch as on July 16, 1054 A.D., the Eastern and Western Churches came to a final parting of the ways.

Numerous writers could be quoted, whose testimony would tend to show the fallacy of the Pope Joan Legend. However, the old adage 'Where there's smoke,

there's fire,' cannot go unanswered. Hence, we submit some concluding material, generally taken from Catholic sources . . . at least not denied by Catholic historians, which may serve to explain why such a fable ever came into being.

#### Tenth Century Conditions Which May Have Produced The Pope Joan Legend

Pope John X, elected in 914 A.D., was raised to the papal throne, entirely by the power and influence of his mistress—the well known Theodora, whose beauty, talents, and unscrupulous intrigues, made her well nigh absolute mistress of Rome in the beginning of the 10th century. As pontiff he was little more than an instrument in her hands. In 931 A.D., the equally notorious daughter of Theodora, Marozia, caused her son, by Pope Sergius III, to be placed in the papal chair, with the title of John XI; and this Pope was yet more a mere puppet in the hands of his mother, than John X, had been in the hands of his mistress. Again, in 956 A.D., a grandson of the same Marozia, was raised to the papacy, with the title of John XII. This Pope had many concubines, and was much governed by some among them, especially by one Raineria, of whom a contemporary chronicler tells us, that he was so blindly enamored that he made over to her the government of several cities, and gave her the gold vessels and ornaments belonging to the Church of St. Peter in Rome.

Now it seems exceedingly probable that it may have been said, satirically, by the Romans of one, two or all three of these Pope Johns, that Rome had a Popess instead of a Pope—that the so-called chair of St. Peter was (virtually) occupied by a female. The story had its first beginning in Germany, in which language the name John becomes Johann, which is so nearly the same as the feminine for John in the English, or Joan. In any event, although I personally do not accept the story of Popess Joan as factual, the historical FACTS given concerning the Popes of the 10th century, are correct. There is no need to repeat legends of questionable authenticity, when so many FACTS ARE available.

(The VOICE OF FREEDOM agrees heartily with the last sentence of the above article. It prefers and proposes to refute Roman Claims and to expose Rome *authoritative* declarations to repeating stories which Rome denies—Editor)

#### Minister Faces Libel Charge

EDINBURG (UP)—A Church of Christ minister, Ronnie Pope, was free on \$1,000 bond Wednesday on a charge he criminally libeled a member of the Knights of Columbus by saying members of the Roman Catholic organization swear to "burn, hang, waste, boil, flay, strangle and burn alive . . . heretics, Protestants and Masons."

Pope was arrested Tuesday at Goliad on an indictment which charged him with circulating a pamphlet quoting the alleged oath. The charge, a misdemeanor, is pun-



ishable by a fine of up to \$2,000 and a jail term of up to two years.

"I do . . . promise and declare I will, when the opportunity presents, make and wage war, secretly and openly, against all heretics, Protestants and Masons, as I am directed to do, to extirpate them from the face of the whole earth," the pamphlet allegedly said Knights of Columbus swore.

"That I will spare neither age, sex or condition and that I will burn, hang, waste, boil, flay, strangle and bury alive those infamous heretics, rip up the stomachs and wombs of women and crush the infant's head against the walls, in order to annihilate their . . . race," it said.

The supposed oath was printed in the Congressional Record in 1913, during a contest over a contested election, Dist. Atty. Joe R. Alamia said. He said one candidate accused the other of circulating the oath, but both agreed it was false.

"If Rev. Pope had explained the circumstances in which the oath was introduced into the congressional record, of course it would not have been libel," Alamia said.

Pope was indicted for libeling C. A. Townsend of Mission, a former district deputy of the Knights of Columbus. Alamia said Townsend was named because it would be impossible to libel an organization, and Townsend was a high official of the Knights of Columbus. (San Antonio Evening News, Oct. 13, 1954.)

## Goliad Pastor

### Arrested on Libel Counts

EDINBURG, Oct. 12 (UP)—The Rev. Ronnie Pope, 22, a Church of Christ minister, was charged today with criminally libeling a member of the Knights of Columbus.

Rev. Mr. Pope was charged with circulating a pamphlet which allegedly declared that Knights of Columbus are required to take an oath that says:

#### Arrested in Goliad

"I do . . . promise and declare I will, when the opportunity presents, make and wage war, secretly and openly, against all heretics, Protestants and Masons, as I am directed to do, to extirpate them from the face of the whole earth."

"That I will spare neither age, sex or condition and that I will burn, hang, waste, boil, flay, strangle and bury alive those infamous heretics, rip up the stomachs and wombs of women and crush the infant's head against the walls, in order to annihilate their . . . race."

Rev. Mr. Pope was a Church of Christ minister in Mission when he allegedly circulated the pamphlet. He is now a minister in Goliad, where he was arrested today. The indictment was returned last week but was not made public until he was arrested.

#### Released on Bond

The charge, a misdemeanor, is punishable by a fine of up to \$2,000 and a jail

term of up to two years. The minister was released on \$1,000 bond.

Dist. Atty. Joe R. Alamia said the supposed oath was quoted from the congressional record of 1913. He said it got into the congressional record because of a contested congressional election.

One candidate, who was a member of the Knights of Columbus, accused his opponent of circulating the oath. Alamia said. But both candidates agreed the oath was false, he declared.

#### Explanation Lacking

"If the Rev. Pope had explained the circumstances in which the oath was introduced into the congressional record, of course it would not have been libel," Alamia said.

But the minister lifted the oath out of context without explanation, the district attorney said.

Pope is specifically accused of libeling C. A. Townsend of Mission, a former district deputy of the Knights of Columbus. Alamia said the reason Townsend was named was because some individual rather than an entire organization—must be specifically mentioned and Townsend was a high official of the group. (San Antonio Express, October 13, 1954)

#### COMMENT ON THE LIBEL CHARGE

The above clippings from the *San Antonio Evening News* and the *San Antonio Express* of October 13, 1954 were sent to the VOICE OF FREEDOM by an elder of the Grove Avenue church of that city. The letter also states that the young minister who is being sued for libel is a 22-year-old boy. Of course, the young man was honest in his effort to inform the people about the Catholic attitude toward heretics. He, like many others, seems to think that this alleged oath is the most damaging thing that they could give into the hands of non-Catholics in order to warn them about this Catholic attitude. The young man came into possession of the supposed oath and, no doubt, was informed that it was found in the Congressional Record and that was proof enough to him that he was perfectly safe in circulating it and that certainly he was not guilty of any dishonorable act. The boy has not lived long enough to know that many other people have been sued for libel for distributing this oath, which the Catholics say is bogus. He probably did not know, or it is certain that he did not know, that the same Congressional Record has a report that the one who introduced the oath and read it into the Record had later admitted that it was an alleged oath that was widely circulated and accepted as genuine, but that he, this United States Senator, could not prove that this is a genuine oath. If Brother Pope had known this, he would not have circulated the oath, not because he feared prosecution, but because he could not establish the genuineness of the alleged oath. Christians do not want to slander anybody, and where there is even the possibility of slander,

Christians should avoid taking up a report against anybody.

#### We Must Be Fair and Honorable in Dealing with the Catholics

If we cannot refute Catholic doctrine and show that it is unscriptural and anti-Scriptural by fair and honest reporting of their views and teaching and by showing that their teaching is of human origin instead of stemming from the word of God, then we should give up the fight against the Catholics. If we cannot, by accurate quotations from their authorized works, show that the organization and teaching of the Roman Church is authoritarian and is, therefore, un-American, we should cease to make such charges. The VOICE OF FREEDOM would not have any part in any effort to refute Catholicism or expose its un-American teaching if it could not do this in a fair, open, honorable and fearless manner. It is not only ready to quote statements from the *Catholic Encyclopedia*, the *Catholic Canon Law*, the declarations of the Pontiffs in their Encyclicals, but it is also ready to open its pages to any living Catholic, priest or layman, who thinks he can correct us on any point or refute us in any argument. The VOICE OF FREEDOM believes in free speech, free press, free discussion, free investigation and freedom to practice whatever any individual honestly believes he should practice in the worship and service of Almighty God. It is for this very freedom that the VOICE OF FREEDOM was established and continues to be published.

#### That Alleged Oath

Probably some dozens of readers of the VOICE OF FREEDOM have sent copies of that alleged Knights of Columbus oath to our desk since this paper has been going to the public. Some of these helpful friends have wondered why the VOICE OF FREEDOM has not published this alleged oath. The VOICE OF FREEDOM has probably never referred to the supposed oath in its columns because it had no intention of publishing this, and it has good reasons for not doing so. Our reason is not the mere fact that we might be charged with libel and brought into the civil courts and convicted, for if we were guilty of libel, we really should be convicted and should have to suffer the consequence of such a libel against our fellowmen. We are so conscientiously opposed to slandering anyone or of misrepresenting anybody's views or of making false charges against any man or any group of men that we just will not publish damaging things against people where we do not have the positive and definite proof that that which we are publishing is true. Our motto is to "tell the truth, the whole truth and nothing but the truth" about Catholics and Communists or any others about whom we may write in these pages. We do not want to tell anything that is not true. It is not the fear of prosecution; it is the desire and the prayer of our hearts to be truthful and honorable in all of

our dealings that keeps us from publishing things that we do not know to be true.

The VOICE OF FREEDOM has had clippings sent to its columns concerning certain priests who have been guilty of moral lapses or of immorality in their dealings. But again, although these were cases of where the conviction was upheld by the courts, the VOICE OF FREEDOM has not included any such reports in its pages. It realizes that the mistakes or even crimes of a Catholic priest, a Catholic bishop or even a Pope cannot prove that the claims of the Church are not correct. This only proves that some individuals are not what they profess to be and not what their organization expects them to be. This same sort of thing happens in Protestant denominations and, no doubt, in every other group of men in the world. We always regret it when some bank official embezzles money, but we do not on that account condemn all bankers and the banking system. We regret it when a preacher behaves in a way to bring reproach upon all preachers and upon Christianity itself, but we know that this does not disprove the claims of Christianity, and it would be unfair to charge that all preachers are of this type. Just so, we must admit that the crimes of a Catholic priest cannot be used to show that all priests and all Catholics are dishonest, immoral and indecent. We do not even want to create a circumstance that will have that implication.

#### **The Catholic Teaching and Practice in Reference to Heretics**

The VOICE OF FREEDOM has not only published what is said in the Catholic authorized doctrine about heresy and the attitude of the Church toward heretics, but it has published actual reports of what the Catholics have done and are doing for those who are by them regarded as heretics. Why non-Catholics can not see that to publish a bogus oath gives the Catholics an opportunity of proving that such charges against them are false and that it also implies that the non-Catholic is prejudiced and is even willing to libel them. Therefore, they damage their own effort to teach against Catholic doctrine. Why they do not also see that when the Catholics are closing churches in Italy, limiting religious freedom and prohibiting missionary work in Spain and when they are burning church buildings and murdering Baptists in Colombia, that the Catholics are actually practicing, to some extent at least, what the alleged oath says that they agree to practice is also a matter of amazement to some of us. Even such persecution is being practiced among the Indians in the United States. The VOICE OF FREEDOM has carried reports of all these things and yet many non-Catholics seem to think that the VOICE OF FREEDOM is not positive and vehement and conclusive and destructive enough in its efforts because it will not publish a bogus oath, or at least one that the Catholics say is bogus, and,

as said above, one that the non-Catholics cannot establish as genuine.

#### **Our Sympathy to Ronnie Pope**

Our sympathy goes out to Ronnie Pope in his experience with the Knights of Columbus. We believe he has made a mistake and we believe he will be forced to admit that he cannot prove the genuineness of this so-called "Knights of Columbus oath". We believe that his fine and certainly the prison sentence will be remitted. When he is convicted of mistakenly circulating false charges against the Knights, they will be vindicated and the Catholics will have won a victory. Then the Catholics will win double praise by refusing to further prosecute the man and showing mercy toward him and asking that the punishment not be inflicted. This, instead of doing what Brother Pope hoped he could do, that is, inform the people against Catholic error and Catholic tyranny, will have given the Catholics an opportunity of winning publicity, praise and victory for themselves. If this experience of the young man will teach other young preachers and all other non-Catholics a lesson, then the incident will not be without good results. It will be a victory for the Catholics at the moment, but in the long time view it will be to the advantage of those who oppose Catholicism. It will teach us all to avoid mistakes and to deal openly and fairly with our opponents.

#### **Would True American Citizens Take Such An Oath as the One in Question?**

All of us are acquainted with members of the Roman Catholic Church, and many of us have neighbors and friends and sometimes relatives who belong to that denomination. We do business with men who are not only members of the Catholic Church, but who are also members of the Knights of Columbus. We know that these people are honorable citizens, good neighbors and seem in every way to be cordial and friendly in their attitude toward those of us who are definitely opposed to Roman Catholic teaching and who are, by the Roman Catholic hierarchy, looked upon as heretics. When we think of these persons, it is hard for us to believe that they would take such an oath as is quoted in the newspaper clippings upon which we are now commenting. If these persons have taken such an oath, they evidently did so without thinking that we, who are their friends and neighbors, are the type of heretics described in the oath. They, perhaps, think that heretics are persons who desire to persecute the Catholics to abridge their rights and to do them hurt, both personally and as an organized group. There can be no doubt that some Catholics actually feel that persons who oppose the Roman Catholic organization and tyranny should be deprived of their right to do such things and even punished with death. In the February, 1954 issue of the VOICE OF FREEDOM we published a letter under the heading "Wipe Them Out by Fire". This letter was written by Mr. John J. Over-

lander, 119 E. Vernon Avenue, Northfield, New Jersey. It referred to the persons who were being persecuted in Colombia, and he definitely stated that these persons should be "wiped out by fire". His exact statement, including this expression, is *"Against such men-founded churches that vilify and slander the God-founded, the Catholic Church, Catholics in Latin America should arise and wipe them out with fire."*

Mr. Overlander was given an opportunity to retract this statement or to modify it and make it milder if, under calm and reasoning meditation, he decided that he had made an unwise statement. He refused to retract or modify it and reasserted that this is exactly what should be done according to his conviction. When Catholics avow that this is the type of treatment that they think should be given to heretics, then there is little use in their denying that some oath might express their conviction.

All American Catholics and all members of the Knights of Columbus may not hold this conviction and they may not believe that their Church would sanction and approve such treatment for heretics. Men who have been reared in the Catholic Church and taught to believe that it is the one true Church of God, that the utterances of the Pope when he speaks in an official capacity are infallible and that all the decisions made by the authorities are inspired and sanctioned by the Holy Spirit would be slow to believe that whatever this infallible Church does is wrong. Therefore, they explain to themselves and accept explanations from their priests that such persecution is done by fanatics or that certain punishments are inflicted by civil officers and that the Church is innocent in all such things. The VOICE OF FREEDOM holds the conviction that there are many American Catholics who would not endorse either the teaching or the practice of their Church if they really knew what that teaching is and what that practice has been on certain points. There is evidence that some American Catholics have not too readily received some of the infallible pronouncements of the present Pope Pius XII. On January 11, 1951 Pope Pius XII handed down a decision forbidding members of the Catholic Church to belong to the Rotary Club or to the Rotary International. There was some unfavorable reaction to this among American Catholics, both laymen and priests. Then on October 29, 1951, the Pope Pius XII made another infallible pronouncement on the question of Birth Control. It seems that this was not received with enthusiasm on the part of many American Catholics. So it appears that the self-respect and the intellectual independence of the American people is shared by the Roman Catholic citizens to the extent that they are not ready to receive just anything that their infallible Pope might decide to enact into law.

This does not in any way mitigate the



teaching of the Catholic Church or apologize for our opposition to that teaching. It does express the view that the American Catholics, so long conditioned to freedom of thought and decision, may some day be enabled to see that Roman Catholicism is not compatible with American freedom.

## The Jesuits Still Living and Powerful

In *Life* magazine of October 11, 1954 we have a story accompanied by many pictures of the Jesuits, which is another name for a group of priests that belong to an Order called the "Society of Jesus". (In reading Catholic literature when we see "S.J." following the name of an author, we know that he is a Jesuit.) This article in *Life* magazine will assure people of the present day that the Jesuits are still in existence. Everybody possibly has heard about the Jesuits and of their activities in ages gone by and many people may know that this Order was condemned long ago and its privilege of existence was revoked by the Pope. However, students of history know that the Order was revived and re-established with some limitations or corrections, and that it still operates. This article in *Life* magazine will show the extent to which they operate now and it will be seen that their purpose and their zeal, as well as their devotion to their purpose and the strenuous training and preparation that they make for service in the accomplishing of this purpose, is very similar to, if not exactly like that which was their practice hundreds of years ago.

Without trying to describe these men and their activities or even to tell all that is set forth in the *Life* article, we are here publishing a letter which *Life* itself released as a means of advertising the magazine and that special article which, no doubt, has been of unusual interest to millions of people. The letter itself describes what is set forth in the article better than we could do it. Since the magazine is already out and since this letter serves to advertise it and emphasize this important article, we are sure that *Life* will not object to our giving it further emphasis in the *VOICE OF FREEDOM*. We, therefore, publish this publicity material verbatim. Here is the letter:

### JESUITS SUBJECT OF MAJOR FEATURE IN 'LIFE' MAGAZINE

#### Bourke-White Photographs Show Growth, Varied Activities, Famous Scholars of Order

New York, October 6 — The Jesuits, largest and fastest-growing order in the Catholic Church are finding their greatest area of growth in the U. S., according to a special photographic essay in the current issue of *LIFE* Magazine.

Because the leader of the Society of Jesus, Ignatius of Loyola, believed that God's work had to be done with men as they are and in the circumstances

under which they live in the world, the Jesuits immerse themselves in the world to a greater degree than any other religious order. The *LIFE* article states: "They are as apt to know the songs from *Brigadoon* as Masses by Palestrina, to be as familiar with Willie Mays' batting average as with church statistics. They are at home on a college campus, in a big-city slum or in a Hollywood movie studio."

In the U. S. the Jesuit schools are intended not only to give an intellectual grounding to American Catholics but to train lay leaders to work in and exert a Catholic influence upon all the spheres of life.

As examples, *LIFE* pictures the "flying" Jesuits, Father John Higgins and Father Charles Choppesky at Parks College, St. Louis, which gives courses in aeronautics; radio supervisor Father William O'Leary on Loyola University's station WWL in New Orleans and Hollywood counselor Father Walshe Murray, often called in by studios to give his unofficial opinion on the propriety of scripts. Among the famous Jesuit teachers shown are Father Alfred Barrett of New York's Fordham, reading to students from his own book of poems; expert linguist Father Frank Fadner at Georgetown, listening to tape recordings by which 35 different languages are taught; and prolific writer of plays, musicals and pageants, Father Daniel Lord of St. Louis, at the piano with young friends.

#### Jesuits Scholars and Scientists

"In the U. S. today the order has an imposing array of scholars," the *LIFE* article says. "Jesuit scientists are particularly active in astronomy and geophysics, maintaining 28 seismological stations, 18 of them in this country." Such brilliant men as medical educator Alphonse Schwitalla at St. Louis University, theologian John Courtney Murray, editor of the periodical *Theological Studies*, author John LaFarge, seismologist Father Daniel Linehan, explorer-geologist Father Bernard Hubbard of Santa Clara University and astronomer Father Francis J. Heyden of Georgetown are pictured in the magazine this week.

#### Missions Fight Communism at Home, Abroad

Depicting the special missions of the Jesuits in the U. S. the *LIFE* article shows members of the order whose work as "labor priests" is helping employers and employees discuss mutual problems. In the 1930's the Jesuits detected that Communists were infiltrating U. S. labor unions, now in 13 Jesuit labor schools workers are taught how to chuck out Communists.

Another special mission of the Jesuits in the U. S. is maintaining "retreat houses" where businessmen, lawyers, doctors and special groups can spend a quiet weekend in prayer and meditation. But the most important of the Jesuit missions is still in the foreign field. As shown in *LIFE* the Jesuits work in Central America mostly among Carib and Mayan Indians,

whose low standard of living makes them easy prey for Communist propaganda. Here also Jesuits have started "co-ops" among the farmers, banana workers and chicle growers. The Society has more foreign missionaries (5,463) than any other Catholic order. A fifth of these are Americans who conduct 1,208 mission stations all over the world.

To document the new facilities and great variety of activities of the Jesuits in America, for the magazine, photographer Margaret Bourke-White traveled from coast to coast, including stops at San Francisco, Los Angeles, Arizona, New Orleans, St. Louis, Chicago, Washington, Baltimore, Maine, New Jersey, Philadelphia; the British Honduras and the Republic of Honduras in Central America. It took her a year and a half to complete the story.

Hud Stoddard  
Judson 6-1212

#### OBSERVATIONS

The point of special interest to the *VOICE OF FREEDOM* is the fact that the Jesuits are dedicated to the purpose of spreading Catholic propaganda, of sustaining and perpetuating the Roman Catholic organization, particularly its hierarchy and Pope; and that these Jesuits are bound, body and soul, by an oath or an agreement to deny themselves of every personal advantage or personal interest and to sacrifice their time and talents and energies and their whole lives to this purpose, that is, of *establishing and perpetuating Roman Catholic rule in the world*. In years gone by they stood as loyally by kings and civil rulers as they did by the Pope, because these civil rulers were agents of the Pope and through them the Pope enforced his decrees and strengthened his hand. In the past these Jesuits infiltrated government positions, academic positions, scientific societies and laboratories and research institutions in order to use all of these positions for the one purpose to which they were dedicated, namely, to the exaltation and glorification of the Roman Catholic Church. According to the article in *Life*, these men are doing the same thing even today. In the positions which they held in time past they could maneuver to have all opposition suppressed by civil authority and to have heretics executed or "liquidated" by both religious and civil powers. In a measure, no doubt, they can do the same things today.

It is not the purpose of this article particularly to preach a sermon; this whole treatment of the subject is for the purpose of informing and alerting the non-Catholic public. However, we cannot refrain from saying that if men are willing to sacrifice their freedom, to sell their very souls in accomplishing their purpose, we, who are not willing even to sacrifice a few dollars for the refutation of their propaganda, should not be surprised to find our efforts ineffective and to see their efforts succeeding beyond computation. If falsehood is better than truth and if slavery is better

than freedom, then all our readers may be excused for their lack of interest, for their refusal even to spend a few dollars in refuting falsehood and in spreading the truth.

With these comments we shall further continue our effort to enlighten and alert people by giving brief excerpts from the history of the Society of Jesus. Here we will see its origin, its purpose, its dedicated servants and their fiery and fanatical zeal. We shall also see how the Order was corrupted and, therefore, finally disbanded. Only a brief statement from the history of its re-establishment is necessary since the *Life* article tells us of its present status. The following quotations are taken from a lecture delivered by Dr. John Lord nearly  $\frac{3}{4}$  of a century ago, and this lecture is found in a set of books known for a half century as "Beacon Lights of History." This set of books was copyrighted in 1885. Of course, the copyright has long ago expired and, therefore, no permission is sought for the use of this material. Here are the excerpts:

"This was in 1540, six years after the foundation of the Society of Jesus had been laid on the Mount of Martyrs, in the vicinity of Paris, during the pontificate of Paul III. Don Inigo Lopez de Racalde Loyola, a Spaniard of noble blood and breeding, at first a page at the court of King Ferdinand, then a brave and chivalrous soldier, was wounded at the siege of Pampeluna. During a slow convalescence, having read all the romances he could find, he took up the "Lives of the Saints," and became fired with religious zeal. He immediately forsook the pursuit of arms, and betook himself barefooted to a pilgrimage. He served the sick in hospitals; he dwelt alone in a cavern, practising austerities; he went as a beggar on foot to Rome and to the Holy Land, and returned at the age of thirty-three to begin a course of study. It was while completing his studies at Paris that he conceived and formed the 'Society of Jesus.'

"... Loyola himself, though visionary and monastic, had no higher wish than to infuse piety into the Catholic Church, and to strengthen the hands of him whom he regarded as God's vicegerent. Somehow or other he succeeded in securing the absolute veneration of his companions, so much so that the sainted Xavier always wrote to him on his knees. His 'Spiritual Exercises' has ever remained the great text-book of the Jesuits,—a compend of fasts and penances, of visions and of ecstasies; rivalling Saint Theresa herself in the rhapsodies of a visionary piety, showing the chivalric and romantic ardor or a Spanish nobleman directed into the channel of devotion to an invisible Lord. See this wounded soldier at the siege of Pampeluna going through all the experiences of a Syriac monk in his Manresan cave, and then turning his steps to Paris to acquire a university education; associating only with the pious and the learned, drawing to him such gifted men as Faber and Xavier, Salmeron and Lainez, Borgia and

Bobadilla, and inspiring them with his ideas and his fervor; living afterwards, at Venice, with Caraffa (the future Paul IV.) in the closest intimacy, preaching at Vicenza, and forming a new monastic code, as full of genius and originality as it was of practical wisdom, which became the foundation of a system of government never surpassed in the power of its mechanism to bind the minds and wills of men. Loyola was a most extraordinary man in the practical turn he gave to religious rhapsodies; creating a legislation for his Society which made it the most potent religious organization in the world. All his companions were remarkable likewise for different traits and excellences, which yet were made to combine in sustaining the unity of this moral mechanism. Lainez had even a more comprehensive mind than Loyola. It was he who matured the Jesuit Constitution, and afterwards controlled the Council of Trent,—a convocation which settled the creed of the Catholic Church, especially in regard to justification, and which admitted the merits of Christ, but attributed justification to good works in a different sense from that understood and taught by Luther.

"Aside from the personal gifts and qualities of the early Jesuits, they would not have so marvellously succeeded had it not been for their remarkable constitution,—that which bound the members of the Society together, and gave to it a peculiar unity and force. The most marked thing about it was the unbounded and unhesitating obedience required of every member to superiors, and of these superiors to the General of the Order,—so that there was but one will. This law of obedience is, as everyone knows, one of the fundamental principles of all the monastic orders from the earliest times, enforced by Benedict as well as Basil. Still there was a difference in the vow of obedience. The head of a monastery in the Middle Ages was almost supreme. The Lord Abbot was obedient only to the Pope, and he sought the interests of his monastery rather than those of the Pope. But Loyola exacted obedience to the General of the Order so absolutely that a Jesuit became a slave. This may seem a harsh epithet; there is nothing gained by using offensive words, but Protestant writers have almost universally made these charges. From their interpretation of the constitutions of Loyola and Lainez and Aquaviva, a member of the Society had no will of his own; he did not belong to himself, he belonged to his General,—as in the time of Abraham a child belonged to his father and a wife to her husband; nay, even still more completely. He could not write or receive a letter that was not read by his Superior. When he entered the order, he was obliged to give away his property, but could not give it to his relatives. When he made confession, he was obliged to tell his most intimate and sacred secrets. He could not aspire to any higher rank than that he held; he had no right to be ambitious, or seek his own individual interest; he was merged

body and soul into the Society; he was only a pin in the machinery; he was bound to obey even his own servant, if required by his Superior; he was less than a private soldier in an army; he was a piece of wax to be moulded as the Superior directed,—and the Superior, in his turn, was a piece of wax in the hands of the Provincial, and he again in the hands of the General. 'There were many graduations in rank, but every rank was a graduation in slavery.' The Jesuit is accused of having no individual conscience. He was bound to do what he was told, right or wrong; nothing was right and nothing was wrong except as the Society pronounced. The General stood in the place of God. That man was the happiest who was most mechanical. Every novice had a monitor, and every monitor was a spy. So strict was the rule of Loyola, that he kept Francis Borgia, Duke of Candia, three years out of the Society, because he refused to renounce all intercourse with his family.

"The Jesuit was obliged to make all natural ties subordinate to the will of the General. And this General was a king more absolute than any worldly monarch, because he reigned over the minds of his subjects. His kingdom was an *imperium in imperio*; he was chosen for life and was responsible to no one, although he ruled for the benefit of the Catholic Church. In one sense a General of the Jesuits resembled the prime minister of an absolute monarch,—say such a man as Richelieu, with unfettered power in the cause of absolutism; and he ruled like Richelieu, through his spies, making his subordinates tools and instruments. The General appointed the presidents of colleges and of the religious houses; he admitted or dismissed, dispensed or punished, at his pleasure. There was no compalint; all obeyed his orders, and saw in him the representative of Divine Providence. Complaint was sin; resistance was ruin. It is hard for us to understand how any man could be brought voluntarily to submit to such a despotism. But the novice entering the order had to go through terrible discipline,—to be a servant, anything; to live according to rigid rules, so that his spirit was broken by mechanical duties. He had to learn all the virtues of a slave before he could be fully enrolled in the Society. He was drilled for years by spiritual sergeants more rigorously than a soldier in Napoleon's army; hence the efficiency of the body; it was a spiritual army of the highest disciplined troops. Loyola had been a soldier; he knew what military discipline could do,—how impotent an army is without it, what an awful power it is with discipline, and the severer the better. The best soldier of a modern army is he who has become an unconscious piece of machinery; and it was this unreflecting, unconditional obedience which made the Society so efficient, and the General himself, who controlled it, such an awful power for good or for evil. I am only speaking of the organization, the machinery, the *regime*, of the Jesuits, not of their char-



acter, not of their virtues or vices. This organization is to be spoken of as we speak of the discipline of an army,—wise or unwise, as it reached its end. The original aim of the Jesuits was the restoration of the Papal Church to its ancient power; and for one hundred years, as I think, the restoration of morals, higher education, greater zeal in preaching; in short, a reformation within the Church. Jesuitism was, of course, opposed to Protestantism; it hated the Protestants; it hated their religious creed and their emancipating and progressive spirit; it hated religious liberty.

"... The Jesuits are accused further of political intrigues; this is a common and notorious charge. They sought to control the cabinets of Europe; they had their spies in every country. The intrigues of Campion and Parsons in England aimed at the restoration of Catholic monarchs. Mary of Scotland was a tool in their hands, and so was Madame de Maintenon in France. La Chaise and Le Tellier were mere politicians. The Jesuits were ever political priests; the history of Europe the last three hundred years is full of their cabals. Their political influence was directed to the persecution of Protestants as well as infidels. They are accused of securing the revocation of the Edict of Nantes,—one of the greatest crimes in the history of modern times, which led to the expulsion of four hundred thousand Protestants from France, and the execution of four hundred thousand more. They incited the dragonnades of Louis XIV., who was under their influence. They are accused of the assassination of kings, of the fires of Smithfield, of the Gunpowder Plot, of the cruelties inflicted by Alva, of the Thirty Years' War, of the ferocities of the Guises, of inquisitions and massacres, of sundry other political crimes, with what justice I do not know; but certain it is they became objects of fear, and incurred the hostilities of Catholic Europe, especially of all liberal thinkers, and their downfall was demanded by the very courts of Europe. Why did they lose their popularity, Why were they so distrusted and hated? The fact that they *were* hated is most undoubted, and there must have been cause for it. It is a fact that at one time they were respected and honored, and deserved to be so: must there not have been grave reasons for the universal change in public opinion respecting them? The charges against them, to which I had alluded, must have had foundation. They did not become idle, gluttonous, ignorant, and sensual like the old monks: they became greedy of power; and in order to retain it resorted to intrigues, conspiracies, and persecutions. They corrupted philosophy and morality, abused the confessional privilege, adopted *Success* as their watchword, without regard to the means; they are charged with becoming worldly, ambitious, mercenary, unscrupulous, cruel; above all, they sought to bind the minds of men with a despotic yoke, and wage war against all liberalizing influences. They always were from first to last, narrow,

pedantic, one-sided, legal, technical, pharisaical. The best thing about them, in the days of their declining power, was that they always opposed infidel sentiments. They hated Voltaire and Rousseau and the Encyclopedists as much as they did Luther and Calvin. They detested the principles of the French Revolution, partly because those principles were godless, partly because they were emancipating.

"... The Pope—Clement XIV.—was obliged to part with his best soldiers. Europe, Catholic Europe, demanded the sacrifice,—the kings of Spain, of France, of Naples, of Portugal. *Compulsus feci, compulsus feci*, exclaimed the broken-hearted Pope,—the feeble and pious Ganganelli. So that in 1773, by a papal decree, the Order was suppressed; 669 colleges were closed; 223 missions were abandoned, and more than 22,000 members were dispersed. I do not know what became of their property, which amounted to about two hundred millions of dollars, in the various countries of Europe.

"... And it was not until the French Revolution and the empire of Napoleon had passed away, not until the Bourbons had been restored nearly half a century, that the Order was re-established and again protected by the Papal court. They have now regained their ancient power, and seem to have the confidence of Catholic Europe. Some of their most flourishing seminaries are in the United States. They are certainly not a scandal in this country, although their spirit and institution are the same as ever; mistrusted and disliked and feared by the Protestants, as a matter of course, as such a powerful organization naturally would be; hostile still to the circulation of the Scriptures among the people and free inquiry and private judgment,—in short, to all the ideas of the Reformation.

### LIKEWISE, MANY COMMUNISTS

(Continued from page 161)

"Yea, the time cometh, that whosoever killeth you will think that he doeth God's service." (John 16: 2.) He thinks that these words explain the warnings and he is willing to grant sincerity to those who warned him against the Catholic Church, for even those who kill Christians think that they are doing God's service! This passage has a very peculiar and direct application to the Roman Catholic Church. Where did this propagandist or the Knights of Columbus group ever hear of Protestants killing Catholics? Where has there ever been a massacre of Catholics except by Communists? These Communists certainly do not think they are doing the will of God, for they do not believe there is a God. Where did any religious group among the Protestants ever persecute, imprison and murder Roman Catholics?

It would not be necessary to point out where the Catholics have murdered Protestants by the millions. It is printed out even in this issue of the VOICE OF FREE-

dom that some Catholics contend that heretics (this includes all Protestants) should be "wiped out with fire." It has been shown by this paper that books published by ecclesiastical authority boldly state that the Roman Church has a right to punish heretics and even to inflict the death penalty upon them. These Catholics think that their Church is infallible, that it is guided in its decisions, its teachings and its actions by the Holy Spirit and, therefore, they believe that they are carrying out Divine orders when they kill anyone who questions the authority of the Pope or denies the Immaculate Conception of Mary or anything else that the Catholics have invented and perpetrated on the human race! Surely this passage of Scripture has an application to the Roman Church in a way that could never have been applied to anyone else in history.

This propagandist says that he has not lost any freedom at all by becoming a Catholic. No doubt the Communist propagandists will deny that they have lost any freedom by passing under the domination of the Politbureau or the hierarchy in Moscow. Of course, if the gentleman desires to do nothing, to believe nothing and to teach nothing except that which the Catholic hierarchy authorizes him to do, believe and teach, he will not think that he has been deprived of any freedom! Suppose he should question the infallibility of his Church; he would find that he has no freedom in this respect. Suppose he should doubt the declaration concerning the Immaculate Conception or the Assumption of Mary, both of which are now Canon Law; would he have a choice in believing or disbelieving this teaching? Let him marry a non-Catholic, who will not agree to "sign up" and have a priest make her sign her soul away, and then let him try to receive "Holy Communion." After that, let him talk about his freedom!! Suppose he should desire to become a member of the Rotary Club; could he exercise freedom of choice here? Suppose he should decide that he wants to limit his family and, therefore, practice Birth Control; could he make his own decision in this matter? This poor dupe does not know what freedom is; therefore, he is not conscious of the loss of any freedom.

The VOICE OF FREEDOM is going to order his booklet and perhaps it will be reviewed at length in these pages.

### Quoting Another Catholic Scholar (Part 2)

LUTHER W. MARTIN  
Rolla, Mo.

We herewith copy from the writings of Rene-Francois Guettee, who was a Roman Catholic Scholar, priest and historian, of the 19th century. M. Guettee had the courage of his convictions, because he left the Roman Church as a result of his historical studies.

One of the foremost faults in Roman Catholicism, in the estimation of Guettee,

was the rise of the Papal power. In his book, "The Papacy," he deals at length with some of the false reasoning and forged history of the Roman sect. We now copy his exegesis of Matt. 16: 18-19.

"Thou art Peter, and upon this rock will I build my Church, and the gates of hell shall not prevail against it.

"If we believe with the Popes, this text proves that St. Peter and the bishops of Rome, his successors, have been established by Jesus Christ as the corner-stone of the Church, and that Error, figured by the gates of hell, shall never prevail against this stone or rock. Hence, they draw this result, that they are the sovereign heads of the Church.

"If this reasoning be true, it follows that St. Peter, to the exclusion of the other apostles, was established as corner-stone of the Church, and that it was not merely a personal privilege to him, but that it has passed to the bishops of Rome.

"It is not thus.

"First of all, Peter was not called the rock of the Church to the exclusion of the other apostles. He was not made the head of it. We see a proof of this in the text of St. Paul (Eph. 2: 20-22) in which the apostle distinctly affirms that the foundation-stones of the Church are the prophets and apostles, joined together by the corner-stone, which is Jesus Christ.

"The title of 'rock of the Church' cannot be given to St. Peter without forcing the sense of Holy Scripture, without destroying the economy of the Church, nor without abandoning Catholic tradition. Jesus Christ has declared that he was himself that stone designated by the prophets (Matt. 21: 42; Luke 20: 17-18.) St. Paul says that Christ was that Rock (1 Cor. 10: 4). St. Peter teaches the same truth (1 Pet. 2: 7-8.)

"The greater number of the Fathers of the Church have not admitted the play upon words that our Ultramontanes (Papal supporters. L. W. M.) attribute to Jesus Christ in applying to St. Peter these words, 'And upon this rock I will build my Church.' (Note: Launoy, Doctor of the Sorbonne, known for a great number of works on theology and whose vast erudition no one will dispute, has shown the Catholic tradition upon that question. He has demonstrated by clear and authentic texts, that but a small number of Fathers or Doctors of the Church have applied to St. Peter the title of *rock*, upon which the Church should be built; while the most of them do not apply this to him at all, but understand these words of Christ in quite a different manner. His collection of Letters may be consulted, which are the treatises of a savant of the first order.) In order to be convinced that their interpretation is most just, it is only necessary to recall the circumstances under which Jesus Christ addressed to St. Peter the words so much abused by the Roman theologians.

"He had asked of his disciples, 'Whom do men say that I the Son of man am?' The disciples replied, 'Some say John the Baptist, some Elias, and others Jeremias, or one of the prophets.' 'But whom,' replied Jesus, 'say ye that I am?' Simon Peter, answering him, said, 'Thou art the Christ, the Son of the living God.' Jesus answered him and said, 'Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee, that thou art Peter, and upon this rock I will build my Church,' etc.

These words mean nothing but this: "I say unto thee, whom I have surnamed Peter because of the firmness of thy faith, I say to thee that this truth that thou hast professed is the foundation-stone of the Church, and that Error shall never prevail against it."

"As St. Augustine remarks, it was not said to Simon, 'Thou art the rock,' (*la pierre*,) but thou art Peter, (*Pierre*.) The words of St. Augustine deserve to fix the attention. 'It is not,' said he, 'upon thee as Peter, but upon that rock which thou hast confessed.' 'Ce n'est pas, dit il sur toi qui es pierre, mais sur la pierre que tu as confessee . . . tu es pierre, et sur cette pierre que tu as confessee, sur cette pierre que tu as reconnue en disant, Thou art Christ, etc., sur cette pierre je batirai mon eglise, 'I will build thee upon myself, I will not be built upon thee. Those who wished to be built upon men said, 'I am of Paul, I am of Apollos, I am of Cephas, that is to say, of Peter,' but those who did not wish to be built upon Peter, but upon the Rock, they said, 'I am of Christ.' In the French language the name given to the man having the same designation as that of the thing, there is an amphibology which is not found either in Greek or Latin. In these languages the name of the man has a masculine termination, while the name of the thing has a feminine, rendering it more easy to perceive the distinction that Christ had in view; moreover, it is easy in these two languages to remark, by the aid of the pronoun and the feminine article that precedes the word *la pierre*, (*the stone*,) that these words do not relate to the masculine substantive which designates the man, but to another object. Besides, the Greek word *hoti* has not been sufficiently remarked, which in Latin is exactly rendered by the word *quia*, which means *because*, (*parce que*.) In translating thus in French, the amphibology is avoided, upon which is founded all the reasoning of the popes and their partisans.

"In Holy Scripture the *Rock* is frequently spoken of in a figurative sense. This word always signifies Christ, and never, directly or indirectly, St. Peter. The best interpreter of Scripture is Scripture itself. It is then with good reason that the immense majority of the Fathers and Doctors have given to the passage in

question the interpretation that we claim for it—always referring either to Jesus Christ, or to faith in his divinity the word rock, which the Saviour used. This interpretation has the threefold advantage of being more conformed to the text, of better according with other passages of Holy Scripture, and of not attributing to Christ a play upon words little worthy of his majesty.

"Among the Fathers who have given this interpretation to the famous passage, 'Tu est Petrus,' we will name:

- (1) St. Hilary of Poitiers, The Trinity, sixth book;
- (2) St. Gregory of Nyssa, Advent of our Lord;
- (3) St. Ambrose, book 6, on chapter ix. of St. Luke and on 2nd chapter of Epistle to the Ephesians;
- (4) St. Jerome upon the 18th verse of the 16th chapter of St. Matthew;
- (5) St. John Chrysostom, homilies 55 and 83 upon St. Matthew, and 1st chapter Epistle to the Galatians;
- (6) St. Augustine, Tracts 7 and 123 upon St. John, 13th sermon upon the words of the Lord, taken from St. Matthew, 1st Book of the Retractations;
- (7) Acacius, homily pronounced at the Council of Ephesus;
- (8) St. Cyril of Alexandria, 4th book upon Isaiah, 4th book of the Trinity;
- (9) St. Leo I., Sermons 2nd and 3rd, upon his elevation to the episcopate, sermon upon the transfiguration of our Lord, sermon 2nd upon the nativity of the apostles Peter and Paul;
- (10) St. Gregory the Great, 3rd book, 33rd epistle;
- (11) St. John Damascene upon the Transfiguration.

"This interpretation of the Fathers was preserved in the West until the era when Ultramontanism was erected into a system by the Jesuits in the 16th century. It will suffice to prove this to cite Jonas of Orleans, 3rd book on the worship of images; Hincmar of Rheims, 33rd essay; Pope Nicholas I., 6th letter to Photius; Odo of Cluny, sermon upon the see of St. Peter; Rupert, 3rd book upon St. Matthew and 12th book upon the Apocalypse; Thomas Aquinas, supplement Q. 25, art. 1; Anselm, upon the 16th chapter of St. Matthew; Eckius, 2nd book of the primacy of St. Peter; Cardinal de Cusa, Catholic Concordance, 2nd book, chapters 13 and 18.

"As for the few old writers who admitted this play upon words, it must be remembered that none of them interpreted the text in a manner favorable to the Papal sovereignty, nor drew from it the exaggerated consequences of this system. These consequences are diametrically opposed to the whole of their doctrine."



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JAS. E. COOPER Z-2  
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# Voice of Freedom

An undenominational, nonsectarian publication devoted to telling the truth, the whole truth, and nothing but the truth, about the threat to our freedom from Catholicism and Communism.

*"Streams of water run down mine eyes,  
Because they observe not thy law." Psalm  
119: 136.*

*"Ye shall know the truth, and the truth  
shall make you free." John 8: 32.*

*"Through thy precepts I get understanding  
Therefore I hate every false way." Psalm  
119: 104.*

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NASHVILLE, TENNESSEE, DECEMBER, 1954

\$2.00 A YEAR, IN ADVANCE

## Chief of Police Invites for Catholic Church not to Attend Service

V. E. HOWARD

A member of the church of Christ in Greenville, Texas, who has been a member of the church only a short time, was invited by a member of the Roman Catholic Church in Greenville to attend their special night study of Catholicism, designed especially to indoctrinate non-Catholics and educate them to become Catholics.

At the close of the study period the member of the church asked the Priest several Bible questions, some of which he could not answer. The priest was noticeably disturbed, although he had asked, at the close of his lesson, if there were any questions.

The questions from a young Christian evidently was too much for the Catholic Priest. The next day, following the occasion, the Chief of Police in Greenville visited the young Christian at his place of business and told him the Catholic Church didn't want him to come back. The Chief stated that he had been requested to "invite" the young Christian, who disturbed the Catholic Priest with his questions, not to come back.

This "call" from the Chief of Police was more than a visit. In Italy and other countries under Catholic control, the police, at the command of Catholic authorities may lock the doors of the non-Catholic churches, chisel the name off their church buildings, and forcefully evict people from public church service and lock them in jail.

It is not quite that bad in America yet, but in Greenville, Texas the Catholic church with a small membership, want to show their power, that they can use the police, "the law is on our side", to "impress" a person that they must have their way.

In this case anyone, Catholic, or non-Catholic, could have talked with the man and asked him not to go back to the Catholic church and question the Priest, but that would not be nearly so impressive

of "power" as sending the Chief of Police. Citizens of America need to wake up before it is too late.

## "The Easiest Way to Heaven"

HAL WATKINS

Several years ago I got a phone call which went something like this: 'Hal, this is Dean Martin (not his real name). I just got the Printed Preacher, and I would like to talk to you about that article you wrote about the Catholics.' I said, 'Fine, Dean; just come over any time and we'll talk it over.' The time was set, and he came as he promised.

We were good friends, having sung together in the Anchorage male chorus back in '45 and '46. During our conversation I asked him 'Just why are you a member of the Roman Catholic Church?' He thought for a little bit then replied, 'Because it is the easiest way to get to Heaven.'

I had heard this statement made by Protestants about Catholicism, but this was the first time I had ever heard a Roman Catholic say it. This young man was sincere and working at his religion, too. He was to be commended for his earnest desire to go to heaven and for his sincerity in trying to get there. I would like to be able to talk to every sincere member of the Roman Catholic denomination just as I talked to him, but this short article in The Printed Preacher is as close as we can come to that ideal situation. Here are two thoughts that are stimulated by the statement which he made.

His statement implies that membership in the R. C. church is a way to heaven. This we cannot believe if we accept the Bible as the authority on the subject. God has never said anywhere in his Book that the Papal church is the ark of safety destined to tie up in heaven on the shores of eternity. There is plenty of evidence, both internal and external, that the Bible is the oracle of God, but there is not one shred of evidence to support the claim of the R. C. church that it is the mouth piece of God.

The Bible testifies to the following truths. Jesus said, 'I am the way.' He said, 'I will build MY church.' Paul teaches us that Christ's church is his body, and that he is coming back someday to take his church with him to heaven.

The statement, 'It is the easiest way to heaven', assumes too much in another department, also. It assumes that there are various ways to heaven. Jesus did not say, 'I am a variety of ways.' He said, 'I am THE way.' He has walled salvation within his person, his word, and his church by saying, 'No one cometh unto the Father but by me.'

God has given man a choice between salvation and damnation, but God has not given us a choice as to the method or means of salvation. If we choose heaven in preference to hell as our eternal destiny, then we must travel the blood stained way of the cross of Christ. If either Jesus or his apostles ever revealed even a SECOND way to heaven, I for one, would be glad to know about it.

The way to heaven should not be described as either 'easy' or 'hard.' It is unique. If a dying man is told that there is absolutely only one road to recovery for him, he is not going to quibble about whether it is hard or easy. He will take that one road with thanksgiving in his heart. The same may be said of those who want to avoid hell and go to heaven. Knowing they deserve hell, they will humbly and thankfully accept mercy from the Savior of His terms.

Oh, how the god of this world (the devil) has blinded the minds of the unbelieving! He has influenced men to ASSUME all kinds of fables regarding the salvation of their souls. If any man can get to heaven by membership in the R. C. Church or any other man-made ism or cult, then the Bible is no longer a safe guide through this life to the next. On the other hand, if Jesus Christ is the Son of the Living God, then we are infallibly safe in him, and to be 'in Christ' is to be in his church. The one is equal to the other. (The Printed Preacher, June, 1953

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## Among Ourselves

### MERRY CHRISTMAS AND HAPPY NEW YEAR TO ALL OUR READERS!

*May the holiday season be without sin or sorrow on the part of anyone to whom these greetings come. May peace come to all the nations of earth, and may joy fill the hearts that are to-day looking to a kind Father in heaven to take a hand in the affairs of the world and over-rule evil men and defeat evil purposes in the heart of any human being who is being deceived and used by Satan. May we realize that we are workers together with God and that it is through our efforts that the Lord can bring about peace and good will on earth.*

\* \* \*

This is the December issue of the 1954 volume of the VOICE OF FREEDOM. With this issue we close Volume II and close the second year's work in this great matter of informing the people about the threat to our freedom that comes through Communism and Catholicism. This volume will be available in binding when this issue has been printed. A bound volume of the 1954 VOICE OF FREEDOM will be a prized possession of the editor and of the other members of Freedom Press, Inc. We shall also compliment our donors, as far as we are able to do so, with a bound volume of our paper. There may be a few other copies of this bound volume available for those who wish to buy them. The price will be \$3.00. If any of our readers have kept every issue of the paper this year and will send in the twelve numbers, they may have them bound for a small price and then they, too, will have a bound volume for 1954.

\* \* \*

When the first issue of our paper appeared in January of 1953 it had a very fine reception. We immediately learned that we had the cooperation and the prayers of many non-Catholic people over the United States and Canada. We were assured that we would have help in distributing our paper and our tracts from many sources. These friends, as a whole, have proved loyal and their help has been very greatly appreciated. We have no reason to think that we have lost any friends and we have good reasons for thinking that we have made many new friends. Throughout the year the editor has been greatly helped by friends who have sent in Catholic papers and tracts, who have sent clippings from newspapers and Church papers and have supplied us

with material for publication and suggestions for editorials and have been of immeasurable help in producing the paper. To these friends we are very grateful and because of their help we feel not only grateful but humble. We, perhaps, get more credit for the work done than is due to us. Without the help of our readers and our loyal friends, we would not be able to accomplish this. To them all, therefore, we say, "We humbly thank you."

\* \* \*

We have distributed more literature in 1954 than we did in 1953. This, however, can be accounted for by the simple fact that we had more literature to distribute in the second year than we did have in the first year of our existence. We have put out thousands of tracts; we have sent out many sample copies of each issue of the paper. Yet we have not distributed anything like the amount of literature that we hoped to distribute when we began this work. We had a vision then of distributing millions of pieces of literature every year. We thought we could find friends in all the larger cities who would help us take care of this work. We thought that we could have racks in railroad depots, bus stations and all other public places where such literature racks are allowed and that we could, through friends and helpers, keep these racks filled with tracts and pamphlets all the time. If this should be done throughout all the great cities of the United States, it is easy to see that millions of pieces of literature would be required, so our hope was not exaggerated at all, but the realization of this matter has not yet come and it may take years yet to reach the full fruition of this expectation.

Even if we had agents in every city who would be willing to give the time and attention to the matter of distributing the literature, we have not so far had the financial help that would enable us to supply literature in that quantity. We have some 25 or 30 different pamphlets or titles that can be distributed in quantity. Some of them have been distributed in considerable quantities, and it would be easy to produce all these that are now written in greater numbers than we have yet acquired. But this distribution of free literature requires money. We have received donations, yes, and for these we are devoutly thankful, but unless we can have *sustaining support*, anyone can see that our resources would soon be exhausted. Some of those who made liberal donations to the paper in its beginning did not expect to repeat these donations or to continue their support of the paper in such amounts. This we knew, and, therefore, did not expect the same liberal donations from the same donors. We did expect and still hope to find a greater number of donors and, therefore, to enlist the support from a wide field of interested persons and, thus, be enabled to publish the paper and at the same time be reaching into territory not covered by the more limited support.

No member of Freedom Press, Inc. receives any remuneration whatever for the work he does. The editor is not paid anything for his work, and he has not only done the work gratis, he has even spent money out of his own pocket in preparation of the papers and in mailing them out, etc. Only the printing and the office help is paid for and this, with the postage, represents the total expense of producing our paper and our free literature. This is the order that we plan to continue. There is no plan to build up a paying position for any person in connection with the VOICE OF FREEDOM. This is a non-profit organization in the strictest and most literal sense of the word. We mean to keep it that way. If the editor should be freed of other obligations in order to give time to the writing of the VOICE OF FREEDOM and to doing field work in its behalf, his support would be supplied by persons or congregations as an individual matter supporting him as a writing missionary. Such support would never go into the treasury of Freedom Press, Inc.; it would not constitute any part of the money donated for the purpose for which this corporation stands. The donations will be used in producing and distributing anti-Catholic, anti-Communist literature.

\* \* \*

There is an old saying that "beggars should not be choosers", and while we have not yet come to admit that we are beggars, we do admit that we are presenting what we regard as an opportunity for people to preserve freedom and spread the truth, and we are soliciting donations in this work. We do not, therefore, state the amount that any donor should make. This is his own responsibility and he alone must decide what he does or whether he does anything. Any amount, therefore, would be acceptable to us, and 1,000 \$10.00 donors would be just as helpful as 100 \$100.00 donors would be. But we have now an idea in mind to try to find 100 individuals who will contribute \$100.00 each per annum to the Freedom Press, Inc. This will give us an annuity of \$10,000.00 and with this amount dependable and regular we can produce the paper and distribute the literature and have no sense of insecurity or fear of "folding up". If any reader of the paper feels that he would like to be one of the 100 "elect", this is one place where he can be elected by his own vote alone. If any readers, especially preachers, feel that they would like to announce this purpose and explain this plan and solicit such donors, those persons, all of them, are hereby authorized to be agents for the VOICE OF FREEDOM and Freedom Press, Inc.

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Closing this issue and, therefore, this volume, the editor wishes to devoutly thank the Lord for His sustaining grace and for His providence that has brought us through the year and enables us to do what we have done. We are conscious that the work could have been better done, and we know that even when we have done



all that we can do, we are still unprofitable servants in the sight of the Lord. We thank Him sincerely for His grace and mercy and pray for a continuation of His long-suffering and patience with us and for His help as long as we are able to serve Him and for the rest that remains to the people of God when our labors have ended.

We also devoutly thank our friends for their prayers, for their support and for all their kindnesses throughout the year that is now coming to a close. The work has been arduous; at times our health has not been good; but the support of our friends and the providence of our Father have enabled us to come through the year and we now let the work pass into permanent form and gird ourselves for the future and pray for strength to do better in the New Year.

Another Converted Catholic Speaks

The editor of the VOICE OF FREEDOM is in possession of a booklet which has been made up of mimeographed sheets and bound in paper binding. This booklet consists in about thirty-eight pages and it is a sermon delivered by Mr. John A. Cupp, Jr. The sermon was delivered at the Southwest Church of Christ in Miami, Florida. In the sermon Brother Cupp tells why he left the Roman Catholic Church, which means that he exposed the error of that Church and pointed out how he had learned the simple truth of the New Testament. The sermon also gives a bibliography and cites more than a dozen books which expose the same errors of the Catholics.

The title of the sermon we do not like, but it is as follows: "Why I Left the Roman Catholic Church to Become a Member of the Church of Christ." It is clear from this wording that the church of Christ is here spoken of as a denomination, and in transferring from the Roman Catholic Church, the brother is represented as leaving one denomination and becoming a member (which expression is exactly equal to "joining") another denomination. The title should be "From Romanism to Christ" or, as is expressed by another converted Catholic, "Why I left the Catholic Church and Became a Christian". Of course, when one becomes a Christian one then and thereby becomes a member of the church of Christ, if we use those terms in the New Testament sense. We are not blaming this former Catholic brother for this use of terms, because many who have never been Catholics use these terms in the same sense without recognizing the error involved. Surely, the brother who has been in Catholicism so long would be excused for this misuse of Bible terms.

We have not read all of the sermon, but we have glanced over it enough to see that the errors of Catholicism are exposed and, no doubt, the truth is preached, at least, upon the points covered in the sermon. Brother Cupp wants to get donations to have his sermon published, for as we have

said, this booklet now is a "home-made affair, and he and those who have heard him feel that the sermon should be placed in permanent form and should be widely distributed. We are glad to give notice of this man and his sermon and to give all interested readers an opportunity to investigate the matter and to make donations for the spreading of the truth in this way. Any person interested may address John A. Cupp, Jr., 3142 Lennox Avenue, Jacksonville, Florida. The price of this improvised volume is \$1.00.

Catholic Newcomers Outnumber Others

The last "Welcome Wagon" report on the religious affiliations of newcomers to Washington shows Catholics leading in the period August 18 to September 15.

In those four weeks 216 Catholics settled in Metropolitan Washington, and 135 Methodists, 106 Episcopalians, 98 Baptists, 65 Jews, 62 "no affiliation," 61 Presbyterians, 30 Lutherans, 23 Congregationalists, 17 "Protestant preference," 15 Disciples of Christ, 11 Christian Scientists, 9 Unitarians, and 4 each of Brethren, Church of Christ members, Latter Day Saints, Greek Orthodox and Seventh-Day Adventists.

Names of the new residents are transmitted by the Washington Federation of Churches to the respective denominations. (The Washington Post and Times Herald, Saturday, October 23, 1954.)

The Marian Year Closes

This year, which has, by the authority of the Pope, been celebrated as Marian Year, will come to a close on December 8. This year has been devoted to Mary because 100 years ago Pope Pius IX pronounced, by infallible authority, the Immaculate Conception of Mary. The readers of the Catholic papers all know that there have been conventions and celebrations lasting for many days held in the United States and Canada and, with greater pomp and fanfare, in Italy and in other Catholic countries. We read of a million people attending a celebration in Montreal, and we read that Bishops have crowned statues of Mary in various places, that all the devout have venerated the relics and kissed the images of Mary the Mother of Jesus all over the country.

Cardinals, Bishops and Priests have made pilgrimages to certain shrines and have in every way that could be devised by the monstrous organization known as the Church of Rome offered honor, devotion and worship to the Virgin Mary.

Whether or not this is in accord with the teaching of the word of God any intelligent person may decide for himself. Beginning on page 154 of the November issue of the VOICE OF FREEDOM we have a very fine article composed almost entirely by a collection or a collation of Scriptures on the question, "Does Our Bible Teach the Worship of Mary?" This article was written by Mr. N. Ivanov and was offered as

a paid advertisement to the *Detroit News*. That paper declined to publish God's word, but it does not decline to publish pictures of Cardinals, Bishops and Priests offering prayer to Mary, contrary to the word of God. The *Detroit News* is afraid of Catholic power. Yet many of the readers of the VOICE OF FREEDOM are not aware that the Catholics have such "power" in America.

One of our readers has asked what the Immaculate Conception means, and this may represent the attitude of many of our readers. It would astonish a Catholic, of course, to find anybody who doesn't know this and he would think such a person ignorant. But any of us might have a complete knowledge and understanding of everything that God has ever revealed to the human race and still know nothing whatever about the Immaculate Conception. Not only are these words not contained in any inspired writing, the idea had never entered the minds of mortal beings in the days of Mary's life on earth and for several hundred years after she was dead and gone from the earth.

The Immaculate Conception is a theory about Mary's birth. There is a doctrine of men concerning "Adamic sin", "hereditary total depravity", "original sin", etc. This doctrine teaches that children are born guilty of their parents' sins and that the guilt of Adam's sin passes from parents to children, from generation to generation to the end of time. In order to avoid the consequence of this doctrine, which would make our Lord guilty of "imbred sin", the Catholics have found the theory that Mary was supernaturally conceived or was, by divine miracle, protected from "original sin" and was then protected from committing any sin during her whole life on earth. This is what Immaculate Conception means. This theory was developed many hundreds of years after the New Testament was written, and it did not become a canon law in the Catholic Church until exactly 100 years ago. As stated above, this doctrine was "declared" or "pronounced" by Pope Pius in 1854. This year is, therefore, the 100th Anniversary of this doctrine of the Immaculate Conception. That is why this year has been called the Marian Year.

Then on November 1, 1950 Pope Pius XII made a canon law concerning the Assumption. This is the doctrine that Mary's body did not decay in the grave but that she was taken bodily to heaven and she has now been made Queen of heaven and earth, and the Pope and all the faithful Romanists pray to Mary. They give her omnipotence, omniscience and omnipresence. She would have to have these characteristics to be able to hear all the prayers, to know all the conditions of earth and to do all the things they petition her to do. Long ago Philip Schaff declared that the difference between Romanism and Protestantism is that Romanism is Mariolatry and Protestantism is Christianity. If that was true 50 years ago, it is doubly true and emphasized now to the nth degree in this year 1954.

The following is a prayer that the Pope, in the presence of 50,000 Catholics, offered Mary. In addition to offering this prayer in public, it went over the radio and television and through the papers to multiplied millions of people on earth. Read this prayer and see a demonstration of Mariolatry.

#### PONTIFF'S CORONATION PRAYER

VATICAN CITY, Nov. 1 (AP)—A prayer to the Virgin Mary composed by Pope Pius XII and recited by him for the first time in today's coronation ceremony:

"Out of the depths of this Valley of Tears, through which suffering humanity painfully struggles—up from the billows of this sea, endlessly buffeted by the waves of passion—we raise our eyes to you, most beloved Mother Mary, to be comforted by the contemplation of your glory and to hail you as Queen and Mistress of heaven and earth, Queen and Mistress of mankind.

"With legitimate filial pride, we wish to exalt your queenship and to recognize it as due to the sovereign excellence of your entire being, O most sweet true Mother of Him who is King by right, by inheritance and by conquest.

"Reign, O Mother and Mistress, by showing us the path of holiness, and by guiding and assisting us that we may never stray from it.

"In the heights of Heaven, you exercise your primacy over the choirs of angels, who acclaim you as their sovereign, and over the legions of saints who delight in beholding your dazzling beauty. So, too, reign over the entire human race, above all by opening the path of faith to those who do not yet know your Divine Son.

"Reign over the Church, which acknowledges and extols your gentle dominion and his recourse to you as a safe refuge amid the calamities of our day. Reign especially over that part of the Church which is persecuted and oppressed; give it strength to bear adversity, constancy never to yield under unjust compulsion, light to avoid falling into enemy snares, firmness to resist overt attack, and at every moment unwavering faithfulness to your Kingdom.

"Reign over men's minds, that they may seek only what is true; then over their walls, that may follow solely what is good; over their hearts that they may love nothing but what you yourself love.

"Reign over individuals and over families, as well as over societies and nations; over the assemblies of the powerful, the counsels of the wise, as over the simple aspirations of the humble.

"Reign in the streets and the squares, in the cities and the villages, in the valleys and the mountains, in the air, on land, on sea; and hear the pious prayer of all those who recognize that yours is a reign of mercy, in which every petition is heard, every sorrow comforted, every misfortune relieved, every infirmity healed, and in which, at a gesture from your gentle hands, from death itself there arises smiling life.

"Obtain for us that all who now, in every corner of the world, acclaim and hail you Queen and Mistress, may one day in Heaven enjoy the fullness of your Kingdom in the vision of your Divine Son, who with the Father and the Holy Ghost, liveth and reigneth for ever and ever. Amen."

Thus prayed the Pope, but thus speaks the Lord:

"Should not a people seek unto their God? on behalf of the living should they seek unto the dead?" (Isa. 8: 19.)

"But thou, when thou prayest. . . pray to thy Father." (Matt. 6: 6.)

"After this manner, therefore, pray ye: Our Father who art in heaven, hallowed be thy name." (Matt. 6: 9.)

"If ye shall ask anything of the Father, he will give it you in my name." (John 16: 23.)

"And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him." (Col. 3: 17.)

"And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved" (Acts 4: 12).

## Catholics Cannot Answer Questions

JOHN J. PIERCE

In the study of the life of Christ as revealed in the Bible one will find that the Lord often asked questions, so no one who believes in and loves the Lord could have any objection to this method of teaching or ascertaining the truth relative to important matters. However, it sometimes happens that certain people would rather not have questions propounded with reference to their activities. And generally, when this is the case there is something wrong with what they are teaching or doing, or both. Someone has said that "cross examination is, beyond doubt, the greatest legal engine ever invented for the discovery of truth."

During the past fifteen or twenty years I have had several discussions with Catholics, including a Priest, one who was studying for the priesthood, and still another who said he "knew" the teaching of the Catholic Church. Also, during this time I have heard various Catholics speak in the public parks here in the Nation's Capitol and have had the opportunity to ask them questions about Catholicism, and I have even asked the Knights of Columbus some questions concerning the Church of Rome. With this experience, I can say without hesitation or fear of successful contradiction that what Catholics dread most of all are questions about their religion which, when correctly answered, will completely expose their false claim of being the one and only true church of Christ, and their erroneous teaching to the world at large when not under pressure. Really, my sympathy goes out for the many Catholics who are deceived by the false teachings of their church. Please read carefully the following statements of facts in connection with this matter.

Most Catholics can talk freely about their church, and are glad to do so if they are not questioned by those who know about their false teaching. They are trained to do all the talking and act so nicely that people will not raise any question about what they say. They can ask themselves what might appear to be hard and difficult questions, and to such questions they always have the answers right on "the tip of the tongue". And in their public meetings they have certain ones to ask some of these seemingly difficult and search questions for the purposes of having a chance to deceive people into thinking they have a ready answer for every question. But let us note a few examples.

In discussing the free moral agency of man, a representative from a Catholic Organization here in Washington made quite a lengthy speech and concluded on this point with the remark that "of all

organizations of the world that stand out for the free moral agency of man it is the Catholic Church." Then he said, "if there is no question about what I have said so far I shall proceed to the next part of my speech." Whereupon I raised my hand and asked this question: "Does the Catholic Church permit its members to read and study the Bible and decide for themselves how they should worship God?" For at least one full minute he turned and twisted and adjusted his clothes, and finally set out on a long round about journey and ended by saying, "I admit this is beating around the stump, but does it answer your question?" And I asked him another, and before he finished the Chairman of the meeting called him off the stand and stepped up there himself. Immediately a Catholic with great force and power and apparent indignation asked why so many of the Popes had been Italians. Truly, this question was a sweet morsel for the speaker. Those are the kind of questions they like, and they can keep on saying "ask me another."

Another time the speaker was trying to prove that Catholic tradition should be accepted as authority in religion as well as the Bible, and he quoted John 20: 30 which reads, "And many other signs truly did Jesus in the presence of his disciples which are not written in this book. At this point I interrupted his speech by requesting him to quote the next verse. He very humbly stated that he did not know what the next verse said. I wonder why? Of course I was pleased to quote it for him; here it is: "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." There is no doubt in my mind but what there are millions of Catholics right here in the United States who do not know this verse is in the Bible. I do not recall seeing it quoted in any Catholic book or Catholic paper that I have read, but I have seen John 20: 30 used many times by them as a proof text. This is just one of their many ways of deceiving people. Be sure to remember John 20: 31.

While this article was being prepared, and after the above statements had been written, there appeared an advertisement, sponsored by the Knights of Columbus, in one of the Washington papers under the heading, "No. . . The Bible Is Not Our Sole Guide!" From this ad I quote: "The Gospel of St. John, for example, says: ' . . there are many others things which Jesus did which are not written in this book!' If the Catholic Church does not intentionally and deliberately misuse the Holy scriptures with the intent to prove their false doctrine, I would not know how it would be possible for anyone to do so. No one denies that Jesus said and did many things which are not recorded in the Bible. That is not the question. The question is, do we have sufficient information recorded to guide us unto salvation, and John 20: 31 plainly says we do. Read it again, and ask your Catholic friends if they believe



this verse equally as strongly as they do verse thirty.

In all my experience with Catholics, there has never one of them told me anything that was necessary for a person to know in order to be saved that could not be found in the Bible. In fact, I have never heard a Catholic tell people what to do in order to be saved. Did you?

Under date of December 26, 1953, I replied to a letter from a Catholic and I made the following statement: "During the past ten or fifteen years I have heard many Catholics speak in public places, and I have held written discussions with some Catholics, including a Catholic Priest, and I have never known one to tell people in plain simple words what to do in order to be saved. Can you, and will you, tell me what the Catholic Church teaches people to do in order to be saved from their past sins?" To date there has been no reply received to my letter. Could it be that Catholics do not even know what is necessary for one to do in order to be saved? If they made a study of the Bible, they certainly would know. In the paragraph that followed the above quoted statement, I quoted Mark 16: 16; Acts 2: 38; Romans 6: 3-4; 10: 10; and Acts 2: 47. Now, why, if Catholics believe the Bible, do they not quote those passages to those who ask for the plan of salvation? The Bible is plain, simple, and easy, concerning the plan of salvation and it is complete. Read it and see.

On November 5, 1951, Mr. Paul Blanshard, the well known authority on the Roman Hierarchy, made a speech here in Washington concerning the then recent nomination of General Mark L. Clark by President Truman to be Ambassador to the Vatican. At this meeting there were a group of what appeared to be young Catholic students, and after his speech Mr. Blanshard gave opportunity for questions and some of these young men were somewhat arrogant with their questions. Mr. Blanshard answered them with kindness and offered to meet an approved representative of the Catholic Church in a public discussion. Under date of November 9, 1951, there appeared a rather cryptic statement in the "Letters to the Editor" column of one of the daily newspapers of Washington about Mr. Blanshard's speech referred to above. In reply to this statement, or letter, I quoted it in full and made some remarks relative thereto. Here is my letter as published in the same paper on November 14, 1951:

"Gerald J. McCarthy, in his letter of November 9 said, 'I went to hear Paul Blanshard dispute the merit of sending an ambassador from the United States to the Vatican. I heard Paul Blanshard give a diabolical diatribe against Catholicism in general.'

"I heard what I suppose was the same speech to which Mr. McCarthy makes reference, the speech Mr. Blanshard made at the National City Christian Church here in Washington on November 5, and to me it appeared to be a plain presentation of

facts. The final remarks of Mr. Blanshard were that he would be pleased to meet any Catholic authority in a public discussion concerning the things he said.

"I have read a number of articles written by Catholics, and have seen a number of quotations from them in the newspapers, wherein they refer to what Mr. Blanshard has said at different times in his speeches and in his books as being on the basis of and from prejudice, religious bigotry, intolerance, but I have never seen where they have denied any statement he made concerning the teaching and practice of their church, nor attempt to show the statement was not true to facts. This is, indeed, strange if Mr. Blanshard is so wide of the mark.

"I suggest that an open and public discussion between Mr. Blanshard and a representative of the Catholic Church would be of world-wide interest, and the truth never has anything to lose in a discussion of this kind."

As a result of this article I received a challenge from a Catholic for a written discussion concerning the Catholic Church, and I accepted his challenge and proposed that we have the discussion published in some of the Catholic papers and in some of those published by members of the Church of Christ, but he did not respond to this suggestion, and I seriously doubt that any Catholic paper would have carried our correspondence. When I accepted his challenge, I asked him the following questions:

1. Can a person be saved outside the Catholic Church?
2. If one person can be saved outside the Catholic Church, why cannot all people be saved outside this church?
3. Can a person learn what to do in order to be saved by studying the Bible? Note Mark 16: 15, 16; Acts 2: 38.
4. When one is saved, how and to which church is he added? See Acts 2: 47.
5. Is the Roman Catholic Church actually necessary in order for people to be saved, If so, in what way?
6. Can those, who openly and publicly oppose the Catholic Church, be saved as long as they continue in opposition to this organization? If so, how?
7. Is it necessary to accept the teaching that the Pope of Rome is head of the church for one to be well-pleasing to God?
8. Will any one be saved if he is not well-pleasing to the Lord?
9. If all records of the Catholic Church were destroyed completely and people read and followed the Bible, would there be any Catholic Church as it is today?
10. Does it not seem remarkably strange that if the apostle Peter was to be a pope, there is no reference whatever to this in the Bible? He is referred to as an apostle, an elder, a servant and an apostle of Jesus Christ (1 Peter 1: 1; 5: 1; 2 Peter 1: 1), but never referred to as *the* elder, *the* bishop, nor the pope.

11. Have you ever made a careful study of the entire Bible? If not, why not?
12. What are some of the important passages in the Bible, if any, that cannot be understood by the average person after careful study?
13. John 20: 30 is a favorite passage with Catholics. It says, "and many other signs truly did Jesus in the presence of his disciples, which are not written in this book." I have never known a Catholic to quote John 20: 31. It says, "but these are written, that ye might have life through his name." Can you tell me the meaning of this passage—verse 31, and also tell me why it is never quoted by Catholics?
14. Since the Catholic Church accepts the Bible as being only a partial guide in religious matters, can you tell me some of the important and necessary things we should know that are not found in the Bible?
15. Would you rather live in a country like the United States than in one like Italy or Spain? Why?
16. Did the Catholic Church make a mistake in having so many people put to death during the Dark Ages?
17. If it were not for the restraining power of opposition, would the Catholic Church do the same thing today as she did during the period referred to in question 16?
18. Would you be willing for our discussion to be published in the newspapers? If so, do you think the Catholic papers would carry the articles?

In his reply he stated: "You do present many thought-provoking ideas, some of which may require rather deep study for the answer." And it took him a long time to answer these questions and a few others I asked him soon after these were written. After much pressure, he finally answered the questions, one here and one there. Then I drew the lines together and came up with the following statements which form part of a letter I wrote to him under date of February 25, 1953:

"When the Catholic Church admits that people can learn from the Bible what to do in order to be saved, and that they can be saved outside the Catholic Church, she admits that people could have lived throughout the past ages, and could live on through the ages to come, without having heard of the Roman Catholic Church or the Pope of Rome, the College of Cardinals, Catholic Bishops or Priests; and never having said the Rosary, counted beads, prayed to or through the Virgin Mary; and never believed in tradition, bowed down to images, confessed their sins to a Catholic Priest; and never having believed or done any of the things that are peculiar to the Roman Catholic Hierarchy, and yet be saved eternally in the sweet by and by." (During our discussion this Catholic purchased a Bible, and he is to be commended for that, and all Catholics, who do not already have Bible, should "go thou and do likewise.")

(Continued on page 184)

# WHY there are no images, no holy water, no candles, no beads etc. in Our Christian Faith

When Moses received the law for the children of Israel he reminded the nation: "And the Lord spake unto you out of the midst of the fire: ye heard the words, but saw no similitude, only ye heard the voice . . . And the Lord commanded me at that time to teach you statutes and judgments, that ye might do them in the land . . . Take ye therefore good heed unto yourselves: for ye saw *no manner of similitude* on that day that the Lord spake unto you in Horeb out of the midst of fire: lest ye corrupt yourselves and make you a graven image, the similitude of any figure, the likeness of male or female, the likeness of any beast that is on the earth, the likeness of any fowl that flieth in the air, the likeness of anything that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth: and lest thou lift up thine eyes unto heaven and when thou seest the sun and the moon and the stars even all the host of heaven, shouldest be driven to worship and serve them . . . Take heed unto yourselves, lest ye forget the covenant of the Lord your God, which he made with you, and make you a graven image or *likeness of anything*, which the Lord thy God hath forbidden thee. For the Lord thy God is a consuming fire, even a jealous God."

"When thou shalt begat children, and children's children, and ye shall have remained long in the land and shall corrupt yourselves and make a graven image, or the *likeness of anything* and shall do evil in the sight of the Lord thy God, to provoke him to anger: I call heaven and earth to witness against you this day, that ye shall soon perish from off the land . . . ye shall not prolong your days upon it, but shall be utterly destroyed." (Deut. 5: 12-27.)

"Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath or that is in the water under the earth; *thou shalt not bow down thyself* to them to serve them, for I, the Lord thy God am a jealous God." (Second commandment.)

During Israel's journey through the wilderness, when the nation rebelled against their God, he sent a scourge among them—the fiery serpents, but when people repented of their deeds, God provided an unusual remedy for their affliction—the brazen serpent set upon a pole, and every Israelite bitten by the serpents when he looked expectantly towards this brazen serpent he was healed. This brazen serpent had all the necessary qualifications for an utmost respect from the people. If there ever was an item deserving the worship—this was the one! Yet in the latter years, in the days of Hezekiah the King, during a period of spiritual revival in Israel we read about the acts of this king: "And he did that which was right in the sight of the Lord, according to all that his father David did. He removed the high places, and brake the images, and cut down the groves and brake in pieces the brazen serpent that Moses hath made: for unto those days the children of Israel did burn incense to it." (2 Kg. 18: 1-4.) So even the image of a proven healing power and ordered by God himself was destroyed, for it led the people into corrupt practice.

In the days of another faithful king of Judah, king Josiah, God granted to the nation again a revival and thus is it described in the 34th chapter of Second Chronicles: "For in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father: and in the twelfth year he began to purge Judah and Jerusalem from the high places, and the groves, and the

carved images, and the molten images. And they brake down the altars of Baalim in his presence; and the images, that were on high above them, he cut down; and the groves and the carved images, and the molten images he brake in pieces, and made dust of them, and strowed them upon the graves of them that sacrificed unto them.

And he burnt the bones of the priests upon their altars, and cleansed Judah and Jerusalem. And so did he in the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali, with their mattocks round about. And when he had broken down the altars and the groves, and had beaten the graven images into powder, and cut down all the idols throughout all the land of Israel, he returned to Jerusalem." (vv. 3-7.)

When King Solomon completed the building of the temple in Jerusalem according to the pattern given by God to his father David, he furnished it with every necessary item which God himself had requested to be there, the number of them to be sufficient to fill one whole chapter (ch. 6) in the 1 book of Kings.

No doubt every item was essential for temple worship, but in spite of all visual helps present—Solomon the builder was the very person who trespassed against the Lord, he introduced and legalized idolatry in Israel, thus setting to naught all the "visual worship helps." The nation followed the example set by their king.

Israel failed to take heed. Some 800 years later writes prophet Isaiah this message from God: To whom ye liken me and make me equal, and compare me that we may be like? They lavish gold out of the bag, and weigh silver in the balance, and hire a goldsmith; and he maketh it a god: they fall down, yea, they worship. They bear him upon the shoulder, they carry him, and set him up in his place and he standeth; from his place shall he not remove: yea, one shall cry unto him, yet he can not answer, not save him out of his trouble. Remember this, and shew yourselves men: bring it again to mind, O ye transgressors." (Isaiah 46: 5-8.)

And still later adds Jeremiah: "Thus saith the Lord, learn not the way of the heathen . . . For the customs of the people are vain: for one cutteth a tree out of the forest, the work of the hands of the workman, with the ax. They deck it with silver and with gold, they fasten it with nails and with hammers, that it move not. They are upright as the palm tree, but speak not; they must needs be borne, because they cannot go. Be not afraid of them for they cannot do evil, neither also is it in them to do good . . . But they are altogether brutish and foolish: the stock is a doctrine of vanities. . . . Thus shall ye say unto them: The gods that have not made the heavens and the earth, even they shall perish from the earth and from under these heavens. . . . Every man is brutish in his knowledge; every founder is confounded by the graven image of his molten image is falsehood and there is no breath in them. They are vanity, and work of errors; in the time of their visitation they shall perish." (Jer. 10: 2-16.)

Israel still would not listen and this was the sentence: "Therefore thus saith the Lord: Behold I will bring evil upon them, which they shall not be able to escape; and though they shall cry unto me, I will not hearken unto them. Then shall the cities of Judah and inhabitants of Jerusalem go and cry unto gods unto whom they offer incense, but they shall not save them in the time of their trouble. . . . Therefore pray not thou for this people, neither lift up a cry of prayer for them: for I will not



hear them in the time that they cry unto me for their trouble." (Jer. 11, 11-14.)

Even the warnings which Jeremiah uttered took no effect and this was the end: "Therefore He brought upon them the king of the Chaldeans, who slew their young men with the sword in the house of their sanctuary and had no compassion upon young man or maiden, old man or him that stooped for age; He gave them all into his hand. And all the vessels of the house of God, great and small and the treasures of the house of the Lord and the treasures of the king and of the princes; all this he brought to Babylon. And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof." (2 Chron. 36: 17-19.)

When in the days of Christ the restored temple was beautified by tireless efforts of ambitious Herod it became a wonder of architecture and an object of admiration even by the disciples yet it was branded by Jesus Christ as "a den of thieves and robbers" and again He predicted the destruction of it: "See ye not all these things? Verily I say unto you there shall not be left here one stone upon another, that shall not be thrown down." (Matt. 24: 1-2.)

When Jesus Christ explained the new principle of worship unto the woman of Samaria He said: "Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem worship the Father. . . . But the hour cometh and now is when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him *must* worship in the spirit and in truth." John 4: 21-24. Thus that which was legal under the law, namely the temple worship, was brought to an end.

When apostle Paul brought to us a new doctrine of justification and salvation by faith, he calls our attention to the failure of the past: saying: "Because that when they knew God, they glorified him not as God, neither were thankful; but became *vain in their imaginations*, and their foolish heart was darkened. Professing themselves to be wise, they became fools and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts and creeping things. Wherefore God also gave them up . . . who changed the truth of God into a lie, and worshipped and served the creature more than the Creator . . . for this cause God gave them up . . . Rom. 1: 19-26.

When the churches of first century began to drift away from his principles—writes he to Galatians: "But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage! Ye observe days and months and times and years, I am afraid of you, lest I have bestowed upon you labor in vain." Gal. 4: 9-11.

Warning against the dangers of the future writes he to Timothy: "Now the Spirit speaketh expressly that in the latter times some shall depart from faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry and created to be received with thanksgiving of them commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused if it be received with thanksgiving. . . . If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ nourished up in the words of faith and good doctrine." 1 Tim. 4: 1-6.

Laying down the principle of faith writes he to Hebrews: "Now faith is the substance of things *hoped for*, the evidence of things *not seen* . . . without faith it is impossible to please him." Heb. 11.

In the eighth chapter of Romans writes he again Verses 24-25. "For we are saved by hope: but hope that is seen is not hope: for what a man seeth why doth he yet hope

for? But if we hope for what we see not, then do we with patience wait for it." Thus the principle of faith eliminates any visual aids and ap. Paul warns us that "whatsoever is not of faith is sin." Rom. 14: 23.

Apostle Paul is never too tired to tell us again and again of the utmost importance of faith. Speaking of the purpose for which the law was given he says: "But the scripture hath concluded all under sin, that the promises by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up unto the faith, which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ that we might be justified by faith, but after that faith is come we are no longer under a schoolmaster, for ye are all the children of God by faith in Jesus Christ." /Gal. 3, 22-26/.

Speaking to Romans says he: "The just shall live by faith" /Rom. 1-17/. and again to Corinthians "For we walk by faith and not by sight." /11 Cor. 5-7/.

Warning Galatians against mixing the law and faith he says "A little leaven leaveneth the whole lump." /Gal. 5-9/.

And, again, writes he to Corinthians: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal." /11 Cor. 4, 17-18/.

We long to be liberal and accommodating to "every wind of doctrine" but a very stern warning is left for our safety by ap. Paul when he said to Galatians: "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another: but there be some that trouble you and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed. For do I now persuade men or God or do I seek to please men? for if I yet please men, I should not be servant of Christ." /Gal. 1, 6-10/.

In Revelation ch. 18, paints ap. John a very vivid picture of judgment of a corrupt church of the last days; very significantly enumerates he all the material things and visual helps with which this organization is over-occupied: "And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her when they shall see the smoke of her burning . . . and the merchants of the earth shall weep and mourn over her, for no man buyeth their merchandise any more: the merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thine wood and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and odours, and ointment, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves and souls of men . . . Alas, alas! that great city that was clothed in fine linen and purple and scarlet, and decked with gold, and precious stones and pearls! For in one hour so great riches is come to nought . . . And the voice of the harpers, and musicians, and of pipers, and trumpeters, shall be heard no more in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee . . . and the light of a candle shine no more at all in thee."

This judgment is a judgment of a religious organization, for among her merchandise "the souls of men" are listed, and before this judgement falls a call is issued "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." /verse 4/.

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## "But Why The Candles, Holy Water And Beads?"

"It looks like hokus-pokus to me," Dave Smith said to Father Crane.

Dave was expressing a quite common view held by many non-Catholics... that the Catholic use of such articles as beads, crucifixes, medals and holy water is unnecessary in religion and even smacks of pagan superstition.

"What good does it do," Dave asked, "to light a candle or burn incense? And how can a little medal around my neck protect me from accidents?"

Unfortunately, too many people outside the Catholic Faith have a complete misunderstanding of these religious articles and the use to which they are put. There is nothing pagan or superstitious about them, and they do have a very real religious meaning and value.

"Actually," Father Crane told Dave, "religious articles used by Catholics are meant to be helps to their religious life—nothing more. The value of such articles is not in the metal, wood or wax of which they are made, nor in the form they may have... but in the prayer of the Church and of Christ, in whose name the Church prays in blessing them... as well as the fervor of the user's own prayer and his good disposition."

But Dave was still not convinced. He argued that religion is a spiritual thing... that it requires no external manifestations. "Yes," the priest agreed, "it is spiritual. But isn't it the natural

thing for a human being to give outward expression to the things within his heart? How, for example, could you be sure that your mother loved you if she gave no sign that she did?"

Our Lord, Father Crane added, could have cured the blind man (John 9:6) merely by willing it. Instead, he first made a salve of clay and anointed the man's eyes. In blessing little children, He did not have to lay His Hands on them—but he did. Many people, Father Crane added, think the Catholic practice of kneeling to pray is unnecessary... yet Jesus, in the Garden of Gethsemane, "kneeling down... began to pray" (Luke 22:41).

Many Catholic practices which seem strange to you now, would make a deep and convincing impression upon your mind and heart if you really understood them. And this is your invitation to investigate.



**Free**

We will gladly send you without cost or obligation a highly interesting pamphlet explaining such things as the Catholic use of crucifixes, medals, incense, holy water, candles, and special Catholic prayers and practices such as the Rosary, Devotion to the Sacred Heart, and Lent. It costs you nothing to learn the truth about these things... and the truth will be most interesting. For your free copy, write today. Ask for Pamphlet No. TW-38.

SUPREME COUNCIL  
**KNIGHTS of COLUMBUS**  
RELIGIOUS INFORMATION BUREAU  
4422 LINDELL BLVD., ST. LOUIS 8, MISSOURI

### CATHOLICS CANNOT ANSWER QUESTIONS

(Continued from page 181)

Now, I am aware that when these statements are published, many Catholics will read them, and perhaps their first reaction will be "they are not true." But just wait a minute, please. Before you take such a definite stand, ask your Priest if he will go on record as saying that the Catholic Church teaches that a person cannot be saved without being a member of that organization; and also ask him if he will put it down for the record that the Bible does not contain everything necessary for one to know in order to be saved, and if one must pray to or in the name of Mary for his prayers to be heard. In fact, just ask him to put in in "black and white" if there is anything peculiar to the Catholic Church that one must do in order to be saved. But be sure you tell him that his answers to these questions will be published so the world can see where the Catholic Church stands with reference to these matters. Above all, be sure to remind him that the Church of Rome excommunicated "Father" Feeney of Boston, Massachusetts in February 1953 for teaching that people could not be saved outside the Catholic Church.

Actually, it so happens when Catholics

answer questions like the ones above, they prove the Roman Hierarchy operates on a double standard and by deceptive methods. First, the Roman Catholic Church claims to be the one and only true Church of Christ, and, unless under pressure, will teach that she has the only way of salvation, and that the Bible contains only a part of the plan of redemption. But when placed on the witness stand where the testimony will be made public, they tell an entirely different story. The Apostle James said, "a double minded man is unstable in all his ways." (James 1:8). So we conclude that the Catholic Church is definitely unreliable in all her ways and is not to be trusted or depended upon to tell the truth except when it favors her purpose.

The above conclusion agrees with a statement made by Dr. Emmett McLoughlin, an ex-Catholic Priest, in a speech he made on the subject "From Priest to Citizen" on January 21, 1954, at the annual meeting of the P.O.A.U. here in Washington. In this speech, Mr. McLoughlin, who was an ordained Priest in the Catholic Church for fourteen years, said "Roman Catholicism will stoop to the lowest depths to crush its opposition." The subject of his speech indicates he does not consider himself to have been a citizen of the United States while he was a Catholic Priest, although he was born in this country and always lived here. His speech should be read by every person interested in religious freedom and liberty. A copy may be obtained upon request to the Protestants and Other Americans United, 1633 Massachusetts Avenue, N. W., Washington, D. C.

On the next day after Mr. McLoughlin made his speech, one of the Washington papers carried a notice in reference to what he said, and also carried a quotation from the Knights of Columbus which accused Mr. McLoughlin as being a traitor like Judas Iscariot. Under date of February 15, 1954, I addressed the following letter to the Knights of Columbus here in Washington:

"For some time I have been reading your advertisements in the Washington newspapers, and have been making a study of the Roman Catholic Church and her doctrine, and also her practice, and I have heard ex-Catholic Priests tell their story. Now I would like to hear what the Knights of Columbus have to say in answer to the following questions:

"1. Did Dr. Emmett McLoughlin tell the truth when he made his speech at the P.O.A.U. meeting here in Washington on Thursday night, January 21, 1954? (Copy of speech enclosed).

"2. If he did not tell the truth why does the Knights of Columbus not sponsor a large advertisement in one or more of the daily papers exposing Mr. McLoughlin and what he said in detail?

"3. Would the Knights of Columbus, or the Catholic Church at large, furnish a representative to meet Mr. McLoughlin, or some other ex-priest in a public discussion?

"4. Mr. McLoughlin said he had documentary evidence to support many of the

statements he made. Do you believe that? If not, why not demand that he produce that evidence for public examination?

"5. In a statement published in the *Evening Star* of the city the next day after Mr. McLoughlin made his speech, the Knights of Columbus referred to him as being in the class with Judas Iscariot. Do you consider every one in that class who leaves the Catholic Church? If not, why not?

"6. If Mr. McLoughlin, and other ex-priests, and ex-Catholics in general, should desire to return to Catholicism would they be required to make a confession before some Catholic Priest? And, if it is a sin to leave the Catholic Church, can anyone be saved who has been a Catholic and left the Catholic Church without returning and making confession to a Priest?

"7. If one person could leave the Catholic Church and be saved without returning, why could not all the members of that Church leave and be saved without returning to the Church of Rome?

"8. Do you consider ex-Catholics who are saying the Roman Hierarchy is full of corruption and anti-American as dangerous as the Communists? If so, why are you not openly and publicly condemning them as you are the Communists? If not, what is the difference so far as the Catholic Church is concerned?

"9. Since the Catholic Church claims to be such an outstanding force and power to prevent the spread of Communism, how do you explain the present Italian situation and the conditions in the Latin American countries?

"10. Bishop Bromley Oxam of the Methodist Church made a statement before the Congressional Un-American Activities Committee to the effect that there was not any Protestant country which had been taken over by the Communists. Would that indicate to you that Catholic Countries are more easily over-run by Communists than are Protestant countries? If so, why? If not, why not?

"Your answers to the above questions will be greatly appreciated."

It has now been over six months since the above letter was written and no reply has been received. So this is another example of where they cannot answer questions without incriminating themselves. What would Senator McCarthy say about this if it had to do with Communists? The important thing is, what do *you* think about it?

### Letters

3210 Arthington St.  
Chicago 24, Illinois  
October 31, 1954

Mr. G. C. Brewer  
Box 128  
Nashville, Tenn.

Dear Sir:

Just recently a copy of the July, 1954 issue of *VOICE OF FREEDOM* came to hand, evidently the result of someone's requesting that a copy be sent to me.



I note with interest the Bible references appearing on the front page in connection with the stated intentions of this publication. Especially, I noticed the citation from Psalm 119: 136, "Streams of water run down mine eyes, because they observe not Thy law". There is a companion passage which Protestants ought give serious consideration and thought to, found in Psalm 119: 126, thus: "It is time for Thee, Lord, to work, for they have made void Thy law".

I read with special interest, "A Catholic Challenges the Editor", and, "A Reply to 'A Catholic Challenges the Editor'".

It has been my observation that Protestants generally suppose that Christianity is composed of Catholics and Protestants; while, as you know, Protestants are merely an offshot of Roman Catholicism, and the two together represent only one segment of Christianity as a whole. The fact is that this segment represents only what, for centuries, has been regarded as the West.

Furthermore, Roman Catholicism was not the *Post-Apostolic Church*, but was, and is, an offshot or sect, of the Greek, or Eastern, Church—even as Protestantism is an offshot, or sect, of the Roman, or Western Church.

The Middle East was the cradle of Christianity, Palestine and Jerusalem, as every Christian ought to know—not Rome. The Apostolic Churches quickly were lost track of with the passing of the Apostles of Jesus Christ, leading implication of what is called the Twelve Apostles to the Church—which, in fact, were none other than the so-called Church Fathers; the *Post-Apostolic Church* fathers.

The fact that Romans held political sway over the Middle East the first centuries of the Christian Era did, in no wise, establish Rome as the successor to Jerusalem, or as successor of the Apostolic Church. The very best, and indisputable, evidence of this we have in the fact that the New Testament Scriptures were handed down to us in the *Greek, not Latin*. The Greek Church, based on historical facts, was the *Post-Apostolic Church*—not the Roman Church.

There is no historical record to prove that the Church Paul established at Rome was the same Church later known as the Roman, or Western Church. In fact, the very claim of the Roman Church that Peter was its founder is admitted proof that the Roman Church of the *Post-Apostolic Era* is not the Church Paul established at Rome. In fact, none of the Apostolic Churches survived very long after the passing of the Apostles of Jesus Christ. They all disappeared as completely as did the original Church at Jerusalem.

Even while the Apostle Paul was active in the ministry, corrupt men followed wherever he established churches, seeking to mislead the disciples; as we know from all of the Epistles of Paul which are literally burdened with a gigantic struggle

against false teachers coming into the established churches, corrupting the sound doctrine Paul had taught and laid down.

I fully subscribe to the denials that you make:

1. That Peter had any primacy among the Apostles.
2. That Peter was ever in the City of Rome.
3. That Peter was ever a bishop of Rome.
4. That Peter or any of the other apostles, except Judas who fell by transgression, had any successor in the apostolic office.

In his Epistle to the Galatians Paul states, referring to the Council at Jerusalem, that James, Cephas (Peter) and John seemed to be the pillars at Jerusalem (Gal. 2: 9); but this does not indicate that Peter had any primacy over James and John. In fact, in Gal 2: 12 Paul actually ascribes primacy to James at Jerusalem; while, in Gal. 2: 14, Paul took Peter to task because, as Paul said, Peter was to be blamed. This is Scriptural evidence that reveals Peter definitely held no primacy among the Apostles.

Furthermore, Peter actually admitted inferiority of himself with regard to Paul when he wrote: "And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; as also in all of his epistles, speaking in them of these things; in which some things are hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction" (2 Peter 2: 15, 16).

Besides, in his Epistle to the Galatians, Paul reminds them of the fact that at the Council at Jerusalem, it was agreed that Paul and Barnabas should minister unto the heathen; and that James, Peter and John should minister to the circumcision, the Jews. Obviously, then, Peter could not have had any primacy in any way among the Gentile Churches, and the Romans definitely were Gentiles; since at the Council at Jerusalem, it had been officially decided that Peter should minister unto the Jews.

It is true that Peter was the first of the Apostles to preach the Gospel unto Gentiles, as recorded in the 11th Chapter of the Book of Acts—but even then Peter still believed that Salvation was intended for the Jews only.

Besides the many false boasts of the Roman Church, there is one which you do not treat of; and though it be just as false and unscriptural as the other, Protestants, in discord among themselves on many points, strangely and overwhelmingly join with this false claim of the Roman Church, and thus endeavor to justify the Roman Church's false claim, instead of PROTESTING as they ought.

As you well know, the Roman Church claims that it has the power to even change the Law of God, and has demonstrated this power in changing the weekly Rest from

the Seventh Day to the First Day of the week.

This claim is false in a compound sense. First of all, the Roman Church, anyone else, has absolutely *no power* to change the Law of God in the slightest, even though Western Christianity, Romans and Protestants alike, have rejected the Sabbath Commandment of God's Law and observe Sunday instead; and secondly, the *Post-Apostolic Church* made the change from the Seventh Day to the First Day hundreds of years before the Roman Church of the Popes existed.

The Church at Rome, being one of the churches comprising *Post-Apostolic Christianity*, had no more hand in this change than did the other *Post-Apostolic churches*. It can not be disputed that as late as the time of Constantine the Great, Alexandria in Egypt, not Rome, was the seat of the *Post-Apostolic Church*. The *Post-Apostolic Church* had, in its false teaching and corruption of the Word of God, made the change from the Sabbath to Sunday hundreds of years before the time when *Post-Apostolic Christianity* broke up into two factions—the seat of the original *Post-Apostolic Church* remaining in the Middle East as the Eastern Church; and Rome, together with Western Europe, seceded and became known as the Western or Roman, Church, a sect in every sense of the word.

While Protestants boast of accepting the Bible as sole authority in matters of faith and religion, they, nevertheless, continue to support this false boast of the Roman Church to have power to change the Law of God. When are Protestants really going to wake up? There is nothing the Roman Church boasts of more than the claim to have changed God's law; and they contend that the proof of this their authority is found in the fact that all Christendom follows this their authority and decree.

If we are going to be Protestants, let us be realistic about it, and in fact turn to the Scriptures as our sole authority in matters of *no* Scriptural authority for rejecting God's Sabbath and His Sabbath Commandment; as certainly as there is absolutely *no* Scriptural authority for observing Sunday as a substitute, Roman or otherwise.

The simple fact about this matter is that Sunday observance is a grievous abomination in the sight of God, because it is used as an excuse and a medium for rejecting God's Sabbath and His Commandment to keep the Seventh Day holy.

Indeed, "it is time for Thee, Lord, to work, for they have made void Thy Law".

It was not without good reason that Christ lamented: "... when the Son of Man cometh, shall He find faith on the earth?" (Luke 18: 8).

Sincerely yours,  
Ole E. Flakerud

#### COMMENTS

The above letter from Mr. Ole E. Flakerud is published because he evidently wrote this for publication and he endorses our contention concerning the Catholic

Church and also includes some points of history that are correct and should be well known by all persons interested in the study concerning the Great Apostasy.

Mr. Flakerud is evidently a Sabbatarian, and he feels that we should reject the first day of the week as the day of worship because, he says, the Catholic authority changed the Sabbath from the 7th day to the 1st day of the week. The point that he makes about the Catholic powers presuming to change God's law is wholly correct. The Roman Church is a dictatorship, and it makes decrees and binds them into a book known as Canon Law, and all who expect the fellowship of the Roman Church must accept and submit to these Canon Laws. This is presumption and blasphemy, and the brother who writes the letter thinks so, too. We are agreed!

On the point about the first day of the week's being a substitute for the 7th day Sabbath, we differ in some respects. We do not believe that the first day of the week is a substitute for the Sabbath at all. We think the Sabbath was given to the Jews and to the Jews only and that the Christians have no day which serves as a substitute for that day, and they have no day that is set apart and consecrated by legal enactment. The first day of the week is called the Lord's day because it is the day the Lord came forth from the tomb. It is also the day upon which early Christians met to worship God and to remember the death and sufferings of our Lord.

The VOICE OF FREEDOM is undenominational and non-sectarian and it does not wish to discuss at any great length points of difference between non-Catholic religionists. We are departing to some degree in allowing the writer of the above letter to state a point which definitely is an issue between some non-Catholic groups. We are not averse to such discussions, and we believe it wholly compatible with the freedom for which this paper contends that men may study such issues and make their own decisions as to what is right, but to carry on a controversy with one who is in full agreement with the purpose of the VOICE OF FREEDOM in this paper would be a thing that we regard wholly inappropriate. If Mr. Flakerud wants to discuss this issue in his own denominational papers, we are sure that the editor of the VOICE OF FREEDOM could find someone to enter into such a discussion or an exchange with him. We, therefore, thank him for his support of the VOICE OF FREEDOM and dismiss the point for the present.

### Cross Questions and Silly Answers

In the November issue of the VOICE OF FREEDOM we published a list of questions which are given in the Preface to a booklet that is entitled "*Catholic Religion Proved by Protestant Bible*". This booklet comes out under a Catholic Imprimatur and is distributed very widely. No doubt, all the readers of the VOICE OF FREEDOM

have heard of the pamphlet—many of them have read this booklet. Numerous copies of it have been sent in to the editor of the VOICE OF FREEDOM from different sections of the country. We have promised to review the points made in the booklet, and we introduced the work thus laid out for us by publishing the questions in the November issue of our paper.

As we turn back to the task of answering the questions, we notice that the questions are given on pages 4 and 5 of the booklet; then the answers are given on pages 23 to 30. (This is a revised edition) As we read the questions and then turn to read the answers given by the booklet, we are made to remember a game that young people played a half century ago or more. In those days we didn't have picture shows, we didn't have radios and televisions, and we had to make our own entertainment. Many of the young people then did not dance, and they had to have games of various types with which to fill up the evening and to cause enjoyment. One of the games was called "Cross Questions and Silly Answers". This game was played by having the boys and girls to stand in a line facing each other, the girls forming one line and the boys forming the other line and the two lines standing abreast. Then some resourceful young men and women would be appointed to give the questions and the answers—usually a boy and a girl to each line. Thus, they cooperated in forming the questions and the answers. Those who gave the questions had no knowledge of what answers were being given. Likewise, those who were giving the answers would have no knowledge of what the questions were to be. It is easy to see, therefore, that the answers would be wholly irrelevant and sometimes ludicrous, if not ridiculous. The task was for the boy to step forward and take the girl who faced him by the hand and solemnly ask his question. She was, without allowing a smile to cross her face, told to repeat her answer. If one couple could submit to the question, repeated three times and receive the answer three times breaking down in laughter, that couple won the prize.

This old play of long ago has come back into the mind of the editor for the first time in, perhaps, forty years just by reading these Catholic questions and Catholic answers. There is a similarity and yet there is a vast difference. The difference consists in the fact that the man who asks the questions also writes the answers and, therefore, he has the answers fitted to the question, according to his idea of a logical arrangement. The answers, however, are so far short of the truth and the questions are slanted in such a way as to call out the fallacious answers that the ordinary play of Cross Questions and Silly Answers is brought vividly to memory.

The questions all have to do with the Bible or the New Testament. The heading of the questions is "*Twenty-Five Questions on the History of the New Tes-*

*tament Prior to and Since the Protestant Reformation*". These questions, therefore, are supposed to cover the whole history of the New Testament. Since the tract itself claims that it is going to prove the Catholic religion by the Protestant Bible, it is necessary, first of all, to discredit the Bible, for if the Catholic religion can be fairly proved by an honest use of the Protestant New Testament, then why, in reason's name, would they have to preface all their points with a supposed history of the New Testament in which they attempt to prove that the New Testament itself cannot fully reveal to us the Lord's will or our duty or what we are to believe and teach on faith and morals? This is exactly what the Catholics claim and this is exactly what these questions are intended to convey. The "answers" state the point the questions raise, and then the "comments" repeat and reinforce the "question" that raises the doubt and the "answers" that assert the doubt and confuse the reader. This very method of introducing a tract that is supposed to prove the Catholic religion by the Protestant Bible is a contradiction of the claim made in the title of the booklet. In other words, they are going to prove a point by this witness, but before they let the witness testify, they impeach him.

The following is Question No. One and Answer No. One quoted verbatim from the tract; also we include the Comment. (This order will be followed with all the questions and answers)—thus (1) Question (2) Answer (3) comment—all by Catholics—(4) Remarks—

#### "ONE"

(1) "*Did Our Lord write any part of the New Testament or command His Apostles to do so?*" (2) Our Lord Himself never wrote a line, nor is there any record that He ordered His apostles to write; He did command them to teach and to preach. Also He to Whom all power was given in Heaven and on earth (Matt. 28-18) promised to give them the Holy Spirit (John 14-26) and to be with them Himself till the end of the world. (Matt. 28-20).

(3) "Comment: If reading the Bible were a necessary means of salvation, would not Our Lord have made that statement and also provided this means for His followers. But he did neither."

#### REMARKS BY THE EDITOR OF THE VOICE OF FREEDOM

(4) The above question and answer reveals the whole sophistry of this arrangement. The fact that Christ commanded His apostles to *teach* and *preach* does not exclude teaching and preaching *by writing*. If we could find no other authority for using the pen and later the press, this authority is included in the words "preach" and "teach." The assumption that preaching and teaching must always be oral is a false assumption. The Catholics evidently know this, for no one writes, prints, publishes and distributes more propaganda than does the Roman Church, and yet they assume that they get this authority by virtue of the fact that they are successors



of the apostles whom the Lord commanded to *preach and teach*! If "preach" and "teach" in the commission given to the apostles excluded writing, then why do not these same words exclude writing in the case of the pretended successors of the apostles? Does it take a Solomon to see that these Roman propagandists blast their own contention and cut off their own heads with this argument?

However, we published a collection or a collation of Scriptures on these very points in the March issue of the *VOICE OF FREEDOM*. That whole article is to be distributed in tract form, but whether or not it has yet been placed in that form for distribution the editor is not informed. We are going to quote or reprint several divisions of that article in answer to this Question No. One, and when we come then to answer the other questions one by one, all that will be necessary will be to refer to the specific division of this article where that answer is given. We start with division No. VI as follows:

**VI. When our Lord Jesus Christ was on earth, he appealed to the Scriptures: He answered the Tempter with a "Thus it is written"—He challenged his foes to measure him and his claim by the Scriptures.**

#### 1. His Claim.

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. (Matt. 5: 17-19.)

"Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." (John 5: 39.)

"Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." (Luke 24: 25-27.)

"And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things.

"And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." (Luke 24: 44-49.)

#### 2. He met Satan with a "Thus it is writ-

**ten"—quoting each time from the Pentateuch:**

"Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward ahungred. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and, behold, angels came and ministered unto him." (Matt. 4: 1-11.)

#### 3. The claim of the Apostles concerning Him.

"But those things, which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled." (Acts 3: 18.)

"To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." (Acts 10: 43.)

"And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead: and he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people." (Acts 13: 29-31.)

"Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: and Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the Scriptures, opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ." (Acts 17: 1-3.)

"And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the Scriptures, came to Ephesus. . . . For he mightily convinced the Jews, and that publicly, showing by the Scriptures that Jesus was Christ." (Acts 18: 24, 28.)

#### 4. Christ's claim concerning his own word which had to be written in order to endure.

"Heaven and earth shall pass away, but

my word shall not pass away." (Matt. 24: 35.)

"He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak." (John 12: 48-50.)

#### 5. He condemned the Jews because they did not believe the Scriptures:

"Ye do err, not knowing the Scriptures, nor the power of God." (Matt. 22: 29.)

"For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" (John 5: 46, 47.)

"Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." (Luke 16: 29-31.)

**6. He commissioned the Apostles to teach, to preach, to testify or to bear witness, and he made the faith of all generations depend upon their testimony. And he sent the Holy Spirit to refresh their memories, to bear witness with them and further reveal his will to them. Would the means of producing faith be recalled or removed as long as faith is to be produced? Can a witness have a successor who did not "witness" the things to be established and believed?**

"Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." (Matt. 28: 16-20.)

"Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

"So then, after the Lord had spoken unto them, he was received up into heaven,

and sat on the right hand of God. And they went forth, and preached everywhere, the Lord working with them and confirming the word with signs following. Amen." (Mark 16: 14-20.)

"And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things.

"And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem until ye be endued with power from on high." (Luke 24: 46-49.)

"Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." (John 20: 21-23.)

"These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 14: 25, 26.)

"Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you." (John 16: 7-15.)

"The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: To whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying,

Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." (Acts 1: 1-8.)

"And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: Him God raised up the third day, and showed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." (Acts 10: 39-43.)

"But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." (Acts 4: 19, 20.)

"Then Peter and the other apostles answered and said, We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him." (Acts 5: 29-32.)

"To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." (2 Cor. 5: 19, 20.)

"God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; . . .

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?" (Heb. 1: 1, 2; 2: 1-4.)

"Neither pray I for these alone, but for them also which shall believe on me through their word." (John 17: 20.)

"And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe." (Acts 15: 7.)

"So then faith cometh by hearing, and hearing by the word of God." (Rom. 10: 17.)

**VII. The Apostles and other Inspired Men wrote, and they expected their Written Word to be Read, Circulated, Believed, Remembered and Obeyed. Also by it as a standard we are all teachers and all teaching to be measured.**

1. "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." (John 20: 30.)

2. "This is the disciple which testified of these things, and wrote these things: and we know that his testimony is true." (John 21: 24.)

3. "Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us. Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word; It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, That thou mightest know the certainty of these things, wherein thou hast been instructed." (Luke 1: 1-4.)

4. "As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication." (Acts 21: 25.)

5. "I write unto you in an epistle not to company with fornicators." (1 Cor. 5: 9.)

6. "And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is the joy of you all." (2 Cor. 2: 3.)

7. "Wherefore, though I wrote unto you, I did it not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you." (2 Cor. 7: 12.)

8. "For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, If ye have heard of the dispensation of the grace of God which is given me to you-ward: How that by revelation he made known unto me the mystery; (as I wrote afore in few words, Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)." (Eph. 3: 1-4.)

"And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be



puffed up for one against another." (1 Cor. 4: 6.)

"For we can do nothing against the truth, but for the truth. For we are glad, when we are weak, and ye are strong: and this also we wish, even your perfection. Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction." (2 Cor. 13: 8-10.)

"If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." (1 Cor. 14: 37.)

"And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea." (Col. 4: 16.)

"Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle." (2 Thess. 2: 15.)

"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. . . . And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed." (2 Thess. 3: 6, 14.)

"These things write I unto thee, hoping to come unto thee shortly: But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and the ground of the truth." (1 Tim. 3: 14, 15.)

"And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." (2 Tim. 2: 2.)

(This would include what Paul wrote in First Timothy.)

"Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me. Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance." (If Peter had only known he was going to have a successor (?) he could have left this matter with him.) "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honour and glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount." (2 Pet. 1: 12-18.)

"That which we have seen and heard declare we unto you, that ye also may have

fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all." (1 John 1: 3, 4.)

"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of anti-christ, whereof ye have heard that it should come; and even now already is it in the world. Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world. They are of the world: therefore speak they of the world, and the world heareth them. We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error." (1 John 4: 1-6.)

(How were they to know the Spirit of truth from the spirit of error? "He that knoweth God heareth us."—The Apostles.)

"I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church." (Third John, verses 9 and 10.)

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds." (Second John, verses 9, 10, and 11.)

**VIII. The Gospel which the Apostles preached, like all of the rest of the word of God, will abide forever, and Christians are exhorted to contend for it and to remember it always.**

"Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into." (1 Pet. 1: 10-12.)

"Being born again, not of corruptible seed, but of incorruptible, by the word of

God, which liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you." (1 Pet. 1: 23-25.)

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." (Jude, verse 3.)

"But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ." (Jude, verse 17.)

**IX. The word Scripture means something that is written, but the words "written" and "spoken" are sometimes used interchangeably; and the word "Hear" is sometimes equal to the word read and heed.**

"My tongue is the pen of a ready writer." (Psalm 45: 1.)

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." (2 Pet. 19: 21.)

(Notice, "Prophecy of scripture" or written prophecy, but holy men of God "spake," i.e., wrote.)

"He that hath an ear, let him hear what the Spirit saith unto the churches." (Rev. 2: 7.)

(What the spirit said to the churches was written in seven letters, but we are told to "hear," i.e., read and heed.)

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. 3: 16, 17.)

"And account that the long-suffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." (2 Pet. 3: 15, 16.)

(Note—Peter classed Paul's writings with "other scriptures" thus Peter called Paul's epistles "scriptures" thus inspired. But Peter's successor (?) declares that the scriptures do not furnish the man of God completely unto every good work!)

**X. Our Lord did not command them "to write," say the Romanists!!**

"What thou seest, write in a book, and send it unto the seven churches which are in Asia." (Rev. 1: 11.)

"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth:

Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." (Rev. 14: 13.)

"And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God." (Rev. 19: 9.)

"And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful." (Rev. 21: 5.)

**XI. What is going to be visited upon the Romanists for adding to, taking from, perverting and contradicting God's word?**

"For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." (Rev. 22: 18, 19.)

## "TWO

(1) "How many of the Apostles or others actually wrote what is now in the New Testament?" (2) A few of the Apostles wrote part of Our Lord's teachings, as they themselves expressly stated: i.e., Peter, Paul, James, John, Jude, Matthew, also Sts. Mark and Luke. None of the others wrote anything, so far as is recorded.

(3) "Comment: If the Bible privately interpreted were to be a Divine rule of Faith; the apostles would seem to have been derelict in their duty, when instead some of them adopted preaching only and none of them wrote all of our Lord's teachings."

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(4) The number and the names of the men who wrote the New Testament are here correctly given, but the "Comment" justifies the "Silly Answers" part of our heading. Only eight men wrote; and one man wrote about two-thirds of the New Testament, but what of that? How many men wrote the entire Old Testament? About *thirty-two*. How many prophets did the Lord have in the Old Testament age? He had many. Jezebel slew many, but we read of a hundred who were hidden from her (1 Kings 18). They should have been slain, too, for they were "derelict" (not having written anything) according to the "silly symphony" of the sinful Church!

The statement that "none of them wrote all our Lord's teachings is wholly false! The apostles were commanded to *teach* all that the Lord had commanded them (Matt. 28: 16-20). The Scriptures furnish the man of God completely unto every good work (2 Tim. 3: 16-17). And God has given us all things that pertain unto life and godliness (2 Pet. 1: 3). Paul wrote that we may know how men should behave themselves in the house of God—the church of the living God (1 Tim. 3: 15).

## "THREE

"Was it a teaching or a Bible-reading Church that Christ founded? The Protestant Bible expressly states that Christ founded a teaching Church, which existed before any of the New Testament books were written.

Rom. 10-17: So then faith cometh by HEARING, and hearing by the word of God.

Matt. 28-19: Go ye therefore and TEACH all nations, baptizing them in the Father, and of the Son, and of the Holy Ghost.

Mark 16-20: And they went forth, and PREACHED everywhere, the Lord working with them, and confirming the word with signs following. Amen.

Mark 16-15: And he said unto them, Go ye into all the world, and PREACH the gospel to every creature.

"Comment: Thus falls the entire basis of the 'Bible only' theory."

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See Number 6 under VI in the answer to question Number One. The Bible also expressly states that *teaching* was done by writing—"It seemed good unto me also . . . to write unto thee . . . that thou mightest know . . ." (Luke 1: 3-4).

"A former treatise have I made . . ." (Acts 1: 1).

"As I wrote before in few words, whereby, when ye read, ye may perceive . . ." (Eph. 3: 3-4).

"And we have the word of prophecy made more sure: whereunto ye do well that ye take heed" (2 Pet. 1: 19).

Moreover, on the words "spoken" and "written", "hear" and "read", see Number IX in the answer to Number One.

"Thus falls" the whole fabric of falsehood and with it the reputation of the propagandist for honesty in handling the word of God.

## "FOUR

"Was there any drastic difference between what Our Lord commanded the Apostles to teach and what the New Testament contains? Our Lord commanded His Apostles to teach *all things* whatsoever He had commanded; (Matt. 28-20) His Church must necessarily teach everything; (John 14-26); however, the Protestant Bible itself teaches that the Bible does not contain all of Our Lord's doctrines:

John 20-30: And many other signs truly did Jesus in the presence of his disciples, which are not written in this book.

John 21-25: And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

"Comment: How would it have been possible for second century Christians to comply with Our Lord's command, if private interpretation of an *unavailable* and only *partial account* of Christ's teaching were indispensable?

## REMARKS BY THE EDITOR OF THE VOICE OF FREEDOM

No, emphatically! No difference at all. To call this sophistry is to use too mild a term, for surely any responsible person can see that the passages quoted *do not say* what they are made to say in the Question and the Comment. The pamphlet uses and repeats the words "commandments", "doctrines" and "teachings" of our Lord, and iterates and reiterates that the New Testament *does not* contain all these "commandments", "doctrines" and "teachings", whereas the passages cited state nothing that even looks like this. They speak of what Jesus *DID*, not what He taught. There were *signs* and *deeds* that were not recorded! No "commandment" or "doctrine" left out. The *signs* or *works* of Christ proved His divinity (John 3: 1; John 5: 36) and the proof would have been no more conclusive if every miracle that He ever did had been recorded in detail. There is no "unwritten" doctrine or teaching of our Lord. The Holy Spirit guided them into *all truth* (John 16: 8-16); and *the Faith was once for all* delivered to them (Jude 3).

## "FIVE

"Does the New Testament expressly refer to Christ's 'unwritten word'?" The New Testament itself teaches that it does not contain all that Our Lord did or, consequently, all that He taught.

John 20-30: And many others signs truly did Jesus in the presence of his disciples, which are not written in this book.

John 21-25: And there are also many other things which Jesus did the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

"Comment: Since the Bible is incomplete, it needs something else to supplement it; i.e., the spoken or historically recorded word which we call Tradition.

## REMARKS BY THE EDITOR OF THE VOICE OF FREEDOM

Here is the same fallacy and the same falsehood, and the same passages of scripture are cited to sustain this false claim. The argument intends to prove that the Bible is "incomplete". This is not only a misrepresentation of the scriptures quoted, but it is a plain emphatic contradiction of the inspired statements that the Scriptures "thoroughly furnish us unto all good works" and that "God hath given us all things that pertain to life and godliness". These statements have been quoted in the long answer that we give to Number One.

## "SIX

"What became of the *unwritten truths* which Our Lord and the Apostles taught? The Church has carefully conserved this "word of mouth" teaching by historical records called Tradition. Even the Protestant Bible teaches that many Christian truths were to be handed down by word of mouth.



2 Thes. 2-15: Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.

2 Tim. 2-2: And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

"Comment: Hence not only Scripture but other sources of information must be consulted to get the whole of Christ's teaching. Religions founded on 'the Bible only' are therefore necessarily incomplete.

#### REMARKS BY THE EDITOR OF THE VOICE OF FREEDOM

In this combination Question-Answer-Comment we have the bold statement of the doctrine that all the other arguments were intended to prove; that is, that all of God's will was not revealed in the New Testament but that the Catholic Church has the complete will of God in its so-called "Traditions", "decretals", "forgeries", etc. With the Catholic Church tradition is something unwritten, but in the Bible the word "tradition" means no such thing. In the very passage quoted under Number Six the pamphlet actually uses the words of Paul where he says that they had been "taught" by "our epistle". Thus, Paul says they had been "taught" a "tradition" by his written letter and this was the thing they were to hold fast—not some tale that some false teacher, in order to build a foundation for a false Church, wants to tell and call it "Tradition". In the Scriptures the word "tradition" means "a teaching", and the teaching oftentimes was written teaching; perhaps, in all cases the teaching was written somewhere, whether those who learned it, read it or heard it repeated by someone who had read it. In Colossians 2: 8 Paul speaks of "traditions of men", i.e., the teaching of men. In 2 Thessalonians 3: 6 he speaks of the traditions which these disciples had received from him. Again, this refers to the teaching or the instruction that he had given. The Catholic doctrine of Tradition is just another false claim made to sustain a false Church in its effort to deceive people into believing falsehood.

#### "SEVEN"

"Between what years were the first and last book of the New Testament written? The first book, St. Matthew's Gospel, was not written until about ten years after our Lord's Ascension. St. John's fourth gospel and Apocalypse or Book of Revelations were not written until about 100 A. D.

"Comment: Imagine how the present-day "privately interpreted "Bible-only" theory would have appeared at a time when many books of the New Testament were not only unavailable, but most of them had not yet been written."

#### REMARKS BY THE EDITOR OF THE VOICE OF FREEDOM

This is another instance where some facts about the Bible itself are used to enforce a teaching that the facts do not in any way uphold. The first book of

the New Testament was probably not written until some twenty years after our Lord's ascension, and the last book was written about the year 96 A. D. But during all of this period of time some of the inspired apostles were still living and were able to teach the people what the Lord had taught them and commanded them to teach to others. Also, they were still working miracles, for the Lord was still confirming His word by these witnesses and continued to do so as long as the witnesses lived. All of the apostles except James were still living when the first books were written, and all the books of the New Testament were written before the year 70 A. D., with the exception of the Book of Revelation. All the apostles were living during that period of time, therefore, that the books were being written and one apostle read what another apostle had written and approved it. Peter speaks of what our "beloved brother Paul" wrote and said that he wrote such things in "all his epistles". This clearly implies that all the epistles written by Paul were written during the lifetime of Peter and Peter classed them with the "other Scriptures". Every Christian that was made a Christian during the days of the New Testament was converted by the word of the Lord, made a believer by the testimony of the apostles, and, therefore, the word preceded any church and the word continued to govern all who came into the church.

#### "EIGHT"

"When was the New Testament placed under one cover? In 397 A. D., by the Council of Carthage, from which it follows that non-Catholics have derived their New Testament from the Catholic Church; no other source was available.

"Comment: Up to 397 A. D., some of the Christians had access to part of the New Testament; into this situation, how would the "Bible-only privately interpreted" theory have fitted?

#### REMARKS BY THE EDITOR OF THE VOICE OF FREEDOM

Here again is our same sophistry. The fact that the Council of Carthage in the year 397 A. D. voted on the books to be included in the Canon is no proof whatever that these books had not long before that been written and they were all in existence, and we know that individuals possessed all of them, whether they had them under one cover or just in one box or in separate boxes. This would have made no difference at all. The "book cover" business is something that came about after printing was invented and it is just another sly way of deceiving people to imply that the books were not in existence or not accessible to people before the year 397 A. D. As we saw in answer to Number Seven, Peter spoke of "all of his epistles," meaning all of Paul's epistles. Peter evidently possessed all of Paul's epistles or, at least, he had read them and he assumed that those to whom

he was writing had also read them and reminded them that Paul taught the same thing that he, Peter, was teaching. Furthermore, when Jerome was collecting and translating the various manuscripts and bringing them together into one book, he found that Origen, who died more than a hundred years before the Council of Carthage, had possessed all the books of the New Testament and, therefore, had a complete count or a complete volume of the books that now compose our New Testament. Origen's Mss. were all in Greek.

If the Roman Catholic Church were not a false church and if it were not compassing land and sea to make proselytes, it would not have to deal in such sophistry and deception and trickery in order to keep its own people blinded and to make dupes out of uninformed and unthinking human beings.

#### "NINE"

"Why so much delay in compiling the New Testament? Prior to 397 A. D., the various books of the New Testament were not under one cover, but were in the custody of different groups or congregations. The persecutions against the Church, which had gained new intensity, prevented these New Testament books from being properly authenticated and placed under one cover. However, this important work was begun after Constantine gave peace to Christianity in 313 A. D., allowing it to be practiced in the Roman Empire.

"Comment: This again shows how utterly impossible was the "Bible-only" theory, at least up to 400 A. D."

#### REMARKS BY THE EDITOR OF THE VOICE OF FREEDOM

The answer to this quibble is found in all the answers that have been made to the eight questions that precede this. The answer of the New Testament itself in the actual words of inspiration is given in the quotations collated in the remarks of the editor in answer to Question Number One.

#### "TEN"

"What other problem confronted those who wished to determine the contents of the New Testament? Before the inspired books were recognized as such, many other books had been written and by many were thought to be inspired; hence the Catholic Church made thorough examination of the whole question; biblical scholars spent years in the Holy Land studying the original languages of New Testament writings.

"Comment: According to the present-day "Bible-only" theory, in the above circumstances, it would also have been necessary for early Christians to read all the doubtful books and, by interior illumination, judge which were and were not divinely inspired."

#### REMARKS BY THE EDITOR OF THE VOICE OF FREEDOM

That many apocryphal or spurious books had been written during the third and fourth centuries is possibly true. That

many translations from the original language in which the apostles wrote into such languages as Latin, Coptic, Arabic, etc., were faulty is certainly true, and that Jerome, whom the Catholics call "St. Jerome", did a good work in traveling and studying in order to find all the manuscript copies that he could get hold of and to read all the versions and then to endeavor to make a correct translation from the Greek into the Latin is also true. But that Jerome decided upon which book was canonical and which was not is very untrue. He found the versions or the manuscripts that had been preserved by various individuals and churches, and he accepted them upon their merit and also upon the stories which those who possessed them were able to tell as to their history. When Jerome had done his work, the Council or conference voted that his work was infallible and accepted the New Testament, which he had brought to their attention and which he had translated into the Latin language. They did not accept his findings in reference to the Old Testament. He is the first man who ever used the word "apocrypha" as applying to certain Old Testament books. He rejected these books, and yet the conference that voted that his work was infallible, voted that he was wrong in this decision! The Council included the books which their scholar had rejected through research and study. This is another instance of where the officials that later departed into the Catholic Church approved what they wanted without reference to whether there was any truth in the thing they wanted or any evidence to indicate that it was worthy of credence! The Catholic Church, as it now exists, is not even in existence when the Bible was approved by the Council of Carthage.

#### "ELEVEN

Who finally did decide which books were inspired and therefore belonged to the New Testament? Shortly before 400 A. D. a General Council of the Catholic Church, using the infallible authority which Christ had given to his own divine institution, finally decided which books really belonged to the New Testament and which did not.

#### Either the Church at this General Council Was Infallible, or it was not.

"If the Church was infallible then, why is it not infallible now? If the Church was not infallible then, in that case the New Testament is not worth the paper it is written on, because internal evidences of authenticity and inspiration are inconclusive and because the work of this Council cannot now be rechecked; many of the documents examined at that time are no longer in existence.

"Comment: In view of the historical records, it is difficult to see how non-Catholics can deny that it was from the (Roman) Catholic Church that they received the New Testament."

#### REMARKS BY THE EDITOR OF THE VOICE OF FREEDOM

Here is a repetition of the point which the pamphlet attempted to make in the previous questions. The answer, therefore, made to those questions will also serve to answer this one. This, however, claims that an infallible Council was infallibly guided to select and endorse, by an infallible decree, the books of the Bible. But we know that this Council voted that Jerome was infallible in some of his decisions and work, but that he was wholly mistaken in some other of his decisions which came through proper research and study. Thus, the Council voted a man infallible and fallible, both at the same time. Then later Pope Sixtus rejected Jerome's infallible translation as fallible and made one of his own, which he pronounced by his infallible authority as infallible; and yet after he was dead, another infallible Pope found 3,000 mistakes, mistranslations and false teachings in the other infallible Pope's infallible translation!

These facts and many others showing the false teaching and the false claims of the Roman Catholic Church will be given in future answers to the questions by the pamphlet under review and also will be treated in special articles.

#### Quoting Another Catholic Scholar (Part 3)

LUTHER W. MARTIN—Rolla, Mo.

"It is true that Christ addressed himself directly to Peter; but it is only necessary to read the context to see that he did not thereby give him a title to the exclusion of the other apostles. In fact, after having pronounced the words we have quoted, Jesus Christ, still addressing himself to Peter, added:

"I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven." In the two parts of this text, Christ simply made two promises to Peter; the first, that the Church should be so firmly established in the faith in his personal divinity, that error should never prevail against the truth; the second, that he would give to Peter an important ministry in the Church.

"It is not possible to sustain the doctrine that the power of the keys was granted exclusively to Peter, for Jesus Christ gave it to all of them at the same time, employing the same terms that he had used in promising it to St. Peter (Matt. 18: 18;) moreover, he promised to all the apostles collectively, and not only to Peter, to be with them to the end of the world.

"It must be remarked, that nowhere in the Gospel is it seen in respect to Peter alone, that any such promise made to him has been realized. Peter received this power only with the other apostles." (Pages 36-40, The Papacy, By Guettee.)

"Let us now see if the other texts

quoted by the Romish theologians in favor of the Papal authority prove that Jesus Christ has truly established this authority in his Church.

"They support themselves upon this passage of the Gospel of St. Luke (22: 31, et seq.) 'Simon, Simon, behold; Satan hath desired to have you that he may sift you as wheat. But I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren.'"

"Jesus here addresses himself to the apostles in the person of Simon, surnamed Peter. He says that Satan has asked permission to sift them, that is, to put their faith to severe trial. It is necessary to remark the word *you*, in the Latin *vos*, in Greek *humas*. Satan did not obtain the opportunity that he desired. The apostles will not lose their faith in presence of the temptations which they will be made to endure in the ignominious death of their Master. Peter only, in punishment for his presumption, shall yield and then deny his Master. But, thanks to the special prayer of the Saviour, he shall return in repentance, and will thus have a great duty to fulfill toward the brethren scandalized by his fall—the duty of strengthening them, and repairing by his zeal and faith the fault he has committed.

"Truly it is impossible to conceive how the Popes have been so bold as to set up this passage of St. Luke in order to establish their system. It must be remarked that these words quoted were addressed by Christ to St. Peter the very day that he was to betray him, and that they contain only a prediction of his fall. St. Peter understood this well, since he immediately replied, 'Lord, I am ready to go with thee both into prison, and to death;' but Jesus added, 'I tell thee, Peter, the cock shall not crow this day before that thou shalt thrice deny that thou knowest me.'

"The text of St. Luke's Gospel is a proof against the firmness of St. Peter's faith, rather than in favor of it—a *fortiori*, then, should no deductions in support of his superiority in the matter of doctrine or government be drawn from it. And the Fathers of the Church and the most learned interpreters of Holy Scripture have never dreamed of giving to it any such meaning. Aside from modern Popes (1850 A. D. L. W. M.) and their partisans, who wish at any price to procure proofs, good or bad, no one has ever seen in the words above quoted more than a warning given to Peter to repair by his faith the scandal of his fall, and to strengthen the other apostles whom this fall must shake in their faith. (Note: It was not until the ninth century, that any Father or ecclesiastical writer admitted the Ultramontane, (i.e. Italian Papal supremacy. L. W. M.) interpretation.) The obligation to confirm their faith proceeded from the scandal he would thus occasion; the words *confirma fratres* are only the consequence of the word *conversus*.